

AL'BUKHARI'S  
SAHIH

صَحِيحُ الْبُخَارِيِّ

THE CORRECT TRADITIONS  
OF AL'BUKHARI

By

*Mohammad Ben Ismaïl Al'Bukhari*

*(Born 194H. - Died 256H.)*

*Translated by*

*Mohammad Mahdi Al'Sharif*

VOLUME IV

Dar Al-Kotob Al-Ilmiyah

Beirut - Lebanon



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e-mail: [sales@al-ilmiyah.com](mailto:sales@al-ilmiyah.com)

[info@al-ilmiyah.com](mailto:info@al-ilmiyah.com)

[baydoun@al-ilmiyah.com](mailto:baydoun@al-ilmiyah.com)

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The Most Curious, The Most Meritorious  
in The Name of Allah

(72) The Book of The Dressed Persons

[1] What was mentioned concerning the disease's expansion

and Allah's saying: "Whoever works will be repaid accordingly. For will he find, besides Allah, a protector or helper." (The Woman "An'nis", 123)



5040- Upon the wife of the Messenger, the Messenger said: "The Messenger receives from a disease details that are not in which

5041- Upon of Abu'ad Al'Hadid and Abu'ad Al'Hadid's "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither fatigue, disease, sorrow, sadness, but not disease details a Muslim, even if it were the price he receives from a don, but not which Allah equates some of his sins"

5042- The same as above.

5043- Abdullah bin Ka'b narrated from his father: "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. Once the wind blows it and once it straightens it up again. (On the contrary), the hypocrite is like a pine tree (which keeps hard and straight) till it is uprooted one and all."

In The Name of ALLAH,  
The Most Gracious, The Most Merciful

**(75) The Book of The Diseased Persons**

**[1] What was mentioned concerning the disease's expiation**

**and Allah's saying: "Whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper." (The Women "An'nisa" 123)**

5640- Urwa Ibn Az'zubair narrated from A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "No distress befalls a Muslim, even if it were the prick he receives from a thorn, but for which Allah expiates some of his sins."

5641- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither fatigue, disease, sorrow, sadness, hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but for which Allah expiates some of his sins."

5642- The same as above.

5643- Abdullah Ibn Ka'b narrated from his father "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. Once the wind bends it and once it straightens it up again. (On the contrary), the hypocrite is like a pine tree (which keeps hard and straight) till it is uprooted one and all."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٧٥ - كِتَابُ الْمَرَضِيِّ

#### ١ - بَابُ مَا جَاءَ فِي كَفَّارَةِ الْمَرَضِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣].

٥٦٤٠ - حَدَّثَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشُّوْكَةُ يُشَاكُهَا».

٥٦٤١، ٥٦٤٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذَى وَلَا أَعْمٍ، حَتَّى الشُّوْكَةُ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهَا».

٥٦٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ سَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ كَالخَامَةِ مِنَ الزَّرْعِ، تُفَيْئُهَا الرِّيحُ مَرَّةً، وَتَعْدِلُهَا مَرَّةً، وَمَثَلُ الْمُتَأَفِّقِ كَالْأَرْزَةِ، لَا تَرَالُ حَتَّى يَكُونَ أَنْجِعَافُهَا مَرَّةً وَاحِدَةً». وَقَالَ زَكَرِيَاءُ: حَدَّثَنِي سَعْدٌ: حَدَّثَنَا ابْنُ كَعْبٍ، عَنْ أَبِيهِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ.

٥٦٤٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ

باب ١ - قوله: (وقول الله) بالجر عطفاً على قوله: ما جاء لأنه مجرور محلاً بالإضافة ا هـ. عيني.

٥٦٤٠ - قوله: (حتى الشوكة) فيه أوجه الإعراب، انظر الشارح. وقوله: (يشاكها) فيه حذف وإيصال أي يشاك بها.

- قوله: عن عائشة كذا عند الشارح وفي بعض النسخ أن عائشة.

٥٦٤٣ - قوله: (تفئها الريح) أي تملئها، وقوله: (وتعدلها) بهذا الضبط في الشرحين أي ترفعها، قال العيني وروي وتعديلها يعني من التعديل كما في الأصل المطبوع والأرزة واحد الأرز وهو شجر مخضر شتاء وصيفاً يسمى نوع منه صنوبراً من أجل ثمره والأرز لا يحمل شيئاً ولكنه يستخرج من أعجازه وعروقه الزيت ويستصبح بخشبه كما يستصبح بالشمع يكبر جداً ولا يتأصل فينجعف أي ينقلع بمرة واحدة كأنما أجتث من فوق الأرض ا هـ. مصحح.

٥٦٤٤ - قوله: (كفاتها) أي أمالتها.

5644- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. From wherever the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities. But he remains patient until Allah removes his difficulties. Otherwise, an impious wicked person is like a pine tree which keeps hard and straight till Allah breaks it down when He wishes."

5645- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If Allah wants to do good to somebody, He afflicts him with trials."

### **[2] One's suffering from disease**

5646- Masruq narrated from A'isha "Allah be pleased with her": I never saw anybody suffering from sickness so much more than The Messenger of Allah "Allah's blessing and peace be upon him".

5647- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment; and he was suffering from a high fever. I said: "You have a high fever. Is it because you will have a double reward for it?" He said: "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

### **[3] The most afflicted persons are The Prophets**

5648- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment; and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any harm, even the (break he receives from the) thorn, but that Allah will remove his sins as the leaves of a tree fall down."

هَلَالِ بْنِ عَلِيٍّ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْخَامَةِ مِنَ الزَّرْعِ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ كَفَأَتْهَا، فَإِذَا اعْتَدَلَتْ تَكَفَأَ بِالْبَلَاءِ، وَالْفَاجِرُ كَالْأَرْزَةِ، صَمَاءٌ مُعْتَدِلَةٌ، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ».

[الحديث ٥٦٤٤ - طرفه في: ٧٤٦٦].

٥٦٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ أَنَّهُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ يَسَارٍ أَبَا الْحُبَابِ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ».

## ٢ - بَابُ شِدَّةِ الْمَرَضِ

٥٦٤٦ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ. حَدَّثَنِي بَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجْعَ مِنْ رَسُولِ اللَّهِ ﷺ.

٥٦٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ، وَهُوَ يُوعَكُ وَعَكًا شَدِيدًا، وَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا، قُلْتُ: إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلٌ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى إِلَّا حَاتَّ اللَّهُ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ».

[الحديث ٥٦٤٧ - أطرافه في: ٥٦٤٨، ٥٦٦٠، ٥٦٦٧].

## ٣ - بَابُ أَشَدِّ النَّاسِ بِلَاءَ الْأَنْبِيَاءِ ثُمَّ الْأَوَّلُ فَالْأَوَّلُ

٥٦٤٨ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوعَكُ وَعَكًا شَدِيدًا؟ قَالَ: «أَجَلٌ، إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». قُلْتُ: ذَلِكَ أَنْ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلٌ، ذَلِكَ كَذَلِكَ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، سُوْكَةٌ فَمَا فَوْقَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ، كَمَا تَحَطُّ الشَّجَرَةُ وَرَقَهَا».

[طرفه في: ٥٦٤٧].

= قوله: (فإذا اعتدلت) الخ، أي استقامت أمتها ربح أخرى تميلها، فكذلك المؤمن يتكفأ بالبلاء ففي الكلام حذف وإثبات ما هو من خواص المشبه للمشبه به، هكذا ينبغي أن يفهم هذا المقام. مصحح.

٥٦٤٥ - قوله: (قال سمعت) سقط قال في الأصل المطبوع، وفي بعض النسخ زيادة أنه قبله.

٥٦٤٧ - (تحاتت الشجرة) تساقط ورقها ا هـ. مصباح.

باب ٣ - قوله: (ثم الأول فالأول) ويروى: ثم الأمثل فالأمثل.

#### [4] The obligation of visiting the patient

5649- Abu'moosa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Feed the hungry, visit the patient, and release the captive."

5650- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us from seven. He forbade us to wear golden rings, to use the silk, the Dibaj (a kind of silk), the thick silk, the cushions of silk stuffed with cotton (placed under the rider on the saddle), and the linen clothes containing silk (brought from an Egyptian town). He ordered us to follow the funeral processions, to visit the patients, and to greet (whomever one meets)."

#### [5] Visiting the unconscious person

5651- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I was suffering from a certain ailment when The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr came walking to visit me. Saw me unconscious, The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution and poured the water of his ablution on me with the result that I came to my senses. I asked him: "O Messenger of Allah! What could I do with my wealth (concerning the inheritance)?" he gave me no reply until Allah sent down the (Qur'anic) verse of the inheritance.

#### [6] The virtue of he, who has epilepsy

5652- Ata Ibn Abu'rabah narrated: Ibn Abbas "Allah be pleased with both" said to me: "Shall I show you a woman of the people of Paradise?" I said: "Yes." He said: "This black lady came to The Prophet "Allah's blessing and peace be upon him" and said: "I have epilepsy attacks with the result that my body becomes uncovered; please invoke Allah for me." The Prophet "Allah's blessing and peace be upon him" said (to her): "If you wish, be patient and you will be admitted in Paradise; and if you wish, I will invoke Allah to cure you." She said: "I will remain patient," and added: "but I become uncovered, so, please invoke Allah for me that I may not become uncovered." So, he invoked Allah for her."

#### ٤ - بَابُ وُجُوبِ عِيَادَةِ الْمَرِيضِ

٥٦٤٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِيَّ». [طرفه في: ٣٠٤٦].

٥٦٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: نَهَانَا عَنْ خَاتَمِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَالذَّبْيَانِجِ، وَالِاسْتَبْرَقِ، وَعَنِ الْقَسِيِّ، وَالْمَيْثِرَةِ. وَأَمَرَنَا أَنْ نَتَّبِعَ الْجَنَائِزَ، وَنَعُودَ الْمَرِيضَ، وَنُقَشِيَ السَّلَامَ. [طرفه في: ١٢٣٩].

#### ٥ - بَابُ عِيَادَةِ الْمُغْمَى عَلَيْهِ

٥٦٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانٌ، عَنِ ابْنِ الْمُثَنِّدِ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَرِضْتُ مَرَضًا، فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي، وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَوَجَدَانِي أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ النَّبِيُّ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ، فَأَقْفُتُ، فَإِذَا النَّبِيُّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَصْنَعُ فِي مَالِي؟ كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ، حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ.

[طرفه في: ١٩٤].

#### ٦ - بَابُ فَضْلِ مَنْ يُصْرَعُ مِنَ الرِّيحِ

٥٦٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ عِمْرَانَ أَبِي بَكْرٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ، أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي، قَالَ: «إِنْ شِئْتَ صَبَرْتُ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ» فَقَالَتْ: أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ فَدَعَا لَهَا.

حَدَّثَنَا - مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدٌ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَنَّهُ رَأَى أُمَّ زُفَرَ تَلِكَ، امْرَأَةً طَوِيلَةَ سَوْدَاءَ، عَلَى سِترِ الْكَعْبَةِ.

٥٦٤٩ - قوله: العاني الأسير.

٥٦٥٠ - قوله: (القسي والميثرة) تقدم شرحه في آخر الجزء السادس.

٥٦٥٢ - إني أنكشف نخد.

- أن لا أنكشف نخد.

### **[7] The virtue of he, who lost his eyesight**

5653- Anas "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah said: "If I deprive my slave of his two beloved organs (his eyes), and he remains patient, I will admit him into Paradise in compensation for them. ""

### **[8] The women's visiting the (sick) men**

5654- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill. I used to visit them and ask: "How are you my father? How are you Bilal?" When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majana, and Would (The two mountains) Shama and Tafil appear to me!" I returned and mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Make us love Medina, as we love Mecca or even more than that. O Allah! Give blessings in its Sa and Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Al'juhfa."

### **[9] Visiting the (sick) children**

5655- Abu'othman narrated: Usama Ibn Zaid "Allah be pleased with both" said that while he, Sa'd and Obai (Ibn Ka'b as we think) were with The Prophet "Allah's blessing and peace be upon him" a daughter of The Prophet "Allah's blessing and peace be upon him" sent to him saying: "My daughter is dying; please come to attend (his death)." The Prophet "Allah's blessing and peace be upon him" sent her his greetings and said: "It is for Allah what He takes, and what He gives; and everything in His sight has a limited time. So, she should hope for Allah's reward and remain patient." She again sent a message, beseeching him by Allah, to come. So, The Prophet "Allah's blessing and peace be upon him" got up, and so we did (and accompanied him). The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of The Prophet "Allah's blessing and peace be upon him". Sa'd said to him: "What is this, O Allah's Apostle?" He said:" This Is Mercy, which Allah has implanted in the hearts of whomever He wished of His slaves. Allah never bestows His Mercy but on the merciful from amongst His slaves."

### ٧ - بَابُ فَضْلِ مَنْ ذَهَبَ بَصْرُهُ

٥٦٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبِيهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ». يُرِيدُ: عَيْنِيهِ. تَابَعَهُ أَشْعَثُ ابْنُ جَابِرٍ، وَأَبُو ظَلَالٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

### ٨ - بَابُ عِيَادَةِ النِّسَاءِ الرَّجَالِ

وَعَادَتْ أُمَّ الدَّرْدَاءِ رَجُلًا مِنْ أَهْلِ الْمَسْجِدِ، مِنَ الْأَنْصَارِ.

٥٦٥٤ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا، قُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ، وَيَا بِلَالُ كَيْفَ تَجِدُكَ، قَالَتْ وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَذْنَى مِنْ شِرَاكِ نَعْلِهِ  
وَكَانَ بِلَالٌ إِذَا أَقْلَعَتْ عَنْهُ يَقُولُ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَ لَيْلَةً  
وَهَلْ أَرَدَنَ يَوْمًا مِيَاةَ مَجَنَّةٍ  
قَالَتْ عَائِشَةُ: فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ وَصَّحْحَهَا، وَبَارِكْ لَنَا فِي مَدَّهَا وَصَاعِهَا، وَأَنْفُلْ حُمَاهَا فَاجْعَلْهَا بِالْجُحْفَةِ».

[طرفه في: ١٨٨٩].

### ٩ - بَابُ عِيَادَةِ الصَّبِيَّانِ

٥٦٥٥ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَاصِمٌ قَالَ: سَمِعْتُ أَبَا عُمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ ابْنَةَ النَّبِيِّ ﷺ أَرْسَلَتْ إِلَيْهِ، وَهُوَ مَعَ النَّبِيِّ ﷺ وَسَعْدُ وَأَبِي، نَحْسِبُ: أَنَّ ابْنَتِي قَدْ حَضِرَتْ فَاشْهَدْنَا، فَأَرْسَلْنَا إِلَيْهَا السَّلَامَ، وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ مُسَمًى، فَلْتَحْسِبِ وَلْتَصْبِرِ». فَأَرْسَلَتْ تُقْسِمُ عَلَيْهِ، فَقَامَ النَّبِيُّ ﷺ وَقَمْنَا، فَرَفَعَ الصَّبِيَّ ﷺ فِي حَجْرِ النَّبِيِّ ﷺ وَنَفْسُهُ تَقَعَّقُ، فَقَاصَتْ عَيْنَا النَّبِيِّ ﷺ، فَقَالَ لَهُ سَعْدُ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَذِهِ رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ

### **[10] Visiting the (sick) Bedouins**

5656- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him", when visiting a patient, used to say: "No harm will befall you! May Allah cure you! May Allah cure you!" So The Prophet "Allah's blessing and peace be upon him" said to the Bedouin: "No harm will befall you. May Allah cure you!" The Bedouin said: "You say: may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

### **[11] Visiting the (sick) pagan**

5657- Anas "Allah be pleased with him" narrated that A Jewish boy, who used to serve The Prophet "Allah's blessing and peace be upon him", got seriously ill. When The Prophet "Allah's blessing and peace be upon him" came to visit him he said to him: "Embrace Islam!" actually, he (the boy) embraced Islam (before he died).

On the other hand, Sa'eed Ibn Al'musaiyyab narrated from his father that When Abu'talib was in his last breath, The Prophet "Allah's blessing and peace be upon him" came to visit him (and urge him to embrace Islam).

### **[12] When some people pay a visit to a patient and then the prayer time becomes due, and he leads them in prayer**

5658- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was ill when some people came to visit him. (When the time of the prayer became due) he led them in prayer as sitting while they prayed as standing behind him. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down. Following the prayer, he said: "The Imam is to be followed: bow when he bows, raise up your heads when he raises his head, and if he prays sitting then pray sitting." (Abu Abdullah says: "This narration was annulled in view of the fact that the last congregational prayer performed by The Prophet (in the mosque) was offered while sitting and the people prayed as standing behind him." It is true that Abu'bakr was the imam of this prayer, but he offered the prayer while following the prayer of The Prophet "Allah's blessing and peace be upon him".)

عِبَادِهِ، وَلَا يَزَحَمُ اللَّهُ مِنْ عِبَادِهِ إِلَّا الرُّحَمَاءَ». [طرفه في: ١٢٨٤].

### ١٠ - بَابُ عِبَادَةِ الْأَعْرَابِ

٥٦٥٦ - حَدَّثَنَا مَعْلَى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ فَقَالَ لَهُ: «لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ». قَالَ: «قُلْتَ: طَهُورٌ؟ كَلَّا، بَلْ هِيَ حُمَى تَفُورُ، أَوْ تَثُورُ، عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ ﷺ: «فَنَعَمْ إِذَا».

[طرفه في: ٣٦١٦].

### ١١ - بَابُ عِبَادَةِ الْمُشْرِكِ

٥٦٥٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ غُلَامًا لِيَهُودٍ، كَانَ يَخْدُمُ النَّبِيَّ ﷺ، فَمَرَضَ فَاتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَالَ: «أَسْلِمَ». فَأَسْلَمَ. وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ: لَمَّا حَضَرَ أَبُو طَالِبٍ جَاءَهُ النَّبِيُّ ﷺ.

[طرفه في: ١٣٥٦].

### ١٢ - بَابُ إِذَا عَادَ مَرِيضًا، فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِهِمْ جَمَاعَةً

٥٦٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ نَاسٌ يَعُودُونَهُ فِي مَرَضِهِ، فَصَلَّى بِهِمْ جَالِسًا، فَجَعَلُوا يُصَلُّونَ قِيَامًا، فَأَشَارَ إِلَيْهِمْ: «اجْلِسُوا». فَلَمَّا فَرَغَ قَالَ: «إِنَّ الْإِمَامَ لَيُؤْتَمُّ بِهِ، إِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِنْ صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا». قَالَ: أَبُو عَبْدِ اللَّهِ: قَالَ الْحَمِيدِيُّ: هَذَا الْحَدِيثُ مَنْسُوخٌ، لِأَنَّ النَّبِيَّ ﷺ أَخْرَمَ مَا صَلَّى صَلَّى قَاعِدًا وَالنَّاسُ خَلْفَهُ قِيَامًا.

[طرفه في: ٦٨٨].

### ١٣ - بَابُ وَضْعِ الْيَدِ عَلَى الْمَرِيضِ

٥٦٥٩ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْجُعَيْدُ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ: أَنَّ أَبَاهَا

- قوله: (أن ابنتي قد حضرت) أي حضرها الموت وهذا يدل على أن المحتصر صبية، وقوله الآتي: فرفع

الصبوي الخ يخالف ذلك فليحرج.

- أن بنتاً نخ.

- أن بنتي نخ.

- قوله: تقعقع أي تضطرب.

٥٦٥٦ - قوله: تفور أو تثور شك من الراوي ومعناها واحد أي تغلي.

٥٦٥٩ - قوله على جبهته أي جبهة سعد ولأبي ذر عن الكشميهني على جبهتي (شارح).

### [13] Putting one's hand over the (body of the) patient

5659- A'isha Bint Sa'd narrated from her father: I was seriously ill at Mecca when The Prophet "Allah's blessing and peace be upon him" came to visit me. I said: "O Allah's Apostle! I shall leave a good wealth, but my heir is only my daughter; shall I bequeath two thirds of my property to be spent in charity and leave one-third (for my daughter)?" He said: "No." I said: "Shall I make a will of a half and leave (the other) half?" He said: "No." I said: "Shall I bequeath one-third and leave two thirds?" He said: "One-third is alright, though even one-third is too much." Then he placed his hand on his forehead, passed it over my face and Abdomen, and said: "O Allah! Cure Sa'd and complete his emigration." I feel as if I have been feeling the coldness of his hand on my liver ever since.

5660- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched his body with my hand, and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any such harm as ailment or so, but that Allah will remove his sins as the leaves of a tree fall down."

### [14] What the visitor would say to the patient and what he would reply

5661- Abdullah "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched him, and he was suffering from a high fever. I said: "You have a high fever. Is it because you will have a double reward for it?" He said: "Yes, for no Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down."

5662- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him", when visiting a patient, used to say: "No harm will befall you! May Allah cure you! May Allah cure you!" So The Prophet "Allah's blessing and peace be upon him" said to the Bedouin: "No harm will befall you. May Allah cure you!" The Bedouin said: "You say: may Allah cure me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

### [15] When one comes to the patient while walking, riding or letting somebody ride behind him

5663- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He

قَالَ: تَشَكَّيْتُ بِمَكَّةَ شَكْوًا شَدِيدًا، فَجَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَتْرُكُ مَا لَا، وَإِنِّي لَمْ أَتْرُكْ إِلَّا ابْنَةَ وَاحِدَةٍ، فَأَوْصِي بِنُفْسِي مَالِي وَأَتْرُكُ التُّلْثَ؟ فَقَالَ: «لَا». قُلْتُ: فَأَوْصِي بِالنُّضْفِ وَأَتْرُكُ النُّضْفَ؟ قَالَ: «لَا». قُلْتُ: فَأَوْصِي بِالتُّلْثِ وَأَتْرُكُ لَهَا التُّلْثَيْنِ؟ قَالَ: «التُّلْثُ، وَالتُّلْثُ كَثِيرٌ». ثُمَّ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، ثُمَّ مَسَحَ يَدَهُ عَلَى وَجْهِهِ وَبَطْنِي، ثُمَّ قَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، وَأَتِمِّمْ لَهُ هِجْرَتَهُ». فَمَا زِلْتُ أُجِدُّ بَزْدَهُ عَلَى كَبِدِي - فِيمَا يُخَالِ إِلَيَّ - حَتَّى السَّاعَةِ.

[طرفه في: ٥٦].

٥٦٦٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ بِيَدِي فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ تُوعَكُ وَغَكَأَ شَدِيدًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلٌ، إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ» فَقُلْتُ: ذَلِكَ أَنْ لَكَ أَجْرَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَجَلٌ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، مَرَضٌ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ لَهُ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَّهَا».

[طرفه في: ٥٦٤٧].

#### ١٤ - بَابُ مَا يُقَالُ لِلْمَرِيضِ، وَمَا يُجِيبُ

٥٦٦١ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ ابْنِ سُوَيْدٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ فَمَسِسْتُهُ، وَهُوَ يُوعَكُ وَغَكَأَ شَدِيدًا، فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَغَكَأَ شَدِيدًا، وَذَلِكَ أَنْ لَكَ أَجْرَيْنِ؟ قَالَ: «أَجَلٌ، وَمَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، إِلَّا حَاتَّتْ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُّ وَرَقُّ الشَّجَرِ».

[طرفه في: ٥٦٤٧].

٥٦٦٢ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنِ خَالِدِ بْنِ عَنكِرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى رَجُلٍ يَعُودُهُ، فَقَالَ: «لَا بَأْسَ طَهُورٍ إِنْ شَاءَ اللَّهُ». فَقَالَ: كَلَّا، بَلْ حُمَى تَفُورٌ، عَلَى شَيْخٍ كَبِيرٍ، كَيْمَا تُرِيرُهُ الْقُبُورَ. قَالَ النَّبِيُّ ﷺ: «فَتَعَمَّ إِذَا».

[طرفه في: ٣٦١٦].

#### ١٥ - بَابُ عِيَادَةِ الْمَرِيضِ، رَاكِبًا وَمَاشِيًا، وَرِدْفًا عَلَى الْحِمَارِ

٥٦٦٣ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنِ عَقِيلِ بْنِ شَهَابٍ، عَنِ ابْنِ شَهَابٍ، عَنِ عُرْوَةَ: أَنَّ أَسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى إِكَاهٍ عَلَى قَطِيفَةٍ

was going to pay visit to Sa'd Ibn Obada; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering, Abdullah Ibn Rawaha was present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than that what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that, Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So, the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that, Sa'd Ibn Obada said: "O Allah's Apostle! Excuse and forgive him, for Allah brought the Truth, which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen."

5664- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came to visit me (while I was sick) and he was riding neither a mule, nor a horse.

**[16] The patient could complain of his aches or say, for instance: "O my head!"; and what about The Prophet Job's saying: "truly distress has seized me, but thou art the Most Merciful of those that are Merciful." (The Prophets 83)**

5665- Ka'b Ibn Ujra narrated: The Prophet "Allah's blessing and peace be upon him" passed by me while I was kindling a fire under a (cooking) pot. He said: "Do the lice of your head trouble you?" I said: "Yes." So he called a shaver to shave my head and ordered me to make the ransom for that."

5666- Al'qasim Ibn Mohammad narrated: A'isha "Allah be pleased with her" complained of headache and said: "Oh my head!" Allah's Apostle "Allah's blessing and peace be upon him" said: "I wish that it happened

فَدَكِيَّةٍ، وَأَزْدَفَ أَسَامَةَ وَرَاءَهُ، يَعُودُ سَعْدُ بْنُ عُبَادَةَ قَبْلَ وَقَعَةِ بَدْرٍ، فَسَارَ حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي إِبْنِ سَلُولٍ، وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ، وَفِي الْمَجْلِسِ أَخْلَاطٌ مِنْ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانَ وَالْيَهُودَ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ، حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَةَ بِرِدَائِهِ، قَالَ: لَا تُغَيِّرُوا عَلَيْنَا، فَسَلَّمَ النَّبِيُّ ﷺ وَوَقَفَ، وَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ فَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي: يَا أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجْلِسِنَا، وَازْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَاقْضُصْ عَلَيْهِ. قَالَ ابْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ، فَأَعَشْنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نُحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَنْتَابِرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ حَتَّى سَكَتُوا، فَكَرِبَ النَّبِيُّ ﷺ دَابَّتُهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ: «أَيُّ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حَبَابٍ؟» - يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي - قَالَ سَعْدُ: يَا رَسُولَ اللَّهِ أَغْفَ عَنْهُ وَاصْفَحْ فَلَقَدْ أَعْطَاكَ اللَّهُ مَا أَعْطَاكَ، وَلَقَدْ اجْتَمَعَ أَهْلُ هَذِهِ الْبَحْرَةِ أَنْ يَتَّوَجَّهَ فَيَعْصِبُوهُ، فَلَمَّا رَدَّ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِقَ بِذَلِكَ، فَذَلِكَ الَّذِي فَعَلَ بِهِ مَا رَأَيْتَ.

[طرفه في: ٢٩٨٧].

٥٦٦٤ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدٍ - هُوَ ابْنُ الْمُتَكَدِّرِ - عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي، لَيْسَ بِرَاكِبٍ بَعْلٍ وَلَا بِرَدُونٍ.

[طرفه في: ١٩٤].

## ١٦ - بَابُ قَوْلِ الْمَرِيضِ إِنِّي وَجِعٌ، أَوْ وَارَأْسَاهُ، أَوْ اسْتَدَّ بِي الْوَجَعُ

وَقَوْلِ أَيُّوبَ عَلَيْهِ السَّلَامُ «أَيُّ مَسْنِي الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ» [الأنبياء: ٨٣].

٥٦٦٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ أَبِي نَجِيحٍ وَأَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: مَرَّ بِي النَّبِيُّ ﷺ وَأَنَا أَوْقَدُ تَحْتَ الْقِدْرِ، فَقَالَ: «أَيُّؤْذِيكَ هَوَامُ رَأْسِكَ؟». قُلْتُ: نَعَمْ، فَدَعَا الْحَلَّاقَ فَحَلَقَهُ، ثُمَّ أَمَرَنِي بِالْفِدَاءِ.

[طرفه في: ١٨١٤].

٥٦٦٦ - حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَبُو زَكَرِيَاءَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: وَارَأْسَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

٥٦٦٦ - قوله: (الثلكل) بالضم الموت والهلاك وفقدان الحبيب أو الولد كما في القاموس وهذا لا يراد به حقيقته، بل هو كلام يجري على ألسنتهم عند إصابة مكروه أو توفعه ا هـ.

while I was still living, for then I would ask Allah's Forgiveness and invoke Allah for you." A'isha said: "What a lost I am! By Allah, I think you want me to die; and if this happened, you would spend the last part of the day sleeping with one of your wives!" The Prophet "Allah's blessing and peace be upon him" said: "Nay, I would say: Oh my head! I am about to send for Abu'bakr and his son, and appoint him as my successor lest some people claimed something or others wished something, but then I said (to myself): Allah would not allow it to be otherwise, and the Muslims would prevent it to be otherwise (or "Allah would prevent it to be otherwise, and the Muslims would not allow it to be otherwise")."

5667- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: I visited The Prophet "Allah's blessing and peace be upon him" during his ailment. I touched his body with my hand, and he was suffering from a high fever. I said: "You have a high fever." He replied: "Yes. I have a fever as high as that which afflicts two of you." I asked: "Is it because you will have a double reward for it?" He said: "Yes, it is so. Indeed, no Muslim is afflicted with any such harm as ailment or so, but that Allah will remove his sins as the leaves of a tree fall down."

5668- Amer Ibn Sa'd narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me in the year of the last Hajj because I became seriously ill and was about to die. I told him: "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity?" He said: "No." I asked: "Half?" He said: "No." Then I asked: "One-third?" he said: "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leave them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for what you put in your wife's mouth."

**[17] The patient's saying (to his visitors when they disturb him):  
"Go away from me!"**

5669- Ibn Abbas "Allah be pleased with both" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" was on his death bed and in the home there were some people among whom was Omar Ibn Al'khattab, The Prophet "Allah's blessing and peace be upon him" said: "Come, let me write for you a statement after which you will not go astray." Omar said: "The Prophet "Allah's blessing and peace be upon him" is seriously ill; and you have the Holy Qur'an; so the Book of Allah is much more sufficient for us." The people who were present there differed and quarrelled. Some said: "Go near so that The Prophet "Allah's blessing and peace be upon him" may write for you a statement after which you will not

«ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ فَأَسْتَعْفِرُ لَكَ وَأَدْعُو لَكَ». فَقَالَتْ عَائِشَةُ: وَائْتَكَلِيَا، وَاللَّهِ إِنِّي لَأُظَنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَاكَ، لَطَلَّلْتَ آخِرَ يَوْمِكَ مُعْرَساً بِنِعْصِ أَرْوَاجِكَ، فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَنَا وَارَأْسَاهُ، لَقَدْ هَمَمْتُ، أَوْ أَرَدْتُ، أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ وَأَعْهَدَ: أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الْمُتَمَنُّونَ، ثُمَّ قُلْتُ: يَا أَبَى اللَّهِ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ». [طرفه في: الحديث ٥٦٦٦ - طرفه في: ٧٢١٧].

٥٦٦٧ - حَدَّثَنَا مُوسَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَغَكَأَ شَدِيداً، قَالَ: «أَجَلٌ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». قَالَ: لَكَ أَجْرَانِ؟ قَالَ: «نَعَمْ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى، مَرَضٌ فَمَا سِوَاهُ، إِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ، كَمَا تَحَطُّ الشَّجَرَةُ وَرَقَهَا». [طرفه في: ٥٦٤٧].

٥٦٦٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ يُعُودُنِي مِنْ وَجَعِ اشْتَدَّ بِي، زَمَنْ حَجَّةِ الْوَدَاعِ، فَقُلْتُ: بَلِّغْ بِي مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرْتُنِّي إِلَّا ابْنَتُهُ لِي، أَفَاتَصَدَّقَ بِثُلثِي مَالِي؟ قَالَ: «لَا». قُلْتُ: بِالشُّطْرِ؟ قَالَ: «لَا». قُلْتُ: الثُّلُثُ؟ قَالَ: «الثُّلُثُ كَثِيرٌ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَلَنْ تُنْفِقَ نَفَقَةَ تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَزْتَ عَلَيْهَا، حَتَّى مَا تَجْعَلَ فِي فِي أَمْرَاتِكَ». [طرفه في: ٥٦].

## ١٧ - بَابُ قَوْلِ الْمَرِيضِ قَوْمُوا عَنِّي

٥٦٦٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ، عَنْ مَعْمَرٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ النَّبِيُّ ﷺ: «هَلُمُّ أَكْتُبْ لَكُمْ كِتَاباً لَا تَضِلُّوا بَعْدَهُ». فَقَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ قَدْ عَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَأَخْتَلَفَ أَهْلُ الْبَيْتِ فَاخْتَصَمُوا، مِنْهُمْ = - بل أنا وراساه نخذ.

٥٦٦٩ - قوله: (هلم) كلمة بمعنى الدعاء إلى الشيء كما يقال: تعال يستوي فيها الواحد والجمع عند الحجازيين، وتستعمل لازمة نحو والقائلين لإخوانهم هلم لنا أي أقبل، ومتعدية نحو هلم شهداءكم أي أحضروهم كما في المصباح ١ هـ. مصحح.

- قوله: أكتب لكم بالجزم والرفع ١ هـ. عيني.

- قوله: (لا تضلوا) بالنفي حذف منه النون لأنه جواب ثانٍ للأمر أو بدل عن الجواب الأول ١ هـ. عيني. =

go astray." But the others said as Omar said. When they made a clamor before The Prophet "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go away!" Obaidullah (the sub-narrator) reported: Ibn Abbas used to say: "What disastrous it was that The Messenger of Allah "Allah's blessing and peace be upon him" was prevented by their disagreement and noise from writing that statement for them!"

### **[18] One's going with a sick child to somebody to invoke Allah for him**

5670- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a disease in his legs." So, he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

### **[19] The patient's hope for death**

5671- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a calamity befalling him. But if he has to do so, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me. ""

5672- Qais Ibn Abu'hazim narrated: We entered upon Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings. Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have hoped for it." We entered upon him once again while he was building a wall. He said: "A Muslim is rewarded (in the Hereafter) for whatever he spends except for what he spends on building."

مَنْ يَقُولُ: قَرَّبُوا يَكْتُبْ لَكُمْ النَّبِيُّ ﷺ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْاِخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «قَوْمُوا». قَالَ عَبِيدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنْ اِخْتِلَافِهِمْ وَلَعَطِهِمْ.

[طرفه في: ١١٤].

### ١٨ - بَابُ مَنْ ذَهَبَ بِالصَّبِيِّ الْمَرِيضِ لِيُدْعَى لَهُ

٥٦٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمٌ، هُوَ ابْنُ إِسْمَاعِيلَ، عَنِ الْجَعْفِيِّ قَالَ: سَمِعْتُ السَّائِبَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَاتِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقَمْتُ خَلْفَ ظَهْرِهِ، فَتَطَرْتُ إِلَى خَاتَمِ الثُّبُوتِ بَيْنَ كَتْفَيْهِ، مِثْلَ زُرِّ الْحَجَلَةِ.

[طرفه في: ١٩٠].

### ١٩ - بَابُ تَمَقِّي الْمَرِيضِ الْمَوْتِ

٥٦٧١ - حَدَّثَنَا آدَمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ الْبُنَائِي، عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «لَا يَتَمَتَّعَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرِّ أَصَابِهِ، فَإِنْ كَانَ لَا بَدَّ فَاعِلًا، فَلْيَقِلِّ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

[الحديث ٥٦٧١ - طرفاه: في: ٦٣٥١، ٧٢٣٣].

٥٦٧٢ - حَدَّثَنَا آدَمٌ: حَدَّثَنَا شُعْبَةُ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى حَبَابِ نَعُودِهِ، وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ، فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضُورًا وَلَمْ تَنْفُضْهُمْ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ، وَلَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ - ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى، وَهُوَ بَيْنِي حَائِطًا لَهُ، فَقَالَ: إِنَّ الْمُسْلِمَ يُوجِرُ فِي كُلِّ شَيْءٍ يَنْفَعُهُ، إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هَذَا التُّرَابِ.

[الحديث ٥٦٧٢ - أطرافه في: ٦٣٤٩، ٦٣٥٠، ٦٤٣٠، ٦٤٣١، ٧٢٣٤].

٥٦٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو عَبِيدٍ مَوْلَى

= (الرزية والرزية) مدغماً وغير مدغم المصيبة واللفظ بفتحتي الصوت المختلط ا هـ. من العيني.

٥٦٧١ - قوله: (لا يتمنين) كذا بالنون الثقيلة في الأصل المطبوع والشارح ساكت عن الضبط وضبطه العيني بالنون الخفيفة في الموضوعين، وقال في الثاني: وروي ولا يتمنى بلفظ النفي: «ولا يتمن» بلفظ النهي بلا تأكيد ا هـ.

٥٦٧٢ - قوله: (وإننا أصبنا) يعني من الدنيا ما لا نجد له موضعاً أي مصرفاً نصرفه فيه إلا التراب يعني البنيان ا هـ. ويذكر أنه كان بيني حائطاً له.

٥٦٧٣ - قوله: (أن يستعجب) أي يطلب العتبي وهو الرضا يقال: استعجبته فأعتبني أي استرضيته فأرضاني، قال =

5673- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The good deeds of any person will not cause him to enter Paradise." They (The Prophet's companions) asked: "Not even you, O Allah's Apostle?" He said: "Not even me, unless Allah bestows His favour and mercy on me. So, be moderate in your religious deeds and do the deeds that are within your ability. Moreover, none of you should hope for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

5674- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal ailment) while supporting his back against me, saying: "O Allah! Forgive me, bestow your mercy upon me, and let me join with the highest companions (in Paradise)."

#### [20] The visitor's invoking Allah to cure the patient

**In this respect, it was mentioned that A'isha Bint Sa'd narrated from her father that The Prophet "Allah's blessing and peace be upon him" invoked Allah for him (when he came to visit him) saying: "O Allah! Cure Sa'd!"**

5675- A'isha "Allah be pleased with her" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" visited a patient, or a patient was brought to him, he would invoke Allah saying: "Take away the disease, O the Lord of the people! Cure him, since you are the One Who cures. There is no cure but yours, a cure that leaves no disease."

#### [21] The visitor's performing ablution (to use the remaining water) for the patient

5576- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to me while I was sick. He performed ablution and poured the remaining water on me (or said: "Pour it on him") When I came to my senses I said: "O Allah's Apostle! I have no son or father to inherit me, so how will be my inheritance?" later, the Verse of inheritance was sent down.

عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَنْ يَدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ». قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِفَضْلِ وَرَحْمَةٍ، فَسَدَّدُوا وَقَارِبُوا، وَلَا يَتَمَنِّيَنَّ أَحَدُكُمْ الْمَوْتَ: إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ».

[طرفه في: ٣٩].

٥٦٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ».

[طرفه في: ٤٤٤٠].

## ٢٠ - بَابُ دُعَاءِ الْعَائِدِ لِلْمَرِيضِ

وَقَالَتْ عَائِشَةُ بِنْتُ سَعْدٍ، عَنْ أَبِيهَا: «اللَّهُمَّ اشْفِ سَعْدًا». قَالَ النَّبِيُّ ﷺ.

٥٦٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا أَتَى مَرِيضًا أَوْ أَتَى بِهِ، قَالَ: «أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءَ لَا يُعَادِرُ سَقَمًا». قَالَ عَمْرُو بْنُ أَبِي قَيْسٍ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَأَبِي الضُّحَى: إِذَا أَتَى بِالْمَرِيضِ. وَقَالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى وَحَدِّهِ، وَقَالَ: إِذَا أَتَى مَرِيضًا. [الحدِيث ٥٦٧٥ - أطرافه في: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠].

## ٢١ - بَابُ وُضُوءِ الْعَائِدِ لِلْمَرِيضِ

٥٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ، فَتَوَضَّأَ فَصَبَّ عَلَيَّ، أَوْ قَالَ: «صُبُّوا عَلَيَّ». فَعَقَلْتُ، فَقُلْتُ: لَا يَرْتِنِي إِلَّا كَلَالَةٌ، فَكَيْفَ الْمِيرَاثُ؟ فَتَرَلْتُ آيَةَ الْفَرَائِضِ. [طرفه في: ١٩٤].

## ٢٢ - بَابُ مَنْ دَعَا بِرَفْعِ الْوَبَاءِ وَالْحُمَّى

٥٦٧٧ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

= تعالى: ﴿وإن يستعنيوا فما هم من المعتبين﴾.

٥٦٧٤ - قوله: (والرفيق) هم الملائكة أصحاب الملا الأعلى ا هـ. عيني.

٥٦٧٥ - قوله: (البأس) الشدة حذفت منه الهمزة للمناسبة نص عليه الشارح.

- قوله: (سقماً) بفتح السين والقاف أو بضم السين وسكون القاف فهو مثل حزن وحزن كما في العيني.

باب ٢٢ - قوله: (الوباء) بالمد ويقصر هو الطاعون والمرض العام ا هـ. شارح.

**[22] One's invoking (Allah) for removing the epidemical disease or fever**

5677- A'isha "Allah be pleased with her" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" reached Medina, Abu'bakr and Bilal became ill. I used to visit them and ask: "How are you my father? How are you Bilal?" When Abu'bakr's fever got worse, he would recite (this poetic verse): "Everybody is staying alive with his People, yet Death is nearer to him than His shoe laces." And Bilal, when his fever deserted him, would recite: "could I stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (kinds of good-smelling grass). Could I, one day, drink the water of the Majana, and Would (The two mountains) Shama and Tafil appear to me!" I returned and mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Make us love Medina, as we love Mecca or even more than that, and make it much healthier. O Allah! Give blessings in its Sa and Mudd (measures symbolizing food). Make the climate of Medina suitable for us, and divert its fever towards Al'juhfa."

رَضِيَ اللَّهُ عَنْهَا أَتَتْهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ وَعِكَ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا، فَقُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ:

كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَذْنَى مِنْ شِرَاكِ نَعْلِهِ  
وَكَانَ بِلَالٌ إِذَا أَقْلَعَ عَنْهُ يَرْفَعُ عَقِيرَتَهُ فَيَقُولُ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيتَنَ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْخِرَ وَجَلِيلُ  
وَهَلْ أَرَدَنَ يَوْمًا مِيَاةَ مِجَنَّةٍ وَهَلْ تَبْدُونُ لِي شَامَةً وَطَفِيلُ  
قَالَ: قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبِرْتُهُ، فَقَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ  
كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدِّهَا، وَانْقُلْ حُمَاهَا فَاجْعَلْهَا  
بِالْجُحْفَةِ».

[طرفه في: ١٨٨٩].

**(76) The Book of Medicine****[1] There is no disease created by Allah without creating its treatment**

5678- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is no disease that Allah has created without creating its treatment."

**[2] Could the man treat the woman and the woman treat the man?**

5679- Ar'rubaiy Bint "daughter of" Mu'awwidh "Allah be pleased with her" reported: We used to accompany The Prophet "Allah's blessing and peace be upon him" in the holy battles, providing the wounded (fighters) with water and treating them, and bringing the killed (from the battlefield) to Medina.

**[3] The treatment might consist in three things**

5680- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Cure comes from three things: A gulp of honey, cupping, and cauterizing, though I forbid my followers to use cauterization."

5681- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Cure comes from three things: cupping, A gulp of honey, and cauterizing, though I forbid my followers to use cauterization."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٧٦ - كِتَابُ الطَّبِّ

#### ١ - بَابٌ مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

٥٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَمْرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً».

#### ٢ - بَابٌ هَلْ يَدَاوِي الرَّجُلُ الْمَرْأَةَ أَوِ الْمَرْأَةُ الرَّجُلَ

٥٦٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنْ زُبَيْعِ بِنْتِ مُعَوِذِ بْنِ عَفْرَاءَ قَالَتْ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ: نَسْقِي الْقَوْمَ وَنَخْدُمُهُمْ، وَنَرُدُّ الْقَتْلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ.  
[طرفه في: ٢٨٨٢].

#### ٣ - بَابُ الشِّفَاءِ فِي ثَلَاثِ

٥٦٨٠ - حَدَّثَنِي الْحُسَيْنُ: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانَ بْنُ شُجَاعٍ: حَدَّثَنَا سَالِمُ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «الشِّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مَحْجَمٍ، وَكَيْئِ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ». رَفَعَ الْحَدِيثَ. وَرَوَاهُ الْقُمِيُّ، عَنِ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: فِي الْعَسَلِ وَالْحَجْمِ.  
[الحديث: ٥٦٨٠ - طرفه في: ٥٦٨١].

٥٦٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا سُرَيْجُ بْنُ يُونُسَ أَبُو الْحَارِثِ: حَدَّثَنَا مَرْوَانَ بْنُ شُجَاعٍ، عَنِ سَالِمِ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مَحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيْئِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ».  
[طرفه في: ٥٦٨٠].

باب ٢ - أو المرأة الرجل نخد

٥٦٨٠ - والحجامة نخد.

#### [4] One's cure is in drinking honey

**and Allah's saying: " Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a sign for those who give thought." (Bees 69)**

5682- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was fond of honey and the sweet edible things.

5683- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, a gulp of honey, or branding with fire (cauterization) what suits the illness , though I don't like to be cauterized."

5684- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has some Abdominal trouble." The Prophet "Allah's blessing and peace be upon him" said to him: "Let him drink honey." The man came for the second time to whom The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He came for the third time and The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." He returned and said: "I have done this." The Prophet "Allah's blessing and peace be upon him" then said: "Allah has said the truth, but your brother's Abdomen is liar. Let him drink honey." He let him drink honey; and, consequently, he was cured.

#### [5] Treating with the milk of camels

5685- Anas "Allah be pleased with him" narrated: Some people suffered from a certain disease when they said: "O Allah's Apostle! Give us shelter and food." When they became healthy, they said: "The weather of Medina is not suitable for us." So he sent them to Al'harra with some she-camels of his and said: "Drink of their milk." When they recovered, they killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away his camels. The Prophet "Allah's blessing and peace be upon him" sent some people in their pursuit. Then he got their hands and feet cut and their eyes branded with heated pieces of iron. I saw one of them licking the earth with his tongue until he died.

The sub-narrator told that Al'hajjaj asked Anas to tell him of the strongest punishment The Prophet "Allah's blessing and peace be upon him" had used legally; and Anas related to him this tradition. Being informed of that, Al'hasan said: "I wished that he had not told him of it."

#### ٤ - بَابُ الدَّوَاءِ بِالْعَسَلِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾ [النحل: ٦٩].

٥٦٨٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الْحَلَوَاءُ وَالْعَسَلُ.  
[طرفه في: ٤٩١٢].

٥٦٨٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْعَسِيلِ، عَنْ عاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ - أَوْ: يَكُونُ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ - خَيْرٌ، فَمِنِّي شَرْطَةٌ مِخْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ لَذْعَةٍ بِنَارٍ، تُوَافِقُ الدَّاءَ، وَمَا أَحَبُّ أَنْ أَكْتُورِي».  
[الحديث ٥٦٨٣ - أطرافه في: ٥٦٩٧، ٥٧٠٢، ٥٧٠٤].

٥٦٨٤ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أَتَى الثَّانِيَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ؟ فَقَالَ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ، اسْقِهِ عَسَلًا». فَسَقَاهُ قَبْرًا. [الحديث ٥٦٨٤ - طرفه في: ٥٧١٦].

#### ٥ - بَابُ الدَّوَاءِ بِالْبَّانِ الْإِبِلِ

٥٦٨٥ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا سَلَامُ بْنُ مَسْكِينٍ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ نَاسًا كَانَ بِهِمْ سَقَمٌ، قَالُوا: يَا رَسُولَ اللَّهِ آوِنَا وَأَطْعِمْنَا، فَلَمَّا صَحُّوا، قَالُوا: إِنَّ الْمَدِينَةَ وَخِمَةَ، فَأَنْزَلَهُمُ الْحَرَّةَ فِي دَوْدٍ لَهُ، فَقَالَ: «اشْرَبُوا أَلْبَانَهَا»، فَلَمَّا صَحُّوا قَتَلُوا زَاعِي النَّبِيِّ ﷺ وَاسْتَأْفُوا دَوْدَهُ، فَبَعَثَ فِي آثَارِهِمْ، فَفَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، فَرَأَيْتَ الرَّجُلَ مِنْهُمْ يَكْدُمُ الْأَرْضَ بِلِسَانِهِ حَتَّى يَمُوتَ. قَالَ سَلَامٌ: قَبْلَعْنِي أَنْ الْحَجَّاجَ قَالَ لِأَنَسٍ: حَدَّثَنِي بِأَشَدِّ عُقُوبَةٍ عَاقَبَهُ النَّبِيُّ ﷺ، فَحَدَّثَهُ بِهَذَا، فَبَلَّغَ الْحَسَنَ فَقَالَ: وَدِدْتُ أَنَّهُ لَمْ يُحَدِّثْهُ.  
[طرفه في: ٢٣٣].

باب ٤ - قوله: وقول الله بالجزء عطفاً على قوله: الدواء بالعسل ا هـ. عيني. وصنيع الشارح يقتضي تغيير إعراب المتن حيث قال: ويكفيه فضلاً قول الله ا هـ مصحح.

٥٦٨٣ - قوله: لذعته النار لذعاً من باب نفع أحرقته ا هـ. مصباح.

٥٦٨٤ - ثم أتاه الثانية نخـ.

٥٦٨٥ - قوله: أبو روح البصري هذا ما عند الشارح، وفي بعض النسخ أبو نوح البصري.

- قوله: يكدم بضم الدال وكسرهما من الكدم وهو العض بأدنى الفم كالحمار، وزاد في رواية مما يجد من الغم والوجع ا هـ. من العيني.

- وسمل أعينهم نخـ.

### [6] Treating with the camels urine

5686- Anas "Allah be pleased with him" narrated: The climate of Medina did not suit some people, so The Prophet "Allah's blessing and peace be upon him" told them to join his (camels) shepherd in order to drink their milk and urine (as a medicine). They joined the shepherd with the camels and drank their milk and urine until their bodies became healthy. Then they killed the shepherd and drove away the camels. Being informed, The Prophet "Allah's blessing and peace be upon him" sent some people in their pursuit. When they were brought, he ordered that their hands and feet should be cut, and their eyes be branded with heated pieces of iron. (This was, according to Ibn Sirin, before revealing the instructions of the legal punishments).

### [7] The black cumin

5687- Khalid Ibn Sa'd narrated: We went out with Ghalib Ibn Abjar who fell ill on the way. When we arrived in Medina, he was still sick. Ibn Abu'atq came to visit him and said to us: "Treat him with black cumin. Take five or seven seeds and crush them (and mix the powder with oil). Then drop the resulting mixture into his two nostrils. Indeed, A'isha "Allah be pleased with her" told: I heard The Prophet "Allah's blessing and peace be upon him" saying: "This black cumin is curing all diseases except The Sam." I said: "What is Sam?" He said: "Death."

5688- Abu'huraira "Allah be pleased with him" told: I heard The Prophet "Allah's blessing and peace be upon him" saying: "This black cumin is curing all diseases except The Sam." Ibn Shehab said: "Sam is death."

### [8] What about Talbina for the patient?

5689- A'isha "Allah be pleased with her" was reported to have used to order that the Talbina should be prepared for the sick or grieved person. She used to say: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Talbina soothes the heart of the patient and relieves him from some of his sadness."

### ٦ - بَابُ الدَّوَاءِ بِأَبْوَالِ الْإِبِلِ

٥٦٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا اجْتَمَعُوا فِي الْمَدِينَةِ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَلْحَقُوا بِرَاعِيهِ - يَعْنِي الْإِبِلَ - فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَحِقُوا بِرَاعِيهِ، فَشَرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَلَحَتْ أَبْدَانُهُمْ، فَقَتَلُوا الرَّاعِيَ وَسَاقُوا الْإِبِلَ، فَبَلَغَ النَّبِيُّ ﷺ، فَبَعَثَ فِي طَلِبِهِمْ فَجِيءَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، قَالَ قَتَادَةُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ سِيرِينَ: أَنَّ ذَلِكَ كَانَ قَبْلَ أَنْ تَنْزِلَ الْحُدُودُ. [طرفه في: ٢٣٣].

### ٧ - بَابُ الْحَبَّةِ السُّودَاءِ

٥٦٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ: خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبَجَرَ فَمَرَضَ فِي الطَّرِيقِ، فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ، فَعَاذَهُ ابْنُ أَبِي عَتِيقٍ، فَقَالَ لَنَا: عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ، فَحَدِّدُوا مِنْهَا حُمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا، ثُمَّ أَفْطَرُوهَا فِي أَنْفِهِ بِقَطْرَاتِ زَيْتٍ، فِي هَذَا الْجَانِبِ، وَفِي هَذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ حَدَّثَتْنِي: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ هَذِهِ الْحَبَّةَ السُّودَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا مِنَ السَّامِ». قُلْتُ: وَمَا السَّامُ؟ قَالَ: الْمَوْتُ.

٥٦٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي الْحَبَّةِ السُّودَاءِ، شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ». قَالَ ابْنُ شِهَابٍ: وَالسَّامُ الْمَوْتُ، وَالْحَبَّةُ السُّودَاءُ: الشُّونِيزُ.

### ٨ - بَابُ التَّلْبِينَةِ لِلْمَرِيضِ

٥٦٨٩ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ بْنُ زَيْدٍ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَلِلْمَخْرُوزِ عَلَى الْهَالِكِ، وَكَانَتْ تَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ التَّلْبِينَةَ تُجِمُّ فُؤَادَ الْمَرِيضِ، وَتَذْهَبُ بِيْغِضِ الْحَزَنِ». [طرفه في: ٥٤١٧].

٥٦٩٠ - حَدَّثَنَا قَرْوَةُ بْنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ

باب ٨ - (التلبينة) تقدمت في كتاب الأطعمة في الجزء السادس.

٥٦٨٩ - قوله: (تجم) بضم الفوقية وكسر الجيم وتشديد الميم، ويجوز فتح الفوقية وضم الجيم أي تريح، والمراد بالفؤاد رأس المعدة والحزن بضم فسكون أو بفتحين ا هـ. من الشارح.

- بالتلبينة نخ.

5690- Hesham's father narrated: A'isha used to recommend Talbina (for the sick or sad person). She used to say: "(It is) disliked (by the patient) although (it is) beneficial."

### **[9] Treating with the medicine which is sniffed by one's nose**

5691- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped and he paid the wages to the one who cupped him. Then he took Medicine sniffed by nose.

### **[10] Treating with the Indian and sea incense as sniffed by one's nose**

5692- Ommu'qais Bint Muhsin "Allah be pleased with her" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Treat with the Indian incense, since it is curative for seven diseases. It is to be sniffed by one having throat trouble. Furthermore, it might be put into one side of the mouth of a person suffering from pleurisy."

5693- Once I went to Allah's Apostle "Allah's blessing and peace be upon him" with my son who ate no food. The boy passed urine on him whereupon he asked for some water, which he sprinkled over the place of urine.

### **[11] When could one be cupped?**

5694- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was fasting.

### **[12] What about one's being cupped while being on journey or in the state of Ihram?**

5695- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped while he was in the state of Ihram.

عائشة: أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينَةِ وَتَقُولُ: هُوَ البَغِيضُ النَّافِعُ.  
[طرفه في: ٥٤١٧].

### ٩ - بَابُ السَّغُوطِ

٥٦٩١ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: اخْتَجَمَ وَأَعْطَى الحَجَامَ أَجْرَهُ، وَاسْتَعَطَّ.  
[طرفه في: ١٨٣٥].

### ١٠ - بَابُ السَّغُوطِ بِالقُسْطِ الهِنْدِيِّ البَحْرِيِّ

وَهُوَ الكُسْتُ، مِثْلُ الكافُورِ، وَالقافُورِ، مِثْلُ «كُشِطَتْ» [التكوير: ١١]: نُزِعَتْ، وَقَرَأَ عَبْدُ اللَّهِ: قُشِطَتْ.  
٥٦٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ الفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ عُبَيْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مَخْصَنٍ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: عَلَيْكُمْ بِهَذَا العُودِ الهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْتَعَطُّ بِهِ مِنَ العُدْرَةِ، وَيُلْدُ بِهِ مِنَ ذَاتِ الجَنْبِ». [الحديث ٥٦٩٢ - أطرافه في: ٥٧١٣، ٥٧١٥، ٥٧١٨].

٥٦٩٣ - وَدَخَلْتُ عَلَى النَّبِيِّ ﷺ بِابْنِ لَيْلى لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّ عَلَيْهِ. [طرفه في: ٢٢٣].

### ١١ - بَابُ أَيِّ سَاعَةٍ يَخْتَجِمُ

وَاخْتَجَمَ أَبُو مُوسَى لَيْلاً.  
٥٦٩٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ صَائِمٌ.  
[طرفه في: ١٨٣٥].

### ١٢ - بَابُ الحَجْمِ فِي السَّقْرِ وَالْإِخْرَامِ

قَالَهُ ابْنُ بَحِيئَةَ، عَنِ النَّبِيِّ ﷺ.  
٥٦٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.  
[طرفه في: ١٨٣٥].

باب ١٠ - قوله: ضبط الشارح السعوط هنا بالضم وسابقاً بالفتح وهو بالفتح دواء يصب في الأنف والضم مصدر كما في المصباح ١ هـ. مصحح.

٥٦٩٢ - العذرة وجع في الحلق ويلد معناه يصب في أحد جانبي الفم.

**[13] What about cupping as a treatment**

5696- Anas "Allah be pleased with him" was reported to have been asked about the wages of the person who cups others. He told: Allah's Apostle "Allah's blessing and peace be upon him" was cupped by Abu'taiba, to whom he gave two Sas of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then The Prophet said: "The best medicines with which you may treat yourselves are cupping and sea incense." He added: "You should not torture your children by treating tonsillitis in such a way as to press the tonsils or the palate with the finger. But you might use incense."

5697- Jaber Ibn Abdullah "Allah be pleased with both" narrated that he visited Al'muqanna during his ailment and said: "I will not leave till he gets cupped. Indeed, I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is healing in cupping."

**[14] Cupping on one's head**

5698- Ibn Buhaina "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him", while being in the state of Ihram, was cupped on the middle of his head at Liha Al'jamal on the way to Mecca.

5699- Ibn Abbas "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" was cupped on his head.

**[15] Cupping for the unilateral (or any kind of) headache**

5700- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was cupped on his head for an ailment from which he was suffering while being in a state of Ihram at a water place called Liha Al'jamal.

5701- Ibn Abbas added: The Messenger of Allah "Allah's blessing and peace be upon him" was cupped on his head for unilateral headache while he was in a state of Ihram.

5702- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, a gulp of honey,

### ١٣ - بَابُ الْحِجَامَةِ مِنَ الدَّاءِ

٥٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حَمِيدُ الطُّوَيْلِيُّ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سُئِلَ عَنْ أَجْرِ الْحِجَامِ، فَقَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ، حَجْمَهُ أَبُو طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ مَوْلَاهُ فَخَفَّفُوا عَنْهُ، وَقَالَ: «إِنَّ أُمَّثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، وَالْقُسْطُ الْبَحْرِيُّ». وَقَالَ: «لَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْعَمْرِ مِنَ الْعُذْرَةِ، وَعَلَيْكُمْ بِالْقُسْطِ».

[طرفه في: ٢١٠٢].

٥٦٩٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو وَعَيْرُهُ: أَنَّ بُكَيْرًا حَدَّثَهُ: أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: دَعَا الْمُقْتَعُ ثُمَّ قَالَ: لَا أَبْرِحُ حَتَّى تَخْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِيهِ شِفَاءً».

[طرفه في: ٥٦٨٣].

### ١٤ - بَابُ الْحِجَامَةِ عَلَى الرَّأْسِ

٥٦٩٨ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عَلْقَمَةَ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ بِلُحْيِهِ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ، وَهُوَ مُحْرَمٌ، فِي وَسْطِ رَأْسِهِ.

[طرفه في: ١٨٣٦].

٥٦٩٩ - وَقَالَ الْأَنْصَارِيُّ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ فِي رَأْسِهِ.

[طرفه في: ١٨٣٥].

### ١٥ - بَابُ الْحَجْمِ مِنَ الشَّقِيقَةِ وَالصُّدَاعِ

٥٧٠٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: اخْتَجَمَ النَّبِيُّ ﷺ فِي رَأْسِهِ وَهُوَ مُحْرَمٌ، مِنْ وَجَعِ كَأَن بِهِ، بِمَاءٍ يُقَالُ لَهُ لُحْيِ جَمَلٍ.

[طرفه في: ١٨٣٥].

٥٧٠١ - وَقَالَ مُحَمَّدُ بْنُ سَوَاءٍ: أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرَمٌ فِي رَأْسِهِ، مِنْ شَقِيقَةٍ كَانَتْ بِهِ.

[طرفه في: ١٨٣٥].

٥٧٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا ابْنُ الْعَسِيلِ قَالَ: حَدَّثَنِي عَاصِمُ بْنُ عُمَرَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ خَيْرٌ، فَفِي

(cauterization), though I don't like to be cauterized."

**[16] Shaving for one who is suffering from a certain trouble (in his head)**

5703- Ka'b Ibn Ujra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to me during the time of Al'hudaibiya, while I was kindling fire under a cooking pot, with lice falling down my head. He said: "Do your lice hurt your?" I said: "Yes." He said: "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice."

**[17] What about the one who is cauterized or cauterizes others?  
and what about the merit of the one who is not cauterized?**

5704- Jaber Ibn Abdullah "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If there is any cure in your medicine, then it is in cupping, or branding with fire (cauterization), though I don't like to be cauterized."

5705- Imran Ibn Husain "Allah be pleased with him" told: There is no practicing charm except for preventing the (effects of the) evil eye or the poison." Being informed of that, Sa'eed Ibn Jubair said: Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; one or two prophets would pass by along with a few followers; a Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: "Who are they? Are they my followers?" It was said: "No. It is Moses and his followers." it was said to me: "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude filling the horizon. It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning." Then The Prophet "Allah's blessing and peace be upon him" entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said: "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When The Prophet "Allah's blessing and peace be upon him" heard of that, he came out and said: "They are those who do not treat themselves by practising charm, nor do they believe in bad or good omen (from birds etc.) Nor do they get themselves cauterized. But they put their trust (only) in their Lord." On that, Okasha Ibn Muhsin said: "Am I one of them, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then another person got up and said: "Am I one of them?" The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

شَرْبَةِ عَسَلٍ، أَوْ شَرْبَةِ مِخْجَمٍ، أَوْ لَذْعَةٍ مِنْ نَارٍ، وَمَا أَحْبَبُ أَنْ أُكْتَوِيَ». [طرفه في: ٥٦٨٣].

### ١٦ - بَابُ الْحَلْقِ مِنَ الْأَدْيِ

٥٧٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبٍ - هُوَ ابْنُ عُجْرَةَ - قَالَ: أَتَى عَلِيَّ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ، وَأَنَا أَوْقَدْتُ تَحْتَ بُرْمَةٍ، وَالْقَمَلُ يَتَنَاثَرُ عَنْ رَأْسِي، فَقَالَ: «أَبُوذَيْبٍ هَوَامُكَ؟». قُلْتُ: نَعَمْ، قَالَ: «فَاخْلِقْ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمِ سِتَّةً، أَوْ انْسُكْ نَسِيكَةً». قَالَ أَيُّوبُ: لَا أَذْرِي بِأَيِّهِنَّ بَدَأَ. [طرفه في: ١٨١٤].

### ١٧ - بَابُ مَنْ اُكْتَوِيَ أَوْ كَوَى غَيْرَهُ، وَفَضْلٍ مَنْ لَمْ يَكْتَوِ

٥٧٠٤ - حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْعَسِيلِ: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرًا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ شِفَاءٌ، فَفِي شَرْبَةِ مِخْجَمٍ، أَوْ لَذْعَةٍ بِنَارٍ، وَمَا أَحْبَبُ أَنْ أُكْتَوِيَ». [طرفه في: ٥٦٨٣].

٥٧٠٥ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَا زُفْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعِيدِ بْنِ جَبْرِ فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَرَضْتُ عَلَيَّ الْأُمَمُ، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمُرُونَ مَعَهُمُ الرُّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: مَا هَذَا؟ أَمْتِي هَذِهِ؟ قِيلَ: هَذَا مُوسَى وَقَوْمُهُ، قِيلَ: انظُرْ إِلَى الْأَفْقِ، فَإِذَا سَوَادٌ يَمْلَأُ الْأَفْقَ، ثُمَّ قِيلَ لِي: انظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأَفْقَ، قِيلَ: هَذِهِ أُمَّتُكَ، وَيَدْخُلُ الْجَنَّةَ مِنْ هُوَلاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ». ثُمَّ دَخَلَ وَلَمْ يَبَيِّنْ لَهُمْ، فَأَفَاضَ الْقَوْمُ، وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ، فَتَحَنَّنْ هُمْ، أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ، فَإِنَّا وَوَلَدُنَا فِي الْجَاهِلِيَّةِ، فَبَلَغَ النَّبِيُّ ﷺ فَخَرَجَ، فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَالَ عِكَّاشَةُ بْنُ مِخْصِنٍ: أَمِنَهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ». فَقَامَ آخَرَ فَقَالَ: أَمِنَهُمْ أَنَا؟ قَالَ: «سَبَقَكَ عِكَّاشَةُ». [طرفه في: ٣٤١٠].

٥٧٠٥ - (والحمّة) محذوفة اللام سم كل شيء يلدغ أو يلسع ا هـ. مصباح.

- قوله: (فأفاض القوم) يقال: أفاض القوم في الحديث إذا اندفعوا فيه وناظروا عليه ا هـ. عيني.

- قوله: (عكاشة) بضم العين المهملة وتشديد الكاف وتخفف ا هـ.

**[18] What about the kohl as a treatment for the eye disease?**

5706- Ommu'salama "Allah be pleased with her" narrated: The husband of a woman died and her eyes became sore. Her case was mentioned to The Prophet "Allah's blessing and peace be upon him" who was asked whether it was permissible for her to use kohl since her eyes were exposed to danger. He said: "Previously, when one of you was bereaved of a husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should keep on her mourning) for four months and ten days."

**[19] What about leprosy?**

5707- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission. There is also neither bad omen (from birds), Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof), nor is there any bad omen in the month of Safar. One should run away from the leper as one runs away from a lion."

**[20] The Manna is a medicine for the eye-trouble**

5708- Sa'eed Ibn Zaid "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Kam'a (a kind of edible fungus) is like the Manna (in its being obtained without effort) and its water is a (medicine) cure for eye trouble."

**[21] Pouring the medicine through one side of one's mouth**

5709- Both of Ibn Abbas and A'isha "Allah be pleased with them" narrated that Abu'bakr kissed The Prophet "Allah's blessing and peace be upon him" while being dead.

5710- The same as above.

5711- The same previous narration.

## ١٨ - بَابُ الْإِثْمِدِ وَالْكَحْلِ مِنَ الرَّمَدِ

فِيهِ عَنِ أُمِّ عَطِيَّةَ .

٥٧٠٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حَمِيدُ بْنُ نَافِعٍ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ امْرَأَةً تُوْفِي زَوْجَهَا، فَاشْتَكَّتْ عَيْنَهَا، فَذَكَرُواهَا لِلنَّبِيِّ ﷺ وَذَكَرُوا لَهُ الْكَحْلَ، وَأَنَّهُ يُخَافُ عَلَى عَيْنِهَا، فَقَالَ: «لَقَدْ كَانَتْ إِحْدَاكُنَّ تَمُكُّ فِي بَيْتِهَا، فِي شَرِّ أَخْلَاسِهَا، أَوْ: فِي أَخْلَاسِهَا فِي شَرِّ بَيْتِهَا، فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةَ، فَلَا، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [طرفه في: ٥٣٣٦].

## ١٩ - بَابُ الْجُدَامِ

٥٧٠٧ - وَقَالَ عَقَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَذْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ، وَفِرًّا مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ». [الحديث ٥٧٠٧ - أطرافه في: ٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥].

## ٢٠ - بَابُ الْمَنْ شِفَاءً لِلْعَيْنِ

٥٧٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمَاءُ مِنَ الْمَنْ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». قَالَ شُعْبَةُ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عَتِيْبَةَ، عَنِ الْحَسَنِ الْعُرْنِيِّ، عَنْ عَمْرُو ابْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ. قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أَنْكَرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. [طرفه في: ٤٤٧٨].

## ٢١ - بَابُ اللَّدُودِ

٥٧٠٩، ٥٧١٠، ٥٧١١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبْلَ النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ. [طرفه في: ١٢٤١، ١٢٤٢].

٥٧٠٦ - قوله: أي فلا يكتحل أربعة أشهر وعشراً، وللكشميهني فهلا أي فهلا تصبر على ترك الاكتحال هذه المدة أفاده الشارح.

٥٧٠٧ - قوله: (هامة) بتخفيف الميم اسم طائر كانت إذا سقطت على دار أحدهم يرى أنها ناعية له نفسه أو بعض أهله وقيل: إن روح القتيل الذي لا يؤخذ بشأه تصير هامة تزقو وتقول: اسقوني اسقوني فإذا أدرك بثأره طار.

- وقوله: ولا صفر كانت العرب تزعم أن في البطن حية يقال لها: الصفر تصيب الإنسان إذا جاع وتؤذيه وقيل: أراد به النسيء وهو تأخير المحرم إلى صفر اهـ. من القسطلاني مع العيني ويأتي من المؤلف باب لا صفر وهو داء يأخذ البطن اهـ مصححه.

5712- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Abbas since he did not witness you."

5713- Ommu'qais narrated: I went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of my sons whose palate and tonsils I had pressed with my finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease. It is inserted into one side of the mouth of he who is suffering from pleurisy."

[22]

5714- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: When the health of The Messenger of Allah "Allah's blessing and peace be upon him" deteriorated and his condition got serious, he asked the permission of his wives to allow him to be treated In my house; and they permitted him. He came out, supported by two men, with his legs dragging on the ground between Abbas and another man. (The sub-narrator told Ibn Abbas who said: "Do you know who the other man whom A'isha did not name was?") The sub-narrator said: "No." Ibn Abbas said: "It was Ali.") A'isha added: When The Prophet "Allah's blessing and peace be upon him" entered my house and his disease became aggravated, he said: "Pour on me seven full water skins the tying ribbons of which had not been untied so that I may (get out to) give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of The Prophet "Allah's blessing and peace be upon him" and started pouring water on him from those water skins until he waved us to stop. Then he went out to the people, led them in prayer, and delivered a speech before them.

٥٧١٢ - قَالَ: وَقَالَتْ عَائِشَةُ: لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا: أَنْ لَا تَلْدُونِي، فَقُلْنَا كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي». قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: «لَا يَبْقَى فِي الْبَيْتِ أَحَدٌ إِلَّا لُدَّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [طرفه في: ٤٤٥٨].

٥٧١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ أُمِّ قَيْسٍ قَالَتْ: دَخَلْتُ بِابْنِ لَبِي عَلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «عَلَى مَا تَدْعَرْنَ أَوْلَادَكُنَّ بِهَذَا الْعَلَاقِ، عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةِ، مِنْهَا ذَاتُ الْجَنْبِ: يُسَعِّطُ مِنَ الْعُدْرَةِ، وَيَلْدُ مِنَ ذَاتِ الْجَنْبِ». فَسَمِعْتُ الزُّهْرِيَّ يَقُولُ: بَيَّنَّ لَنَا اثْنَيْنِ، وَلَمْ يُبَيِّنْ لَنَا خَمْسَةَ. قُلْتُ لِسُفْيَانَ: فَإِنَّ مَعْمَرًا يَقُولُ: أَعْلَقْتُ عَلَيْهِ؟ قَالَ: لَمْ يَحْفَظْ، أَعْلَقْتُ عَنْهُ، حَفِظْتُهُ مِنْ فِي الزُّهْرِيِّ، وَوَصَفَ سُفْيَانُ الْغُلَامَ يُحَنِّكَ بِالْأَصْبِعِ، وَأَذْخَلَ سُفْيَانُ فِي حَنَكِهِ، إِنَّمَا يَعْني رَفَعَ حَنَكِهِ بِأَصْبِعِهِ، وَلَمْ يَقُلْ: أَعْلَقُوا عَنْهُ شَيْئًا. [طرفه في: ٥٦٩٢].

## ٢٢ - باب

٥٧١٤ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ وَاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يَمْرُضَ فِي بَيْتِي، فَأَذِنَ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخَطُّ رَجُلَاةً فِي الْأَرْضِ، بَيْنَ عَبَّاسٍ وَآخَرَ. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، قَالَ: هَلْ تَدْرِي مَنْ الرَّجُلُ الْآخَرُ، الَّذِي لَمْ تُسَمِّ عَائِشَةَ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ. قَالَتْ عَائِشَةُ: فَقَالَ النَّبِيُّ ﷺ بَعْدَ مَا دَخَلَ بَيْتَهَا، وَاشْتَدَّ بِهِ وَجَعُهُ: «هَرِيْقُوا عَلَيَّ مِنْ سَبْعِ قَرَبٍ لَمْ تُحْلَلْ أَوْكِتُهُنَّ، لَعَلِّي أَغْهَدُ إِلَى النَّاسِ». قَالَتْ: فَأَجْلَسْنَاهُ فِي مِحْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، ثُمَّ طَفِقْنَا نَصُبُ عَلَيْهِ مِنْ تِلْكَ الْقَرَبِ، حَتَّى جَعَلَ يُشِيرُ إِلَيْنَا: «أَنْ قَدْ فَعَلْتُنَّ». قَالَتْ: وَخَرَجَ إِلَى النَّاسِ، فَصَلَّى لَهُمْ وَحَطَّ بِهُمْ. [طرفه في: ١٩٨].

٥٧١٢ - قوله: كراهية رفع خبر مبتدأ محذوف ولأبي ذر كراهية بالنصب مفعولاً له، ويجوز أن يكون مصدرًا كما في الشارح.

٥٧١٣ - قوله: وقد أعلقت الإعلاق هو معالجة عذرة الصبي ورفعها بالأصبع والعذرة وجع الحلق والدغر: رفع لهاة المعذور وأصله الدفع كما في العيني.

- بهذا الإعلاق نخد.

٥٧١٤ - قوله: (التمريض) هو القيام على المريض وتعاوده.

- فصلى بهم نخد.

**[23] What about the throat and tonsil disease?**

5715- Ommu'qais Al'asdiyya, who was amongst the early Emigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", and the sister of Okasha narrated that she went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of her sons whose palate and tonsils she had pressed with her finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy."

**[24] The medicine of the one having abdominal disease**

5716- Abu'sa'eed "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My brother has got loose motions." The Prophet "Allah's blessing and peace be upon him" said: "Let him drink honey." The man again (came) and said: "I got him drink (honey) but that made him worse." The Prophet "Allah's blessing and peace be upon him" said: "Allah is true, and the Abdomen of your brother is liar."

**[25] There is no Safar**

5717- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission; nor is there any bad omen in the month of Safar; nor there is Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

**[26] What about pleurisy?**

5718- Ommu'qais Al'asdiyya, who was amongst the early Emigrant women who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", and the sister of Okasha narrated that she went to The Messenger of Allah "Allah's blessing and peace be upon him" having one of her sons whose palate and tonsils she

### ٢٣ - بَابُ الْعُذْرَةِ

٥٧١٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ الْأَسَدِيَّةِ، أَسَدَ حُزَيْمَةَ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعَنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ، أَخْبَرْتُهُ: أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ لَهَا قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُذْرَةِ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى مَا تَدْعُرْنَ أَوْلَادَكُنَّ بِهَذَا الْعِلَاقِ، عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ». يُرِيدُ الْكُسْتُ، وَهُوَ الْعُودُ الْهِنْدِيُّ. وَقَالَ يُونُسُ وَإِسْحَاقُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ: عَلَّقَتْ عَلَيْهِ.

[طرفه في: ٥٦٩٢].

### ٢٤ - بَابُ دَوَاءِ الْمَبْطُونِ

٥٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ قَتَادَةَ، عَنِ أَبِي الْمُتَوَكِّلِ، عَنِ أَبِي سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: «إِنَّ أَخِي اسْتَطَلَقَ بَطْنَهُ، فَقَالَ: «اسْقِهِ عَسَلًا». فَسَقَاهُ فَقَالَ: إِنِّي سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقًا، فَقَالَ: «صَدَقَ اللَّهُ وَكَذَّبَ بَطْنُ أَخِيكَ». تَابَعَهُ النَّضْرُ، عَنِ شُعْبَةَ.

[طرفه في: ٥٦٨٤].

### ٢٥ - بَابُ لَا صَفْرَ، وَهُوَ دَاءٌ يَأْخُذُ الْبِطْنَ

٥٧١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَعِيرُهُ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا صَفْرَ وَلَا هَامَةَ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ إِبِلِي، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ، فَيَأْتِي الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيَجْرِبُهَا،؟ فَقَالَ: «فَمَنْ أَعْدَى الْأَوْلُ؟». رَوَاهُ الزُّهْرِيُّ، عَنِ أَبِي سَلَمَةَ، وَسَيِّانِ بْنِ أَبِي سَيَّانٍ.

[طرفه في: ٥٧٠٧].

### ٢٦ - بَابُ ذَاتِ الْجَنْبِ

٥٧١٨ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ: عَنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعَنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بِنِ مِحْصَنِ، أَخْبَرْتُهُ: أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ

٥٧١٥ - قوله: (على ما تدعرن) كذا بإثبات الألف كما تقدم وروي بحذفها هنا وفيما تقدم أيضاً.

٥٧١٧ - قوله: (في الرمل) تميم لمعنى النقاوة وذلك لأنها إذا كانت في التراب ربما يلصق بها شيء منه ا هـ شارح.

٥٧١٨ - علام تدعرن أولادكن نخ.

had pressed with her finger as a treatment for a disease (of throat and tonsil). The Prophet "Allah's blessing and peace be upon him" said: "Fear Allah! Why do you pain your children by pressing their throats! Use The Indian incense for it cures seven diseases, one of which is pleurisy."

5719- Anas Ibn Malik "Allah be pleased with him" reported that he was cauterized in the presence of Anas Ibn An'nadr and Abu'talha; and it was Abu'talha who cauterized him. He added: Allah's Apostle "Allah's blessing and peace be upon him" allowed one of the Ansar families to treat persons who have taken poison and who are suffering from ear ailment by practicing charm. Anas added: I got myself branded (cauterized) for pleurisy, during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Abu'talha, Anas Ibn An'nadr and Zaid Ibn Thabit witnessed that. It was Abu'talha who cauterized me.

#### **[27] Burning the mat to stop one's bleeding (with its ashes)**

5720- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: When the helmet broke on the head of The Prophet "Allah's blessing and peace be upon him", with his face covered with blood and his incisor tooth broke (during the Holy Battle of Ohud), Ali used to bring water in his shield while Fatima was washing the blood off his face. When Fatima saw that the bleeding increased because of the water, she took a mat, which she burnt and stuck (the burnt ashes) on the wound of The Messenger of Allah "Allah's blessing and peace be upon him". In this way, the bleeding stopped.

5721- The same as above.

5722- The same previous narration.

#### **[28] The fever is from the heat of The Hell**

5723- Nafi narrated that Abdullah Ibn Omar "Allah be pleased with both" reported from The Prophet "Allah's blessing and peace be upon him": "The fever is from the heat of The Hell, so abate it with the water." Nafi narrated that Abdullah Ibn Omar used to invoke (Allah saying): "O Allah! Remove the torment (in which the fever is involved) from us."

لَهَا قَدْ عَلَّقَتْ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «اتَّقُوا اللَّهَ، عَلَامَ تَدْعُرُونَ أَوْلَادَكُمْ بِهَذِهِ الْأَعْلَاقِ؟ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ». يُرِيدُ الْكُنْسَتَ، يَغْنِي الْفُسْطُ. قَالَ: وَهِيَ لُغَةٌ.

[طرفه في: ٥٦٩٢].

٥٧١٩، ٥٧٢٠، ٥٧٢١ - حَدَّثَنَا عَارِمٌ: حَدَّثَنَا حَمَادٌ قَالَ: قَرِئَ عَلَى أَيُّوبَ مِنْ كُتُبِ أَبِي قِلَابَةَ، مِنْهُ مَا حَدَّثَ بِهِ، وَمِنْهُ مَا قَرِئَ عَلَيْهِ، وَكَانَ هَذَا فِي الْكِتَابِ، عَنْ أَنَسٍ: أَنَّ أَبَا طَلْحَةَ وَأَنَسَ بْنَ النَّضْرِ كَوَاهُ، وَكَوَاهُ أَبُو طَلْحَةَ بِيَدِهِ. وَقَالَ عَبَادُ بْنُ مَنْصُورٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أذِنَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتِ مِنَ الْأَنْصَارِ أَنْ يَرْقُوا مِنَ الْحُمَةِ وَالْأَذُنِ. قَالَ أَنَسٌ: كُوِيْتُ مِنَ ذَاتِ الْجَنْبِ، وَرَسُولُ اللَّهِ ﷺ حَيٌّ، وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

## ٢٧ - بَابُ حَزَقِ الْحَصِيرِ لِيُسَدَّ بِهِ الدَّمُّ

٥٧٢٢ - حَدَّثَنِي سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: لَمَّا كُسِرَتْ عَلَى رَأْسِ رَسُولِ اللَّهِ ﷺ الْبَيْضَةُ، وَأَذْمِيَ وَجْهُهُ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَكَانَ عَلَيَّ يَخْتَلِفُ بِالْمَاءِ فِي الْمَجْنِ، وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ، فَلَمَّا رَأَتْ فَاطِمَةَ عَلَيْهَا السَّلَامُ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً، عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا، وَأَلْصَقَتْهَا عَلَى جِزْحِ رَسُولِ اللَّهِ ﷺ، فَرَقَأَ الدَّمَ.

[طرفه في: ٢٤٣].

## ٢٨ - بَابُ الْحُمَى مِنْ فَيْحِ جَهَنَّمَ

٥٧٢٣ - حَدَّثَنِي يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَى مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفُؤْهَا بِالْمَاءِ». قَالَ نَافِعٌ: وَكَانَ عَبْدُ اللَّهِ يَقُولُ: اكْشِفْ عَنَّا الرَّجْزَ.

[طرفه في: ٣٢٦٤].

٥٧١٩ - قوله: (كواه) أي كواها أنس بن مالك أسند الكوي إليهما لرضاهما به، ثم أسنده إلى أبي طلحة لأنه باشر بيده من العيني.

- قوله: والأذن أي من وجع الأذن كما في الشارح والحمة تقدم أنها سم كل شيء يلدغ أو يلسع وهي من الأسماء المنقوصة هـ. مصحح.

- كواها أنساً وكواه نخ.

٥٧٢٣ - قوله: الفيح والفوح والفور بمعنى واحد (عيني).

- قوله: اكشف عنا الرجز أي العذاب، ولا شك أن الحمى نوع منه هـ. عيني.

5724- Fatima Bint Al'mundhir narrated that Asma Bint Abu'bakr "Allah be pleased with both" used, whenever a woman suffering from fever was brought to her, to invoke Allah for her and then sprinkle some water on her body, at the chest. She used to say: "Allah's Apostle "Allah's blessing and peace be upon him" ordered us to abate fever with water."

5725- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The fever is from the heat of The Hell, so abate it with the water."

5726- Abaya Ibn Rifa'a narrated from his grandfather Rafi Ibn Khadij "Allah be pleased with him": I heard The Prophet "Allah's blessing and peace be upon him" saying: "The fever is from the heat of The Hell, so abate it with the water."

**[29] What about one's getting out from a land (whose atmosphere) does not suit him?**

5727- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl and Oraina arrived in Medina to meet The Prophet "Allah's blessing and peace be upon him". They embraced Islam and said: "O Allah's Prophet! We are the owners of milch livestock (Bedouins) and not farmers." They found the climate of Medina inappropriate for them. So, The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to be given some milch camels and a shepherd. He ordered them to go out of Medina and drink the camels' milk and urine (as a kind of medicine). So, they set out and when they reached Al'harra, they reverted to Heathenism after embracing Islam. They killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away the camels. When this news reached The Prophet "Allah's blessing and peace be upon him", he sent some people in their pursuit. (After they had been caught and brought back to The Prophet "Allah's blessing and peace be upon him"), The Prophet "Allah's blessing and peace be upon him" issued his order (of punishing them). Their eyes were branded with pieces of iron, their hands were cut off and they were left away in Harra until they died in that state.

**[30] What was mentioned regarding the plague**

5728- Ibrahim Ibn Sa'd narrated that he had heard Usama Ibn Zaid telling Sa'd: The Prophet "Allah's blessing and peace be upon him" said: "If you hear of the spread of the plague in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land in order to run away from it (plague)."

٥٧٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَتْ إِذَا أُتِيَتْ بِالْمَرْأَةِ قَدْ حُمَتْ تَدْعُو لَهَا، أَخَذَتْ الْمَاءَ، فَصَبَّتْ بَيْنَهَا وَبَيْنَ جَيْبِهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَبْرُدَّهَا بِالْمَاءِ.

٥٧٢٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرُدُوهَا بِالْمَاءِ». [طرفه في: ٣٢٦٣].

٥٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْحُمَى مِنْ فَوْحِ جَهَنَّمَ، فَأَبْرُدُوهَا بِالْمَاءِ».

[طرفه في: ٣٢٦٢].

## ٢٩ - بَابٌ مَنْ خَرَجَ مِنْ أَرْضٍ لَا تَلَايِمُهُ

٥٧٢٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَرِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَاسًا، أَوْ رِجَالًا، مِنْ عُكْلٍ وَعَرِينَةَ، قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ وَتَكَلَّمُوا بِالْإِسْلَامِ، وَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوَحَّمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذُودٍ وَبِرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ، فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى كَانُوا نَاحِيَةَ الْحَرَّةِ، كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ وَاسْتَأْفُوا الدُّودَ، فَبَلَغَ النَّبِيَّ ﷺ، فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، وَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَعُوا أَيْدِيَهُمْ، وَتَرَكُوا فِي نَاحِيَةِ الْحَرَّةِ، حَتَّى مَاتُوا عَلَى حَالِهِمْ. [طرفه في: ٢٣٣].

## ٣٠ - بَابٌ مَا يُذَكَّرُ فِي الطَّاعُونَ

٥٧٢٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا.» فَقُلْتُ: أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلَا يُنْكِرُهُ؟ [طرفه في: ٣٤٧٣].

٦٧٢٤، و٥٧٢٥ - قوله: أن نبردها، وقوله: فابردوها كلاهما من الباب الأول الثلاثي وضبط الأول من التبريد والثاني من الإبراد أيضاً كما في الشارح.

باب ٢٩ - قوله: (لا تلامه) أي لا توافقه وهو بالهمز عند الشارح كما هو الأصل وعند العيني: لا تلامي به بالتسهيل.

٥٧٢٧ - قوله: (أهل ضرع) أي أهل المواشي وأهل ريف أي أهل أرض فيها زرع اهـ. عيني.

- الطلب بفتحيتين جمع طالب اهـ. عيني.

5729- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, the commanders of the (Muslim) army, Abu'obaida Ibn Al'jarrah and his companions met him and told him that an epidemic had broken out in Sham. Omar said: "Call for me the early emigrants." So, Omar called them, consulted and informed them that an epidemic had broken out in Sham. Those people differed in their opinions. Some of them said: "We set out aiming at a certain purpose and we do not think that it is proper to give it up." The others said : "You have with you other people and the companions of The Messenger of Allah "Allah's blessing and peace be upon him". So we don't advise that we take them to this epidemic." Omar said to them: "Leave me now." Then he said: "Call the Ansar for me." I called them whom he consulted and they followed the way of the emigrants and differed as they did. He then said to them: "Leave me now." He said: "Call for me the old people of Quraish who emigrated in the year of the Conquest of Mecca." I called them and they agreed unanimously that: "We advise that you should return with the people and do not take them to that (land) of epidemic." So Omar announced: "I will ride back to Medina in the morning, so you should do the same." Abu'obaida Ibn Al'jarrah said : "Are you fleeing away from Allah's decree?" Omar said: "Would that someone else had said such a thing, O Abu'obaida! Yes, we are fleeing from Allah's decree to Allah's decree. Don't you agree that if you had camels that went down a valley having two places, one green and the other barren, you would graze them on the green one only if Allah had ordained that, and you would graze them on the barren one just if Allah had ordained that?" At that time Abdur'rahman Ibn Awf, who had been absent because of some of his needs, came and said: "I have some knowledge about this. I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." " Omar thanked Allah and returned to Medina.

5730- Abdullah Ibn Amer narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abdur'rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it."

5731- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Neither Al'masih (Ad'dajjal) nor the plague would be able to enter Medina."

٥٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْعَ لَيْقِيَهُ أَمْرَاءَ الْأَجْنَادِ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ، فَدَعَاهُمْ فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ، وَلَا تَرَى أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا تَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَقَالَ: ازْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُوا لِي الْأَنْصَارَ، فَدَعَوْتُهُمْ فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ازْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةٍ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلَفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَتَادَى عَمْرُ فِي النَّاسِ: إِنِّي مُصَبِّحٌ عَلَى ظَهْرِ فَأُصْبِحُوا عَلَيْهِ. قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أفراراً مِنْ قَدْرِ اللَّهِ؟ فَقَالَ عَمْرُ: لَوْ غَيْرَكَ قَالَهَا يَا أبا عُبَيْدَةَ؟! نَعَمْ نَفَرُ مِنْ قَدْرِ اللَّهِ إِلَى قَدْرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَاذِيأُ لَهُ عُذْوَتَانِ، إِحْدَاهُمَا خَصْبَةٌ، وَالْأُخْرَى جَذْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَذْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَعَبِيًّا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْماً، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تُقَدِّمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَاراً مِنْهُ». قَالَ: فَحَمِدَ اللَّهُ عَمْرُ ثُمَّ انصَرَفَ. [الحديث ٥٧٢٩ - طرفه في: ٥٧٣٠، ٦٩٧٣].

٥٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ: أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا كَانَ بِسَرْعَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تُقَدِّمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَاراً مِنْهُ». [طرفه في: ٥٧٢٩].

٥٧٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَعِيمِ الْمُجَمِرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ، وَلَا الطَّاعُونَ». [طرفه في: ١٨٨٠].

٥٧٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ: حَدَّثَنِي

٥٧٢٩ - قوله: (بسرع) يجوز فيه الصرف وعدمه، وهي قرية بوادي تبوك كما في الشارح.

- (المشيخة) اسم جمع للشيخ والجمع مشايخ وضبط كعميشة ومرحلة وكلاهما صحيح.

- قوله: (مصباح) بهذا الضبط عند الشارح وضبطه العينين من الإصباح وهو الموافق لما بعده أي إني مسافر

١- أكتباً على ظهر الراحلة راجعاً إلى المدينة الطاهرة.

5732- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "(Death from) plague is martyrdom for every Muslim."

5733- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever (of Muslims) dies of an Abdominal disease is considered to be a martyr, and whoever dies of plague is regarded as a martyr."

**[31] The reward of the one who was afflicted with plague and kept patient**

5734- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated that she asked Allah's Apostle "Allah's blessing and peace be upon him" about the plague. He told her that it was a Punishment sent by Allah on whom he wished. (Meanwhile) Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr.

**[32] Practising charm with the last two Suras of The Qur'an**

5735- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" became ill, he used to recite the last two Suras of The Holy Qur'an and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting them and blowing my breath over him as he used to blow and made the hand of The Prophet "Allah's blessing and peace be upon him", in view of its blessing, pass over his body.

**[33] Practising charm with the opening (Sura) of The Book (of Qur'an)**

5736- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" passed (on their way) by one of Arab tribes, which did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion).

حَفْصَةُ بِنْتُ سِيرِينَ قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: يَخْبِي بِمَا مَاتَ؟ قُلْتُ: مِنَ الطَّاعُونَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[طرفه في: ٢٨٣٠].

٥٧٣٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ». [طرفه في: ٦٥٣].

### ٣١ - بَابُ أَجْرِ الصَّابِرِ فِي الطَّاعُونَ

٥٧٣٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْنا: أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَأَخْبَرَهَا نَبِيُّ اللَّهِ ﷺ أَنَّهُ: «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونَ، فَيَمُوتُ فِي بَلَدِهِ صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ». تَابَعَهُ النَّضْرُ، عَنْ دَاوُدَ.

[طرفه في: ٣٤٧٤].

### ٣٢ - بَابُ الرُّقَى بِالْقُرْآنِ وَالْمُعَوِّذَاتِ

٥٧٣٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفِثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوِّذَاتِ، فَلَمَّا نُقِلَ كُنْتُ أَنْفِثُ عَلَيْهِ بِهِنَّ، وَأَمْسَحُ بِيَدَيْ نَفْسِهِ لِبَرَكَتِهَا. فَسَأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفِثُ؟ قَالَ: كَانَ يَنْفِثُ عَلَى يَدَيْهِ، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ.

[طرفه في: ٤٤٣٩].

### ٣٣ - بَابُ الرُّقَى بِفَاتِحَةِ الْكِتَابِ

وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

٥٧٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكَّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَتَوْا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُوهُمْ، فَبَيَّنَمَا هُمْ كَذَلِكَ، إِذْ لُدِغَ سَيْدُ أَوْلَادِكُمْ، فَقَالُوا: هَلْ مَعَكُمْ

٥٧٣٢ - قوله: (بما مات) بإثبات ألف ما الاستفهامية بعد الجار ولأبي ذر والأصيلي بم حذفها وهي اللغة الشائعة ويحيى هو ابن سيرين أخو حفصة بنت سيرين كما في الشارح.

٥٧٣٥ - قوله: ضبط الشارح ينفث هذه بضم الفاء وكسرها واقتصر على الكسر فيما بعد والمذكور في المصباح هو الثاني والنفث شبه النفض وهو أقل من التفل فإنه لا بد فيه شيء من الريق ولا كذلك النفث.

- بيده نفسه نخذ.

٥٧٣٦ - قوله (ويتفل) بكسر الفاء ولأبي ذر بضمها (شارح).

They said (to the companions of The Prophet): "Do you have any medicine with you or anybody who can treat with practicing charm?" the companions of The Prophet "Allah's blessing and peace be upon him" said: "Since you rejected to entertain us, we will not treat (your chief) unless you pay us for it." So, they agreed to pay them a flock of sheep. One of them (the companions) started reciting The Opening Sura (of Al'fatiha), gathering and spitting his saliva (at the place of the snakebite). The patient got cured and his people presented the sheep to them, but they said: "We will not take it unless we ask The Prophet "Allah's blessing and peace be upon him" (about its legality)." When they asked him, he smiled and said: "How do you come to know that The Opening Sura of Al'fatiha could be used as a (treatment) charm? Take it (the flock of sheep) and assign a share for me."

#### **[34] Stipulating (a flock of) sheep (as wages for) practicing charm**

5737- Ibn Abbas "Allah be pleased with both" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" passed by some people staying at a place where there was water, one of whom had been stung by a scorpion. A man from those staying near the water, came and said to the companions of The Prophet "Allah's blessing and peace be upon him": "Is there anyone among you who can practise charm (as a treatment) for near the water there is a person who has been stung by a scorpion." So one of the companions of The Prophet "Allah's blessing and peace be upon him" went to him and recited The Opening Sura of Al'fatiha in return for a sheep as his charge. The patient recovered and the man brought the sheep to his companions who disliked that and said: "You took fees for reciting Allah's Book." When they arrived in Medina, they said: "O Allah's Apostle! He took fees for (reciting) Allah's Book." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You are most entitled to take fees for (practicing charm with reciting) Allah's Book."

#### **[35] Practicing charm (to be saved) from the evil eye**

5738- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" ordered me or somebody else to practise charm (if there was danger) from an evil eye.

5739- Ommu'salama "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" saw in her house a girl whose face had a black spot. He said: "She is under the effect of an evil eye; so treat her by practicing charm."

#### **[36] (The effect of) an evil eye is a fact**

5740- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(The effect of) an evil eye is a fact." He (The Prophet) prohibited tattooing.

مِنْ دَوَاءٍ أَوْ رَاقٍ؟ فَقَالُوا: إِنَّكُمْ لَمْ تَقْرُوتَنَا، وَلَا تَفْعَلْ حَتَّى تَجْعَلُوا لَنَا جُغَلًا، فَجَعَلُوا لَهُمْ قَطِيعًا مِنَ الشَّاءِ، فَجَعَلَ يَقْرَأُ بِأَمِّ الْقُرْآنِ، وَيَجْمَعُ بَرَاقَهُ وَيَنْفَعُ، فَبَرَأَ فَأَتَوْا بِالشَّاءِ، فَقَالُوا: لَا نَأْخُذُهُ حَتَّى نَسْأَلَ النَّبِيَّ ﷺ، فَسَأَلُوهُ فَضَحِكَ وَقَالَ: «وَمَا أَذْرَاكَ أَنَّهَا رُقِيَّةٌ، خُذُوهَا وَاضْرِبُوا لِي بِسَنَمِهِ».

[طرفه في: ٢٢٧٦].

### ٣٤ - بَابُ الشَّرْطِ فِي الرُّقِيَّةِ بِقَطِيعِ مِنَ الْغَنَمِ

٥٧٣٧ - حَدَّثَنِي سِيدَانُ بْنُ مِضَارِبٍ أَبُو مُحَمَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو مَعْمَرٍ الْبَصْرِيُّ - هُوَ صَدُوقٌ - يُوْسُفُ بْنُ يَزِيدَ الْبَرَاءِ قَالَ: حَدَّثَنِي عَبِيدُ اللَّهِ بْنُ الْأَخْنَسِ أَبُو مَالِكٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَفْرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرُّوا بِمَاءٍ، فِيهِمْ لَدِيغٌ أَوْ سَلِيمٌ، فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ، فَقَالَ: هَلْ فِيكُمْ مِنْ رَاقٍ، إِنْ فِي الْمَاءِ رَجُلًا لَدِيغًا أَوْ سَلِيمًا، فَاَنْطَلَقَ رَجُلٌ مِنْهُمْ، فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءٍ، فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ، فَكْرَهُوا ذَلِكَ وَقَالُوا: أَخَذْتَ عَلَى كِتَابِ اللَّهِ أَجْرًا، حَتَّى قَدِمُوا الْمَدِينَةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَخَذَ عَلَى كِتَابِ اللَّهِ أَجْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابَ اللَّهِ».

### ٣٥ - بَابُ رُقِيَّةِ الْعَيْنِ

٥٧٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ: قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادٍ: عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ، أَوْ: أَمَرَ أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

٥٧٣٩ - حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبِ بْنِ عَطِيَّةَ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةً، فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ». وَقَالَ عَقِيلٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةَ، عَنِ النَّبِيِّ ﷺ. تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ، عَنِ الزُّبَيْدِيِّ.

### ٣٦ - بَابُ الْعَيْنِ حَقًّا

٥٧٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ، عَنِ هَمَّامٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ». وَنَهَى عَنِ الْوَشْمِ.

[الحديث ٥٧٤٠ - طرفه في: ٥٩٤٤].

باب ٣٤ - باب الشروط نـخـ.

٥٧٣٩ - قوله: (سفعة) بفتح السين المهملة وتضم وهي الصفرة والشحوب في الوجه كما في العيني.

### **[37] Practising charm to be saved from snake's bite or scorpion's sting**

5741- Abdur'rahman Ibn Al'aswad narrated from his father: I asked A'isha "Allah be pleased with her" about treating the poisonous sting (of scorpion or snake) with practicing charm. She told: "The Prophet "Allah's blessing and peace be upon him" allowed the treatment of poisonous sting by practicing charm."

### **[38] The Prophet's charm of treatment**

5742- Abdul'aziz narrated: Thabit and I entered into Anas Ibn Malik. Thabit said: "O Abu'hamza! I am ill." Anas said: "Shall I treat you with the charm of The Messenger of Allah "Allah's blessing and peace be upon him"?" Thabit said: "Yes." Anas recited: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. None brings about cure except for You; a cure that will leave behind no disease."

5743- Masruq narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to treat some of his wives, passing his right hand over the place of ailment, and reciting: "O Allah! The Lord of the people, the Remover of trouble! (Would You please) cure (the patient), for You are the curer. No cure is there except for Yours; a cure that will leave behind no disease."

5744- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to treat with a charm saying: "Remove the trouble, O Lord of people! The cure is in Your Hands, and there is none but You who can remove it (the ailment)."

5745- Amra narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to say to the patient: "In the Name of Allah, The earth of our land and the saliva of some of us; cured will be our patient by the will of Our Lord."

5746- Amra narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to say in his treatment charm (to the patient): "In the name of Allah, The earth of our land and the saliva of some of us; cured will be our patient by the will of Our Lord."

### ٣٧ - بَابُ رُقِيَةِ الْحَيَّةِ وَالْعَقْرَبِ

٥٧٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقِيَةِ مِنَ الْحَمَةِ، فَقَالَتْ: رَخَّصَ النَّبِيُّ ﷺ الرُّقِيَةَ مِنْ كُلِّ ذِي حَمَةٍ.

### ٣٨ - بَابُ رُقِيَةِ النَّبِيِّ ﷺ

٥٧٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ: دَخَلْتُ أَنَا وَثَابِتٌ عَلَى أَنَسِ بْنِ مَالِكٍ، فَقَالَ ثَابِتٌ: يَا أَبَا حَمْرَةَ، اسْتَكَيْتَ، فَقَالَ أَنَسُ: أَلَا أَرَأَيْكَ بِرُقِيَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُعَادِرُ سَقَمًا».

٥٧٤٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ، يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، اشْفِهِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا». قَالَ سُفْيَانُ: حَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ نَحْوَهُ. [طرفه في: ٥٦٧٥].

٥٧٤٤ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا الثُّضْرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي يَقُولُ: «امْسَحِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءَ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ». [طرفه في: ٥٦٧٥].

٥٧٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ لِلْمَرِيضِ: «بِسْمِ اللَّهِ، تُزْبَةُ أَرْضِنَا، بِرِيقَةٍ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

[الحدِيث ٥٧٤٥ - طرفه في: ٥٧٥٥].

٥٧٤٦ - حَدَّثَنِي صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي الرُّقِيَةِ: «تُزْبَةُ أَرْضِنَا، وَرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا».

[طرفه في: ٥٧٤٥].

### ٣٩ - بَابُ النَّفْثِ فِي الرُّقِيَةِ

٥٧٤٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا

٥٧٤٣ - قوله: (الباس) بغير همز للمواخاة وسقماً بفتحتين ويجوز ضم ثم إسكان ا هـ. من الشارح.

٥٧٤٧ - قوله: (والحلم) بسكون اللام وتضم وهو ما يراه من الشر وما يحصل له من الفزع ا هـ. شارح.

### [39] One's blowing while reciting the charm

5747- Abu'quatada "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "A good dream is from Allah, and a bad or evil dream is from Satan; so if anyone of you saw in his dream something which he disliked, he should blow thrice (on his left side) and should seek Refuge with Allah from its evil, for then it will not harm him."

5748- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Suras of The Purity of Faith (Al'ikhlas), The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would pass his hands over his face and whatever he could reach of his body's parts. When he was in his fatal illness, he used to order me to do that for him.

5749- Abu'sa'eed "Allah be pleased with him" narrated: Some of the companions of The Prophet "Allah's blessing and peace be upon him" went on a journey till they reached some of the Arab tribes (at night). They asked the latter to entertain them, but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others): "Nothing has benefited him, will you go to the people who resided here at night, perhaps some of them might have something (as treatment)." They went to the group of the companions (of The Prophet "Allah's blessing and peace be upon him") and said: "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied: "Yes, by Allah! I can recite a charm, but as you have refused to entertain us, I will not recite the charm for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (The Sura of Al'fatiha): "Praise be to Allah, the Lord of the Worlds" and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (The companions) then suggested distributing their earnings among themselves. But the one who performed the recitation said: "Do not divide them till we go to The Prophet "Allah's blessing and peace be upon him" and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle "Allah's blessing and peace be upon him" and narrated the story. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that The Sura of Al'fatiha was recited as charm?" Then he added: "You have done the right thing. Distribute (what you have earned) and assign a share for me."

### [40] The charm reciter passes his right hand over the ached part of one's body

5750- Masruq narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" used to treat some of them, passing his right hand over the place of ailment, and reciting: "(Would you please) remove the trouble, O Lord of the people! (Would You please) cure (the patient), for You are the curer. No cure is there but Yours; a cure that will leave behind no disease."

سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ فَلْيَتَنَفَّسْ حِينَ يَسْتَقِيقُ ثَلَاثَ مَرَّاتٍ، وَتَتَعَوَّذُ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ». وَقَالَ أَبُو سَلَمَةَ: وَإِنْ كُنْتُ لَأَرَى الرُّؤْيَا أَثْقَلَ عَلَيَّ مِنَ الْجَبَلِ، فَمَا هُوَ إِلَّا أَنْ سَمِعْتُ هَذَا الْحَدِيثَ فَمَا أَبَالِيَهَا.

[طرفه في: ٣٢٩٢].

٥٧٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَزْرَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ، نَفَثَ فِي كَفِّهِ بِ: «قُلْ هُوَ اللَّهُ أَحَدٌ» وَبِالْمُعَوَّذَتَيْنِ جَمِيعًا، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ، وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ، قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ. قَالَ يُونُسُ: كُنْتُ أَرَى ابْنَ شِهَابٍ يُصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ.

[طرفه في: ٥٠١٧].

٥٧٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، فَلَدِعَ سَيِّدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ، لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطِ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لِدِعَ، فَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّي لَرَاقٍ، وَلَكِنْ وَاللَّهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جِعْلًا، فَصَالِحُوهُمْ عَلَى قَطِيعٍ مِنَ الْعَنَمِ، فَاَنْطَلَقَ فَجَعَلَ يَتْفَلُ وَيَقْرَأُ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»، حَتَّى لَكَأَنَّهَا نَشِطٌ مِنْ عِقَالٍ، فَاَنْطَلَقَ يَمْشِي مَا بِهِ قَلْبُهُ، قَالَ فَأَوْفُوهُمْ جِعْلَهُمُ الَّذِي صَالِحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: أَقْسِمُوا، فَقَالَ الَّذِي رَقِيَ: لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَتَذَكَّرَ لَهُ الَّذِي كَانَ، فَتَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ: «وَمَا يَذَرِيكَ أَنَّهَا رُقِيَةٌ؟ أَصَبْتُمْ، أَقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهُمْ».

[طرفه في: ٢٢٧٦].

#### ٤٠ - بَابُ مَسْحِ الرَّاقِيِ الْوَجَعَ بِيَدِهِ الْيُمْنَى

٥٧٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ بَعْضَهُمْ، يَمْسَحُهُ بِيَمِينِهِ: «أَذْهَبِ الْبَاسَ، رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يَغَادِرُ

#### [41] The woman recites a treatment charm for the man

5751- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him", during his fatal illness used to blow (on his hands and pass them) over his body while reciting the last two Suras. When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hand over his body in view of its blessing.

#### [42] What about those who don't practise charm?

5752- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me: A prophet would pass by along with one, a Prophet along with two, a Prophet with a few followers, and a Prophet with nobody. Then a big crowd of people passed in front of me and I hoped that they might have been my followers. It was said: "They are Moses's followers." it was said to me: "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me: "Look there and there about the stretching sky!" Behold! There was a multitude filling the horizon. It was said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning." Then the people dispersed and The Prophet did not tell them who they (the 70,000) were. So the people started talking about the issue and said: "As for us, we were born during the time of heathenism, but we believed in Allah and his Messenger. Indeed, they are our children (who were born in the Islamic era)." When The Prophet "Allah's blessing and peace be upon him" heard of that, he came out and said: "They are those who do neither believe in bad or good omen (from birds etc.), nor do they treat themselves with practising charm, Nor do they get themselves cauterized. But they put their trust (only) in their Lord." On that, Okasha Ibn Muhsin said: "Am I one of them, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Then another person got up and said: "Am I one of them?" The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

#### [43] What about the bad omen?

5753- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but an evil omen may be in three: a woman, a house, or an animal."

5754- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no pessimism. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

سَقَمًا». فَذَكَرْتُهُ لِمَنْصُورٍ فَحَدَّثَنِي، عَنِ إِبْرَاهِيمَ، عَنِ مَسْرُوقٍ، عَنِ عَائِشَةَ بِنَحْوِهِ. [طرفه في: ٥٦٧٥].

#### ٤١ - بَابُ فِي الْمَرْأَةِ تَرْقِي الرَّجُلَ

٥٧٥١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الَّذِي قَبِضَ فِيهِ بِالْمَعْوِذَاتِ، فَلَمَّا ثَقُلَ كُنْتُ أَنَا أَنْفُثُ عَلَيْهِ بِهِنَّ، فَأَمْسَحُ بِيَدِي نَفْسِهِ لِبَرَكَتِهَا. فَسَأَلْتُ ابْنَ شِهَابٍ: كَيْفَ كَانَ يَنْفُثُ؟ قَالَ: يَنْفُثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [طرفه في: ٤٤٣٩].

#### ٤٢ - بَابُ مَنْ لَمْ يَرْقِ

٥٧٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنِ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفْقَ، فَرَجَوْتُ أَنْ يَكُونَ أُمَّتِي، فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ، ثُمَّ قِيلَ لِي: انظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفْقَ، فَقِيلَ لِي: انظُرْ هَكَذَا وَهَكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفْقَ، فَقِيلَ: هَؤُلَاءِ أُمَّتُكَ، وَمَعَ هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ». فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ، فَتَذَاكَرَ أَصْحَابُ النَّبِيِّ ﷺ فَقَالُوا: أَمَا نَحْنُ قَوْلُذَنَا فِي الشَّرْكِ، وَلَكِنَّا أُمَّتًا بِاللَّهِ وَرَسُولِهِ، وَلَكِنْ هَؤُلَاءِ هُمْ أَبْنَاؤُنَا، فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «هُمْ الَّذِينَ لَا يَتَطَيَّرُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَكْتَوُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عَكَاشَةُ بْنُ مِحْصَنٍ، فَقَالَ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ». فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ فَقَالَ: «سَبَقَكَ بِهَا عَكَاشَةُ». [طرفه في: ٣٤١٠].

#### ٤٣ - بَابُ الطَّيْرَةِ

٥٧٥٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عُدْوَى وَلَا طَيْرَةَ، وَالشُّؤْمُ فِي ثَلَاثٍ: فِي الْمَرْأَةِ، وَالدَّارِ، وَالِدَابَّةِ». [طرفه في: ٢٠٩٩].

٥٧٥٤ - حَدَّثَنَا أَبُو الِیْمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَأَلُ». قَالُوا: وَمَا الْفَأَلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ».

[الحديث ٥٧٥٤ - طرفه في: ٥٧٥٥].

**[44] What about the good omen?**

5755- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "There is no pessimism. The best omen is the optimism." They asked: "What is the optimism?" He said: "A good word that one of you hears (and takes as a good omen)."

5756- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but I like the good omen which is the good word (one takes as a good omen)."

**[45] There is no Hamah**

5757- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission. There is also neither bad omen (from birds), Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof), nor is there any bad omen in the month of Safar."

**[46] What about soothsaying?**

5758- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her Abdomen and since she was pregnant, the blow killed the child in her womb. They both filed their case with The Prophet "Allah's blessing and peace be upon him" who judged that the blood money for what was in her womb was a slave or a slave girl. The guardian of the woman who was fined said: "O Allah's Apostle! Shall I be fined for a creature that neither drank nor ate, neither spoke nor cried? A case like that should be nullified." On that The Prophet "Allah's blessing and peace be upon him" said: "This is one of the brothers of soothsayers."

5759- Abu'huraira "Allah be pleased with him" reported that two women fought each other and one of them had hit the other with a stone, (and since she was pregnant), the blow killed the child in her womb. The Prophet "Allah's blessing and peace be upon him" judged that the blood money for what was in her womb was a slave or a slave girl.

5760- Sa'eed Ibn Al'musaiyyab "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" judged that the blood money for what was killed in the womb was a slave or a slave girl. The guardian of the woman who was fined said: "Shall I be fined for a creature that neither drank nor ate, neither spoke nor cried? Such a case should be nullified." On that The Prophet "Allah's blessing and peace be upon him" said: "This is one of the brothers of soothsayers."

#### ٤٤ - بَابُ الْفَالِ

٥٧٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَالُ». قَالَ: وَمَا الْفَالُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ».

[طرفه في: ٥٧٥٤].

٥٧٥٦ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنِ قَتَادَةَ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَيُعْجِبُنِي الْفَالُ الصَّالِحُ، الْكَلِمَةُ الْحَسَنَةُ».

[الحديث ٥٧٥٦ - في: ٥٧٧٦].

#### ٤٥ - بَابُ لَا هَامَةَ

٥٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَكَمِ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا أَبُو حَاصِبٍ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ: وَلَا هَامَةَ وَلَا صَفْرًا».

[طرفه في: ٥٧٠٧].

#### ٤٦ - بَابُ الْكِهَانَةِ

٥٧٥٨ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي امْرَأَتَيْنِ مِنْ هُدَيْلٍ افْتَتَلْتَا، فَرَمْتَ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهِيَ حَامِلٌ، فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَضَى: أَنَّ دِيَةَ مَا فِي بَطْنِهَا غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ، فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي عَرَمَتْ: كَيْفَ أَعْرَمُ، يَا رَسُولَ اللَّهِ، مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ؟ فَمِثْلُ ذَلِكَ بَطَلٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ».

[الحديث ٥٧٥٨ - أطرافه في: ٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩، ٦٩١٠].

٥٧٥٩ - حَدَّثَنَا قَتَيْبَةُ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَتَيْنِ رَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ، فَطَرَحَتْ جَنِينَهَا، فَقَضَى فِيهِ النَّبِيُّ ﷺ بِغُرَّةٍ، عَبْدٌ أَوْ وَلِيدَةٌ.

[طرفه في: ٥٧٥٨].

٥٧٦٠ - وَعَنِ ابْنِ شِهَابٍ، عَنِ سَعِيدِ بْنِ الْمَسَيْبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ، عَبْدٌ أَوْ وَلِيدَةٌ، فَقَالَ الَّذِي قُضِيَ عَلَيْهِ: كَيْفَ أَعْرَمُ مَا لَا أَكَلَ وَلَا شَرِبَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ؟ وَمِثْلُ ذَلِكَ بَطَلٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ

باب ٤٤ - قوله: (الفال) وفي بعض النسخ الفال بالتسهيل.

٥٧٥٧ - قوله: (هامة) بتخفيف الميم على الألفصح وتقدم تفسيرها وتفسير صفر انظر هامش الحديث ٥٧٠٧.

5761- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" prohibited taking the price of a dog, the money taken by the prostitute, and the earnings of a soothsayer.

5762- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. He said: "They are nothing." They said: "O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Jinn snatches that true word which he pours into the ear of his friend, the foreteller, who mixes with it one hundred lies."

#### [47] What about magic?

and Allah's saying: "They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!" (The Heifer "Al'baqara" 102)

He further said: "and a magician shall not be successful to whatever point (of skill) he may attain." (Ta Ha 69)

He Almighty said: "Is this (one) more than a man like yourselves? will ye go to witchcraft With your eyes open?" (The Prophets "Al'anbiya" 3)

Allah said too: "it seemed to him on account of their magic (that it) began to be in lively motion!" (Ta Ha 66)

He said: "From the mischief of those who practise Secret Arts." (The Daybreak "Al'falaq" 4)

الْكُهَّانِ». [طرفه في: ٥٧٥٨].

٥٧٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنِ أَبِي مَسْعُودٍ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ تَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

[طرفه في: ٢٢٣٧].

٥٧٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ يَحْيَى بْنِ عَزْوَةَ بْنِ الزُّبَيْرِ، عَنِ عَزْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللَّهِ ﷺ نَاسٌ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسَ بِشَيْءٍ». فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يُحَدِّثُونَا أحيانًا بِشَيْءٍ فَيَكُونُ حَقًّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ، يَخْطِفُهَا مِنَ الْجَنِّي، فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلِطُونَ مَعَهَا مِثَّةَ كَذِبِيَّةٍ». قَالَ عَلِيُّ: عَبْدُ الرَّزَّاقِ: مُرْسَلٌ: «الْكَلِمَةُ مِنَ الْحَقِّ». ثُمَّ بَلَغَنِي أَنَّهُ أَسْنَدُهُ بَعْدَهُ.

[طرفه في: ٣٢١٠].

#### ٤٧ - بَابُ السَّخْرِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّخَرَ وَمَا أَنْزَلَ عَلَيَّ الْمَلَكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾ [البقرة: ١٠٢]، وَقَوْلِهِ تَعَالَى: ﴿وَلَا يَفْلِحُ السَّاجِرُ حَيْثُ أَتَى﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفْتَاتُونَ السَّخَرَ وَأَنْتُمْ تَبْصِرُونَ﴾ [الأنبياء: ٣]. وَقَوْلِهِ: ﴿يُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسْعَى﴾ [طه: ٦٦]، وَقَوْلِهِ: ﴿وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ﴾ [الفلق: ٤]: وَالنَّفَّاثَاتُ: السَّوَاحِرُ. «تُسَحَّرُونَ» [المؤمنون: ٨٩] تُعَمَّوْنَ.

٥٧٦٣ - حَدَّثَنَا إِبرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنِ هِشَامِ، عَنِ أَبِيهِ، عَنِ

باب ٤٦ - قوله: (الكهانة) بفتح الكاف وكسرهما قاله الشارح.

٥٧٥٨ - قوله: (غرة عبد أو أمة) برفع عبد أو أمة على البدل، ورواه بعضهم بالإضافة البيانية. وقوله: بطل بهذا الضبط وفي رواية: بطل بتحتية مضمومة بدل الموحدة المفتوحة وتشديد اللام أي يهدر كما في الشارح.

٥٧٥٩ - قوله: أو أمة هذا ما عند الشارح وفي الأصل المطبوع أو وليدة.

٥٧٦٠ - من لا أكل نخد.

٥٧٦٢ - قوله: (يحدثونا) ولأبي ذر يحدثونا (شارح).

- أسنده بعد نخد.

٥٧٦٣ - قوله: (المطبوع) المسحور والمشط الآلة التي يسرح بها شعر الرأس واللحية والمشاطة ما يخرج من

5763- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him" by Labid Ibn Al'a'sam. So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." The first asked: "Where is that?" The other replied: "It is in the well of Dharwan." So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and then returned and said to me on his return: "Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Later on, he ordered the well be filled up with earth.

**[48] Associating others (in worship) with Allah, and practicing sorcery are of the great destructive sins**

5764- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the great destructive sins: To associate others in worship along with Allah, and to practice sorcery."

**[49] Would the (things with which) the magic (was worked) be taken out?**

In this respect, Quatada said: I asked Sa'eed Ibn Al'musaiyyab: "What about a man who was bewitched to the extent that he was prevented from approaching his wife? Could he be able to disclose (the magic object)?" Sa'eed replied: "There is no harm in it as long as it is aiming at removing the evil. whatever is beneficial of that was not prohibited."

عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَحَرَ رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنْ بَنِي زُرَيْقٍ، يُقَالُ لَهُ لَبِيدُ بْنُ الْأَعْصَمِ، حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُحِيلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ وَهُوَ عِنْدِي، لِكَيْتَهُ دَعَا وَدَعَا، ثُمَّ قَالَ: «يَا عَائِشَةُ، أَشَعَرْتَ أَنَّ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ، أَتَانِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ فَقَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُفٌّ طَلَعَ نَخْلَةً ذَكَرَ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَثْرِ ذَرْوَانَ». فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَجَاءَ فَقَالَ: «يَا عَائِشَةُ، كَأَنَّ مَاءَهَا نُفَاعَةٌ الْجِنِّاءِ، أَوْ كَأَنَّ رُؤْسَ نَخْلِهَا رُؤْسُ الشَّيَاطِينِ». قُلْتُ: يَا رَسُولَ اللَّهِ: أَفَلَا اسْتَخْرَجَهُ<sup>(١)</sup>؟ قَالَ: «قَدْ عَافَانِي اللَّهُ، فَكَرِهْتُ أَنْ أُتَوَّرَ عَلَى النَّاسِ فِيهِ شُرًا». فَأَمَرَ بِهَا فُدِينَتْ. تَابَعَهُ أَبُو أُسَامَةَ وَأَبُو ضَمْرَةَ وَأَبْنُ أَبِي الزَّرَادِ، عَنْ هِشَامٍ. وَقَالَ اللَّيْثُ وَأَبْنُ عُيَيْنَةَ، عَنْ هِشَامٍ: «فِي مُشْطٍ وَمُشَاقَةٍ». يُقَالُ: الْمُشَاطَةُ: مَا يُخْرَجُ مِنَ الشَّعْرِ إِذَا مُشِطَ، وَالْمُشَاقَةُ: مِنَ مُشَاقَةِ الْكَتَّانِ.

[طرفه في: ٣١٧٥].

#### ٤٨ - بَابُ الشَّرْكِ وَالسَّحْرِ مِنَ الْمُؤَبَّاتِ

٥٧٦٤ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِجْتَنِبُوا الْمُؤَبَّاتِ: الشَّرْكَ بِاللَّهِ، وَالسَّحْرَ».

[طرفه في: ٢٧٦٦].

#### ٤٩ - بَابُ هَلْ يُسْتَخْرَجُ السَّحْرُ

وَقَالَ قَتَادَةُ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ: رَجُلٌ بِهِ طَبٌّ، أَوْ يُؤَخَذُ عَنْ امْرَأَتِهِ، أَيَحْلُ عَنْهُ أَوْ يُنْشَرُ؟ قَالَ: لَا بَأْسَ بِهِ، إِنَّمَا يُرِيدُونَ بِهِ الْإِضْلَاحَ، فَأَمَّا مَا يَنْفَعُ فَلَمْ يَنْفَعْ عَنْهُ.

= الشعر عند التسريح كما هو مذكور في المتن وجفَّ الطلع الغشاء الذي يكون عليه وبثر ذروان بثر كانت بالمدينة، وقوله: نفاع الحناء يعني أن ماء هذه البثر لونه أحمر كلون الماء الذي يتقع فيه الحناء والتثوير والإثارة كلاهما بمعنى واحد والمشاقة ما يتقطع من الكتان ا هـ.

- قوله: فأمر بها أي بالبثر.

٥٧٦٤ - قوله: (الشرك) الخ بالفرع فيهما والنصب فيهما ا هـ. من الشارح.

باب ٤٩ - قوله: أو ينشر بهذا الضبط ويفتح النون وتشديد المعجمة كما في الشارح والذي عند العيني هو الثاني. والنشرة بالضم الرقية التي يحل بها عقد الرجل عن مباشرة امرأته.

- أي سحر سمي طباً تفاعلاً والتأخير الحبس عن النساء.

- قوله: رعوقة كذا عند الشارح وعند العيني راعوفة بزيادة ألف بعد الراء قال وهو المشهور في الروايات وهو حجر يوضع على رأس البثر يقوم عليه المستقي، وقد يكون في أسفل البثر إذا حفرت لا يستطاع قلعه

5765- A'isha "Allah be pleased with her" narrated: Magic was worked on The Messenger of Allah "Allah's blessing and peace be upon him" so that he used to think that he had sexual relations with his wives though he actually did not do. (Sufyan said: "That is the heaviest of magic since it has such an effect"). Then one day he said: "O A'isha! Do you know that Allah inspired me concerning the matter about which I asked Him? Two men came to me, one of whom sat near my head and the other sat near my feet. The one near my head asked the other: "What is wrong with this man?" The latter replied: "He is under the effect of magic." The first one asked: "Who has worked magic on him?" The other replied: "Labid Ibn Al'a'sam, a man from Banu'zuraiq who was an ally of the Jews and was a hypocrite." The first one asked: "What material did he use?" The other replied: "A comb and the hair gathered on it." The first one asked: "Where (did he put it)?" The other replied: "In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan." The Prophet "Allah's blessing and peace be upon him" went to that well and took out those things. He said: "That was the well which was shown to me (in my dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet "Allah's blessing and peace be upon him" further said: "Then that thing was taken out." I said: "Why do you not disclose (the magic object)?" He said: "Allah has cured me; and I dislike letting evil spread among my people."

### [50] What about sorcery

5766- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him". So, he began to envisage that he did a thing, which he did not actually do. One day when he was in my house, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me regarding the matter about which I asked him." I asked: "What is that, O Messenger of Allah?" he replied: "Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm, in the well of Dharwan." So, The Prophet "Allah's blessing and peace be upon him", along with some of his companions, went out towards the well and looked at that, near to which there were many date-palm trees. Then he returned and said to me: "By Allah! Its water is as red as the Henna, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked out of the pollen skin?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people." Then he ordered the well be filled up with earth.

٥٧٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ ابْنَ عَيَيْنَةَ يَقُولُ: أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيْجٍ يَقُولُ: حَدَّثَنِي آلُ عُرْوَةَ، عَنْ عُرْوَةَ، فَسَأَلْتُ هِشَامًا عَنْهُ، فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُجِرَ، حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ، قَالَ سُفْيَانٌ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السَّحْرِ، إِذَا كَانَ كَذَا، فَقَالَ: «يَا عَائِشَةُ، أَعَلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ، أَتَانِي رَجُلَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ أَعْصَمٍ - رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ كَانَ مُتَافِقًا - قَالَ: وَفِيمَ؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتَ رَعُوقَةٍ فِي بَثْرِ ذُرْوَانَ». قَالَتْ: فَأَتَى النَّبِيَّ ﷺ الْبِثْرَ حَتَّى اسْتَخْرَجَهُ، فَقَالَ: «هَذِهِ الْبِثْرُ الَّتِي أُرِيهَا، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِجَاءِ، وَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ». قَالَ: فَاسْتُخْرِجَ، قَالَتْ: فَقُلْتُ: أَفَلَا؟ أَي تَنْشُرْتَ - فَقَالَ: «أَمَّا وَاللَّهِ فَقَدْ شَفَّانِي، وَأَكْرَهُ أَنْ أُبَيَّرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا».

[طرفه في: ٣١٧٥].

### ٥٠ - بَابُ السَّحْرِ

٥٧٦٦ - حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُجِرَ النَّبِيُّ ﷺ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي، دَعَا اللَّهَ وَدَعَا، ثُمَّ قَالَ: أَشْعَزْتُ يَا عَائِشَةُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ». قُلْتُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «جَاءَنِي رَجُلَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، ثُمَّ قَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجِعَ الرَّجُلُ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ ابْنِ الْأَعْصَمِ الْيَهُودِيُّ مِنْ بَنِي زُرَيْقٍ، قَالَ: فِيمَا ذَا؟ قَالَ: فِي مُشْطٍ وَمُشَاقَّةٍ وَجُفِّ طَلْعَةِ ذَكَرٍ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَثْرِ ذِي أَرْوَانَ». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ فِي أَنْاسٍ مِنْ أَصْحَابِهِ إِلَى الْبِثْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَ: «وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِجَاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُوسُ الشَّيَاطِينِ». قُلْتُ: يَا رَسُولَ اللَّهِ أَفَأَخْرَجْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ وَشَفَّانِي، وَخَشِيتُ أَنْ أُتَوَّرَ عَلَى النَّاسِ مِنْهُ شَرًّا». وَأَمَرَ بِهَا فَدُفِنَتْ.

[طرفه في: ٣١٧٥].

= فيترك يجلس عليه الذي ينظف البثر وعبارة الشارح هنا غلط فيها الطابع حيث جعل المنقي المستقي (مصحح).

- قوله: أفلا أي تشرت وسقطت لفظه أي في بعض النسخ (شارح).

٥٧٦٦ - قوله: ذي أروان قال الشارح وسقط لأبي ذر لفظه ذي ا هـ. والرواية المتقدمة ذروان ا هـ.

**[51] (The Prophet's saying) "Some eloquent speech is as effective as magic"**

5767- Ibn Omar "Allah be pleased with both" reported: Two men came from the East and addressed the people who wondered at their eloquent speeches. Allah's Apostle "Allah's blessing and peace be upon him" said: "Some eloquent speech is as effective as magic."

**[52] Treating with Ajwa dates from (the effect of) the magic**

5768- Amer Ibn Sa'd narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "He who eats many (or seven, according to another narration) Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

5769- Amer Ibn Sa'd narrated : I heard Sa'd saying: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

**[53] There is no Hamah**

5770- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others without Allah's permission; nor is there any bad omen in the month of Safar; nor there is Hamah (a kind of bird by which they used to have bad omen of one's death if it came on his house's roof)." A Bedouin stood up and said: "Then what about camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

5771- Abu'salama narrated that he heard Abu'huraira "Allah be pleased with him" telling: The Prophet "Allah's blessing and peace be upon him" said: " The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy ones." Or "No patient should be put with the healthy" (lest the disease would be transferred to him.) in this way, he (Abu'huraira) denied the previous tradition. We asked him: "Did not you report to us that "There is no infectious disease to convey to others without Allah's permission"?" he angrily spoke in Ethiopian obscurely. Abu'salama commented: "I never saw him forgetting but this narration."

### ٥١ - بَابُ مِنَ الْبَيَانِ سِحْرًا

٥٧٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا، فَعَجِبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ لَسِحْرًا، أَوْ إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ».

[طرفه في: ٥١٤٦].

### ٥٢ - بَابُ الدَّوَاءِ بِالْعَجْوَةِ لِلْسَّحْرِ

٥٧٦٨ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمٌ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ اضْطَبَحَ كُلَّ يَوْمٍ تَمْرَاتٍ عَجْوَةً، لَمْ يَضُرَّهُ سُمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ». وَقَالَ غَيْرُهُ: «سَبَعَ تَمْرَاتٍ». [طرفه في: ٥٤٤٥].

٥٧٦٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ سَمِعْتُ سَعْدًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ تَصَبَّحَ سَبَعَ تَمْرَاتٍ عَجْوَةً، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمْ وَلَا سِحْرٌ». [طرفه في: ٥٤٤٥].

### ٥٣ - بَابُ لَا هَامَةَ

٥٧٧٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى وَلَا صَفَرٌ وَلَا هَامَةٌ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الْإِبِلِ، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ، فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيَجْرِبُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَعْدَى الْأَوْلَ؟».

[طرفه في: ٥٧٠٧].

٥٧٧١ - وَعَنْ أَبِي سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ بَعْدَ يَقُولُ: قَالَ النَّبِيُّ ﷺ لَا يُورِدَنَّ مُمْرَضٌ عَلَى مُصْحٍ. وَأَتَكَرَّ أَبُو هُرَيْرَةَ حَدِيثَ الْأَوْلِ، قُلْنَا: أَلَمْ تُحَدِّثْ أَنَّهُ: «لَا عَدْوَى». فَرَطَنَ بِالْحَبَشِيَّةِ، قَالَ أَبُو سَلَمَةَ: فَمَا رَأَيْتَهُ نَسِيَ حَدِيثًا غَيْرَهُ. [الحديث: ٥٧٧١ - طرفه في: ٥٧٧٤].

باب ٥١ - قوله: (باب من البيان سحر) كذا في نسخة العينين. قال في رواية المستملي السحر بالألف واللام  
ا هـ.

٥٧٦٧ - قوله: أو أن بعض البيان سحر هكذا في نسخة الشارح المطبوعة وفي بعض نسخ المتن أو أن بعض البيان لسحرا هـ.

٥٧٦٨ - قوله: تمرات عجوة بتنوين تمرات ونصب عجوة عطف بيان أو صفة لتمرات ولأبي ذر تمرات عجوة بإضافة تمرات لعجوة ككتاب خز ا هـ، شارح.

٥٧٧١ - قوله: (المررض) الذي له إبل مرضى والمصح الذي له إبل صحاح.

- قوله: حديث الأول بالإضافة كمسجد الجامع ولأبي ذر الحديث الأول ا هـ. من الشارح.

- قوله: فرطن الخ أي تكلم غضباً بما لا يفهم.

**[54] There is no infection**

5772- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but an evil omen may be in three: a woman, a house, or an animal."

5773- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There is no infectious disease to convey others (without Allah's permission)."

5774- Abu'salama Ibn Abdur'rahman narrated: I heard Abu'huraira "Allah be pleased with him" telling: The Prophet "Allah's blessing and peace be upon him" said: "The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy ones" or "No patient should be put with the healthy" (lest the disease would be transferred to him.)

5775- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no contagious disease to convey others (without Allah's permission)." A Bedouin stood up and said: "Then what about camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet "Allah's blessing and peace be upon him" said: "Then who conveyed the (mange) disease to the first one?"

5776- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither contagious disease to convey to others (without Allah's permission), nor bad omen (from birds or so); but I like the optimism." They asked: "What is optimism?" he said: "It is the good word (one takes as a good omen)."

**[55] What was mentioned concerning the poison (put in a sheep and presented to The Prophet "Allah's blessing and peace be upon him")**

5777- Abu'huraira "Allah be pleased with him" reported: When Khaibar was conquered, a roasted poisoned sheep was presented to The Prophet as a gift (by the Jews). The Prophet "Allah's blessing and peace be upon him" ordered: "Let all the Jews who have been here, be gathered before me." The Jews were collected (to whom) The Prophet "Allah's blessing and peace be upon him" said: "I am going to ask you a question. Will you tell the truth?" They said: "Yes, O Abul'qasim." The Prophet "Allah's blessing and peace be upon him" asked: "Who is your father?" They replied: "So-and-so." He said: "You are liars; your father is so-and-so." They said: "You are right." He said: "Will you now tell me the truth, if I ask you about something?" They replied: "Yes, O Abul'qasim; and if we tell a lie, you can realize it as you have done regarding our father." On that, he asked: "Who are the people of the (Hell) Fire?" They said: "We shall remain in the (Hell) Fire for a short time, and after that you will replace us." The Prophet "Allah's blessing and peace be upon him" Said: "You may be cursed and humiliated

### ٥٤ - بَابُ لَا عَدْوَى

٥٧٧٢ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْرَةُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، إِنَّمَا الشُّؤْمُ فِي ثَلَاثٍ. فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالِدَّارِ». [طرفه في: ٢٠٩٩].

٥٧٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى». [طرفه في: ٥٧٠٧].

٥٧٧٤ - قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمَصْحِ». [طرفه في: ٥٧٧١].

٥٧٧٥ - وَعَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَيِّدَانُ بْنُ أَبِي سَيِّدَانَ الدُّوَلِيُّ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى». فَقَامَ أَعْرَابِيٌّ فَقَالَ: أَرَأَيْتَ الْإِبِلَ، تَكُونُ فِي الرَّمَالِ أَمْثَالَ الطَّيِّبِ، فَيَأْتِيهِ الْبَعِيرُ الْأَجْرَبُ فَتَجْرَبُ؟ قَالَ النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلُ؟». [طرفه في: ٥٧٠٧].

٥٧٧٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ جَعْفِرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَيُعْجِبُنِي الْقَالُ». قَالُوا: وَمَا الْقَالُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ». [طرفه في: ٥٧٥٦].

### ٥٥ - بَابُ مَا يُذَكَّرُ فِي سَمِّ النَّبِيِّ ﷺ

رَوَاهُ عَزْوَةٌ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

٥٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فُتِحَتْ حَبِيرُ، أَهْدَيْتَ لِرَسُولِ اللَّهِ ﷺ شَاةً فِيهَا سَمٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اجْمَعُوا لِي مَن كَانَ هَا هُنَا مِنَ الْيَهُودِ»، فَجَمَعُوا لَهُ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقِيٌّ عَنْهُ؟». فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَبُوكُمْ؟». قَالُوا: أَبُوْنَا فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانٌ»، فَقَالُوا: صَدَقْتَ وَبَرَزْتَ فَقَالَ: هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟. فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آبِينَا، قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟». فَقَالُوا: نَكُونُ

in it! By Allah, we shall never replace you in it." Then he asked: "Will you now tell me the truth if I ask you a question?" They said: "Yes, O Abul'qasim." He asked: "Have you poisoned this sheep?" They said: "Yes." He asked: "What made you do so?" They said: "We wanted to know: if you are a liar, we will get rid of you, and if you are a Prophet, then the poison will not harm you."

### **[56] Drinking poison; and using it as a treatment**

5778- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever purposely throws himself from a mountain and is killed, will be in the (Hell) Fire falling down into it, wherein he will live perpetually forever. Whoever drinks poison and kills himself with it, will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will remain eternally forever. Whoever kills himself with an iron weapon, will be carrying that weapon in his hand, with which he will be stabbing his Abdomen in the (Hell) Fire wherein he will stay eternally forever."

5779- Amer Ibn Sa'd narrated : I heard my father saying: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "He who eats seven Ajwa dates every morning (before eating anything), will not be affected by poison or magic on the day he eats them."

### **[57] What about the she-asses milk?**

5780- Abu'tha'laba Al'khushani "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" prohibited eating (the meat of) wild beasts having fangs. (Az'zuhri said: "It was not before I went to Sham when I heard this narration.")

5781- Al'laith told: Yunus said: I asked Ibn Shehab: "May we offer ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied: "Muslims used to treat themselves with that in which they saw no harm. As for the milk of she-asses, we were informed that The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating their meat, but we had no information whether drinking their milk was permitted or forbidden."

فِيهَا يَسِيرًا، ثُمَّ تَخْلُفُونَنَا فِيهَا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اِحْسُوا فِيهَا، وَاللَّهِ لَا تَخْلُفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ لَهُمْ: «فَهَلْ أَنْتُمْ صَادِقِي عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟». قَالُوا: نَعَمْ، فَقَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟». فَقَالُوا: نَعَمْ، فَقَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ؟». فَقَالُوا: أَرَدْنَا: إِنْ كُنْتَ كَذَابًا نَسْتَرِيحُ مِنْكَ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ.

[طرفه في: ٣١٦٩].

### ٥٦ - بَابُ شَرْبِ السَّمِّ وَالِدَوَاءِ بِهِ وَبِمَا يُخَافُ مِنْهُ

٥٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسَمُهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

[طرفه في: ١٣٦٥].

٥٧٧٩ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَحْمَدُ بْنُ بَشِيرٍ أَبُو بَكْرٍ: أَخْبَرَنَا هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَصْطَبَحَ بِسَبْعِ تَمْرَاتٍ عَجْوَةٍ، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ».

[طرفه في: ٥٤٤٥].

### ٥٧ - بَابُ أَلْبَانِ الْأَتْنِ

٥٧٨٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانٌ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنِ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ. قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْهُ حَتَّى آتَيْتُ الشَّامَ.

[طرفه في: ٥٥٣٠].

٥٧٨١ - وَزَادَ اللَّيْثُ قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: وَسَأَلْتُهُ هَلْ تَتَوَضَّأُ أَوْ نَشْرَبُ أَلْبَانَ الْأَتْنِ، أَوْ مَرَاةَ السَّبْعِ، أَوْ أَبْوَالَ الْإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ يَتَدَاوَوْنَ بِهَا، فَلَا يَرَوْنَ بِذَلِكَ بَأْسًا، فَأَمَّا أَلْبَانُ الْأَتْنِ: فَقَدْ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُحُومِهَا، وَلَمْ

٥٧٧٨ - وجاءته أوجه مهموز من باب نفع وربما حذف الواو في المضارع فقليل: يجأ كما قيل يسع ويطأ ويهب وذلك إذا ضربته بسكين ونحوه في أي موضع كان كذا في المصباح فقوله: يجأ بهذا الرسم لا كما ضبطه الشراح من رسمهم الهمزة بعد الألف.

باب ٥٧ - قوله: (الأتان) الأثنى من الحمير وجمع القلة آتن مثل عناق وأعناق وجمع الكثرة أتن بضمينين ا هـ. من المصباح.

As for the bile of wild animals, Ibn Shehab said: "Abu'idris Al'khwilani told me that Abu'tha'laba Al'khushani had told him that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden eating the meat of every wild beast having fangs."

**[58] When a fly falls in one's utensil**

5782- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If a fly falls in the utensil of any of you, let him dip all of it (into the utensil) and then throw it away, for in one of its wings there is a disease and in the other there is a cure (antidote for it)."

*[Faint Arabic text, likely bleed-through from the reverse side of the page]*

يَبْلُغُنَا عَنْ أَلْبَانِهَا أَمْرٌ وَلَا نَهْيٌ، وَأَمَّا مَرَارَةُ السَّبْعِ : قَالَ ابْنُ شِهَابٍ : أَخْبَرَنِي أَبُو إِدْرِيسَ  
الْخَوْلَانِيُّ : أَنَّ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ أَخْبَرَهُ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنْ  
السَّبْعِ .

[طرفه في : ٥٥٣٠.]

### ٥٨ - بَابُ إِذَا وَقَعَ الذُّبَابُ فِي الْإِنَاءِ

٥٧٨٢ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ ، عَنْ عَثْبَةَ بْنِ مُسْلِمٍ ، مَوْلَى بَنِي تَيْمٍ ،  
عَنْ عُبَيْدِ بْنِ حُنَيْنٍ ، مَوْلَى بَنِي زُرَيْقٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :  
« إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ، ثُمَّ لِيَطْرَحْهُ ، فَإِنْ فِي أَحَدِ جَنَاحَيْهِ شِفَاءٌ وَفِي  
الْآخَرَ دَاءٌ » .

[طرفه في : ٣٣٢٠.]

**(77) The Book of Clothes**

**[1] Allah's saying: "Say: who hath forbidden the beautiful (gifts) of Allah, which He hath produced for his servants, and the things, clean and pure, (which He hath provided) for sustenance?" (The Heights 32)**

The Prophet "Allah's blessing and peace be upon him" said: "Eat, drink, wear clothes, and give in charity but without neither dissipation nor haughtiness."

Ibn Abbas said: "Eat whatever you want, and wear whatever you wished of clothes as long as you are far from debauchery and pride."

5783- Abdullah Ibn Omar "Allah be pleased with both" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will not look on the Day of Judgment at he, who drags his robe (behind him) out of pride."

**[2] What about he, who does not drag his robe out of pride**

5784- Abdullah Ibn Omar "Allah be pleased with both" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who drags his robe (behind him) out of pride, Allah will not look at him on the Day of Judgment." Abu'bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you do not do that out of pride."

5785- Abu'bakra "Allah be pleased with him" narrated: We were with Allah's Apostle "Allah's blessing and peace be upon him" when the sun eclipsed. Allah's Apostle "Allah's blessing and peace be upon him" stood up dragging his cloak till he entered the Mosque. We entered (with him). He led us in a two-Rak'a-prayer till the sun (eclipse) cleared. Then The Prophet "Allah's blessing and peace be upon him" addressed us saying: "The sun and the moon are two of Allah's signs. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over."

**[3] Rolling up the sleeves of one's cloak or garment**

5786- Awn Ibn Abu'juhaifa narrated from his father: I saw Bilal bringing a short spear (or stick), which he fixed in the ground, and then he announced the prayer establishment. I saw The Messenger of Allah

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٧٧ - كتاب اللباس

١ - باب قول الله تعالى: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ عِبَادِهِ﴾  
 وَقَالَ النَّبِيُّ ﷺ: كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ. وَقَالَ  
 ابْنُ عَبَّاسٍ: كُلُّ مَا شِئْتَ وَالْبَسْ مَا شِئْتَ، مَا أَخْطَأْتَ اثْنَتَانِ: سَرَفٌ أَوْ مَخِيلَةٌ.  
 ٥٧٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَزَيْدِ بْنِ  
 أَسْلَمَ: يُخْبِرُونَهُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ إِلَى مَنْ  
 جَرَّ ثَوْبَهُ خِيَلًا». [طرفه في: ٣٦٦٥].

### ٢ - باب مَنْ جَرَّ إِزَارَهُ مِنْ غَيْرِ خِيَلَاءَ

٥٧٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنِ سَالِمِ بْنِ  
 عَبْدِ اللَّهِ، عَنِ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ  
 يَوْمَ الْقِيَامَةِ». قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ أَحَدَ شِقْمِي إِزَارِي يَسْتَرْخِي، إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ  
 مِنْهُ؟ فَقَالَ النَّبِيُّ ﷺ: «الَسْتُ مِمَّنْ يَصْنَعُهُ خِيَلًا». [طرفه في: ٣٦٦٥].  
 ٥٧٨٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، عَنِ يُونُسَ، عَنِ الْحَسَنِ، عَنِ أَبِي بَكْرَةَ  
 رَضِيَ اللَّهُ عَنْهُ قَالَ: حَسَفَتِ الشَّمْسُ وَتَخَنُ عِنْدَ النَّبِيِّ ﷺ، فَقَامَ يَجْرُ ثَوْبَهُ مُسْتَعْجِلًا، حَتَّى  
 أَتَى الْمَسْجِدَ، وَثَابَ النَّاسُ، فَصَلَّى رَكَعَتَيْنِ فَجَلِّيَ عَنْهَا، ثُمَّ أَقْبَلَ عَلَيْنَا، وَقَالَ: «إِنَّ الشَّمْسَ  
 وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا، وَادْعُوا اللَّهَ حَتَّى يَكْشِفَهَا». [طرفه في:  
 ١٠٤٠].

### ٣ - باب التَّشْمِيرِ فِي الثِّيَابِ

٥٧٨٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا ابْنُ شَمِيلٍ: أَخْبَرَنَا عَمْرُ بْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَوْنُ  
 ابْنِ أَبِي جَحِيْفَةَ، عَنِ أَبِيهِ أَبِي جَحِيْفَةَ قَالَ: فَرَأَيْتُ بِلَالًا جَاءَ بِعَنْزَرَةٍ فَرَكَّزَهَا، ثُمَّ أَقَامَ الصَّلَاةَ،

باب ١ - قوله: (باب قول الله تعالى) وفي نسخة العيني كتاب اللباس وقول الله.

- قوله: (ما خطتلك اثنتان) أي مدة عدم إصابة الخصلتين إياك وهما الإسراف والتكبر.

٥٧٨٣ - يقال: (اختال الرجل وبه خيلاء) وهو الكبر والإعجاب.

٥٧٨٥ - قوله: (أتى المسجد وثاب الناس) أي رجعوا إليه بعد أن كانوا خرجوا منه.

“Allah’s blessing and peace be upon him” coming out, wearing a cloak with its sleeves rolled up. He then offered a two-rak’a prayer while facing the stick. I saw the people and animals passing in front of him beyond the stick.

**[4] The part of the lower garment that hangs below the ankles is in the fire**

5787- Abu’huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The part of a lower garment which hangs below the ankles is in the Fire."

**[5] Dragging one’s garment out of haughtiness**

5788- Abu’huraira "Allah be pleased with him" narrated : The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah will not look on the Day of Judgment at he, who drags his robe (behind him) out of pride and arrogance."

5789- Abu’huraira “Allah be pleased with him” narrated: The Prophet (or Abul’qasim) “Allah’s blessing and peace be upon him” said: “While a man was walking, clad in a two-piece garment, full of pride, with his hair well-combed, suddenly Allah made him sink into the earth. Indeed, he will go on sinking into it until The Day of Judgement.”

5790- Salim Ibn Abdullah narrated that his father had told him: The Prophet “Allah’s blessing and peace be upon him” said: “While a man was dragging his garment behind him, suddenly Allah made him sink into the earth. Indeed, he will go on sinking into it until The Day of Judgement.”

5791- Muharib Ibn Dithar narrated: I heard Abdullah Ibn Omar "Allah be pleased with both" telling That Allah's Apostle "Allah's blessing and peace be upon him" said: “He, who drags his robe (behind him) out of pride, Allah will not look at him on the Day of Judgment.”

**[6] What about the fringed garment?**

**in this respect, it was mentioned that Az’zuhri, Abu’baker Ibn Mohammad, Hamza Ibn Osaid and Mo’awiya Ibn Abdullah Ibn Ja’far had put on fringed garments.**

فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ مُشْمَرًا، فَصَلَّى رَكَعَتَيْنِ إِلَى الْعَتْرَةِ، وَرَأَيْتُ النَّاسَ وَالِدَوَابَّ يَمْرُونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَتْرَةِ. [طرفه في: ١٨٧].

#### ٤ - بَابُ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ

٥٧٨٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبَرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».

#### ٥ - بَابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخِيَلَاءِ

٥٧٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا».

٥٧٨٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ. أَوْ قَالَ أَبُو الْقَاسِمِ ﷺ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ، تُعْجِبُهُ نَفْسُهُ مَرَجَلٌ جَمَّتَهُ، إِذْ حَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّلُ إِلَى يَوْمِ الْقِيَامَةِ».

٥٧٩٠ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ، حَسَفَ بِهِ، فَهُوَ يَتَجَلَّلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ». تَابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَلَمْ يَرْفَعَهُ شُعَيْبٌ، عَنْ أَبِي هُرَيْرَةَ.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي، عَنْ عَمِّهِ جَرِيرِ بْنِ زَيْدٍ قَالَ: كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَلَى بَابِ دَارِهِ، فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ: سَمِعَ النَّبِيَّ ﷺ نَحْوَهُ. [طرفه في: ٣٤٨٥].

٥٧٩١ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ قَالَ: لَقِيتُ مُحَارِبَ بْنَ دَثَارٍ عَلَى فَرَسٍ، وَهُوَ يَأْتِي مَكَانَهُ الَّذِي يَقْضِي فِيهِ، فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مَخِيلَةً لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». فَقُلْتُ لِمُحَارِبٍ: أَذَكَرَ إِزَارَةَ؟ قَالَ: مَا خَصَّ إِزَارًا وَلَا قَمِيصًا. تَابَعَهُ جَبَلَةُ بْنُ سَحِيمٍ، وَزَيْدُ بْنُ أَسْلَمَ، وَزَيْدُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ. وَقَالَ

باب ٤ - قوله (ما أسفل) الخ كلمة ما موصولة وبعض صلته محذوف وهو كان وأسفل خبره ويجوز أن يرفع أسفل أي هو أسفل وهو أفعال ويحتمل أن يكون فعلاً ماضياً أ هـ. عيني.

٥٧٨٨ - قوله: بطراً يحتمل أن يكون بفتحتين فيكون مصدرًا ومعناه طغيانًا وتكبراً وأن يكون بكسر الطاء فيكون منصوباً على الحال أ هـ. من العيني باختصار.

٥٧٨٩ - قوله: مرجل الخ الترجيل التسريح والجمّة من شعر الرأس ما تدلى منه على المنكبين، وقوله: يتجلجل أي يتحرك ويسوخ في الأرض.

٥٧٩١ - وكان محارب بن دثار قاضي الكوفة.

5792- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The wife of Rifa'a Al'qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him" while I was sitting, and Abu'bakr was present. She said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abdur'rahman Ibn Az'zubair who, by Allah, O Allah's Apostle, has only something like a fringe of a garment", Showing the fringe of her veil. Khalid Ibn Sa'eed, who was standing at the door, and had not been admitted, heard what she had said (to The Prophet). He said: "O Abu'bakr! Why do you not prevent this lady from saying such things openly before Allah's Apostle?" No, by Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did nothing but smiled. Then he said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless Abdur'rahman consummates his marriage with you." This (case) became the tradition afterwards.

### [7] What about the garments?

**in this context, Anas told: A Bedouin pulled the garment of The Prophet "Allah's blessing and peace be upon him".**

5793- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked for his garment, which he put on and set out walking, followed by Zaid Ibn Haritha and I till he reached the house where Hamza was. He asked for permission to enter, and we were given permission.

### [8] Wearing the shirt

**Allah Almighty said telling of (The Prophet) Yusuf: "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)." (Yusuf 93)**

الليث، عن نافع، عن ابن عمر: مثله. وتابعه موسى بن عتبة، وعمر بن محمد، وقدامة بن موسى، عن سالم، عن ابن عمر، عن النبي ﷺ: «من جر ثوبه». [طرفه في: ٣٦٦٥].

## ٦ - باب الإزار المهدب

ويذكر عن الزهري، وأبي بكر بن محمد، وحمزة بن أبي أسيد، ومعاوية بن عبد الله ابن جعفر: أنهم لبسوا إزاراً مهدباً.

٥٧٩٢ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري: أخبرني عمرو بن الزبير: أن عائشة رضي الله عنها، زوج النبي ﷺ قالت: جاءت امرأة رفاعة القرظي رسول الله ﷺ وأنا جالسة، وعنده أبو بكر، فقالت: يا رسول الله، إني كنت تحت رفاعة فطلقني فبت طلافي، فتزوجت بعده عبد الرحمن بن الزبير، وإنه والله ما معه يا رسول الله إلا مثل هذه الهدبة وأخذت هدبة من جلبابها. فسمع خالد بن سعيد قولها وهو بالباب لم يؤذن له، قالت: فقال خالد: يا أبا بكر، ألا تنهى هذه عما تجهر به عند رسول الله ﷺ؟ فلا والله ما يزيد رسول الله ﷺ على التبسّم، فقال لها رسول الله ﷺ: «لعلك تريدن أن ترجعي إلي رفاعة، لا، حتى يدوق عسيلتك، وتدوق عسيلته». فصارت سنة بعد. [طرفه في: ٢٦٣٩].

## ٧ - باب الأزديّة

وقال أنس: جدد أعرابي رداء النبي ﷺ.

٥٧٩٣ - حدثنا عبدان: أخبرنا عبد الله: أخبرنا يونس، عن الزهري: أخبرني علي بن الحسين: أن حسين بن علي أخبره: أن علياً رضي الله عنه قال: فدعا النبي ﷺ بردائه ثم انطلق يمشي، وتبعته أنا وزيد بن حارثة، حتى جاء البيت الذي فيه حمزة، فاستأذن فأذنوا لهم. [طرفه في: ٢٠٨٩].

## ٨ - باب لبس القميص

وقول الله تعالى حكاية عن يوسف: ﴿أذهبوا بقميصي هذا فألقوه على وجه أبي يأت بصيراً﴾ [يوسف: ٩٣].

باب ٦ - قوله: (المهدب) الذي له هدب وهو كغرف جمع هدبة وزان غرفة وهدبة الثوب طرته.

٥٧٩٢ - قوله: (فصار) أي ما ذكر في هذه القصة كذا في الشارح وفي نسخة العينين فصارت أي هذه القضية سنة أي شريعة وهو إما كلام الزهري أو كلام السيدة الصديقة على اختلاف الشراح وذكر العينين رواية بعده بالضمير.

باب ٧ - قوله: (جدد) جذب.

٥٧٩٣ - فأذنوا لهم نخذ.

5794- Ibn Omar "Allah be pleased with both" narrated: A man asked: "O Messenger of Allah! What clothes should a Muhrim wear?" The Prophet "Allah's blessing and peace be upon him" said: "A Muhrim should not wear a shirt, trousers, a hooded cloak, or socks made from thick fabric or leather unless he cannot get slippers, provided that he should wear only what is below the ankles (and cut the part that covers them)."

5795- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" came to (the grave of) Abdullah Ibn Obai after his body was buried. He ordered The body be brought out and put on his knees. Then The Prophet "Allah's blessing and peace be upon him" put his saliva over the body and clothed it in his shirt, and Allah knows better.

5796- Abdullah Ibn Omar "Allah be pleased with both" narrated: When Abdullah Ibn Obai died, his son came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me your shirt in which I would shroud my father's body, please offer a funeral prayer for him, and invoke Allah for his forgiveness." The Prophet "Allah's blessing and peace be upon him" gave him his shirt and said: "Inform us when you finish (and when the funeral procession gets ready) call us." After he had finished he told The Prophet "Allah's blessing and peace be upon him" who proceeded to lead his funeral prayer but Omar stopped him and said: "Didn't Allah forbid you to offer the funeral prayer for the hypocrites when He said: "Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger; and Allah guideth not those who are perversely rebellious"?" (The Repentance 80) then Allah sent down: "Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion." (Repentance 84) in this way, he (The Prophet) did not offer the funeral prayer for him.

### [9] What about the garment's pocket?

5797- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" set forth an example for a miser and a charitable persons by comparing them to two men wearing two iron cloaks with their hands raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and wipes out his tracks. On the contrary, whenever the miser wants to give a charitable gift, his cloak is tightened over him so much, and every ring becomes stuck to its place. Abu'huraira commented: I saw The Messenger of Allah "Allah's blessing and peace be upon him" putting his finger in the pocket of his shirt like that. If you but saw him, trying to widen it but it did not widen.

٥٧٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرْنَسَ، وَلَا الْخُفَيْنِ، إِلَّا أَنْ لَا يَجِدَ الثَّغْلَيْنِ، فَلْيَلْبَسْ مَا هُوَ أَسْفَلُ مِنَ الْكَعْبَيْنِ».

[طرفه في: ١٣٤].

٥٧٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيَّ ﷺ عَبْدُ اللَّهِ بْنُ أَبِي بَعْدَمَا أُذْخِلَ قَبْرَهُ، فَأَمَرَ بِهِ فَأُخْرِجَ، وَوَضَعَ عَلَى رُكْبَتَيْهِ، وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ، وَأَلْبَسَهُ قَمِيصَهُ، وَاللَّهُ أَعْلَمُ.

[طرفه في: ١٢٧٠].

٥٧٩٦ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبيدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا تَوَفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي، جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أَكْفُنُهُ فِيهِ وَصَلَّ عَلَيْهِ، وَاسْتَغْفِرَ لَهُ. فَأَعْطَاهُ قَمِيصَهُ، وَقَالَ: «إِذَا فَرَعْتَ فَأَذِنَّا». فَلَمَّا فَرَعَ أَذَنَهُ، فَجَاءَ لِيُصَلِّيَ عَلَيْهِ، فَجَذَبَهُ عَمْرٌو فَقَالَ: أَلَيْسَ قَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ، فَقَالَ: «اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» [التوبة: ٨٠] فَتَرَلْتُ «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا» [التوبة: ٨٤]. فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

[طرفه في: ١٢٦٩]

## ٩ - بَابُ جَيْبِ الْقَمِيصِ مِنْ عِنْدِ الصَّدْرِ وَغَيْرِهِ

٥٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ الْحَسَنِ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ضَرَبَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْبَخِيلِ وَالْمُتَّصِدِّقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدْ اضْطَرَّتْ أَيْدِيهِمَا إِلَى تُدْيِهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَّصِدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ، حَتَّى تَغْشَى أَنَامِلَهُ وَتَغْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَالَصَتْ، وَأَخَذَتْ كُلُّ حَلَقَةٍ بِمَكَانِهَا». قَالَ أَبُو هُرَيْرَةَ: فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِإِضْبَاعِهِ هَكَذَا فِي جَيْبِهِ، فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلَا تَتَوَسَّعُ. تَابَعَهُ ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، وَأَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ: فِي الْجَبَّتَيْنِ. وَقَالَ حَنْظَلَةُ: سَمِعْتُ طَاوُسًا سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:

٥٧٩٤ - قوله: (لا يلبس) السين مكسورة على النهي أو مرفوعة على النهي أفاده الشارح.

٥٧٩٥ - قوله: على ركبته نخد.

باب ٩ - قوله: وغيره بالجزء عطفاً على القميص (شارح).

٥٧٩٧ - قوله: (اضطرت) أيديهما) بفتح الطاء ونصب التحتية الثانية من أيديهما عند أبي ذر على المفعولية ولغيره بضم الطاء وسكون التحتية مرفوع نائب عن الفاعل ا هـ. شارح.

**[10] One's wearing a garment with tight sleeves while being on journey**

5798- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to answer the call of nature. On his return, I brought some water to him. He performed the ablution while he was wearing a Shami cloak. He rinsed his mouth, washed his nose by putting water in it and then blowing it out, and washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

**[11] What about (wearing) the woollen cloak in the holy battles?**

5799- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: One night I was with The Prophet "Allah's blessing and peace be upon him" on a journey. He asked (me): "Do you have water?" I replied in the affirmative. So, he dismounted and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for the ablution). He washed his face and hands. Because he was wearing a woollen cloak (the sleeves of which were tight), he could not take his arms out of it. So, he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his leather socks, but he said: "Leave them, for I had performed ablution before I put them on." He passed his wet hands over them.

**[12] What about the silken cloak?**

5800- Al'miswar Ibn Makhrama "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" distributed some cloaks but did give none to Makhrama. Makhrama said (to me): "O son! Accompany me to Allah's Apostle." When I went with him, he said: "Call him to me." I called him (The Prophet) for my father. He came out wearing one of those cloaks and said: "We kept this (cloak) for you (Makhrama)." Makhrama looked at the cloak and said: "Makhrama is pleased."

5801- Uqba Ibn Amer "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was given a silk cloak as a present, which he wore while praying. After he had finished his prayer, he took it off violently as if he strongly disliked it and said: "It is not the dress of Allah-fearing pious people."

جُبَّتَانِ. وَقَالَ جَعْفَرُ عَنِ الْأَعْرَجِ: جُبَّتَانِ.

[طرفه في: ١٤٤٣].

### ١٠ - بَابُ مَنْ لَبَسَ جُبَّةَ ضَيْقَةَ الْكُمَيْنِ فِي السَّفَرِ

٥٧٩٨ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي أَبُو الضُّحَى قَالَ: حَدَّثَنِي مَسْرُوقٌ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ قَالَ: انْطَلَقَ النَّبِيُّ ﷺ لِحَاجَتِهِ، ثُمَّ أَقْبَلَ، فَتَلَقَّيْتُهُ بِمَاءٍ، فَتَوَضَّأَ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَمَضْمَضَ وَاسْتَنْشَقَ وَعَسَلَ وَجْهَهُ، فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَيْهِ، فَكَانَا ضَيْقَيْنِ، فَأَخْرَجَ يَدَيْهِ مِنْ تَحْتِ الْجُبَّةِ فَعَسَلَهُمَا، وَمَسَحَ بِرَأْسِهِ وَعَلَى حُقَيْهِ. [طرفه في: ١٨٢]

### ١١ - بَابُ جُبَّةِ الصُّوفِ فِي الْعَزْوِ

٥٧٩٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَاءُ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي سَفَرٍ، فَقَالَ: «أَمَعَكَ مَاءٌ؟». قُلْتُ: نَعَمْ، فَتَزَلَّ عَنْ رِاحِلَتِهِ، فَمَسَى حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيْلِ، ثُمَّ جَاءَ، فَأَفْرَعْتُ عَلَيْهِ الْإِدَاوَةَ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ، وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعِيهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَعَسَلَ ذِرَاعِيهِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعِ حُقَيْهِ، فَقَالَ: «دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ». فَمَسَحَ عَلَيْهِمَا. [طرفه في: ١٨٢].

### ١٢ - بَابُ الْقَبَاءِ وَفُرُوجِ حَرِيرٍ

وَهَوَّ الْقَبَاءُ، وَقَالَ: هُوَ الَّذِي لَهُ شَقٌّ مِنْ خَلْفِهِ.

٥٨٠٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمَسُورِ بْنِ مَخْرَمَةَ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَنِّي لَمْ يُعْطَ مَخْرَمَةَ شَيْئاً، فَقَالَ مَخْرَمَةَ: يَا بَنِيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَاَنْطَلَقْتُ مَعَهُ، فَقَالَ: ادْخُلْ فَاذْعُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ، فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «حَبَأْتُ هَذَا لَكَ». قَالَ: فَتَنَظَّرَ إِلَيْهِ، فَقَالَ: رَضِيَ مَخْرَمَةَ. [طرفه في: ٢٥٩٩].

٥٨٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُثْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَهْدَيْ لِرَسُولِ اللَّهِ ﷺ فُرُوجَ حَرِيرٍ فَلَبَسَهُ، ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ، فَتَزَعَهُ نَزْعاً شَدِيداً، كَالكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ». تَابَعَهُ عَبْدُ اللَّهِ بْنُ يُونُسَ، عَنِ اللَّيْثِ، وَقَالَ غَيْرُهُ: فُرُوجَ حَرِيرٍ.

[طرفه في: ٣٧٥].

٥٧٩٩ - فمضى حتى توارى نخد.

باب ١٢ - قوله: (وفروج حرير) كذا بالإضافة على ضبط الشارح وبالوصف على ضبط العيني.

**[13] What about the hooded cloaks?**

5802- Mu'tamir narrated: I heard my father: I saw Anas wearing a yellow hooded cloak, made of wool.

5803- Abdullah Ibn Omar "Allah be pleased with both" narrated: A man asked: "O Messenger of Allah! What clothes could a Muhrim wear?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, turbans, trousers, hooded cloaks, or leather socks except if someone cannot get slippers, then he can wear leather socks after cutting them short below the ankles. Do not wear clothes perfumed with saffron or wars."

**[14] What about the trousers?**

5804- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever cannot get a lower garment, can wear trousers, and whoever cannot wear sandals can wear leather socks (after cutting them short below the ankles)."

5805- Abdullah Ibn Omar "Allah be pleased with both" narrated: A man got up and asked: "O Messenger of Allah! What clothes do you order us to wear when we become in the state of Ihram?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "Do not wear shirts, trousers, turbans, hooded cloaks, or leather socks except if someone cannot get sandals, then he can wear leather socks (after cutting them short) below the ankles. Do not wear clothes perfumed with saffron or wars."

**[15] What about the turbans?**

5806- Salim narrated from his father from The Messenger of Allah "Allah's blessing and peace be upon him": "A Muhrim should not wear shirts, trousers, turbans, hooded cloaks, clothes perfumed with saffron or wars, or leather socks except if someone cannot get sandals, then he can wear leather socks after cutting them short below the ankles."

## ١٣ - بَابُ الْبِرَانِسِ

٥٨٠٢ - وَقَالَ لِي مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي قَالَ: رَأَيْتُ عَلَى أَنَسِ بُرْنُسًا أَضْفَرَ مِنْ خَزْءٍ.

٥٨٠٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ، وَلَا الْعَمَائِمَ، وَلَا السَّرَاوِيلَ، وَلَا الْبِرَانِسَ، وَلَا الْخِفَافَ، إِلَّا أَحَدًا لَا يَجِدُ الثَّغْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا الْوَرْسُ».

[طرفه في: ١٣٤].

## ١٤ - بَابُ السَّرَاوِيلِ

٥٨٠٤ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ عَمْرِو، عَنِ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ ثَغْلَيْنِ فَلْيَلْبَسْ خُفَيْنِ».

[طرفه في: ١٧٤٠].

٥٨٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا تَأْمُرُنَا أَنْ نَلْبَسَ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسُوا الْقَمِيصَ، وَالسَّرَاوِيلَ، وَالْعَمَائِمَ، وَالْبِرَانِسَ، وَالْخِفَافَ، إِلَّا أَنْ يَكُونَ رَجُلٌ لَيْسَ لَهُ ثَغْلَانِ فَلْيَلْبَسِ الْخُفَيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ».

[طرفه في: ١٣٤].

## ١٥ - بَابُ الْعَمَائِمِ

٥٨٠٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ، عَنِ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرْنُسَ، وَلَا ثُوبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ، وَلَا الْخُفَيْنِ إِلَّا لِمَنْ لَمْ يَجِدِ الثَّغْلَيْنِ، فَإِنْ لَمْ يَجِدْهُمَا فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

[طرفه في: ١٣٤].

## ١٦ - بَابُ التَّقْنَعِ

وَقَالَ ابْنُ عَبَّاسٍ: خَرَجَ النَّبِيُّ ﷺ وَعَلَيْهِ عَصَابَةٌ دَسْمَاءُ. وَقَالَ أَنَسٌ: عَصَبَ النَّبِيِّ ﷺ

باب ١٦ - قوله: التقنع وهو تغطية الرأس وأكثر الوجه برداء أو غيره (عيني).

### [16] Covering one's head and a part of face with cloth-covering

5807- A'isha "Allah be pleased with her" narrated: Many Muslims emigrated to Ethiopia to which Abu'bakr also prepared himself for the emigration. But The Prophet "Allah's blessing and peace be upon him" said (to him): "Wait, for I hope that Allah will allow me also to emigrate." Abu'bakr said: "Let my father and mother be sacrificed for you! Do you hope that?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." So Abu'bakr waited to accompany The Prophet "Allah's blessing and peace be upon him" and fed two she-camels he had on the leaves of As'samur tree regularly for four months.

One day while we were sitting in our house at midday, someone said to Abu'bakr: "Here is Allah's Apostle, coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us."

Abu'bakr said: "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet "Allah's blessing and peace be upon him" came and asked the permission to enter, and he was admitted. The Prophet "Allah's blessing and peace be upon him" entered and said to Abu'bakr: "Let those who are with you go out." Abu'bakr replied: "They are just your family. Let my father be sacrificed for you, O Allah's Apostle!"

The Prophet "Allah's blessing and peace be upon him" said: "I have been allowed to leave (Mecca)." Abu'bakr said: "I shall accompany you, O Allah's Apostle, Let my father be sacrificed for you!"

The Prophet "Allah's blessing and peace be upon him" said: "Yes."

Abu'bakr said: "O Messenger of Allah! Let my father be sacrificed for you. Take one of these two she-camels of mine." The Prophet "Allah's blessing and peace be upon him" said: "I will take it but after paying its price."

So, we prepared their baggage and put their journey food in a leather bag. Asma Bint Abu'bakr cut a piece of her waist belt with which she tied the mouth of the leather bag. That is why she was called "The Lady of The Two Waist Belts". Then The Prophet "Allah's blessing and peace be upon him" and Abu'bakr went to a cave in a mountain called Thawr where they remained for three nights. Abdullah Ibn Abu'bakr, who was a young intelligent man, used to stay with them at night and leave before dawn so that in the morning, he would be with the Quraishi people at Mecca as if he had spent the night among them. If he heard of any plot planned by the Quraishi people against The Prophet "Allah's blessing and peace be upon him" and Abu'bakr, he would understand and inform them of it when it became dark. Amer Ibn Fuhaira, the freed slave of Abu'bakr used to graze a flock of milch sheep for them. He used to take those sheep to them an hour after the Isha prayer. They would sleep well till Amer Ibn Fuhaira awakened them when it was still dark. He used to do that nightly during those three nights.

### [17] What about the helmet?

5808- Anas Ibn Malik "Allah be pleased with him" narrated: In the year of the conquest of Mecca The Prophet "Allah's blessing and peace be upon him" entered Mecca wearing a helmet on his head.

عَلَى رَأْسِهِ حَاشِيَةٌ بُرْدٍ .

٥٨٠٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ ، عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِيِّ ، عَنْ غُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : هَاجَرَ إِلَى الْحَبَشَةِ مِنَ الْمُسْلِمِينَ ، وَتَجَهَّزَ أَبُو بَكْرٍ مُهَاجِرًا ، فَقَالَ النَّبِيُّ ﷺ : «عَلَى رِسْلِكَ ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي» . فَقَالَ أَبُو بَكْرٍ : أَوْتَرَجُوهُ بِأَبِي أَنْتَ؟ قَالَ : «نَعَمْ» . فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى النَّبِيِّ ﷺ لِصُحْبَتِهِ ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرُ أَرْبَعَةَ أَشْهُرٍ . قَالَ غُرْوَةُ : قَالَتْ عَائِشَةُ ، قَبِينَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظَّهْرَةِ ، فَقَالَ قَائِلٌ لِأَبِي بَكْرٍ : هَذَا رَسُولُ اللَّهِ ﷺ مُقْبِلًا مُتَقَنَعًا ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا ، قَالَ أَبُو بَكْرٍ : فِدَا لَهُ بِأَبِي وَأُمِّي ، وَاللَّهِ إِنْ جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا لِأَمْرٍ ، فَجَاءَ النَّبِيُّ ﷺ فَاسْتَأَذَنَ فَأَذِنَ لَهُ فَدَخَلَ ، فَقَالَ حِينَ دَخَلَ لِأَبِي بَكْرٍ : «أَخْرَجَ مِنْ عِنْدِكَ» . قَالَ : إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ . قَالَ : «فَأِنِّي قَدْ أَدْنُ لِي فِي الْخُرُوجِ» . قَالَ : فَالْصُّحْبَةُ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ : «نَعَمْ» . قَالَ : فَخُذْ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتَيَّ هَاتَيْنِ ، قَالَ النَّبِيُّ ﷺ : «بِاللَّيْمَنِ» قَالَتْ : فَجَهَّزْنَاهُمَا أَحْتَّ الْجَهَّازَ ، وَضَعْنَا لَهُمَا سَفْرَةَ فِي جِرَابٍ ، فَقَطَعْتَ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا ، فَأَوَكَّتْ بِهِ الْجِرَابَ ، وَلِذَلِكَ كَانَتْ تُسَمَّى ذَاتَ النُّطَاقِ . ثُمَّ لَحِقَ النَّبِيُّ ﷺ وَأَبُ وَبَكْرٍ بَعَارَ فِي جَبَلٍ يُقَالُ لَهُ تَوْرٌ ، فَمَكَثَ فِيهِ ثَلَاثَ لَيَالٍ ، يَبِيتُ عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ ، وَهُوَ غُلَامٌ شَابٌّ لَقِنٌ ثَقِفٌ ، فَبِرَحْلٍ مِنْ عِنْدِهِمَا سَحْرًا ، فَيُضْبِحُ مَعَ فَرِيشٍ بِمَكَّةَ كِبَائِتٍ ، فَلَا يَسْمَعُ أَمْرًا يُكَادَانِ بِهِ إِلَّا وَعَاةً ، حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلَامُ ، وَيَزْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ عَنَمٍ ، فَيُرِيحُهَا عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ ، فَيَبْتِئَانِ فِي رِسْلَيْهَا حَتَّى يَنْعَقَ بِهَا عَامِرُ بْنُ فُهَيْرَةَ بِعَلْسٍ ، يَفْعَلُ ذَلِكَ كُلَّ لَيْلَةٍ مِنْ تِلْكَ اللَّيَالِي الثَّلَاثِ . [طرفه في: ٤٧٦].

### ١٧ - بَابُ الْمِغْفَرِ

٥٨٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا مَالِكٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ . [طرفه في: ١٨٤٦].

٥٨٠٧ - قوله: (فدا له بأبي وأمي) وروي فدا لك أبي وأمي، وقوله: لأمر، وروي فتح اللام وبالرفع كما في الشارح.

- قوله: فالصحبة أي أطلب الصحبة ولغير أبي ذر فالصحبة بالرفع أي فاختياري أو مقصودي كما في العيني.

- قوله: (لقن) أي سريع الفهم. قوله: ثقف أي حاذق فطن.

- قوله: فيرحل ويروى فيدخل هـ. عيني.

- تسمى ذات النطاقين نخـ.

- في رسلهما نخـ.

**[18] What about Hibra, Shamla, and Burda?**

5809- Anas "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" who was wearing a Najrani outer garment with a thick hem, a Bedouin came upon The Prophet "Allah's blessing and peace be upon him" and pulled his garment so violently that I recognized the impress of the hem of the garment on his (The Prophet's) shoulder, caused by the violence of his (The Bedouin's) pull. Then the Bedouin said: "Order for me something from Allah's Fortune which you have." The Prophet "Allah's blessing and peace be upon him" turned to him smiling, and ordered that a gift should be given to him.

5810- Sahl "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what Burda is. They said that Burda is a cloak; and Sahl confirmed their reply). Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet. Touched it, a man praised it and said: "Will you give it to me? How nice it is!" The Prophet "Allah's blessing and peace be upon him" said: "Well." He sat in the gathering as long as Allah wished for him. Then he (left, took off the Burda,) folded it up and sent it to the man. The other people said: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I have not asked for it to wear but to make it my shroud." Later it was his shroud.

5811- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon." Okasha Ibn Muhsin Al'asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them." Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be of them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Okasha anticipated you."

## ١٨ - بَابُ الْبُرُودِ وَالْحَبْرَةِ وَالشَّمْلَةِ

وَقَالَ حَبَّابٌ: شَكُونَا إِلَى النَّبِيِّ ﷺ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ.

٥٨٠٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أُمْسِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَّةِ، فَأَذْرَكَهُ أَغْرَابِيٌّ فَجَبَذَهُ بِرِدَائِهِ جَبْدَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ ﷺ قَدْ أَثْرَتْ بِهَا حَاشِيَّةُ الْبُرْدِ مِنْ شِدَّةِ جَبْدَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُرِّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ ضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

[طرفه في: ٣١٤٩].

٥٨١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ بِبُرْدَةٍ، قَالَ: سَهْلٌ هَلْ تَدْرِي مَا الْبُرْدَةُ؟ قَالَ: نَعَمْ، هِيَ الشَّمْلَةُ مَنسُوجٌ فِي حَاشِيَّتِهَا، قَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي نَسِخْتُ هَذِهِ بِيَدِي أَكْسُو كَهَا، فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ مُخْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لِإِزَارُهُ، فَجَسَّهَا رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَكْسَيْتِهَا، قَالَ: «نَعَمْ». فَجَلَسَ مَا شَاءَ اللَّهُ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ، فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتِ، سَأَلْتَهَا إِيَّاهُ، وَقَدْ عَرَفْتَ أَنَّهُ لَا يَرُدُّ سَائِلًا، فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهَا، إِلَّا لِتَكُونَ كَفَيْتِي يَوْمَ أَمُوتُ. قَالَ سَهْلٌ: فَكَانَتْ كَفَّتَهُ. [طرفه في: ١٢٧٧].

٥٨١١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ هِيَ سَبْعُونَ أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ». فَقَامَ عَكَاشَةُ بْنُ مِخْصِنِ الْأَسَدِيِّ، يَرْفَعُ نِمْرَةَ عَلَيْهِ، قَالَ: ادْعُ اللَّهَ لِي يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَ لِي مِنْهُمْ، فَقَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَ لِي مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ: «سَبَقَكَ عَكَاشَةُ».

[الحديث ٥٨١١ - طرفه في: ٦٥٤٢].

٥٨١٢ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنِ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قُلْتُ لَهُ: أَيُّ

بَاب ١٨ - (البرود) أكسية يلتحف بها والحبرة كعنية ضرب من يمانها قيل: هي الخضراء. والشملة كساء يشتمل به.

٥٨١٠ - قوله: (فخرج إلينا) وفي الشرح المطبوع تحت علامة المتن هذه الزيادة (رسول الله ﷺ).

- قوله: (فجسها) أي مسها بيده ويروي فحسها من التحسين أ. هـ. عيني.

٥٨١١ - قوله: (عكاشة) بتشديد الكاف وتخفف أ. هـ. شارح وتقدم في حاشية سابقة من هذا الجزء.

- النمرة شملة فيها خطوط ملونة.

5812- Quatada narrated: I asked Anas: "What type of garment was most beloved to The Prophet "Allah's blessing and peace be upon him"?" he replied: "The Hibra (a type of Yemenite cloth)."

5813- Anas "Allah be pleased with him" narrated: The most beloved garment to The Prophet "Allah's blessing and peace be upon him" to wear was the Hibra (a kind of Yemenite cloth).

5814- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" died, he was covered with a green square decorated garment (Hibra Burda).

### **[19] What about the square garments?**

5815- both of A'isha and Abdullah Ibn Abbas "Allah be pleased with them" narrated: When the last moment of the life of Allah's Apostle "Allah's blessing and peace be upon him" came he started putting his square garment on his face. When he felt hot and short of breath, he took it off his face and said: "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet "Allah's blessing and peace be upon him" was warning (Muslims) of what those had done.

5816- The same as above.

5817- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" prayed in a square garment having marks. During the prayer, he looked at its marks. So when he finished the prayer he said: "Take this square garment of mine to Abu'jahm in view of the fact that it diverted my attention from the prayer, and get me the coarse garment (without marks) of Abu'jahm" (Ibn Hudhaifa Ibn Ghanim from Banu'adi Ibn Ka'b).

5818- Abu'burda narrated: A'isha "Allah be pleased with her" took out for us a (square) garment and a coarse waist-sheet and said: "The Messenger of Allah "Allah's blessing and peace be upon him" died in those two (garments)."

الثِّيَابِ كَانَ أَحَبَّ إِلَيَّ النَّبِيِّ ﷺ؟ قَالَ: الْحَبْرَةُ.

[الحديث ٥٨١٢ - طرفه في: ٥٨١٣].

٥٨١٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعَاذُ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَيَّ النَّبِيِّ ﷺ أَنْ يَلْبَسَهَا الْحَبْرَةَ.  
[طرفه في: ٥٨١٢].

٥٨١٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ أَخْبَرْتُهُ: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تُوفِّيَ سُجِّيَ بِبُرْدٍ حَبْرَةٍ.

### ١٩ - بَابُ الْأَكْسِيَّةِ وَالْحَمَائِصِ

٥٨١٥، ٥٨١٦ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرَحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ: «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». يُحَدِّثُ مَا صَنَعُوا.  
[طرفه في: ٤٣٥].

٥٨١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي حَمِيصَةٍ لَهُ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً، فَلَمَّا سَلَّمَ قَالَ: «اذْهَبُوا بِحَمِيصَتِي هَذِهِ إِلَيَّ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي أَنْفًا عَنْ صَلَاتِي، وَاتَّوَنِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ». بِنِ حَمِيصَةٍ بِنِ غَانِمٍ، مِنْ بَنِي عَدِيٍّ بِنِ كَعْبٍ.

٥٨١٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ حَمِيدِ بْنِ هَلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رُوحُ النَّبِيِّ ﷺ فِي هَادِيْنٍ.  
[طرفه في: ٣١٠٨].

### ٢٠ - بَابُ اسْتِمَالِ الصَّمَاءِ

٥٨١٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ خُبَيْبٍ،

٥٨١٤ - قوله: (ببرد) بالتونين وحبرة صفة له هذا ما عند الشارح وأجاز العيني فيه الإضافة أيضاً كما تقدم ا هـ.

٥٨١٥ - قوله: (نزل) بفتحين يعني مرض الموت أفاده الشارح وقال العيني نزل على صيغة المجهول والمراد نزول الموت ا هـ.

٥٨١٧ - قوله: (أبي جهم) هو آخر الحديث والبقية مدرجة من كلام ابن شهاب ا هـ. عيني.

- الحميصه: كساء من صوف أو خز له علم ولانجانية كساء غليظ لا علم له.

**[20] Wrapping oneself in a single garment**

5819- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of sales: touching and throwing. (The former is a kind of sale in which the deal would be completed if the buyer touches a thing, without seeing or checking it properly. The latter is a kind of a sale in which the deal would be completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it.) (He forbade also) two prayers: Two Rak'as after the Fajr prayer until the sun rises, and two Rak'as after the Asr prayer until the sun sets. (The Prophet further forbade) sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts; and wrapping one's body with a garment so that he cannot raise its end or take one's hand out of it.

5820- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of clothes and two kinds of sales: he forbade touching and throwing. The former is a way of transaction according to which the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. The latter means that a man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. As for the two types of garments: Covering only one shoulder with the garment, so that the other would seem to be naked with nothing to cover it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

**[21] Sitting on one's buttocks with feet apart, knees close to the abdomen, and hands circling the knees while wearing a single garment**

5821- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two types of garments: sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the private parts; and covering just one side of one's body with a garment so that it cannot cover both his two sides. He also forbade touching and throwing (in sales).

5822- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade covering only one shoulder with the garment, (so that the other would seem to be naked with nothing to cover it), and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates.

**[22] What about the black square garments?**

5823- Ommu'khalid Bint Khalid narrated: The Prophet "Allah's blessing and peace be upon him" was given some clothes including a black square garment. The Prophet "Allah's blessing and peace be upon him" said: "To whom shall we give this to wear?" The people kept silent whereupon The Prophet "Allah's blessing and peace be upon him" said: "Go and get Ommu'khalid for me." She was brought carried (since she was still small at that time). The Prophet "Allah's blessing and peace be upon him" took the square garment in his hands which he made her wear and said: "May you live so long that your dress will wear out and you will mend it many times." On the square garment, there were some green or pale signs, which The Prophet "Allah's blessing and peace be upon him" saw and said: "O Ommu'khalid! This is Sanah (beautiful in Ethiopian)."

عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ، وَعَنْ صَلَاتَيْنِ: بَعْدَ الْفَجْرِ حَتَّى تَرْتَفِعَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغِيبَ، وَأَنْ يَخْتَبِيَ بِالْقُوبِ الْوَاحِدِ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ بَيْنَهُ وَبَيْنَ السَّمَاءِ، وَأَنْ يَشْتَمَلَ الصَّمَاءَ. [طرفه في: ٣٦٨].

٥٨٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ. وَالْمُلَامَسَةُ: لَمَسَ الرَّجُلُ تَوْبَ الْآخِرِ بِيَدِهِ بِاللَّيْلِ أَوْ بِالنَّهَارِ وَلَا يُقْبَلُهُ إِلَّا بِذَلِكَ. وَالْمُنَابَذَةُ: أَنْ يَنْبِذَ الرَّجُلُ إِلَى الرَّجُلِ بَتْوَبِهِ وَيَنْبِذَ الْآخِرُ تَوْبَهُ، وَيَكُونُ ذَلِكَ بَيْعَهُمَا عَنْ غَيْرِ نَظَرٍ وَلَا تَرَاضٍ. وَاللِبْسَتَيْنِ: اشْتِمَالُ الصَّمَاءِ، وَالصَّمَاءُ: أَنْ يَجْعَلَ تَوْبَهُ عَلَى أَحَدٍ عَاتِقِيهِ، فَيَنْدُو أَحَدَ شِقِيهِ لَيْسَ عَلَيْهِ تَوْبٌ. وَاللِبْسَةُ الْآخَرَى: اخْتِابَاؤُهُ بِتَوْبِهِ وَهُوَ جَالِسٌ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

## ٢١ - بَابُ الْاِحْتِبَاءِ فِي تَوْبٍ وَاحِدٍ

٥٨٢١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبْسَتَيْنِ: أَنْ يَخْتَبِيَ الرَّجُلُ فِي التَّوْبِ الْوَاحِدِ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ، وَأَنْ يَشْتَمَلَ بِالْتَّوْبِ الْوَاحِدِ لَيْسَ عَلَى أَحَدٍ شِقِيهِ، وَعَنْ الْمُلَامَسَةِ وَالْمُنَابَذَةِ. [طرفه في: ٣٦٨].

٥٨٢٢ - حَدَّثَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنِي مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَاءِ، وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي تَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

## ٢٢ - بَابُ الْخَمِيصَةِ السُّودَاءِ

٥٨٢٣ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ سَعِيدِ بْنِ فَلَانَ، هُوَ عَمْرُو ابْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ أَبِي: النَّبِيِّ ﷺ بِشِيَابٍ فِيهَا خَمِيصَةٌ سُودَاءٌ صَغِيرَةٌ، فَقَالَ: «مَنْ تَرَوْنُ نَكَسُو هَذِهِ». فَسَكَتَ الْقَوْمُ، قَالَ: «أَثْنُونِي بِأَمِّ خَالِدٍ». فَأَتَيْتُ بِهَا تُحْمَلُ، فَأَخَذَ الْخَمِيصَةَ بِيَدِهِ فَأَلْبَسَهَا، وَقَالَ: «أَبْلِي وَأَخْلِقِي». وَكَانَ فِيهَا عِلْمٌ أَخْضَرُ أَوْ أَصْفَرُ، فَقَالَ: «يَا أُمَّ خَالِدِ، هَذَا سَنَاءٌ». وَسَنَاءُ بِالْحَبَشِيَّةِ حَسَنٌ. [طرفه في: ٣٠٧١].

٥٨٢٠ - قوله: واللبستان نخ.

٥٨٢١ - قوله: (ليس على أحد شقيه) أي منه شيء وليس عليه ثوب غيره فتتكشف عورته ا هـ. من الشارح.

5824- Anas "Allah be pleased with him" narrated: When Ommu'sulaim gave birth to a child, she said to me: "O Anas! Watch this boy carefully and give him nothing to eat or drink before taking him to The Prophet "Allah's blessing and peace be upon him" tomorrow morning for putting his saliva mixed with a date juice into his (the child's) mouth." In the morning, I took the child to The Prophet "Allah's blessing and peace be upon him" who was sitting in a garden, wearing a Huraihiyya square garment, and branding the she-camel, which he was riding during the Conquest of Mecca.

### [23] What about the green clothes?

5825- Ikrima narrated: Rifa'a divorced his wife who was then married to Abdur'rahman Ibn Az'zubair Al'qurazi. A'isha said that the woman, wearing a green veil, (came and) complained to her of her husband and showed her a green spot on her skin (caused by beating). It was the habit of women to support each other, so when The Messenger of Allah "Allah's blessing and peace be upon him" came, A'isha said: "I have never seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" When Abdur'rahman heard that his wife had gone to The Prophet "Allah's blessing and peace be upon him", he came with his two sons from another wife. She said: "By Allah! I have done no wrong to him but he is impotent and is as useless to me as this," holding and showing the fringe of her garment. Abdur'rahman said: "By Allah, O Allah's Apostle! She is liar! I am very strong and can satisfy her but she is disobedient and wants to return back to Rifa'a." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If that is your plan, then you should know that it is unlawful for you to remarry Rifa'a before Abdur'rahman approaches (has sexual intercourse with) you." Then The Prophet "Allah's blessing and peace be upon him" saw two boys with Abdur'rahman and asked (him): "Are these your sons?" On that, Abdur'rahman said: "Yes." The Prophet "Allah's blessing and peace be upon him" said (to her wife): "(How do) you claim what you claim (of his impotency)? But by Allah, these boys resemble him as a crow resembles a crow."

### [24] What about the white clothes?

5826- Sa'd "Allah be pleased with him" narrated: On the day of (The Holy Battle of) Ohud, I saw on the right and on the left of The Prophet "Allah's blessing and peace be upon him" two men wearing white clothes, whom I had neither seen before, nor did I see afterwards.

٥٨٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ، قَالَتْ لِي: يَا أَنَسُ، انظُرْ هَذَا الْغُلَامَ، فَلَا يُصِيبَنَّ شَيْئًا حَتَّى تَعْدُو بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، فَعَدَوْتُ بِهِ، فَإِذَا هُوَ فِي حَائِطٍ، وَعَلَيْهِ خَمِيصَةٌ حَرِيثِيَّةٌ، وَهُوَ يَسِمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

### ٢٣ - بَابُ ثِيَابِ الْخَضِرِ

٥٨٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ: أَنَّ رِفَاعَةَ طَلَّقَ امْرَأَتَهُ، فَتَزَوَّجَهَا عَبْدُ الرَّحْمَنِ بْنُ الرَّبِيعِ الْقُرْظِيُّ، قَالَتْ عَائِشَةُ: وَعَلَيْهَا خِمَارٌ أَخْضَرُ، فَشَكَتْ إِلَيْهَا وَأَرْتَهَا خَضِرَةً بِجِلْدِهَا، فَلَمَّا جَاءَ رَسُولُ اللَّهِ ﷺ، وَالنِّسَاءُ يَنْصُرُ بَعْضُهُنَّ بَعْضًا، قَالَتْ عَائِشَةُ: مَا رَأَيْتُ مِثْلَ مَا يَلْقَى الْمُؤْمِنَاتِ، لَجِلْدُهَا أَشَدُّ خَضِرَةً مِنْ ثَوْبِهَا. قَالَ: وَسَمِعَ أَنَّهَا قَدْ آتَتْ رَسُولَ اللَّهِ ﷺ، فَجَاءَ وَمَعَهُ ابْنَانِ لَهُ مِنْ غَيْرِهَا، قَالَتْ: وَاللَّهِ مَا لِي بِهِ مِنْ ذَنْبٍ، إِلَّا أَنَّ مَا مَعَهُ لَيْسَ بِأَعْنَى عَنِّي مِنْ هَذِهِ، وَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهَا، فَقَالَتْ: كَذَبْتَ وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَنْفُضُهَا نَفْضَ الْأَدِيمِ، وَلَكِنَّهَا نَاشِزٌ، تُرِيدُ رِفَاعَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنْ كَانَ ذَلِكَ لَمْ تَحْلِي لَهُ، أَوْ: لَمْ تَصْلِحِي لَهُ، حَتَّى يَذُوقَ مِنْ عُسَيْلَتِكَ». قَالَ: وَأَبْصَرَ مَعَهُ ابْنَيْنِ، فَقَالَ: «بَنُوكَ هَؤُلَاءِ؟». قَالَ: نَعَمْ، قَالَ: «هَذَا الَّذِي تَزْعُمِينَ مَا تَزْعُمِينَ، فَوَاللَّهِ، لَهُمْ أَشْبَهُ بِهِ مِنَ الْغُرَابِ بِالْغُرَابِ».

[طرفه في: ٢٦٣٩].

### ٢٤ - بَابُ الثِّيَابِ الْبَيْضِ

٥٨٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: رَأَيْتُ بِشِمَالِ النَّبِيِّ ﷺ وَيَمِينِهِ رَجُلَيْنِ، عَلَيْهِمَا ثِيَابٌ بَيْضٌ يَوْمَ أُحُدٍ، مَا رَأَيْتُهُمَا قَبْلَ وَلَا بَعْدَ.

[طرفه في: ٤٠٥٤].

٥٨٢٧ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنِ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ حَدَّثَهُ: أَنَّ أَبَا الْأَسْوَدِ الدِّيَلِيَّ حَدَّثَهُ: أَنَّ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ: قَالَ:

٥٨٢٤ - قوله: (حريشة) نسبة إلى حريث رجل من قضاة روي خيرية وحوتكية بفتح الحاء وحوتية بضمها وحوتية بجيم مفتوحة انظر العيني.

باب ٢٣ - قوله: وروي باب الثياب الخضرة على الوصف.

٥٨٢٥ - قوله: (لم تحلي) الخ ولأبي ذر لا تحلين له أو لا تصلحين له (شارح).

- قوله: (وأبصر معه ابنين) زاد أبو ذر له (شارح).

- قوله لهم اللام فيه ليست بجازة وهم مبتدأ وما بعده خبر.

٥٨٢٧ - الدوالي نخد.

5827- Abu'dharr "Allah be pleased with him" reported: I came to The Prophet "Allah's blessing and peace be upon him" while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said: "Nobody says: "There is no God (to be worshipped) but Allah" and then later on he dies while believing in this, except that he will enter Paradise." I said: "Even if he committed adultery and theft?" He said: "Even If he committed adultery and theft." I said: "Even if he committed adultery and theft?" He said: "Even If he committed adultery and theft." I asked: "Even if he committed adultery and theft?" He answered: "Even If he committed adultery and theft, in spite of Abu'dharr's dislike." (Abu'dharr "Allah be pleased with him" was used to tell people this narration commenting: "In spite of Abu'dharr's dislike.") (Abu Abdullah said: "This will happen when one, approaches death or even before death, repents, regrets, and says: "There is no God but Allah", then all of his sins will be forgiven.")

**[25] Wearing and spreading silk for men; and how much can one use of it?**

5828- Abu'othman narrated: The message of Omar "Allah be pleased with him" came to us while we were with Utba Ibn Farqad in Azerbaijan, according to which Allah's Apostle "Allah's blessing and peace be upon him" had forbidden using silk except this much. Then he pointed out with his index and middle fingers. By that, he meant embroidery.

5829- Abu'othman An'nahdi narrated: Omar "Allah be pleased with him" wrote (a message) to us while we were in Azerbaijan, according to which The Prophet "Allah's blessing and peace be upon him" had forbidden using silk except this much. The Prophet pointed out with his two fingers (illustrating this). Zuhair (the sub-narrator) raised his index and middle fingers.

5830- Abu'othman narrated: While we were with Utba, Omar wrote to us: The Prophet "Allah's blessing and peace be upon him" said: "There is none who wears silk in this world, but that he will wear nothing of it in the Hereafter." Abu'othman pointed out with his middle and index fingers.

5831- Ibn Abu'laila narrated: While Hudhaifa was at Mada'in, he asked for water. The chief of the village brought him a silver utensil, which Hudhaifa threw away and said: "I threw it away because I told him not to use it, but he has not stopped using it. The Prophet "Allah's blessing and peace be upon him" said: "The silk, Dibaj, gold, and silver are for them (unbelievers) in this world and for you (Muslims) in the Hereafter.""



5832- Anas "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "He, who wore the silk in this world, would not wear it in the hereafter."

5833- Thabit narrated: I heard Ibn Az'zubair delivering a speech, in which he said: Mohammad "Allah's blessing and peace be upon him" said: "He, who wore the silk in this world, would not wear it in the hereafter."

5834- Ibn Az'zubair narrated: I heard Omar saying: The Prophet "Allah's blessing and peace be upon him" said: "He, who wore the silk in this world, would not wear it in the hereafter."

5835- Omar narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "None wears silk in this world, but he who will have no share in the Hereafter."

### **[26] Touching the silk without wearing it**

5836- Al'bara "Allah be pleased with him" narrated: A silken garment was presented to The Prophet "Allah's blessing and peace be upon him", which we started touching and were fascinated by its beauty and smoothness. He asked: "Are you fascinated by it?" we replied: "Yes." He said: "No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

### **[27] Spreading silk**

In this respect, Abu'obaida said: "It (spreading the silk) is equal, in sin, to wearing it."

الْحَرِيرِ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ».

٥٨٣٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ قَالَ: سَمِعْتُ ابْنَ لُزَيْبٍ يَخْطُبُ يَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

٥٨٣٤ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي ذُبْيَانَ خَلِيفَةَ بْنِ كَعْبٍ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ». وَقَالَ لَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ: قَالَتْ مُعَاذَةُ: أَخْبَرْتَنِي أُمُّ عَمْرٍو بِنْتُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ: سَمِعَ عُمَرَ: سَمِعَ النَّبِيَّ ﷺ.

[طرفه في: ٥٨٢٨].

٥٨٣٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِمْرَانَ بْنِ حِطَّانٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْحَرِيرِ فَقَالَتْ: ائْتِ ابْنَ عَبَّاسٍ فَسَلْهُ، قَالَ: فَسَأَلْتُهُ فَقَالَ: سَلِ ابْنَ عُمَرَ، قَالَ: فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: أَخْبَرَنِي أَبُو حَفْصٍ - يَغْنِي عُمَرَ بْنَ الْخَطَّابِ -: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلَاقَ لَهُ فِي الآخِرَةِ». فَقُلْتُ: صَدَقَ، وَمَا كَذَبَ أَبُو حَفْصٍ عَلَى رَسُولِ اللَّهِ ﷺ. وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَى، حَدَّثَنِي عِمْرَانُ، وَقَصَّ الْحَدِيثَ.

[طرفه في: ٥٨٢٨].

## ٢٦ - بَابُ مَسِّ الْحَرِيرِ مِنْ غَيْرِ لُبْسٍ

وَيُرْوَى فِيهِ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنِ أَنَسِ، عَنِ النَّبِيِّ ﷺ.

٥٨٣٦ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ إِسْرَائِيلَ، عَنِ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ ثَوْبَ حَرِيرٍ، فَجَعَلْنَا نَلْمُسُهُ وَنَتَعَجَّبُ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «أَتَعْجَبُونَ مِنْ هَذَا؟». قُلْنَا: نَعَمْ، قَالَ: «مَتَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ خَيْرٌ مِنْ هَذَا». [طرفه في: ٣٢٤٩].

## ٢٧ - بَابُ افْتِرَاشِ الْحَرِيرِ

وَقَالَ عُبَيْدَةُ: هُوَ كَلْبَسِهِ.

٥٨٢٩ - قوله: وصف كذا بالتشديد ولأبي ذر ووصف بعطف وتخفيف كما في الشارح.

٥٨٣٥ - قوله: عمران بن حطان من رؤساء الخوارج وشعرائهم وهو الذي مدح ابن ملجم الشقي قاتل سيدنا علي بالأبيات المشهور، قال بعضهم: إنما أخرج له البخاري على قاعدته في تخريج أحاديث المبتدع إذا كان صادق اللهجة متديناً، وقال العيني ومن أين كان له صدق اللهجة وقد أفحش في الكذب في مدحه ابن ملجم اللعين والمتدين كيف يفرح بقتل مثل علي بن أبي طالب رضي الله عنه حتى يمدح قاتله اهـ.

٢٦ - قوله: من مس الحرير نخـ.

٥٨٣٦ - قوله: نلمسه بضم الميم وهو من بابي قتل وضرب كما في المصباح.

5837- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" forbade us to drink or eat in the gold or silver utensils. He also prevented us from wearing or sitting on the silk.

### **[28] Wearing the Qassi**

**It was, according to Ali, special linen garment containing silk made and brought from Egypt.**

5838- Ibn Azib "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade us (to use) the red silken cushion (put on the saddles), and the Qassi (a linen garment containing silk, brought from Egypt).

### **[29] It is allowed for men to wear silk because of scratching**

5839- Anas "Allah be pleased with him" narrated that both of Abdur'rahman and Az'zubair had been allowed by The Prophet "Allah's blessing and peace be upon him" to wear (a shirt of) silk (for each) because of a certain skin disease which caused scratching.

### **[30] What about silk for women?**

5840- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave me a silken suit which I wore, but when I saw the (signs of) anger on his face, I cut it into pieces which I distributed amongst my wives.

5841- Omar Ibn Al'khattab "Allah be pleased with him" narrated that he had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you

٥٨٣٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ ابْنَ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبْسِ الْحَرِيرِ وَالذَّبْيَاجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. [طرفه في: ٥٤٢٦].

### ٢٨ - بَابُ لُبْسِ الْقَسِيِّ

وَقَالَ عَاصِمٌ، عَنْ أَبِي بُرْدَةَ قَالَ: قُلْتُ لِعَلِيِّ: مَا الْقَسِيَّةُ؟ قَالَ: ثِيَابٌ أَتَتْهَا مِنَ الشَّامِ، أَوْ مِنْ مِصْرَ، مُضْلَعَةٌ فِيهَا حَرِيرٌ فِيهَا أَمْثَالُ الْأَتْرَاجِ، وَالْمَيْثَرَةُ: كَانَتْ النِّسَاءُ تَصْنَعُهُ لِيُغُولِيَهُنَّ، مِثْلَ الْقَطَائِفِ يُصَفِّرُنَهَا. وَقَالَ جَرِيرٌ: عَنْ يَزِيدَ فِي حَدِيثِهِ الْقَسِيَّةُ: ثِيَابٌ مُضْلَعَةٌ يُجَاءُ بِهَا مِنْ مِصْرَ فِيهَا الْحَرِيرُ، وَالْمَيْثَرَةُ: جُلُودُ السَّبَاعِ. قَالَ أَبُو عَبْدِ اللَّهِ: عَاصِمٌ أَكْثَرَ وَأَصَحُّ فِي الْمَيْثَرَةِ.

٥٨٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ: حَدَّثَنَا مَعَاوِيَةُ بْنُ سُؤَيْدٍ بْنُ مَقْرِنٍ، عَنْ ابْنِ عَازِبٍ قَالَ: نَهَانَا النَّبِيُّ ﷺ عَنِ الْمَيَائِرِ الْحُمْرِ وَالْقَسِيِّ. [طرفه في: ١٢٣٩].

### ٢٩ - بَابُ مَا يُرَخَّصُ لِلرِّجَالِ مِنَ الْحَرِيرِ لِلْحِكَّةِ

٥٨٣٩ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا وَكَيْعٌ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: رَخَّصَ النَّبِيُّ ﷺ لِلرُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْحَرِيرِ، لِحِكَّةٍ بِهِمَا. [طرفه في: ٢٩١٩].

### ٣٠ - بَابُ الْحَرِيرِ لِلنِّسَاءِ

٥٨٤٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، (ح) وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَسَانِي النَّبِيُّ ﷺ حُلَّةً سَبْرَاءَ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْعَضْبَ فِي وَجْهِهِ، فَشَقَّقْتُهَا بَيْنَ نِسَائِي. [طرفه في: ٢٦١٤].

٥٨٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ رَأَى حُلَّةً سَبْرَاءَ تُبَاعُ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ ابْتَعْتُهَا تَلْبَسُهَا لِلْوَفْدِ إِذَا

باب ٢٨ - باب القسي نخ.

- وفيها أمثال الأترج نخ.

- قوله: (يصفرنها) من التصفير من الصفرة، وروي يصفونها من صف يصف كمد أي يجعلونها مصفوفة تحت السرج كما في الشارح.

باب ٢٩ - قوله: (للحكمة) أي لأجلها وفسرها البدر العيني بالجرب والقسطلاني بنوع من الجرب، انظر المصباح.

٥٨٤٠ - قوله: حلة منونة فسبراء عطف بيان عليه أو صفة ولأبي ذر بالإضافة (شارح).

٥٨٤١ - قوله: حرير بالجر ولأبي ذر حريراً بالنصب (شارح).

would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on, Allah's Apostle "Allah's blessing and peace be upon him" sent a similar cloak to Omar Ibn Al'khattab.

On that, Omar said: "O Allah's Apostle! You have given me this cloak although I heard you passing such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I gave you this just to sell or to give as a present."

5842- Anas "Allah be pleased with him" narrated that he had seen a red silken garment worn by Ommu'kolthoom "Peace be upon her", the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

### [31] The clothes and carpets, which were allowed by The Prophet

5843- Ibn Abbas "Allah be pleased with both" narrated: For one year I wanted to ask Omar about the two women who backed up each other against The Prophet "Allah's blessing and peace be upon him" but I was afraid of him. One day he dismounted his riding animal and went among the trees of Arak to answer the call of nature. When he returned, I asked him and he said: "A'isha and Hafsa." He further said: "During the days of the Pre-Islamic period of ignorance, we used not to regard women as something of importance. However, when Islam came and Allah mentioned their rights, we used to give them their rights but did not allow them to interfere in our affairs. Once there was some dispute between me and my wife who answered me back loudly. I said to her: "Strange! You can retort in this way?" She said: "Yes. Do you say this to me while your daughter hurts Allah's Apostle?" Therefore, I went to Hafsa to whom I said: "I warn you not to disobey Allah and His Apostle." I first went to Hafsa and then to Ommu'salama whom I told the same. She said to me: "O Omar! What a surprise it is that you interfere in our affairs so much that you would poke your nose even into the affairs of The Messenger of Allah "Allah's blessing and peace be upon him" and his wives!" in this way she denied my advice. There was an Ansari man, in case of whose absence from The Messenger of Allah "Allah's blessing and peace be upon him" and my presence, I would convey to him what had happened (on that day). Similarly, the more I was absent and he was present there, the more he would convey to me what had happened as regards news from The Messenger of Allah "Allah's blessing and peace be upon him".

During that time, all the rulers of the nearby lands had surrendered to The Messenger of Allah "Allah's blessing and peace be upon him" except the king of Ghassan in Sham, of whose attacking us, we were afraid. Suddenly, the Ansari came and said: "A great event happened!" I asked him: "What is it? Did the Ghassani (king) come?" He said: "Greater than that! The Messenger of Allah "Allah's blessing and peace be upon him" divorced his wives!"

أَتَوْكَ وَالْجُمُعَةَ؟ قَالَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلْقَ لَهُ». وَأَنَّ النَّبِيَّ ﷺ بَعَثَ بَعْدَ ذَلِكَ إِلَى عُمَرَ حُلَّةَ سَبْرَاءَ حَرِيرٍ كَسَاهَا إِيَّاهُ، فَقَالَ عُمَرُ: كَسَوْتَنِيهَا، وَقَدْ سَمِعْتُكَ تَقُولُ فِيهَا مَا قُلْتَ؟ فَقَالَ: «إِنَّمَا بَعَثْتُ إِلَيْكَ لِتَبِيعَهَا، أَوْ تَكْسُوهَا». [طرفه في: ٨٨٦].

٥٨٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّهُ رَأَى عَلَى أُمِّ كَلْثُومٍ عَلَيْهَا السَّلَامَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، بُرْدَ حَرِيرٍ سَبْرَاءَ.

### ٣١ - بَابُ مَا كَانَ النَّبِيُّ ﷺ يَتَجَوَّزُ مِنَ اللَّبَاسِ وَالْبُسْطِ

٥٨٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ يَحْيَى بْنِ سَعِيدٍ، عَنِ عُبَيْدِ بْنِ حُنَيْنٍ. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَبِثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ عَنِ الْمَرَاتِينِ اللَّتَيْنِ تَظَاهَرَتَا عَلَى النَّبِيِّ ﷺ، فَجَعَلْتُ أَهَابُهُ، فَتَوَزَلَّ يَوْمًا مَنْزِلًا فَدَخَلَ الْأَرَاكُ، فَلَمَّا خَرَجَ سَأَلْتُهُ فَقَالَ: عَائِشَةُ وَحَفْصَةُ، ثُمَّ قَالَ: كُنَّا فِي الْجَاهِلِيَّةِ لَا نَعُدُّ النِّسَاءَ شَيْئًا، فَلَمَّا جَاءَ الْإِسْلَامَ وَذَكَرَهُنَّ اللَّهُ، رَأَيْنَا لَهُنَّ بِذَلِكَ عَلَيْنَا حَقًّا، مِنْ غَيْرِ أَنْ نُدْخِلَهُنَّ فِي شَيْءٍ مِنْ أُمُورِنَا، وَكَانَ بَيْنِي وَبَيْنَ امْرَأَتِي كَلَامٌ، فَأَغْلَظْتُ لِي، فَقُلْتُ لَهَا: وَإِنَّكَ لَهُنَاكِ؟ قَالَتْ: تَقُولُ هَذَا لِي وَإِنِّي لَأُبْنُكَ تُوذِي النَّبِيَّ ﷺ، فَاتَيْتُ حَفْصَةَ فَقُلْتُ لَهَا: إِنِّي أَحْذَرُكَ أَنْ تَعْصِيَ اللَّهَ وَرَسُولَهُ، وَتَقَدَّمْتُ إِلَيْهَا فِي آذَاهُ، فَاتَيْتُ أُمَّ سَلَمَةَ فَقُلْتُ لَهَا، فَقَالَتْ: أَعْجَبُ مِنْكَ يَا عُمَرُ، قَدْ دَخَلْتَ فِي أُمُورِنَا، فَلَمْ يَبْقَ إِلَّا أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ؟ فَردَدْتُ، وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ إِذَا غَابَ عَنِ رَسُولِ اللَّهِ ﷺ وَشَهِدَتْهُ آتِيَّتُهُ بِمَا يَكُونُ، وَإِذَا غَبَتْ عَنِ رَسُولِ اللَّهِ ﷺ وَشَهِدَ أَنِّي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ حَوْلِ رَسُولِ اللَّهِ ﷺ قَدْ اسْتَقَامَ لَهُ، فَلَمْ يَبْقَ إِلَّا مَلِكٌ عَسَانَ بِالسَّامِ، كُنَّا نَخَافُ أَنْ يَأْتِينَا، فَمَا شَعَرْتُ إِلَّا بِالْأَنْصَارِيِّ وَهُوَ يَقُولُ: إِنَّهُ قَدْ حَدَّثَ أَمْرًا، قُلْتُ لَهُ: وَمَا هُوَ، أَجَاءَ الْعَسَانِيُّ؟ قَالَ: أَعْظَمُ مِنْ ذَلِكَ، طَلَّقَ رَسُولُ اللَّهِ ﷺ

٥٨٤٢ - قوله: (على أم كلثوم) وفي بعض النسخ زيادة عليها السلام ا هـ.

باب ٣١ - قوله: (البسط) جمع بساط، وهو في الأصل كفراش وفرش مثل كتاب وكتب فخفف بالإسكان.

٥٨٤٣ - قوله: (وإنك لهنالك) أي إنك في هذا المقام ولك حد أن تغلظي علي ا هـ عيني.

- قوله: أن تعصي الله، وروي أن تعصي الله من الإغضاب ا هـ عيني.

- قوله: فرددت بتشديد الدال الأولى وسكون الثانية من التردد ولأبي ذر عن الكشميهني فردت بدال واحدة مشددة من الرد كذا في القسطلاني لكن الدال الواحدة المشددة لا تصح إلا بتأنيث الفعل كما هو الظاهر وسيزداد ظهوراً بما يأتي من قول سيدنا عمر والذي ردت علي أم سلمة ويؤيد الضبط الأول رواية فبرزت فتامل.

- قوله: آدم بفتحيتين جمع أديم وهو الجلد المدبوغ وبضميتين أيضاً وهو القياس مثل بريد وبرد.

- قوله: أهب بفتحيتين جمع أديم وهو الجلد قبل أن يدبغ على غير قياس وبضميتين على القياس (مصححه).

- في نسخة (فرددت) بسكون التاء.

I went and found all of them weeping in their dwellings, and The Prophet "Allah's blessing and peace be upon him" had ascended to an upper room of his, at whose door there was a slave to whom I went and said: "Ask the permission for me to enter." He admitted me and I entered. I saw The Prophet "Allah's blessing and peace be upon him" lying on a mat that had left its imprint on his side. Under his head there was a leather pillow stuffed with palm fibers. Behold! There were some hides hanging there and some grass for tanning. Then I mentioned what I had said to Hafsa, Ommu'salama, and what she replied to me. The Messenger of Allah "Allah's blessing and peace be upon him" smiled and stayed there for twenty nine days before he came down."

5844- Hind Bint Al'harith narrated from Ommu'salama "Allah be pleased with her": One night The Prophet "Allah's blessing and peace be upon him" got up and said: "There is no God (to be worshipped) but Allah! How many afflictions have been sent down tonight, and how many treasures have been disclosed! Who will go and wake up (for offering the night prayers) the woman dwellers of these rooms? Many well dressed souls in this world might be naked on the Day of Judgement."

### **[32] What one says to he, who wears a new garment**

5845- Ommu'khalid Bint Khalid narrated: The Prophet "Allah's blessing and peace be upon him" was given some clothes including a black square garment. The Prophet "Allah's blessing and peace be upon him" said: "To whom shall we give this to wear?" The people kept silent whereupon The Prophet "Allah's blessing and peace be upon him" said: "Go and get Ommu'khalid for me." She was brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" took the square garment in his hands, which he made her wear and said: "May you live so long that your dress will wear out and you will mend it" twice. On the square garment, there were some green or pale signs, which The Prophet "Allah's blessing and peace be upon him" saw and said: "O Ommu'khalid! This is Sanah (beautiful in Ethiopian)."

### **[33] What about using saffron for men?**

5846- Anas "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" had prevented men from using saffron.

نِسَاءَهُ، فَجِئْتُ فَإِذَا الْبُكَاءُ مِنْ حُجْرِهَا كُلِّهَا، وَإِذَا النَّبِيُّ ﷺ قَدْ صَعِدَ فِي مَشْرُبَةٍ لَهُ، وَعَلَى بَابِ الْمَشْرُبَةِ وَصَيْفٌ، فَأَتَيْتُهُ فَقُلْتُ: اسْتَأْذِنْ لِي، فَدَخَلْتُ، فَإِذَا النَّبِيُّ ﷺ عَلَى حَصِيرٍ قَدْ أَثَرَ فِي جَنْبِهِ، وَتَحْتَ رَأْسِهِ مِرْفَقَةٌ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ، وَإِذَا أَهْبُ مُعَلَّقَةٌ وَقَرِظٌ، فَذَكَرْتُ الَّذِي قُلْتُ لِحَفْصَةَ وَأُمِّ سَلَمَةَ، وَالَّذِي رَدَّتْ عَلَيَّ أُمُّ سَلَمَةَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، فَلَبِثْتُ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلُ.

[طرفه في: ٨٩].

٥٨٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرْتَنِي هِنْدُ بِنْتُ الْحَارِثِ، عَنِ أُمِّ سَلَمَةَ قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، وَهُوَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتْنَةِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ، مَنْ يُوَقِّظُ صَوَاحِبَ الْحُجْرَاتِ، كَمْ مِنْ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ يَوْمَ الْقِيَامَةِ». قَالَ الزُّهْرِيُّ: وَكَانَتْ هِنْدٌ لَهَا أَرْزَارٌ فِي كُمَّيْهَا بَيْنَ أَصَابِعِهَا. [طرفه في: ١١٥].

### ٣٢ - بَابُ مَا يُدْعَى لِمَنْ لَبَسَ ثَوْبًا جَدِيدًا

٥٨٤٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ قَالَ: حَدَّثَنِي أَبِي قَالَ حَدَّثَنِي أُمُّ خَالِدِ بْنِ خَالِدِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِبَيْتَابٍ فِيهَا خَمِيصَةٌ سَوْدَاءٌ، قَالَ: «مَنْ تَرَوْنَ نَكَسُوهَا هَذِهِ الْخَمِيصَةَ». فَأَسْكَبْتُ الْقَوْمُ، قَالَ: «اِثْنُونِي بِأُمِّ خَالِدٍ». فَأَتَيْتُ بِي النَّبِيَّ ﷺ فَأَلْبَسَهَا بِيَدِهِ، وَقَالَ: «أَبْلِي وَأَخْلِقِي». مَرَّتَيْنِ، فَجَعَلَ يَنْظُرُ إِلَيَّ عِلْمَ الْخَمِيصَةِ وَيُشِيرُ بِيَدِهِ إِلَيَّ وَيَقُولُ: «يَا أُمَّ خَالِدٍ هَذَا سَنَاءٌ». وَالسَّنَاءُ بِلِسَانِ الْحَبَشِيِّ الْحَسَنُ. قَالَ إِسْحَاقُ: حَدَّثَنِي امْرَأَةٌ مِنْ أَهْلِي: أَنَّهَا رَأَتْهُ عَلَى أُمِّ خَالِدٍ. [طرفه في: ٣٠٧١].

### ٣٣ - بَابُ التَّرَعُّفِ لِلرِّجَالِ

٥٨٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ عَبْدِ الْعَزِيزِ، عَنِ أَنَسِ قَالَ: نَهَى النَّبِيُّ ﷺ أَظْنَ يَتَرَعَّفَ الرَّجُلُ.

### ٣٤ - بَابُ الثَّوْبِ الْمُرَعَّفِ

٥٨٤٧ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

= - من حجرهن كلهن نخ.

- (المشربة) الغرفة.

- (الوصيف) الخادم وهو غلام دون البلوغ.

- (المرفقة) الوسادة.

٥٨٤٥ - فألبسها نخ.

**[34] What about the garment dyed with saffron?**

5847- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" had forbidden the Muhrim to wear a garment dyed with Saffron or Wars (kind of perfume).

**[35] What about the red cloak?**

5848- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was of moderate height. Once I saw him wearing a red cloak. I had never seen more handsome than him.

**[36] What about the red silken cushion (put on the saddle)?**

5849- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us to do seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), (to help others to fulfill their oaths, to help the oppressed, to greet (whomever one meets), and to accept the invitation (to the wedding banquet)). He forbade us to (wear golden rings, to use silver utensils), to use the silk, the Dibaj, the thick silk, the linen clothes containing silk (brought from an Egyptian town), and the red cushions of silk stuffed with cotton (placed under the rider on the saddle).

**[37] The non-hairy shoes**

5850- Sa'eed Abu'maslama narrated: I asked Anas "Allah be pleased with him": "Did The Prophet "Allah's blessing and peace be upon him" use to pray while wearing his shoes?" He answered: "Yes."

5851- Abdullah Ibn Omar "Allah be pleased with both" was reported to have been addressed by Ibn Juraij who exclaimed: "I saw you doing four things which nobody other than you did them." Ibn Omar asked: "What are they, O Ibn Juraij?" he said: "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with Henna. I also noticed that whenever you were in Mecca, the people assume Ihram just when they see the new moon crescent (first of Dhul'hijja) while you did not assume Ihram before the eighth of Dhul'hijja (Day of Tarwiya)." Abdullah replied: "Regarding the corners of Ka'ba, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). Therefore, I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it).

عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَضْبُوعًا بِوَرَسٍ أَوْ بِرَغْفَرَانٍ.  
[طرفه في: ١٣٤].

### ٣٥ - باب الثَّوْبِ الْأَحْمَرِ

٥٨٤٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا، وَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ، مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْهُ.  
[طرفه في: ٣٥٥١].

### ٣٦ - باب المِثْرَةِ الحَمْرَاءِ

٥٨٤٩ - حَدَّثَنَا قَبِيصَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُؤَيْدِ بْنِ مَقْرِنٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعِ: عِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَنَهَانَا عَنْ: لُبْسِ الْحَرِيرِ، وَالذِّيَابِجِ، وَالْقَسِيِّ، وَالْإِسْتَبْرَقِ، وَمِثَارِ الْحُمْرِ.  
[طرفه في: ١٢٣٩].

### ٣٧ - باب النُّعَالِ السَّبْتِيَّةِ وَغَيْرِهَا

٥٨٥٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَزْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ سَعِيدِ أَبِي مَسْلَمَةَ قَالَ: سَأَلْتُ أَنَسًا: أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.  
[طرفه في: ٣٨٦].

٥٨٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ عَبْدِ ابْنِ جُرَيْجٍ: أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَأَيْتُكَ تَضَعُ أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَضَعُهَا، قَالَ: مَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيِّينَ، وَرَأَيْتُكَ تَلْبَسُ النُّعَالَ السَّبْتِيَّةَ، وَرَأَيْتُكَ تَضَعُ بِالصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ، أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ، وَلَمْ تُهَلِّ أَنْتَ حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَا الْأَرْكَانُ: فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيِّينَ، وَأَمَا النُّعَالُ السَّبْتِيَّةُ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النُّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا، وَأَمَا الصُّفْرَةُ: فَإِنِّي رَأَيْتُ

٥٨٤٩ - قوله: (وتشميت العاطس) الأربعة الباقية إجابة الداعي وإفشاء السلام ونصر المظلوم وإبرار المقسم والائتمان المكملان للسمع المنهني عنها خواتم الذهب وأواني الفضة كما في شرح القسطلاني.  
- والميثار الحمر نخد.

باب ٣٧ - السبتية هي التي سبت ما عليها من الشعر أي حلق وقيل: هي المدبوغة بالقرظ وكانت عادة العرب لبس النعال بشعرها وغير مدبوغة كما في العيني.

٥٨٥١ - قوله: تصبغ بضم الباء في ضبط العيني وأغفله القسطلاني وهو من بابي نفع وقتل وفي لغة من باب ضرب كما في المصباح.

Regarding Ihram, I did not see Allah's Apostle "Allah's blessing and peace be upon him" assuming Ihram until his mount had proceeded with him for Hajj (on the eighth of Dhul'hijja)."

5852- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" forbade A Muhrim to wear clothes perfumed with saffron or wars, or leather socks except if someone cannot get sandals, then he can wear leather socks after cutting them short below the ankles.

5853- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever cannot get a lower garment, can wear trousers, and whoever cannot wear sandals can wear leather socks (after cutting them short below the ankles)."

### **[38] Starting with wearing one's right shoe**

5854- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to like starting from the right (side) in his ablution, combing, and putting on his shoes.

### **[39] Taking off one's left shoe (first)**

5855- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one off first. Let the right shoe be the first to be put on and the last to be taken off."

### **[40] None of you should walk, wearing only one shoe**

5856- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should walk, wearing only one shoe. He should either take both off, or put on both."

رَسُولَ اللَّهِ ﷺ يَصُغُ بِهَا، فَأَنَا أَحِبُّ أَنْ أَصُغَ بِهَا. وَأَمَّا الْإِهْلَالُ: فَإِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَهْلُ حَتَّى تَتَبِعَتْ بِهِ رَاحِلَتَهُ. [طرفه في: ١٦٦].

٥٨٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرَمُ ثَوْبًا مَضْبُوعًا بِزَعْفَرَانَ أَوْ وَرْسٍ. وَقَالَ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ حُفَيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ». [طرفه في: ١٣٤].

٥٨٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ لَمْ يَكُنْ لَهُ إِزَارٌ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَكُنْ لَهُ نَعْلَانِ فَلْيَلْبَسْ حُفَيْنِ». [طرفه في: ١٧٤٠].

### ٣٨ - بَابُ بَيْدَاً بِالنَّعْلِ الْيَمْنِيِّ

٥٨٥٤ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَشْعَثُ بْنُ سُلَيْمٍ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ أَلْتِيْمَانَ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ. [طرفه في: ١٦٨].

### ٣٩ - بَابُ يَنْزِعُ نَعْلَ الْيُسْرَى

٥٨٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشَّمَالِ، لِيَكُنَ الْيَمْنَى أَوْلَهُمَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ». [طرفه في: ١٦٨].

### ٤٠ - بَابُ لَا يَمْشِي فِي نَعْلٍ وَاحِدٍ

٥٨٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُخْفِيَهُمَا أَوْ لِيُنْعِلَهُمَا جَمِيعاً». [طرفه في: ١٦٨].

باب ٣٨ - قوله: يبدأ الخ أي الرجل يلبس أولاً نعله اليمنى وروي: يبدأ مبتدأ للمجهول كما في العيني.

٥٨٥٤ - قوله: الترجل تسريح الشعر ا هـ. عيني.

باب ٣٩ - قوله: نعل اليسرى أي نعل الرجل اليسرى ولأبي ذر: نعله اليسرى ا هـ. من الشارح.

باب ٤٠ - قوله: واحد ولأبي ذر والأصيلي واحدة وتأنث النعل غير حقيقي فيجوز فيه الوجهان ا هـ. شارح.

٥٨٥٦ - قوله: الاحفاء: التجريد.

**[41] What about (making) two leather straps for the sandal?**

5857- Anas "Allah be pleased with him" narrated that the (two) sandals of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

5858- Isa Ibn Tahman narrated: Anas Ibn Malik brought out for us two sandals having two leather straps. Thabit Al'bunani said: "These were the sandals of The Prophet "Allah's blessing and peace be upon him"."

**[42] What about the red leather tent?**

5859- Awn Ibn Abu'juhaifa narrated from his father: I came to The Prophet "Allah's blessing and peace be upon him" while he was in a red leather tent, and I saw Bilal taking the remaining water of the ablution of The Prophet "Allah's blessing and peace be upon him", from which the people were taking and rubbing on their faces. Whoever could get nothing of it, would take from the moisture of the hand of his companion (which he would rub on his face).

5860- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" called for the Ansar whom he gathered in a leather tent.

**[43] Sitting on the mat or so**

5861- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to construct a room with a (piece of) mat at night so that he could pray therein, which he used, during the day, to spread out and sit on. The people started coming to The Prophet "Allah's blessing and peace be upon him" at night to offer the prayer behind him. When they increased, The Prophet "Allah's blessing and peace be upon him" faced them and said: "O people! Do only those good deeds, which are within your ability, for Allah does not get tired (of giving reward) until you, get tired. However, the best deeds to Allah are the permanently constant ones even if they are few."

#### ٤١ - باب قِبَالَانَ فِي نَعْلِ، وَمَنْ رَأَى قِبَالًا وَاحِدًا وَاسِعًا

٥٨٥٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ رَضِيٍّ اللَّهُ عَنْهُ: أَنَّ نَعْلَ النَّبِيِّ ﷺ كَانَ لَهَا قِبَالَانِ.  
[طرفه في: ٣١٠٧].

٥٨٥٨ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عِيسَى بْنُ طَهْمَانَ قَالَ: خَرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ بِنَعْلَيْنِ لُهُمَا قِبَالَانِ. فَقَالَ: ثَابِتُ الْبُنَانِيُّ: هَذِهِ نَعْلُ النَّبِيِّ ﷺ.  
[طرفه في: ٣١٠٧].

#### ٤٢ - باب القَبَّةِ الحَمْرَاءِ مِنْ أَدَمَ

٥٨٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ قَالَ: حَدَّثَنِي عَمْرُ بْنُ أَبِي زَائِدَةَ، عَنْ عَزْرَةَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ النَّبِيِّ ﷺ، وَالنَّاسُ يَتَّبِدِرُونَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا، أَخَذَ مِنْ بِلَالٍ يَدِ صَاحِبِهِ. [طرفه في: ١٨٧].

٥٨٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ (ح)، وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ النَّبِيُّ ﷺ إِلَى الْأَنْصَارِ، وَجَمَعَهُمْ فِي قُبَّةِ مِنْ أَدَمَ.  
[طرفه في: ٣١٤٦].

#### ٤٣ - باب الجُلُوسِ عَلَى الحَصِيرِ وَنَحْوِهِ

٥٨٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِرُ حَصِيرًا بِاللَّيْلِ فَيُصَلِّي، وَيَبْسُطُهُ بِالنَّهَارِ فَيَجْلِسُ عَلَيْهِ، فَجَعَلَ النَّاسُ يَتَوَبُّونَ إِلَى النَّبِيِّ ﷺ فَيُصَلُّونَ بِصَلَاتِهِ حَتَّى كَثُرُوا، فَأَقْبَلَ فَقَالَ: «يَا أَيُّهَا النَّاسُ، خُذُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دَامَ وَإِنْ قَلَّ».  
[طرفه في: ٧٢٩].

٥٨٥٧ - قوله: والقبال زمام النعل وهو السير الذي يكون بين الأصبعين.

- أن نعلي النبي ﷺ كان لهما نخد.

باب ٤٢ - قوله: من آدم انظر هامش الحديث ٥٨٤٣.

باب ٤٣ - الجلوس على الحصير ونحوه نخد.

٥٨٦١ - قوله: يحتجر حصيراً أي يتخذ كالحجرة وللكشميهني يحتجز أي يجعله حاجزاً بينه وبين غيره (شارح).

**[44] What about (the cloaks) having golden buttons?**

5862- Al'miswar Ibn Makhrama "Allah be pleased with both" reported that his father had said to him: "O son! I was informed that some cloaks were brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. Accompany me to Allah's Apostle." Went to him, we found him in his home. He said: "Call him to me." I regarded it as a great thing and said: "Shall I call The Messenger of Allah "Allah's blessing and peace be upon him" to you?" he said: "O my son! He is not an irresistible one." I called him (The Prophet) for my father. He came out wearing a cloak of Dibaj, having golden buttons and said: "We kept this (cloak) for (you) Makhrama." Then he gave it to him.

**[45] What about the gold ring?**

5863- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us to do seven. He forbade us to wear golden rings, to use the silk, the thick silk, the Dibaj, the linen clothes containing silk (brought from an Egyptian town), the red cushions of silk stuffed with cotton (placed under the rider on the saddle), and the silver utensils. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to greet (whomever one meets), to accept the invitation (to the wedding banquet), to help others to fulfill their oaths, and to help the oppressed.

5864- Abu'huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" prevented wearing the gold ring.

5865- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold ring placing its stone towards the palm of his hand. The people started wearing such gold rings. So, The Prophet "Allah's blessing and peace be upon him" threw away that golden ring for a silver one instead.

**[46] What about the silver ring?**

5866- Ibn Omar "Allah be pleased with both" narrated: "The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold or silver ring placing its stone towards the palm of his hand, on which he engraved: "Mohammad, The Messenger of Allah". The people also started wearing such gold rings. When he saw them wearing such rings, he threw it away and said: "I would never wear it again." Then he wore a silver ring, and the people wore also the silver rings."

#### ٤٤ - باب المُرَّرِ بِالذَّهَبِ

٥٨٦٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ أَبَاهُ مَخْرَمَةَ قَالَ لَهُ: يَا بُنَيَّ، إِنَّهُ بَلَغَنِي أَنَّ النَّبِيَّ ﷺ قَدِمَتْ عَلَيْهِ أَقْبِيَةٌ فَهُوَ يَقْسِمُهَا، فَأَذْهَبَ بِنَا إِلَيْهِ، فَذَهَبْنَا فَوَجَدْنَا النَّبِيَّ ﷺ فِي مَنْزِلِهِ، فَقَالَ لِي: يَا بُنَيَّ اذْعُ لِي النَّبِيَّ ﷺ، فَأَعْظَمْتُ ذَلِكَ، فَقُلْتُ: أَذْعُو لَكَ رَسُولَ اللَّهِ ﷺ! فَقَالَ: يَا بُنَيَّ، إِنَّهُ لَيْسَ بِجَبَّارٍ، فَدَعَوْتُهُ، فَخَرَجَ وَعَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ مُرَّرٌ بِالذَّهَبِ، فَقَالَ: «يَا مَخْرَمَةَ هَذَا خَبَانَا لَكَ». فَأَعْطَاهُ إِيَّاهُ. [طرفه في: ٢٥٩٩].

#### ٤٥ - باب خَوَاتِيمِ الذَّهَبِ

٥٨٦٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُؤَيْدٍ بْنِ مَقْرِنٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَانَا النَّبِيُّ ﷺ عَنْ سَبْعٍ: نَهَى عَنْ خَاتِمِ الذَّهَبِ، أَوْ قَالَ: حَلَقَةِ الذَّهَبِ، وَعَنِ الْحَرِيرِ، وَالْإِسْتَبْرَقِ، وَالذَّبِيحِ، وَالْمَيْثِرَةِ الْحُمْرَاءِ، وَالْقَسِيِّ، وَإِنِّيَّةِ الْفِضَّةِ. وَأَمَرَنَا بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ، وَرَدِّ السَّلَامِ، وَإِجَابَةِ الدَّاعِي، وَإِبْرَارِ الْمُقْسِمِ، وَنَضْرِ الْمَظْلُومِ. [طرفه في: ١٢٣٩].

٥٨٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَلٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ خَاتِمِ الذَّهَبِ. وَقَالَ عُمَرُو: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعَ النَّضْرَ: سَمِعَ بَشِيرًا: مِثْلَهُ.

٥٨٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ: عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتِمًا مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فَاتَّخَذَهُ النَّاسُ، فَرَمَى بِهِ وَاتَّخَذَ خَاتِمًا مِنْ وَرِقٍ أَوْ فِضَّةٍ.

[الحديث ٥٨٦٥ - أطرافه في: ٥٨٦٦، ٥٨٦٧، ٥٨٧٣، ٥٨٧٦، ٦٦٥١، ٧٢٩٨].

#### ٤٦ - باب خَاتِمِ الْفِضَّةِ

٥٨٦٦ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتِمًا مِنْ ذَهَبٍ أَوْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَاتَّخَذَ النَّاسُ مِثْلَهُ، فَلَمَّا رَأَوْهُ قَدِ اتَّخَذُوهَا رَمَى بِهِ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». ثُمَّ اتَّخَذَ خَاتِمًا مِنْ فِضَّةٍ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الْفِضَّةِ. قَالَ ابْنُ عُمَرَ:

باب ٤٤ - قوله: أي المشدود بالأزرار.

٥٨٦٦ - قوله: أريس حديقة بالقرب من مسجد قباء ينصرف ولا ينصرف والأصح الصرف قاله العينى وقال القسطلاني الأصح المنع فلي نظر.

Ibn Omar added: "After him, Abu'bakr wore this ring, then Omar, and then Othman, until it fell down into Aris well."

#### [47]

5867- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold ring. (When he saw that people started wearing such gold rings) he threw it away and said: "I would never wear it again." Then people threw away their rings.

5868- Anas Ibn Malik "Allah be pleased with him" narrated that he saw a silver ring on the hand of The Messenger of Allah "Allah's blessing and peace be upon him" only for one day. Then the people had silver rings made for and worn by them. (When) The Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring, people also threw away their rings.

#### [48] The stone of the ring

5869- Humaid narrated: Anas was asked: "Did The Prophet "Allah's blessing and peace be upon him" wear a ring?" Anas said: "Once he delayed the Isha prayer till midnight. Then he came, facing us, as if I am Looking at the glitter of his ring, and said: "People prayed and slept, but you are in prayer as long as you are waiting for it."

5870- Humaid narrated from Anas "Allah be pleased with him" that the ring of The Prophet "Allah's blessing and peace be upon him" was made of silver, of which its stone was also made.

#### [49] What about the iron ring?

5871- Sahl Ibn Sa'd "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I came to present myself to you." He raised his eyes, looked at her, and then lowered his head. (When the woman saw that he did not make any decision) she sat down for a long time. On that, a man from his companions got up and said: "O Allah's Apostle! If you are not in need of this woman, then marry her to me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you have anything to give to her (as a dower)?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" said to him: "Go (and search) so that you can find something." Went and returned, the man said: "No, by Allah, O Allah's Apostle! I found nothing." The Prophet "Allah's blessing and peace be upon him" said: "Try to find something, even an iron ring." He went again

فَلَيْسَ الْخَاتَمَ بَعْدَ النَّبِيِّ ﷺ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، حَتَّى وَقَعَ مِنْ عُثْمَانَ فِي بَثْرِ أَرِيْسٍ .  
[طرفه في: ٥٨٦٥].

#### ٤٧ - بَابُ

٥٨٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْبَسُ خَاتَمًا مِنْ ذَهَبٍ، فَتَبَدُّهُ فَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». فَتَبَدُّ النَّاسُ خَوَاتِيمَهُمْ . [طرفه في: ٥٨٦٥].

٥٨٦٨ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ النَّاسَ اضْطَنَعُوا الْخَوَاتِيمَ مِنْ وَرِقٍ وَلَبَسُوهَا، فَطَرَحَ رَسُولُ اللَّهِ ﷺ خَاتَمَهُ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ . تَابَعَهُ إِبْرَاهِيمُ بْنُ سَعْدٍ، وَزِيَادٌ، وَشُعَيْبٌ، عَنِ الزُّهْرِيِّ . وَقَالَ ابْنُ مُسَافِرٍ: عَنِ الزُّهْرِيِّ: أَرَى: خَاتَمًا مِنْ وَرِقٍ .

#### ٤٨ - بَابُ فَصِّ الْخَاتَمِ

٥٨٦٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسُ: هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: أَخْرَ لَيْلَةَ صَلَاةِ الْعِشَاءِ إِلَى شَطْرِ اللَّيْلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَكَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ خَاتَمِهِ، قَالَ: إِنَّ النَّاسَ قَدْ صَلَّوْا وَنَامَوْا، وَإِنَّكُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمُوهَا» .  
[طرفه في: ٥٧٢].

٥٨٧٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا يُحَدِّثُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمَهُ مِنْ فِضَّةٍ، وَكَانَ قُصَّةً مِنْهُ . وَقَالَ يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنِي حُمَيْدٌ: سَمِعَ أَنَسًا، عَنِ النَّبِيِّ ﷺ .  
[طرفه في: ٦٥].

#### ٤٩ - بَابُ خَاتَمِ الْحَدِيدِ

٥٨٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ سَهْلًا يَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: جِئْتُ أَهَبَ نَفْسِي، فَقَامَتْ طَوِيلًا، فَظَنَرْتُ وَصَوَّبْتُ، فَلَمَّا طَالَ مَقَامُهَا، فَقَالَ رَجُلٌ: زَوَّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ، قَالَ: «عِنْدَكَ شَيْءٌ تُصَدِّقُهَا؟» . قَالَ: لَا، قَالَ: «انظُرِي» . فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: وَاللَّهِ إِنْ وَجَدْتُ شَيْئًا، قَالَ: «أَذْهَبَ فَالْتِمَسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» . فَذَهَبَ ثُمَّ رَجَعَ قَالَ: لَا وَاللَّهِ وَلَا خَاتَمًا مِنْ  
٥٨٧١ - قوله: وصوب أي خفض رأسه .

- قوله: مقامها بضم الميم، وقال العيني بفتحها أي قيامها (شارح).

and returned, saying: "No, by Allah, O Allah's Apostle, not even an iron ring." The man had no upper garment. He said: "I would give her my waist sheet." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What would she do with your waist sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." Thus, the man went away and sat down. When he got up, The Messenger of Allah "Allah's blessing and peace be upon him" saw him. So, he ordered somebody to call him. When he came, The Prophet "Allah's blessing and peace be upon him" asked him: "How much of the Qur'an do you know?" He replied: "I know such Sura, such Sura, and such Sura." He went on counting many Suras. The Prophet "Allah's blessing and peace be upon him" said: "Go, I married her to you with what you have of the Qur'an."

#### **[50] Engraving the ring**

5872- Anas "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" wanted to write a letter to some people. The Prophet "Allah's blessing and peace be upon him" was told that they (rulers) would not read letters unless they were sealed.

So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad, Allah's Apostle"; as if I am just observing its glitter in the finger (or palm) of The Prophet "Allah's blessing and peace be upon him".

5873- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a silver ring on his hand. Afterwards it was worn by Abu'bakr, then by Omar, and then by Othman until it fell down in Aris well. (On this ring) was engraved: "Mohammad, the Messenger of Allah".

#### **[51] The ring on one's little finger**

5874- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a ring made for him and said: "I have got a ring made for me with a certain engraving on it; so none of you should have such an engraving on his ring." I saw the glitter of the ring on his little finger.

#### **[52] Wearing the ring for sealing what is written to the people of scriptures and others**

5875- Anas "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" wanted to write a letter to The Romans, he was told that they (rulers) would not read letters unless they were sealed. So The Prophet "Allah's blessing and peace be upon him" got a silver ring on which it was engraved: "Mohammad, Allah's Apostle"; as if I am looking at its white glitter in his hand.

حَدِيدٍ، وَعَلَيْهِ إِزَارٌ مَا عَلَيْهِ رِدَاءٌ، فَقَالَ: أَصْدَقُهَا إِزَارِي، فَقَالَ النَّبِيُّ ﷺ: «إِزَارَكَ إِنْ لَبَسْتَهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ، وَإِنْ لَبَسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ». فَتَنَحَّى الرَّجُلُ فَجَلَسَ، فَرَأَاهُ النَّبِيُّ ﷺ مُوَلِّيًا، فَأَمَرَ بِهِ فِدُعِي، فَقَالَ: «مَا مَعَكَ مِنَ الْقُرْآنِ». قَالَ: سُورَةٌ كَذَا وَكَذَا، لِسُورٍ عَدَدَهَا، قَالَ: «قَدْ مَلَكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ». [طرفه في: ٢٣١٠].

### ٥٠ - باب نَقْشِ الْخَاتَمِ

٥٨٧٢ - حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى زُهَيْطٍ، أَوْ أَنَسٍ مِنَ الْأَعَاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا عَلَيْهِ خَاتَمٌ، فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ فِضَّةٍ، نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَكَأَنِّي بِوَبَيْصٍ، أَوْ: بِبَيْصِ الْخَاتَمِ فِي إِصْبَعِ النَّبِيِّ ﷺ، أَوْ فِي كَفِّهِ. [طرفه في: ٦٥].

٥٨٧٣ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ، وَكَانَ فِي يَدِهِ، ثُمَّ كَانَ بَعْدَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ بَعْدَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ بَعْدَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ بَعْدَ فِي يَدِ بَنِي أَرَيْسَ، نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ. [طرفه في: ٥٨٦٥].

### ٥١ - باب الْخَاتَمِ فِي الْخِنْصَرِ

٥٨٧٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَنَعَ النَّبِيُّ ﷺ خَاتَمًا، قَالَ: «إِنَّا اتَّخَذْنَا خَاتَمًا، وَنَقَشْنَا فِيهِ نَقْشًا، فَلَا يَنْقُشُ عَلَيْهِ أَحَدٌ». قَالَ: فَإِنِّي لَأَرَى بَرِيقَهُ فِي خِنْصَرِهِ. [طرفه في: ٦٥].

### ٥٢ - باب اتَّخَاذِ الْخَاتَمِ لِيُخْتَمَ بِهِ الشَّيْءُ، أَوْ لِيُكْتَبَ بِهِ إِلَى أَهْلِ الْكِتَابِ وَغَيْرِهِمْ

٥٨٧٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ لَهُ: إِنَّهُمْ لَنْ يَفْرُقُوا كِتَابَكَ إِذَا لَمْ يَكُنْ مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَهُ: مُحَمَّدٌ رَسُولُ اللَّهِ، فَكَأَنَّمَا أَنْظَرُ إِلَى بِيَاضِهِ فِي يَدِهِ. [طرفه في: ٦٥].

٥٨٧٢ - قوله: اللببص: البرق واللمعان.

- أي ببريقه.

باب ٥١ - قوله: في الخنصر بهذا الضبط عند الشارح والمشهور بكسر الخاء والصاد وهو المذكور في المصباح، وقال المجد بكسر الصاد وتفتح.

٥٨٧٤ - قوله: فلا ينقش وفي رواية الكشميهني فلا ينقش بالنون الثقيلة.

٥٨٧٥ - قوله: ونقشه بسكون القاف ولأبي ذر بفتحيتين (شارح).

**[53] Making the stone of the ring towards one's palm**

5876- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a golden ring made for him, whose stone, while wearing it, he used to turn towards the palm of his hand. Accordingly, people had gold made for them. The Prophet "Allah's blessing and peace be upon him" then came up the pulpit, and after glorifying and praising Allah, he said: "I had it made for me, but now I shall never wear it again." He threw it away, and subsequently, the people threw away theirs. (Jowairiya, a sub-narrator, said: "I think Anas said that The Prophet "Allah's blessing and peace be upon him" was wearing the ring in his right hand.")

**[54] The Prophet's saying: "None should have the same engraving (as mine) on his ring"**

5877- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" took a silver ring and had (the phrase) "Mohammad, the Apostle of Allah" engraved on it. The Prophet "Allah's blessing and peace be upon him" then said (to us): "I have a silver ring with (the phrase) "Mohammad, the Apostle of Allah" engraved on it, so none of you should have the same engraving on his ring."

**[55] Could the engraving (of the ring) be made in three lines?**

5878- Anas "Allah be pleased with him" narrated that when Abu'bakr was appointed as the Caliph, he wrote a letter to him (sealing it with The Prophet's ring) whose engraving was in three lines: "Mohammad" in one line, "The Apostle" in another line, and "of Allah" in a third line.

5879- Anas "Allah be pleased with him" reported: The ring of the Prophet was in his hand, then , in Abu'bakr's hand, after him, then, in Omar's hand, after Abu'bakr. Then Othman was appointed as the Caliph. Once he was sitting at Aris well, When he removed the ring from his hand. While he was trifling with it, it dropped into the well. We kept on going to the well with Othman for three days looking for the ring. Indeed, the well was drained, but the ring was not found.

**[56] What about (wearing) rings for women ?**

in this context, A'isha "Allah be pleased with her" was reported to have worn many golden rings.

### ٥٣ - باب مَنْ جَعَلَ فَصَّ الْخَاتَمِ فِي بَطْنِ كَفِّهِ

٥٨٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ اضْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ، وَيَجْعَلُ فَصَّهُ فِي بَطْنِ كَفِّهِ إِذَا لَبَسَهُ، فَاضْطَنَعَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَرَقِيَ الْمُتَبَرِّ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، فَقَالَ: «إِنِّي كُنْتُ اضْطَنَعْتُهُ، وَإِنِّي لَا أَحْسِبُهُ». فَتَبَدَّ النَّاسُ. قَالَ جُوَيْرِيَّةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: فِي يَدِهِ الْيُمْنَى. [طرفه في: ٥٨٦٥].

### ٥٤ - باب قَوْلِ النَّبِيِّ ﷺ لَا يَنْقُشُ عَلَى نَقْشِ خَاتَمِهِ

٥٨٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صَهْبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، وَقَالَ: «إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ وَرْقٍ، وَنَقَشْتُ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَلَا يَنْقُشَنَّ أَحَدٌ عَلَيَّ نَقْشَهُ». [طرفه في: ٦٥].

### ٥٥ - بابٌ هَلْ يُجْعَلُ نَقْشُ الْخَاتَمِ ثَلَاثَةَ أَسْطُرٍ

٥٨٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا اسْتُخْلِيفَ كَتَبَ لَهُ، وَكَانَ نَقْشُ الْخَاتَمِ ثَلَاثَةَ أَسْطُرٍ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ. [طرفه في: ١٤٤٨].

٥٨٧٩ - وَرَادَنِي أَحْمَدُ: حَدَّثَنَا الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي يَدِهِ، وَفِي يَدِ أَبِي بَكْرٍ بَعْدَهُ، وَفِي يَدِ عُمَرَ بَعْدَ أَبِي بَكْرٍ، فَلَمَّا كَانَ عُثْمَانُ، جَلَسَ عَلَى بَيْتِ أَرِيْسَ، قَالَ: فَأَخْرَجَ الْخَاتَمَ فَجَعَلَ يَغْتَبُّ بِهِ فَسَقَطَ قَالَ: فَأَخْتَلَفْنَا ثَلَاثَةَ أَيَّامٍ مَعَ عُثْمَانَ، فَتَنَزَّحَ الْبَيْتُ فَلَمْ نَجِدْهُ.

### ٥٦ - باب الْخَاتَمِ لِلنِّسَاءِ

وَكَانَ عَلَى عَائِشَةَ خَوَاتِيمٌ ذَهَبٌ.

٥٨٨٠ - حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ،

٥٨٧٨ - قوله: كتب له أي لأنس أراد به مقادير الزكوات ١ هـ. عيني.

٥٨٧٩ - قوله: (فاختلفنا ثلاثة أيام) أي في الصدور والورود والمجيء والذهاب والتفتيش ١ هـ. عيني.

- فنزح فلم يجده نخ.

- تنزح البئر نخ.

٥٨٨٠ - الفتح الحلق من الفضة لا فص فيها.

5880- Tawus narrated from Ibn Abbas “Allah be pleased with both”: I offered the Id prayer with The Prophet “Allah’s blessing and peace be upon him” who prayed before the sermon. Ibn Abbas further said: After the prayer The Prophet “Allah’s blessing and peace be upon him” came towards women whom he ordered to give alms. The women started putting their big and small rings in the garment of Bilal.

### **[57] What about the women’s necklaces?**

5881- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” came out on the day of Id and offered a two-rak’a prayer, before and after which he did not pray any. Then he went towards the women whom he ordered to give alms. The women started giving their earrings and necklaces.

### **[58] Borrowing necklaces**

5882- A’isha “Allah be pleased with her” narrated: A necklace belonging to Asma (which I had borrowed) was lost, in whose search The Prophet “Allah’s blessing and peace be upon him” sent men. The time for the prayer became due and they were with neither ablution nor water. since they prayed without ablution, They mentioned that to The Prophet “Allah’s blessing and peace be upon him”. Then Allah revealed the Verse of Tayammum.

### **[59] What about the earring?**

5883- Ibn Abbas “Allah be pleased with both” narrated: The Prophet “Allah’s blessing and peace be upon him” came out on the day of Id and offered a two-rak’a prayer, before and after which he did not pray any. Then he, accompanied by Bilal, went towards the women whom he ordered to give alms. The women started giving their earrings.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: شَهِدْتُ الْعِيدَ مَعَ النَّبِيِّ ﷺ فَصَلَّى قَبْلَ الْخُطْبَةِ. وَزَادَ ابْنُ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ: فَأَتَى النِّسَاءَ، فَجَعَلْنَ يُلْقِينَ الْفَتَحَ وَالْحَوَاتِيمَ فِي ثَوْبِ بِلَالٍ. [طرفه في: ٩٨].

### ٥٧ - باب القلائد والسحاب للنساء

يَغْنِي قِلَادَةً مِنْ طَيْبٍ وَمِسْكِ.

٥٨٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ عِيدٍ، فَصَلَّى رَكَعَتَيْنِ، لَمْ يُصَلِّ قَبْلُ وَلَا بَعْدُ، ثُمَّ أَتَى النِّسَاءَ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تَصَدَّقُ بِخُرْصِهَا وَسِحَابِهَا. [طرفه في: ٩٨].

### ٥٨ - باب استعارة القلائد

٥٨٨٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هَلَكْتُ قِلَادَةً لِأَسْمَاءَ، فَبَعَثَ النَّبِيُّ ﷺ فِي طَلِبِهَا رِجَالًا، فَحَضَرَتِ الصَّلَاةَ وَلَيْسُوا عَلَى وُضوءٍ، وَلَمْ يَجِدُوا مَاءً، فَصَلُّوا وَهُمْ عَلَى غَيْرِ وُضوءٍ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمَمِ. زَادَ ابْنُ نُعْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: اسْتَعَارَتْ مِنْ أَسْمَاءَ. [طرفه في: ٣٣٤].

### ٥٩ - باب القرط

وَقَالَ ابْنُ عَبَّاسٍ: أَمَرَهُنَّ النَّبِيُّ ﷺ بِالصَّدَقَةِ، فَرَأَيْتُهُنَّ يَهْوِينَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ. ٥٨٨٣ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ قَالَ: سَمِعْتُ سَعِيدًا، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ رَكَعَتَيْنِ، لَمْ يُصَلِّ قَبْلُهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تَلْقِي قُرْطَهَا. [طرفه في: ٩٨].

### ٦٠ - باب السحاب للصبيان

٥٨٨٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا وَزْقَاءُ بْنُ

باب - ٥٧ - قوله: من طيب ومسك نخ.

٥٨٨١ - قوله: بخرصها أي بحلقها الصغيرة التي تعلقها بأذنها والسحاب فسرّه البخاري.

باب - ٥٩ - قوله: القرط وهو ما يحلى به الأذن ويعلق غالباً في شحمتها.

٥٨٨٤ - قوله: (لكع) بغير تنوين ومعناه الصغير قاله القسطلاني، وقال العين منصرف ا هـ. وهو الحق وفي نسخة أي لكع بأداة النداء فيكون غير منون (مصحح).

**[60] What about the necklaces (of beads) for the boys?**

5884- Abu'huraira "Allah be pleased with him" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him" in one of Medina's markets. He left (the market) and so did I. Then he asked thrice: "Where is the small (child)?" Then he said: "Call Al'hasan Ibn Ali." Al'hasan Ibn Ali got up and started walking with a necklace (of beads) around his neck. The Prophet "Allah's blessing and peace be upon him" stretched his hand out like this, and Al'hasan did the same. The Prophet "Allah's blessing and peace be upon him" embraced him and said: "O Allah! I love him, so please love him and love those who love him." Nothing has been more beloved to me than Al'hasan Ibn Ali Since The Messenger of Allah "Allah's blessing and peace be upon him" said what he said.

**[61] What about the effeminate men who assume the manners of women, and the women who assume the manners of men?**

5885- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men.

**[62] Driving out the effeminate men from homes**

5886- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men. He said: "Drive them out of your houses." The Prophet "Allah's blessing and peace be upon him" drove out such-and-such man, and Omar turned out such-and-such woman.

5887- Ommu'salama "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" came to me while there was an effeminate man sitting with me, whom I heard saying to Abdullah Ibn Abu'maiyya (Ommu'salama's brother): "O Abdullah! See if Allah makes you conquer Ta'if tomorrow, then I advise you to take the daughter of Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "These (effeminate men) should never enter upon you (O women!)"

**[63] Cutting short one's moustaches**

**In this respect, Omar was reported to have used to cut short his moustaches to the extent that the whiteness of his skin would appear. He also used to shave the place between moustaches and beard in the right and the left.**

عُمَرَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سُوقٍ مِنْ أَسْوَاقِ الْمَدِينَةِ، فَأَنْصَرَفَ فَأَنْصَرَفْتُ، فَقَالَ: «أَيْنَ لُكْعُ - ثَلَاثًا - اذْعُ الْحَسَنِ بْنِ عَلِيٍّ». فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ يَمْشِي وَفِي عُنُقِهِ السَّخَابُ، فَقَالَ النَّبِيُّ ﷺ بِيَدِهِ هَكَذَا، فَقَالَ الْحَسَنُ بِيَدِهِ هَكَذَا، فَالْتَزَمَهُ فَقَالَ: «اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ، وَأَحِبُّ مَنْ يُحِبُّهُ». وَقَالَ أَبُو هُرَيْرَةَ: فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ، بَعْدَ مَا قَالَ رَسُولُ اللَّهِ ﷺ مَا قَالَ. [طرفه في: ٢١٢٢].

### ٦١ - بَابُ الْمُتَشَبِّهُونَ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتُ بِالرِّجَالِ

٥٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ بْنُ حَدَّادٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. تَابَعَهُ عُمَرُو: أَخْبَرَنَا شُعْبَةُ. [الحديث: ٥٨٨٥ - طرفاه في: ٦٨٣٤، ٥٨٨٦].

### ٦٢ - بَابُ إِخْرَاجِ الْمُتَشَبِّهِينَ بِالنِّسَاءِ مِنَ الْبُيُوتِ

٥٨٨٦ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْمُحْتَشِبِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ». قَالَ: فَأَخْرَجَ النَّبِيُّ ﷺ فَلَانًا، وَأَخْرَجَ عُمَرُ فَلَانًا. [طرفه في: ٥٨٨٥].

٥٨٨٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَنَّ عُرْوَةَ أَخْبَرَهُ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُحْتَشِبٌ، فَقَالَ لِعَبْدِ اللَّهِ أَخِي أُمَّ سَلَمَةَ: يَا عَبْدَ اللَّهِ، إِنْ فُتِحَ لَكُمْ عَدَا الطَّائِفُ، فَإِنِّي أَذُوكَ عَلَى بِنْتِ غِيلَانَ، فَإِنَّهَا تَقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَدْخُلَنَّ هَؤُلَاءُ عَلَيْكُمْ». قَالَ أَبُو عَبْدِ اللَّهِ: تَقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ، يَعْنِي أَرْبَعَ عَكَنَ بَطْنِهَا، فَهِيَ تَقْبَلُ بِهِنَّ، وَقَوْلُهُ: وَتُدْبِرُ بِثَمَانٍ، يَعْنِي أَطْرَافَ هَذِهِ الْعُكَنِ الْأَرْبَعِ، لِأَنَّهَا مُحِيطَةٌ بِالْجَنْبَيْنِ حَتَّى لَحِقَتْ، وَإِنَّمَا قَالَ بِثَمَانٍ، وَلَمْ يَقُلْ بِثَمَانِيَّةٍ، وَوَاحِدُ الْأَطْرَافِ، وَهُوَ ذَكَرَ، لِأَنَّهُ لَمْ يَقُلْ ثَمَانِيَّةَ أَطْرَافٍ. [طرفه في: ٤٣٢٤].

### ٦٣ - بَابُ قَصِّ الشَّارِبِ

وَكَانَ عُمَرُ يُخْفِي شَارِبَهُ، حَتَّى يُنْظَرَ إِلَى بَيَاضِ الْجِلْدِ، وَيَأْخُذُ هَادِبِينَ، يَعْنِي بَيْنَ الشَّارِبِ وَاللَّحْيَةِ.

5888- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Having the moustaches cut short is characteristic of the true tradition."

5889- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, depilating the armpits hair, clipping the nails, and cutting the moustaches short."

#### **[64] Clipping one's nails**

5890- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the characteristics of the true tradition are: shaving the pubic region, clipping the nails, and cutting the moustaches short."

5891- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, cutting the moustaches short, clipping the nails, and depilating the armpits hair."

5892- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do the opposite of what the pagans do. Whenever Ibn Omar performed the Hajj or Umra, he used to hold his beard with his hand and cut whatever hair remained after that."

#### **[65] Letting one's beard**

5893- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " cut the moustaches short and keep the beards."

٥٨٨٨ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ حَنْظَلَةَ، عَنْ نَافِعٍ: قَالَ أَصْحَابُنَا: عَنِ الْمَكِّيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ».

[الحديث: ٥٨٨٨ - طرفه في: ٥٨٩٠].

٥٨٨٩ - حَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ رَوَيْتَهُ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالْأَسْتِحْدَادُ، وَتَنْفُ الْأَبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ».

[الحديث: ٥٨٨٩ - طرفاه في: ٥٨٩١، ٦٢٩٧].

### ٦٤ - بَابُ تَقْلِيمِ الْأَظْفَارِ

٥٨٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ حَنْظَلَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْفِطْرَةِ: حَلْقُ الْعَانَةِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ». [طرفه في: ٥٨٨٨].

٥٨٩١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْفِطْرَةُ خَمْسٌ: الْخِتَانُ، وَالْأَسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَتَنْفُ الْأَبْطِ».

[طرفه في: ٥٨٨٩].

٥٨٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَالِفُوا الْمُشْرِكِينَ: وَقَرُّوا اللَّحَى، وَأَحْفُوا الشَّوَارِبَ». وَكَانَ ابْنُ عُمَرَ: إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ، فَمَا فَضَلَ أَخَذَهُ.

[الحديث: ٥٨٩٢ - طرفه في ٥٨٩٣].

### ٦٥ - بَابُ إِعْفَاءِ اللَّحَى

٥٨٩٣ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْهَكُوا الشَّوَارِبَ، وَأَعْفُوا اللَّحَى».

[طرفه في: ٥٨٩٢].

### ٦٦ - بَابُ مَا يُذَكَّرُ فِي الشَّيْبِ

٥٨٩٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ:

٥٨٩٢ - قوله: وأحفوا بقطع الهمزة من الرباعي وحكى ابن دريد حفا شاربه يحفوه من الثلاثي فعلى هذا هي همزة وصل أي استقصوا قصها ا هـ.

٥٨٩٣ - قوله: انهكوا الشوارب أي بالغوا في قصها ا هـ. شارح.

**[66] What about the gray hair?**

5894- Mohammad Ibn Sirin narrated: I asked Anas: "Did The Prophet "Allah's blessing and peace be upon him" use to dye (his) hair?" He said: "No, for he had only a few gray hairs (on his temples)."

5895- Thabit narrated: Anas was asked whether The Prophet "Allah's blessing and peace be upon him" used to dye his hair. Anas replied: "The Prophet "Allah's blessing and peace be upon him" had not enough gray hair to dye. If I wish, I could even count the gray hairs on his beard."

5896- Othman Ibn Abdullah Ibn Mawhab narrated: "My people sent me with a bowl of water to Ommu'salama." Isra'il (a sub-narrator) approximated three fingers (indicating how the container was small, in which there was some hair of The Prophet "Allah's blessing and peace be upon him"). Othman further said: "If any person suffered from evil eye or some other disease, he would send a vessel (of water) to Ommu'salama. I looked into the container (having the hair of the Prophet) in which I saw a few red hairs."

5897- Othman Ibn Abdullah Ibn Mawhab narrated: I entered upon Ommu'salama who took out for us some of the dyed hair of The Prophet "Allah's blessing and peace be upon him".

5898- Ibn Mawhab narrated that Ommu'salama had shown him the red hair of The Prophet "Allah's blessing and peace be upon him".

**[67] What about dye?**

5899- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Jews and Christians do not dye their hair; so you should do the opposite."

سَأَلْتُ أَنْسَاً: أَخْضَبَ النَّبِيُّ ﷺ؟ قَالَ: لَمْ يَبْلُغِ الشَّيْبَ إِلَّا قَلِيلاً.

[طرفه في: ٣٥٥٠].

٥٨٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ قَالَ: سُئِلَ أَنْسٌ عَنْ خِضَابِ النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ لَمْ يَبْلُغِ مَا يَخْضِبُ، لَوْ شِئْتُ أَنْ أَعِدَّ شَبْمَطَاتِهِ فِي لِحْيَتِهِ.

[طرفه في: ٣٥٥٠].

٥٨٩٦ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَرْسَلَنِي أَهْلِي إِلَى أُمِّ سَلَمَةَ بِقَدْحٍ مِنْ مَاءٍ - وَقَبْضِ إِسْرَائِيلَ ثَلَاثَ أَصَابِعٍ - مِنْ فُصَّةٍ، فِيهِ شَعْرٌ مِنْ شَعْرِ النَّبِيِّ ﷺ، وَكَانَ إِذَا أَصَابَ الْإِنْسَانَ عَيْنَ أَوْ شَيْءٍ بَعَثَ إِلَيْهَا مِخْضَبَهُ، فَاطَّلَعْتُ فِي الْحُجْلِ، فَرَأَيْتُ شَعْرَاتٍ حُمْرًا.

[الحديث: ٥٨٩٦ - طرفاه في: ٥٨٩٧، ٥٨٩٨].

٥٨٩٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَلَامٌ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، فَأَخْرَجَتْ إِلَيْنَا شَعْرًا مِنْ شَعْرِ النَّبِيِّ ﷺ مَخْضُوبًا.

[طرفه في: ٥٨٩٦].

٥٧٩٨ - وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا نُصَيْرُ بْنُ أَبِي الْأَشْعَثِ، عَنِ ابْنِ مَوْهَبٍ: أَنَّ أُمَّ سَلَمَةَ أَرْتُهُ شَعْرَ النَّبِيِّ ﷺ أَحْمَرَ.

[طرفه في: ٥٨٩٦].

## ٦٧ - بَابُ الْخِضَابِ

٥٨٩٩ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَضْبُغُونَ، فَخَالِفُوهُمْ».

[طرفه في: ٣٤٦٢].

٥٨٩٥ - قوله: لو شئت الخ جواب لو محذوف أي لعددتها وذلك لقلتها، والشمطات الشيب أفاده العيني.

٥٨٩٦ - قوله: من فضة صفة لقدح، وقوله فيه وقع في بعض الروايات فيها والتأنيث باعتبار معنى الكأس لأن القدح إذا كان فيه مائع يسمى كأساً والكأس مؤنثة هذا ما عند العيني، وأما عند القسطلاني فقد وقع بدل قوله من فضة من قصة بقاف مضمومة وصاد مهملة مشددة كما في الأصل المطبوع على أنه صفة للشعر على ما في التركيب من القلق.

- قوله: في الججل كذا في العيني وهو الصواب وهو ظرف يشبه الجرس يوضع فيه ما يراد صيانتها وكان بذله عند الشارح الحجل بفتح الحاء وسكون الجيم وهو الذي جرى عليه الطبع بمصر أو الججل بتقديم الجيم المفتوحة على الحاء الساكنة كما أخبر به الشارح وفسره بالسقاء الضخم وكل ذلك تصحيف مصححه.

**[68] What about the curly hair?**

5900- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, he was over sixty years old, and there was scarcely twenty white hairs in his head and beard.

5901- Al'bara "Allah be pleased with him" narrated: I have never seen anybody in a red cloak more good looking than The Prophet "Allah's blessing and peace be upon him". Malik narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang near his shoulders, or, according to Shu'ba, down to the earlobes.

5902- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, having (long) hair (hanging down the earlobes), the best one could see, which he was combing, with water dripping from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary." Behind him, I saw a man who had very curly hair and was blind in the right eye, with his eye looking like a protruding out grape. I asked: "Who is this?" They replied: "Ad'dajjal."

5903- Anas "Allah be pleased with him" narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang down up to his shoulders.

5904- Anas "Allah be pleased with him" narrated: The hair of The Prophet "Allah's blessing and peace be upon him" used to hang down up to his shoulders.

## ٦٨ - باب الجَعْدِ

٥٩٠٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ ابْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِخَيْتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

[طرفه في: ٣٥٤٧].

٥٩٠١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةِ حَمْرَاءَ مِنَ النَّبِيِّ ﷺ. قَالَ بَعْضُ أَصْحَابِي، عَنْ مَالِكٍ: إِنَّ جُمَّتَهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنَكِبَيْهِ. قَالَ أَبُو إِسْحَاقَ: سَمِعْتُهُ يُحَدِّثُهُ غَيْرَ مَرَّةٍ، مَا حَدَّثَ بِهِ قَطُّ إِلَّا ضَحِكَ. تَابَعَهُ شُعْبَةُ: شَعْرُهُ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ. [طرفه في: ٣٥٥١].

٥٩٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا أَدَمَ، كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنْ أَدَمِ الرُّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ اللَّمَمِ قَدْ رَجَلَهَا، فَهِيَ تَقْطُرُ مَاءً، مُتَكِنًا عَلَى رَجْلَيْنِ، أَوْ عَلَى عَوَاتِقِ رَجْلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ ابْنُ مَرْيَمَ، وَإِذَا أَنَا بِرَجُلٍ جَعْدٍ قَطِطٍ، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عَيْنَةٌ طَافِيَةٌ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ الدَّجَالُ».

[طرفه في: ٣٤٤٠].

٥٩٠٣ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا جِبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعْرَهُ مَنَكِبَيْهِ.

[الحديث ٥٩٠٣ - طرفه في: ٥٩٠٤].

٥٩٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ: كَانَ يَضْرِبُ شَعْرَ النَّبِيِّ ﷺ مَنَكِبَيْهِ.

[طرفه في: ٥٩٠٣].

٥٩٠٥ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ شَعْرِ رَسُولِ اللَّهِ ﷺ فَقَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ

٥٩٠٢ - قوله: أراني بضم الهمزة ولأبي ذر أراني بفتحها ذكره بلفظ المضارع مبالغة في استحضار صورة الحال ا هـ. شارح.

- قطط بفتح الطاء الأولى وتكسر شديد الجموعة ا هـ. شارح.

5905- Quatada narrated: I asked Anas "Allah be pleased with him" about the hair of The Prophet "Allah's blessing and peace be upon him". He reported: The hair of Allah's Apostle "Allah's blessing and peace be upon him" was neither much lank, nor much curly, and it used to hang down till between his shoulders and earlobes.

5906- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands. I have never seen his like after him. The hair of The Prophet "Allah's blessing and peace be upon him" was combed, neither so much curly nor so much lank.

5907- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet, and a good-looking face. I have never seen his like whether before or after him. His hands were soft.

5908- Anas (or Abu'huraira) "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" had big feet, and a good-looking face. I have never seen his like after him.

5909- The same as above.

5910- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet.

5911- Anas (or Jaber Ibn Abdullah) "Allah be pleased with them" reported: The Prophet "Allah's blessing and peace be upon him" had big hands and feet. I have never seen his like after him.

5912- The same previous narration.

5913- Mujahid narrated: We were with Ibn Abbas "Allah be pleased with both" when they mentioned Ad'dajjal before him, in between whose eyes the word "disbeliever" would be written. He commented: I did not hear it. But The Prophet "Allah's blessing and peace be upon him" said: "If you want to see Abraham, then look at your companion (The Prophet Mohammad). But Moses was a curly-haired, brown man, riding a red camel, the reins of which was made of fibers of date-palms, as if I am now looking at him coming down in the valley, reciting Talbiya."

ﷺ رَجُلًا، لَيْسَ بِالسَّبِطِ وَلَا الْجَعْدِ، بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ.

[الحديث: ٥٩٠٥ - طرفه في: ٥٩٠٦].

٥٩٠٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا جَرِيرٌ، عَنِ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ ضَخَمَ الْيَدَيْنِ، لَمْ أَرْ بَعْدَهُ مِثْلَهُ، وَكَانَ شَعْرُ النَّبِيِّ ﷺ رَجُلًا، لَا جَعْدَ وَلَا سَبِطًا.

[طرفه في: ٥٩٠٥].

٥٩٠٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ ضَخَمَ الْيَدَيْنِ وَالْقَدَمَيْنِ، حَسَنَ الْوَجْهِ، لَمْ أَرْ بَعْدَهُ وَلَا قَبْلَهُ مِثْلَهُ، وَكَانَ بَسِطَ الْكَفَّيْنِ.

[الحديث ٥٩٠٧ - أطرافه في: ٥٩٠٨، ٥٩١٠، ٥٩١١].

٥٩٠٨، ٥٩٠٩ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ، حَدَّثَنَا مُعَاذُ بْنُ هَانِيَةَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَوْ عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ ضَخَمَ الْقَدَمَيْنِ، حَسَنَ الْوَجْهِ، لَمْ أَرْ بَعْدَهُ مِثْلَهُ.

[طرفه في: ٥٩٠٧].

٥٩١٠ - وَقَالَ هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ شَثْنُ الْقَدَمَيْنِ وَالْكَفَّيْنِ.

[طرفه في: ٥٩٠٧].

٥٩١١، ٥٩١٢ - وَقَالَ أَبُو هَلَالٍ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، أَوْ جَابِرِ بْنِ عَبْدِ اللَّهِ: كَانَ النَّبِيُّ ﷺ ضَخَمَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، لَمْ أَرْ بَعْدَهُ شَبَهَا لَهُ.

[طرفه في: ٥٩٠٧].

٥٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنِ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَذَكَرُوا الدَّجَالَ، فَقَالَ إِنَّهُ: مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، وَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالِ ذَلِكَ، وَلَكِنَّهُ قَالَ: «أَمَّا إِبْرَاهِيمُ فَأَنْظَرُوا إِلَيَّ صَاحِبِكُمْ، وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرٍ، مَخْطُومٌ بِخُلْبَةِ، كَأَنِّي أَنْظَرُ إِلَيْهِ إِذْ انْحَدَرَ فِي الْوَادِي يُلْبِي» . [طرفه في: ١٥٥٥].

٥٩٠٦ - قوله: لا جعد ولا سبط بالبناء على الفتح ولأبي ذر لا جعداً ولا سبطاً بالتونين فيهما ا هـ. شارح.

٥٩٠٧ - سبط الكفين نخ.

٥٩١٣ - قوله: (بخلبة) هو الليف ويجمع على خلب ا هـ. عيني.

- إذ انحدر نخ.

### [69] What about matting one's hair?

5914- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Omar saying: "Whoever braids his hair should shave it (on finishing Ihram). You'd better not do something like matting." Ibn Omar used to say: "I saw The Messenger of Allah "Allah's blessing and peace be upon him" whose hair was stuck together with gum."

5915- Ibn Omar "Allah be pleased with both" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" reciting, after assuming Ihram with his hair matted together: "I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partners with you." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan'ni'mata laka walmulk. La sharika laka labbaik). He said no more than those words.

5916- Abdullah Ibn Omar narrated that Hafsa "Allah be pleased with them", the wife of The Prophet "Allah's blessing and peace be upon him" said, asking The Prophet: "O Allah's Apostle! Why have the people finished their Ihram after performing Umra but you have not finished your Ihram after performing Umra?" He replied: "I have matted my hair and garlanded my sacrifice. So I will not finish my Ihram till I have slaughtered it."

### [70] Parting one's hair

5917- Ibn Abbas "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Indeed, people of the Scriptures were used to let their hair hang down, while the infidels used to part their hair. So Allah's Apostle "Allah's blessing and peace be upon him" used to let his hair hang down. Then Allah's Apostle "Allah's blessing and peace be upon him" parted his hair.

5918- A'isha "Allah be pleased with her" narrated: It is as if I am just looking at the glitter of scent in the parting of the Prophet's head hair while he was a Muhrim.

## ٦٩ - باب التَّلْبِيدِ

٥٩١٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَنْ ضَمَّرَ فَلْيَحْلِقْ، وَلَا تَشَبَّهُوا بِالتَّلْبِيدِ. وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ مُلْبَدًا.  
[طرفه في: ١٥٤٠].

٥٩١٥ - حَدَّثَنِي جِبَّانُ بْنُ مُوسَى وَأَحْمَدُ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهَلُّ مُلْبَدًا، يَقُولُ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمَلِكُ لَا شَرِيكَ لَكَ». لَا يَزِيدُ عَلَيَّ هَؤُلَاءِ الْكَلِمَاتِ.  
[طرفه في: ١٥٤٠].

٥٩١٦ - حَدَّثَنِي إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي، وَقَلَدْتُ هَدْيِي، فَلَا أَجِلَّ حَتَّى أَنْحَرَ».  
[طرفه في: ١٥٦٦].

## ٧٠ - باب الفَرْقِ

٥٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ، فِيمَا لَمْ يُؤْمَرْ فِيهِ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، فَسَدَلَ النَّبِيُّ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدُ.  
[طرفه في: ٣٥٥٨].

٥٩١٨ - حَدَّثَنَا أَبُو الْوَلِيدِ وَعَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَا: حَدَّثَنَا شُعَيْبٌ، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفَارِقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ. قَالَ عَبْدُ اللَّهِ: فِي مَفْرِقِ النَّبِيِّ ﷺ.  
[طرفه في: ٢٧١].

٥٩١٤ - قوله: (من ضم) بالفاء الخفيفة والثقيلة نسج الشعر عريضا ومنه الضميرة ا هـ. عيني.

- قوله: (ولا تشبهوا) الخ أي لا تصفروا شعوركم كالملبدين فإنه مكروه في غير الإحرام مندوب فيه ا هـ. عيني.

٥٩١٧ - قوله يسدلون بضم الدال وكسرهما ا هـ. عيني.

**[71] What about one's locks of the hair?**

5919- Ibn Abbas "Allah be pleased with both" narrated: Once I stayed overnight in the house of my aunt Maimuna Bint Al'harith while The Messenger of Allah "Allah's blessing and peace be upon him" was with her since it was her turn. The Messenger of Allah "Allah's blessing and peace be upon him" got up to offer the night prayer. I stood on his left but he took hold of my two locks of hair and made me stand on his right.

**[72] Leaving a tuft of hair here and there after shaving**

5920- Obaidullah Ibn Hafs narrated that Omar Ibn Nafi told him that Nafi, the freed slave of Abdullah had heard Ibn Omar saying: I heard The Messenger of Allah "Allah's blessing and peace be upon him" forbidding leaving a tuft of hair in one's head here and there." Obaidullah further said: I asked: "What is it?" Obaidullah pointed (towards his head) to show us and said: Nafi said: "It is when a boy gets his head shaved leaving a tuft of hair here and a tuft of hair there." Obaidullah pointed towards his forehead and the sides of his head. Obaidullah was asked: "Is it applicable to both girls and boys?" He said: "I don't know, but Nafi said: "The boy." Obaidullah added: I asked Nafi once again, and he said: "There is no harm in leaving hair on the temples and the back part of the boy's head, but (what is forbidden) is to leave a tuft of hair on his forehead unshaved while there is no hair on the rest of his head, and also to leave hair on the two sides of his head."

5921- Ibn Omar "Allah be pleased with both" reported that The Prophet "Allah's blessing and peace be upon him" had forbidden leaving a clump of hair here and there after shaving.

**[73] The woman's perfuming her husband with her hand**

5922- A'isha "Allah be pleased with her" narrated: I scented Allah's Apostle "Allah's blessing and peace be upon him" when he intended to assume Ihram; and I also perfumed him at Mina on finishing Ihram before his departure from there.

## ٧١ - باب الدَّوَابِّ

٥٩١٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ عُبَيْسَةَ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو

بِشْرِ (ح).

وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَتَّ لَيْلَةً عِنْدَ مَيْمُونَةَ بِنْتِ الْحَارِثِ خَالَتِي، وَكَانَ رَسُولُ اللَّهِ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ، قَالَ: فَأَخَذَ بِدَوَابَّتِي فَجَعَلَنِي عَنْ يَمِينِهِ.

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ: بِهِذَا، وَقَالَ: بِدَوَابَّتِي، أَوْ

بِرَأْسِي. [طرفه في: ١١٧].

## ٧٢ - باب القَرْعِ

٥٩٢٠ - حَدَّثَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنِي مُحَمَّدٌ: قَالَ أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي

عُبَيْدُ اللَّهِ بْنُ حَفْصٍ: أَنَّ عُمَرَ بْنَ نَافِعٍ أَخْبَرَهُ، عَنْ نَافِعِ مَوْلَى عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْقَرْعِ. قَالَ عُبَيْدُ اللَّهِ: قُلْتُ: وَمَا الْقَرْعُ؟ فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ قَالَ: إِذَا حَلَقَ الصَّبِيُّ، وَتَرَكَ هَا هُنَا شَعْرَةً وَهَا هُنَا وَهَا هُنَا، فَأَشَارَ لَنَا عُبَيْدُ اللَّهِ إِلَى نَاصِيَتَيْهِ وَجَانِبَيْ رَأْسِهِ. قِيلَ لِعُبَيْدِ اللَّهِ: فَالْجَارِيَةُ وَالْعُلَامُ؟ قَالَ: لَا أَذْرِي، هَكَذَا قَالَ: الصَّبِيُّ. قَالَ عُبَيْدُ اللَّهِ: وَعَاوِذُهُ، فَقَالَ: أَمَا الْقُصَّةُ وَالْقَمَّا لِلْعُلَامِ فَلَا بَأْسَ بِهِمَا، وَلَكِنَّ الْقَرْعَ أَنْ يَتَرَكَ بِنَاصِيَتَيْهِ شَعْرًا، وَلَيْسَ فِي رَأْسِهِ غَيْرُهُ، وَكَذَلِكَ شَقُّ رَأْسِهِ هَذَا وَهَذَا.

[الحديث ٥٩٢٠ - طرفه في: ٥٩٢١].

٥٩٢١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنِ

مَالِكٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْقَرْعِ.

[طرفه في: ٥٩٢٠].

## ٧٣ - باب تطيب المرأة رَوْجَهَا بِيَدَيْهَا

٥٩٢٢ - حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ

الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ النَّبِيَّ ﷺ بِبَيْدِي لِحُرْمِهِ، وَطَيَّبْتُهُ بِمَنْئِي قَبْلَ أَنْ يُفِيضَ. [طرفه في: ١٥٣٩].

باب ٧٢ - قوله: (القرع) جمع قرعة وهي القطعة من السحاب وسمي شعر الرأس إذا حلق بعضه وترك بعضه قرعاً تشبيهاً بالسحاب المتفرق أ هـ. عيني.

٥٩٢٠ - قوله: إذا حلق الصبي ولأبي ذر إذا حلق الصبي بالبناء للمفعول، وكذا قوله: وترك كما في الشارح.

٥٩٢٢ - قوله: (بيدي) بالإنفراد ولأبي ذر بيدي بالثنية، وقوله: لحرمة أي لأجل إحرامه (شارح).

**[74] What about the scent in one's head and beard?**

5923- A'isha "Allah be pleased with her" reported: I used to perfume Allah's Apostle "Allah's blessing and peace be upon him" with the best scent available until I saw the shine of the scent on his head and beard.

**[75] Combing one's hair**

5924- Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

**[76] The menstruating woman combs her husband's hair**

5925- A'isha "Allah be pleased with her" narrated: I used to comb the hair of The Prophet "Allah's blessing and peace be upon him" while I was menstruating.

**[77] What about combing?**

5926- A'isha "Allah be pleased with her" narrated that The Prophet "Allah's blessing and peace be upon him" used to like starting from the right side as possible as it could be, in combing and performing ablution.

**[78] What was mentioned regarding the musk**

5927- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(Allah said): Every good deed of Adam's son is for him except fasting, which is for Me, and for which I shall reward (he, who observes it)." Verily, the smell of the mouth of a fasting person is better to Allah than the smell of musk."

## ٧٤ - باب الطيب في الرأس واللحية

٥٩٢٣ - حَدَّثَنَا إِسْحَاقُ بْنُ نَضْرٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَطِيبُ النَّبِيَّ ﷺ بِأَطْيَبِ مَا يَجِدُ، حَتَّى أَجِدَ وَبِيصَ الطَّيِّبِ فِي رَأْسِهِ وَلِحْيَتِهِ. [طرفه في: ٢٧١].

## ٧٥ - باب الامتشاط

٥٩٢٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَجُلًا أَطْلَعَ مِنْ جُحْرِ فِي دَارِ النَّبِيِّ ﷺ، وَالنَّبِيُّ ﷺ يَحُكُّ رَأْسَهُ بِالْمِذْرَى، فَقَالَ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهَا فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْإِذْنُ مِنْ قَبْلِ الْأَبْصَارِ». [الحديث ٥٩٢٤ - طرفاه في: ٦٢٤١، ٦٩٠١].

## ٧٦ - باب ترجيل الحائض زوجها

٥٩٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بِنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: مِثْلُهُ.

## ٧٧ - باب الترجيل

٥٩٢٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعْجِبُهُ التَّيْمُنُ مَا اسْتَطَاعَ، فِي تَرْجِيلِهِ وَوَضُوءِهِ. [طرفه في: ١٦٨].

## ٧٨ - باب ما يُذكَرُ فِي الْمِسْكِ

٥٩٢٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ». [طرفه في: ١٨٩٤].

٥٩٢٣ - قوله بأطيب ما نجد نخد.

٥٩٢٤ - نزهه (من جحر) أي من ثقب، وقوله: (بالمدرى) هو عود تدخله المرأة في رأسها لتضم بعض شعرها إلى بعض الهد. شارح.

- نوله إنما جعل الإذن الخ أي إنما جعل الشارع الاستئذان في الدخول من أجل البصر الهد. من الشارح.

٥٩٢٦ - قوله بما استطاع نخد.

**[79] The best of perfume one could like**

5928- A'isha "Allah be pleased with her" reported: I used to perfume Allah's Apostle "Allah's blessing and peace be upon him" while assuming Ihram with the best scent available to me.

**[80] What about he, who did not reject the (gift of) scent?**

5929- Anas "Allah be pleased with him" used not to reject the (present of) scent. He reported that The Prophet "Allah's blessing and peace be upon him" never refused (a present of) perfume.

**[81] What about Dharira (kind of scent)?**

5930- A'isha "Allah be pleased with her" reported: In the last pilgrimage, I perfumed Allah's Apostle "Allah's blessing and peace be upon him" with Dharira with my own hands, both on assuming Ihram and on finishing it.

**[82] What about the women who make artificial spaces between their teeth in order to look like more beautiful?**

5931- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book! he said: "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment." (Mustering "Al'hashr" 7)

**[83] Using false hair (to lengthen one's locks)**

5932- Humaid Ibn Abdur'rahman narrated that he heard Mo'awiya Ibn Abu'sufyan (talking) on the pulpit in the year when he came to perform Hajj. He took a tuft of hair that was in the hand of an orderly and

## ٧٩ - باب ما يُسْتَحَبُّ مِنَ الطَّيِّبِ

٥٩٢٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا هِشَامٌ، عَنْ عُثْمَانَ بْنِ عُزْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَطِيبُ النَّبِيَّ ﷺ عِنْدَ إِخْرَامِهِ بِأَطِيبٍ مَا أَجِدُ. [طرفه في: ١٥٣٩].

## ٨٠ - باب مَنْ لَمْ يَرُدَّ الطَّيِّبَ

٥٩٢٩ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتِ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ لَا يَرُدُّ الطَّيِّبَ، وَرَعِمَ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيِّبَ. [طرفه في: ٢٥٨٢].

## ٨١ - باب الذَّرِيرَةِ

٥٩٣٠ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ: أَوْ مُحَمَّدٌ عَنْهُ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ عُزْوَةَ: سَمِعَ عُزْوَةَ وَالْقَاسِمَ يُخْبِرَانِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ بِذَّرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ، لِلحِجْلِ وَالْإِخْرَامِ. [طرفه في: ١٥٣٩].

## ٨٢ - باب الْمُتَفَلِّجَاتِ لِلْحُسْنِ

٥٩٣١ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: «لَعَنَ اللَّهُ الْوَأَيْمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُتَمَصِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُعْتَبِرَاتِ خَلَقَ اللَّهُ تَعَالَى». مَالِي لَا أَلْعَنُ مِنْ لَعْنِ النَّبِيِّ ﷺ، وَهُوَ فِي كِتَابِ اللَّهِ: «وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ» [الحشر: ٧]. [طرفه في: ٤٨٨٦].

## ٨٣ - باب الوُضْلِ فِي الشَّعْرِ

٥٩٣٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَامَ حَجِّ، وَهُوَ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ، وَتَنَاولَ قِصَّةً مِنْ شَعْرِ كَانَتْ بِيَدِ حَرَسِيِّ، أَيْنَ عَلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ

٥٩٣٠ - قوله: الذريرة ويقال أيضاً: الدرور نوع من الطيب، قال الزمخشري: هي فتات قصب الطيب وهو قصب يؤتى به من الهند كقصب النشاب وزاد الصغاني وأنبوه محشور من شيء أبيض مثل نسج العنكبوت ومسحوقه عطر إلى الصفرة والبياض ا هـ. مصباح.

٥٩٣١ - قوله: عن عبد الله أي ابن مسعود رضي الله عنه، ولأبي ذر وقال عبد الله ا هـ. شارح.

٥٩٣٢ - قوله: بيد حرسية وفي الشرح المطبوع بيدي حرسية بصورة التثنية، وكذا في المتن الغير المشكول ولعل الباء زيدت في الطبع غلطاً والحارس جمعه حرس وحراس مثل خادم وخدام وحرس السلطان أعوانه جعل علماً على الجمع، ولا يستعمل له واحد من لفظه ولذا نسب إلى الجمع فقيل: حرسية انظر المصباح.

said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks)."

5933- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah has cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

5934- A'isha "Allah be pleased with her" narrated: An Ansari woman got married. Then she was afflicted with a certain disease with the result that her hair started falling out. They (her family) wanted to lengthen her hair (artificially) and mentioned that to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "(No). Allah curses such lady who lengthens hair or gets her hair lengthened (by using false hair)."

5935- Asma "Allah be pleased with her" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I married my daughter to someone, but she got sick with all of her hair falling out. However, her husband has not liked her (for what had happened). May I let her lengthen her hair (by using false hair)?" The Prophet "Allah's blessing and peace be upon him" cursed such a woman as artificially lengthening hair or getting her hair lengthened.

5936- Asma Bint Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" cursed such a woman as artificially lengthening (her or somebody's) hair or getting her hair lengthened.

5937- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "Allah has cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

هذه وَيَقُولُ: «إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ».

[طرفه في: ٣٤٦٨].

٥٩٣٣ - وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا فُلَيْحٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَأَيْمَةَ وَالْمُسْتَوْصِمَةَ».

٥٩٣٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمِ بْنِ يَثَاقٍ يُحَدِّثُ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ جَارِيَةَ مِنَ الْأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا مَرَضَتْ فَتَمَعَّطَ شَعْرُهَا، فَأَرَادُوا أَنْ يَصِلُوهَا، فَسَأَلُوا النَّبِيَّ ﷺ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ». تَابَعَهُ ابْنُ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنِ الْحَسَنِ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ.

[طرفه في: ٥٢٠٥].

٥٩٣٥ - حَدَّثَنِي أَحْمَدُ بْنُ الْمُقَدَّامِ: حَدَّثَنَا فَضِيلُ بْنُ سَلِيمَانَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أُمِّي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: إِنِّي أَنْكَحْتُ ابْنَتِي، ثُمَّ أَصَابَهَا سُكُورٌ، فَتَمَرَّقَ رَأْسُهَا، وَرَوَّجَهَا يَسْتَحِثُّنِي بِهَا، أَفَأَصِلُ رَأْسَهَا؟ فَسَبَّ رَسُولُ اللَّهِ ﷺ: الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[الحديث ٥٩٣٥ - طرفاه في: ٥٩٣٦، ٥٩٤١].

٥٩٣٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

[طرفه في: ٥٩٣٥].

٥٩٣٧ - حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَأَيْمَةَ وَالْمُسْتَوْصِمَةَ». وَقَالَ نَافِعٌ: الْوَشْمُ فِي اللَّثَّةِ.

[الحديث ٥٩٣٧ - أطرافه في: ٥٩٤٠، ٥٩٤٢، ٥٩٤٧].

٥٩٣٥ - قوله. ثم أصابها سُكُورٌ أي مرض.

- قوله: فتمرق بالراء المشددة من المروق وهو خروج الشعر من موضعه أو من المرق وهو نتف الصوف وروي فانمرق وفتحرق كما في العينين.

٥٩٣٧ - قوله: حدثني محمد بن مقاتل بالإفراد ولأبي ذر بالجمع اهـ. شارح.

- اللثة: ما حول الأسنان من اللحم وهو من الأسماء المنقوصة والأصل لثى مثال غناب فحذفت لام الكلمة وعروض عنها الهاء والجمع لثات على لفظ المفرد كما في المصباح.

5938- Sa'eed Ibn Al'musaiyyab narrated: Mo'awiya came to Medina for the last time and delivered a sermon. He took out a tuft of hair and said: "I thought that none did this (using false hair) except Jews. The Prophet "Allah's blessing and peace be upon him" labeled such practice as cheating.

**[84] What about she, who removes the face's hair?**

5939- Alqama narrated: Abdullah cursed those ladies who practice tattooing (and those who get themselves tattooed, as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. (His saying reached a woman from Banu'asad called) Ommu'ya'qub (who came and) said (to Abdullah): "What is (the reason of) that (curse)?" He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!" Ommu'ya'qub said: "I read the whole Qur'an, but I did find in it none of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. (Didn't you read): "Take what the Messenger assigns to you, and deny yourselves that which he withholds from you." (Mustering "Al'hashr" 7)

**[85] What about the one who artificially gets her hair lengthened ?**

5940- Nafi narrated from Ibn Omar "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" cursed the woman who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing woman and the one who gets herself tattooed.

5941- Asma "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! My daughter got measles with her hair falling out. Since I got her married, may I let her artificially lengthen her hair (by using false hair)?" He said : "Allah has cursed the lady who artificially lengthens hair and the one who gets her hair lengthened (by using false hair)."

5942- Nafi narrated from Ibn Omar "Allah be pleased with both": I heard The Prophet "Allah's blessing and peace be upon him" saying, or The Prophet "Allah's blessing and peace be upon him" said, (cursing) "the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed."

٥٩٣٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ مَرْة: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ، أَخْرَجَ قَدَمَهُ قَدَمَيْهَا، فَحَطَبْنَا فَأَخْرَجَ كُبَّةً مِنْ شَعْرِ، قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا غَيْرَ الْيَهُودِ، إِنَّ النَّبِيَّ ﷺ سَمَاهُ الزُّورَ. يَغْنِي الْوَاصِلَةَ فِي الشَّعْرِ.  
[طرفه في: ٣٤٦٨].

#### ٨٤ - باب الْمُتَنَمِّصَاتِ

٥٩٣٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: لَعَنَ عَبْدُ اللَّهِ الْوَاشِمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَقَلِّجَاتِ لِلْحُسَيْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ، فَقَالَتْ أُمُّ يَعْقُوبَ: مَا هَذَا؟ قَالَ: عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولَ اللَّهِ، وَفِي كِتَابِ اللَّهِ؟ قَالَتْ: وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللُّوحَيْنِ فَمَا وَجَدْتُهُ، قَالَ: وَاللَّهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧].  
[طرفه في: ٤٨٨٦].

#### ٨٥ - باب الْمَوْصُولَةِ

٥٩٤٠ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.  
[طرفه في: ٥٩٣٧].

٥٩٤١ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا هِشَامٌ: أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ الْمُؤَذَّرِ تَقُولُ: سَمِعْتُ أَسْمَاءَ قَالَتْ: سَأَلْتُ امْرَأَةَ النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَأَمْرَقَ شَعْرَهَا، وَإِنِّي زَوَّجْتُهَا، أَفَاصِلُ فِيهِ؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ».  
[طرفه في: ٥٩٣٥].

٥٩٤٢ - حَدَّثَنِي يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا الْفَضْلُ بْنُ ذَكْوَانَ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سَمِعْتُ النَّبِيَّ ﷺ، أَوْ قَالَ النَّبِيَّ ﷺ: «الْوَاشِمَةُ وَالْمَوْشِمَةُ، وَالْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ». يَغْنِي: لَعَنَ النَّبِيُّ ﷺ.  
[طرفه في: ٥٩٣٧].

٥٩٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ

٥٩٣٩ - قوله: وفي كتاب الله أي لعنه، وقوله: ما بين اللوحين أي الدفتين، قوله: قرأته وقوله: وجدته البياض فيها حاصله من إشباع الكسرة كما في الشارح.

٥٩٤١ - قوله: أصابتها الحصبة ولأبي ذر أصابها الحصبة وهي نوع من الجدري وقوله فأمرق أصله فأنمرق أي خرج شعرها من موضعه وروي فأنزق بالزاي بدل الراء أي تمزق وتقطع ا هـ. من الشارح.

5943- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

**[86] What about the tattooing woman?**

5944- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The bad effect of) the evil eye is true." He (The Prophet) prohibited tattooing.

5945- Awn Ibn Abu'juhaifa narrated: I saw my father (breaking the instruments of a slave who practised cupping. Then he said): The Prophet "Allah's blessing and peace be upon him" forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, getting tattooed, and receiving or giving usury.

**[87] What about the woman who gets herself tattooed?**

5946- Abu'huraira "Allah be pleased with him" narrated that a woman who was practicing tattooing was brought before Omar who asked: "I beseech you by Allah! Who amongst you heard from The Messenger of Allah "Allah's blessing and peace be upon him" something concerning tattooing?" Abu'huraira said: "I got up and said: "O Commander of Believers! I heard something." Omar asked: "What did you hear?" I said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "Do neither practise tattooing nor get yourselves tattooed."

5947- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" cursed the lady who artificially lengthens her (or somebody's) hair and the one who gets her hair lengthened (as well as He has cursed) the tattooing lady and the one who gets herself tattooed.

5948- Alqama narrated: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to be more beautiful whereby they change Allah's creation. Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!"

**[88] What about pictures?**

5949- Ibn Abbas narrated that he had heard Abu'talha "Allah be pleased with them" relating: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The angels (of Mercy) do not enter a house wherein there is a dog or a picture (of a living creature)."

وَالْمُسْتَوْشِمَاتِ، وَالْمُتَمَلِّجَاتِ لِلْحُسْنِ، الْمُعَيَّرَاتِ خَلَقَ اللَّهُ، مَالِي لَا أَعْنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي كِتَابِ اللَّهِ؟. [طرفه في: ٤٨٨٦].

### ٨٦ - باب الواشمة

٥٩٤٤ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ». وَنَهَى عَنِ الْوَشْمِ.

حَدَّثَنِي ابْنُ بَسَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ قَالَ: ذَكَرْتُ لِعَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ حَدِيثَ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، فَقَالَ: سَمِعْتُهُ مِنْ أُمِّ يَعْقُوبَ، عَنْ عَبْدِ اللَّهِ، مِثْلَ حَدِيثِ مَنْصُورٍ.

[طرفه في: ٥٧٤٠].

٥٩٤٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ أَبِي، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَمَنِ الدَّمِ، وَتَمَنِ الْكَلْبِ، وَأَكَلَ الرِّبَا وَمُوكِلِهِ، وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ.

[طرفه في: ٢٠٨٦].

### ٨٧ - باب المستوشمة

٥٩٤٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَبِي عُمَرُ بِأَمْرَةِ تَشْمِ، فَقَامَ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ، مَنْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِي الْوَشْمِ؟ فَقَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا سَمِعْتُ، قَالَ: مَا سَمِعْتُ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَشْمَنَّ وَلَا تَسْتَوْشِمَنَّ».

٥٩٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ النَّبِيُّ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَأَشِمَةَ وَالْمُسْتَوْشِمَةَ.

[طرفه في: ٥٩٣٧].

٥٩٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالْمُتَمَلِّجَاتِ لِلْحُسْنِ، الْمُعَيَّرَاتِ خَلَقَ اللَّهُ. مَالِي لَا أَعْنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي كِتَابِ اللَّهِ. [طرفه في: ٤٨٨٦].

### ٨٨ - باب التصاوير

٥٩٤٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرٌ». وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي

### [89] The torture of picture makers on The Day of Judgement

5950- Muslim narrated: We were with Masruq at the house of Yasar Ibn Numair, when Masruq saw pictures on his terrace and said: "I heard Abdullah "Allah be pleased with him" saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The most tortured people on The Day of Judgement are the picture makers."

5951- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Those who make these pictures will be punished on the Day of Judgement, to whom it will be said: "Give life to what you created. ""

### [90] Rejecting pictures

5952- A'isha "Allah be pleased with her" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" never let anything containing pictures in his house but that he rejected it.

5953- Abu'zur'a narrated: I entered a house in Medina with Abu'huraira, who saw a man making pictures at its top. Abu'huraira said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: Allah said: "Who would be more unjust than those who try to create the like of my creatures? Let them create a grain! Let them create a gnat." Then he called for a stone container of water and washed his hands until he reached his armpits. I said: "O Abu'huraira! Is this something you learnt from Allah's Apostle?" He said: "The limit for ablution is up to the place where the ornaments will reach (on the Day of Judgement)."

عُبَيْدُ اللَّهِ: سَمِعَ ابْنَ عَبَّاسٍ: سَمِعْتُ أَبَا طَلْحَةَ: سَمِعْتُ النَّبِيَّ ﷺ.  
[طرفه في: ٣٢٢٥].

### ٨٩ - باب عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

٥٩٥٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ قَالَ: كُنَّا مَعَ مَسْرُوقٍ فِي دَارِ يَسَارِ بْنِ نُمَيْرٍ، فَرَأَى فِي صُفْتِهِ تَمَائِيلَ، فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ».

٥٩٥١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[الحديث ٥٩٥١ - طرفه في: ٧٥٥٨].

### ٩٠ - باب نَقْضِ الصُّورِ

٥٩٥٢ - حَدَّثَنَا مَعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِمْرَانَ بْنِ حِطَّانٍ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصَالِبٌ إِلَّا نَقَضَهُ.

٥٩٥٣ - حَدَّثَنَا مُوسَى: حَدَّثَنَا عَبْدُ الرَّاحِدِ: حَدَّثَنَا عُمَارَةُ: حَدَّثَنَا أَبُو زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ دَارَ بِالْمَدِينَةِ، فَرَأَى أَغْلَاهَا مُصَوَّرًا يَصُورُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا دَرَّةً». ثُمَّ دَعَا بِتَوْرٍ مِنْ مَاءٍ، فَغَسَلَ يَدَيْهِ حَتَّى بَلَغَ إِبْطَهُ، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ، أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مُنْتَهَى الْحَلِيَّةِ.

[الحديث ٥٩٥٣ - طرفه في: ٧٥٥٩].

### ٩١ - باب ما وُطِيَءَ مِنَ التَّصَاوِيرِ

٥٩٥٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ،

٥٩٥٢ - قوله: تصاليب أي تصاوير كما وقع في رواية الكشميهني انظر العيني.

٥٩٥٣ - قوله: يقول أي قال الله تعالى ا هـ. قسطلاني.

- قوله: بتور: هو إناء كالطست ا هـ. عيني.

- قوله: أشيء سمعته الخ يعني تبليغ الماء إلى الإبط.

- حتى بلغ إبطه نخ.

- قوله: منتهى الحلية أي ذاك منتهى الحلية المعبر عنها بالتحجيل ا هـ.

٥٩٥٤ - قوله: بقرام، قال في المصباح القرام مثال كتاب الستر الرقيق وبعضهم يزيد: وفيه رقم ونقوش. والمقرم: وزان مقود والمقرمة بالهاء أيضاً مثله ا هـ.

### [91] The pictures, which were torn

5954- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey when I was hanging a curtain decorated with pictures (of animals) on a cupboard of mine. When The Prophet "Allah's blessing and peace be upon him" saw it, he tore it and said: "The people who receive the hardest punishment on The Day of Judgement are those who try to create the like of Allah's creation." Then we turned it into one or two cushions.

5955- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" returned from a journey when I was hanging a curtain decorated with pictures (of animals), which he ordered me to tear; and I did.

5956- She resumed: The Prophet "Allah's blessing and peace be upon him" and I used to take bath from the same pot.

### [92] What about he, who disliked to sit on (something containing) picture?

5957- A'isha "Allah be pleased with her" reported: I bought a cushion with pictures on it. When Allah's Apostle "Allah's blessing and peace be upon him" saw it, he kept standing at the door and did not enter the house. (When I noticed the sign of disgust on his face) I said: "I repent to Allah from whatever sin I have done." Allah's Apostle "Allah's blessing and peace be upon him" said: "What about this cushion?" I replied: "I bought it for you to sit and recline on." Allah's Apostle "Allah's blessing and peace be upon him" said: "The painters (or Owners) of these pictures will be punished on the Day of Judgement. It will be said to them: "Put life in what you have created (or Painted)."' The Prophet "Allah's blessing and peace be upon him" added: "The angels do not enter a house where there are pictures."

5958- Busr narrated from Zaid Ibn Khalid: Abu'talha "Allah be pleased with him", a companion of The Messenger of Allah "Allah's blessing and peace be upon him", said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Angels (of mercy) never enter a house where there are pictures." Busr further said: Zaid fell ill whom we paid a visit. Behold! There was a curtain decorated with a picture hanging at his door. I said to Obaidullah, the stepson of Maimuna, the wife of The Prophet

«وَمَا بِالْمَدِينَةِ يَوْمَئِذٍ أَفْضَلُ مِنْهُ، قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَائِيلٌ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ هَتَكَهُ وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يَضَاهُونَ بِخَلْقِ اللَّهِ». قَالَتْ: فَجَعَلْنَاهُ وَسَادَةً أَوْ وَسَادَتَيْنِ.

[طرفه في: ٢٤٧٩].

٥٩٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ النَّبِيُّ ﷺ مِنْ سَفَرٍ، وَعَلَّقْتُ دُرُنُوكًا فِيهِ تَمَائِيلٌ، فَأَمَرَنِي أَنْ أَنْزِعَهُ فَتَرَعْتُهُ.

[طرفه في: ٢٤٧٩].

٥٩٥٦ - وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

[طرفه في: ٢٥٠].

## ٩٢ - بَابُ مَنْ كَرِهَ الْقَعُودَ عَلَى الصُّورَةِ

٥٩٥٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا اشْتَرَتْ نُمْرُقَةَ فِيهَا تَصَاوِيرُ، فَقَامَ النَّبِيُّ ﷺ بِالْبَابِ فَلَمْ يَدْخُلْ، فَقُلْتُ: أَتُوبُ إِلَى اللَّهِ مِمَّا أَذْنَبْتُ، قَالَ: «مَا هَذِهِ النُّمْرُقَةُ؟». قُلْتُ: لِتَجْلِسَ عَلَيْهَا وَتَوَسَّدَهَا، «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذِّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ، وَإِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ الصُّورَةُ».

٥٩٥٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ الصُّورَةُ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعَدَنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلْتُ لِعَبِيدِ

= قوله: (فيها تماثيل) كذا في الشارح، وفي بعض نسخ المتن فيه تماثيل، وهو أظهر لأن مرجع الضمير قرام.

- قوله: (سهوة) وهي الصفة تكون بين يدي البيوت وقيل: الكوة وقيل: الرف وقيل: هو بيت صغير منحدر في الأرض شبيه بالخزانة الصغيرة ا هـ. من العيني.

٥٩٥٥ - قوله: (درنوكاً) وقال: درموك بالميم بدل النون وهو ضرب من الستور له خمل ا هـ. عيني.

باب ٩٢ - قوله القعود على الصورة نخذ.

٥٩٥٧ - قوله: نمركة بضم النون والراء وكسرهما وبضم النون وفتح الراء وسادة صغيرة ا هـ. شارح.

- فما أذنبت نخذ.

- قوله: وتوسدها أصله وتوسدها.

٥٩٥٨ - قوله: يوم الأول من باب إضافة الموصوف إلى صفته، والمراد به الوقت الماضي وللشمهني يوم أول بإسقاط آل ا هـ. شارح.

“Allah’s blessing and peace be upon him”: "Didn't Zaid tell us about the picture the day before yesterday?" Obaidullah said: “Didn't you hear him saying: “except a sign in a garment?””

**[93] One’s dislike to pray where there are pictures in front of him**

5959- Anas "Allah be pleased with him" narrated that A'isha "Allah be pleased with her" had a thin marked woollen curtain with which she had screened one side of her home. The Prophet "Allah's blessing and peace be upon him" said: "Take away this curtain of yours, since I'm occupied by its pictures in front of me during my prayer."

**[94] The angels never enter a house having pictures**

5960- Salim narrated from his father: Once Gabriel promised The Prophet “Allah’s blessing and peace be upon him” (that he would visit him). But Gabriel delayed until The Prophet “Allah’s blessing and peace be upon him” became worried. When The Prophet “Allah’s blessing and peace be upon him” got out and met Gabriel, he complained to him about his worry. Gabriel said: "We, angels, do not enter a house which contains a picture or a dog."

**[95] What about he, who did not enter a house containing pictures?**

5961- A'isha "Allah be pleased with her" reported that she bought a cushion with pictures on it. When Allah's Apostle "Allah's blessing and peace be upon him" saw it, he kept standing at the door and did not enter the house. She noticed the sign of disgust on his face and said: " O Messenger of Allah! I repent to Allah and His Messenger! What sin have I done?" Allah's Apostle "Allah's blessing and peace be upon him" said: "What about this cushion?" She replied: "I bought it for you to sit and recline on." Allah's Apostle "Allah's blessing and peace be upon him" said: "The painters (or Owners) of these pictures will be punished on the Day of Judgement. It will be said to them: “Put life in what you have created (or Painted).”" The Prophet "Allah's blessing and peace be upon him" added: "The angels do not enter a house where there are pictures."

**[96] What about he, who cursed the picture maker?**

5962- Awn Ibn Abu'juhaifa narrated: My father bought a slave whose profession was cupping. (Ordered that his instruments (of cupping) be broken), he said: "The Messenger of Allah “Allah’s blessing and peace be upon him” prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution. He cursed her, who tattoos and the one who gets herself tattooed, the devourer of usury, and the maker of pictures."

اللَّهُ، رَبِّبٍ مِيمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عَبْدُ اللَّهِ: أَمْ تَسْمَعُهُ حِينَ قَالَ: «إِلَّا رَقْمًا فِي ثُوبٍ». وَقَالَ ابْنُ وَهَبٍ: أَخْبَرْنَا عُمَرُو - وَهُوَ ابْنُ الْحَارِثِ -: حَدَّثَهُ بَكِيرٌ: حَدَّثَهُ بَسْرٌ: حَدَّثَهُ زَيْدٌ: حَدَّثَهُ أَبُو طَلْحَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٢٢٥].

### ٩٣ - باب كَرَاهِيَةِ الصَّلَاةِ فِي التَّصَاوِيرِ

٥٩٥٩ - حَدَّثَنَا عُمَرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ لَهَا النَّبِيُّ: «أَمِيطِي عَنِّي، فَإِنَّهُ لَا تَزَالُ تَصَاوِيرُهُ تَعْرِضُ لِي فِي صَلَاتِي».

[طرفه في: ٣٧٤].

### ٩٤ - بَابٌ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ

٥٩٦٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ قَالَ: حَدَّثَنِي عُمَرُ - هُوَ ابْنُ مُحَمَّدٍ - عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَعَدَّ النَّبِيُّ ﷺ جَبْرِيْلَ، فَرَأَتْ عَلَيْهِ، حَتَّى اشْتَدَّ عَلَى النَّبِيِّ ﷺ، فَخَرَجَ النَّبِيُّ ﷺ فَلَقِيَهُ، فَشَكَا إِلَيْهِ مَا وَجَدَ، فَقَالَ لَهُ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ. [طرفه في: ٣٢٢٧].

### ٩٥ - بَابٌ مَنْ لَمْ يَدْخُلْ بَيْتًا فِيهِ صُورَةٌ

٥٩٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا اشْتَرَتْ نُمْرُقَةَ فِيهَا تَصَاوِيرٌ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْ، فَعَرَفَتْ فِي وَجْهِهِ الْكَرَاهِيَةَ، قَالَتْ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، مَاذَا أَذْبَنْتُ؟ قَالَ: «مَا بَالَ هَذِهِ النُّمْرُقَةُ». فَقَالَتْ: اشْتَرَيْتُهَا لِتَقْعُدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيَقَالُ لَهُمْ: أَخْيُوا مَا خَلَقْتُمْ. وَقَالَ: إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ».

### ٩٦ - بَابٌ مَنْ لَعَنَ الْمُصَوِّرَ

٥٩٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عُذْرٌ حَدَّثَنَا شُعْبَةَ، عَنْ عَوْنِ بْنِ أَبِي جَحِيْفَةَ، عَنْ أَبِيهِ؛ أَنَّهُ اشْتَرَى غُلَامًا حَجَامًا، فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنِ ثَمَنِ الدَّمِّ، وَثَمَنِ الْكَلْبِ، وَكَسَبِ الْبَغِيِّ، وَلَعْنِ أَكْلِ الرُّبَا وَمُوكَلِّهِ، وَالْوَأْثِمَةَ، وَالْمُسْتَوْشِمَةَ وَالْمُصَوِّرَ.

[طرفه في: ٢٣٥٣].

٥٩٦٠ - (راث) ريثاً من باب باع ابطاً هـ مصباح.

٥٩٦٢ - قوله محمد بن جعفر لم يثبت في نسخة العيني.

**[97] The picture maker would be required, on The Day of Judgement, to put life in what he had created in the world; and he would not be able to do**

5963- An'nadr Ibn Anas Ibn Malik told Quatada: I was with Ibn Abbas while people were asking him (about pictures). He did not mentioned The Prophet "Allah's blessing and peace be upon him" until he was asked. Then he said: I heard Mohammad "Allah's blessing and peace be upon him" saying: "Whoever makes a picture in this world will be asked to put life into it on The Day of Judgement, but, of course, he will not be able to do so."

**[98] One's letting another ride behind him on the mount**

5964- Urwa narrated from Usama Ibn Zaid "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey on which there was a saddle covered by a velvet sheet and let Usama ride behind him (on the donkey).

**[99] (When) three persons (ride) on the mount**

5965- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, some boys of the tribe of Banu Abdul'muttalib went to receive him, and The Prophet "Allah's blessing and peace be upon him" made one of them ride in front of him and the other behind him.

**[100] When the mount owner lets another ride in front of him**

**In this respect, some say that the mount owner is more entitled to be in the front except when he allows for another to take his place**

5966- Aiyub narrated: The worst of three (persons riding one mount) was mentioned before Ikrima who said: Ibn Abbas said: "(In the year of the conquest of Mecca) The Prophet "Allah's blessing and peace be upon him" came (riding a mount), letting Qutham ride in front of him and Al'fadl behind him, or Qutham behind him and Al'fadl in front of him." Now any of them was the worst and any was the best?

٩٧ - بَابُ مَنْ صَوَّرَ صُورَةَ كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفَخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ  
 ٥٩٦٣ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ قَالَ: سَمِعْتُ النَّضْرَ  
 ابْنَ أَنَسِ بْنِ مَالِكٍ يُحَدِّثُ قَتَادَةَ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُمْ يَسْأَلُونَهُ، وَلَا يَذْكُرُ النَّبِيَّ ﷺ  
 حَتَّى سُئِلَ، فَقَالَ: سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةَ فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ  
 يَنْفَخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ».

[طرفه في: ٢٢٢٥].

### ٩٨ - بَابُ الْإِزْتِدَافِ عَلَى الدَّابَّةِ

٥٩٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ  
 عُرْوَةَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى إِكَاظٍ  
 عَلَيْهِ قَطِيفَةٌ فَذَكِيَّةٌ، وَأَزْدَفَ أَسَامَةُ وَرَاءَهُ.

[طرفه في: ٢٩٨٧].

### ٩٩ - بَابُ الثَّلَاثَةِ عَلَى الدَّابَّةِ

٥٩٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ  
 رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، اسْتَقْبَلَهُ أُعَيْلِمَةُ بِنْتُ عَبْدِ الْمُطَّلِبِ، فَحَمَلَتْ  
 وَاحِدًا بَيْنَ يَدَيْهِ، وَالْآخَرَ خَلْفَهُ. [طرفه في: ١٧٩٨].

### ١٠٠ - بَابُ حَمْلِ صَاحِبِ الدَّابَّةِ غَيْرَهُ بَيْنَ يَدَيْهِ

وَقَالَ بَعْضُهُمْ: صَاحِبِ الدَّابَّةِ، أَحَقُّ بِصَدْرِ الدَّابَّةِ، إِلَّا أَنْ يَأْذَنَ لَهُ.

٥٩٦٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ: ذُكِرَ الْأَشْرُ الثَّلَاثَةُ  
 عِنْدَ عِكْرِمَةَ فَقَالَ: قَالَ ابْنُ عَبَّاسٍ: أَتَى رَسُولَ اللَّهِ ﷺ وَقَدْ حَمَلَ قُثَمٌ بَيْنَ يَدَيْهِ، وَالْفَضْلُ  
 خَلْفَهُ، أَوْ قُثَمٌ خَلْفَهُ، وَالْفَضْلُ بَيْنَ يَدَيْهِ، فَأَيُّهُمُ شَرٌّ، أَوْ أَيُّهُمُ خَيْرٌ؟

[طرفه في: ١٧٩٨].

### ١٠١ - بَابُ

٥٩٦٧ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ

٥٩٦٦ - قوله: (الأشْر الثلاثة) أي على الدابة هكذا بالالف واللام في الأشْر رواية الحموي، وفي رواية  
 المستملي شَر الثلاثة بدون الهمزة وبدون الألف واللام، في رواية الكشميهني أشْر الثلاثة بإببات الهمزة  
 وحذف اللام انظر العيني.

٥٩٦٧ - قوله: (آخرة الرجل) بالمدّ خلاف قادمته وكذا من السرج وهي التي يستند إليها الراكب والجمع الأواخر

**[101]**

5967- Anas narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while when he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for sometime when he said (for the third time): "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best." He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best." He said: "The right of the slaves upon Allah is that He will not punish them."

**[102] The man's letting the woman ride behind him**

5968- Anas Ibn Malik "Allah be pleased with him" narrated: We were returning from Khaibar with The Messenger of Allah "Allah's blessing and peace be upon him" while I was riding behind Abu'talha who was proceeding. While one of the wives (Safiyya Bint Huyai) of The Messenger of Allah "Allah's blessing and peace be upon him" was riding behind Allah's Apostle, suddenly the foot of the camel Slipped and I said: "The woman!" Then I dismounted (quickly). The Messenger of Allah "Allah's blessing and peace be upon him" said: "She is your mother." I saddled again the she-camel and The Messenger of Allah "Allah's blessing and peace be upon him" rode. When he approached or saw Medina, he said: "We are returning, repenting (to Allah), worshipping (Allah), to our Lord we are sending praises."

**[103] One's lying, putting one of his two legs over the other**

5969- Abbad Ibn Tamim reported from his uncle that he had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا وَرَدِيفُ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا أُخْرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ». قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، فَقَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ». قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ». [طرفه في: ٢٨٥٦].

### ١٠٢ - باب إِرْدَافِ الْمَرْأَةِ خَلْفَ الرَّجُلِ

٥٩٦٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ صَبَّاحٍ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ حَيْبَرَ، وَإِنِّي لَرَدِيفُ أَبِي طَلْحَةَ وَهُوَ يَسِيرُ، وَبَعْضُ نِسَاءِ رَسُولِ اللَّهِ ﷺ رَدِيفُ رَسُولِ اللَّهِ ﷺ، إِذْ عَثَرَتِ النَّاقَةُ، فَقُلْتُ: الْمَرْأَةُ، فَتَنَزَلْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا أُمُكُمْ». فَسَدَدْتُ الرَّحْلَ وَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا دَنَا، أَوْ: رَأَى الْمَدِينَةَ قَالَ: «أَيُّبُونَ تَائِبُونَ عَابِدُونَ، لِرَبَّنَا حَامِدُونَ». [طرفه في: ٣٧١].

### ١٠٣ - باب الاستلقاء ووضع الرجل على الأخرى

٥٩٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ يَضْطَجِعُ فِي الْمَسْجِدِ، رَافِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. [طرفه في: ٤٧٥].

= - يا رسول الله نخد.

- قوله: ابن جبل ساقط لأبي ذر وأداة النداء ثابتة للكشميين في جميع رسول الله كما في الشارح.

٥٩٦٨ - قوله: (وبعض نساء رسول الله ﷺ) وفي الشرح المطبوع للقسطلاني هذه الزيادة (وهي صفية بنت حني) تحت علامة المتن.

- قوله: المرأة بالنصب أي احفظها ويجوز الرفع أي فقلت: وقعت المرأة ا هـ. عيني.

- فلما دنا ورأى المدينة نخد.

**(78) The Book of Good behaviour****[1] One's fulfillment and keeping good relations with his kinship;****and Allah's saying: "We recommended man to be kind to his parents."**

5970- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: I asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times." I asked: "What is the next (in goodness)?" He replied: "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To participate in Jihad (Holy War) in Allah's cause." Abdullah added: "I asked only about that and if I had asked more, he (The Prophet) would have told me more."

**[2] Who is more entitled to have the best companionship?**

5971- Abu'huraira "Allah be pleased with him" narrated: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man further said: "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your mother." The man asked : "Who is next?" The Prophet "Allah's blessing and peace be upon him" said: "Your father. "

**[3] Taking part in Jihad by one's parents permission**

5972- Abdullah Ibn Amr "Allah be pleased with both" reported: A man came to The Prophet "Allah's blessing and peace be upon him" asking his permission to take part in Jihad. The Prophet "Allah's blessing and peace be upon him" asked him: "Are your parents alive?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said to him: "Then exert yourself in their service."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٧٨ - كِتَابُ الْأَدَبِ

#### ١ - باب البرِّ والصلَّةِ وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾

٥٩٧٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: الْوَلِيدُ بْنُ عِيزَارٍ: أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِي يَقُولُ: أَخْبَرَنَا صَاحِبُ هَذِهِ الدَّارِ، وَأَوْمَأَ بِيَدِهِ إِلَى دَارِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الصَّلَاةُ عَلَيَّ وَفَيْهَا». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»، قَالَ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ: حَدَّثَنِي بِهِنَّ، وَلَوْ اسْتَرَدَّدْتُه لَزَادَنِي. [طرفه في: ٥٢٧].

#### ٢ - باب مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ

٥٩٧١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرَمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمَّكَ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «أُمَّكَ». قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». وَقَالَ ابْنُ شُبْرَمَةَ وَيَحْيَى بْنُ أَبِي يُونُسَ: حَدَّثَنَا أَبُو زُرْعَةَ: مِثْلَهُ.

#### ٣ - باب لا يَجَاهِدُ إِلَّا بِإِذْنِ الْأَبَوَيْنِ

٥٩٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبٌ (ح). قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ

باب ١ - قوله: (باب البرِّ والصلَّةِ)، وقول الله تعالى: ولقد وصينا الإنسان بوالديه حسناً نـخـ.

٥٩٧٠ - قوله (قال الوليد بن عيزار أخبرني) هو من تقديم اسم الراوي على الصيغة وهو جائز ا هـ. من العيني.

- العيزار نـخـ.

- قوله: (ثم أي) لم يضبط في الفرع كأصله الياء وكتب فوقها في الفرع كذا قال الفاكهاني الصواب عدم تنوينه لأنه موقوف عليه في الكلام والسائل ينتظر الجواب والتنوين لا يوقف عليه إجماعاً فتنوينه ووصله بما بعده خطأ فيوقف عليه وقفة لطيفة ثم يؤتى بما بعده ا هـ. قسطلاني.

باب ٣ - قوله: أي لا يجاهد الرجل إلا بإذن أبويه ا هـ. عيني.

٥٩٧٣ - قوله (ويسب أمه) حكى الشارح هنا زيادة فيسب أمه ا هـ. فانظر.

#### [4] One should not abuse his parents

5973- Abdullah Ibn Amr "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "It is one of the greatest sins that a man curses his parents." It was asked : "O Allah's Apostle! How does a man curse his parents?" The Prophet "Allah's blessing and peace be upon him" said: " The man abuses the father of another man with the result that the latter abuses the father of the former who abuses his mother, and, in return, the latter, abuses the former's mother."

#### [5] The response to the invocation of he, who was good dutiful to his parents

5974- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other: "Invoke Allah with the best deed you have done (so Allah might release you)." One of them said: "O Allah! My parents were old and I used to go out for grazing (my animals). On my return, I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return, I found my parents sleeping. I milked (the animals) as usual, went with the milk to them, and stood by their head, disliking to wake them up. I also disliked to give milk to my children before them. On the other hand, the children were crying at my feet (because of hunger). That state of affairs continued until it was dawn. O Allah! If You consider that I did it for Your sake, then please remove this rock so that we might see the sky." Then, the rock was moved a little; and they were able to see the sky.

The second said: "O Allah! You know that I was in love with a cousin of mine, the deepest love a man may have for a woman. I required her to give herself to me. But she told me that I would not get my desire fulfilled unless I paid her one hundred Dinars. So, I struggled for it until I gathered the required amount. When I sat in between her legs, she said to me: "O Abdullah! Be afraid of Allah, and do not deflower me except rightfully (by marriage)." So, I got up and left her. O Allah! If You consider that I did this for Your sake, then might you kindly remove this rock!" So, the rock was removed a little.

Then the third man said: "O Allah! No doubt, You know that once I hired a worker for three Sas of millet. When I wanted to pay him, he refused taking it. So, I sowed it; and from its yield, I bought cows and a shepherd. Sometime later, that man came and said to me: "O slave of Allah! Give me my money." I said to him: "Go to those cows and the shepherd and take them for they are for you." He asked me: "Are you joking with me?" I told him: "I am not joking with you, and all that

عَمِرُو قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: أَجَاهِدُ؟ قَالَ: «لَكَ أَبَوَانِ؟». قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ».

[طرفه في: ٣٠٠٤].

#### ٤ - باب لَا يَسُبُّ الرَّجُلُ وَالِدِيهِ

٥٩٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدِيهِ». قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدِيهِ؟ قَالَ: «يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ».

#### ٥ - باب إِجَابَةِ دُعَاءِ مَنْ بَرَّ وَالِدِيهِ

٥٩٧٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَمَا ثَلَاثَةٌ تَقْرَأُ تَتَمَاشُونَ أَخَذَهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَأَنْحَطَّتْ عَلَى قَمِ 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 عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَيْهِمَا أَسْقِيهِمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَاءَ بِي الشَّجَرِ، فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ بِالْحَلَابِ فَقُمْتُ عِنْدَ رُؤُسِهِمَا، أَكْرَهُ أَنْ أَوْظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا، وَالصَّبِيَّةُ يَتَضَاعُونَ عِنْدَ قَدَمِي، فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا فُرْجَةً تَرَى مِنْهَا السَّمَاءَ. فَفَرَّجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ. وَقَالَ الثَّانِي: اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمَّ أُحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا تَفْسَهَا، فَأَبَتْ حَتَّى أَتَيْهَا بِمِئَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى جَمَعْتُ مِئَةَ دِينَارٍ فَلَقَيْتُهَا بِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا، قَالَتْ: يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ. فَقُمْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مِنْهَا، فَفَرَّجَ لَهُمْ فُرْجَةً. وَقَالَ الْآخَرُ: اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا يَفْرِقُ أُرْزُ، فَلَمَّا قَضَى عَمَلَهُ قَالَ: أَعْطِنِي حَقِّي، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ، فَلَمْ أَزَلْ أُرْزَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ: اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي وَأَعْطِنِي حَقِّي، فَقُلْتُ: أَذْهَبُ إِلَى ذَلِكَ الْبَقَرِ وَرَاعِيَهَا، فَقَالَ: اتَّقِ اللَّهَ وَلَا تَهْزَأْ بِي، فَقُلْتُ: إِنِّي لَا أَهْزَأُ بِكَ، فَخَذْتُ ذَلِكَ الْبَقَرِ وَرَاعِيَهَا، فَأَخَذَهُ فَاَنْطَلَقَ بِهَا، فَإِنْ

٥٩٧٤ - قوله: (يفرجها) بهذا الضبط، وقال العيني بكسر الراء.

- الفرق ميكال معروف بالمدينة ا هـ. عيني.

- قوله (أرز) كذا ضبطه الشارح وفيه لغات انظر المصباح.

belonged to you." O Allah! If You think that I did it really for Your sake, then please remove the rock." So, the rock was removed entirely from the cave's mouth."

#### **[6] One's undutiful to his parents**

5975- Al'mogheera narrated from The Prophet "Allah's blessing and peace be upon him": "Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give), or demand (what you have no right to take), and to bury your daughters alive. Furthermore, Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your wealth."

5976- Abdur'rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said thrice: "Should I inform you what the greatest of the great sins are?" We said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents." The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against saying a false statement and giving a false witness; And I warn you against saying a false statement and giving a false witness." He kept on saying that warning until I said (to myself): "Would that he might stop!"

5977- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about the great sins. He said: "They are: To associate others in worship with Allah; To be undutiful to one's parents; to kill a person (unlawfully); and to give a false witness."

#### **[7] Keeping good relations with one's pagan father (or mother)**

5978- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: My mother, who was pagan, came to me during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" (desiring to receive a reward from me). I said to Allah's Apostle "Allah's blessing and peace be upon him": "Shall I keep good relations with her?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, keep good relation with her." Ibn Oyaina said: Then Allah Almighty revealed: "Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just." (Al'mumtahina 8)

#### **[8] Keeping good relations with one's mother whose husband is alive**

5979- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: My mother, who was pagan, came to me accompanying my father during the period of the treaty and truce between Quraish and The Messenger of Allah "Allah's blessing and peace be upon him" (desiring to

كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ، فَافْرُجْ مَا بَقِيَ، فَفَرَّجَ اللَّهُ عَنْهُمْ». [طرفه في: ٢٢١٥].

## ٦ - باب عُقُوقِ الْوَالِدَيْنِ مِنَ الْكِبَائِرِ

٥٩٧٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ، عَنِ وَرَّادٍ، عَنِ الْمُغِيرَةِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَمَنْعَ وَهَاتِ، وَوَادَ الْبَنَاتِ، وَكَرِهَ لَكُمْ: قَيْلٌ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ». [طرفه في: ٨٤٤].

٥٩٧٦ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا خَالِدُ الْوَاسِطِيُّ، عَنِ الْجُرَيْرِيِّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنِ أَبِيهِ رَضِيِّ اللَّهِ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟». قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ. وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ: أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ». فَمَا زَالَ يَقُولُهَا، حَتَّى قُلْتُ: لَا يَسْكُتُ. [طرفه في: ٢٦٥٤].

٥٩٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْكِبَائِرَ، أَوْ سُئِلَ عَنِ الْكِبَائِرِ، فَقَالَ: «الشُّرْكُ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، فَقَالَ: أَلَا أُتَبِّئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟ قَالَ: قَوْلُ الزُّورِ، أَوْ قَالَ: شَهَادَةُ الزُّورِ». قَالَ شُعْبَةُ: وَأَكْثَرُ ظَنِّي أَنَّهُ قَالَ: «شَهَادَةُ الزُّورِ». [طرفه في: ٢٦٥٣].

## ٧ - باب صِلَةِ الْوَالِدِ الْمُشْرِكِ

٥٩٧٨ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي: أَخْبَرْتَنِي أَسْمَاءُ ابْنَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: أَتَيْتَنِي أُمِّي رَاغِبَةً، فِي عَهْدِ النَّبِيِّ ﷺ، فَسَأَلْتُ النَّبِيَّ ﷺ: أَصْلُهَا؟ قَالَ: «نَعَمْ»، قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾ [الممتحنة: ٨]. [طرفه في: ٢٦٢٠].

## ٨ - باب صِلَةِ الْمَرْأَةِ أُمِّهَا وَلِهَا زَوْجٌ

٥٩٧٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي هِشَامُ، عَنِ عُرْوَةَ، عَنِ أَسْمَاءَ قَالَتْ: قَدِمَتْ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ قُرَيْشٍ وَمُدَّتِهِمْ إِذْ عَاهَدُوا النَّبِيَّ ﷺ، مَعَ أَبِيهَا، فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ:

٥٩٧٥ - قوله: ومنع كذا بغير تنوين وحكى الشارح روايته بالتنوين أيضاً كما في قيل وقال أي وحزم عليكم منع ما عليكم إعطاؤه، وقوله: هات فعل أمر أي وحزم عليكم طلب ما ليس لكم أخذه.

٥٩٧٩ - قوله: (وهي راغبة) زاد أبو ذر الأصيلي أفصلها هـ. شارح.

receive a reward from me). I said to Allah's Apostle "Allah's blessing and peace be upon him": "My mother has come to me, hoping for a reward from me. (Shall I keep good relations with her)?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, keep good relation with her."

5980- Ibn Abbas narrated that Abu'sufyan had told him that Heraclius sent for him and said: "What did he (The Prophet ) order you?" I replied: "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives."

### **[9] Keeping good relations with one's pagan brother**

5981- Ibn Omar narrated that Omar Ibn Al'khattab "Allah be pleased with him" had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Omar Ibn Al'khattab. Omar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Otarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear, but to give in charity." So, Omar Ibn Al'khattab gave it to his brother who was still a pagan in Mecca to wear.

### **[10] The virtue of keeping good relations with one's kith and kin**

5982- Abu'aiyub narrated that it was said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed that might cause me to enter Paradise."

5983- Abu'aiyub "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Tell me of such a deed as to cause me to enter Paradise." The people said: "What is the matter with him? What is the matter with him?" The Prophet "Allah's blessing and peace be upon him" said: "He has something to ask." The Prophet "Allah's blessing and peace be upon him" said: (In order to enter Paradise) "you should worship Allah and do not associate any partners with Him, offer prayer perfectly, pay the charity (Zakat) and keep good relations with your Kith and kin."

إِنَّ أُمَّي قَدِمَتْ وَهِيَ رَاغِبَةٌ؟ قَالَ: «نَعَمْ، صِلِي أُمَّكَ».

[طرفه في: ٢٦٢٠].

٥٩٨٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ: أَنَّ هِرْقَلَ أُرْسِلَ إِلَيْهِ، فَقَالَ: . يَعْني النَّبِيَّ ﷺ. يَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقَةِ، وَالْعَفَافِ، وَالصَّلَاةِ.

[طرفه في: ٧].

### ٩ - باب صِلَةِ الْأَخِ الْمُشْرِكِ

٥٩٨١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: رَأَى عُمَرَ حُلَّةً سَيْرَاءَ تَبَاعُ، فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتِغِ هَذِهِ وَالْبَسْهَا يَوْمَ الْجُمُعَةِ، وَإِذَا جَاءَكَ الْوُفُودُ. قَالَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ»، فَأَتَيْتِ النَّبِيَّ ﷺ مِنْهَا بِحُلَلٍ، فَأُرْسِلَ إِلَيَّ عُمَرُ بِحُلَّةٍ، فَقَالَ: كَيْفَ الْبَسْهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أُعْطِكُهَا لِتَلْبَسَهَا، وَلَكِنْ تَبِعَهَا أَوْ تَكْسُوهَا». فَأُرْسِلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسْلِمَ.

[طرفه في: ٨٨٦].

### ١٠ - باب فَضْلِ صِلَةِ الرَّحِمِ

٥٩٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى ابْنَ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ: قِيلَ يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ (ح).

[طرفه في: ١٣٩٦].

٥٩٨٣ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ابْنُ عُثْمَانَ بْنُ عَبْدِ اللَّهِ ابْنَ مَوْهَبٍ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ: أَنَّهُمَا سَمِعَا مُوسَى 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، دَرَّهَا». قَالَ: كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

[طرفه في: ١٣٩٦].

= قال: (صلي أمك) نخ.

٥٩٨١ - قوله: (حلة سيرة) بإضافة حلة لتاليها ولأبي ذر حلة بالتونين والسيرة نوع من البرود فيه خطوط وكان من حرير ا هـ. شارح.

٥٩٨٣ - قوله: أرب بفتح الهمزة والراء بعدها موحدة منونة بالرفع أي له حاجة ا هـ. شارح.

### [11] The sin of he, who severs the bond of kinship

5984- Jubair Ibn Mut'im "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "The person who severs the bond of kinship will never enter into Paradise."

### [12] What about he, who is granted more wealth by virtue of keeping good relations with his kith and kin?

5985- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "He, who is pleased to be granted more wealth with his lifetime prolonged, should keep good relations with his Kith and kin."

5986- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to be granted more wealth with his lifetime prolonged, should keep good relations with his Kith and kin."

### [13] Whoever keeps good relation with his kith and kin would have Allah's good relation kept with him

5987- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb said: "In this place, O Allah, I seek refuge with you from those who severe me (by breaking the ties of Kith and kin)." Allah said: "Well. Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

5988- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The word "womb" had its meaning (in Arabic) from one of Allah's great names (The Most Merciful). Allah said: "I will keep good relation with him who keeps good relation with you (womb, meaning Kith and Kin) and sever the relation with him who severs the relation with you (womb)."

5989- A'isha "Allah be pleased with her", the wife of The Messenger of Allah "Allah's blessing and peace be upon him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The word "womb" had its meaning (in Arabic) from one of Allah's great names (The Most Merciful). Allah said: "I will keep good relation with him who keeps good relation with you (womb, meaning Kith and Kin) and sever the relation with him who severs the relation with you (womb)."

### ١١ - باب إثم القاطع

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

### ١٢ - باب مَنْ بَسِطَ لَهُ فِي الرَّزْقِ بِصَلَةِ الرَّحِمِ

٥٩٨٥ - حَدَّثَنِي ابْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

٥٩٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[طرفة في: ٢٠٦٧].

### ١٣ - باب مَنْ وَصَلَ وَصَلَهُ اللَّهُ

٥٩٨٧ - حَدَّثَنِي بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ أَبِي مُرَّادٍ قَالَ: سَمِعْتُ عَمِّي سَعِيدَ بْنَ يَسَارٍ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَعُ مِنْ خَلْقِهِ، قَالَتْ الرَّحِمُ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ؟. قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصَلِكِ، وَأَقْطَعُ مِنْ قَطْعِكِ؟. قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَهَوَ لَكَ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَاقْرَأُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطَعُوا أَرْحَامَكُمْ﴾». [محمد: ٢٢].

[طرفة في: ٤٨٣٠].

٥٩٨٨ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرَّحِمَ شَجَنَةٌ مِنَ الرَّحْمَنِ، فَقَالَ اللَّهُ: مَنْ وَصَلَكَ وَصَلْتَهُ، وَمَنْ قَطَعَكَ قَطَعْتَهُ».

٥٩٨٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْزُومٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَّادٍ، عَنْ يَزِيدِ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «الرَّحِمُ شَجَنَةٌ، فَمَنْ وَصَلَهَا وَصَلْتَهُ، وَمَنْ قَطَعَهَا قَطَعْتَهُ».

٥٩٨٦ - قوله: في أثره أي أجله ا هـ. شارح.

٥٩٨٨ - قوله: شجنة بكسر الشين ويجوز فتحها وضمها وأصله عروق الشجر المشتبكة ا هـ، من الشارح.

**[14] One's good relations with his kith and kin is kept by being dutiful to them**

5990- Amr Ibn Al'ass "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying openly not secretly: "The family of Abu'so-and-so (Talib) are not among my protectors. My Protector is Allah and the righteous believers." Amr Ibn Al'ass further said: "But they (that family) have kinship with me so I will be good and dutiful to them."

**[15] The keeper of good relations with kith and kin is not he who recompenses the favour done to him by his relatives**

5991- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keeper of good relations with kith and kin is not he who recompenses the good done to him by his relatives. The real keeper of good relations with kith and kin is he who keeps good relations with those relatives who had severed the bond of kinship with him."

**[16] What about he, who kept good relations with his kith and kin (while being a pagan) and then embraced Islam?**

5992- Hakim Ibn Hezam "Allah be pleased with him" told: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "Before embracing Islam I used to do good deeds like keeping good relations with Kith and kin, manumitting slaves, and giving in charity. Shall I be rewarded for those deeds?" The Prophet "Allah's blessing and peace be upon him" replied: "You became Muslim with all those good deeds (losing none of their reward)."

**[17] One's letting the child (girl) of another play with him**

2993- Ommu'khalid (daughter of Khalid Ibn Sa'eed) "Allah be pleased with both" told: I went to Allah's Apostle "Allah's blessing and peace be upon him" with my father and I was wearing a yellow shirt. Allah's Apostle "Allah's blessing and peace be upon him" said: "Sanah, Sanah!" (Meaning good in Ethiopian language). I then started playing with the seal of Prophethood (in between The Prophet's shoulders) and my father rebuked me harshly for that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave her." Then Allah's Apostle said (invoking Allah to grant me longevity): "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out."

### ١٤ - بَابُ يَبْلُغُ الرَّحِمَ بِبِلَالِهَا

٥٩٩٠ - حَدَّثَنَا 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 بِأَوْلِيَانِي، إِنَّمَا وَلِيِّ اللَّهِ وَصَالِحُ الْمُؤْمِنِينَ». زَادَ عَنبَسَةُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ بَيَّانٍ، عَنْ قَيْسٍ، عَنْ عَمْرُو ابْنِ الْعَاصِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ: «وَلَكِنْ لَهُمْ رَحِمٌ أَبْلَاهُ بِبِلَالِهَا». يَعْْنِي أَصْلَهَا بِصِلَتِهَا.

### ١٥ - بَابُ لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ

٥٩٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرِو وَفِطْرِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: قَالَ سُفْيَانُ: لَمْ يَرْفَعُهُ الْأَعْمَشُ إِلَى النَّبِيِّ ﷺ، وَرَفَعَهُ حَسَنٌ وَفِطْرٌ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنْ الْوَاصِلُ، الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَّتْهَا».

### ١٦ - بَابُ مَنْ وَصَلَ رَحِمَهُ فِي الشَّرْكِ ثُمَّ أَسْلَمَ

٥٩٩٢ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أُمُوراً كُنْتُ أَتَحَنُّ بِهَا فِي الْجَاهِلِيَّةِ، مِنْ صِلَةٍ، وَعَتَاقَةٍ، وَصَدَقَةٍ، هَلْ لِي فِيهَا مِنْ أَجْرٍ؟ قَالَ حَكِيمٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ». وَيُقَالُ أَيْضاً: عَنْ أَبِي الْيَمَانِ: أَتَحَنُّ. وَقَالَ مَعْمَرٌ وَصَالِحٌ وَابْنُ الْمُسَافِرِ: أَتَحَنُّ. وَقَالَ ابْنُ إِسْحَاقَ: التَّحَنُّ التَّبَرُّرُ، وَتَابَعَهُمْ هِشَامٌ، عَنْ أَبِيهِ. [طرفه في: ١٤٣٦].

### ١٧ - بَابُ مَنْ تَرَكَ صَبِيَّةَ غَيْرِهِ حَتَّى تَلْعَبَ بِهِ، أَوْ قَبَّلَهَا أَوْ مَارَحَهَا

٥٩٩٣ - حَدَّثَنَا جِبَّانٌ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلِيٍّ فَمِصَّ أَصْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: «سَنَةٌ سَنَةٌ». قَالَ عَبْدُ اللَّهِ: وَهِيَ بِالْحَبَشِيَّةِ: حَسَنَةٌ، قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ الثُّبُورَةِ فَرَبَّرَنِي أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: «دَعَهَا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْلِي وَأَخْلِقِي، ثُمَّ أَبْلِي

باب ١٤ - قوله: (يبلى) على بناء المعلوم وفاعله محذوف تقديره يبلى الشخص المكلف ويجوز أن يكون يبلى على صيغة المجهول مستنداً إلى الرحم كما في العيني والبلال بمعنى البلل وهو النداءة وأطلق فلان على الصلة كما أطلق البيس على القطيعة قاله الفسطلاني.

٥٩٩٠ - قوله: إن آل أبي فلان نخ.

٥٩٩١ - قوله: (قطعت) بفتحات ولأبي ذر قطعت بضم أوله وكسر ثانيه مبنياً للمجهول ا هـ. شارح.

٥٩٩٢ - قوله: التحنن التبرر وحقيقته التجوز عن الحنن وهو الإثم وأما التحنن بالتاء فلا يعرف له وجه.

(Abdullah (a sub-narrator) said that she had lived as much as The Prophet invoked for her).

**[18] One's mercy to, and kissing children**

**In this context, Anas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" took, kissed, and smelled (his son) Ibrahim.**

5994- Ibn Abu'nu'm narrated: I was present when Abdullah Ibn Omar "Allah be pleased with both" was asked by a person whether a Muslim in the state of Ihram could kill flies. He asked him: "From where are you?" the man answered: "From Iraq." Then Ibn Omar commented: "Look at this (person) who is asking about killing flies while they (the people of Iraq) murdered (Al'husain) the son of the daughter of Allah's Apostle "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "They (Hasan and Husain) are my two sweet basils in this world.""

5995- A'isha "Allah be pleased with her" narrated: a woman along with her two daughters came to me asking (for something to eat), but she found nothing with me except a single date which I gave to her. She divided it between her two daughters, and did not eat anything herself. Then she got up and went away. Then The Prophet "Allah's blessing and peace be upon him" came in and I informed him about this story. He said: "Whoever is put to trial by these daughters and he treats them generously then these daughters will shield him from Hell-Fire."

5996- Abu'quatada "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to us (for prayer) carrying on his shoulder Omama Bint "daughter of" Abul'ass. When he bowed, he put her down and when he stood, he carried her.

5997- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" kissed Al'hasan Ibn Ali while Al'aqra Ibn Habis At'tamimi was sitting with him. Al'aqra said: "I have ten children none of whom I have ever kissed." The Messenger of Allah "Allah's blessing and peace be upon him" cast a look at him and said: "Whoever is not merciful to others will not be treated mercifully."

5998- A'isha "Allah be pleased with her" reported: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "You (people) kiss the boys! We don't kiss them." The Prophet "Allah's blessing

وَأَخْلَقِي، ثُمَّ أَبْلِي وَأَخْلَقِي». قَالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حَتَّى ذَكَرَ، يَغْنِي مِنْ بَقَائِهَا. [طرفه في: ٣٠٧١].

### ١٨ - باب رَحْمَةِ الْوَالِدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

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

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

[طرفه في: ٣٧٥٣].

٥٩٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهُ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلُنِي، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا فَفَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ فَحَدَّثَتْهُ، فَقَالَ: «مَنْ يَلِي مِنْ هَذِهِ الْبَنَاتِ شَيْئًا، فَأَحْسَنَ إِلَيْهِنَّ، كُنْ لَهُ سِتْرًا مِنَ النَّارِ».

[طرفه في: ١٤١٨].

٥٩٩٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ: حَدَّثَنَا عَمْرُو بْنُ سُلَيْمٍ: حَدَّثَنَا أَبُو قَتَادَةَ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ: وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَصَلَّى، فَإِذَا رَكَعَ وَضَعَهُ، وَإِذَا رَفَعَ رَفَعَهَا.

[طرفه في: ٥١٦].

٥٩٩٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ ابْنُ حَابِسِ التَّمِيمِيِّ جَالِسًا، فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا، فَتَنَظَّرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».

٥٩٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ هِشَامِ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَ أَغْرَابِيُّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَتَقْبَلُونَ الصَّبِيَّانَ؟ فَمَا نَقَبَلُهُمْ، فَقَالَ

٥٩٩٥ - ومعها ابنتان نخذ.

٥٩٩٧ - قوله: (من لا يرحم لا يرحم) بالرفع والجزم في اللفظين فالرفع على الخبر والجزم على أن من شرطية وعلى الأول أكثر الرواة كما في الشارح.

٥٩٩٨ - قوله: أن نزع وضبط أن بكسر الهمزة أيضاً، انظر الشارح.

and peace be upon him" said: "I cannot put mercy in your heart after Allah has taken it away from it."

5999- Omar Ibn Al'khattab "Allah be pleased with him" reported: Some war prisoners of children and women were brought before The Prophet. A woman amongst them was milking her breasts to feed. Whenever she found a child amongst the captives, she took it over her chest and nursed it. The Prophet "Allah's blessing and peace be upon him" said to us: "Do you think that this lady can throw her son in the fire?" We replied: "No, if she has the power to prevent throwing it (in the fire)." The Prophet "Allah's blessing and peace be upon him" then said: "Allah is more merciful to His slaves than this lady to her son."

#### **[19] Allah divided mercy into one hundred parts**

6000- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah divided Mercy into one-hundred parts, ninety-nine parts of which were kept with Him, while only one part was sent down to earth. It is this single part which causes his creatures to be Merciful to each other, so that even the mare lifts up its hoofs away from its baby animal, in order not to trample on it."

#### **[20] What about killing one's child lest he might share food with him?**

6001- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah Almighty sent down what confirmed the statement of His Messenger when he said: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion "Al'furqan" 68)

#### **[21] Putting the boy in one's lap**

6002- A'isha "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" put a child in his lap in order to put his (The Prophet's) saliva mixed with a date juice into the child's mouth. But the child urinated in his lap. The Prophet asked for water, which he sprinkled over the place of urine.

النَّبِيُّ ﷺ: «أَوْ أَمَلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ».

٥٩٩٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ عَلَيَّ النَّبِيُّ ﷺ سَبِيًّا، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَ ثَدْيِهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ، أَخَذَتْهُ، فَأَلَصَّقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَتُرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي الثَّارِ؟». قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَيَّ أَنْ لَا تَطْرَحَهُ، فَقَالَ: «لَلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا».

### ١٩ - بَابُ جَعَلَ اللَّهُ الرَّحْمَةَ مِثَّةَ جُزْءٍ

٦٠٠٠ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِثَّةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةَ وَتِسْعِينَ جُزْأً، وَأَنْزَلَ فِي الْأَرْضِ جُزْأً وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخُمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، خَشْيَةَ أَنْ تُصِيبَهُ».

[الحديث ٠٠٠ - طرفه في: ٦٤٦٩].

### ٢٠ - بَابُ قَتْلِ الْوَالِدِ خَشْيَةَ أَنْ يَأْكُلَ مَعَهُ

٦٠٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ مَنْصُورٍ، عَنِ أَبِي وَائِلٍ، عَنِ عَمْرِو بْنِ شُرْحَبِيلٍ، عَنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ يَدًا وَهُوَ خَلَقَكَ». ثُمَّ قَالَ: أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». وَأَنْزَلَ اللَّهُ تَصْدِيقَ قَوْلِ النَّبِيِّ ﷺ: «وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ».

[الفرقان: ٦٨]. [طرفه في: ٤٤٧٧].

### ٢١ - بَابُ وَضْعِ الصَّبِيِّ فِي الْحِجْرِ

٦٠٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ هِشَامِ قَالَ: أَخْبَرَنِي أَبِي، عَنِ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ وَضَعَ صَبِيًّا فِي حِجْرِهِ يُحْنِكُهُ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ.

[طرفه في: ٢٢٢].

### ٢٢ - بَابُ وَضْعِ الصَّبِيِّ عَلَى الْفَخْدِ

٦٠٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَارِمٌ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: يُحَدِّثُ

٥٩٩٩ - قوله: (تحلب ثديها) كذا عند الشارح قال: وروي ثديها وفي نسخة تحلب ثديها بفتح الحاء واللام مشددة وثديها بالرفع فاعلاً وهو الذي عند العيني وجرى عليه طبع مصر قال العيني وروي ثديها بالتنبيه وقوله: تسقي فيه روايتان أخريان تسقى وبسقي.

باب ٢١ - قوله: (الحجر) بفتح الحاء وكسرهما (شارح).

٦٠٠٣ - قوله: (حدثني عبد الله) بالإنفراد لأبي ذر وغيره بالجمع ا هـ. شارح.

**[22] One's putting the boy on his thigh**

6003- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to put me on (one of) his thighs and put Al'hasan Ibn Ali on his other thigh. He used to embrace us and say: "O Allah! Please be Merciful to them, as I am merciful to them. "

**[23] Keeping on the pledge is a part of one's faith**

6004- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija (although) she died three years before he married me, for I often heard him mentioning her, and Allah had told him to give her the glad tidings that she would have a palace of pipes of precious stones and pearls in Paradise. Furthermore, whenever he slaughtered a sheep, he would send to her women friends a good share of it.

**[24] The virtue of he, who looks after an orphan**

6005- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I and he, who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them.

**[25] What about he, who works for a widow?**

6006- Safwan Ibn Salim and Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who works for a widow or looks after a poor person is like a warrior who fights in Allah's Cause, or like he, who fasts all the day and performs prayers all the night."

عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا تَمِيمَةَ يُحَدِّثُ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: يُحَدِّثُهُ أَبُو عُثْمَانَ، عَنْ أَسَامَةَ ابْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فِخْذِهِ، وَيُقْعِدُ الْحَسَنَ عَلَى فِخْذِهِ الْأُخْرَى، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: «اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحُمُهُمَا». وَعَنْ عَلِيِّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُلَيْمَانُ، عَنْ أَبِي عُثْمَانَ: قَالَ التَّبِيُّ: فَوَقَعَ فِي قَلْبِي مِنْهُ شَيْءٌ، قُلْتُ: حَدَّثْتُ بِهِ كَذَا وَكَذَا، فَلَمْ أَسْمَعْهُ مِنْ أَبِي عُثْمَانَ، فَتَطَرْتُ فَوَجَدْتُهُ عِنْدِي مَكْتُوبًا فِيمَا سَمِعْتُ. [طرفه في: ٣٧٣٥].

### ٢٣ - بَابُ حُسْنِ الْعَهْدِ مِنَ الْإِيمَانِ

٦٠٠٤ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَزَتْ عَلَى امْرَأَةٍ مَا غَزَتْ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكْتَ قَبْلَ أَنْ يَتَزَوَّجَنِي بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتِ فِي الْجَنَّةِ مِنْ قَصَبٍ، وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يَهْدِي فِي خَلْتِهَا مِنْهَا. [طرفه في: ٣٨١٦].

### ٢٤ - بَابُ فَضْلِ مَنْ يَعُولُ يَتِيمًا

٦٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ 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 بِإِضْبَاعِهِ: السَّبَابَةُ وَالْوَسْطَى. [طرفه في: ٥٣٠٤].

### ٢٥ - بَابُ السَّاعِي عَلَى الْأَزْمَلَةِ

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

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدِ الدَّبَلِيِّ، عَنْ أَبِي الْعَيْثِ مَوْلَى بْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [طرفه في: ٥٣٥٣].

### ٢٦ - بَابُ السَّاعِي عَلَى الْمِسْكِينِ

٦٠٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ،

٦٠٠٤ - قوله: (في خلتها) قال في الصحاح: الخلة الخليل يستوي فيه المذكر والمؤنث لأنه في الأصل مصدر هـ ا

٦٠٠٧ - قوله (وأحسبه) يعني مالكا يقول عبد الله بن مسلمة وهي القعنبية فقوله يشك القعنبية جملة معترضة أقحمها البخاري بين القول ومقوله.

**[26] What about he, who works for a poor person?**

6007- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The one who works for a widow or looks after a poor person is like a warrior who fights in Allah's Cause, or (the sub-narrator thinks so) like he, who ceaselessly performs prayers every night and relentlessly fasts everyday."

**[27] The mercy of people and animals**

6008- Abu'sulaiman Malik Ibn Al'howairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe and stayed with him for twenty nights. When he realized our longing for our families, he asked us about those whom we left behind; and we told him. He was kind and merciful to us. He said to us: "Go back and stay with your families to teach them the religion, and order them (to do good). Moreover, you should offer the prayer in the same way as you saw me praying. But if the prayer's stated fixed time becomes due, one of you should pronounce the call (Adhan) for the prayer, and the oldest one amongst you should lead the prayer."

6009- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So, he went down the well, filled his shoe with water, caught hold of it with his teeth, and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

6010- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" stood up for the prayer and we too stood up along with him. Then a Bedouin shouted while offering prayer: "O Allah! Bestow Your Mercy on me and Mohammad only and do not bestow it on anybody else along with us." After The Prophet "Allah's blessing and peace be upon him" had finished his prayer with Taslim (end salutation), he said to the Bedouin: "You have limited a very vast (thing)." He meant Allah's Mercy.

6011- An'no'man Ibn Bashir "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You see the believers regarding their mercy, kindness, and showing love among themselves, as if they were one body. If any part of the body is not well then the whole body shares the insomnia and fever with it."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّاعِي عَلَى الْأَرْزَمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ». وَأَخْبِسَهُ قَالَ. يَشْكُ الْقَعْبِيُّ.: «كَالْقَائِمِ لَا يَفْطُرُ، وَكَالصَّائِمِ لَا يَفْطُرُ».

[طرفه في: ٥٣٥٣].

## ٢٧ - بَاب رَحْمَةِ النَّاسِ وَالْبَهَائِمِ

٦٠٠٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي سَلِيمَانَ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتَا النَّبِيَّ ﷺ، وَنَحْنُ شَبِيَّةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، فَظَنُّنَا أَنَّا اشْتَقْنَا أَهْلَنَا. وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا، فَأَخْبَرَنَا، وَكَانَ رَفِيقًا رَجِيمًا، فَقَالَ: «ازْجِعُوا إِلَى أَهْلِيكُمْ، فَعَلِمُوهُمْ وَمُرُوهُمْ، وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، وَإِذَا حَضَرَتِ الصَّلَاةُ، فَلْيُوذِّنْ لَكُمْ أَحَدُكُمْ، ثُمَّ لِيُؤْمِكُمْ أَكْبَرُكُمْ».

[طرفه في: ٦٢٨].

٦٠٠٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَشْرًا فَتَزَلَّ فِيهَا، فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي، فَتَزَلَّ الْبِئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ، فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَعَفَّرَ لَهُ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: «فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ».

[طرفه في: ١٧٣].

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

٦٠١١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا زَكَرِيَاءُ، عَنْ عَامِرٍ قَالَ: سَمِعْتُهُ يَقُولُ: سَمِعْتُ النَّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَرَى الْمُؤْمِنِينَ: فِي تَرَاحُمِهِمْ، وَتَوَادِهِمْ، وَتَعَاظِفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عُضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى».

٦٠١٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ

٦٠٠٨ - قوله: وسألنا بفتح اللام كما هو المصرح في الشرح وضبط بالسكون في الأصل المطبوع.

٦٠١٠ - قوله: (حجرت) أي ضيقت.

٦٠١٢ - قوله (كان له صدقة) ولأبي ذر كان له به صدقة ١ هـ. شارح.

6012- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Muslim plants something of which a human being or an animal eats, except that he will be rewarded as if he had given it in charity."

6013- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who is not merciful to others, will not be treated mercifully."

### **[28] The recommendation to treat kindly one's neighbour**

and Allah's saying: "Serve Allah, and join not any partners with Him; and do good - to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the Companion by your side, the wayfarer (ye meet), and what your right hands possess; for Allah loveth not the arrogant, the vainglorious." (The Women "An'nisa" 36)

6014- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel kept recommending me about treating the neighbours Kindly and politely so much that I thought he would make them my heirs."

6015- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel kept on recommending me about treating the neighbour Kindly and politely so much that I thought he would make him my heir."

### **[29] The sin of he, whose neighbour does not feel safe from his evil**

6016- Abu'shuraih "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By Allah, he never believes! By Allah, he never believes! By Allah, he never believes!" he was asked: "Who is that, O Allah's Apostle?" He said: "That person whose neighbour does not feel safe from his evil."

### **[30] A woman should not look down upon (a gift sent by) her she-neighbour**

6017- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)."

ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ عَرَسَ عَرَسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ ذَابَتْهُ، إِلَّا كَانَ لَهُ صَدَقَةٌ».  
[طرفه في: ٢٣٢٠].

٦٠١٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي زَيْدُ بْنُ وَهَبٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».  
[الحديث ٦٠١٣. طرفه في: ٧٣٧٦].

### ٢٨ - باب الوصاة بالجار

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ إِلَى قَوْلِهِ: ﴿مُخْتَلًا فَخُورًا﴾ [النساء: ٣٦].

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

٦٠١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنَهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ بِنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جَبْرِيلُ يُوصِيَنِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَّثُهُ».

### ٢٩ - باب إثم من لا يَأْمَنُ جَارَهُ بِوَائِقِهِ

﴿يُؤْبَهُنَّ﴾ [الشورى: ٣٤] يَهْلِكُهُنَّ. ﴿مُؤَبِقًا﴾ [الكهف: ٥٢] مَهْلِكًا.

٦٠١٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِي شَرِيحٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ». قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارَهُ بِوَائِقِهِ». تَابَعَهُ شَبَابَةٌ وَأَسَدُ بْنُ مُوسَى. وَقَالَ حُمَيْدُ بْنُ الْأَسْوَدِ، وَعُثْمَانُ بْنُ عُمَرَ، وَأَبُو بَكْرٍ بْنُ عِيَّاشٍ، وَشُعَيْبُ بْنُ إِسْحَاقَ: عَنِ ابْنِ أَبِي ذئْبٍ، عَنِ الْمُقْبِرِيِّ، عَنِ أَبِي هُرَيْرَةَ.

### ٣٠ - باب لا تَحْقِرَنَّ جَارَةَ لِجَارَتِهَا

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

باب ٢٨ - قوله: (الوصاة) أي الوصية ويروي الوصاية بالياء بدل الهمزة ا هـ. عيني وفي نسخة الوصاة.

باب ٢٩ - قوله: (بوائقه) في الشرح هي بياء مكسورة جمع بائقة وهي الغائلة.

٦٠١٧ - قوله: (يا نساء المسلمين) من إضافة الموصوف إلى صفته أي يا نساء الأنفس المسلمات وفرنس شاة هو ما فوق حافرها ا هـ. من الشرح.

**[31] He, who believes in Allah and The Last day, should not harm his neighbour**

6018- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6019- Abu'shuraih Al'adawi narrated: My ears heard and my eyes saw when Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should bounteously serve his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously with his reward." We asked: "What is his reward, O Messenger of Allah?" he said: "(to entertain him for) a day and a night (with the highest quality of food available to one); and the time of hospitality (with normal food) is three days. What is more than that would be considered as charity." (The Prophet added) "He, who believes in Allah and the Last Day should talk what is good or keep silent."

**[32] The right of one's neighbour whose door is nearer to him**

6020- A'isha "Allah be pleased with her" reported: I said: "O Allah's Apostle! I have two neighbours; and I would like to know to which of them I should give presents." He replied: "To the one whose door is nearer to you."

**[33] Every favour is a kind of charity**

6021- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every favour (one does to another) is a kind of charity."

6022- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Muslim has to give in charity." The people asked: "If someone has nothing to give, what will he do?" He said: "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked: "If he cannot find even that?" He replied: "He should be of assistance to the needy who appeal for help." Then the people asked: "If he cannot do that?" He replied: "Then he should advise people to do good deeds." They asked: "But if he cannot do so?" he answered: "He should keep away from doing evil deeds; and this will be regarded as charity."

### ٣١ - بَابُ «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ»

٦٠١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي حَصِينٍ، 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 ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمَتْ».

[طرفه في: ٥١٨٥].

٦٠١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي شَرِيحٍ الْعَدَوِيِّ قَالَ: سَمِعْتُ أَدْنَانِي، وَأَبْصَرْتَ عَيْنَانِي، حِينَ تَكَلَّمَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ». قَالَ: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمَتْ».

[الحديث ٦٠١٩ . طرفاه في: ٦١٣٥، ٦٤٧٦].

### 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، إِنْ لِي جَارَيْنِ، فَأَلِي أَيُّهُمَا أَهْدِي؟ قَالَ: «إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا».

[طرفه في: ٢٢٥٩].

### ٣٣ - بَابُ كُلِّ مَعْرُوفٍ صَدَقَةٌ

٦٠٢١ - حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنِّدِ 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: «فَيَأْمُرُ بِالْخَيْرِ، أَوْ قَالَ: بِالْمَعْرُوفِ». قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: «فَيَمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ».

[طرفه في: ١٤٤٥].

٦٠١٨ - قوله: (أو ليضمت) بضم الميم وقد تكسر أي ليسكت ا هـ. شارح.

٦٠١٩ - قوله: جائزته نصب مفعول ثانٍ ليكرم لأنه في معنى الاعطاء أو بنزع الخافض أي بجائزته، والجائزاة العطاء ا هـ. شارح.

**[34] What about the good pleasant word (one says to his brethren)?**

**In this context, Abu'huraira "Allah be pleased with him" narrated from The Prophet "Allah's blessing and peace be upon him": "A good pleasant word (one says to his brethren) is regarded as charity."**

6023- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side. Then he mentioned the (Hell) fire once again, from which he sought refuge with Allah and turned his face to the other side. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren)."

**[35] One should be kind and lenient in all matters**

6024- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "The same be upon you"?"

6025- Anas "Allah be pleased with him" narrated: A Bedouin came and passed urine in one corner of the mosque. The people got up to (beat) him but the Prophet "Allah's blessing and peace be upon him" stopped them saying: "Do not interrupt his urination." The Prophet asked for a bucket of water, which he spilled over that place.

**[36] The believers' co-operation**

6026- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A believer to another believer is like a building whose different parts enforce each other." The Prophet "Allah's blessing and peace be upon him" then clasped his hands with the fingers interlaced.

### ٣٤ - باب طيب الكلام

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

٦٠٢٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ خَيْمَةَ، عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ، فَتَعَوَّذَ مِنْهَا وَأَسَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَسَاحَ بِوَجْهِهِ، قَالَ شُعْبَةُ: أَمَا مَرَّتَيْنِ فَلَا أَشْكُ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ».

[طرفه في: ١٤١٣].

### ٣٥ - باب الرفق في الأمر كله

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، أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ وَعَلَيْكُمْ».

[طرفه في: ٢٩٣٥].

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

[طرفه في: ٢١٩].

### ٣٦ - باب تعاون المؤمنين بعضهم بعضاً

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

٦٠٢٣ - قوله: أشاح أي أعرض.

- قوله: فإن لم يجد أي أحكمكم شق تمرة.

٦٠٢٤ - قوله: (ولم تسمع) ولأبي ذر أولم تسمع بهمزة الاستفهام وواو العطف ا هـ. شارح.

٦٠٢٥ - قوله: (لا ترموه) أي لا تقطعوا عليه بوله (شارح).

٦٠٢٦ - قوله: (عن أبيه أبي موسى) وفي بعض النسخ زيادة عن قبل أبي موسى وهي زائدة.

- قوله: وكان النبي الخ خير كان هو قوله: أقبل علينا وجالساً نصب على الحال من النبي، قاله العيني

وذكر القسطلاني رواية: إذا بدل إذ.

(At that time) The Prophet "Allah's blessing and peace be upon him" was sitting when a man came and begged or asked for something. The Prophet "Allah's blessing and peace be upon him" faced us and said: "Help and recommend him; and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

**[37] Allah's saying: "Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah hath power over all things." (The Women "An'nisa" 85)**

6027- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used, whenever a needy or a beggar came to him to ask for something, to say to us: "Help and recommend him; and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

6028- The same previous narration.

**[38] The Prophet used to speak neither abusing nor fouling language**

6029- Masruq narrated: We entered upon Abdullah Ibn Amr when he came to Kufa with Mo'awiya. Abdullah Ibn Amr mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Prophet "Allah's blessing and peace be upon him" used neither abusing nor bad language. He used to say: "The best amongst you are those who have the best manners and character."

6030- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Be kind and lenient and do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"? My invocation against them would be responded to; and theirs against me would not be responded to (by Allah)."

وَكَانَ النَّبِيُّ ﷺ جَالِسًا، إِذْ جَاءَ رَجُلٌ يَسْأَلُ، أَوْ طَالِبٌ حَاجَةٍ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ:  
«اشْفَعُوا فَلْتُؤَجَّرُوا، وَلِيَقْضِيَ اللَّهُ عَلَيَّ لِسَانِ نَبِيِّهِ مَا شَاءَ».  
[طرفه في: ١٤٣٢].

### ٣٧ - باب

قَوْلُ اللَّهِ تَعَالَى: ﴿مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا، وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْبِتًا﴾ [النساء: ٨٥]  
كِفْلٌ: نَصِيبٌ. قَالَ أَبُو مُوسَى: ﴿كَفَلَيْنِ﴾ [الحديد: ٢٨] أَجْرَيْنِ، بِالْحَبَشِيَّةِ.  
٦٠٢٧ و ٦٠٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ،  
عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا أَنَاهُ السَّائِلُ أَوْ صَاحِبَ الْحَاجَةِ قَالَ: «اشْفَعُوا  
فَلْتُؤَجَّرُوا، وَلِيَقْضِيَ اللَّهُ عَلَيَّ لِسَانِ رَسُولِهِ مَا شَاءَ».  
[طرفه في: ١٤٣٢].

### ٣٨ - بَابٌ لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا

٦٠٢٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلٍ: سَمِعْتُ  
مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو (ح). حَدَّثَنَا 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 مُتَفَحِّشًا، وَقَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «إِنَّ مِنْ أَخْيَرِكُمْ أَحْسَنَكُمْ خُلُقًا».  
[طرفه في: ٣٥٥٩].

٦٠٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي  
مَلِيكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودَ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ  
عَائِشَةُ: عَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ، وَغَضِبَ اللَّهُ عَلَيْكُمْ، قَالَ: «مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرَّفْقِ،  
وَرِيَاكِ وَالْعُنْفِ وَالْفُحْشِ». قَالَتْ: أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «أَوْلَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ  
عَلَيْهِمْ، فَيَسْتَجَابُ لِي فِيهِمْ، وَلَا يَسْتَجَابُ لَهُمْ فِيَّ».  
[طرفه في: ٢٩٣٥].

باب ٣٨ - قوله: فاحشاً ولا متفحشاً أي لا بالطبع ولا بالتكلف.

٦٠٢٩ - قوله: (من أخيركم) بإثبات الهزمة بوزن أفضلكم على الأصل إلا أنهم تركوه غالباً فيها وفي شر ولأبي  
ذر عن الحموي والمستملي من خيركم ا هـ. شارح.

٦٠٣٠ - قوله (والعنف) بتثليث العين والضم أكثر وسكون النون وهو ضد الرفق ا هـ. شارح.

- السام هو الموت.

6031- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used neither to abuse nor to say obscene words, nor to curse (others). If he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

6032- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw him, he said: "What an evil brother and son of his clan!" But when that man sat down, The Prophet "Allah's blessing and peace be upon him" dealt with him nicely and politely and was fully at ease with him. After the man had left, A'isha said (to The Prophet "Allah's blessing and peace be upon him"): "O Messenger of Allah! When you saw that man, you said so-and-so about him. But you treated him kindly and politely, and enjoyed his company!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! Have you ever heard me speaking a bad and fouling language? The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

### **[39] The good manners and generosity, in contradiction to the hateful miserliness**

Ibn Abbas narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was the most generous of people. He was as generous as it could be during the month of Ramadan.

Abu'dharr narrated that when he heard of the mission of The Messenger of Allah "Allah's blessing and peace be upon him", he said to his brother: "Go to this valley (of Mecca) and listen to what he is saying." When he returned, he told him: "I heard him ordering (people to follow) the good manners."

6033- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best and the bravest amongst the people. Once the people of Medina got frightened at night, so they went towards the noise (which caused them to be afraid). The Prophet "Allah's blessing and peace be upon him" met them (on his way back) after he had found out the truth. He was riding an unsaddled horse belonging to Abu'talha with a sword hanging by his neck, and he was saying: "Don't be afraid! Don't be afraid!" He further said: "I found it (the horse) (or "This horse is") very fast."

6034- Jaber "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" Never was asked for a thing to be given for which his answer was "No".

6035- Masruq narrated: We were sitting with Abdullah Ibn Amr who mentioned The Messenger of Allah "Allah's blessing and peace be upon him" and said: The Prophet "Allah's blessing and peace be upon him" used neither abusing nor fouling language. He used to say: "The best amongst you are those who have the best manners and character."

٦٠٣١ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنَا أَبُو يَحْيَى، هُوَ فَلَاحُ بْنُ سُلَيْمَانَ، عَنْ هِلَالِ بْنِ أُسَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَابًا، وَلَا فَحَاشًا، وَلَا لَعَانًا، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتِ ٢: «مَا لَهُ تَرِبٌ جَبِيئُهُ». [الحديث ٦٠٣١ - طرفه في: ٦٠٤٦].

٦٠٣٢ - حَدَّثَنَا عَمْرُو بْنُ عَيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَلَمَّا رَأَاهُ قَالَ: «بِئْسَ أَخُو الْعَشِيرَةِ، وَبِئْسَ ابْنُ 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 عَهْدَنِي فَحَاشًا، إِنْ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنَزَلَةَ يَوْمِ الْقِيَامَةِ مَنْ تَرَكَ النَّاسَ اتِّقَاءَ شَرِّهِ». [الحديث ٦٠٣٢ - طرفاه في: ٦٠٥٤، ٦١٣١].

### ٣٩ - باب حَسَنِ الْخُلُقِ وَالسَّخَاءِ، وَمَا بُكِرَهُ مِنَ الْبُخْلِ

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ، وَأَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ. وَقَالَ أَبُو ذَرٍّ، لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ ﷺ، قَالَ لِأَخِيهِ، ازْكَبْ إِلَيَّ هَذَا الْوَادِي فَاسْمَعْ مِنْ قَوْلِهِ، فَرَجَعَ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ.

٦٠٣٣ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَمَادٌ - هُوَ ابْنُ زَيْدٍ - عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ، فَاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ قَدْ سَبَقَ النَّاسُ إِلَى الصَّوْتِ، وَهُوَ يَقُولُ: «لَنْ تَرَاعُوا لَنْ تَرَاعُوا». وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزَبِيٍّ مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ، فَقَالَ: «لَقَدْ وَجَدْتُهُ بَحْرًا. أَوْ: إِنَّهُ لَبَحْرٌ». [طرفه في: ٢٦٢٧].

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

٦٠٣٥ - حَدَّثَنَا عَمْرُو بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو يُحَدِّثُنَا، إِذْ قَالَ: لَمْ يَكُنِ رَسُولُ اللَّهِ ﷺ قَاحِشًا وَلَا مُتَفَحِّشًا، وَإِنَّهُ كَانَ يَقُولُ: «إِنْ خِيَارَكُمُ أَحَاسِنُكُمْ أَخْلَاقًا». [طرفه في: ٣٥٥٩].

٦٠٣١ - قوله: (عند المعتبة) بالضبطين في التاء كما في الشارح أي عند الموحدة والسخط.

٦٠٣٣ - قوله (لن ترعوا لن ترعوا) أي لا ترعوا جحد بمعنى النهي أي لا تفزعوا وهي كلمة تقال عند تسكين الروع تائيساً وإظهاراً للرفق بالمخاطب (عيني).

6036- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: A woman brought a woven Burda (edged sheet) to The Prophet. (Then Sahl asked them whether they knew what is Burda. They said that Burda is a cloak; and Sahl confirmed: "It is the edged cloak.") Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he wore it. One of the companions saw it and said: "O Messenger of Allah! What a wonderful it is! Will you give it to me?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." When The Prophet got up, the other people blamed him saying: "You have not done the right thing as The Prophet "Allah's blessing and peace be upon him" is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied: "By Allah, I hoped for its blessing when it was worn by The Messenger of Allah "Allah's blessing and peace be upon him"; and I wanted to make it my shroud."

6037- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Time will pass rapidly, good deeds will decrease, miserliness will be planted (in the hearts of the people), and the tumult (will be widespread)." They asked: "What is the tumult?" He replied: "Murdering! Murdering!"

6038- Anas "Allah be pleased with him" reported: I served The Prophet "Allah's blessing and peace be upon him" for ten years, during which, he never blamed me by a minor harsh word denoting impatience, or by saying: "Why did you do so or why didn't you do so".

#### **[40] What a man does (in the house) with his family**

6039- Al'aswad narrated: I asked A'isha "Allah be pleased with her": "What did The Prophet "Allah's blessing and peace be upon him" use to do in his house?" She replied: "He used to keep himself busy serving his family and when it was the time for prayer he would go for it."

#### **[41] One's being loved by others is (a blessing) from Allah Almighty**

6040- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah loves a person, He calls Gabriel saying: "Allah loves so-and-so; O Gabriel! Love him." Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: "Allah loves so-and-so, therefore you should love him too." So all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

٦٠٣٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِبُرْدَةٍ، فَقَالَ سَهْلٌ لِلْقَوْمِ: أَتَذُرُونَ مَا الْبُرْدَةُ؟ فَقَالَ الْقَوْمُ: هِيَ الشَّمْلَةُ، فَقَالَ سَهْلٌ: هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَكْسُوكَ هَذِهِ، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا فَلَبَسَهَا، فَرَأَاهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَحْسَنَ هَذِهِ، فَاكْسُنِيهَا، فَقَالَ: «نَعَمْ». فَلَمَّا قَامَ النَّبِيُّ ﷺ لِأَمَةِ أَصْحَابِهِ، قَالُوا: مَا أَحْسَنْتَ حِينَ رَأَيْتَ النَّبِيَّ ﷺ أَخَذَهَا مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتَهُ إِيَّاهَا، وَقَدْ عَرَفْتَ أَنَّهُ لَا يُسْأَلُ شَيْئًا فَيَمْنَعُهُ، فَقَالَ: رَجَوْتُ بَرَكَتَهَا حِينَ لَبَسَهَا النَّبِيُّ ﷺ، لَعَلِّي أَكْفَنُ فِيهَا. [طرفه في: ١٢٧٧].

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 الْهَزْجُ». قَالُوا: وَمَا الْهَزْجُ؟ قَالَ: «الْقَتْلُ الْقَتْلُ». [طرفه في: ٨٥].

٦٠٣٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: سَمِعَ سَلَامَ بْنَ مِسْكِينَ قَالَ: سَمِعْتُ ثَابِتًا يَقُولُ: حَدَّثَنَا أَنَسُ بْنُ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أْفُ، وَلَا: لِمَ صَنَعْتَ؟ وَلَا: أَلَا صَنَعْتَ. [طرفه في: ٢٧٦٨].

#### ٤٠ - بَابُ كَيْفَ يَكُونُ الرَّجُلُ فِي أَهْلِهِ

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

#### ٤١ - بَابُ الْمَقَّةِ مِنَ اللَّهِ تَعَالَى

٦٠٤٠ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى ابْنُ عُقْبَةَ، عَنِ نَافِعٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَاجِبْهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَاجِبُوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ». [طرفه في: ٣٢٠٩].

٦٠٣٨ - قوله: (أَفُ) بضم الهمزة وكسر الفاء مشددة من غير تنوين ولأبي ذر بفتحها وفيها أربعون لغة ذكرتها في كتابي الكبير في القراءات الأربعة عشر وهو صوت يدل على التضجرا هـ. شارح.

٦٠٣٩ - قوله: (مِهْنَة) بكسر الميم وفتحها وأنكر الأصمعي الكسر أي في خدمة أهله هـ. من الشارح.

باب ٤١ - المقفة هي المحبة.

**[42] One's love to another for Allah's sake**

6041- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "One can feel the sweetness of faith if he has the following characteristics: To love a person and he loves him only for Allah's sake. To be the one to whom Allah and His Apostle become dearer than anything else. To hate to revert to Atheism (disbelief) as he hates to be thrown into the fire."

**[43] Allah's saying: "O ye who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong." (The Chambers "Al'hujurat" 11)**

6042- Abdullah ibn Zam'a narrated: The Prophet "Allah's blessing and peace be upon him" forbade one to laugh when somebody passes wind and said: "Why does anyone of you lash his wife like a slave, though he might sleep with her the same evening?"

6043- Ibn Omar "Allah be pleased with both" narrated: At Mina, The Messenger of Allah "Allah's blessing and peace be upon him" stood and said: "Do you know what is the day today?" The people replied: "Allah and His Apostle know it better." He said: "It is the sacred day. Do you know what town is this?" They replied: "Allah and His Apostle know it better." He said: "This is the sacred town (Mecca). Do you know which month is this?" The people replied: "Allah and His Apostle know it better." He said: "This is the sacred month." The Prophet added: "Verily! Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

**[44] It is forbidden to abuse or curse others**

6044- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of dissipation, while fighting him is a sort of disbelief."

## ٤٢ - باب الحُبِّ في الله

٦٠٤١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَحَتَّى أَنْ يُقْذَفَ فِي النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ، وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا». [طرفه في: ١٦].

## ٤٣ - باب قول الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ

يَكُونُوا خَيْرًا مِنْهُمْ﴾ إِلَى قَوْلِهِ: ﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [الحجرات: ١١]

٦٠٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الْأَنْفُسِ، وَقَالَ: «بِمَ يَضْرِبُ حَرْبُكُمْ امْرَأَتَهُ ضَرْبَ الْفَحْلِ، ثُمَّ لَعَلَّهُ يُعَانِقُهَا». وَقَالَ الثَّوْرِيُّ وَوَهَيْبٌ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامِ: جِلْدَ الْعَبْدِ».

[طرفه في: ٣٣٧٧].

٦٠٤٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ بِمَعْنَى: «أَتَذَرُونَ أَيُّ يَوْمٍ هَذَا؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ هَذَا يَوْمٌ حَرَامٌ، أَتَذَرُونَ أَيُّ بَلَدٍ هَذَا؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «بَلَدٌ حَرَامٌ، قَالَ: أَتَذَرُونَ أَيُّ شَهْرٍ هَذَا؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهْرٌ حَرَامٌ، قَالَ: فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا».

[طرفه في: ١٧٤٢].

## ٤٤ - باب ما يُنهي مِنَ السَّبَابِ وَاللَّعْنِ

٦٠٤٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». تَابِعَهُ عُذْرٌ، عَنْ شُعْبَةَ.

[طرفه في: ٤٨].

٦٠٤٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ:

٦٠٤٢ - قوله: بم ولأبي ذر: لم ا هـ. شارح.

- قوله: ضرب الفحل ولأبي ذر: أو العبد ا هـ. شارح.

٦٠٤٥ - الدؤلي نخـ.

6045- Abu'dharr "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If somebody accuses another of wickedness or disbelief, such an accusation will revert to him (the former) particularly if his companion (the latter) is not so."

6046- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used neither to abuse nor to say obscene words, nor to curse (others). If he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

6047- Thabit Ibn Ad'dahhak "Allah be pleased with him" (one of the companions who gave the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him" underneath the tree of Al'hudaibiya) narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam, in case he is telling a lie, will be really so (on the religion by which he swears), particularly if his oath is false. A person is not obliged to fulfill a vow about a thing that he does not possess. If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. If somebody curses a believer, then his sin will be as if he murdered him. Whoever accuses a believer of disbelief, then it will be as if he killed him."

6048- Sulaiman Ibn Surd "Allah be pleased with him", one of the companions of The Prophet "Allah's blessing and peace be upon him", reported: While I was sitting in the company of The Prophet "Allah's blessing and peace be upon him", two men abused each other with the result that the face of one of them became red with anger, and his jugular veins swelled. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. Somebody went to him and said: "The Prophet "Allah's blessing and peace be upon him" has said: "Seek refuge with Allah from Satan". The angry man said: "Do you think there is anything evil in me? Am I mad? Go away from me."

6049- Obada Ibn As'samit "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day to tell his companions of The Night of Power (Qadr), but two Muslims quarrelled. The Messenger of Allah commented: "I got out to tell you of The Night of Power (Qadr), but so-and-so, and so-and-so quarrelled. So, I was made to forget it. This might be for your benefit. Pursue it at one of the twenty-ninth, the twenty-seventh, or the twenty-fifth nights (of Ramadan)."

6050- Al'ma'rur "Allah be pleased with him" reported: I met Abu'dharr "Allah be pleased with him" who was wearing a garment and his slave was putting on a similar garment. I said to him: "If you take this garment of your slave whom you might give another, and wear it (along with yours) then it will be a good suit." He replied: "There was a quarrel between me and somebody whom I abused. Because his mother was a non-Arab, I

حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ: أَنَّ أَبَا الْأَسْوَدِ الدِّيَلِيَّ حَدَّثَهُ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزِمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَزِمِيهِ بِالْكَفْرِ، إِلَّا أَرْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ». [طرفه في: ٣٥٠٨].

٦٠٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا، وَلَا لَعَانًا، وَلَا سَبَابًا، كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ: «مَا لَهُ تَرَبَّ جَبِينُهُ».

[طرفه في: ٦٠٣١].

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

[طرفه في: ١٣٦٣].

٦٠٤٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرْدٍ، رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَغَضِبَ أَحَدُهُمَا، فَاشْتَدَّ غَضَبُهُ حَتَّى انْتَفَخَ وَجْهُهُ وَتَغَيَّرَ: فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لِأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ». فَاَنْطَلَقَ إِلَيْهِ الرَّجُلُ فَأَخْبَرَهُ بِقَوْلِ النَّبِيِّ ﷺ وَقَالَ: تَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ، فَقَالَ: أَتَرَى بِي بَأْسٌ؟ أَمْجُنُونُ أَنَا؟ اذْهَبْ.

[طرفه في: ٣٢٨٢].

٦٠٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدٍ قَالَ قَالَ أَنَسٌ: حَدَّثَنِي عُبَادَةُ ابْنُ الصَّامِتِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ لِيُخْبِرَ النَّاسَ بِبَلِيَّةِ الْقَدْرِ، فَتَلَا حَى رَجُلَانِ مِنَ الْمُسْلِمِينَ، قَالَ النَّبِيُّ ﷺ: «خَرَجْتُ لِأَخْبِرْكُمْ، فَتَلَا حَى فَلَانَ وَقُلَانَ، وَإِنَّهَا رُفِعَتْ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، فَاتِمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ».

[طرفه في: ٤٩].

٦٠٥٠ - حَدَّثَنِي عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ الْمَغْرُورِ، عَنْ أَبِي ذَرٍّ قَالَ: رَأَيْتُ عَلَيْهِ بُرْدًا، وَعَلَى غُلَامِهِ بُرْدًا، فَقُلْتُ: لَوْ أَخَذْتَ هَذَا فَلَيْسَتْهُ كَانَتْ حُلَّةً،

٦٠٤٦ - قوله: (عند المعتبة) اقتصر الشارح هنا على فتح التاء.

٦٠٤٧ - قوله: (على ملة غير الإسلام) بتوئين ملة فغير صفة وعلى معنى الباء ا هـ. من الشارح.

٦٠٤٨ - قوله: (أتري) بهذا الضبط أي انتظن، وقوله: بي بأس خبر مبتدأ وروي: أتري بي بأس كما في الشارح.

called her with bad names. He mentioned that to The Prophet "Allah's blessing and peace be upon him" who said to me: "Did you abuse him?" I said: "Yes." He asked: "Did you call his mother with bad names?" I answered: "Yes." He said: "You still have some characteristics of (the period of) ignorance." I asked: "Even in my old age?" he said: "Yes. Your slaves are your brothers whom Allah has put under your command. Therefore, whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity. But if you do so, then help them. "

#### [45] What is permissible of mentioning people

6051- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" led us in Dhuhr prayer. He prayed two Rak'as and then finished the prayer with the end salutation. He stood up near a piece of wood lying across the mosque on which he leaned. There were, among the people, Abu'bakr and Omar, who felt ashamed to talk to him (concerning the prayer). People, who were in a hurry, left the mosque through its gates. People wondered whether the prayer was reduced. A long-handed man whom The Prophet "Allah's blessing and peace be upon him" used to call Dhul'yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Have you forgotten or has the prayer been reduced?" The Prophet "Allah's blessing and peace be upon him" replied: "Neither I have forgotten nor has the prayer been reduced." People said: "But you have forgotten, O Messenger of Allah." The Prophet "Allah's blessing and peace be upon him" said: "Then, Dhul'yadain is true." The Prophet "Allah's blessing and peace be upon him" stood up again and led people, completing the remaining prayer, forgotten by him, finishing with the end salutation. He said: "Allah is greater." Then he prostrated as he used to do or longer than that. He then raised his head saying: "Allah is greater." he then again said: "Allah is greater", and prostrated as he used to do or longer than that. Then he raised his head and said: "Allah is greater." Then, he ended the prayer with the end salutation.

#### [46] Going about with calumny

**and Allah's saying: "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it But fear Allah: for Allah is Oft-Returning, Most Merciful." (The Chambers "Al'hujurat" 12)**

6052- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him" passed by two graves and said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. He said: "I hope that their torture might be lessened, so long as these never get dried."

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

#### ٤٥ - باب ما يجوز من ذكر الناس، نحو قولهم: الطويل والقصير

وقال النبي ﷺ: «ما يقول ذو اليمين». وما لا يراد به شين الرجل.

٦٠٥١ - حدثنا حفص بن عمر: حدثنا يزيد بن إبراهيم: حدثنا محمد، عن أبي هريرة: صلى بنا النبي ﷺ الظهر ركعتين ثم سلم، ثم قام إلى خشبة في مقدم المسجد، ووضع يده عليها، وفي القوم يومئذ أبو بكر وعمر. فهابا أن يكلماه، وخرج سرعان الناس، فقالوا: قصرت الصلاة؟ وفي القوم رجل، كان النبي ﷺ يدعو ذا اليمين، فقال: يا نبي الله، أنسيت أم قصرت؟ فقال: «لم أنس ولم تقصر». قالوا: بل نسيت يا رسول الله، قال: «صدق ذو اليمين». فقام فصلى ركعتين ثم سلم، ثم كبر فسجد مثل سجوده أو أطول، ثم رفع رأسه وكبر، ثم وضع مثل سجوده أو أطول، ثم رفع رأسه وكبر. [طرفه في: ٤٨٢].

#### ٤٦ - باب الغيبة

وقول الله تعالى: «وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ» [الحجرات: ١٢].

٦٠٥٢ - حدثنا يحيى: حدثنا وكيع، عن الأعمش قال: سمعت مجاهدًا يحدث عن طاوس، عن ابن عباس رضي الله عنهما قال: مر رسول الله ﷺ على قبرين، فقال: «إنهما ليعذبان، وما يعذبان في كبير، أما هذا: فكان لا يستتر من بوله، وأما هذا: فكان يمشي بالثميمة». ثم دعا بعسيب رطب فشقه باثنين، فعرس على هذا واحدًا، وعلى هذا واحدًا، ثم قال: لعله يخفف عنهما ما لم ييبسا». [طرفه في: ٢١٦].

#### ٤٧ - باب قول النبي ﷺ: «خير دور الأنصار»

٦٠٥٣ - حدثنا قبيصة: حدثنا سفيان، عن أبي الزناد، عن أبي سلمة، عن أبي أسيد

٦٠٥١ - قوله: (فهابا) وروي: فهاباه بإثبات المفعول (شارح).

٦٠٥٢ - قوله: لعله يخفف ولأبي ذر أن يخفف (شارح).

**[47] The Prophet's saying: "The best of The Ansar's families (homes)"**

6053- Abu'osaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" said: "The best of the Ansar's families (homes) are those of Banun'najjar."

**[48] What is permissible of talebearing those of abomination and suspicions**

6054- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him", who gave him the permission and said: "What an evil brother and son of his clan! " But when that man entered, The Prophet "Allah's blessing and peace be upon him" spoke gently to him. After the man had left, I said: "O Messenger of Allah! You said so-and-so about him. But you talked gently and politely to him (when he entered upon you)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

**[49] Going about with calumny is one of the great sins**

6055- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Once The Prophet "Allah's blessing and peace be upon him", while passing through one of the graveyards of Medina, heard the voices of two persons who were being tortured in their graves. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid)." The Prophet "Allah's blessing and peace be upon him" then added: "Yes! (They are being tortured) for a major sin. Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends). The Prophet "Allah's blessing and peace be upon him" then asked for a green leaf of a date-palm tree, which he broke into two pieces and put one on each grave. He replied: "I hope that their torture might be lessened, so long as these never get dried."

**[50] It is hateful to go about with calumny**

and Allah's saying: "A slanderer, going about with calumnies." (The Pen "Al'qalam" 11)

he further said: "Woe to every (kind of) scandalmonger and backbiter." (The Scandalmonger "Al'humaza" 1)

6056- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A talebearer would not enter into Paradise."

**[51] Allah's saying: "And shun the word That is false." (The Pilgrimage "Al'hajj" 30)**

6057- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink." (That is, his fast is not accepted by Allah).

السَّاعِدِيُّ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورٍ الْأَنْصَارِ بَنُو النَّجَارِ».  
[طرفه في: ٣٧٨٩].

#### ٤٨ - باب ما يجوز من اغتياب أهل الفساد والريب

٦٠٥٤ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عِيَيْنَةَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ: سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «اِذْنُوا لَهُ، بِئْسَ أَخُو الْعَشِيرَةِ، أَوْ ابْنُ الْعَشِيرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ، قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْتَ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْكَلَامَ؟ قَالَ: «أَيَّ عَائِشَةَ، إِنَّ شَرَّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ، أَوْ وَدَعَهُ النَّاسُ، اتَّقَاءَ فَحْشِهِ».  
[طرفه في: ٦٠٣٢].

#### ٤٩ - باب النَّمِيمَةِ مِنَ الْكَبَائِرِ

٦٠٥٥ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ أَبُو عَبْدِ الرَّحْمَنِ، عَنِ مَنْصُورٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ مِنْ بَعْضِ حِطَّانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَدِّبَانِ فِي قُبُورِهِمَا، فَقَالَ: يُعَدِّبَانِ، وَمَا يُعَدِّبَانِ فِي كَبِيرَةٍ، وَإِنَّهُ لَكَبِيرٌ، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ. ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكَسْرَتَيْنِ أَوْ ثَلَاثَتَيْنِ، فَجَعَلَ كَسْرَةً فِي قَبْرِ هَذَا، وَكَسْرَةً فِي قَبْرِ هَذَا، فَقَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَسَا».  
[طرفه في: ٢١٦].

#### ٥٠ - باب ما يُكْرَهُ مِنَ النَّمِيمَةِ

وَقَوْلِهِ: «هَمَّازٍ مَشَاءٍ بِنَمِيمٍ» [القلم: ١١]، «وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ»، [الهمزة: ١] يَهْمَزُ وَيَلْمِزُ: يَعْيبُ.

٦٠٥٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ هَمَّامٍ قَالَ: كُنَّا مَعَ حُدَيْفَةَ، فَقِيلَ لَهُ: إِنَّ رَجُلًا يَزْفَعُ الْحَدِيثَ إِلَى عُثْمَانَ، فَقَالَ حُدَيْفَةُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

#### ٥١ - باب قول الله تعالى: ﴿وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ [الحج: ٣٠]

٦٠٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْمُقْبَرِيِّ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدْعُ طَعَامَهُ وَشَرَابَهُ». قَالَ أَحْمَدُ: أَفْهَمَنِي رَجُلٌ إِسْنَادَهُ. [طرفه في: ١٩٠٣].

٦٠٥٦ - قوله: (قتات) أي نام.

٦٠٥٧ - قوله: فليس لله حاجة الخ أي في صومه.

**[52] What was said concerning the double-faced person**

6058- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (because of his being a hypocrite)."

**[53] When one tells his companion of what was said of him**

6059- Ibn Mas'ood "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" distributed (the war booty). An Ansari man said: "By Allah ! Mohammad, by this distribution, did not seek for Allah's pleasure." I came to The Messenger of Allah "Allah's blessing and peace be upon him" whom I told about it whereupon the colour of his face changed with anger. He said: "May Allah bestow His Mercy on Moses for he was hurt with more than this, but he remained patient."

**[54] It is hateful to praise one another exaggeratingly**

6060- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" heard someone praising another exaggeratingly. The Prophet "Allah's blessing and peace be upon him" said: "You have ruined or cut the man's back (by praising him so much)."

6061- Abu'bakra "Allah be pleased with him" told: A man was mentioned before The Prophet "Allah's blessing and peace be upon him" and another man praised him greatly. The Prophet "Allah's blessing and peace be upon him" said: "May Allah's Mercy be on you! You have cut the neck of your friend." The Prophet "Allah's blessing and peace be upon him" repeated this sentence many times and said: "If it is indispensable for anyone of you to praise another, then he should say: "I think that he is such-and-such," particularly when he really thinks that he is such. It is Allah Who will take his accounts (since He knows his reality); and no one can sanctify anybody before Allah."

**[55] One's praising his companion with what he knows of him**

in this issue, Sa'd said: "I have never heard The Messenger of Allah "Allah's blessing and peace be upon him" saying to anyone "You are from the people of Paradise" except to Abdullah Ibn Salam."

### ٥٢ - باب ما قيل في ذي الوجهين

٦٠٥٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَوْلًا بِوَجْهِهِ، وَهَوْلًا بِوَجْهِهِ».

[طرفه في: ٣٤٩٤].

### ٥٣ - باب من أخبر صاحبه بما يقال فيه

٦٠٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِهَذَا وَجْهَ اللَّهِ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَتَمَعَّرَ وَجْهَهُ، وَقَالَ: «رَجِمَ اللَّهُ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَّرَ».

[طرفه في: ٣١٥٠].

### ٥٤ - باب ما يُكره من التَّمادِحِ

٦٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيقُهُ فِي الْمَدْحَةِ، فَقَالَ: «أَهْلَكْتُمْ، أَوْ: قَطَعْتُمْ ظَهْرَ الرَّجُلِ».

[طرفه في: ٢٦٦٣].

٦٠٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَيْحَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ. يَقُولُهُ مِرَارًا. إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَمْ يَحَالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا، إِنْ كَانَ يُرَى أَنَّهُ كَذَلِكَ، وَحَسْبِيهِ اللَّهُ، وَلَا يَزُكِّي عَلَى اللَّهِ أَحَدًا». قَالَ وَهَيْبٌ، عَنْ خَالِدٍ: «وَيْلَكَ». [طرفه في: ٢٦٦٢].

### ٥٥ - باب من أثنى على أخيه بما يعلم

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

٦٠٥٩ - قوله: فتمعر وجهه أي تغير لونه ولأبي ذر: فتمغر بالعين المعجمة أي صار بلون المغرة من شدة الغضب ا هـ. شارح.

٦٠٦١ - قوله: يرى بضم أوله أي يظن ا هـ. شارح.

- قوله: ولا يزكي على الله أحداً ولأبي ذر عن الحموي والمستملي ولا يزكى بالبناء للمفعول على الله أحد بالرفع نائب الفاعل (شارح).

6062- Salim narrated from his father: When The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (dragging) the garment (behind one out of pride), Abu'bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you are not of those (who do that out of pride)."

**[56] Allah's saying: "Allah commands justice, the doing of good, and liberality to kith and kin, and he forbids all shameful deeds, and injustice and rebellion: he instructs you, that ye may receive admonition." (The Bees "An'nahl" 90)**

he said: "O mankind your insolence is against your own souls." (Yunus 23)

Allah Almighty further said: "That (is so). And if one has retaliated to no greater extent than the injury be received, and is again set upon inordinately, Allah will help him: for Allah is one that blots out (sins) and forgives (again and again)." (The Pilgrimage "Al'hajj" 60)

6063- A'isha "Allah be pleased with her" narrated: Magic was worked on The Messenger of Allah "Allah's blessing and peace be upon him" so that he used to think that he had sexual relations with his wives though he actually did not do. Then one day he said: "O A'isha! Do you know that Allah inspired me concerning the matter I asked Him about? Two men came to me, one of whom sat near my head and the other sat near my feet. The one near my feet asked the one near my head: "What is wrong with this man?" The latter replied: "He is under the effect of magic." The first one asked: "Who has worked magic on him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material did he use?" The other replied: "a skin of pollen of a male date palm tree, A comb, and the hair gathered on it, (and all of that) kept under a stone in the well of Dharwan." The Prophet "Allah's blessing and peace be upon him" went to that well. He said: "That was the well which was shown to me (in my dream). Its date-palm trees looked like the heads of devils, and Its water looked like the infusion of Henna leaves." The Prophet "Allah's blessing and peace be upon him" ordered that those things should be taken out. I said : "Why do you not disclose (this magic object)?" He said: "Allah has cured me; and I dislike to let evil spread among my people." (Labid was a man from Banu'zuraiq, an ally of The Jews).

**[57] What about the forbidden envy?**

Allah Almighty said: "And from the mischief of the envious one as he practises envy." (The Daybreak "Al'falaq" 5)

٦٠٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ ذَكَرَ فِي الْإِزَارِ مَا ذَكَرَ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ إِزَارِي يَسْقُطُ مِنْ أَحَدٍ شَقِيهِ؟ قَالَ: «إِنَّكَ لَسْتَ مِنْهُمْ». [طرفه في: ٣٦٦٥].

٥٦ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [النحل: ٩٠]

وَقَوْلِهِ: ﴿إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ﴾ [يونس: ٢٣] ﴿ثُمَّ بَغِيَ عَلَيْهِ لَيَنْصُرْتَهُ اللَّهُ﴾ [الحج: ٦٠] وَتَرْكِ إِثَارَةِ الشَّرِّ عَلَى مُسْلِمٍ أَوْ كَافِرٍ.

٦٠٦٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَكَتَ النَّبِيُّ ﷺ كَذَا وَكَذَا، يُحِيلُ إِلَيْهِ أَنَّهُ يَأْتِي أَهْلَهُ وَلَا يَأْتِي، قَالَتْ عَائِشَةُ: فَقَالَ لِي ذَاتَ يَوْمٍ: «يَا عَائِشَةُ، إِنَّ اللَّهَ أَفْتَانِي فِي أَمْرٍ اسْتَفْتَيْتُهُ فِيهِ: أَتَأْتِي رَجُلَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رِجْلِي وَالْآخَرُ عِنْدَ رَأْسِي، فَقَالَ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، يَعْنِي مَسْحُورًا، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ أَعْصَمٍ، قَالَ: وَفِيمَ؟ قَالَ: فِي جُفِّ طَلْعَةٍ ذَكَرَ فِي مُشْطٍ وَمُشَاقِقَةٍ، تَحْتَ رَعُوفَةٍ فِي بَثْرِ ذَرْوَانَ». فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «هَذِهِ الْبِئْرُ الَّتِي أُرِيَتْهَا، كَأَنَّ رُؤْسَ نَخْلِهَا رُؤُوسُ الشَّيَاطِينِ، وَكَأَنَّ مَاءَهَا نَقَاعَةُ الْجِنَانِ». فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَأُخْرِجَ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ فَهَلَّا، تُعْنِي تَنْشَرَتْ؟ فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اللَّهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأَكْرَهُ أَنْ أُبَيَّرَ عَلَى النَّاسِ شَرًّا». قَالَتْ: وَلَبِيدُ ابْنُ أَعْصَمٍ، رَجُلٌ مِنْ بَنِي زُرَيْقٍ، حَلِيفٌ لِيَهُودَ. [طرفه في: ٣١٧٥].

٥٧ - باب ما يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ

وَقَوْلِهِ تَعَالَى: ﴿وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾ [القلق: ٥].

٦٠٦٣ - قوله: (جفّ طلعة) بإضافة جفّ لطلعة وبتوניהما، وقوله: ذكر صفة لجفّ وهو وعاء الطلع ا هـ. من الشارح.

- قوله: (ومشاطه) هكذا في المتن والشرح المطبوعين بمصر. وفي نسخة العينية ومشاقة بالقاف بدل الطاء، ولعله الصواب قال: وهي ما يغزل من الكتان ا هـ.

- وقوله: (تحت رعوفة) كذا في الشارح. وفي نسخة العينية راعوفة بألف بعد الراء وهو كذلك في اللغة قالوا: وروى راعوفة بالفاء بدل الفاء فليحرق ا هـ. مصححه.

- قوله: تعني تنشرت مدرج في الخبر يعني أنّ السيدة عائشة قالت: فهلا أظهرت السحر وكتبنا معنى النشرة من قبل ا هـ.

- حليف لليهود نخ.

6064- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not look for the faults of one another, do not spy upon each other, do not envy one another, do not desert one another, and do not have enmity with one another, but be, O slaves of Allah, brothers."

6065- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not hate one another. Be not jealous of one another. Do not desert each other. O Allah's worshipers! Be brothers. It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

**[58] Allah's saying: "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other." (The Chambers "Al'hujurat" 12)**

6066- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Beware of suspicion, for suspicion is the falsest tales. Do not look for the others faults. Do not spy on one another. Do not overbid one another (with no real desire of buying). Be not jealous of one another. Do not hate one another. Do not desert (stop talking to) one another. O Allah's worshipers! Be brothers!"

### **[59] The permissible suspicion**

6067- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I do not think that so-and-so, and so-and-so know anything of our religion." (Al'laith (the sub-narrator) said: "They were two men of Hypocrites.")

6068- A'isha "Allah be pleased with her" narrated: One day, The Prophet "Allah's blessing and peace be upon him" entered upon me and said: "O A'isha! I do not think that so-and-so, and so-and-so know our religion which we are following."

٦٠٦٤ - حَدَّثَنَا يَشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ هَمَّامِ بْنِ مُنْبِيَةَ، عَنِ 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». [طرفه في: ٥١٤٣].

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

### ٥٨ - بَابُ «يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا» [الحجرات: ١٢]

٦٠٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [طرفه في: ٥١٤٣].

### ٥٩ - بَابُ مَا يَكُونُ مِنَ الظَّنِّ

٦٠٦٧ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنَا اللَّيْثُ، عَنِ عَقِيلِ، عَنِ ابْنِ شِهَابٍ، عَنِ غُرْوَةَ، عَنِ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِن دِينِنَا شَيْئًا». قَالَ اللَّيْثُ: كَانَ رَجُلَيْنِ مِنَ الْمُتَنَافِقِينَ. [الحديث ٦٠٦٧ - طرفه في: ٦٠٦٨].

٦٠٦٨ - حَدَّثَنَا ابْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ بِهَذَا. وَقَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْمًا وَقَالَ: «يَا عَائِشَةُ، مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ دِينِنَا الَّذِي نَحْنُ عَلَيْهِ». [طرفه في: ٦٠٦٧].

### ٦٠ - بَابُ سَتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ

٦٠٦٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَخِي ابْنِ

٦٠٦٤ - قوله: ولا تحسسوا هو بالجيم الطالب لغيره وبالحاء الطالب لنفسه والتدابير التهاجر بإدبار كل أحد عن صاحبه كما في العيني.

٦٠٦٦ - قوله: ولا تناجشوا من النجش وهو أن يزيد في ثمن المبيع بلا رغبة ليخدع غيره فيوقعه فيزاد عليه وقد مر هذا في البيوع ووقع في جميع الروايات عن مالك بلفظ ولا تنافسوا وكذا أخرجه مسلم والمنافسة هي التنافس ا هـ، من العيني.

٦٠٦٩ - قوله: إلا المجاهرون كذا بالرفع عند الشارح وفي نسخة العيني إلا المجاهرين بالنصب وهو الصواب ا هـ.

### [60] The believer's screening his sins

6069- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "All the sins of my followers will be forgiven except those of people who commit sins openly or disclose their sins to the people. An example of such disclosure is that a person commits a sin at night; and though Allah screens it from the public, he comes in the morning, saying: "O so-and-so! I did such-and-such (evil) deed yesterday. Though he spent his night screened by his Lord, with people not knowing his sin, in the morning he removed Allah's screen from him."

6070- Safwan Ibn Muhriz narrated: A man asked Ibn Omar: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning (Allah's) confidential talk (to his slaves)?" He replied: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will bring a believer near Him to be sheltered with His Screen and ask him: "Did you commit such-and-such sins?" He will say: "Yes." He will ask him once again: "Did you commit such-and-such sins?" He will say: "Yes." Allah will let him confess all his sins. Then Allah will say: "I screened your sins in the world and I forgive them for you today."

### [61] What about haughtiness?

6071- Haritha Ibn Wahb Al'khuza'i "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

6072- Anas Ibn Malik "Allah be pleased with him" narrated: Any of the female slaves of Medina could take hold of the hand of The Messenger of Allah "Allah's blessing and peace be upon him" and take him wherever she wished.

### [62] What about desertion? and The Prophet's saying: "It is not lawful for a man to desert his brother Muslim for more than three nights"

6073- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", was told that Abdullah Ibn Az'zubair, on hearing that she was selling or giving something as a gift, said: "By Allah, if A'isha does not stop this, I will declare her incompetent to dispose of her wealth." A'isha said: "Did he say so?" They (people) said: "Yes." A'isha said: "I vow to Allah that I will never speak to Ibn Az'zubair." When this desertion lasted long, Abdullah Ibn Az'zubair sought intercession with her, but she said: "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow."

شَهَابٍ، عَنِ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَانَةِ أَنْ يَغْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُضْبِحُ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ: يَا فَلَانُ، عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُضْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ».

٦٠٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُخْرَزٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: «يَذْنُو أَحَدُكُمْ مِنْ رَبِّهِ حَتَّى يَضَعُ كَنَفَهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، وَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، فَيَقْرَأُ ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ». [طرفه في: ٢٤٤١].

### ٦١ - باب الكبر

وَقَالَ مُجَاهِدٌ: ﴿ثَانِي عِظْفِهِ﴾ [الحج: ٩]: مُسْتَكْبِرٌ فِي نَفْسِهِ، عِظْفُهُ: رَقَبَتُهُ.

٦٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدِ الْقَيْسِيِّ: عَنْ حَارِثَةَ بْنِ وَهْبِ الْخَزَاعِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْحِجَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَاعِفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٍ جَوَاطِ مُسْتَكْبِرٍ». [طرفه في: ٤٩١٨].

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

### ٦٢ - باب الهجرة

وَقَوْلِ رَسُولِ اللَّهِ ﷺ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عَوْفُ بْنُ مَالِكِ بْنِ الطَّفِيلِ، هُوَ ابْنُ الْحَارِثِ، وَهُوَ ابْنُ أَخِي عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ لِأُمَّهَا، أَنَّ عَائِشَةَ حَدَّثَتْ: أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعِ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ: وَاللَّهِ لَتَنْتَهِيَنَّ عَائِشَةُ أَوْ لِأَحْجَرَنَّ عَلَيْهَا، فَقَالَتْ: أَهْوَى قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لِلَّهِ عَلَيَّ

= - وإن من المجاهرة نخد.

٦٠٧٠ - قوله: كفه أي ستره.

- ٦٠٧٢ (كانت) وفي بعض النسخ زيادة إن المخففة قبله وهو الأصوب.

٦٠٧٣ - قوله: إلا أدخلتاني نخد.

When this state of affairs was very long on Ibn Az'zubair (and caused him to feel it hard on him), he said to Al'miswar Ibn Makhrama and Abdur'rahman Ibn Al'aswad Ibn Abu'yaghuth, who were from the tribe of Banu'zuhra: "I beseech you, by Allah, to let me enter upon A'isha, for it is unlawful for her to vow to sever the relation with me." So Al'miswar and Abdur'rahman, wrapping their sheets around themselves, asked A'isha's permission saying: "Peace, Allah's Mercy, and Blessings be upon you! Shall we come in?" A'isha said: "Come in." They said: "All of us?" She said, not knowing that Ibn Az'zubair was also with them: "Yes, come in all of you." So, when they entered, Ibn Az'zubair entered the screened place, got hold of A'isha, started requesting her to excuse him, and wept. Al'miswar and Abdur'rahman also started requesting her to speak to him and to accept his repentance. They said: "The Prophet "Allah's blessing and peace be upon him" forbade what you know of deserting (not to talk to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights." So when they increased their reminding her (of the virtue of keeping good relations with Kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying: "I have made a vow; and (the case of) vow is a difficult one." They (Al'miswar and Abdur'rahman) persisted in their appeal until she talked to Abdullah Ibn Az'zubair. She manumitted forty slaves as expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil would become wet with her tears.

6074- The same as above.

6075- The same previous narration.

6076- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not hate one another. Be not jealous of one another. Do not desert each other. O Allah's worshipers! Be brothers. It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

6077- Abu'aiyub Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" 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. But the better of the two will be he who greets the other first."

### [63] It is lawful for one to desert the disobedient

6078- A'isha "Allah be pleased with her" narrated That Allah's Apostle "Allah's blessing and peace be upon him" said to her: "I know when you are pleased with me or angry with me." I said: "How do you know that?" He said: "When you are pleased with me, you say: "No, by the Lord of Mohammad." But when you are angry with me, then you say: "No, by the Lord of Abraham."" Thereupon I said: "Yes (it is true), but by Allah, O Allah's Apostle, I leave nothing but your name."

نَذِرُ، أَنْ لَا أَكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا، حِينَ طَالَتِ الْهَجْرَةَ، فَقَالَتْ: لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَبَدًا، وَلَا أَتَحَنُّ إِلَى نَذْرِي، فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ الزُّبَيْرِ، كَلَّمَ الْمِسْوَرَ ابْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ يَعْقُوثَ، وَهُمَا مِنْ بَنِي زُهْرَةَ، وَقَالَ لَهُمَا: أَنْشِدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ، فَإِنَّهَا لَا يَجِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي. فَأَقْبَلَ بِهِ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ مُشْتَمِلَيْنِ بَارِدِيَّتَيْهِمَا، حَتَّى اسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَدْخُلْ؟ قَالَتْ: عَائِشَةُ اذْخُلُوا، قَالُوا: كُنَّا؟ قَالَتْ: نَعَمْ، اذْخُلُوا كُلُّكُمْ، وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَأَعْتَقَ عَائِشَةَ وَطَفِقَ يَتَشِدَّهَا وَيَبْكِي، وَطَفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ يَتَشِدَّانَهَا إِلَّا مَا كَلِمَتُهُ، وَقِيلَتْ مِنْهُ، وَيَقُولَانِ: إِنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتَ مِنَ الْهَجْرَةِ، فَإِنَّهُ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ». فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنَ التَّذْكِيرِ وَالتَّخْرِيجِ، طَفِقَتْ تُذَكِّرُهُمَا وَتَبْكِي وَتَقُولُ: إِنِّي نَذَرْتُ، وَالتَّذْرُ شَدِيدٌ، فَلَمْ يَزَالَا بِهَا حَتَّى كَلِمَتِ ابْنِ الزُّبَيْرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَقَبَةً، وَكَانَتْ تَذَكُرُ نَذْرَهَا بَعْدَ ذَلِكَ، فَتَبْكِي حَتَّى تَبُلَّ دُمُوعُهَا خِمَارَهَا. [طرفه في: ٣٥٠٣].

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

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

### ٦٣ - باب ما يجوز من الهجران لمن عصى

وَقَالَ كَعْبٌ، حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: وَنَهَى النَّبِيُّ ﷺ الْمُسْلِمِينَ عَنِ كَلَامِنَا، وَذَكَرَ خَمْسِينَ لَيْلَةً.

٦٠٧٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ، عَنِ هِشَامِ بْنِ غَزْوَةَ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لِأَعْرِفُ غَضَبِكَ وَرِضَاكَ». قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّكَ إِذَا كُنْتَ رَاضِيَةً قُلْتُ: بَلَى وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتَ سَاخِطَةً قُلْتُ: لَا وَرَبِّ إِبْرَاهِيمَ». قَالَتْ: قُلْتُ: أَجَلٌ، لَسْتُ أَهَاجِرُ إِلَّا اسْمَكَ. [طرفه في: ٥٢٢٨].

= - قوله: (إلا ما يطلبان منها إلا التكلم معه وقبول العذر منه وضبط كلمته وقبلت بالخطاب للمؤنث).

**[64] One could visit his companion everyday, in the morning and in the evening**

6079- A'isha "Allah be pleased with her", The Prophet's wife, reported: I never remembered my parents believing in any religion other than the true religion (of Islam), and (I Don't remember) a single day passing without our being visited by Allah's Apostle "Allah's blessing and peace be upon him" in the morning and in the evening. One day, while we were sitting in Abu'bakr's house at noon, someone said to Abu'bakr: "This is Allah's Apostle "Allah's blessing and peace be upon him" coming at a time at which he never used to visit us before." Abu'bakr said: "He has not come at this hour except for a great necessity." The Prophet "Allah's blessing and peace be upon him" said: "I have been given permission to migrate."

**[65] What about the visit? and what about he, who visited some people and had a meal with them?**

6080- Anas Ibn Malik "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" visited a certain family among the Ansar, with whom he had a meal. When he intended to leave, he asked for a place in the house for him to pray. A mat sprinkled with water was spread on which he offered prayer, and invoked Allah's Blessing upon them (the family members).

**[66] One's wearing the best clothes available for meeting the delegates**

6081- Ibn Omar "Allah be pleased with both" narrated: Omar saw a silken cloak over a man (for sale). He took it to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Buy this and wear it when the delegates come to you." He said: "The silk is worn by one who will have no share (reward in the Hereafter)." Some time later, The Prophet "Allah's blessing and peace be upon him" sent a (similar) cloak to him, which Omar brought back to The Prophet "Allah's blessing and peace be upon him" and said: "You sent this to me, though you had said about a similar one what you said?" The Prophet "Allah's blessing and peace be upon him" said: "I sent it to you, by whose selling you may get money." For this, Ibn Omar used to hate the silken marks on the garments.

**[67] Making the bond of brotherhood and treaties between the people**

in this respect, Abu'juhaifa narrated that The Prophet "Allah's blessing and peace be upon him" made a bond of brotherhood between Salman and Abud'darda. Abdur'rahman Ibn Awf reported that The Messenger of Allah "Allah's blessing and peace be upon him" made a bond of brotherhood between Sa'd Ibn Ar'rabie and him.

## ٦٤ - بَابُ هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ، أَوْ بُكَرَةً وَعَشِيًّا

٦٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ. وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَزْوَةُ بِنْتُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَغْقِلْ أَبُوِي إِلَّا وَهِيَ يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْهِمَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ، بُكَرَةً وَعَشِيَّةً، فَبَيْنَمَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظُّهَيْرَةِ، قَالَ قَائِلٌ: هَذَا رَسُولُ اللَّهِ ﷺ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، قَالَ أَبُو بَكْرٍ، مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ، قَالَ: «إِنِّي قَدْ أَذِنَ لِي بِالْخُرُوجِ».

[طرفه في: ٤٧٦].

## ٦٥ - بَابُ الزِّيَارَةِ، وَمَنْ زَارَ قَوْمًا فَطَعِمَ عِنْدَهُمْ

وَرَارَ سَلْمَانَ أَبَا الدُّزْدَاءِ فِي عَهْدِ النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ.

٦٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ زَارَ أَهْلَ بَيْتِ فِي الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، أَمَرَ بِمَكَانٍ مِنَ الْبَيْتِ فَنُضِحَ لَهُ عَلَى بَسَاطِ، فَصَلَّى عَلَيْهِ وَدَعَا لَهُمْ. [طرفه في: ٦٧٠].

## ٦٦ - بَابُ مَنْ تَجَمَّلَ لِلْوُفُودِ

٦٠٨١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا غَلَطَ مِنَ الدِّيَابِجِ، وَحَشَنَ مِنْهُ. قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: رَأَى عُمَرَ عَلَى رَجُلٍ حُلَّةً مِنَ الْإِسْتَبْرَقِ، فَأَتَى بِهَا النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اشْتَرِ هَذِهِ، فَالْبَسْهَا لِيُوفِدَ النَّاسُ 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 النَّبِيُّ ﷺ فَقَالَ: بَعَثْتُ إِلَيْكَ بِهَذِهِ، وَقَدْ قُلْتُ فِي مِثْلِهَا مَا قُلْتُ؟ قَالَ: «إِنَّمَا بَعَثْتُ إِلَيْكَ لِتُصِيبَ بِهَا مَالًا». فَكَانَ ابْنُ عُمَرَ يَكْرَهُ الْعَلَمَ فِي الثُّوبِ لِهَذَا الْحَدِيثِ.

[طرفه في: ٨٨٦].

## ٦٧ - بَابُ الْإِخَاءِ وَالْجَلْفِ

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

٦٠٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسِ، قَالَ: لَمَّا قَدِمَ عَلَيْنَا: عَبْدُ

6082- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina, he made a bond of brotherhood between Abdur'rahman Ibn Awf and Sa'd Ibn Ar'rabie. (Being informed that Abdur'rahman had got married), he (The Prophet) said to him: "Make a wedding banquet even with a sheep."

6083- Asim narrated: I asked Anas Ibn Malik: "Did you know that The Prophet "Allah's blessing and peace be upon him" said: "There is no treaty of brotherhood in Islam"?" Anas said: "The Prophet "Allah's blessing and peace be upon him" made a treaty (of brotherhood) between the Ansar and Quraish in my home."

### [68] One's smiling and laughing

6084- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" narrated: The wife of Rifa'a Al'qurazi came to The Messenger of Allah "Allah's blessing and peace be upon him". She said: "O Messenger of Allah! I was the wife of Rifa'a who divorced me irrevocably. Then I married Abdur'rahman Ibn Az'zubair who, by Allah, O Allah's Apostle, has only something like a fringe of a garment", Showing the fringe of her veil. Khalid Ibn Sa'eed, who was standing at the door, and had not been admitted, heard what she had said (to The Prophet). He said to Abu'bakr who was present: "O Abu'bakr! Why do you not prevent this lady from saying such things openly before Allah's Apostle?" No, by Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did nothing but smiled. Then he said to the woman: "Perhaps you want to return to Rifa'a? That is impossible unless Abdur'rahman consummates his marriage with you."

6085- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: Once Omar asked the permission to see The Messenger of Allah "Allah's blessing and peace be upon him" in whose company there were some Quraishi women who were talking to him, asking him for more financial support, raising their voices. When Omar asked permission to enter, the women got up hurriedly to screen themselves. When The Messenger of Allah "Allah's blessing and peace be upon him" admitted Omar, The Messenger of Allah "Allah's blessing and peace be upon him" was smiling. Omar asked: "O Allah's Apostle! May my father and mother be sacrificed for you! May Allah keep you gay always." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am astonished at these women who were with me. As soon as they had heard your voice, they hastened to screen themselves." Omar said: "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying: "O enemies of your own souls! Do you fear me and not The Messenger of Allah "Allah's blessing and peace be upon him"?" They replied: "Yes, for you are a fearful and fierce man in comparison with Allah's Apostle." On that, The Messenger of Allah "Allah's blessing and peace be upon him" said (to Omar): "O Ibn Al'khattab! By He, in whose hand my soul is, whenever Satan sees you taking a path, he takes a path other than yours."

الرَّحْمَنِ، فَأَخَى النَّبِيَّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ». [طرفه في: ٢٠٤٩].

٦٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لَأَنْسَ بْنَ مَالِكٍ: أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ»؟ فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي. [طرفه في: ٢٢٩٤].

### ٦٨ - بَابُ التَّبَسُّمِ وَالضَّحِكِ

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

٦٠٨٤ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رِفَاعَةَ الْفُرْطَيَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا، فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ، فَجَاءَتِ 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 الْهَذْبَةِ، لِهَذْبَةِ أَخَذْتَهَا مِنْ جِلْبَابِهَا، قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ، وَابْنُ سَعِيدِ ابْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لِيُؤَدِّنَ لَهُ، فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: يَا أَبَا بَكْرٍ، أَلَا تَرَجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَمَا يَزِيدُ رَسُولَ اللَّهِ ﷺ عَلَى التَّبَسُّمِ، ثُمَّ قَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرَجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ». [طرفه في: ٢٦٣٩].

٦٠٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنِ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلُنَّهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةٌ أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ، فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ وَالنَّبِيُّ ﷺ يَضْحَكُ، فَقَالَ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي؟ فَقَالَ: «عَجِبْتُ مِنْ هَوْلِ اللَّاتِي كُنَّ عِنْدِي، لَمَّا سَمِعْتِ صَوْتَكَ تَبَادَرْنَ الْحِجَابَ». فَقَالَ: أَنْتَ أَحَقُّ أَنْ يَهْتَنَ يَا رَسُولَ اللَّهِ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ: يَا عَدُوَاتِ أَنْفُسِهِنَّ، أَتَهْتَنِنَنِي وَلَمْ تَهْتَنِي رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفْظُ وَأَغْلَطُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاهُ يَا ابْنَ

٦٠٨٤ - قوله: (خالد) هو ابن سعيد المذكور كما في الشارح.

٦٠٨٥ - قوله: عالية نصب على الحال ويجوز الرفع على أن يكون خبر مبتدأ محذوف أي هن عالية وأصواتهن مرفوع به ا هـ. عيني.

- قوله: إياه كلمة استزادة.

6086- Abdullah Ibn Omar "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return to Medina If Allah wills." The Companions (of The Prophet "Allah's blessing and peace be upon him") said: "We shall not go away before conquering it (The Fort of Ta'if)." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought fiercely and (many of them) were wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." All of them kept silent, whereupon The Prophet "Allah's blessing and peace be upon him" smiled.

6087- Abu'huraira "Allah be pleased with him" narrated: While we were sitting with The Prophet "Allah's blessing and peace be upon him", a man came and said: "O Allah's Apostle! I have been ruined. I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Manumit a slave." He replied : "I cannot afford to do so." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Fast for two successive months." He replied : "I have no power to do so." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons." He replied : "I could not afford to do it." Then, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He asked: "Where is the questioner?" He replied: "I'm here." The Prophet "Allah's blessing and peace be upon him" said : "Take this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By Allah, there is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled until his premolar teeth became visible and then said: "Feed your family with it."

6088- Anas "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" who was wearing a Najrani outer garment with a thick hem, a Bedouin came upon The Prophet "Allah's blessing and peace be upon him" and pulled his garment so violently that I recognized the impress of the hem of the garment on his (The Prophet's) shoulder, caused by the violence of his (The Bedouin's) pull. Then the Bedouin said: "O Mohammad! Order for me something from Allah's Fortune which you have." The Prophet "Allah's blessing and peace be upon him" turned to him smiling, and ordered that a gift should be given to him.

6089- Jarir narrated: Since I embraced Islam, The Prophet "Allah's blessing and peace be upon him" never prevented me (from seeing him). The more he met me, the more he smiled to me.

الْحَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [طرفه في: ٣٢٩٤].

٦٠٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ بْنِ عَمْرٍو قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ﷺ بِالطَّائِفِ قَالَ: «إِنَّا قَافِلُونَ عَدَاً إِنَّ شَاءَ اللَّهُ» فَقَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: لَا نَبْرَحُ أَوْ نَفْتَحَهَا، فَقَالَ النَّبِيُّ ﷺ: «فَاغْدُوا عَلَى الْقِتَالِ». قَالَ: فَغَدُوا فَقاتَلُوهُمْ قِتَالًا شَدِيدًا، وَكَثُرَ فِيهِمُ الْجِرَاحَاتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ عَدَاً إِنَّ شَاءَ اللَّهُ». قَالَ: فَسَكَتُوا، فَضَحِكَ رَسُولُ اللَّهِ ﷺ. قَالَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: كُلهُ بِالْخَبْرِ. [طرفه في: ٤٣٢٥].

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: هَلَكْتُ، وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أَعْتِقْ رَقَبَةً». قَالَ لَيْسَ لِي، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ». قَالَ: لَا أَسْتَطِيعُ. قَالَ: «فَأَطْعِمْ سِتِينَ مِسْكِينًا». قَالَ: لَا أَجِدُ، فَأَتَيْتِ بَعْرَقَ فِيهِ تَمْرٌ. قَالَ إِبْرَاهِيمُ: الْعَرَقُ الْمَكْتَلُ. فَقَالَ: «أَيْنَ السَّائِلُ، تَصَدَّقْ بِهَا». قَالَ: عَلَى أَفْقَرِ مِنِّي، وَاللَّهِ مَا بَيْنَ لَابَتَيْهَا أَهْلٌ بَيْتِ أَفْقَرٍ مِنَّا، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: «فَأَنْتُمْ إِذَا». [طرفه في: ١٩٣٦].

٦٠٨٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَمْسِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَّةُ، فَأَذْرَكَهُ أَعْرَابِيٌّ فَجَبَذَ بِرِدَائِهِ جَبْذَةً شَدِيدَةً، قَالَ أَنَسُ: فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ وَقَدْ أَثْرَتْ بِهَا حَاشِيَّةُ الرِّدَاءِ مِنْ شِدَّةِ جَبْذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَمَتَ إِلَيْهِ فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. [طرفه في: ٣١٤٩].

٦٠٨٩ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ، عَنْ جَرِيرٍ قَالَ: مَا حَجَبَنِي النَّبِيُّ ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتِي إِلَّا تَبَسَّمْ فِي وَجْهِي. [طرفه في: ٣٠٢٠].

٦٠٨٦ - قوله: ابن عمرو أي ابن العاص وفي رواية ابن عمر بضم العين وهو الصواب قاله الشارح القسطلاني.  
- قوله: لا نبرح أو نفتحها أي لا نفارق إلى أن نفتحها ا هـ. عيني.  
- قوله: (كله بالخبر) أي حدثنا كل الحديث بلفظ الخبر لا بلفظ العنونة ويروى بالخبر كله أي حدثنا بجمع هذا الخبر ا هـ. عيني.

٦٠٨٧ - قوله: (فأتي) كذا في نسخ المتن، وفي الشرح المطبوع للقسطلاني زيادة النبي مع التوصية تحت علامة المتن، ولعله سبق عمل صفة الحروف ا هـ.

6090- (Jarir resumed): Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said: "O Allah! Make him firm and make him a guiding and a rightly guided man."

6091- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge." Ommu'salama laughed and asked: "O Allah's Apostle! Does a woman get a discharge?" He replied: "Yes, and that is why the son resembles his mother."

6092- A'isha "Allah be pleased with her" narrated: "I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile."

6093- Anas "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" on a Friday while he was delivering a sermon at Medina, and said: "There is a shortage of rain, so please invoke your Lord to bless us with the rain." The Prophet "Allah's blessing and peace be upon him" looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together. It rained until the Medina valleys started flowing with water. It continued raining until the next Friday when that man (or another man) stood up while The Prophet "Allah's blessing and peace be upon him" was delivering the Friday sermon, and said: "We are drowned; Please invoke your Lord to withhold it (rain) from us." The Prophet "Allah's blessing and peace be upon him" smiled and said twice or thrice: "O Allah! Please let it rain round about and not upon us." The clouds started dispersing over Medina to the right and to the left; and it rained round about and not upon Medina. Allah showed them (people) the miracle of His Prophet and His response to his invocation.

**[69] Allah's saying: " O ye who believe! Fear Allah and be with those who are true (in word and deed)." (Repentance 119)**

6094- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Truthfulness leads to righteousness, and righteousness leads to Paradise, and a man keeps on

٦٠٩٠ - وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

[طرفه في: ٣٠٣٥].

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 يَسْتَحِي مِنْ الْحَقِّ، هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا اخْتَلَمَتْ؟ قَالَ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ». فَضَحِكَتْ أُمُّ سَلَمَةَ، فَقَالَتْ: أَتَخْتَلِمُ الْمَرْأَةُ؟ فَقَالَ النَّبِيُّ ﷺ: «فِيمَ شَبَهُ الْوَالِدِ».

[طرفه في: ١٣٠].

٦٠٩٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ: أَخْبَرَنَا عَمْرُو: أَنَّ أَبَا النَّضْرِ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا رَأَيْتُ النَّبِيَّ ﷺ مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ.

[طرفه في: 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 اللَّهُ عَنْهُ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ وَهُوَ يَخْطُبُ بِالْمَدِينَةِ، فَقَالَ: قَحَطَ الْمَطَرُ، فَاسْتَسْقَى رَبِّكَ، فَتَنَظَرَ إِلَى السَّمَاءِ وَمَا تَرَى مِنْ سَحَابٍ، فَاسْتَسْقَى، فَتَنَسَّأَ السَّحَابَ بَعْضُهُ إِلَى بَعْضٍ، ثُمَّ مُطِرُوا حَتَّى سَأَلَتْ مَثَاعِبَ الْمَدِينَةِ، فَمَا زَالَتْ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ مَا تَقْلَعُ، ثُمَّ قَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: عَرَفْنَا، فَادْعُ رَبِّكَ يَحْسِبُهَا عَنَّا، فَضَحِكَ ثُمَّ قَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا». مَرَّتَيْنِ أَوْ ثَلَاثًا، فَجَعَلَ السَّحَابُ يَتَصَدَّعُ عَنِ الْمَدِينَةِ يَمِينًا وَشِمَالًا، يُمَطِّرُ مَا حَوَالَيْنَا وَلَا يُمَطِّرُ مِنْهَا شَيْءً، يُرِيهِمُ اللَّهُ كَرَامَةَ نَبِيِّهِ ﷺ وَإِجَابَةَ دَعْوَتِهِ.

[طرفه في: ٩٣٢].

٦٩ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

[التوبة: ١١٩] وَمَا يُنْهَى عَنِ الْكُذْبِ

٦٠٩٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّدَقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى

٦٠٩١ - لا يستحي نخذ.

- قوله: (غسل) بفتح الغين المعجمة مصدر غسل يغسل وبالضم الاغتسال فيقرأ بالوجهين (شارح).

٦٠٩٢ - قوله: (ضاحكاً) أي من جهة الضحك وروي: ضحكاً كما في الشارح.

٦٠٩٣ - قوله (مَثَاعِبَ المدينة) أي مسايل الماء التي بالمدينة ا هـ. شارح.

telling the truth until he becomes a truthful person. Falsehood leads to wickedness (or evil-doing), and wickedness leads to the (Hell) Fire, and a man may keep on telling lies till he is enlisted (in his deeds book) before Allah as a liar."

6095- Abu'huraira "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you trust him, he proves to be betrayer."

6096- Samura Ibn Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) two men came to me and said: "The person, whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies which people would report on his authority till they spread all over the world. So he will be punished as such to The Day of Judgement.""

#### **[70] What about the right guidance?**

6097- Hudhaifa "Allah be pleased with him" narrated: From amongst the people, Ibn Ommu'abd , more than anyone else, resembles The Prophet "Allah's blessing and peace be upon him" (to some extent) in solemn gate and good appearance of piety, as well as in calmness and moderation, from the time he goes out of his house till he returns to it. But we do not know how he does with his family when he is alone with them.

6098- Tariq narrated: Abdullah said: "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Mohammad."

#### **[71] One's patience against harm**

and Allah's saying: "Spacious is Allah's earth; those who patiently persevere will truly receive a reward without measure." (The Crowds "Az'zumar" 10)

6099- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None is more patient against a harmful saying, heard from people, than Allah. They ascribe children to Him, yet He gives them health and livelihood."

الَجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صَدِيقًا. وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.

٦٠٩٥ - حَدَّثَنَا ابْنُ سَلَامٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ أَبِي سَهْلٍ 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».

[طرفه في: ٣٣].

٦٠٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمْرَةَ بِنْتِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتَ رَجُلَيْنِ آتِيَانِي، قَالَا: الَّذِي رَأَيْتَهُ يُسْئَلُ شِدْقَهُ فَكَذَّبَ، يَكْذِبُ بِالْكَذِبَةِ تُحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ، فَيُضَنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ».

[طرفه في: ٨٤٥].

#### ٧٠ - بَابُ فِي الْهَدْيِ الصَّالِحِ

٦٠٩٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمُ الْأَعْمَشُ: سَمِعْتُ شَقِيقًا قَالَ: سَمِعْتُ حُدَيْقَةَ يَقُولُ: إِنَّ أَشْبَهَ النَّاسِ، دَلًّا وَسَمْتًا وَهَدِيًّا بِرَسُولِ اللَّهِ ﷺ لِابْنِ أُمِّ عَبْدِ، مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ إِلَى أَنْ يَرْجِعَ إِلَيْهِ، لَا تَذْرِي مَا يَضَنَعُ فِي أَهْلِهِ إِذَا خَلَا.

[طرفه في: ٣٧٦٢].

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

[الحديث ٦٠٩٨ - طرفه في: ٧٢٧٧].

#### ٧١ - بَابُ الصَّبْرِ عَلَى الْأَذَى

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠].

٦٠٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ 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 أَضْبَرَ عَلَى أذَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيَعَافِيهِمْ وَيَرْزُقُهُمْ».

[الحديث - طرفه في: ٧٣٧٨].

٦٠٩٧ - حدثكم الأعمش نخ.

- إن أشبه الناس نخ.

- قوله: دلاً الخ الدل قريب المعنى من الهدى وهما من السكينة والوقار في الهيئة والمنظر والشمانل والهدى هو السيرة والسمت الطريق والمقصد وهيئة أهل الخير ا هـ. من العني.

6100- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed (some war booty among his companions). Then a person from Ansar came and said: "By Allah, in this distribution justice has not been observed, nor has Allah's Pleasure been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went to him; and he was among his companions. I had a private talk with him in which I informed him. Upon that, the colour of his face changed with anger to the extent that I wished I would not have told him. He said: "Moses was harmed with more than this, yet he kept patient."

**[72] What about he, who does not face people with reproach?**

6101- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" did something and allowed his people to do it, from which some people refrained from doing. When The Prophet "Allah's blessing and peace be upon him" was informed, he delivered a sermon, and after praising Allah, he said: "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better, and fear Him more, than they."

6102- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" was shier than a veiled virgin girl; and if he (The Prophet) disliked something, we would recognize the sign of disgust on his face.

**[73] If one described his brother as a pagan, then one of them would be as he described**

6103- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to his brother: "O pagan" then , for sure, one of them is so."

6104- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to his brother: "O pagan" then , for sure, one of them is so."

٦١٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ شَقِيقًا يَقُولُ: قَالَ عَبْدُ اللَّهِ: قَسَمَ النَّبِيُّ ﷺ قِسْمَةً كَبِغُضِ مَا كَانَ يَفْسِمُ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ إِنَّهَا لَقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ، قُلْتُ: أَمَا أَنَا لِأَقُولَنَّ لِلنَّبِيِّ ﷺ، فَأَتَيْتُهُ وَهُوَ فِي أَصْحَابِهِ فَسَارَزْتُهُ، فَسَوَّيْتُ ذَلِكَ عَلَى النَّبِيِّ ﷺ وَتَغَيَّرَ وَجْهُهُ وَعَظِبَ، حَتَّى وَدِدْتُ أَنِّي لَمْ أَكُنْ أَخْبِرْتُهُ، ثُمَّ قَالَ: «قَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ ذَلِكَ فَصَبَرَ». [طرفه في: ٣١٥٠].

## ٧٢ - بَابٌ مَنْ لَمْ يُوَاغِهِ النَّاسَ بِالْعِتَابِ

٦١٠١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ: قَالَتْ عَائِشَةُ: صَنَعَ النَّبِيُّ ﷺ شَيْئًا فَرَخَّصَ فِيهِ، فَتَنَزَّهَ عَنْهُ قَوْمٌ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ، فَخَطَبَ فَحَمِدَ اللَّهَ ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَضْنَعُهُ، فَوَاللَّهِ إِنِّي لِأَعْلَمُهُمْ بِاللَّهِ، وَأَشَدَّهُمْ لَهُ حَسِيَةً».

[الحديث ٦١٠١ - طرفه في: ٧٣٠١].

٦١٠٢ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ عَبْدَ اللَّهِ، هُوَ ابْنُ أَبِي عَثْبَةَ مَوْلَى أَنَسٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعِزْرَاءِ فِي خَدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْتَاهُ فِي وَجْهِهِ.

[طرفه في: ٣٥٦٢].

## ٧٣ - بَابٌ مَنْ كَفَرَ 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 اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهِ أَحَدُهُمَا». وَقَالَ عِكْرَمَةُ بْنُ عَمَارٍ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ: سَمِعَ أَبَا سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

٦١٠٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: 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 قِلَابَةَ، عَنْ

٦١٠٠ - قوله: (أما أنا) الخ كذا عند الشارح ولا يخفى ما فيه. وعند العيني أما بالتخفيف وهو حرف التنبيه قال: ووقع في بعض الروايات بالشدديد وليس بيبين هـ. وفي بعض النسخ أما لأقولن بتخفيف ميم أما وإسقاط أنا.

٦١٠٣ - قوله: (به) أي بالكفر.

٦١٠٤ - قوله: بها أي بالكلمة (شارح).

6105- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam, in case he is telling a lie, will be really so (on the religion by which he swears), particularly if his oath is false. If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. Whoever accuses a believer of disbelief, then his sin will be as if he killed him. If somebody curses a believer, then his sin will be as if he murdered him."

**[74] The opinion that he would not be a disbeliever the one who described his brother as a disbeliever ignorantly or without aiming at the real meaning of disbelief**

6106- Jaber Ibn Abdullah "Allah be pleased with both" told: Mu'adh Ibn Jabal used to pray with The Prophet "Allah's blessing and peace be upon him" and then go to lead his people in prayer. Once he led the prayer and recited The Sura of The Heifer (Al'baqara). Somebody offered the prayer separately. Being informed of that, Mu'adh criticized him, describing him as a hypocrite. Upon this, the man went to The Prophet "Allah's blessing and peace be upon him" and said: "We are working with our hands, and irrigating (our land) with our camels. Last night Mu'adh led the prayer with The Sura of The Heifer. Because I offered the prayer separately, he accused me of hypocrisy." The Prophet "Allah's blessing and peace be upon him" said to Mu'adh: "Are you putting the people to trial?" He repeated it thrice. Then he said to him: "Would you recite in the prayer such Suras as Ad'duha, Al'a'la or so!"

6107- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

6108- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both" that he saw Omar Ibn Al'khattab among a group of people, swearing by his father. The Prophet "Allah's blessing and peace be upon him" said: "Allah had forbidden you to swear by your fathers. Whoever has to take an oath should swear by Allah or keep silent."

**[75] One's anger might be permissible if it is for Allah's orders**

Allah Almighty said: "O Prophet! strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell- an evil refuge indeed." (The Repentance "At'tawba" 73)

ثَابِتِ بْنِ الضَّحَّاكِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ بِمَلَةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدْبَ بِهِ فِي نَارِ جَهَنَّمَ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ».

[طرفه في: ١٣٦٣].

#### ٧٤ - باب مَنْ لَمْ يَرَ إِكْفَارَ مَنْ قَالَ ذَلِكَ مُتَأَوَّلًا أَوْ جَاهِلًا

وَقَالَ عُمَرُ لِحَاطِبٍ: إِنَّهُ مُتَأَفِّقٌ، فَقَالَ النَّبِيُّ ﷺ: «وَمَا يُذْرِيكَ، لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: قَدْ عَفَرْتُ لَكُمْ».

٦١٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادَةَ: 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 فَيُصَلِّي بِهِمُ الصَّلَاةَ، فَقَرَأَ بِهِمُ الْبَقْرَةَ، قَالَ: فَتَجَوَّزَ رَجُلٌ فَصَلَّى صَلَاةَ خَفِيفَةً، فَبَلَغَ ذَلِكَ مُعَاذًا فَقَالَ: إِنَّهُ مُتَأَفِّقٌ، فَبَلَغَ ذَلِكَ الرَّجُلَ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا قَوْمٌ نَعْمَلُ بِأَيْدِينَا، وَنَسْقِي بِنَوَاصِحِنَا، وَإِنَّا مُعَاذًا صَلَّيْنَا بِنَا الْبَارِحَةَ، فَقَرَأَ الْبَقْرَةَ، فَتَجَوَّزْتُ، فَزَعَمَ أَنِّي مُتَأَفِّقٌ، فَقَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَفَتَأَنَّ أَنْتَ - ثَلَاثًا - أَفْرَأُ: ﴿وَالشَّمْسِ وَضُحَاهَا﴾ و ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَنَحْوَهَا».

[طرفه في: ٧٠٠].

٦١٠٧ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ حَمِيدٍ، 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 أَفَامْرُكَ، فَلْيَتَّصِدَّقْ».

[طرفه في: ٤٨٦٠].

٦١٠٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ أَدْرَكَ عَمَرَ بْنَ الْخَطَّابِ فِي رَكْبٍ وَهُوَ يَخْلِفُ بِأَبِيهِ، فَتَادَاهُمْ رَسُولُ اللَّهِ ﷺ: «أَلَا، إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَخْلِفْ بِاللَّهِ، وَإِلَّا فَلْيَضْمَتْ».

[طرفه في: ٢٦٧٩].

#### ٧٥ - باب مَا يَجُوزُ مِنَ الْغَضَبِ وَالشَّدَّةِ لِأَمْرِ اللَّهِ

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

٦١٠٦ - قوله (سليم) بفتح السين وكسر اللام ابن حيان من الحياة أو من الحين كما في العيني وبه يصحح ما في طبع الفسطلاني من التصحيف.

- قوله (فنجوز) أي خفف ويحتمل أن يكون بالحاء أي انحاز وصلى وحده انظر العيني.

- التواضع جمع ناضح وهو البعير الذي يسقى عليه اهـ. شارح.

6109- A'isha "Allah be pleased with her" reported that The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and saw a curtain decorated with pictures (of animals) on a cupboard of mine. Upon this, the colour of his face changed with anger. He caught hold the curtain, which he tore and said: "The people who receive the hardest punishment on The Day of Judgement are those who try to make those pictures."

6110- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) Morning prayer because so and so (the Imam) prolongs the prayer when he leads us for it." The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day." The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do."

6111- Abdullah Ibn Omar "Allah be pleased with both" narrated: While Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer, he saw sputum on the wall of the mosque in the direction of the Qibla, which he scraped off after he got furious. Then he said: "Whenever any one of you is praying, he mustn't spit in front of him in view of the fact that in the prayer Allah is in front of him."

6112- Zaid Ibn Khalid "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and asked about the fallen thing, which is picked up. The Prophet "Allah's blessing and peace be upon him" said: "Recognize its container and its tying material and then make a year-public announcement about it, after which you might utilize it. If its owner shows up, give (what is equal to) it to him." The man said: "What about the lost sheep?" The Prophet "Allah's blessing and peace be upon him" said: "It is for you, your brother or the wolf." The man asked: "What about the lost camel?" The Prophet "Allah's blessing and peace be upon him" said: "Why should you take it so long as it has got its water-container (stomach) and its hooves, and it can reach the places of water and eat the trees till its owner finds it?"

On the other hand, Zaid Ibn Thabit "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" made a small room (with a date-palm leaf mat), in which The Messenger of Allah "Allah's blessing and peace be upon him" prayed after

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

[طرفه في: 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 الْعُدَاةِ، مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا، قَالَ: فَمَا رَأَيْتَ رَسُولَ اللَّهِ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمِيذٍ، قَالَ: فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ مِنْكُمْ مُتَفَرِّينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلِيَتَجَوَّزَ، فَإِنَّ فِيهِمْ الْمَرِيضَ وَالْكَبِيرَ وَذَا الْحَاجَةِ».

[طرفه في: ٩٠].

٦١١١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي، رَأَى فِي قِبْلَةِ الْمَسْجِدِ نُحَامَةً، فَحَكَهَا بِيَدِهِ، فَتَعَيَّظَ، ثُمَّ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا كَانَ فِي الصَّلَاةِ، فَإِنَّ اللَّهَ حَيَّالٌ وَجْهِهِ، فَلَا يَتَخَمَّنُ حَيَالًا وَجْهَهُ فِي الصَّلَاةِ».

[طرفه في: ٤٠٦].

٦١١٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ: أَخْبَرَنَا رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ يَزِيدَ مَوْلَى الْمُتَنَبِّعِثِ، عَنِ زَيْدِ بْنِ خَالِدِ الْجَهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ، فَقَالَ: «عَرَفَهَا سَنَةٌ، ثُمَّ اعْرِفْ وَكَاءَهَا وَعِقَاصَهَا، ثُمَّ اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَذْهَبَ إِلَيْهِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْعَنَمِ؟ قَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ أَوْ لِأَخِيكَ أَوْ لِلذَّئِبِ». قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْإِبِلِ؟ قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى اخْمَرَّتْ وَجَنَّتَاهُ، أَوْ اخْمَرَّ وَجْهَهُ، ثُمَّ قَالَ: «مَالِكٌ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا، حَتَّى يَلْقَاهَا رَبُّهَا». وَقَالَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنِ بُسْرِ بْنِ سَعِيدٍ، عَنِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ حُجْبِرَةً مُخَصَّفَةً، أَوْ حَصِيرًا، فَخَرَجَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيهَا، فَتَتَبَعَ إِلَيْهِ رِجَالٌ وَجَاؤُوا يُصَلُّونَ بِصَلَاتِهِ، ثُمَّ جَاؤُوا لَيْلَةً فَحَضَرُوا،

٦١٠٩ - قوله قوام أي ستر.

٦١١٠ - قوله (ما صلى) ما زائدة قاله الشارح.

٦١١١ - قوله (حيال وجهه) أي مقابل وجهه.

٦١١٢ - قوله (وكاءها) بكسر الواو ما يشد به رأس الكيس والغفاس هو ما يكون فيه النفقة.

- قوله: ثم استنفق أي تمتع بها وتصرف فيها هـ. عيني.

he had come out (of his house). Some men came and joined him in his prayer. The next night they came for the prayer, but The Messenger of Allah "Allah's blessing and peace be upon him" delayed and did not come out to them. So, they raised their voices and knocked the door with small stones. He came out to them angrily, and said: "You are still insisting (on offering the night prayer in the mosque) to the extent that I thought this prayer might become obligatory on you. So, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) one."

6113- The same previous narration.

### [76] Beware of one's anger

Allah Almighty said: "Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive." (Consultation "Ash'shura" 37)

He further said: "Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good." (Al Imran 134)

6114- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The strong is not he who overcomes the people with his power, but the strong is he who controls himself while being in anger."

6115- Sulaiman Ibn Surd "Allah be pleased with him" reported: While we were sitting in the company of The Prophet "Allah's blessing and peace be upon him", two men abused each other with the result that the face of one of them became red with anger. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, i.e. if he says: "I seek refuge with Allah from Satan." They said to him: "Did not you hear what The Messenger of Allah "Allah's blessing and peace be upon him" is saying?" The angry man said: "I'm not mad."

6116- Abu'huraira "Allah be pleased with him" narrated: A man said to The Prophet "Allah's blessing and peace be upon him": "Advise me!" The Prophet "Allah's blessing and peace be upon him" said: "Do not become angry and furious." The man asked (the same) repeatedly, and The Prophet "Allah's blessing and peace be upon him" said in each reply: "Do not become angry and furious."

### [77] What about shyness?

6117- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "(The pious) shyness from committing religious indiscretions never brings but good." Bashir Ibn Ka'b said: "It is written in the wisdom paper: "Pious shyness leads to solemnity; pious shyness leads to tranquility."

وَأَبْطَأَ رَسُولُ اللَّهِ ﷺ عَنْهُمْ فَلَمْ يَخْرُجْ إِلَيْهِمْ، فَرَفَعُوا أَضْوَاتَهُمْ وَحَصَبُوا الْبَابَ، فَخَرَجَ إِلَيْهِمْ مُغْضِبًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّهُ سَيَكْتَبُ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ». [طرفه في: ٩١].

### ٧٦ - باب الحذر من الغضب

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [الشورى: ٣٧]. «الَّذِينَ يَنْتَفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ» [آل عمران: ١٣٤].

٦١١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، 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 عَدِيِّ بْنِ ثَابِتٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ، مُغْضِبًا قَدْ اخْمَرَ وَجْهَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَدَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالُوا لِلرَّجُلِ: أَلَا تَسْمَعُ مَا يَقُولُ النَّبِيُّ ﷺ؟ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ.

٦١١٦ - حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرِ، هُوَ ابْنُ عِيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: «لَا تَغْضَبْ». فَرَدَّدَ مَرَارًا، قَالَ: «لَا تَغْضَبْ». [طرفه في: ٣٢٨٢].

### ٧٧ - باب الحياء

٦١١٧ - حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي السَّوَّارِ الْعَدَوِيِّ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ». فَقَالَ بَشِيرُ بْنُ كَعْبٍ: مَكْتُوبٌ فِي الْحِكْمَةِ: إِنَّ مِنَ الْحَيَاءِ وَقَارًا، وَإِنَّ مِنَ الْحَيَاءِ سَكِينَةً، فَقَالَ لَهُ عِمْرَانُ: أَخَذْتُكَ

٦١١٣ - قوله: (مخضفة) أي معمولة من سعف ويروي: بخضفة ا هـ. عيني.

- قوله: (وحصبوا الباب) أي رموه بالحصباء وهي الحصاة الصغيرة.

- يصلي فيها نخ.

باب ٧٦ - قوله: (والذين ينتفون) ولأبي ذر وقوله عز وجل الذين (قسطلاني).

٦١١٤ - (الشديد) القوي والصرعة هو الذي يصرع الرجال بقوته وهو من أبنية المبالغة.

Imran said: "Do I tell you of the tradition of The Prophet "Allah's blessing and peace be upon him" and you tell me of your (wisdom) paper?"

6118- Abdullah Ibn Omar "Allah be pleased with both" narrated: Once Allah's Apostle passed by an Ansari (man) who was admonishing his brother regarding pious shyness from committing religious indiscretions, saying: "You are very shy, and I am afraid that this might harm you." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Leave him since shyness is a part of faith."

6119- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was shyer than the veiled virgin girl.

#### **[78] If you do not feel ashamed, you can do whatever you want**

6120- Abu'mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "One of the sayings of the early Prophets which the people have is: "If you don't feel ashamed (from doing anything contradicting religion), you can do whatever you want.""

#### **[79] When one does not feel ashamed (in asking questions) concerning the religious knowledge**

6121- Ommu'salama "Allah be pleased with her" narrated: Ommu'sulaim came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, if she notices a discharge."

6122- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer is like a green tree, the leaves of which never fall." The people said: "It is such-and-such tree: "It is such-and-such tree." I wanted to say that it was the date-palm, but I was a young boy and felt shy (to answer in the presence of the old men). The Prophet "Allah's blessing and peace be upon him" said: "It is the date-palm." (Hafs Ibn Asim added) Ibn Omar further said: "I told that to Omar who said: "Had you said it, it would have been dearer to me than such-and such thing."

عَنْ رَسُولِ اللَّهِ ﷺ وَتَحَدَّثَنِي عَنْ صَاحِبَيْكَ!؟

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

[طرفه في: ٢٤].

٦١١٩ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ مَوْلَى أَنَسٍ - قَالَ أَبُو عَبْدِ اللَّهِ -: اسْمُهُ عَبْدُ اللَّهِ بْنُ أَبِي عُثْبَةَ - سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِذْرِهَا.

[طرفه في: ٣٥٦٢].

#### ٧٨ - بَابُ إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ

٦١٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ: حَدَّثَنَا أَبُو مَسْعُودٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوْلَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ» . [طرفه في: 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 اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ أُمَّ سَلِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ غَسْلٌ إِذَا اخْتَلَمَتْ؟ فَقَالَ: «نَعَمْ، إِذَا رَأَتْ الْمَاءَ» . [طرفه في: ١٣٠].

٦١٢٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَارِبُ بْنُ دَثَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ خَضْرَاءَ، لَا يَسْقُطُ وَرَقُهَا وَلَا يَتَحَاتُّ» . فَقَالَ الْقَوْمُ: هِيَ شَجَرَةٌ كَذَا، هِيَ شَجَرَةٌ كَذَا، فَأَزِدْتُ أَنْ أَقُولَ: هِيَ النَّخْلَةُ، وَأَنَا غُلَامٌ شَابٌّ فَاسْتَحْيَيْتُ، فَقَالَ: «هِيَ النَّخْلَةُ» . وَعَنْ شُعْبَةَ: حَدَّثَنَا حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ عُمَرَ: مِثْلُهُ، وَرَأَدَ: فَحَدَّثْتُ بِهِ عُمَرَ، فَقَالَ: لَوْ كُنْتُ قُلْتَهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا.

[طرفه في: ٦١].

. إنك لتستحي نخ. إنك تستحي نخ.

.باب: ما لا يستحي نخ.

6123- Thabit Al'banani narrated: Anas said: "A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him, saying: "Do you have any need for me (to marry)?" Thereupon his (Anas's) daughter said: "What a shameless lady she was!" Anas said: "She was better than you. She presented herself for marriage to The Prophet "Allah's blessing and peace be upon him"."

**[80] The Prophet's saying: "Make things easy and not difficult (for people)"**

6124- Abu'burda narrated that The Prophet "Allah's blessing and peace be upon him" sent his grandfather Abu'moosa in addition to Mu'adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu'moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made) from honey called Bit, and another (made) from parley called Mizr." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited."

6125- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Facilitate things for the people and do not make things difficult (for them); and bring about tranquility (by glad tidings), and do not repulse them."

6126- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

6127- Al'azraq Ibn Qais narrated: We were in the city of Al'ahwaz on the bank of a river, which had dried up when Abu'barza Al'aslami came, riding a horse. He started praying and let his horse loose. The horse ran away, so Abu'barza interrupted his prayer and went after the horse until he caught and brought it. Then he offered his prayer. There was a man amongst us with a corrupt opinion (belonging to the Renegades) who came saying: "Look at this old man! He left his prayer because of a horse." Abu'barza came to us and said: "Since I left Allah's Apostle, nobody has blamed me. Indeed, My house is very far from this place, and had I continued praying and left my horse, I could not have reached my house till night." Then Abu'barza mentioned that he had been accompanying The Prophet "Allah's blessing and peace be upon him", whose leniency he had seen.

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 فِي؟ فَقَالَتْ ابْنَتُهُ: مَا أَقَلَّ حَيَاءَهَا، فَقَالَ: هِيَ خَيْرٌ مِنْكَ، عَرَضْتَ عَلَيَّ رَسُولَ اللَّهِ ﷺ نَفْسَهَا. [طرفه في: ٥١٢٠].

### ٨٠ - باب قول النبي ﷺ: «يَسْرُوا وَلَا تَعْسُرُوا»

وَكَانَ يُحِبُّ التَّخْفِيفَ وَالْيُسْرَ عَلَى النَّاسِ.

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: «يَسْرَا وَلَا تَعْسُرَا، وَبَشِّرَا وَلَا تُتَفَرَّأَا وَتَطَاوَعَا». قَالَ أَبُو مُوسَى: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ، يُقَالُ لَهُ الْبِنْعُ، وَشَرَابٌ مِنَ الشَّعِيرِ، يُقَالُ لَهُ الْجِرْزُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ». [طرفه في: ٢٢٦١].

٦١٢٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَسْرُوا وَلَا تَعْسُرُوا، وَسَكِّنُوا وَلَا تُتَفَرَّأُوا». [طرفه في: ٦٩].

٦١٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خَيْرٌ رَسُولَ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ، فَيَنْتَقِمَ بِهَا لِلَّهِ. [طرفه في: ٣٥٦٠].

٦١٢٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: كُنَّا عَلَى شَاطِئِ نَهْرٍ بِالْأَهْوَازِ، قَدْ نَضَبَ عَنْهُ الْمَاءُ، فَجَاءَ أَبُو بَرْزَةَ الْأَسْلَمِيُّ عَلَى فَرَسٍ، فَصَلَّى وَخَلَّى فَرَسَهُ، فَانْطَلَقَتِ الْفَرَسُ، فَتَرَكَ صَلَاتَهُ وَتَبِعَهَا حَتَّى أَذْرَكَهَا، فَأَخَذَهَا ثُمَّ جَاءَ فَقَضَى صَلَاتَهُ، وَفِينَا رَجُلٌ لَهُ رَأْيٌ، فَأَقْبَلَ يَقُولُ: انظُرُوا إِلَى هَذَا الشَّيْخِ، تَرَكَ صَلَاتَهُ مِنْ أَجْلِ فَرَسٍ، فَأَقْبَلَ فَقَالَ: مَا عَنَّفَنِي أَحَدٌ مُنْذُ فَارَقْتُ رَسُولَ اللَّهِ ﷺ، وَقَالَ: إِنَّ مَنزِلِي مُتْرَاحٌ، فَلَوْ صَلَّيْتُ وَتَرَكَتُ، لَمْ آتِ أَهْلِي إِلَى اللَّيْلِ. وَذَكَرَ أَنَّهُ صَحِبَ النَّبِيَّ ﷺ فَرَأَى مِنْ تَيْسِيرِهِ. [طرفه في: ١١٢١].

٦١٢٦ - قوله: فينتقم وضبط في بعض النسخ بالرفع.

٦١٢٧ - قوله: له رأي أي فاسد كان يرى رأي الخوارج أفاده الشارح.

- قوله: (وتركت) وفي رواية وتركته أي الفرس ا هـ. شارح.

- أنه قد صحب نخد.

- ورأى نخد.

6128- Abu'huraira "Allah be pleased with him" narrated: A Bedouin stood up and started urinating in the mosque. The people got up to beat him but The Prophet "Allah's blessing and peace be upon him" ordered them to let him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet "Allah's blessing and peace be upon him" then said: "You have been sent to make things easy and not to make them difficult."

### [81] One's mixing with people

6129- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to mix with us to the extent that he would say to a younger brother of mine: "O father of Omar! What did the Nughair (a kind of bird) do?"

6130- A'isha "Allah be pleased with her" narrated: I used to play with the dolls, and my girl friends also used to play with me while The Prophet "Allah's blessing and peace be upon him" was present. Whenever The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, they would hide themselves. but The Prophet "Allah's blessing and peace be upon him" used to call them to join and play with me.

### [82] Treating people gently

6131- A'isha "Allah be pleased with her" narrated: A man asked permission to enter upon The Prophet "Allah's blessing and peace be upon him", who gave him the permission and said: "What an evil brother and son of his clan! " But when that man entered, The Prophet "Allah's blessing and peace be upon him" spoke gently to him. After the man had left, I said: "O Messenger of Allah! You said so-and-so about him. But you talked gently and politely to him (when he entered upon you)!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'isha! The worst people in Allah's sight on The Day of Judgement will be those whom people leave (undisturbed) to avoid their evil."

٦١٢٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح). وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْمَةَ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَتَارَ إِلَيْهِ النَّاسُ لِيَقْعُوا بِهِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «دَعُوهُ، وَأَهْرِيقُوا عَلَيَّ بَوْلَهُ ذَنْبًا مِنْ مَاءٍ، أَوْ سَجَلًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُسَرِّينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ». [طرفه في: ٢٢٠].

### ٨١ - باب الانبساطِ إِلَى النَّاسِ

وَقَالَ ابْنُ مَسْعُودٍ: خَالِطِ النَّاسَ وَدِينِكَ لَا تَكَلِّمَنَّهُ. وَالدَّعَابَةُ مَعَ الْأَهْلِ.

٦١٢٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنْ كَانَ النَّبِيُّ ﷺ لِيُخَالِطَنَا، حَتَّى يَقُولَ لِأَخِي صَغِيرٍ: «يَا أَبَا عُمَيْرٍ، مَا فَعَلَ التَّعِيرُ». [الحديث ٦١٢٩ - طرفه في: ٦٢٠٣]

٦١٣٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ ﷺ، وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ يَتَقَمَّعْنَ مِنْهُ، فَيُسَرِّبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِي.

### ٨٢ - باب المَدَارَاةِ مَعَ النَّاسِ

وَيَذَكَّرُ عَنِ أَبِي الدَّرْدَاءِ: إِنَّا لَنَكْثِرُ فِي وُجُوهِ أَقْوَامٍ، وَإِنَّ قُلُوبَنَا لَتَلْعَنُهُمْ.

٦١٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانٌ، عَنِ ابْنِ الْمُكَدِّرِ: حَدَّثَهُ عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ رَجُلٌ فَقَالَ: «ائْذَنُوا لَهُ، فَبِئْسَ ابْنُ الْعَشِيرَةِ، أَوْ بِئْسَ أَخُو الْعَشِيرَةِ». فَلَمَّا دَخَلَ أَلَانَ لَهُ الْكَلَامَ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، قُلْتُ مَا قُلْتُ، ثُمَّ أَلَنْتَ لَهُ فِي الْقَوْلِ؟! فَقَالَ: «أَيُّ عَائِشَةَ، إِنْ شَرَّ النَّاسِ مَنْزِلَةَ عِنْدَ اللَّهِ مَنْ تَرَكَهُ، أَوْ وَدَعَهُ النَّاسُ، اتَّقَاءَ فُحْشِهِ».

[طرفه في: ٦٠٣٢].

٦١٢٨ - قوله: (ليقعوا به) أي ليؤذوه.

- قوله: (وأهريقوا) أي صبوا وريوى: هريقوا. قوله: ذنوباً هو الدلو الملائن والسجل الدلو فيه الماء قل أو كثر ا هـ. من العيني.

باب ٨١ - قوله: مع الناس نخ.

- قوله: ودينك أي لا تكلمن دينك ويجوز الرفع مبتدأ خبره لا تكلمنه، وقوله: والدعابة عطف على الانبساط وهي الملاطفة في القول ذكره العيني.

٦١٣٠ - قوله يتقمعن أي يتغيبن، وفي نسخة العيني يتقمعن ا هـ.

- قوله فيسرهن من التسريب وهو الإرسال ا هـ.

- تقمعن' نخ.

6132- Abdullah Ibn Abu'mulaika narrated: Many cloaks of Dibaj with gold buttons were brought to The Messenger of Allah "Allah's blessing and peace be upon him" which he distributed except one he kept for Makhrama. When Makhrama came to him, The Prophet "Allah's blessing and peace be upon him" said: "I kept this for you." (Aiyub (the sub-narrator) held his garment to show how The Prophet "Allah's blessing and peace be upon him" showed the cloak to Makhrama who had something bad in his temper.)

**[83] A believer should not be stung twice by something out of (the same) one hole**

6133- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A believer is not to be stung twice (by something) out of (the same) one hole."

**[84] The right of one's guest**

6134- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me and said: "Haven't I been told that you offer prayer all the night and fast the whole day?" I said: "Yes." He said: "Do not do so; Offer prayer at night and sleep; Fast for a few days and give up fasting for other few. However, your body has a right on you, your eye has a right on you, 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 fast for three days a month since the reward of a good deed is multiplied ten times. In this way, it will be as if you fasted the whole year." I insisted (on fasting more) so I was given a hard instruction. I said: "I have the power to do more than that." The Prophet "Allah's blessing and peace be upon him" said: "Fast three days every week." But since I insisted (on fasting more) I have been burdened. I said: "I can fast more than that." The Prophet "Allah's blessing and peace be upon him" said: "Fast as Allah's prophet David used to fast." I said: "How was the fasting of The Prophet David?" The Prophet "Allah's blessing and peace be upon him" said: "One half of a year." (fasting on alternate days).

**[85] Entertaining and serving generously one's guest**

Allah Almighty said: "Has the story reached thee, of the honoured guests of Abraham?" (Adh'dhariyat 24)

٦١٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: أَخْبَرَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ النَّبِيَّ ﷺ أَهْدَيْتَ لَهُ أَقْبِيَةَ مِنْ دِيبَاجٍ، مُزْرَرَةٌ بِالذَّهَبِ، فَقَسَمَهَا فِي نَاسٍ مِنْ أَصْحَابِهِ، وَعَزَلَ مِنْهَا وَاحِدًا لِمَحْرَمَةٍ، فَلَمَّا جَاءَ قَالَ: «خَبَأْتُ هَذَا لَكَ». قَالَ أَيُّوبُ بِتَوْبِهِ أَنَّهُ يُرِيهِ إِيَّاهُ، وَكَانَ فِي خُلُقِهِ شَيْءٌ. رَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ. وَقَالَ حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمَسُورِ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَقْبِيَةَ.

[طرفه في: ٢٥٩٩].

### ٨٣ - بَابُ لَا يَلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ مَرَّتَيْنِ

وَقَالَ مُعَاوِيَةُ: لَا حَكِيمَ إِلَّا دُو تَجْرِبَةٍ.

٦١٣٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيْبِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَلْدَغُ الْمُؤْمِنُ مِنْ جُحْرِ وَاحِدٍ مَرَّتَيْنِ».

### ٨٤ - بَابُ حَقِّ الضَّيْفِ

٦١٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا زَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَمْ أَخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟ قُلْتُ: بَلَى، قَالَ: «فَلَا تَفْعَلْ، فَمَنْ وَتَمَّ، وَصُمْ وَأَفْطِرْ، فَإِنَّ لِحَسْبِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْوِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِرِزْوَجِكَ 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: فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ، فَقُلْتُ: فَإِنِّي أَطِيقُ عَيْرَ ذَلِكَ. قَالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ». قَالَ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ، قُلْتُ: أَطِيقُ عَيْرَ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ». قُلْتُ: وَمَا صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ».

[طرفه في: ١١٣١].

### ٨٥ - بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ إِيَّاهُ بِنَفْسِهِ

وَقَوْلِهِ: ﴿ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ﴾ [الذاريات: ٢٤].

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: هُوَ زَوْرٌ، وَهُوَ لَاءٌ زَوْرٌ وَضَيْفٌ، وَمَعْنَاهُ أَضْيَافُهُ وَزَوَارُهُ، لِأَنَّهَا

باب ٨٢ - لتقليهم نخد.

٦١٣٢ - في ناسٍ نخد.

باب ٨٣ - قوله: (لا حكيم) كذا عند الشارح وعند العيني لا حليم.

٦١٣٤ - قوله: (الدهر كله) بالرفع والنصب، انظر العيني.

باب ٨٥ - قوله: (قال أبو عبد الله) ساقط في بعض النسخ إلى حدتنا.

6135- Abu'shuraih narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously with his reward of a day and a night (with the highest quality of food available to one); and the time of entertainment (with normal food) is three days. What is more than that would be considered as charity. 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." (The Prophet added) "He, who believes in Allah and the Last Day should talk what is good or keep silent."

6136- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " he, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6137- 'Iqba Ibn Amer "Allah be pleased with him" narrated: We said: "O Allah's Apostle! You send us out and it happens that we have to stay with people who might not entertain us. What do you think about it?" The Messenger of Allah "Allah's blessing and peace be upon him" said : "If you stay with some people and they entertain you as they should do for a guest, you will accept it; but if they do not do then you should take from them the right of the guest, which they have to afford."

6138- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and The Last Day, should keep good relations with kith and kin. He, who believes in Allah and the Last Day should talk what is good or keep silent."

مُضَدَّرٌ، مِثْلُ قَوْمِ رَضَا وَعَدَلٍ. يُقَالُ: مَاءٌ غَوْرٌ، وَبِشْرٌ غَوْرٌ، وَمَا آنَ غَوْرٌ، وَمِيَاهُ غَوْرٌ. وَيُقَالُ: الْغَوْرُ الْغَائِزُ لَا تَنَالُهُ الدَّلَاءُ، كُلُّ شَيْءٍ غُرْتُ فِيهِ فَهُوَ مَغَارَةٌ، ﴿تَرَاوَرُّ﴾ [الكهف: ١٧]: تَمِيلُ، مِنَ الزَّوْرِ، وَالْأَزْوَرُ الْأَمِيلُ.

٦١٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شَرِيحٍ الْكَعْبِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، جَائِزَتُهُ يَوْمَ وَلِيْلَةٍ، وَالضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يُذْرِيَ عِنْدَهُ حَتَّى يُحْرِجَهُ».

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ مِثْلَهُ، وَزَادَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمُتْ». [طرفه في: ٦٠١٩].

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 ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمُتْ». [طرفه في: ٥١٨٥].

٦١٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ: عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّكَ تَبَعْتَنَا، فَتَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَنَا، فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَفْعَلُوا، فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ». [طرفه في: ٢٤٦١].

٦١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مِهْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ 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».

[طرفه في: ٥١٨٥].

= - قوله: ومعناه أي معنى (هؤلاء زور وضيف) هؤلاء زواره وأضيفه.

- قوله: من الزور هو بفتح الواو بمعنى الميل كما نبه عليه العيني فقد غلط من ضبطها بالسكون.

- فهي مغارة نخد.

٦١٣٥ - قوله: (جائزته) بالرفع على الابتداء وهو واضح وبالنصب على بدل الاشتمال أي فليكرم جائزة ضيفه يوماً وليلة.

- قوله: حتى يحرجه من الإحراج ومن التحريج أي يضيق صدره ولمسلم حتى يؤثمه أي يوقعه في الائم

ا هـ. من العيني.

٦١٣٦ - قوله: أو ليضمت بضم الميم أو بكسرهما أي ليست ا هـ. من القسطلاني.

**[86] Making food for one's guest**

6139- Abu'juhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" made a bond of brotherhood between Salman and Abud'darda. Salman paid a visit to Abud'darda. Found Ommud'darda dressed in shabby clothes, he asked her why she was in that state. She replied: "Your brother Abud'darda is not interested in (the luxuries of) this world." In the meantime Abud'darda came and prepared a meal for Salman. Salman requested Abud'darda to eat (with him), but Abud'darda said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud'darda ate (with Salman). When it was night and (a part of the night passed), Abud'darda got up (to offer the night prayer), but Salman told him to sleep and Abud'darda slept. After sometime Abud'darda again got up but Salman told him to sleep. When it was the last part of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abud'darda: "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give each his own right." Abud'darda came to The Prophet "Allah's blessing and peace be upon him" and narrated the whole story. The Prophet "Allah's blessing and peace be upon him" said: "Salman has been true."

**[87] The anger and anxiety are hateful when one has guests**

6140- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: Abu'bakr invited a group of people and said to me: "Look after your guests; and I am going to visit The Prophet "Allah's blessing and peace be upon him". You should finish serving them before my return." Abdur'rahman said: "at once, I went and served them with what was available at that time in the house, requesting them to eat." They said: "Where is the owner of the house (Abu'bakr)?" Abdur'rahman said: "Take your meal." They said: "We will not eat till the owner of the house comes." Abdur'rahman said: "Accept your meal from us, for if my father comes and finds that you have not taken your meal yet, we will be blamed severely by him." However, they refused to take their meal. I was certain 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 (with the guests)?" They told him the whole story. Abu'bakr called: "O Abdur'rahman!" I kept silent. He then called once again: "O Abdur'rahman!" I kept silent. He called again: "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said: "Please ask your guests (and be not angry with me)." They said: "He is true; he brought the meal to us." He said: "As you have been waiting for me, by Allah, I will not eat of it tonight." They said: "By Allah, we will not eat of it till you eat of it." He said: "I have never seen a night as such in evil. What is wrong with you? Why don't you accept your meal of hospitality from us?" (He said to me): "Bring your meal." I brought it to him, in which he put his hand, saying: "In the name of Allah. The first (state of fury) was from Satan." Abu'bakr ate and so did his guests.

## ٨٦ - باب صنْع الطَّعامِ وَالتَّكْلِيفِ لِلضَّيْفِ

مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ، عَنْ عَوْنِ ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا سَأَأْتِكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، فَقَالَ: نَمَّ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ: نَمَّ، فَلَمَّا كَانَ آخِرُ اللَّيْلِ، قَالَ سَلْمَانُ: فَمُ الْآنَ، قَالَ: فَصَلِّ يَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلَا هَلِكَ عَلَيْكَ حَقًّا، فَأَعْطَى كُلَّ ذِي حَقِّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانٌ». أَبُو جُحَيْفَةَ وَهَبَ السُّوَائِي، يُقَالُ: وَهَبَ الْحَيْرَ. [طرفه في: ١٩٦٨].

## ٨٧ - باب ما يُكرَهُ مِنَ الغَضَبِ وَالجَزَعِ عِنْدَ الضَّيْفِ

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 تَصَيَّفَ رَهْطًا، فَقَالَ لِعَبْدِ الرَّحْمَنِ: دُونَكَ أَضْيَافُكَ، فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ، فَافْرُغْ مِنْ قِرَائِمِهِمْ قَبْلَ أَنْ أَجِيءَ، فَانْطَلَقَ عَبْدُ الرَّحْمَنِ فَأَتَاهُمْ بِمَا عِنْدَهُ، فَقَالَ: اطْعَمُوا، فَقَالُوا: أَيْنَ رَبُّ مَنَزِلَتِنَا؟ قَالَ: اطْعَمُوا، قَالُوا: مَا نَحْنُ بِأَكْلِينَ حَتَّى يَجِيءَ رَبُّ مَنَزِلَتِنَا، قَالَ: أَقْبِلُوا عَنَّا قِرَائِمَكُمْ، فَإِنَّهُ إِذَا جَاءَ وَلَمْ تَطْعَمُوا لَتَلْقَيْنَ مِنْهُ، فَأَبَوْا، فَعَرَفَتْ 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، أَتَانَا بِهِ، قَالَ: فَإِنَّمَا انتَظَرْتُ مُونِي، وَاللَّهِ لَا أَطْعَمُهُ اللَّيْلَةَ، فَقَالَ الْآخَرُونَ: وَاللَّهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قَالَ: لَمْ أَرِ فِي الشَّرِّ كَاللَّيْلَةِ، وَيَلِكُمْ، مَا أَنْتُمْ؟ لِمَ لَا تَقْبَلُونَ عَنَّا قِرَائِمَكُمْ؟ هَاتِ طَعَامَكَ، فَجَاءَهُ، فَوَضَعَ يَدَهُ فَقَالَ: بِاسْمِ اللَّهِ، الْأَوْلَى لِلشَّيْطَانِ، فَأَكَلَ وَأَكَلُوا.

[طرفه في: ٦٠٢].

٦١٣٩ - قوله: وإن لنفسك نخد.

٦١٤٠ - قوله: (تضيف رهطاً) أي جعلهم أضيافاً له ا هـ. شارح.

- قوله: (يجد علي) أي يغضب ا هـ. شارح.

- قوله: (يا غثر) أي يا جاهل أو يا لئيم (شارح).

- قوله: (الأولى للشيطان) أي الحالة الأولى وهي حالة غضبه وحلته أن لا يطعم في تلك الليلة (شارح).

- لما أجيبت نخد.

**[88] The guest's saying to his host: "I will not eat until you eat"**

6141- Abdur'rahman Ibn Abu'bakr "Allah be pleased with both" narrated: Abu'bakr came with a (or some) guests, but he stayed late at night with The Prophet "Allah's blessing and peace be upon him". When he came, my mother said: "Have you been detained from your guest or guests tonight?" He said: "Haven't you brought the supper to them?" She replied: "We presented the meal to him (or them), but he (or they) refused to eat." Abu'bakr became angry, rebuked me, and invoked Allah to cause (my) ears to be cut. Then he took an oath not to eat of it. I hid myself. But he called me: "O ignorant (boy)!" Abu'bakr's wife swore that she would not eat of it, and so did the guests or the guest until he ate of it. Abu'bakr said: "What happened was from Satan." He asked for the meal from which he ate, and so did they. The more they took a handful of the meal, the more the meal increased from underneath much more than that mouthful. He said (to his wife): "O sister of Banu'firas! What is this?" She said: "O pleasure of my eyes! The meal is now more than it had been before we started eating." They ate of it and sent the rest to The Prophet "Allah's blessing and peace be upon him", of which, he was said to have also eaten.

**[89] Generously treating the eldest who is more entitled to speak first**

6142- Both of Sahl Ibn Abu'hatkma and Rafi Ibn Khadij "Allah be pleased with them" reported: Abdullah Ibn Sahl and Muhaiyisa Ibn Mas'ood set out to Khaibar. They parted and later on, Abdullah Ibn Sahl was murdered. Abdur'rahman Ibn Sahl, Muhaiyisa and Huwaiyisa, the sons of Mas'ood came to The Prophet "Allah's blessing and peace be upon him". Abdur'rahman, who was the youngest of them, intended to talk, but The Prophet "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." The other two spoke. The Prophet "Allah's blessing and peace be upon him" said: "If fifty of you swear as to who has committed the murder, you will be entitled to take the blood money of the killed person (who is your companion)." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from the charge if fifty of them take an oath (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Prophet "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered).

6143- The same previous narration.

6144- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord, and the leaves of which do not fall." It came

## ٨٨ - باب قَوْلِ الضَّيْفِ لِصَاحِبِهِ: لَا أَكُلُ حَتَّى تَأْكُلَ

فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ ﷺ.

٦١٤١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي عُمَانَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: جَاءَ أَبُو بَكْرٍ بِضَيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ، فَأَمْسَى عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا جَاءَ، قَالَتْ أُمِّي: اخْتَبَسْتَ عَنْ ضَيْفِكَ - أَوْ أَضْيَافِكَ - اللَّيْلَةَ؟ قَالَ: مَا عَشَيْتِهِمْ؟ فَقَالَتْ: عَرَضْنَا عَلَيْهِ. أَوْ: عَلَيْهِمْ فَأَبَوْا، أَوْ: فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ، فَسَبَّ وَجَدَّعَ، وَحَلَفَ لَا يَطْعَمُهُ، فَاخْتَبَأْتُ أَنَا، فَقَالَ: يَا غُنْثَرُ، فَحَلَفَتِ الْمَرْأَةُ لَا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ أَنْ لَا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: كَأَنَّ هَذِهِ مِنَ الشَّيْطَانِ، فَدَعَا بِالطَّعَامِ، فَأَكَلَ وَأَكَلُوا، فَجَعَلُوا لَا يَزْعُمُونَ لُقْمَةً إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا، فَقَالَ: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ فَقَالَتْ: وَقُرَّةَ عَيْنِي، إِنَّهَا الْآنَ لِأَكْثَرُ قَبْلَ أَنْ نَأْكُلَ، فَأَكَلُوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ، فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا.

[طرفه في: ٦٠٢].

## ٨٩ - باب إِحْرَامِ الْكَبِيرِ، وَيَبْدَأُ الْأَكْبَرَ بِالْكَلَامِ وَالسُّوَالِ

٦١٤٢، ٦١٤٣ - حَدَّثَنَا سُلَيْمَانُ 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 وَمُحَيِّصَةَ بْنَ مَسْعُودٍ أَتَيَا حَبِيبَ، فَتَقَرَّفَا فِي النَّخْلِ، فَقَتِلَ عَبْدُ اللَّهِ ابْنَ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُوَيْصَةَ وَمُحَيِّصَةَ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمَنِ، وَكَانَ أَصْغَرَ الْقَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «كَبِرَ الْكَبِيرُ». قَالَ يَحْيَى: لِيَلِيَّ الْكَلَامَ الْأَكْبَرُ. فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ. فَقَالَ النَّبِيُّ ﷺ: «أَسْتَسْجِفُونَ قَتِيلَكُمْ، أَوْ قَالَ: صَاحِبَكُمْ، بِأَيْمَانِ حَمْسِينَ مِنْكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَمْرٌ لَمْ نَرَهُ. قَالَ: «فَتَبِّرْتُمْ يَهُودَ فِي أَيْمَانِ حَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ اللَّهِ، قَوْمٌ كَفَّارٌ. فَوَدَّاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ. قَالَ سَهْلٌ: فَأَذْرَكْتُ نَاقَةَ مِنْ تِلْكَ الْإِبِلِ، فَدَخَلْتُ مِزْبَدًا لَهُمْ فَرَكَضْتَنِي 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 وَخَدَّه.

[طرفه في: ٢٧٠٢].

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

٦١٤٢ - قوله: (كبر الكبر) هو جمع الأكبر أي قدم الأكبر للتكلم (عيني).

- (قال يحيى) يعني ليلي الكلام الأكبر نخد.

٦١٤٤ - قوله: (ولا تحت) بالبناء للفاعل والمفعول ورفقا برفع القاف ونصبها (قسطلاني).

to my mind that it was the date-palm tree, but I disliked to speak because Abu'bakr and Omar were present. When nobody spoke, The Prophet "Allah's blessing and peace be upon him" 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 dearer to me than such-and-such thing (wealth)." I said: "Nothing prevented me except that neither you nor Abu'bakr spoke, so I disliked to speak."

### [90] The permissible and hateful poetry

and Allah's saying: "And the Poets, it is those straying in Evil, who follow them: Seest thou not that they wander distracted in every valley? And that they say what they practise not? Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!" (The Poets "Ash'shu'ara" 224:227)

6145- Obai Ibn Ka'b "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Some poetry contains wisdom."

6146- Jundub "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was walking (in one of the holy battles), a finger of his (was wounded and) bled. He said: "You are just a finger that bled, and what you got is in Allah's Cause."

6147- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The truest words said by a poet was the statement of Labid: "Verily, Everything except Allah is perishable." Omaiyya Ibn Abus'salt was about to be a Muslim (but he did not embrace Islam)."

حِينَ بِإِذْنِ رَبِّهَا، وَلَا تُحِثْ وَرَقَهَا». فَوَقَعَ فِي نَفْسِي النُّخْلَةَ، فَكَرِهْتُ أَنْ أَتَكَلَّمَ، وَتَمَّ أَبُو بَكْرٍ وَعُمَرُ، فَلَمَّا لَمْ يَتَكَلَّمَا، قَالَ النَّبِيُّ ﷺ: «هِيَ النُّخْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ، وَقَعَ فِي نَفْسِي النُّخْلَةُ، 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. [طرفه في: ٦١].

#### ٩٠ - باب ما يجوز من الشعر والرجز والحداء وما يكره منه

وقوله: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ \* أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ \* وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ [الشعراء: ٢٢٤ - ٢٢٧]، قَالَ ابْنُ عَبَّاسٍ: فِي كُلِّ لَعْنٍ يَخُوضُونَ.

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

٦١٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانٌ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، سَمِعْتُ جُنْدَبًا يَقُولُ: بَيْنَمَا النَّبِيُّ ﷺ يَمْشِي إِذْ أَصَابَهُ حَجْرٌ، فَعَثَرَ، فَدَمِيَتْ إِصْبَعُهُ، فَقَالَ: «هَلْ أَنْتَ إِلَّا إِصْبَعٌ دَمِيَتْ. وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ». [طرفه في: ٢٨٠٢].

٦١٤٧ - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانٌ، عَنِ عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةٌ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ، وَكَادَ أَمِيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسَلِّمَ». [طرفه في: ٣٨٤١].

= - قوله: (ولا تحت) أي لا تسقط ا هـ. عيني.

٦١٤٨ - قوله: (من هنياتك) ولأبي ذر عن الكشميين من هنياتك بتحتية مشددة أي من كلماتك أو من أراجيزك ا هـ. من الشارح.

- قوله: (اللهم) الخ الموزون لاهم الخ.

- قوله: وجبت أي الشهادة كما في العيني.

- فرجع ذباب سيفه نخد.

- ذباب السيف طرفه.

- قوله: (شاحباً) أي متغير اللون ا هـ. شارح.

- عربي مشى بها نخد.

6148- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet "Allah's blessing and peace be upon him". While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer was a poet, so he got down and started reciting for the people poetry that kept pace with the camels footsteps, saying: "O Allah! Without you we would not have been guided on the right path, neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (Our flaws); let all of us Be sacrificed for Your Cause; And send calmness Upon us to make our feet firm When we meet our enemy, and If they call us towards An unjust thing, We will refuse. The infidels have made a hue and Cry to ask others help against us." The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al'akwa."

Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! It (martyrdom) has been affirmed to him. Would that you let us enjoy his company longer!" Then we reached and besieged Khaibar until we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "What are these fires? For what (kind of) cooking are you making the fire?" The people replied: "Meat." He asked: "What kind of meat?" They said: "The meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too." When the army rows lined up for the clash, Amer's sword was short. When he aimed at the leg of a Jew to strike it, the sharp blade of the sword returned to him and injured his own knee, which caused him to die. When they returned from the battle, Allah's Apostle "Allah's blessing and peace be upon him" saw me (in a sad mood). He took my hand and said: "What is troubling you?" I replied: "Let my father and mother be sacrificed for you! The people say that the deeds of Amer are lost." The Prophet "Allah's blessing and peace be upon him" said: "Who did say so?" I replied: "So-and-so, so-and-so, and so-and-so, in addition to Osaid Ibn Al'hudair Al'ansari." The Prophet "Allah's blessing and peace be upon him" commented: "Whoever says so, is mistaken, for Amer has got a double reward." The Prophet "Allah's blessing and peace be upon him" raised his two fingers and added: "He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

6149- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came to some of his wives among whom there was Ommu'sulaim, and said: "May Allah be merciful to you, O Anjasha! Drive the camels slowly, as they are carrying glass vessels!" Abu'qilaba said: "The Prophet "Allah's blessing and peace be upon him" said a phrase for which, you would have admonished anyone of you, if he had said it."

### [91] Lampooning the pagans

6150- A'isha "Allah be pleased with her" reported: Once Hassan Ibn Thabit asked the permission of The Prophet "Allah's blessing and peace be upon him" to satirize the infidels. The Prophet "Allah's blessing and peace

٦١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ، فَمِيزْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تَسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ قَالَ: وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا. فَتَزَلَّ يَخْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَاغْفِرْ فِدَاءَ لَكَ مَا افْتَقَيْنَا وَتُبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا  
وَأَلْقِيْنَ سَكِينَةَ عَلَيْنَا إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا  
وَبِالصُّيَّاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا السَّائِقُ؟». قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ، فَقَالَ: «يَرْحَمُهُ اللَّهُ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجِبْتَ يَا نَبِيَّ اللَّهِ، لَوْ أَمْتَعْتَنَا بِهِ، قَالَ فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَا هُمْ، حَتَّى أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ الْيَوْمَ الَّذِي فَتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ النَّيْرَانُ، عَلَى أَيِّ شَيْءٍ تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ، قَالَ: «عَلَى أَيِّ لَحْمٍ؟». قَالُوا: عَلَى لَحْمِ حُمْرِ إِنْسِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرَفُوهَا وَأَكْسِرُوهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَوْ نَهْرِيْقَهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ ذَاكَ». فَلَمَّا تَصَافَّ الْقَوْمُ، كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاولَ بِهِ يَهُودِيًّا لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابَ سَيْفِهِ، فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ، فَلَمَّا قَفَلُوا قَالَ سَلْمَةُ: رَأَيْتِي رَسُولُ اللَّهِ ﷺ شَاحِبًا، فَقَالَ لِي: «مَا لَكَ؟». فَقُلْتُ: فِدَى لَكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: قَالَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَأَسِيدُ بْنُ الْحَضِيرِ الْأَنْصَارِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَأَعْجَرِينَ - وَجَمَعَ بَيْنَ إِضْبَعِيهِ - إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِثْلُهُ».

[طرفه في: ٢٤٧٧].

٦١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمُّ سُلَيْمٍ، فَقَالَ: «وَيْحَكَ يَا أَنْجِشَةَ، رُوَيْدَكَ، سَوْقًا بِالْقَوَارِيرِ». قَالَ أَبُو قِلَابَةَ: فَتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ، لَوْ تَكَلَّمَ بِبَعْضِكُمْ لَعَبْتُمُوهَا عَلَيْهِ، قَوْلُهُ: «سَوْقًا بِالْقَوَارِيرِ».

[الحدِيث: ٦١٤٩ - أطرافه في: ٦١٦١، ٦٢٠٢، ٦٢٠٩، ٦٢١٠، ٦٢١١].

### ٩١ - باب هِجَاءِ الْمُشْرِكِينَ

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

٦١٤٩ - قوله: (قوله) كذا بالرفع ويجوز النصب انظره.

be upon him" said: "What about the common descent I have with them?" Hassan replied: "I shall take you out of them as a hair is taken out of dough."

On the other hand, Urwa narrated: I started abusing Hassan in front of A'isha, whereupon she said: "Don't abuse him, for he used to defend The Prophet "Allah's blessing and peace be upon him" (with his poetry)."

6151- Abu'huraira "Allah be pleased with him" narrated, during his telling of The Prophet: Once Allah's Apostle" Allah's blessing and peace be upon him" said: "Your brother, Abdullah Ibn Rawaha does not say obscene (when he said): Amongst us is Allah's Apostle, who recites His Book when it dawns. He showed us the guidance, after we were blind. We believe that whatever he says will come true. He spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep."

6152- Abu'salama Ibn Abdur'rahman Ibn Awf reported that he had heard Hassan Ibn Thabit "Allah be pleased with him" asking Abu'huraira: "I beseech you By Allah! Tell me the truth whether you heard The Prophet "Allah's blessing and peace be upon him" saying: O Hassan! Reply on behalf of Allah's Apostle. O Allah! Support him with the Holy Spirit." Abu'huraira said: "Yes."

6153- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Hassan: "Satirize them (the pagans) and Gabriel is with you."

**[92] It is hateful to make poetry one's famous characteristic which occupies him from celebrating (glories and praises of) Allah and knowing The Holy Qur'an**

6154- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

رَسُولِ اللَّهِ ﷺ: «فَكَيْفَ بِنَسَبِي؟» فَقَالَ حَسَّانُ: لَأَسْأَلَنَّكَ مِنْهُمْ، كَمَا تَسْأَلُ الشَّعْرَةَ مِنَ الْعَجِينِ. وَعَنْ هِشَامِ بْنِ عَزْوَةَ، عَنْ أَبِيهِ قَالَ: ذَهَبْتُ أَسْبُ حَسَّانَ عِنْدَ عَائِشَةَ، فَقَالَتْ: لَا تَسُبَّهُ، فَإِنَّهُ كَانَ يُفَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٣٥٣١].

٦١٥١ - حَدَّثَنَا أَصْبَغُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: أَنَّ الْهَيْثَمَ بْنَ أَبِي سِنَانٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي قَصَصِهِ، يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ أَخَا لَكُمْ لَا يَقُولُ الرَّفَثَ». يَعْني بِذَلِكَ ابْنَ رَوَاحَةَ، قَالَ:

فِينَا رَسُولُ اللَّهِ يَثْلُو كِتَابَهُ إِذَا انشَقَّ مَعْرُوفٍ مِنَ الْفَجْرِ سَاطِعُ  
أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقُلُوبُنَا بِهِ مُوقِنَاتٌ أَنْ مَا قَالَ وَاقِعُ  
يَبْسِيتُ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْكَافِرِينَ الْمَضَاجِعُ  
تَابَعَهُ عَقِيلٌ عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ: عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ.

[طرفه في: ١١٥٥].

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 حَسَّانَ بْنَ ثَابِتٍ الْأَنْصَارِيَّ: يَسْتَشْهَدُ أَبَا هُرَيْرَةَ فَيَقُولُ: يَا أَبَا هُرَيْرَةَ، نَشَدْتُكَ بِاللَّهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا حَسَّانُ، أَجِبْ عَنِ رَسُولِ اللَّهِ، اللَّهُمَّ أَيْدُهُ بِرُوحِ الْقُدُسِ؟» قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[طرفه في: ٤٥٣].

٦١٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِحَسَّانَ: «أَهْجُهُمْ. أَوْ قَالَ: هَاجَهُمْ. وَجَبْرِيلُ مَعَكَ».

[طرفه في: ٣٢١٣].

٩٢ - بَابُ مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبَ عَلَى الْإِنْسَانِ الشَّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللَّهِ

### وَالْعِلْمِ وَالْقُرْآنِ

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

٦١٥١ - قوله: بجافي جنبه أي يرفعه وروي بدل بالمشركين بالكافرين.

باب ٩٢ - قوله: أن يكون الغالب الخ ينصب الغالب ورفع الشعر ويجوز العكس أفاده الشارح.

6155- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is better for a man to fill the inside of his body with pus which might consume it than to fill it with poetry."

**[93] The Prophet's saying: "Let your right hand be saved!" and "Halqa Aqra!"**

6156- A'isha "Allah be pleased with her" reported: Aflah, the brother of Abul'qu'ais, asked permission to visit me after the order of the veil was revealed. I said: "By Allah! I will not permit him unless I take permission of The Prophet "Allah's blessing and peace be upon him" about him for it was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that suckled me." The Prophet "Allah's blessing and peace be upon him" entered upon me, to whom I said: "It was not the brother of Abul'qu'ais but the wife of Abul'qu'ais that suckled me." He said: "Admit him, for he is your uncle. May your right hand be saved!"

Urwa, the sub-narrator, told: For this reason, A'isha used to say: "The foster relation forbids what the corresponding blood relation forbids."

6157- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was intending to return home after he had performed Hajj, when he saw Safiyya standing at the entrance of her tent, unhappy and sad because she got her menses. The Prophet "Allah's blessing and peace be upon him" said: "Aqra Halqa! (An expression used in Quraish dialect) You will detain us." The Prophet "Allah's blessing and peace be upon him" asked (her): "Did you perform the Ifada circumambulation on the Day of Slaughtering Sacrifice?" She said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Then you can depart (with us)."

**[94] What was mentioned regarding one's pretending (to do something)**

6158- Ommu'hani "Allah be pleased with her" narrated: I went to Allah's Apostle "Allah's blessing and peace be upon him" in the year of the conquest of Mecca and found him taking a bath with his daughter Fatima screening him. I greeted him. He asked: "Who is she?" I replied: "I am Ommu'hani Bint Abu'talib." He said: "Welcome! O Ommu'hani." After he had finished his bath he stood up and prayed eight Rak'as, while wearing a single garment wrapped round his body.

When he came to the end I said: "O Allah's Apostle! My brother has pretended that he will kill a person whom I gave shelter and that person is so and so the son of Hubaira." The Prophet "Allah's blessing and peace be upon him" said: "We shelter the person whom you have sheltered O Ommu'hani." Ommu'hani added: "That was at forenoon."

٦١٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ قَالَ : سَمِعْتُ أَبَا صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَأَنْ يَمْتَلِيءَ جَوْفُ رَجُلٍ قَيْحًا حَتَّى يَرِيَهُ خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا» .

### ٩٣ - باب قول النبي ﷺ: «تربت يمينك». و: «عقرى حلقى»

٦١٥٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : إِنْ أَفْلَحَ أَخَا أَبِي الْقَعِيسِ اسْتَأْذَنَ عَلَيَّ بَعْدَ مَا نَزَلَ الْحِجَابُ ، فَقُلْتُ : وَاللَّهِ لَا آذَنَ لَهُ حَتَّى اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ ، فَإِنَّ أَخَا أَبِي الْقَعِيسِ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَةٌ أَبِي الْقَعِيسِ ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنْ الرَّجُلُ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَنِي امْرَأَتُهُ؟ قَالَ : «إِذْنِي لَهُ فَإِنَّهُ عَمَلُكَ تَرَبَّتْ يَمِينُكَ» . قَالَ عُرْوَةُ : فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ : حَرَّمُوا مِنَ الرِّضَاعَةِ ، مَا يَحْرُمُ مِنَ النَّسَبِ . [طرفه في: ٢٦٤٤].

٦١٥٧ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةَ : حَدَّثَنَا الْحَكَمُ ، عَنْ إِبْرَاهِيمَ ، عَنِ الْأَسْوَدِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ ، فَرَأَى صَفِيَّةَ عَلَى بَابِ حَبَائِهَا كَثِيبَةً حَزِينَةً ، لِأَنَّهَا ، حَاضَتْ ، فَقَالَ : «عَقْرَى حَلْقَى - لُغَةٌ قُرَيْشٍ - إِنَّكَ لِحَابِسْتَنَا؟» ثُمَّ قَالَ : «أَكُنْتِ أَفْضَتِ يَوْمَ النَّحْرِ؟» - يَعْنِي الطَّوْفَ - قَالَتْ : نَعَمْ ، قَالَ : «فَانْفِرِي إِذَا» . [طرفه في: ٢٩٤].

### ٩٤ - باب ما جاء في زعموا

٦١٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ أَبِي النَّضْرِ ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ : أَنَّ أَبَا مُرَّةَ مَوْلَى أُمِّ هَانِيَةَ بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ : أَنَّهُ سَمِعَ أُمَّ هَانِيَةَ بِنْتَ أَبِي طَالِبٍ تَقُولُ : دَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ ، فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ : «مَنْ هَذِهِ؟» . فَقُلْتُ : أَنَا أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ ، فَقَالَ : «مَرْحَبًا بِأُمِّ هَانِيَةَ» . فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ ، فَلَمَّا انْصَرَفَ قُلْتُ : يَا رَسُولَ اللَّهِ ، زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلُ رَجُلًا قَدْ أَجْرْتُهُ ، فَلَانَ بَنُ هُبَيْرَةَ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِيَةَ» . قَالَتْ أُمُّ هَانِيَةَ : وَذَلِكَ ضَحَى . [طرفه في: ٢٨٠].

٦١٥٥ - قوله: يريه أي يأكله أو يصيب رثته ولأبي ذر حتى يريه بالنصب بزيادة حتى كما الشارح.

باب ٩٣ - تربت افتقرت .

٦١٥٨ - قوله: من غسله بفتح الغين ولأبي ذر بضمها (شارح).

- قوله: وذلك أي ما صلاه وروي وذلك ضحى .

**[95] What about he, who said: "Woe to you!"?**

6159- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving his sacrificial camel. He said: "Ride on it." The man said: "It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it." He said: "It is a Sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride on it, woe to you!"

6160- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel. He said: "Ride it." The man said: "O Messenger of Allah! It is a sacrificing camel." The Prophet "Allah's blessing and peace be upon him" said: "Ride it, (and said in the second or third time) woe to you!"

6161- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on one of his journeys, accompanying a black boy of his for driving the camels, to whom he said: "May Allah be merciful to you Anjasha! Drive slowly (the camels which are carrying) the glass vessels."

6162- Abu'bakra "Allah be pleased with him" told: A man was praised greatly by another before The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! You have cut the neck of your friend." The Prophet "Allah's blessing and peace be upon him" repeated this sentence thrice and said: "If it is indispensable for anyone of you to praise another, then he should say: "I think that he is such-and-such," particularly when he really knows that he is such. It is Allah Who will take his accounts (since He knows his reality); and no one can sanctify anybody before Allah."

6163- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Dhul'khuwaisira, a man from the tribe of Banu'tamim and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not? I (or you) would be a desperate loser if I did not do justice." Omar said: "O Allah's Apostle! Give me the permission to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer trifling in comparison to theirs. They recite Qur'an but it does not go beyond their throats (because they do not act on it). They will desert Islam as an arrow goes through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it. He would look at its strings and see nothing. He would look at its shaft and see nothing. He would look at its feathers and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be differences amongst the people."

## ٩٥ - باب ما جاء في قول الرجل: ويلك

٦١٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: «ازْكَبْهَا». قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ازْكَبْهَا وَيْلَكَ». [طرفه في: ١٦٩٠].

٦١٦٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ لَهُ: «ازْكَبْهَا». قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قَالَ: «ازْكَبْهَا وَيْلَكَ». فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ. [طرفه في: ١٦٨٩].

٦١٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ. عَنْ أَنَسِ بْنِ مَالِكٍ. وَأَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدٌ، يُقَالُ لَهُ أَنْجَشَةُ، يَخْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ يَا أَنْجَشَةُ، رُوَيْدَكَ بِالْقَوَارِيرِ». [طرفه في: ٦١٤٩].

٦١٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَتَنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَيْلَكَ، قَطَعْتَ عُنُقَ أَخِيكَ - ثَلَاثًا - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا - وَاللَّهُ حَسِيبُهُ - وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ». [طرفه في: ٢٦٦٢].

٦١٦٣ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَالضَّحَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَفْسِمُ ذَاتَ يَوْمٍ قِسْمًا، فَقَالَ ذُو الْخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا رَسُولَ اللَّهِ اعْدِلْ، قَالَ: «وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ»، فَقَالَ عُمَرُ: ائْتِدْ لِي فَلَاضْرِبْ عُنُقَهُ، قَالَ: «لَا، إِنَّ لَهُ أَصْحَابًا، يَخْفِزُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ، كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ، يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضْلِهِ فَلَا

٦١٦٢ - قوله: إن كان يعلم متعلق بقوله: فليقل (شارح).

٦١٦٣ - قوله: (فلاضرب) بكسر اللام والجزم جواب الشرط لأبي ذر: فلاضرب بالنصب (شارح).

- قوله: (ثم ينظر إلى رصافه فلا يوجد فيه شيء) غير موجود في الشرح والرصاف بكسر الراء: جمع رصف بفتحها عصبه تلوى فوق مدخل النصل والنصي: عود السهم والفتذ: ريشه وهو جمع قذة كقبة.

- قوله: على حين فرقة أي على زمان افتراق وروي: على خير فرقة بكسر الفاء أي أفضل طائفة كما في

الشارح.

Abu'sa'eed further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu'talib fought with such people, and I was in his company. He ordered that the man (described by The Prophet "Allah's blessing and peace be upon him") should be looked for. The man was brought at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described.

6164- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." The Messenger of Allah "Allah's blessing and peace be upon him" said: "May Allah be merciful to you! (What is the matter)?" the man replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Manumit a slave." He replied : "I cannot afford to do so." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Fast for two successive months." He replied : "I have no power to do so." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons." He replied : "I could not afford to do it." Then, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him" which he gave to the man and said: "Take this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By Allah, there is none between Medina's two mountains who is poorer than us." The Prophet "Allah's blessing and peace be upon him" smiled until his premolar teeth became visible and then said: "Feed your family with it."

6165- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Bedouin asked Allah's Apostle "Allah's blessing and peace be upon him" about the emigration. The Prophet "Allah's blessing and peace be upon him" said: "May Allah be merciful to you! The matter of emigration is very hard. Have you got camels?" the man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked: " Do you pay their obligatory charity?" The Bedouin said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Work beyond the seas and Allah will not decrease any of your good deeds."

6166- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Woe to you" or "May Allah be merciful to you! (Shu'ba is not certain of the true phrase). Do not become disbelievers after me by cutting the necks of one another."

يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُدْرِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالِدَمَّ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةِ مِنَ النَّاسِ، أَيُّهُمْ رَجُلٌ إِخْدَى بِيَدِهِ مِثْلُ ثُدَيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدْرُدُ. قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمْعَتِهِ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ حِينَ قَاتَلَهُمْ، فَالْتَمِسَ فِي الْقَتْلَى فَأَتَيْتَنِي بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ النَّبِيُّ ﷺ.

[طرفه في: ٣٣٤٤].

٦١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكْتُ، قَالَ: «وَيْحَكَ؟» قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أَعْتَقَ رَقَبَةً». قَالَ: مَا أَجِدُهَا، قَالَ: «فَضَمُّ شَهْرَيْنِ مُتَتَابِعَيْنِ». قَالَ: لَا أَسْتَطِيعُ، قَالَ: «فَأَطْعِمِ سِتِينَ مِسْكِينًا». قَالَ: مَا أَجِدُ، فَأَتَيْتُ بَعْرَقِي، فَقَالَ: «خُذْهُ فَتَصَدَّقْ بِهِ». فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْلَى غَيْرِ أَهْلِي، فَرَأَيْتُ نَفْسِي بِيَدِهِ، مَا بَيْنَ طُنْبِي الْمَدِينَةِ أَخْجُجَ مِنِّي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، قَالَ: «خُذْهُ». تَابَعَهُ يُونُسُ، عَنِ الزُّهْرِيِّ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ الزُّهْرِيِّ: «وَيْلَكَ».

[طرفه في: ١٩٣٦].

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

[طرفه في: ١٤٥٢].

٦١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ: سَمِعْتُ أَبِي؛ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلَكُمْ، أَوْ وَيْحَكُمْ - قَالَ شُعْبَةُ: شَكُّ هُوَ - لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». وَقَالَ النَّضْرُ، عَنْ شُعْبَةَ: «وَيْحَكُمْ». وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: «وَيْلَكُمْ، أَوْ وَيْحَكُمْ».

[طرفه في: ١٧٤٢].

= - قد سبق نَحْد.

- قوله: البضعة وهي القطعة من اللحم وقوله: تدردر أي تتحرك.

٦١٦٥ - قوله: (البحار) جمع بحرة وهي القرية سميت بحرة لاتساعها (عيني).

6167- Anas "Allah be pleased with him" reported: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! When will The Hour be established?" The Prophet "Allah's blessing and peace be upon him" said: " Woe to you! What have you prepared for it?" The Bedouin said: "I have prepared nothing for it, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love." We (the companions of The Prophet "Allah's blessing and peace be upon him") said: "Will we be so too?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." On that day, we got so much happy (with what was said by The Prophet).

### [96] The sign of one's love to Allah

and Allah's saying: "Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful." (Al Imran (Family of Imran) 31)

6168- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves (on The Day of Judgement)."

6169- Abu'wa'il narrated from Abdullah Ibn Mas'ood "Allah be pleased with him": A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! What do you say about a man who loves some people with whose good deeds he cannot catch up?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves."

6170- Abu'wa'il narrated from Abu'moosa "Allah be pleased with him": It was said to The Messenger of Allah "Allah's blessing and peace be upon him": "What about a man who loves some people with whose good deeds he cannot catch up?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone will be with whomever he loves."

6171- Anas "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him" about the (doomed) Hour saying: "When will the Hour be?" The Prophet "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man said: "Nothing of prayer, fasting, or charity, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love."

٦١٦٧ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ 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 أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «إِنَّكَ مَعَ مَنْ أَحَبَّتِ». فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: «نَعَمْ». فَفَرَحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا، فَمَرَّ عَلَامٌ لِلْمَغِيرَةِ وَكَانَ مِنْ أَقْرَانِي، فَقَالَ: «إِنْ أَخَّرَ هَذَا، فَلَنْ يَذْرُوكَهُ الْهَرَمُ، حَتَّى تَقُومَ السَّاعَةُ». وَاخْتَصَرَهُ شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣٦٨٨].

## ٩٦ - بَابُ عَلَامَةِ حُبِّ اللَّهِ عَزَّ وَجَلَّ لِقَوْلِهِ: ﴿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». [الحدِيث ٦١٦٨ - طرفه في: 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». تَابَعَهُ جَرِيرُ بْنُ حَازِمٍ، وَسُلَيْمَانُ بْنُ قَرْمٍ، وَأَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٦١٦٨].

٦١٧٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: «الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». تَابَعَهُ أَبُو مُعَاوِيَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ.

٦١٧١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَا أَعْدَدْتُ لَهَا؟». قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَثِيرِ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَا كُنِي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «أَنْتَ مَعَ مَنْ أَحَبَّتِ». [طرفه في: ٣٦٨٨].

## ٩٧ - بَابُ قَوْلِ الرَّجُلِ لِلرَّجُلِ: اخْسَأْ

٦١٧٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ: سَمِعْتُ أَبَا رَجَاءٍ: سَمِعْتُ ابْنَ عَبَّاسٍ

٦١٦٧ - قوله: (قائمة) برفعه على أنه خبر الساعة فمتى ظرف متعلق به وينصبه على الحال من الضمير المستكن في متى إذ هو على هذا التقدير فهو ظرف مستقر (قسطلاني).

باب ٩٧ - قوله: اخسأ هو في الأصل زجر للكلب وإبعاد له ثم استعمل في كل من قال أو فعل ما لا ينبغي أي اسكت صاعراً مطروداً وفي التنزيل العزيز اخسأوا فيها.

٦١٧٢ - قوله: قد خبات أي أضمرت والخبية هو الشيء المضممر المحبوه وكان ﷺ قد أضمر له يوم تأتي =

**[97] When one says to another: "Let you be in ignominy!"**

6172- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Saiyyad: "I have kept something for you in my mind; What is it?" He said: "Ad'dukh." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy!"

6173- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him", with a group of people, went out to Ibn Saiyyad until they saw him playing with the boys near the hillocks of Banu'maghala. Ibn Saiyyad at that time was about to reach his puberty and did not notice (us) until The Prophet "Allah's blessing and peace be upon him" stroked him with his hand and said to him: "Do you testify that I am Allah's Apostle?" Ibn Saiyyad looked at him and said: "I testify that you are the Messenger of illiterates." Then Ibn Saiyyad asked The Prophet "Allah's blessing and peace be upon him": "Do you testify that I am Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" refuted it and said: "I believe in Allah and His Apostles." Then he said (to Ibn Saiyyad): "What do you think?" Ibn Saiyyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "If he is he (The Charlatan (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

6174- Ibn Omar added: Later on Allah's Apostle "Allah's blessing and peace be upon him" once again went along with Obai Ibn Ka'b to the date-palm trees (garden) where Ibn Saiyyad was staying. The Prophet "Allah's blessing and peace be upon him" starting hiding himself behind the date-palms' trunks to be able to hear something from Ibn Saiyyad before Ibn Saiyyad could see him. Ibn Saiyyad was lying on his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Saiyyad's mother saw Allah's Apostle "Allah's blessing and peace be upon him" while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Saiyyad: "O Saf ! (Ibn Saiyyad's name) Here is Mohammad." Thus, Ibn Saiyyad got up. The Prophet "Allah's blessing and peace be upon him" said: "Had she let him, then he would have uncovered the reality of his case."

رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ لَابْنِ صَائِدٍ: «قَدْ خَبَأْتُ لَكَ خَبِيئًا، فَمَا هُوَ؟». قَالَ: الدُّخُّ، قَالَ: «أَخْسَأُ».

٦١٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ 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 أُطْمِ بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَظَنَرَ إِلَيْهِ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ، ثُمَّ قَالَ ابْنُ صَيَّادٍ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَضَهُ النَّبِيُّ ﷺ ثُمَّ قَالَ: «أَمَنْتُ بِاللَّهِ وَرُسُلِهِ». ثُمَّ قَالَ لَابْنِ صَيَّادٍ: «مَاذَا تَرَى؟». قَالَ: يَا بُنَيَّ صَادِقٌ وَكَاذِبٌ، قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِّطَ عَلَيْكَ الْأَمْرُ»، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي خَبَأْتُ لَكَ خَبِيئًا»، قَالَ: هُوَ الدُّخُّ، قَالَ: «أَخْسَأُ، فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَتَأْذُنُ لِي فِيهِ أَضْرِبَ عُنُقَهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْ هُوَ لَا تَسْلُطْ عَلَيْهِ، وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ». [طرفه في: ١٣٥٤].

٦١٧٤ - قَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِيُّ بَنُ كَعْبِ الْأَنْصَارِيِّ، يَوْمَانَ النَّخْلِ الَّتِي فِيهَا ابْنُ 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 رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لَابْنِ صَيَّادٍ: أَيِّ صَافٍ، وَهُوَ اسْمُهُ، هَذَا مُحَمَّدٌ،

= السماء بدخان مبین.

- قوله: (قال الدخ) أراد أن يقول الدخان فلم يستطع أن يتمها على عادة الكهان من اختطاف بعض الكلمات من أوليائهم من الجن.

٦١٧٣ - قوله: (في أطم) الخ. كذا بضبط العيني وضبط القسطلاني بسكون الطاء ومعناه الحصن وبنو مغالة قبيلة من الأنصار.

- قوله: (فرضه) أي دفعه حتى وقع فتكسر وقيل: الصواب فرصه بالصاد المهملة المشددة أي قبض عليه بثوبه فضم بعضه إلى بعض من رصصت البنيان رصاً.

- قوله: أتأذن لي فيه أضرب عنقه كذا في نسخة الشارح، قال بالجزم في أضرب جواب الطلب ا هـ. وفي نسخة العيني إيدن لي فيه أضرب عنقه وهو ظاهر قال: ويروى تأذن لي فيه أضرب بالرفع ا هـ.

- قوله: (إن لم يكن هو) لفظ هو تأكيد للضمير المستتر أو وضع هو موضع إياه وهو راجع إلى الدجال وإن لم يتقدم ذكره لشهرته ولأبي ذر إن يكنه بوصل الضمير ا هـ. عيني بزيادة من القسطلاني.

- وإن لم يكنه نخـ.

٦١٧٤ - قوله: (وهو يختل) أي يطلب مستغفلاً له لسمع شيئاً من كلامه الذي يقوله هو في خلوته ليظهر للصحابة حاله في أنه كاهن ا هـ. عيني.

- قوله: له فيها رمرة الخ أي صوت خفي.

6175- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst the people, glorifying and praising Allah as He deserves. Then, he mentioned The Charlatan (Ad'dajjal), saying: "I warn you of him (Ad'dajjal) and there is no Prophet who did not warn his nation of him. Noah warned his nation of him, but I tell you a statement, of which no Prophet informed his nation. You should know that he is a one-eyed man and Allah is not one-eyed."

**[98] One's saying to another: "Welcome"**

in this respect, A'isha said that The Messenger of Allah "Allah's blessing and peace be upon him" said to Fatima: "Welcome to my daughter!" Ommu'hani said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "Welcome to Ommu'hani!"

6176- Ibn Abbas "Allah be pleased with both" narrated: The delegation of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him", who said to them: "Welcome to the delegation who have come! You have neither disgrace nor regret!" They said: " We are from such-and-such branch of Rabie'a. We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion), by which we might enter Paradise, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you four things. I order you to offer prayers perfectly, to pay the obligatory charity, to observe fast during the month of Ramadan, and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to drink in dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles."

**[99] People would be called by their fathers**

6177- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "For every betrayer a flag will be raised on the Day of Judgement. It will be announced (publicly): "This is the betrayal of so-and-so, the son of so-and-so. ""

6178- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "For every betrayer a flag will be raised on the Day of Judgement. It will be announced (publicly): "This is the betrayal of so-and-so, the son of so-and-so. ""

**[100] None should say: "I became malicious"**

6179- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: "I became malicious" but he should say (if necessary): "I became vicious.""

فَتَنَاهَى ابْنُ صَيَّادٍ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتَهُ بَيْنَ».

[طرفه في: ١٣٥٥].

٦١٧٥ - قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ، فَأَتْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي أَنْذِرُكُمْوهُ، وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ، وَلَا كُنِّي سَاقِرٌ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ، تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ». [طرفه في: ٣٠٥٧].

### ٩٨ - باب قول الرجل مرحبا

وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ لِقَاطِمَةَ عَلَيْهَا السَّلَامُ: «مَرْحَبًا بِابْتِي». وَقَالَتْ أُمُّ هَانِيَةَ: جِئْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيَةَ».

٦١٧٦ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو الشَّيْحِ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ وَفَدَ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ قَالَ: «مَرْحَبًا بِالْوَفْدِ، الَّذِينَ جَاءُوا غَيْرَ خَزَائِي وَلَا نَدَامِي». فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا حَيٌّ مِنْ رِبِيعَةَ، وَبَيْنَنَا وَبَيْنَكَ مُضَرٌّ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِأَمْرٍ فَضِلْ نَدْخُلُ بِهِ الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا، فَقَالَ: «أَزْبِعْ وَأَزْبِعْ: أَقِيمُوا الصَّلَاةَ، وَآتُوا الزَّكَاةَ، وَصُومُوا رَمَضَانَ، وَأَعْطُوا خُمْسَ مَا غَنِمْتُمْ، وَلَا تَشْرَبُوا فِي الدُّبَاءِ وَالْحَنْثَمِ وَالنَّقِيرِ وَالْمُرْقَبِ». [طرفه في: ٥٣].

### ٩٩ - باب ما يُدعى الناسُ بآبائهم

٦١٧٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَادِرُ يُزْفَعُ لَهُ لِيَوْمِ الْقِيَامَةِ، يُقَالُ: هَذِهِ عَدْرَةُ فُلَانِ بْنِ فُلَانٍ». [طرفه في: ٣١٨٨].

٦١٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَادِرَ يُنْصَبُ لَهُ لِيَوْمِ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ عَدْرَةُ فُلَانِ بْنِ فُلَانٍ». [طرفه في: ٣١٨٨].

### ١٠٠ - باب لا يقل: حَبِثْتُ نَفْسِي

٦١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: حَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسْتُ

٦١٧٩ - قوله: (غير خزيا) جمع الخزيان وهو المفتضح أو الذليل أو المستحي والندامي جمع ندمان بمعنى النادم ا هـ. عيني.

٦١٧٩ - قوله: (لقتست وحبثت) واحد في المعنى لكنه كره لفظ الحبث كذا في الشرح.

6180- Abu'omama Ibn Sahl narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should say: **"I became malicious"** but he should say (if necessary): "I became vicious."

### [101] Do not abuse the time

6181- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are (all things, and I cause the revolution of) day and night."

6182- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not name grapes The Generous; and do not say "the disappointment of time" because Allah is the time."

### [102] The Prophet's saying: "The generous is a believer's heart"

6183- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not name grapes The Generous. Indeed, the generous is a believer's heart."

[103] One's saying to another: "Let my parents be sacrificed for you!"

6184- Ali "Allah be pleased with him" reported: I never heard The Prophet "Allah's blessing and peace be upon him" saying: "Let my parents sacrifice their lives for you" to any man after Sa'd. I heard him saying (to him): "Throw (the arrows)! Let my parents sacrifice their lives for you." This was on The Day of (The Holy Battle of) Ohud.

نَفْسِي» .

٦١٨٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولُنَّ أَحَدُكُمْ: حَبِثْتُ نَفْسِي، وَلَكِنْ لِيَقُلَّ: لَقِسْتُ نَفْسِي». تَابَعَهُ عَقِيلٌ.

### ١٠١ - بَابُ لَا تَسْبُوا الدَّهْرَ

٦١٨١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ: يَسُبُّ بَنُو آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ بِيَدِي اللَّيْلِ وَالنَّهَارِ». [طرفه في: ٤٨٢٦].

٦١٨٢ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسْمُوا الْعِنَبَ الْكَرْمَ، وَلَا تَقُولُوا: حَبِثَةَ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ». [الحديث: ٦١٨٢ - طرفه في: ٦١٨٣].

### ١٠٢ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»

وَقَدْ قَالَ: «إِنَّمَا الْمُفْلِسُ الَّذِي يُفْلِسُ يَوْمَ الْقِيَامَةِ». كَقَوْلِهِ: «إِنَّمَا الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْعَضْبِ». كَقَوْلِهِ: «لَا مُلْكَ إِلَّا لِلَّهِ». فَوَصَفَهُ بِانْتِهَاءِ الْمُلْكِ، ثُمَّ ذَكَرَ الْمُلُوكَ أَيْضاً فَقَالَ: ﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا﴾ [النمل: ٣٤].

٦١٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقُولُونَ الْكَرْمَ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ». [طرفه في: ٦١٨٢].

### ١٠٣ - بَابُ قَوْلِ الرَّجُلِ: فِدَاكَ أَبِي وَأُمِّي

فِيهِ الزَّبِيرُ.

٦١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، حَدَّثَنِي سَعْدُ بْنُ إِبرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُفْذِي أَحَدًا غَيْرَ سَعْدِ، سَمِعْتُهُ يَقُولُ: «أَزِمَ فِدَاكَ أَبِي وَأُمِّي». أَظْنُهُ يَوْمَ أُحُدٍ. [طرفه في: ٢٩٠٥].

٦١٨٢ - قوله: نهى عن تسمية العنب كرمًا لتأكيد تحريم الخمر لأن في التسمية به تقريراً لما كانوا يتوهمونه من تكريم شاربها هـ. من الشرح.

باب ١٠٢ - قوله: لا ملك إلا لله وفي نسخة (لا ملك إلا الله) بفتح الميم وكسر اللام.

٦١٨٣ - قوله: ويقولون: الكرم، أي لا يقولون: الكرم قلب المؤمن ويقولون: الكرم: شجر العنب

**[104] One's saying to another: "May Allah sacrifice me for you!"**

6185- Anas Ibn Malik "Allah be pleased with him" reported: Abu'talha and I, (amongst the other companions) were returning from a journey with The Prophet "Allah's blessing and peace be upon him" who was riding his she-camel, getting Safiyya Bint Huyai ride behind him. His she-camel slipped and both of them fell down. Abu'talha jumped from his camel and said: "O Allah's Apostle! May Allah sacrifice me for you! Is there any harm to you?" The Prophet "Allah's blessing and peace be upon him" said: "No, but take care of the lady." So, Abu'talha covered his face with a garment, went to Safiyya and covered her with it. Then, she got up. He set right the state of their she-camel so that both of them could ride. When we approached Medina, The Prophet "Allah's blessing and peace be upon him" said: "We are returning with repentance, worshipping and praising our Lord." He kept on saying this until he entered Medina.

**[105] The names, which are most beloved to Allah**

6186- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim and will never please you with this blessed title." Being told of that, The Prophet "Allah's blessing and peace be upon him" said to him: "Name your child Abdur'rahman."

**[106] The Prophet's saying: "Call by my name and do not name by my title"**

6187- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim until we ask The Prophet "Allah's blessing and peace be upon him" about that." The Prophet "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title."

## ١٠٤ - باب قَوْلِ الرَّجُلِ: جَعَلَنِي اللَّهُ فِدَاكَ

وَقَالَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ: فَدَيْتَاكَ بِأَبَائِنَا 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 بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ، فَضَرَعَ النَّبِيُّ ﷺ وَالْمَرْأَةُ، وَأَنَّ أَبَا طَلْحَةَ . قَالَ: أَحْسِبُ . افْتَحَمَ عَنْ بَعِيرِهِ، فَآتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لَا، وَلَكِنْ عَلِيكَ بِالْمَرْأَةِ». فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ قَصْدَهَا، فَأَلْقَى ثَوْبَهُ عَلَيْهَا، فَقَامَتِ الْمَرْأَةُ، فَشَدَّ لَهَا مَعَى رَاحِلَتَيْهَا فَرَكَبَا، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ، قَالَ النَّبِيُّ ﷺ: «أَيُّونَ تَائِبُونَ عَابِدُونَ، لِرَبَّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ.

[طرفه في: ٣٧١].

## ١٠٥ - بَابُ أَحَبِّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ

٦١٨٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا ابْنُ الْمُثَنِّكِدِرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِثْلُ غُلَامٍ فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لَا تُكْنِيكَ أَبَا الْقَاسِمِ وَلَا كِرَامَةَ، فَأَخْبَرَ النَّبِيَّ ﷺ فَقَالَ: «سَمَّ ابْنُكَ عَبْدَ الرَّحْمَنِ».

[طرفه في: ٣١١٤].

## ١٠٦ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «سَمُّوا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي»

قَالَهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ.

٦١٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وُلِدَ لِرَجُلٍ مِثْلُ غُلَامٍ فَسَمَّاهُ الْقَاسِمَ، فَقَالُوا: لَا تُكْنِيهِ حَتَّى تَسْأَلَ النَّبِيَّ ﷺ، فَقَالَ: «سَمُّوا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي».

[طرفه في: ٣١١٤].

٦١٨٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ: سَمِعْتُ

٦١٨٥ - قوله: (مردفها) حال ويروى مردفها بالرفع على أنه خبر مبتدأ محذوف أفاده الشارح.

- قوله: (افتحم عن بعيره) أي رمى نفسه من غير روية ١ هـ. عيني.

٦١٨٦ - قوله: ولا كرامة بالنصب أي ولا نكرمك كرامة ١ هـ. عيني.

- قوله: (فأخبر) كذا عن الشارح وعند العيني فأخبر بضم الهمة مبنياً للمفعول.

٦١٨٧ - قوله: (ولا تكتنوا) وروي ولا تكتنوا من باب التفعّل كما ذكره الشارح.

٦١٨٨ - قوله: (ولا تكتنوا) وفي نسخة ولا تكتنوا من التفعّل.

6188- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim (The Prophet) "Allah's blessing and peace be upon him" said: "Call by my name, but do not name by my title."

6189- Jaber "Allah be pleased with him" reported: A man amongst us begot a boy whom he named Al'qasim. On that the Ansar said (to this man): "We will never call you Abul'qasim and will never please you with this blessed title." Being told of that, The Prophet "Allah's blessing and peace be upon him" said to him: "Name your child Abdur'rahman."

### **[107] What about the name "Hazn" (derived from roughness)?**

6190- Ibn Al'musaiyyab narrated from his father that his (Al'musaiyyab's) father went to The Prophet "Allah's blessing and peace be upon him" who asked (him): "What is your name?" He replied: "My name is Hazn." The Prophet "Allah's blessing and peace be upon him" said: "You are Sahl (Easy)." Hazn said: "I will not change the name with which my father has named me." Ibn Al'musaiyyab added: "Since then, we have suffered from roughness (in character)."

### **[108] Changing one's name to a better one**

6191- Sahl "Allah be pleased with him" narrated: When Al'mundhir Ibn Abu'osaid was born, he was brought to The Prophet "Allah's blessing and peace be upon him" who placed him on his thigh. While Abu'osaid was sitting, The Prophet "Allah's blessing and peace be upon him" was busy with something in his hands so Abu'osaid told someone to take his son from the thigh of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" finished that (with which he was busy), he said: "Where is the boy?" Abu'osaid said: "We sent him home." The Prophet "Allah's blessing and peace be upon him" said: "What is his name?" Abu'osaid said: "So-and-so." The Prophet "Allah's blessing and peace be upon him" said: "No, his name is Al'mundhir." As of that day, he was called Al'mundhir.

6192- Abu'huraira "Allah be pleased with him" reported: Zainab's original name was "Barra" (meaning pious), but it was said: "By that, she is giving herself the prestige of piety." So The Prophet "Allah's blessing and peace be upon him" changed her name to Zainab.

أَبَا هُرَيْرَةَ: قَالَ أَبُو الْقَاسِمِ رضي الله عنه: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي».

[طرفه في: ١١٠].

٦١٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُثَنَّدِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: وَوَلَدَ لِرَجُلٍ مِثْلًا غُلَامًا فَسَمَّاهُ الْقَاسِمَ، فَقَالُوا: لَا تُكْنِيكَ بِأَبِي الْقَاسِمِ وَلَا تُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ صلى الله عليه وسلم فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ». [طرفه في: ٣١١٤].

### ١٠٧ - باب اسم الحزن

٦١٩٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِيهِ، أَنَّ أَبَاهُ جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ: «مَا اسْمُكَ». قَالَ: حَزْنٌ، قَالَ: «أَنْتَ سَهْلٌ». قَالَ: لَا أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيَّبِ: فَمَا زَالَتْ الْحُزُونَةُ فِينَا بَعْدُ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ وَمَحْمُودٌ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِيهِ، عَنِ جَدِّهِ بِهَذَا. [الحديث ٦١٩٠ - طرفه في: ٦١٩٣].

### ١٠٨ - باب تحويل الاسم إلى اسم أحسن منه

٦١٩١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنِ سَهْلِ قَالَ: أَتَيْتُ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ إِلَى النَّبِيِّ صلى الله عليه وسلم حِينَ وُلِدَ، فَوَضَعَهُ عَلَيَّ فَخَذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ، فَلَهَا النَّبِيُّ صلى الله عليه وسلم بِشَيْءٍ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو أُسَيْدٍ بِإِنِّيهِ، فَأَخْتَمِلُ مِنْ فَحْدِ النَّبِيِّ صلى الله عليه وسلم، فَاسْتَفَاقَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ: «أَيْنَ الصَّبِيِّ؟» فَقَالَ أَبُو أُسَيْدٍ: قَلْبِنَاهُ يَا رَسُولَ اللَّهِ، قَالَ: «مَا اسْمُهُ؟» قَالَ: فَلَانٌ، قَالَ: «وَلَكِنْ اسْمُهُ الْمُنْذِرُ». فَسَمَّاهُ يَوْمَئِذٍ الْمُنْذِرَ.

٦١٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنِ شُعْبَةَ، عَنِ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنِ أَبِي رَافِعٍ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ زَيْنَبَ كَانَتْ اسْمَهَا بَرَّةً، فَقِيلَ: تَزْكِي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللَّهِ صلى الله عليه وسلم زَيْنَبَ.

٦١٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ، فَحَدَّثَنِي: أَنَّ جَدَّهُ حَزْنًا

٦١٨٩ - قوله: (ولا تنعمك عينا) أي لا تفر عينك بذلك.

- قوله: (اسم) بفتح الهمزة، أمر من الإساءة بمعنى التسمية ويروى سم كما في العينين.

٦١٩٠ - قوله: (الحزونة) الصعوبة ا هـ. شارح.

٦١٩١ - قوله: (فلها) هكذا ينبغي أن يرسم بالألف فإنه واوي فلهي بكسر الهاء من باب تعب ذكره الشارح من

غير بيان الفرق بين رسمي الخط ا هـ.

6193- Ibn Al'musaiyyab narrated from his grandfather Hazn that he went to The Prophet "Allah's blessing and peace be upon him" who asked (him): "What is your name?" He replied: "My name is Hazn." The Prophet "Allah's blessing and peace be upon him" said: "You are Sahl (Easy)." Hazn said: "I will not change the name with which my father has named me." Ibn Al'musaiyyab added: "Since then, we have suffered from roughness (in character)."

### [109] Calling by The Prophets' names

6194- Isma'il narrated: I asked Abu'awfa: "Did you see Ibrahim, the son of The Prophet "Allah's blessing and peace be upon him" ?" He said: "Yes, but he died when he was still a child. Had there been a Prophet after Mohammad, then his son would have lived. But there is no Prophet after him."

6195- Al'bara "Allah be pleased with him" narrated: When Ibrahim (the son of The Prophet "Allah's blessing and peace be upon him") died, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He has a wet nurse in Paradise."

6196- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Call by my name and do not name by my title, for I'm Qasim (distributor) who distributes (Allah's blessings) among you."

6197- Abu'huraira "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "Call yourselves with my name but do not name yourselves with my title (Abul'qasim). Whoever sees me in a dream then surely, he has seen me for Satan cannot impersonate me. Whoever tells a lie against me intentionally, then, surely, let him occupy his seat in (Hell) fire."

6198- Abu'moosa "Allah be pleased with him" reported: A son was born to me whom I took to The Prophet "Allah's blessing and peace be upon him" who named him Ibrahim. He put his saliva after he chewed a date in the child's mouth. Then he invoked Allah to bless him and returned him to me. (This was the eldest of Abu'moosa's sons).

6199- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: The sun eclipsed on the day when Ibrahim (The Prophet's son) died.

قَدِمَ عَلَى النَّبِيِّ ﷺ فَقَالَ: «مَا اسْمُكَ؟» قَالَ: اسْمِي حَزْنٌ، قَالَ: «بَلْ أَنْتَ سَهْلٌ». قَالَ: مَا أَنَا بِمُعْتَرٍ اسْمًا سَمَانِيهِ أَبِي، قَالَ ابْنُ الْمُسَيْبِ: فَمَا زَالَتْ فِيْنَا الْحُزُونَةُ بَعْدُ. [طرفه في: ٦١٩٠].

### ١٠٩ - باب مَنْ سَمَّى بِأَسْمَاءِ الْأَنْبِيَاءِ

وَقَالَ أَنَسٌ: قَبِلَ النَّبِيُّ ﷺ إِبْرَاهِيمَ، يَغْنِي ابْنَهُ.

٦١٩٤ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا إِسْمَاعِيلُ: قُلْتُ لِابْنِ أَبِي أَوْفَى: رَأَيْتَ إِبْرَاهِيمَ ابْنَ النَّبِيِّ ﷺ؟ قَالَ: مَاتَ صَغِيرًا، وَلَوْ قُضِيَ أَنْ يَكُونَ بَعْدَ مُحَمَّدٍ ﷺ نَبِيٌّ عَاشَ ابْنَهُ، وَلَكِنْ لَا نَبِيَّ بَعْدَهُ.

٦١٩٥ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: لَمَّا مَاتَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ». [طرفه في: ١٣٨٢].

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 بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ». وَرَوَاهُ أَنَسٌ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٣١١٤].

٦١٩٧ - حَدَّثَنَا مُوسَى بْنُ سَمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو حَاصِبٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي، وَمَنْ رَأَى فِي الْمَنَامِ، فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَبْشُرْ مَفْعَدَهُ مِنَ النَّارِ». [طرفه في: ١١٠].

٦١٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وُلِدَ لِي غُلَامٌ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ، فَحَنَكُهُ بِتَمْرَةٍ، وَدَعَا لَهُ بِالْبَرَكَةِ، وَدَفَعَهُ إِلَيَّ، وَكَانَ أَكْبَرَ وَوَلِدَ أَبِي مُوسَى. [طرفه في: ٥٤٦٧].

٦١٩٩ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا زِيَادُ بْنُ عَلَاقَةَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمَ. رَوَاهُ أَبُو بَكْرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٠٤٣].

### ١١٠ - باب تَسْمِيَةِ الْوَلِيدِ

٦٢٠٠ - أَخْبَرَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ،

**[110] What about the name "Al'walid"?**

6200- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah after raising from bowing, saying: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like those of the time of Joseph."

**[111] One's calling another by his name, decreasing a letter from it**

6201- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be on him." Regarding The Prophet "Allah's blessing and peace be upon him", she said: "He (The Prophet) used to see what we Don't see."

6202- Anas "Allah be pleased with him" reported that Ommu'sulaim had been with the women who were in charge of the luggage on a journey. Anjasha, the slave of The Prophet, was driving their camels (very fast). The Prophet "Allah's blessing and peace be upon him" said: "O Anjash! Be slow (in Driving the camels) with the glass vessels (women)!"

**[112] The title for the boy before (growing up and) begetting children**

6203- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was the best of all the people in character. I had a brother called Abu'omair, who, I think, had been newly weaned. Whenever he was brought to The Prophet "Allah's blessing and peace be upon him", The Prophet "Allah's blessing and peace be upon him" used to say (to him): "O Abu'omair! What did The Nughair do?" It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while he (The Prophet "Allah's blessing and peace be upon him") was in our house. He would order that the carpet under him be swept and sprayed with water. Then he would stand up and we would line up behind him, so that he would lead us in prayer.

**[113] Calling by the title of "Abu'turab" (Father of Dust)**

6204- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The most beloved names to Ali was Abu'turab (Father of Dust), and he used to be pleased when we called him by it. The reason was that none called him Abu'turab (for the first time) but The Prophet "Allah's blessing and peace

عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ: «اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، وَسَلَمَةَ بْنَ هِشَامٍ، وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يَوْسُفَ».

[طرفه في: ٧٩٧].

### ١١١ - بَابُ مَنْ دَعَا صَاحِبَهُ فَنَقَصَ مِنْ اسْمِهِ حَرْفًا

وَقَالَ أَبُو حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: قَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هِرٍّ».

٦٢٠١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ هَذَا جَبْرِيلُ يُقْرِئُكَ السَّلَامَ». قُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، قَالَتْ: وَهُوَ يَرَى مَا لَا تَرَى. [طرفه في: ٣٢١٧].

٦٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ أُمُّ سَلِيمٍ فِي الثَّقَلِ، وَأَنْجَشَةُ غُلَامٌ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَنْجَشُ، رُؤَيْدُكَ سَوْفَكَ بِالْقَوَارِيرِ». [طرفه في: ٦١٤٩].

### ١١٢ - بَابُ الْكُنْيَةِ لِلصَّبِيِّ قَبْلَ أَنْ يُولَدَ لِلرَّجُلِ

٦٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عَمِيرٍ - قَالَ: أَحْسِبُهُ - فَطِيمٌ، وَكَانَ إِذَا جَاءَ قَالَ: «يَا أَبَا عَمِيرٍ، مَا فَعَلَ التُّعَيْرُ». نَعَّرَ كَأَن يَلْعَبُ بِهِ، فَرُبَّمَا حَضَرَ الصَّلَاةَ وَهُوَ فِي بَيْتِنَا، فَيَأْمُرُ بِالْبَسَاطِ الَّذِي تَحْتَهُ فَيَكْسُسُ وَيُنْضَحُ، ثُمَّ يَقُومُ وَتَقُومُ خَلْفَهُ فَيُصَلِّي بِنَا.

[طرفه في: ٦١٢٩].

### ١١٣ - بَابُ التَّكْنِي بِأَبِي تَرَابٍ، وَإِنْ كَانَتْ لَهُ كُنْيَةٌ أُخْرَى

٦٢٠٤ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: إِنْ كَانَتْ أَحَبُّ أَسْمَاءٍ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ إِلَيْهِ، لِأَبُو تَرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ

٦٢٠١ - قوله: (يا عائش) يفتح الشين ويجوز ضمها، وكذلك يا أنجش الآتي أفاده الشارح.

٦٢٠٢ - قوله: (الثقل) متاع السفر.

٦٢٠٣ - قوله: (أحسبه فطيمًا) نخ.

- النغر: طير صغير كالعصافير حمر المناقير (عيني).

- النضح: الرش بالماء.

٦٣٠٤ - قوله: (وما سماه أبو تراب) برفع أبو على الحكاية وفي بعض النسخ وما سماه أبا تراب بالنصب ا هـ.

- إلى الجدار في المسجد نخ.

be upon him". Once Ali got angry with (his wife) Fatima. Then he went out and slept near a wall in the mosque. The Prophet "Allah's blessing and peace be upon him" came looking for him, when somebody said: "He is there, Lying near the wall." The Prophet "Allah's blessing and peace be upon him" came to him while his (Ali's) back was covered with dust. The Prophet "Allah's blessing and peace be upon him" started removing the dust from his back, saying: "Get up, O Abu'turab!"

#### **[114] The most hateful names in Allah's sight**

6205- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The most awful name in Allah's sight on the Day of Judgement, will be (that of) a man calling himself the king of kings."

6206- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The most awful name in Allah's sight, will be (that of) a man calling himself the king of kings."

#### **[115] The title of the pagan person**

6207- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than what you say. If it is the truth,

يُذْعَى بِهَا، وَمَا سَمَّاهُ أَبُو تَرَابٍ إِلَّا النَّبِيُّ ﷺ، غَاضِبٌ يَوْمًا فَاطِمَةَ فَخَرَجَ، فَاضْطَجَعَ إِلَى الْجِدَارِ فِي الْمَسْجِدِ، فَجَاءَهُ النَّبِيُّ ﷺ يَتَّبِعُهُ، فَقَالَ: هُوَ ذَا مُضْطَجِعٍ فِي الْجِدَارِ، فَجَاءَهُ النَّبِيُّ ﷺ وَامْتَلَأَ ظَهْرُهُ تَرَابًا، فَجَعَلَ النَّبِيُّ ﷺ يَمْسَحُ التَّرَابَ عَنْ ظَهْرِهِ وَيَقُولُ: «اجْلِسْ يَا أَبَا تَرَابٍ».

[طرفه في: ٤٤١].

#### ١١٤ - بَابُ أَنْبَغُضِ الْأَسْمَاءِ إِلَى اللَّهِ

٦٢٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْتَى الْأَسْمَاءُ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكِ الْأَمْلاَكِ».

[الحديث ٦٢٠٥ - طرفه في: ٦٢٠٦].

٦٢٠٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ - رِوَايَةٌ - قَالَ: «أَخْتَعُ اسْمَ عِنْدَ اللَّهِ». وَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ: «أَخْتَعُ الْأَسْمَاءَ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى بِمَلِكِ الْأَمْلاَكِ». قَالَ سُفْيَانُ: يَقُولُ غَيْرُهُ: تَفْسِيرُهُ شَاهَانُ شَاهٍ.

[طرفه في: ٦٢٠٥].

#### ١١٥ - بَابُ كُنْيَةِ الْمُشْرِكِ

وَقَالَ مِسْوَرٌ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ».

٦٢٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنِ سُلَيْمَانَ، عَنِ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ أَسَامَةَ ابْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَيْهِ قَطِيفَةٌ فَذَكِيَّةٌ، وَأَسَامَةُ وَرَاءَهُ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِي بَيْتِي حَارِثِ بْنِ الْخَزْرَجِ، قَبْلَ وَقْعَةِ بَدْرٍ، فَسَارَا حَتَّى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ، وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أَبِي، فَإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ وَالْيَهُودِ، وَفِي الْمُسْلِمِينَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا عَشِيَّتِ الْمَجْلِسَ عَجَّاجَةُ الدَّابَّةِ، حَمَّرَ ابْنُ أَبِي أَنْفَهُ بِرِدَائِهِ وَقَالَ: لَا تُغَيِّرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَتَزَلَّ قَدْعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ لَهُ عَبْدُ

٦٢٠٥ - قوله: (أخني) أي أفحش ويروى أخنع أي أذل وأوضح كما يأتي وراء هذه الصفحة.

٦٢٠٦ - قوله: (شاهان شاه) كذا بسكون نون شاهان ورسم في نسخة بوصلها إلى الشين وأصله بالفارسية شاه شاهان ويخفف على شهنشاه وهكذا أدخلوها في لغتنا.

باب ١١٥ - وقال المسور نخ.

٦٢٠٧ - قوله: (هذه البحرة) يريد يثرب وقد تقدم أن البحرة بمعنى القرية.

then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "Well, O Allah's Apostle! Bring it (What you want to say) to us in our gathering, for we love that."

So the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's Apostle! Let my father be sacrificed for you! Excuse and forgive him, for by he, Who revealed the Book to you, Allah brought the Truth which was sent to you at the time when the people of this town (Medina) had decided unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that (decision) through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him, for The Prophet and his companions used to forgive the pagans and the people of Scriptures as Allah had ordered them, and they used to meet their mischief with patience. Allah said: "Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186) And Allah also said: "Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed. From selfish envy, after the Truth hath become manifest unto them: but forgive and overlook, till Allah accomplishes his purpose: for Allah hath power over all things." (Heifer "Al'baqara" 109)

So The Prophet "Allah's blessing and peace be upon him" used to stick to the principle of forgiveness for them as long as Allah ordered him to do so till Allah permitted fighting them. After Allah's Apostle "Allah's blessing and peace be upon him" had fought the battle of Badr and Allah killed the nobles of Quraish infidels through him, he and his companions returned as victorious, having with them the captives from the nobles of Quraish. Ibn Obai Ibn Salool, accompanied by the pagans and idolaters who were with him, said: "This matter (of Islam) became victorious." So they gave the pledge of allegiance (for embracing Islam) to Allah's Apostle "Allah's blessing and peace be upon him" and became Muslims.

6208- Al'abbas Ibn Abdul'muttalib "Allah be pleased with him" reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to Abu'talib? By Allah, he used to protect you and become angry on your behalf." The Prophet "Allah's blessing and peace be upon him" said: "Yes, he is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

اللَّهُ بْنُ أَبِي بْنِ سَلُولٍ، أَيُّهَا الْمَرْءُ، لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلَا تُؤَدِّنَا بِهِ فِي مَجَالِسِنَا، فَمَنْ جَاءَكَ فَافْضُضْ عَلَيْهِ. قَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ، فَاغْشِنَا فِي مَجَالِسِنَا، فَإِنَّا نَحِبُّ ذَلِكَ، فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَنَاقَرُونَ، فَلَمَّ يَزَلْ رَسُولُ اللَّهِ ﷺ يَخْفِضُهُمْ حَتَّى سَكْتُوا، 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 عَبْدَ اللَّهِ بْنَ أَبِي - قَالَ كَذَا وَكَذَا؟! فَقَالَ سَعْدُ بْنُ عُبَادَةَ: أَيُّ رَسُولِ اللَّهِ، بِأَبِي أَنْتَ، اغْفُ عَنْهُ وَاصْفَحْ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ، وَلَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يَتَوَجَّهُوا وَيُعْصِبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرَقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ يَغْفُونَ عَنِ الْمُشْرِكِينَ وَأَهْلِ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَصْبِرُونَ عَلَى الْأَذَى، قَالَ اللَّهُ تَعَالَى: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾ [آل عمران: ١٨٦] الْآيَةَ. وَقَالَ: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ﴾ [البقرة: ١٠٩] فَكَانَ رَسُولُ اللَّهِ ﷺ يَتَأَوَّلُ فِي الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ اللَّهُ بِهِ حَتَّى أَذِنَ لَهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهَا مَنْ قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ، وَسَادَةِ قُرَيْشٍ، فَقَتَلَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ، مَعَهُمْ أَسَارَى مِنْ صَنَادِيدِ الْكُفَّارِ، وَسَادَةِ قُرَيْشٍ، قَالَ ابْنُ أَبِي بِنْتِ سَلُولٍ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايَعُوا رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ، فَاسْلَمُوا.

[طرفه في: ٢٩٨٧].

٦٢٠٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ، فَإِنَّهُ كَانَ يَحْوِطُكَ وَيَغْضِبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَخْصَخٍ مِنْ نَارٍ، لَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ».

[طرفه في: ٣٨٨٣].

### ١١٦ - بَابُ الْمَعَارِيضِ مَنْدُوحَةٌ عَنِ الْكَذِبِ

وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَسًا: مَاتَ ابْنُ لَأَبِي طَلْحَةَ، فَقَالَ: كَيْفَ الْغُلَامُ؟ قَالَتْ أُمُّ سَلِيمٍ: هَدَأَ نَفْسَهُ، وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاحَ، وَظَنَّ أَنَّهَا صَادِقَةٌ.

- قوله: شوق بذلك أي غض به.

- قوله: (الآية) هو من الشرح في صنيع الطابع مع أنه موجود في نسخ المتن.

- قوله: (قد توجه) أي ظهر وجهه شارح.

- قوله: فأسلموا وفي رواية وأسلموا بالواو ويكسر اللام عطفًا على فبايعوا أفاده الشارح.

باب ١١٦ - قوله: (المعاريض) الخ جمع معراض من التعريض وهو خلاف التصريح من القول وهو التورية

**[116] Speaking metonymically is better than telling a lie**

6209- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a certain journey. There was a man who chanted to get the camels, which were carrying the women, go fast, to whom he said: "May Allah be merciful to you, O Anjasha! Drive the (camels) slowly (as they are carrying) glass vessels!"

6210- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a certain journey. There was a man called Anjasha who chanted to get the camels (which were carrying the women) go fast, to whom he said: "May Allah be merciful to you, O Anjasha! Drive the (camels) slowly (as they are carrying) glass vessels!" Abu'qilaba said: "He meant (by glass vessels) women."

6211- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a driver of camels with a good voice, called Anjasha. Once, The Prophet "Allah's blessing and peace be upon him" said to him: "O Anjasha! Be slow in driving (the camels) and do not break the glass vessels." Quatada said: "He meant the women, who are (similar to glass in being) weak."

6212- Anas "Allah be pleased with him" narrated: Once the people of Medina were frightened, so The Prophet "Allah's blessing and peace be upon him" rode a horse belonging to Abu'talha. When he returned he said: "We have seen nothing (to get you frightened), but we found the horse (very fast, having an energy) as inexhaustible as the water of the sea."

**[117] When one says to another about something: "It is nothing", meaning that it is not really true**

6213- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. The Messenger of Allah "Allah's blessing and peace be upon him" said: "They are nothing." The people said: "O Messenger of Allah! Sometimes they tell what comes out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "That word which comes to be true is what a jinn stealthily snatches away which he then pours in the ear of his foreteller with a sound similar to the cackle of a hen, to which he adds one-hundred lies."

**[118] Raising one's eye up to the sky**

Allah Almighty said: "Do they not look at the Camels, how they are made? And at the Sky, how it is raised high?" (The Overwhelming Event "Al'ghashiya" 17:18)

٦٢٠٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ ثَابِتِ الْبُنَائِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي مَسِيرٍ لَهُ، فَحَدَا الْحَادِي، فَقَالَ النَّبِيُّ ﷺ: «ارْزُقْ يَا أَنْجَسَهُ - وَيَحْكُ - بِالْقَوَارِيرِ». [طرفه في: ٦١٤٩].

٦٢١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنِ ثَابِتٍ، عَنِ أَنَسِ وَأَيُّوبَ، عَنِ أَبِي قِلَابَةَ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، وَكَانَ غُلَامٌ يَخْدُو بِهِنَّ يُقَالُ لَهُ أَنْجَسَهُ، فَقَالَ النَّبِيُّ ﷺ: رُوَيْدَكَ يَا أَنْجَسَهُ سَوْفَكَ بِالْقَوَارِيرِ. قَالَ أَبُو قِلَابَةَ: يَعْنِي النِّسَاءَ. [طرفه في: ٦١٤٩].

٦٢١١ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ لِلنَّبِيِّ ﷺ حَادٍ يُقَالُ لَهُ أَنْجَسَهُ، وَكَانَ حَسَنَ الصُّوْتِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «رُوَيْدَكَ يَا أَنْجَسَهُ، لَا تَكْسِرِ الْقَوَارِيرَ». قَالَ قَتَادَةُ: يَعْنِي ضَعْفَةَ النِّسَاءِ. [طرفه في: ٦١٤٩].

٦٢١٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَعٌ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ، فَقَالَ: «مَا رَأَيْتَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبْحْرًا». [طرفه في: ٢٦٢٧].

### ١١٧ - باب قول الرجل للشيء، ليس بشيء، وهو ينوي أنه ليس بحق

٦٢١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا مَخْلَدُ بْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ: أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ». قَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِالشَّيْءِ يَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ، يَخْطُفُهَا الْجَنِيُّ، فَيَقْرُأُهَا فِي أُذُنٍ وَلِيهِ قَرَّ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهَا أَكْثَرَ مِنْ مِئَةِ كَذِبَةٍ». [طرفه في: ٣٢١٠].

### ١١٨ - باب رفع البصر إلى السماء

وَقَوْلِهِ تَعَالَى: ﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ \* وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ﴾ [الغاشية: ١٧ - ١٨] وَقَالَ أَيُّوبُ: عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ: رَفَعَ النَّبِيُّ ﷺ رَأْسَهُ إِلَى السَّمَاءِ.

= بالشيء عن الشيء ومعنى مندوحة متسعة يعني أن المعارض يستغني بها الرجل عن الاضطرار إلى الكذب  
١ هـ. من العيني.

٦٢١٣ - قوله: (فيقرها) بهذا الضبط عند الشارح ويفتح القاف عند العيني أي يصوت بها.

- قر الزجاجة نخ.

6214- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said, while talking about the period of pause in revelation: "While I was walking, suddenly I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth."

6215- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna when The Messenger of Allah "Allah's blessing and peace be upon him" was with her. When it was the last third of the night, or a while later, he got up and looked towards the sky and said: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (Al Imran 190)

### **[119] Striking (slowly) the water and the mud with the stick**

6216- Abu'moosa "Allah be pleased with him" narrated that he was with The Prophet "Allah's blessing and peace be upon him" in one of the gardens of Medina. In the hand of The Prophet "Allah's blessing and peace be upon him" there was a stick, with which he was striking (slowly) the water and the mud. A man came and asked permission to enter. The Prophet "Allah's blessing and peace be upon him" said: "Open the gate for him and give him the glad tidings of entering Paradise." I went, and behold! It was Abu'bakr, for whom I opened the gate. I told him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet "Allah's blessing and peace be upon him" said: "Open the gate for him and give him the glad tidings of entering Paradise." Behold! It was Omar, for whom I opened the gate. I informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet "Allah's blessing and peace be upon him" 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 Othman, for whom I opened the gate. Then I gave him the glad tidings of entering Paradise and also informed him of what The Prophet "Allah's blessing and peace be upon him" had said (about the calamity). Othman said: "Allah Alone is the one Whose Help I seek (against that calamity)."

### **[120] One's scraping the ground with the stick**

6217- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss." (The Night "Al'lail" 5:7)

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 الْوَحْيُ، فَبَيَّنَّا أَنَا أَمْشِي، سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ بَصْرِي إِلَى السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِجْرَاءِ، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ».

[طرفه في: ٤].

٦٢١٥ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي شَرِيكٌ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَثُّ فِي بَيْتِ مَيْمُونَةَ، وَالنَّبِيُّ ﷺ عِنْدَهَا، فَلَمَّا كَانَ ثَلَاثُ اللَّيْلِ الْآخِرُ، أَوْ بَعْضُهُ، قَعَدَ فَتَنَظَرَ إِلَى السَّمَاءِ، فَقَرَأَ: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَبْصَارِ﴾ [آل عمران: ١٩٠].

[طرفه في: ١١٧].

### ١١٩ - باب نَكَتِ الْعُودِ فِي الْمَاءِ وَالطِّينِ

٦٢١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ عِثَابٍ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أَبِي مُوسَى: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، وَفِي يَدِ النَّبِيِّ ﷺ عُودٌ يَضْرِبُ بِهِ بَيْنَ الْمَاءِ وَالطِّينِ، 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». فَإِذَا عُمَرُ، فَفَتَحَتْ لَهُ وَبَشَّرَتْهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ، وَكَانَ مُتَكَبِّراً فَجَلَسَ، فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ، أَوْ تَكُونُ». فَذَهَبَتْ إِذَا عُثْمَانُ، فَفَتَحَتْ لَهُ، وَبَشَّرَتْهُ بِالْجَنَّةِ، فَأَخْبَرَتْهُ بِالَّذِي قَالَ، قَالَ: اللَّهُ الْمُسْتَعَانُ.

[طوفه في: ٣٦٧٤].

### ١٢٠ - باب الرَّجُلِ يَنْكُتُ الشَّيْءَ بِيَدِهِ فِي الْأَرْضِ

٦٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ، فَجَعَلَ يَنْكُتُ الْأَرْضَ بِعُودٍ، فَقَالَ: «لَيْسَ مِنْكُمْ مَنْ أَحَدٌ إِلَّا وَقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الْجَنَّةِ وَالنَّارِ». فَقَالُوا: أَفَلَا نَتَكَلَّمُ؟ قَالَ: «اعْمَلُوا فِكْلًا مُيسَّرًا، ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ [الليل: ٥]. [طرفه في: ١٣٦٢].

٦٢١٥ - ثلث الليل الأخير نخ.

٦٢١٦ - قوله: في حائط أي بستان.

- فإذا هو أبو بكر نخ.

### [121] Magnifying and glorifying Allah when one is astonished

6218- Ommu'salama "Allah be pleased with her" told: One night Allah's Apostle "Allah's blessing and peace be upon him" got up and said: "Glory be to Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and let the sleeping woman occupants of these dwellings (his wives) wake up for prayers. A well-dressed (soul) in this world may be naked in the Hereafter. "

on the other hand, Omar "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "Did you divorce your wives?" he replied: "No." I said: "Allah is greater!"

6219- Ali Ibn Al'husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf in the last ten days of Ramadan. She had a talk with him for a while, and then she got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, opposite the door of Ommu'salama, two Ansari men were passing by and they greeted Allah's Apostle "Allah's blessing and peace be upon him". He told them: "Do not run away! She is (my wife) Safiyya Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" They felt it. The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

### [122] Throwing stones with just one's two fingers is forbidden

6220- Abdullah Ibn Mughaffal Al'muzani narrated: The Prophet "Allah's blessing and peace be upon him" forbade throwing stones (with the thumb and the index or middle finger), saying: "It neither hunts a game nor kills an enemy, but it gouges out an eye or breaks a tooth."

### [123] The sneezer should praise Allah

6221- Anas "Allah be pleased with him" reported: Two men sneezed before The Prophet "Allah's blessing and peace be upon him" who said to one of them: "May Allah bestow His Mercy on you." But he did not say that to the other. Being asked (of the reason), The Prophet "Allah's blessing and peace be upon him" said: "That one praised Allah (at the time of sneezing), but the other did not praise Allah."

### ١٢١ - باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ التَّعَجُّبِ

٦٢١٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي هُنْدُ بِنْتُ الْحَارِثِ: أَنَّ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ، وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ! مَنْ يُوقِظُ صَوَاحِبَ الْحُجَرِ؟ - يُرِيدُ بِهِ أَزْوَاجَهُ حَتَّى يُصَلِّيْنَ - رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ». وَقَالَ ابْنُ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ عُمَرَ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: طَلَقْتَ نِسَاءَكَ؟ قَالَ: «لَا»، قُلْتُ: اللَّهُ أَكْبَرُ! [طرفه في: ١١٥].

٦٢١٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَحْيَى، عَنِ سُلَيْمَانَ، عَنِ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شَهَابٍ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ: أَنَّ صَفِيَّةَ بِنْتَ حُيَيِّ زَوْجِ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَزُورُهُ، وَهُوَ مُغْتَكِفٌ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْعَوَابِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ مَعَهَا النَّبِيُّ ﷺ يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ، الَّذِي عِنْدَ مَنْسَكِنِ أُمَّ 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 حُيَيٍّ». قَالَ: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَّرَ عَلَيْهِمَا، قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا». [طرفه في: ٢٠٣٥].

### ١٢٢ - باب النَّهْيِ عَنِ الْخَذْفِ

٦٢٢٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ قَتَادَةَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ صُهَيْبَانَ الْأَزْدِيَّ يُحَدِّثُ، عَنِ عَبْدِ اللَّهِ بْنِ مَعْقِلِ الْمُرَزِيِّ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ، وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكَأُ الْعَدُوَّ، وَإِنَّهُ يَقْفَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ». [طرفه في: ٤٨١٤].

### ١٢٣ - باب الْحَمْدِ لِلْعَاطِسِ

٦٢٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ، عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَسَمَتَ أَحَدَهُمَا، وَلَمْ يُسَمِّتِ الْآخَرَ، فَقِيلَ لَهُ، فَقَالَ: «هَذَا حَمْدُ اللَّهِ، وَهَذَا لَمْ يَحْمَدِ اللَّهَ». [الحديث ٦٢٢١ - طرفه في: ٦٢٢٥].

٦٢١٩ - قوله: (الغوابر) أي البواقي ا هـ. شارح.

٦٢٢٠ - قوله: خذفت الحصة ونحوها خذفاً من باب ضرب رميتها بطرفي الإبهام والسبابة ا هـ. مصباح.

٦٢٢١ - قوله: فسمت أحدهما ولم يسمت الآخر نخـ.

**[124] Saying to the sneezer, if he praised Allah: "May Allah bestow his mercy upon you!"**

6222- Al'bara Ibn Azib "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" ordered us to do seven (things) and forbade us to do seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (by saying: May Allah bestow His Mercy upon you, if he says: Praise be to Allah), to accept the invitation (to the wedding banquet), to greet (whomever one meets), to help the oppressed, and to help others to fulfill their oaths. He forbade us to wear golden rings, to use the silk, the thick silk, the Dibaj, and the linen clothes containing silk (brought from Egypt).

**[125] Though sneezing is lovable, yawning is hateful**

6223- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: "May Allah be merciful to you." But as for yawning, it is from Satan, so one must try his best to stop it. If one says: "Ha" when yawning, Satan will laugh at him."

**[126] How would the sneezer be responded to?**

6224- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you sneezes, he should say: "Praise be to Allah", and his (Muslim) brother or companion should reply to him: "May Allah bestow his Mercy on you". When the latter says: "May Allah bestow his Mercy on you", the former should reply: "May Allah guide you and improve your state.""

**[127] If the sneezer did not praise Allah, while sneezing, then none should reply to him by saying: "May Allah bestow his mercy upon you"**

6225- Anas "Allah be pleased with him" reported: Two men sneezed before The Prophet "Allah's blessing and peace be upon him" who said to one of them: "May Allah bestow His Mercy on you." But he did not say that to the other, who asked him: "O Messenger of Allah! You said to him "May Allah bestow his mercy upon you" and did not say that to me too!" The Prophet "Allah's blessing and peace be upon him" said: "That one praised Allah (at the time of sneezing), but you did not praise Allah."

## ١٢٤ - باب تَشْمِيتِ الْعَاطِسِ إِذَا حَمَدَ اللَّهَ

٦٢٢٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُورِدٍ بْنِ مُقَرَّنٍ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجِنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَرَدِّ السَّلَامِ، وَنَضْرِ الْمَظْلُومِ، وَإِبْرَارِ الْمُقْسِمِ. وَنَهَانَا عَنْ سَبْعٍ: عَنْ خَاتَمِ الذَّهَبِ، أَوْ قَالَ: حَلْفَةِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَرِيرِ، وَالذِّيَابِ، وَالسُّنْدُسِ، وَالْمِيَاثِرِ. [طرفه في: ١٢٣٩].

## ١٢٥ - باب ما يُسْتَحَبُّ مِنَ الْعُطَاسِ وَمَا يُكْرَهُ مِنَ اسْتَأْوَئِ

٦٢٢٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّأْوَبَ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقَّقَ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَشْمِتَهُ، وَأَمَّا التَّأْوَبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَلْيُرِدْهُ مَا اسْتَطَاعَ، فَإِذَا قَالَ: هَا، ضَحِكَ مِنْهُ الشَّيْطَانُ». [طرفه في: ٣٢٨٩].

## ١٢٦ - باب إِذَا عَطَسَ كَيْفَ يُشَمَّتْ

٦٢٢٤ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ، عَنِ أَبِي صَالِحٍ، عَنِ 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 وَيُضِلِّحُ بِأَلْسِنَتِكُمْ». [طرفه في: ٦٢٢١].

## ١٢٧ - باب لَا يُشَمَّتُ الْعَاطِسُ إِذَا لَمْ يَحْمَدِ اللَّهَ

٦٢٢٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، شَمَّتْ هَذَا وَلَمْ تُشَمِّتْنِي؟! قَالَ: «إِنَّ هَذَا حَمَدَ اللَّهَ، وَلَمْ تَحْمَدِ اللَّهَ». [طرفه في: ٦٢٢١].

## ١٢٨ - باب إِذَا تَتَّوَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ

٦٢٢٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ سَعِيدِ الْمَقْبُرِيِّ، عَنِ أَبِيهِ،

٦٢٢٢ - قوله: اقتصر الشارح على كسر جيم الجنازة.

باب ١٢٥ - قوله: من التأوب نخذ.

٦٢٢٦ - قوله: (تتاوب) بالواو في الموضعين وبالهمزة في موضع، وقوله: التأوب بالهمزة في الموضعين جميعاً =

**[128] If any of you yawned, he should put his hand over his mouth**

6226- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: "May Allah be merciful to you." But as for yawning, it is from Satan, so one must try his best to stop it. If one says: "Ha" when yawning, Satan will laugh at him."

[6226] (128)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا سَجَّأَ أَحَدُكُمْ فَغَطَّ فَمَنْ سَمِعَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ يَوْمَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ لَيْلَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ.

[6226] (128)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا سَجَّأَ أَحَدُكُمْ فَغَطَّ فَمَنْ سَمِعَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ يَوْمَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ لَيْلَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ.

[6226] (128)

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا سَجَّأَ أَحَدُكُمْ فَغَطَّ فَمَنْ سَمِعَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ يَوْمَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ. وَإِذَا سَجَّأَ أَحَدُكُمْ فَلَمْ يَغْطَّ وَتَمَّ لَيْلَهُ فَلْيَقُلْ: اللَّهُمَّ ارْحَمْهُ، فَإِنَّهُ مِنْ شَيْطَانِ إِبْلِيسَ.

[6226] (128)

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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: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاؤَبَ أَحَدُكُمْ فَلْيَزِدْهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ».

[طرفه في: ٣٢٨٩].

[2] Allah's saying: "O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them; that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves; and Allah knows well all that ye do. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you; and Allah has knowledge of what ye reveal and what ye conceal." (The Light "An'war" 27:29)

Al-hasan was asked by Sa'eed ibn Abi-hanani: "What about the non-Arab women who uncover their breasts and heads?" he replied: "Keep your sight away from them." Allah Almighty said: "Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do." (The Light "An'war" 30)

That there is no harm in looking at the women who reached the age of = على ضبط الشارح وأنكر الجوهرية الواو، وقال غيره: أنهما لغتان وبالهمز والمد أشهر. =  
have a desire for sexual relation, even if she is young.

## (79) The Book of Asking For Permission

### [1] Starting with greeting

6227- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created Adam, making him 60 cubits tall. When He created him, He said to him: "Go and greet that group of angels, and listen to their reply, for it will be the salutation of you and your offspring." So, Adam said (to the angels): "Peace be upon you." The angels said: "Peace and Allah's Mercy be upon you." Thus the angels added to Adam's salutation the expression: "and Allah's mercy." Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

**[2] Allah's saying: "O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal." (The Light "An'nur" 27:29)**

Al'hasan was asked by Sa'eed Ibn Abu'hasan: "What about the non-Arab women who uncover their breasts and heads?" he replied: "Keep your sight away from them." Allah Almighty said: "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do." (The Light "An'nur" 30)

But there is no harm in looking at the women who reached the age of menopause. What is forbidden is to look at the woman to whom one might have a desire for sexual relation, even if she is young.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٧٩ - كتاب الاستئذان

#### ١ - باب بدء السلام

٦٢٢٧ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيكَ، النَّفَرِ مِنَ الْمَلَائِكَةِ، جُلُوسٌ، فَاسْتَمِعَ مَا يُحْيُونَكَ، فَإِنَّهَا تَحِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ». [طرفه في: ٣٣٢٦].

#### ٢ - باب

قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ \* فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ازْجِعُوا فَازْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ \* لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ \* [النور: ٢٧ - ٢٩].

وقال سعيد بن أبي الحسن للحسن: إِنَّ نِسَاءَ الْعَجَمِ يَكْشِفْنَ صُدُورَهُنَّ وَرُؤُسَهُنَّ؟ قال: اصْرِفْ بَصْرَكَ عَنْهُنَّ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: ﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾ [النور: ٣٠] وَقَالَ قَتَادَةُ: عَمَّا لَا يَحِلُّ لَهُمْ. ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾، [النور: ٣١] ﴿خَائِثَةً الْأَعْيُنِ﴾ [غافر: ١٩] مِنَ النَّظْرِ إِلَى مَا نُهِيَ عَنْهُ. وَقَالَ الزُّهْرِيُّ: فِي النَّظْرِ إِلَى الَّتِي لَمْ تَحِضْ مِنَ النِّسَاءِ: لَا يَصْلُحُ النَّظَرُ إِلَى شَيْءٍ مِنْهُنَّ، مِمَّنْ يُشْتَهَى النَّظَرُ إِلَيْهِنَّ، وَإِنْ كَانَتْ صَغِيرَةً، وَكَرِهَ عَطَاءُ النَّظَرِ إِلَى الْجَوَارِي يُبْعَنُ بِمَكَّةَ إِلَّا أَنْ يُرِيدَ أَنْ يَشْتَرِيَ.

٦٢٢٨ - حَدَّثَنَا أَبُو الِیْمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَلِيمَانُ بْنُ

٦٢٢٧ - قوله: جلوس جمع جالس وارتفاعه على أنه خبر ومن حيث العربية يجوز نصبه على الحال، قاله العيني وفي نسخة على أولئك نفر من الملائكة جلوس.

6228- Abdullah Ibn Abbas "Allah be pleased with both" narrated: Al'fadl Ibn Abbas rode behind The Prophet "Allah's blessing and peace be upon him" as his companion rider on his she camel's back. This was on the Day of Slaughtering sacrifice. Al'fadl was a handsome man. The Prophet "Allah's blessing and peace be upon him" stopped to give the people the religious verdicts. At the same time , a pretty woman From the tribe of Khath'am came, asking the verdict of Allah's Apostle. Al'fadl looked at her, attracted by her beauty. The Prophet "Allah's blessing and peace be upon him" looked behind and saw Al'fadl looking at her. The Prophet "Allah's blessing and peace be upon him" held out his hand backwards and caught the chin of Al'fadl and turned his face (from her in order not to gaze at her). She said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His worshipers has become compulsory on my father who is an old man and cannot sit firm on the riding animal. Will it be sufficient to perform Hajj on his behalf?" He said: "Yes."

6229- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If you sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

### [3] The Peace is one of Allah's beautiful names

6230- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah from His worshippers, Peace be upon Gabriel and Michael, peace be upon so-and-so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. (At'tahiyyatu lillah, was'salawatu wat'taiyyibat. As'salamu alayka aiyuhan'nabiyu warahmatollahi wabarakatuh. As'salamu alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Mohammadan abduhu warasooluh)."

يَسَار: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَدَفَ رَسُولُ اللَّهِ ﷺ الْفَضْلَ بْنَ عَبَّاسٍ يَوْمَ النَّخْرِ خَلْفَهُ عَلَى عَجْزِ رَاحِلَتِهِ، وَكَانَ الْفَضْلُ رَجُلًا وَضِيئًا، فَوَقَفَ النَّبِيُّ ﷺ لِلنَّاسِ يُفْتِيهِمْ، وَأَقْبَلَتْ امْرَأَةٌ مِنْ خَثْعَمٍ وَضِيئَةٌ تَسْتَفْتِي رَسُولَ اللَّهِ ﷺ، فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، وَأَعْجَبَهُ حُسْنُهَا، فَالْتَفَتَ النَّبِيُّ ﷺ وَالْفَضْلُ يَنْظُرُ إِلَيْهَا، فَأَخْلَفَ بِيَدِهِ فَأَخَذَ بِذَقَنِ الْفَضْلِ، فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ، أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أُحْجَّ عَنْهُ؟ قَالَ: «نَعَمْ».

[طرفه في: ١٥١٣].

٦٢٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ زَيْدِ بْنِ أَسْلَمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرْقَاتِ». فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ تَحَدَّثُ فِيهَا، فَقَالَ: «إِذْ أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [طرفه في: ٢٤٦٥].

### ٣ - بَابُ السَّلَامِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: ٨٦].

٦٢٣٠ - حَدَّثَنَا عَمْرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَّانٍ، فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: السَّلَامُ لِلَّهِ، وَالصَّلَوَاتِ، وَالطَّيِّبَاتِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلَامِ مَا شَاءَ».

[طرفه في: ٨٣١].

باب ٢ - قوله: (قول الله عز وجل) قدر له الشارح فعلاً فقال: يدل له قول الله ثم قال: ولأبي ذر يقول الله تعالى

ا هـ

- إلى الجوارى التي يبعن نخه.

٦٢٢٨ - قوله: (فأخلف بيده) أي مدها إلى خلفه.

٦٢٢٩ - قوله: إلا المجلس بفتح اللام مصدر ميمي أي إلا الجلوس وتقدم في المظالم بلفظ إذا أتيتم إلى المجلس بكسر اللام أفاده العيني.

**[4] A small group of people should greet a large group of people**

6231- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

**[5] The rider should greet the walking person**

6232- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The rider should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

**[6] The walking should greet the sitting**

6233- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

**[7] The young should greet the old person**

6234- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The young should greet the old, the passer by should greet the sitting one, and the small group of persons should greet the large group of persons. "

**[8] Greeting whomever one meets**

6235- Al'bara "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" ordered us to do seven things : To visit the patient, to follow the funeral procession, to reply to the sneezer, saying: "May Allah be merciful to you", provided that the sneezer says: "All the praises be to Allah", to help the weak person, to support the oppressed, to greet whomever one meets, and to fulfill the oaths. He forbade us from drinking in silver utensils, wearing golden rings, riding on the cushions stuffed with silk, wearing silk clothes, Dibaj (pure silk cloth), the linen cloth containing silk (made and brought from Egypt), and heavy silk.

#### ٤ - باب تسليم القليل على الكثير

٦٢٣١ - حدثنا محمد بن مقاتل أبو الحسن: أخبرنا عبد الله: أخبرنا معمر، عن همام ابن منبه، عن أبي هريرة، عن النبي ﷺ قال: «يُسَلَّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[الحديث: ٦٢٣١ - أطرافه في: ٦٢٣٢، ٦٢٣٣، ٦٢٣٤].

#### ٥ - باب تسليم الراكب على الماشي

٦٢٣٢ - حدثنا محمد: أخبرنا مخلد: أخبرنا ابن جريج قال: أخبرني زياد: أنه سمع ثابتاً مولى عبد الرحمن بن زيد: أنه سمع أبا هريرة يقول: قال رسول الله ﷺ: «يُسَلَّمُ الرَّكَّابُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[طرفه في: ٦٢٣١].

#### ٦ - باب تسليم الماشي على القاعد

٦٢٣٣ - حدثنا إسحاق بن إبراهيم: أخبرنا روح بن عبادة: حدثنا ابن جريج قال: أخبرني زياد: أن ثابتاً أخبره، وهو مولى عبد الرحمن بن زيد، عن أبي هريرة رضي الله عنه، عن رسول الله ﷺ أنه قال: «يُسَلَّمُ الرَّكَّابُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[طرفه في: ٦٢٣١].

#### ٧ - باب تسليم الصغير على الكبير

٦٢٣٤ - وقال إبراهيم، عن موسى بن عفتة، عن صفوان بن سليم، عن عطاء بن يسار، عن أبي هريرة قال: قال رسول الله ﷺ: «يُسَلَّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[طرفه في: ٦٢٣١].

#### ٨ - باب إفشاء السلام

٦٢٣٥ - حدثنا قتيبة: حدثنا جرير، عن الشيباني، عن أشعث بن أبي الشعثاء، عن معاوية بن سويد بن مقرن، عن البراء بن عازب رضي الله عنهما قال: أمرنا رسول الله ﷺ بسبع: بعبادة المريض، وأتباع الجنائز، وتشميت العاطس، ونصر الضعيف، وعون المظلوم، وإفشاء السلام، وإبرار المفسم، ونهي عن الشرب في الفضة، ونهانا عن تحتم الذهب، وعن ركوب الميثر، وعن لبس الحرير، والديباج، والقسي، والإستبرق.

[طرفه في: ١٢٣٩].

### **[9] Greeting those whom you know and those whom you do not know**

6236- Abdullah Ibn Amr "Allah be pleased with both" reported: A man asked The Prophet "Allah's blessing and peace be upon him": "What Islamic characteristics are the best?" The Prophet "Allah's blessing and peace be upon him" said: "Feeding people, and greeting those whom you know and those whom you do not know."

6237- Abu'ayyub Al'ansari "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" 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. But the better of the two will be he who greets the other first."

### **[10] What about the (Qur'anic) verse of veiling women?**

6238- Anas Ibn Malik "Allah be pleased with him" narrated: I was ten years old when The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina. I served him for ten years. Indeed, I knew about the order of veiling women more than any other person when it was revealed. Obai Ibn Ka'b used to ask me about it. It was revealed for the first time when The Messenger of Allah "Allah's blessing and peace be upon him" had consummated his marriage with Zainab Bint Jahsh. When the day dawned, The Prophet "Allah's blessing and peace be upon him" was a bridegroom and he invited the people to a banquet, so they came, ate, and then all left except a few who remained with The Prophet "Allah's blessing and peace be upon him" for a long time. The Prophet "Allah's blessing and peace be upon him" got up and went out, and I too went out with him so that those people might leave too. The Prophet "Allah's blessing and peace be upon him" proceeded and so did I, until he came to the threshold of A'isha's dwelling place. Then thinking that these people had left, he returned and so did I along with him until he entered upon Zainab. Behold, they were still sitting and had not gone. So The Prophet "Allah's blessing and peace be upon him" again went away and I went away along with him. When we reached the threshold of A'isha's dwelling place, he thought that they had left, and so he returned and I too, returned along with him and found those people had left. The Verse of the veil was sent down; and The Prophet "Allah's blessing and peace be upon him" drew a curtain between him and me.

6239- Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet "Allah's blessing and peace be upon him" seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by many of them, while the rest kept on sitting. The Prophet "Allah's blessing and peace be upon him" came back in order to enter his house, but they were still sitting. Then they left, whereupon I (went and) told The Prophet

## ٩ - باب السَّلَامِ لِلْمَعْرِفَةِ وَغَيْرِ الْمَعْرِفَةِ

٦٢٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ».

[طرفه في: ١٢].

٦٢٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ: فَيُضَدُّ هَذَا، وَيُضَدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ». وَذَكَرَ سُفْيَانُ: أَنَّهُ سَمِعَهُ مِنْهُ ثَلَاثَ مَرَّاتٍ.

[طرفه في: ٦٠٧٧].

## ١٠ - باب آيَةِ الْحِجَابِ

٦٢٣٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّهُ كَانَ ابْنُ عَشْرِ سِنِينَ، مَقْدَمَ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَخَدَمَتْ رَسُولَ اللَّهِ ﷺ عَشْرًا حَيَاتَهُ، وَكُنْتُ أَعْلَمُ النَّاسَ بِشَأْنِ الْحِجَابِ حِينَ أَنْزَلَ، وَقَدْ كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، وَكَانَ أَوَّلَ مَا نَزَلَ فِي مُبْتَنَى رَسُولِ اللَّهِ ﷺ بَرِزْبَ ابْنَةِ جَحْشٍ، أَصْبَحَ النَّبِيُّ ﷺ بِهَا عَرُوسًا، فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا، وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَطَالُوا الْمُكُتَّ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ وَخَرَجَتْ مَعَهُ كَيْ يَخْرُجُوا، فَمَشَى رَسُولُ اللَّهِ ﷺ وَمَسَيْتَ مَعَهُ، حَتَّى جَاءَ عَتَبَةَ حُجْرَةَ عَائِشَةَ، ثُمَّ ظَنَّ رَسُولُ اللَّهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعَتْ مَعَهُ حَتَّى دَخَلَ عَلَى رَيْزَبٍ، فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا، فَرَجَعَ رَسُولُ اللَّهِ ﷺ وَرَجَعَتْ مَعَهُ، حَتَّى بَلَغَ عَتَبَةَ حُجْرَةَ عَائِشَةَ، فَظَنَّ أَنَّ قَدْ خَرَجُوا، فَرَجَعَ وَرَجَعَتْ مَعَهُ، فَإِذَا هُمْ قَدْ خَرَجُوا، فَأَنْزَلَ آيَةَ الْحِجَابِ، فَضْرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا. [طرفه في: ٤٧٩١].

٦٢٣٩ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي: حَدَّثَنَا أَبُو مَجْلَزٍ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ رَيْزَبَ، دَخَلَ الْقَوْمَ فَطَعِمُوا، ثُمَّ جَلَسُوا يَتَحَدَّثُونَ، فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُمْ، فَلَمَّا رَأَى ذَلِكَ قَامَ، فَلَمَّا قَامَ، قَامَ مِنْ الْقَوْمِ وَقَعَدَ بَقِيَّةَ الْقَوْمِ، وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ، فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَأَنْطَلَقُوا، فَأَخْبَرْتُ النَّبِيَّ

باب ٩ - قوله ' (للمعرفة وغير المعرفة) أي على من تعرف ومن لا تعرف، فاللام كما في قول الملك العلام ويخرون للأذقان.

٦٢٣٨ - قوله: بزيب بنت جحش نخ. مقدم النبي نخ.

- فرجع ورجعت معه نخ.

٦٢٣٩ - قوله: وإن بفتح الهمزة وكسرهما (شارح).

“Allah’s blessing and peace be upon him”. So he came and entered his house. I wanted to enter along with him, but he put a screen between him and me. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates "Al'ahzab" 53)

6240- A'isha "Allah be pleased with her", the wife of The Prophet "Allah’s blessing and peace be upon him", narrated: Omar Ibn Al'khattab used to say to The Messenger of Allah "Allah’s blessing and peace be upon him": "Let your wives be veiled." But he did not do so. The wives of The Prophet "Allah’s blessing and peace be upon him" used to go out to answer the call of nature nightly only at Al'manasi. Once Sawda Bint Zam'a, a tall woman was she, went out. Omar Ibn Al'khattab saw her while he was in a gathering, and said: "I recognized you, O Sawda!" He said so just because he was anxious for (a Qur'anic verse to be sent down regarding) the veil. So Allah revealed the Verse of veiling women.

**[11] The order of taking permission to enter (somebody’s dwelling) has been enjoined because of sight**

6241- Sahl Ibn Sa'd "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: "Had I known you were looking (through the hole), I would have pierced your eye with it (the comb). Verily! The order of taking permission to enter (somebody’s dwelling) has been enjoined because of that sight."

6242- Anas Ibn Malik "Allah be pleased with him" narrated: A man peeped into a room of The Prophet "Allah’s blessing and peace be upon him". The Prophet "Allah’s blessing and peace be upon him" stood up, carrying an arrow head. It is as if I am just looking at him, trying to pierce the man.

**[12] The organs' adultery apart from the private parts**

6243- Ibn Abbas "Allah be pleased with both" narrated: I have not seen a thing more similar to the minor sins than what Abu'huraira narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a forbidden thing). The adultery of the tongue is the talk. The inner self wishes and desires; and the private parts testify or deny all this."

ﷺ فَجَاءَ حَتَّى دَخَلَ، فَذَهَبَتْ أَدْخُلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ [الأحزاب: ٥٣] الآية.

[طرفه في: ٤٧٩١].

٦٢٤٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، قَالَتْ: فَلَمْ يَفْعَلْ، وَكَانَ أَزْوَاجَ النَّبِيِّ ﷺ يَخْرُجْنَ لَيْلًا إِلَى لَيْلٍ قَبْلَ الْمَنَاصِعِ، خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وَكَانَتْ امْرَأَةً طَوِيلَةً، فَرَأَاهَا عُمَرُ ابْنُ الْخَطَّابِ وَهُوَ فِي الْمَجْلِسِ، فَقَالَ: عَرَفْتِكِ يَا سَوْدَةُ، حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ، قَالَتْ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ الْحِجَابِ.

[طرفه في: ١٤٦].

## ١١ - بَابُ الاسْتِئْذَانِ مِنْ أَجْلِ الْبَصْرِ

٦٢٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ: حَفِظْتُهُ كَمَا أَنْكَ هَا هُنَا، عَنِ سَهْلِ بْنِ سَعْدٍ قَالَ: اطَّلَعَ رَجُلٌ مِنْ جُنْحٍ فِي حُجْرِ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ مِذْرَى يَحْكُ بِهِ رَأْسَهُ، فَقَالَ: «لَوْ أَعْلَمْتُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصْرِ». [طرفه في: ٥٩٢٤].

٦٢٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنِ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا اطَّلَعَ مِنْ بَعْضِ حُجْرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ بِمَشَقِصٍ، أَوْ بِمَشَاقِصٍ، فَكَأَنِّي أَنْظُرُ إِلَيْهِ يَخْتَلِ الرَّجُلُ لِيَطْعَنَهُ. [الحديث ٦٢٤٢ - طرفاه في: ٦٨٨٩، ٦٩٠٠].

[طرفه في: ١٢٤٦].

## ١٢ - بَابُ زَنَا الْجَوَارِحِ دُونَ الْفَرْجِ

٦٢٤٣ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَرْ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ. وَحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّانَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنِ النَّظْرُ، وَزَنَا اللِّسَانِ الْمَنْطِقُ، وَالنَّفْسُ تَمْتَى وَتَشْتَهِي، وَالْفَرْجُ

٦٢٤٢ - قوله: (بمشقص) هو نصل سهم إذا كان طويلاً غير عريض، وقوله: أو بمشاقص شك من الراوي ا. ه. عيني.

- قوله: يختل الرجل أي يأتيه من حيث لا يشعر ا. ه. شارح.

٦٢٤٣ - والنفس تمنى نخ.

**[13] Greeting and taking permission thrice**

6244- Anas "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" greeted others with peace, he used to repeat it thrice. Whenever he said anything, he used to repeat it thrice.

6245- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While I was sitting in one of the gatherings of the Ansar, Abu'moosa came as if he was scared, and said: "I asked permission to enter upon Omar thrice, but I was not given the permission, so I returned." (When Omar was told of that) he said to Abu'moosa: "What did stop you to enter?" Abu'moosa replied: "I asked permission thrice, but I was not given it. So I returned, for The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return." " Omar said: "By Allah! We will ask Abu'moosa to bring witnesses for it." (Abu'moosa went to a gathering of the Ansar and said): "Did anyone of you hear this from The Prophet "Allah's blessing and peace be upon him" ?" Obai Ibn Ka'b said: "By Allah, none will go with you (as a witness) but the youngest of the people." I (Abu'sa'eed) was the youngest of them, so I went with Abu'moosa and informed Omar that The Prophet "Allah's blessing and peace be upon him" had said so.

**[14] If somebody was called to enter upon another, should he ask for permission?**

6246- Abu'huraira "Allah be pleased with him" narrated: I entered with The Messenger of Allah "Allah's blessing and peace be upon him" (his house), where he found milk in a basin. He said: "O Abu'hirr! Go and call the people of Suffa to me." I went and invited them. They came and asked permission to enter. When it was given, they entered. ◀

يُصَدِّقُ ذَلِكَ كُلَّهُ وَيَكْذِبُهُ».

[الحديث ٦٢٤٣ - طرفه في: ٦٦١٢].

### ١٣ - باب التَّسْلِيمِ وَالِاسْتِئْذَانِ ثَلَاثًا

٦٢٤٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُثَنَّى: حَدَّثَنَا ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا.

[طرفه في: ٩٤].

٦٢٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ، إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ، فَقَالَ: اسْتَأذَنْتُ عَلَى عُمَرَ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ؟ قُلْتُ: اسْتَأذَنْتُ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأذَنْتَ أَحَدَكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَكَ فَلْيَرْجِعْ». فَقَالَ: وَاللَّهِ لَتَقِيمَنَّ عَلَيْهِ بَيْتِي، أَمِنَكُمْ أَحَدَسَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فَقَالَ أَبُو بِنْتِ كَعْبٍ: وَاللَّهِ لَا يَقُومُ مَعَكَ إِلَّا أَضْعَرُّ الْقَوْمِ، فَكُنْتُ أَضْعَرُّ الْقَوْمِ فَمُنْتُ مَعَهُ، فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَلِكَ. وَقَالَ ابْنُ الْمُبَارَكِ: أَخْبَرَنِي ابْنُ عَيْبَةَ: حَدَّثَنِي يَزِيدُ، عَنْ بُسْرِ: سَمِعْتُ أَبَا سَعِيدٍ: بِهَذَا.

[طرفه في: ٢٠٦٢].

### ١٤ - باب إِذَا دُعِيَ الرَّجُلُ فَجَاءَ هَلْ يَسْتَأْذِنُ

قَالَ سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «هُوَ إِذْنُهُ».

٦٢٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ. وَحَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ ذَرٍّ: أَخْبَرَنَا مُجَاهِدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَوَجَدَ لَبَنًا فِي قَدَحٍ، فَقَالَ: «أَبَا هُرَيْرَةَ، الْحَقُّ أَهْلَ الصُّفَةِ فَادْعُهُمْ إِلَيَّ». قَالَ: فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ، فَأَقْبَلُوا فَاسْتَأذَنُوا، فَأَذِنَ لَهُمْ فَدَخَلُوا.

[طرفه في: ٥٣٧٥].

### ١٥ - باب التَّسْلِيمِ عَلَى الصَّبِيَّانِ

٦٢٤٧ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ

٦٢٤٥ - قوله: وقال: ما منعك نخذ.

- قوله: (أمنكم أحد) الخ مقول أبي موسى رضي الله تعالى عنه.

باب ١٤ - قوله: (هو) أي الدعاء. ١ هـ شارح.

**[15] Greeting boys**

6247- Anas "Allah be pleased with him" was reported to have passed by a group of boys and greeted them. He commented: "The Prophet "Allah's blessing and peace be upon him" used to do so."

**[16] The men greet the women, and the women greet the men**

6248- Abu'hazim narrated: Sahl said: We used to be merry on Fridays." I asked Sahl: "Why?" He said: "There was an old woman who used to send somebody to Buda'a (Ibn Maslama said that it was a garden of date-palms at Medina). She used to pull out the Silq (a kind of vegetable) from its roots, which she would put in a cooking pot, adding some powdered barley to it. After finishing the Friday prayer we used to go and greet her, whereupon she would serve us with that meal. For this reason, we used to be cheerful because of that. We used to have neither a midday nap nor meals before the Friday prayer.

6249- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "O A'isha! This is Gabriel and he sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy and Blessings be upon him." Addressing The Prophet "Allah's blessing and peace be upon him" she said: "You see what I Don't see."

**[17] When one asks: "Who is that"; and the knocker answers: "I"**

6250- Jaber Ibn Abdullah "Allah be pleased with both" reported: I came to The Prophet "Allah's blessing and peace be upon him" in order to consult him regarding my father's debt. When I knocked at the door, he asked: "Who is that?" I replied: "I." He said: "I, I?" He repeated it as if he disliked it.

**[18] When one replies: "Peace be upon him"**

in this respect, A'isha replied (after being told by The Prophet that Gabriel was greeting her): "Salutation be to him, and Allah's mercy and blessing be upon him." The Messenger of Allah "Allah's blessing and peace be upon him" said that angels returned back Adam's greeting: "Salutation be to you, and Allah's mercy be upon you."

6251- Abu'huraira "Allah be pleased with him" narrated: A man entered the mosque while Allah's Apostle "Allah's blessing and peace be upon him" was sitting in one of its sides. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" said to him: "Peace be upon you. Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Peace be upon you. Go back and pray, for you have not prayed." The man said (after the second or the third time): "Please, O Messenger of Allah, teach me how to pray." The Prophet

ابن مالك رضي الله عنه: أنه مرَّ على صبيَّانِ فسَلَّم عليهما، وقال: كان النَّبِيُّ ﷺ يفعلُهُ.

### ١٦ - باب تسليم الرجال على النساء، والنساء على الرجال

٦٢٤٨ - حدثنا عبد الله بن مسلمة: حدثنا ابن أبي حازم، عن أبيه، عن سهل قال: كنَّا نفرحُ يومَ الجمعة، قلتُ: ولم؟ قال: كانت لنا عجوزٌ، تُرسلُ إلى بضاعة - قال ابنُ مسلمة: نخل بالمدينة - فتأخذُ من أصولِ السلق، فتطرحه في قدر، وتكرِّرُ حباتٍ من شعير، فإذا صلينا الجمعة انصرفنا، ونسلمُ عليها فتقدمه إلينا، فنفرحُ من أجله، وما كنَّا نقبلُ ولا نتعدى إلا بعدَ الجمعة. [طرفه في: ٩٣٨].

٦٢٤٩ - حدثنا ابن مقَاتِل: أخبرنا عبد الله: أخبرنا معمر، عن الزُّهري، عن أبي سلمة ابن عبد الرحمن، عن عائشة رضي الله عنها قالت: قال رسولُ الله ﷺ: «يا عائشة هذا جبريلُ يقرأ عليك السلام». قالت: قلتُ: وعليه السلام ورحمةُ الله، ترى ما لا ترى، تُريدُ رسولُ الله ﷺ. تابعه شعيب. وقال يونسُ والثَّعْمَانُ، عن الزُّهري: وبركاته.

[طرفه في: ٣٢١٧].

### ١٧ - باب إذا قال: مَنْ ذَا؟ فقال أنا

٦٢٥٠ - حدثنا أبو الوليد هشام بن عبد الملك: حدثنا شعبه، عن محمد بن المنكدر قال: سمعتُ جابراً رضي الله عنه يقول: أتيتُ النَّبِيَّ ﷺ في دينِ كانَ على أبي، فدَققتُ البابَ، فقال: «مَنْ ذَا؟». فقلتُ: أنا، فقال: «أنا أنا! كأنه كرهها». [طرفه في: ٢١٢٧].

### ١٨ - باب مَنْ رَدَّ، فقال: عليك السلام

وقالت عائشة: وعليه السلام ورحمةُ الله وبركاته. وقال النَّبِيُّ ﷺ: «رَدَّ الملائكةُ على آدمَ: السلامُ عليك ورحمةُ الله».

٦٢٥١ - حدثنا إسحاق بن منصور: أخبرنا عبد الله بن نمير: حدثنا عبيد الله، عن سعيد بن أبي سعيد المقبري، عن أبي هريرة رضي الله عنه: أن رجلاً دخلَ المسجدَ، ورَسُولُ اللَّهِ ﷺ جالسٌ في ناحيةِ المسجدِ، فصلى ثم جاء فسَلَّم عليه، فقال له رَسُولُ اللَّهِ ﷺ: «وعليك السلام، ارجع فصل فإنك لم تصل». فرجع فصلى ثم جاء فسَلَّم، فقال: «وعليك السلام، فازجع فصل، فإنك لم تصل». فقال في الثانية، أو في التي بعدها: علمني

٦٢٤ - الكركرة الطحن والجش.

- قوله: (نخل) بالرفع ولغير أبي ذر بالجر عطف بيان لبضاعة أو بدلاً منها أي بستان ا هـ. شارح.

٦٢٤٩ - قوله: (ترى ما لا ترى) كذا في المتن والشرح، وقوله: تريد رسول الله ﷺ يقتضي يرى ما لا ترى كما هو رواية فيما سبق.

٦٢٥١ - ثم اقرأ بما تيسر نحد.

"Allah's blessing and peace be upon him" said: "Perform ablution perfectly, then face The Qibla, then say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow until you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then raise your head and sit calmly till you feel at ease (with no hurry), then prostrate till you feel at ease during your prostration, and then raise your head and sit calmly; and do the same in all your prayers."

6252- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Then raise your head and sit until you feel at ease."

**[19] When one says to another: "So-and-so sends salutation to you"**

6253- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "This is Gabriel who sends his salutations to you." A'isha said: "Salutations be to him, and Allah's Mercy be upon him."

**[20] Greeting people in a gathering having a mixture of believers and pagans**

6254- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" rode a donkey, equipped with a velvet covering made in Fadak and he was riding behind him. He was going to pay visit to Sa'd Ibn Obada in Banul'harith Ibn Al'khazraj; and this incident happened before the battle of Badr. The Prophet "Allah's blessing and peace be upon him" passed by a gathering in which Abdullah Ibn Obai Ibn Salool was present, and that was before Abdullah Ibn Obai embraced Islam. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering Abdullah Ibn Rawaha was also present. When a cloud of dust raised by the donkey reached that gathering, Abdullah Ibn Obai covered his nose with his garment and then said: "Do not cover us with dust." Then Allah's Apostle "Allah's blessing and peace be upon him" greeted them, stopped, dismounted, and invited them to Allah (To embrace Islam) and recited to them the Holy Qur'an. On that, Abdullah Ibn Obai Ibn Salool said: "O man ! There is nothing better than what you say. If it is the truth, then do not trouble us with it in our gatherings. Return to your mount and if somebody comes to you, relate (your tales) to him." On that Abdullah Ibn Rawaha said: "But bring it (What you want to say) to us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing one another until they were on the point of fighting with one another. The Prophet "Allah's blessing and peace be upon him" kept on quietening them till they became quiet, whereupon The Prophet "Allah's blessing and peace be upon him" rode his mount and proceeded till he entered upon Sa'd Ibn Obada. The Prophet "Allah's blessing and peace be upon him" said to Sa'd: "O Sa'd! Did not you hear what Abu'hubab said?" He meant Abdullah Ibn Obai. "He said so-and-so." On that Sa'd Ibn Obada said: "O Allah's

يَا رَسُولَ اللَّهِ، فَقَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ازْكَعْ حَتَّى تَطْمَئِنَّ رَأْسَكَ، ثُمَّ ازْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ازْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ازْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اَفْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». وَقَالَ أَبُو أُسَامَةَ فِي الْأَخِيرِ: «حَتَّى تَسْتَوِيَ قَائِمًا».

[طرفه في: ٧٥٧].

٦٢٥٢ - حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: حَدَّثَنِي يَحْيَى، عَنِ عُبَيْدِ اللَّهِ: حَدَّثَنِي سَعِيدٌ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «ثُمَّ ازْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا».

[طرفه في: ٧٥٧].

### ١٩ - بَابٌ إِذَا قَالَ: فَلَانَ يُقْرِئُكَ السَّلَامَ

٦٢٥٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَاءُ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنْ جَبْرِيْلُ يُقْرِئُكَ السَّلَامَ». قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

[طرفه في: ٣٢١٧].

### ٢٠ - بَابُ التَّسْلِيمِ فِي مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ

٦٢٥٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَارًا، عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيقَةٌ فَذَكِيَّةٌ، وَأَزْدَفَ وَرَاءَهُ أُسَامَةُ بْنُ زَيْدٍ، وَهُوَ يَعُودُ سَعْدُ بْنُ عَبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذَلِكَ قَبْلَ وَقَعَةِ بَدْرٍ، حَتَّى مَرَّ فِي مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبْدَةَ الْأَوْثَانَ وَالْيَهُودِ، وَفِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا عَشِيَتِ الْمَجْلِسَ عَجَاجَةَ الدَّابَّةِ، حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تُعْبِرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ ثُمَّ وَقَفَ، فَتَنَزَلَ فَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ: أَيُّهَا الْمَرْءُ، لَا أَحْسَنَ مِنْ هَذَا إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْضُصْ عَلَيْهِ، قَالَ ابْنُ رَوَاحَةَ: اغْشِنَا فِي مَجَالِسِنَا فَإِنَّا نُحِبُّ ذَلِكَ، فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ، حَتَّى هَمُّوا أَنْ يَتَوَاتَبُوا، فَلَمَّ يَزِلُ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، وَثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عَبَادَةَ، فَقَالَ: «أَيُّ سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ - يُرِيدُ عَبْدُ اللَّهِ بْنُ أَبِي - قَالَ كَذَا وَكَذَا». قَالَ: اغْفُ عَنْهُ يَا رَسُولَ اللَّهِ

باب ١٩ - قوله: يقرأ عليك السلام نخذ.

٦٢٥٤ - قوله: العجاجة: الغبار، وقوله: (خمر) أي غطي (عيني).

Apostle! Excuse and forgive him, for by Allah, Allah brought the Truth, which was sent to you at the time when the people of this town (Medina) had agreed unanimously to crown him and tie a turban on his head (as chief). But when Allah opposed that through the Truth that Allah gave to you, he (Abdullah Ibn Obai) was grieved with jealousy. That caused him to do what you have seen." So Allah's Apostle "Allah's blessing and peace be upon him" excused him.

**[21] What about he, who did not greet whomever committed a sin until his repentance to Allah seemed to be true?**

Abdullah Ibn Amr said: "Do not greet whomever drinks wine."

6255- Abdullah Ibn Ka'b narrated: I heard Ka'b Ibn Malik relating (when he did not join the battle of Tabuk): The Messenger of Allah "Allah's blessing and peace be upon him" forbade all the Muslims to speak to us. I would come to The Messenger of Allah "Allah's blessing and peace be upon him" and greet him, wondering whether The Prophet "Allah's blessing and peace be upon him" moved his lips to return back my greetings. Fifty nights later, The Prophet "Allah's blessing and peace be upon him" announced (to the people) Allah's forgiveness for us after he had offered the Fajr (morning) prayer.

**[22] How would one reply to the greeting of the people of scriptures?**

6256- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "I said (in reply to them): "The same be upon you"."

6257- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of Jews greets you, he will say: "Death be upon you"; so, you should reply: "The same be upon you."

وَاصْفَحْ، فَوَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدْ اصْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يَتَوَجَّهُوا، فَيُعْصِبُوهُ بِالْعِصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ شَرِيقَ بَدَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[طرفه في: ٢٩٨٧].

٢١ - باب مَنْ لَمْ يُسَلِّمْ عَلَى مَنْ اقْتَرَفَ ذَنْبًا، وَلَمْ يَزِدْ سَلَامَهُ، حَتَّى تَتَبَيَّنَ تَوْبَتُهُ، وَإِلَى مَتَى تَتَبَيَّنُ تَوْبَةُ الْعَاصِي

وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: لَا تُسَلِّمُوا عَلَى شَرِبَةِ الْخَمْرِ.

٦٢٥٥ - حَدَّثَنَا ابْنُ بَكِيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ: يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، وَنَهَى رَسُولَ اللَّهِ ﷺ عَنْ كَلَامِنَا، وَآتَى رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَقَتِهِ بَرْدَ السَّلَامِ أَمْ لَا؟ حَتَّى كَمَلْتُ خَمْسُونَ لَيْلَةً، وَأَذَنَ النَّبِيُّ ﷺ بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى الْفَجْرَ.

[طرفه في: ٢٧٥٧].

٢٢ - بَابُ كَيْفَ يُرَدُّ عَلَى أَهْلِ الذَّمَّةِ السَّلَامُ

٦٢٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَفَهِمْتُهُمَا فَقُلْتُ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْلًا يَا عَائِشَةُ، فَإِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «فَقَدْ قُلْتُ: وَعَلَيْكُمْ».

[طرفه في: ٢٩٣٥].

٦٢٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ».

[الحديث ٦٢٥٧ - طرفه في: ٦٩٢٨].

- قوله: (تغبروا) أي لا تثيروا الغبار. ا هـ. عيني.

- قوله: (هذه البحرة) ويروى: البحيرة وهي القرية كما تقدم في حاشية سابقة.

- قوله: (فيعصبونه) بالفاء والنون ولأبي ذر فيعصبوه ا هـ. شارح.

- قوله: (شرق أي غصن به يعني بقي في حلقه لا يصعد ولا ينزل ا هـ. عيني).

٦٢٥٥ - قوله: (أذن أي أعلم).

6258- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the people of scriptures send their greetings to you, you should reply: "The same be upon you"."

**[23] What about he, who looked at a letter, warning people of Muslims, to see its reality?**

6259- Ali "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Az'zubair Ibn Al'awwam and Abu'marthad Al'ghanawi, and all of us were horsemen, saying: "Proceed till you reach Rawdat Khakh, where there is a woman from the pagans carrying a letter sent by Hatib Ibn Abu'balta'a to the unbelievers (of Mecca)." We overtook her while she was proceeding on her camel at the same place fixed by The Messenger of Allah "Allah's blessing and peace be upon him". We said (to her): "Where is the letter you have with you?" She said: "I have no letter with me." So we made her camel kneel down and searched her mount (luggage) but could find nothing. My two companions said: "We do not see any letter." I said: "I know that The Messenger of Allah "Allah's blessing and peace be upon him" did not tell a lie. By Allah, if you (woman) do not bring out the letter, I will strip you of your clothes." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to The Messenger of Allah "Allah's blessing and peace be upon him" with the letter. The Prophet "Allah's blessing and peace be upon him" said (to Habib): "What made you do what you have done, O Hatib?" Hatib replied: "I have done nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do a favor to the people (of Mecca) through which Allah might protect my family and my property. Indeed, there is none among your companions but has someone in Mecca through whom Allah protects his property." The Prophet "Allah's blessing and peace be upon him" said: "Hatib is true in what he said. Do not say to him but good." Omar Ibn Al'khattab said: "Verily he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet "Allah's blessing and peace be upon him" said: "O Omar! How do you come to know? Perhaps Allah looked upon the Badr warriors and said: "Do whatever you want, for I have decreed that you will enter into Paradise." Omar wept and said: "Allah and His Apostle know best."

**[24] How is the letter written to the people of scripture?**

6260- Ibn Abbas "Allah be pleased with both" narrated that Abu'sufyan had told him that Heraclius sent to him with a group (of Quraish) people who were in Sham as merchants. (Then he mentioned the whole tradition). Caesar then asked for the letter of The Messenger of Allah "Allah's blessing and peace be upon him" and it was read. It went as follows: "In the

٦٢٥٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ أَنَسٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا سَلِمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».

[الحديث ٦٢٥٨ - طرفه في: ٦٩٢٦].

### ٢٣ - بَابٌ مَنْ نَظَرَ فِي كِتَابٍ مَنْ يُحَذَرُ عَلَى الْمُسْلِمِينَ لِیَسْتَبِينَ أَمْرَهُ

٦٢٥٩ - حَدَّثَنَا يُونُسُ بْنُ بُهْلُولٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: حَدَّثَنِي حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَأَبَا مَرْثَدَةَ الْعَنَوِيَّ، وَكُلَّنَا فَارِسٌ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ، مَعَهَا صَاحِبَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ». قَالَ: فَأَذْرَكُنَّهَا تَسِيرُ عَلَيَّ جَمَلٌ لَهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، قَالَ: قُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ، فَأَنخَنَّا بِهَا، فَأَبْتَعَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا، قَالَ صَاحِبَايَ: مَا نَرَى كِتَابًا، قَالَ: قُلْتُ: لَقَدْ عَلِمْتُ مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، وَالَّذِي يُخْلَفُ بِهِ، لَشُخْرِجِ الْكِتَابِ أَوْ لِأَجْرَدَنِكَ، قَالَ: فَلَمَّا رَأَتْ الْجِدَّ مِنِّي أَهَوَتْ بِيَدِهَا إِلَى حُجْرَتِهَا، وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ، فَأَخْرَجَتِ الْكِتَابَ، قَالَ: فَاَنْطَلَقْنَا بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا حَمَلَك يَا حَاطِبُ عَلَى مَا صَنَعْتَ؟» قَالَ: مَا بِي إِلَّا أَنْ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَمَا غَيَّرْتُ وَلَا بَدَّلْتُ، أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ هُنَاكَ إِلَّا وَلَهُ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، قَالَ: «صَدَقَ، فَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا». قَالَ: فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، فَدَعْنِي فَأَضْرِبْ عَنْقَهُ، قَالَ: فَقَالَ: «يَا عُمَرُ، وَمَا يُدْرِيكَ، لَعَلَّ اللَّهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اغْمَلُوا مَا شِئْتُمْ، فَقَدْ وَجِبَتْ لَكُمْ الْجَنَّةُ». قَالَ: فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [طرفه في: ٣٠٠٧].

### ٢٤ - بَابٌ كَيْفَ يُكْتَبُ الْكِتَابُ إِلَى أَهْلِ الْكِتَابِ

٦٢٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرْقَلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ، وَكَانُوا تِجَارًا بِالسَّامِ، فَأَتَوْهُ، فَذَكَرَ الْحَدِيثَ، قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ فَفَرَّسَهُ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،

٦٢٥٩ - قوله: احتجج الرجل بإزاره شذه في وسطه وحجزة الإزار وحجزة السراويل التي فيها التكة.

- وما بدلت نخ.

٦٢٦٠ - قوله: (تجاراً) اقتصر القسطلاني على هذا الضبط، وقال العيني بضم التاء وتشديد الجيم وبكسر التاء

وتخفيف الجيم ا هـ.

name of Allah, The Most Gracious, The Most Merciful. (This letter is) from Mohammad, the slave of Allah, and His Apostle, to Heraclius, the Ruler of the Byzantines. Peace be upon the followers of guidance. Now and then:".

### **[25] With what could one start in his letter?**

6261- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned a man from Israelites and said: "He took a piece of wood which he hollowed out and put one thousand Dinar in it, accompanied by a letter to his creditor saying: "From so-and-so to so-and-so"."

### **[26] The Prophet's saying (to The Ansar): "stand up to your chief"**

6262- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: When the tribe of Banu'quraidha accepted to submit to the judgment of Sa'd (Ibn Mu'adh), The Messenger of Allah "Allah's blessing and peace be upon him" sent for Sa'd. When he came near, The Messenger of Allah "Allah's blessing and peace be upon him" said (to the Ansar): "Stand up for your chief (or the best of you)." Then Sa'd came and sat beside The Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "These people approved to accept your judgment." Sa'd said: "I give the judgment that their warriors should be killed and their children and women should be taken as prisoners." The Prophet "Allah's blessing and peace be upon him" then replied commenting: "O Sa'd! You judged them with the judgment of the King Allah."

### **[27] What about shaking hands?**

6263- Quatada narrated: I asked Anas: "Did the companions of The Prophet "Allah's blessing and peace be upon him" use to shake hands?" he replied: "Yes."

6264- Hesham Ibn Abdullah narrated: We were with The Prophet "Allah's blessing and peace be upon him" who was taking hold the hand of Omar Ibn Al'khattab.

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرْقَلٍ عَظِيمِ الرُّومِ، السَّلَامَ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ». [طرفه في: ٧].

### ٢٥ - بَابُ بِمَنْ يُبْدَأُ فِي الْكِتَابِ

٦٢٦١ - وَقَالَ اللَّيْثُ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ، أَخَذَ خَشَبَةً فَتَقَرَّهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ. وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ، عَنْ أَبِيهِ: سَمِعَ أَبَا هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: «نَجَرَ خَشَبَةً، فَجَعَلَ الْمَالَ فِي جَوْفِهَا، وَكَتَبَ إِلَيْهِ صَحِيفَةً، مِنْ فُلَانٍ إِلَى فُلَانٍ». [طرفه في: ١٤٩٨].

### ٢٦ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «قَوْمُوا إِلَيَّ سَيِّدِكُمْ»

٦٢٦٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَهْلَ قُرَيْظَةَ نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ سَعْدٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ فَجَاءَ، فَقَالَ: «قَوْمُوا إِلَيَّ سَيِّدِكُمْ، أَوْ قَالَ: خَيْرِكُمْ». فَقَعَدَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «هَؤُلَاءِ نَزَلُوا عَلَيَّ حُكْمًا». قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ، وَتُسَبَى ذُرَارِيُّهُمْ، فَقَالَ: «لَقَدْ حَكَمْتَ بِمَا حَكَمَ بِهِ الْمَلِكُ». قَالَ أَبُو عَبْدِ اللَّهِ: أَفْهَمَنِي بَعْضُ أَصْحَابِي، عَنْ أَبِي الْوَلِيدِ، مِنْ قَوْلِ أَبِي سَعِيدٍ: «إِلَيَّ حُكْمِكُمْ». [طرفه في: ٣٠٤٣].

### ٢٧ - بَابُ الْمُصَافَحَةِ

وَقَالَ ابْنُ مَسْعُودٍ: عَلَّمَنِي النَّبِيُّ ﷺ التَّشَهُدَ، وَكَفَى بَيْنَ كَفَيْهِ. وَقَالَ كَعْبُ بْنُ مَالِكٍ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا بِرَسُولِ اللَّهِ ﷺ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهْرِوُلُ حَتَّى صَافَحَنِي وَهَنَائِي.

٦٢٦٣ - حَدَّثَنَا عُمَرُ بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: قُلْتُ لَأَنَسٍ: أَكَانَتْ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ.

٦٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيَوَةُ قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ: سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ. [طرفه في: ٣٦٩٤].

٦٢٦٢ - قوله: (الملك) بكسر اللام وهو الله وروي بفتحها أي بحكم جبريل الذي جاء به من عند الله ا هـ. شارح.

**[28] Taking with one's two hands another person's hand**

6265- Ibn Mas'ood "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Tashahhud as he taught me a Sura from the Qur'an, while my hand was between his hands:" All the best compliments, the prayers, and the good things be to Allah. Peace and Allah's Mercy and Blessings be upon you, O Prophet! Peace be upon us and upon the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is Allah's slave and Apostle." (We used to recite this in the prayer) during the lifetime of The Prophet "Allah's blessing and peace be upon him". But after he had died, we used to say: "Peace be upon The Prophet "Allah's blessing and peace be upon him"."

**[29] What about embracing? and one's asking another: "How are you this morning?"**

6266- Abdullah Ibn Ka'b Ibn Malik narrated: Abdullah Ibn Abbas "Allah be pleased with both" told him: Ali Ibn Abu'talib came out of the house of Allah's Apostle "Allah's blessing and peace be upon him" during his fatal illness. The people asked: "O Abul'hasan (Ali's title)! How is the health of Allah's Apostle "Allah's blessing and peace be upon him" this morning?" Ali replied: "He has recovered with the Grace of Allah." Abbas Ibn Abdul'muttalib held him by the hand and said to him: "In three days you, by Allah, will be ruled (by somebody else), And by Allah, I feel that Allah's Apostle "Allah's blessing and peace be upon him" will die from this ailment, for I know how the faces of the offspring of Abdul'muttalib look at the time of their death. So let us go to Allah's Apostle "Allah's blessing and peace be upon him" and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will ask him (The Prophet) to tell him (the new Caliph) to take care of us." Ali said: "By Allah, if we asked Allah's Apostle "Allah's blessing and peace be upon him" for it and he denied it us, the people would never give it to us after that. By Allah, I will not ask Allah's Apostle "Allah's blessing and peace be upon him" for it."

**[30] When one responds to another's call: "Here I'm responding to your call; and all happiness be for you!"**

6267- Anas narrated from Mu'adh Ibn Jabal: While I was riding behind The Prophet "Allah's blessing and peace be upon him", he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he repeated it thrice. Then he said: "Do you

## ٢٨ - باب الْأَخْذِ بِالْيَدَيْنِ

وَصَافِحَ حَمَادُ بْنُ زَيْدِ ابْنِ الْمُبَارَكِ بِيَدَيْهِ .

٦٢٦٥ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سَيْفٌ قَالَ : سَمِعْتُ مُجَاهِدًا يَقُولُ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ أَبُو مَعْمَرٍ قَالَ : سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ : عَلَّمَنِي رَسُولُ اللَّهِ ﷺ ، وَكَفَّمِي بَيْنَ كَفْيَيْهِ ، التَّشْهُدَ ، كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ : «التَّحِيَّاتُ لِلَّهِ ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» . وَهُوَ بَيْنَ ظَهْرَانَيْنَا ، فَلَمَّا قُبِضَ قُلْنَا : السَّلَامُ - يَعْنِي - عَلَى النَّبِيِّ ﷺ . [طرفه في : ٨٣١] .

## ٢٩ - باب الْمَعَانِقَةِ ، وَقَوْلِ الرَّجُلِ : كَيْفَ أَصْبَحْتَ؟

٦٢٦٦ - حَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا بِشْرُ بْنُ شُعَيْبٍ : حَدَّثَنِي أَبِي ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ عَلِيًّا - يَعْنِي - ابْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ (ح) . وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا عَنَسَةُ : حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ : أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِيِّ ﷺ فِي وَجَعِهِ الَّذِي تُوْفِيَ فِيهِ ، فَقَالَ النَّاسُ : يَا أَبَا حَسَنِ ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ قَالَ : أَصْبَحَ بِحَمْدِ اللَّهِ بَارِتًا ، فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ : أَلَا تَرَاهُ ، أَنْتَ وَاللَّهِ بَعْدَ الثَّلَاثِ عَبْدُ الْعَصَا ، وَاللَّهِ إِنِّي لَأَرَى رَسُولَ اللَّهِ ﷺ سَيَتَوَفَّى فِي وَجَعِهِ ، وَإِنِّي لَأَعْرِفُ فِي وَجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ ، فَأَذْهَبَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَتَسَأَلُهُ : فَيَمْنُ يَكُونُ الْأَمْرُ ، فَإِنْ كَانَ فِيمَا عَلِمْنَا ذَلِكَ ، وَإِنْ كَانَ فِي غَيْرِنَا أَمْرُنَا فَأَوْصِي بِنَا ، قَالَ عَلِيٌّ : وَاللَّهِ لَئِنْ سَأَلْتَاهَا رَسُولَ اللَّهِ ﷺ فَيَمْنَعُنَا لَا يُعْطِيَنَاهَا النَّاسُ أَبَدًا ، وَإِنِّي لَا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ أَبَدًا . [طرفه في : ٤٤٤٧] .

## ٣٠ - باب مَنْ أَجَابَ بِلَبِّكَ وَسَعْدِيكَ

٦٢٦٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامٌ ، عَنِ قَتَادَةَ ، عَنِ أَنَسٍ ، عَنِ مُعَاذِ قَالَ : أَنَا رَدِيفُ النَّبِيِّ ﷺ فَقَالَ : «يَا مُعَاذُ» . قُلْتُ : لَبِّكَ وَسَعْدِيكَ ، ثُمَّ قَالَ مِثْلَهُ ثَلَاثًا : «هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟» قُلْتُ : لَا ، قَالَ : «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ

٦٢٦٥ - قوله : (بين ظهرانينا) يعني بين ظهري المتقدم والمتأخر منا أي كائن بيننا زيدت الألف والنون للتأكيد ا هـ . من الشارح .

٦٢٦٦ - قوله : (ألا تراه) أي صائراً إلى الموت وقوله : أنت مبتدأ وخبره عبد العصا ا هـ .

- قوله : (أمرناه) أي شاورناه وفي بعض النسخ (أمرناه) أي طلبنا منه الوصية بنا .

know what Allah's right upon his slaves is? it is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that? It is that He will not punish them."

6268- Abu'dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, the mountain of Ohud appeared before us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'dharr! I would not like to have gold equal to (the mountain of) Ohud for me, unless nothing of it, not even a single Dinar, remains with me for more than a day or three days, except that single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this, like this, and like this." The Prophet "Allah's blessing and peace be upon him" pointed out with his hand to illustrate it and then said: "O Abu'dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this and like this (spend their wealth in charity)." Then he said to me: "Remain at your place and do not leave it, O Abu'dharr till I come back." He went away until he disappeared from me. Then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept on waiting (until The Prophet "Allah's blessing and peace be upon him" came). I said to him: "O Allah's Apostle! I heard a voice and I was afraid that something might have happened to you, but I remembered your statement and stayed." The Prophet "Allah's blessing and peace be upon him" said: "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said: "O Allah's Apostle! Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

**[31] One should not get another leave his seat for him (the former) to sit in**

6269- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man should not make another get up from his seat (in a gathering) in order to sit there."

**[32] Allah's saying: "O ye who believe! When ye are told to make room in the assemblies, (Spread out and) make room: (ample) room will Allah provide for you. (Al'mujadila 11)**

6270- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" forbade that one should be made

شَيْئًا». ثُمَّ سَارَ سَاعَةً، فَقَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ، قَالَ: «هَلْ تَدْرِي مَا حَوَّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ أَنْ لَا يُعَذِّبَهُمْ».

حَدَّثَنَا هُدْبَةُ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ، عَنِ أَنَسِ، عَنِ مُعَاذٍ: بِهَذَا. [طرفه في: ٢٨٥٦].

٦٢٦٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ: حَدَّثَنَا - وَاللَّهِ - أَبُو ذَرٍّ بِالرَّبِذَةِ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ عِشَاءً، اسْتَقْبَلْنَا أَحَدًا، فَقَالَ: «يَا أَبَا ذَرٍّ، مَا أَحْبَبَ أَنْ أَحْدَأَ لِي ذَهَبًا، يَأْتِي عَلَيَّ لَيْلَةً أَوْ ثَلَاثًا، عِنْدِي مِنْهُ دِينَارٌ إِلَّا أَرْضُدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا». وَأَرَانَا بِيَدِهِ، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ». قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «الْأَكْثَرُونَ هُمْ الْأَقْلَوْنَ، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا». ثُمَّ قَالَ لِي: «مَكَانَكَ لَا تَبْرُخْ يَا أَبَا ذَرٍّ حَتَّى أَرْجِعَ». فَاَنْطَلَقَ حَتَّى غَابَ عَنِّي، فَسَمِعْتُ صَوْتًا، فَخَشِيتُ أَنْ يَكُونَ عَرِضَ لِرَسُولِ اللَّهِ ﷺ، فَأَرَدْتُ أَنْ أَذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ: «لَا تَبْرُخْ». فَمَكَّنْتُ، قُلْتُ: يَا رَسُولَ اللَّهِ، سَمِعْتُ صَوْتًا، خَشِيتُ أَنْ يَكُونَ عَرِضَ لَكَ، ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ، فَقَالَ النَّبِيُّ ﷺ: «ذَلِكَ جِبْرِيلُ، أَنَا بِي فَأَخْبِرْنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ». قُلْتُ: يَا رَسُولَ اللَّهِ، وَإِنْ زَنَى وَإِنْ سَرَقَ، قَالَ: «وَإِنْ زَنَى وَإِنْ سَرَقَ». قُلْتُ لِرَزِيدٍ: إِنَّهُ بَلَّغَنِي أَنَّهُ أَبُو الدُّرْدَاءِ، فَقَالَ: أَشْهَدُ لِحَدِيثِيهِ أَبُو ذَرٍّ بِالرَّبِذَةِ. قَالَ الْأَعْمَشُ: وَحَدَّثَنِي أَبُو صَالِحٍ، عَنِ أَبِي الدُّرْدَاءِ نَحْوَهُ. وَقَالَ أَبُو شَيْهَابٍ: عَنِ الْأَعْمَشِ: «يَمَكَّنُ عِنْدِي فَوْقَ ثَلَاثٍ». [طرفه في: ١٢٣٧].

### ٣١ - بَابُ لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ

٦٢٦٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ».

### ٣٢ - بَابُ «إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ

انثَرُوا فَانثَرُوا» [المجادلة: ١١] الآية

٦٢٧٠ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنِ عُبَيْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ ابْنِ

٦٢٦٧ - قوله: (أن لا يعذبهم) أي هو أن لا يعذبهم وهنا إسقاطات تجدها في باب إرداف الرجل خلف الرجل من أواخر اللباس ا هـ.

٦٢٦٨ - قوله: (استقبلنا) بفتح اللام مسند إلى أحد المرفوع على الفاعلية وللأصلي سكونها فالمسند إليه ضمير المتكلمين واحداً نصب على المفعولية وأرصدة بهذا الضبط من الثلاثي ولأبي ذر ضم الهمزة وكسر الصاد من الرباعي وللأصلي لا أرصدة بكسر الصاد أي لا أعده ا هـ. من الشارح.

- قوله: عرض مبني للمفعول أي ظهر عليه أحد وأصابه آفة ا هـ. عيني.

- قوله: فمكنت بفتح الكاف وضمها.

باب ٣٢ - قوله: في المجلس التلاوة في المجالس. مصححه.

to get up from his seat on which another might sit. But one should give room and spread out. However, Ibn Omar disliked that a man might (be made to) get up from his seat for another to sit there.

**[33] When one gets up from his seat or his house without excusing those sitting with him; or when one seems to get ready to get up so that those sitting with him might get up**

6271- Anas Ibn Malik "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" married Zainab Bint Jahsh, he invited the people to a meal. They took the meal and remained sitting and talking. Then The Prophet "Allah's blessing and peace be upon him" seemed to be ready to get up, but they did not get up. When he noticed that (there was no response), he got up, followed by the others except three persons who kept on sitting. The Prophet "Allah's blessing and peace be upon him" came back in order to enter his house, but he went away again. Then they left, whereupon I set out and went to The Prophet "Allah's blessing and peace be upon him" to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between him and me. Then Allah revealed: "O ye who Believe! Enter not The Prophet's houses- until leave is given you- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys The Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth." (The Confederates "Al'ahzab" 53)

**[34] Putting one's hand round his legs**

6272- Ibn Omar "Allah be pleased with both" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" in the courtyard of Ka'ba putting his hand round his legs like this.

**[35] One's reclining in front of his companions**

6273- Abdur'rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Should I inform you what the greatest of the great sins are?" They said: "Yes, O Allah's Apostle!" He said: "To join others in worship with Allah and to be undutiful to one's parents."

6274- Abu'bakra narrated the same and added: The Prophet "Allah's blessing and peace be upon him" then sat up after he had been reclining (on a pillow) and said: "And I warn you against saying a false statement." He kept on saying that warning until we said (to ourselves): "Would that he might stop!"

**[36] Walking fast for some need or purpose**

6275- Uqba Ibn Al'harith "Allah be pleased with him" narrated that after The Messenger of Allah "Allah's blessing and peace be upon him" had led them in Asr prayer, he walked fast and went to his house.

عُمَرَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ وَيَجْلِسَ فِيهِ آخَرُ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا، وَكَانَ ابْنُ عَمَرَ يَكْرَهُ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسَ مَكَانَهُ. [طرفه في: ٩١١].

### ٣٣- باب مَنْ قَامَ مِنْ مَجْلِسِهِ أَوْ بَيْتِهِ وَلَمْ يَسْتَأْذِنْ أَصْحَابَهُ، أَوْ تَهَيَّأَ لِلْقِيَامِ لِيَقُومَ النَّاسُ

٦٢٧١ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ، حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللَّهِ ﷺ زَيْنَبَ ابْنَةَ جَحْشٍ دَعَا النَّاسَ، طَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ، قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ، فَلَمَّا قَامَ، قَامَ مَنْ قَامَ مَعَهُ مِنَ النَّاسِ وَبَقِيَ ثَلَاثَةٌ، وَإِنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا، قَالَ: فَجِئْتُ فَأَخْبِرْتُ النَّبِيَّ ﷺ أَنَّهُمْ قَدِ انْطَلَقُوا، فَجَاءَ حَتَّى دَخَلَ، فَذَهَبَتْ أَدْخَلَ فَأَرَخَى الْحِجَابَ بَيْنِي وَبَيْنَهُ، وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ - إِلَى قَوْلِهِ - إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا﴾ [الأحزاب: ٥٣]. [طرفه في: ٤٧٩١].

### ٣٤- باب الإحتباء باليد، وهو القرُقُصَاءُ

٦٢٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غَالِبٍ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُلَيْحٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْتَاءُ الْكَعْبَةَ، مُحْتَبِيًا بِيَدِهِ هَكَذَا.

### ٣٥- باب مَنْ اتَّكَأَ بَيْنَ يَدَيْ أَصْحَابِهِ

قَالَ حَبَابٌ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً، قُلْتُ: أَلَا تَدْعُو اللَّهَ، فَقَعَدَ. ٦٢٧٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ». [طرفه في: ٢٦٥٤]. ٦٢٧٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ مِثْلَهُ، وَكَانَ مُتَكَبِّرًا فَجَلَسَ، فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ». فَمَا زَالَ يَكْرُرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ. [طرفه في: ٢٦٥٤].

### ٣٦- باب مَنْ أَسْرَعَ فِي مَشْيِهِ لِحَاجَةٍ أَوْ قَصْدٍ

٦٢٧٥ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الْحَارِثِ حَدَّثَهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الْعَصْرَ فَأَسْرَعَ، ثُمَّ دَخَلَ الْبَيْتَ. [طرفه في: ٨٥١].

٦٢٧٠ - قوله: (يجلس) بضم التحتية وكسر اللام، قال ابن حجر الحافظ في روايتنا بالفتح وضبطه أبو جعفر الغرناطي بالضم على وزان يقام ا هـ. من الشارح.

باب ٣٥ - متوسد بيرده نخد.

باب ٣٦ - قوله: أو قصد أي لأمر مقصود (شارح).

**[37] What about the bed?**

6276- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to come and pray facing the middle of the bed While I was lying between him and the Qibla. Sometimes there is some need for me; and because I used to consider it not good to stand in front of him in his prayers, I used to slip away slowly and quietly from the foot of the bed until I got out of my guilt.

**[38] Putting a cushion for another to sit on**

6277- Abdullah Ibn Amr "Allah be pleased with both" narrated: The news of my fasting was mentioned to The Prophet "Allah's blessing and peace be upon him". So he entered upon me and I put for him a leather cushion stuffed with date-palm fibers. The Prophet "Allah's blessing and peace be upon him" sat on the floor, with the cushion between him and me. He said to me: "Isn't it sufficient for you (to fast) three days a month?" I said: "O Allah's Apostle! (I have the power to fast more than this)." He said: "Then five days a month." I said: "O Allah's Apostle! (I have the power to fast more than that)." He said: "Then seven days." I said: "O Allah's Apostle! (I have the power to fast more)" He said: "Nine." I said: "O Allah's Apostle!" He said: "Eleven." I said: "O Allah's Apostle!" He said: "No fasting is superior to that of (The Prophet) David which was one half of a year. Indeed, he used to fast on alternate days."

6278- Ibrahim reported that Alqama had gone to Sham. When he entered the mosque, he offered a two-Rak'a prayer. Then he said: "O Allah! Bless me with a pious companion." So he sat with Abud'darda. Abud'darda asked him: "Where are you<sup>q</sup>from?" Alqama replied: "From the people of Kufa." Abud'darda asked: "Isn't there amongst you the Keeper of the secret which nobody else knows, i.e. Hudhaifa?" Alqama said: "Yes." Abud'darda further asked: "Isn't there amongst you the person whom Allah gave Refuge from Satan through the invocation of His Prophet "Allah's blessing and peace be upon him", namely Ammar?" Alqama replied: "Yes." Abud'darda said: "Isn't there amongst you the person who carries the Siwak (or the cushion Of The Prophet, namely Abdullah Ibn Mas'ood)?" Alqama said: "Yes." Then Abud'darda asked: "How did (Abdullah Ibn Mas'ood) use to recite the Sura starting with: "By the night as it envelopes?" (The Night "Al'lail" 1) Alqama said "And by male and female." Abud'darda then said: "These people (of Sham) tried hard to make me accept something other than what I had heard from The Prophet."

**[39] Taking the midday nap after Friday prayer**

6279- Sahl "Allah be pleased with him" narrated: We used to take our lunch and midday nap after Friday prayer.

### ٣٧ - باب السَّرِيرِ

٦٢٧٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي الضُّحَى، عَنِ مَسْرُوقٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَسَطَ السَّرِيرِ، وَأَنَا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، تَكُونُ لِي الْحَاجَةُ، فَأُكْرَهُ أَنْ أَقُومَ فَأَسْتَقْبِلَهُ، فَأَنْسَلُ انْسِلَالًا. [طرفه في: ٣٨٢].

### ٣٨ - باب مَنْ أَلْقَى لَهُ وَسَادَةً

٦٢٧٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ (ح). وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ، عَنِ خَالِدِ بْنِ أَبِي قِلَابَةَ قَالَ: أَخْبَرَنِي أَبُو الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثَنَا: أَنَّ النَّبِيَّ ﷺ ذَكَرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وَسَادَةً مِنْ أَدَمٍ حَشْوُهَا لَيْفٌ، فَجَلَسَ عَلَيَّ الْأَرْضِ وَصَارَتْ الْوَسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةٌ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «خَمْسًا». قُلْتُ: «يَا رَسُولَ اللَّهِ، قَالَ: «سَبْعًا». قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «تِسْعًا». قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «إِخْدَى عَشْرَةَ». قُلْتُ: يَا رَسُولَ اللَّهِ، قَالَ: «لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ، شَطَرَ الدَّهْرِ: صِيَامُ يَوْمٍ، وَإِفْطَارُ يَوْمٍ». [طرفه في: ١١٣١].

٦٢٧٨ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا يَزِيدٌ، عَنِ شُعْبَةَ، عَنِ مُغِيرَةَ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ: أَنَّهُ قَدِمَ الشَّامَ. وَحَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنِ مُغِيرَةَ، عَنِ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلْقَمَةُ إِلَى الشَّامِ، فَأَتَى الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ، فَقَالَ: اللَّهُمَّ ارزُقْنِي جَلِيصًا، فَقَعَدَ إِلَى أَبِي الدَّرْدَاءِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَلَيْسَ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي كَانَ لَا يَعْلَمُهُ غَيْرُهُ، يَعْنِي حَذِيفَةَ، أَلَيْسَ فِيكُمْ، أَوْ كَانَ فِيكُمْ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ رَسُولِهِ ﷺ مِنَ الشَّيْطَانِ، يَعْنِي عَمَّارًا، أَوْ لَيْسَ فِيكُمْ صَاحِبُ السُّوَالِكِ وَالْوَسَادِ، يَعْنِي ابْنَ مَسْعُودٍ، كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾؟ [الليل: ١]، قَالَ: وَالذَّكْرِ وَالْأُنْثَى، فَقَالَ: مَا زَالَ هُوَ لِأَيِّ حَتَّى كَادُوا يُشَكِّكُونِي، وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. [طرفه في: ٣٢٨٧].

### ٣٩ - باب الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

٦٢٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ أَبِي حَازِمٍ، عَنِ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا نَقِيلُ وَنَتَعَدَّى بَعْدَ الْجُمُعَةِ. [طرفه في: ٩٣٨].

**[40] Taking a nap in the mosque**

6280- Sahl Ibn Sa'd "Allah be pleased with him" narrated: No nickname was more beloved to Ali than the nickname "Father of Dust (Abu'turab). He used to be so much happy whenever he was called by it. Once, Allah's Apostle "Allah's blessing and peace be upon him" went to Fatima's house but did not find Ali there. So he asked: "Where is your cousin?" She replied: "There was something between us and he got angry with me and went out. He did not sleep in the house." Allah's Apostle "Allah's blessing and peace be upon him" asked a person to look for him. That person came and said: "O Allah's Apostle! He (Ali) is sleeping in the mosque." Allah's Apostle "Allah's blessing and peace be upon him" went there and Ali was lying. His upper garment had fallen down to one side of his body and he was covered with dust. Allah's Apostle "Allah's blessing and peace be upon him" started cleaning the dust from him saying: "Get up O, father of dust! Get up, O father of dust!"

**[41] When one visits some people and takes a nap while he is with them**

6281- Thumama narrated: Anas "Allah be pleased with him" said: Ommu'sulaim used to spread a leather sheet for The Prophet "Allah's blessing and peace be upon him" to take a midday nap on that leather sheet at her home. Anas further said: "Whenever The Prophet "Allah's blessing and peace be upon him" slept, she would take some of his sweat and hair which she collected in a bottle and then mixed with perfume while he was still sleeping." When the death of Anas Ibn Malik approached, he recommended that some of that perfume should be mixed with his embalming perfume. Really, it was mixed with it.

6282- Anas "Allah be pleased with him" narrated: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" went to Quba, he used to visit Ommu'haram Bint Milhan, who would present food to him. Ommu'haram was the wife of Obada Ibn As'samit. Once, The Messenger of Allah "Allah's blessing and peace be upon him" visited her and she presented food to him. Then The Messenger of Allah "Allah's blessing and peace be upon him" slept, and afterwards woke up smiling. Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers who (in a dream) were presented before me as fighters in Allah's Cause. They were (on board a ship) amidst this sea. They were kings on the thrones (or like kings on the thrones)." (Is'haq, a sub-narrator is in doubt as to which expression The Prophet "Allah's blessing and peace be upon him" used). Ommu'haram said: "O Allah's Apostle! Invoke Allah to make me one of them." The Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for her. Then he slept again and woke up smiling. Once again Ommu'haram asked: "What makes you smile, O Allah's Apostle?" He replied: "Some of my followers were presented to me as fighters in Allah's Cause." They were (on board a ship) amidst this sea. They were kings on the thrones (or like kings on the thrones)." Ommu'haram said: "O Allah's Apostle! Invoke Allah for me to be one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea in the time when Mo'awiya was the governor (of Sham). After she had disembarked, she fell down from her riding animal and died.

6283- The same previous narration.

## ٤٠ - باب القَائِلَةِ فِي الْمَسْجِدِ

٦٢٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا كَانَ لِعَلِيِّ اسْمٍ أَحَبَّ إِلَيْهِ مِنْ أَبِي تَرَابٍ، وَإِنْ كَانَ لِيَفْرَحَ بِهِ إِذَا دُعِيَ بِهَا، جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ عَلَيْهَا السَّلَامُ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيْنَ ابْنُ عَمِّكَ؟». فَقَالَتْ كَانُ: بَيْنِي وَبَيْنَهُ شَيْءٌ، فَعَاظِبَنِي فَعَجَّرَجَ فَلَمْ يَقِلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: «انْظُرْ أَيْنَ هُوَ». فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تَرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَهُوَ يَقُولُ: «قُمْ أَبَا تَرَابٍ، قُمْ أَبَا تَرَابٍ».

[طرفه في: ٤٤١].

## ٤١ - باب مَنْ زَارَ قَوْمًا فَقَالَ عِنْدَهُمْ

٦٢٨١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أُمَّ سَلِيمٍ كَانَتْ تَبْسُطُ لِلنَّبِيِّ ﷺ نِطْعًا، فَيَقِيلُ عِنْدَهَا عَلَى ذَلِكَ النَّطْعِ، قَالَ: فِإِذَا نَامَ النَّبِيُّ ﷺ أَخَذَتْ مِنْ عَرَقِهِ وَشَعْرِهِ، فَجَمَعَتْهُ فِي قَارُورَةٍ، ثُمَّ جَمَعَتْهُ فِي سَكِّ، قَالَ: فَلَمَّا حَضَرَ أَنَسُ بْنُ مَالِكٍ الْوَفَاةَ، أَوْصَى أَنْ يُجْعَلَ فِي حَنُوطِهِ مِنْ ذَلِكَ السَّكِّ، قَالَ فُجْعِلَ فِي حَنُوطِهِ.

٦٢٨٢ ، ٦٢٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءٍ، يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَيُطْعِمُهُ، وَكَانَتْ تَحْتَ عِبَادَةِ بِنِ الصَّامِتِ، فَدَخَلَ يَوْمًا فَأَطْعَمْتُهُ، فَتَمَّ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقِظَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ قَالَ: مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ». سَكَتَ إِسْحَاقُ. قُلْتُ: اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا، ثُمَّ وَضَعَ رَأْسَهُ فَتَمَّ، ثُمَّ اسْتَيْقِظَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ، قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ ثَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ: مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ». فَقُلْتُ: اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتَ مِنَ الْأَوَّلِينَ». فَرَكِبَتِ الْبَحْرَ زَمَانَ مُعَاوِيَةَ، فَصَرَعَتْ عَنْ دَابَّتِهَا جِئْنَ حَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ.

[طرفه في: ٢٧٨٨].

باب ٤١ - قوله: فقال من القيلولة.

٦٢٨١ - قوله: (السك) بالضمة نوع من الطيب ا هـ. مصباح.

٦٢٨٢ - قوله: ثبج هذا البحر أي هوله أو معظمه أو وسطه ولمسلم ظهر البحر (شراح).

**[42] What about sitting in whatever way available?**

6284- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" forbade two kinds of clothes and two kinds of sales. He forbade: Covering only one shoulder with the garment, so that the other would seem to be naked with nothing to cover it, and sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees, while wrapping oneself with a single garment, without having a part of it over the privates. he also forbade touching and throwing (in sales).

**[43] Speaking privately to somebody while people are present; and what about he, who did not tell of his companion's secret until he (the latter) died**

6285- A'isha "Allah be pleased with her" narrated: We, the wives of The Messenger of Allah "Allah's blessing and peace be upon him" were with him, and none of us left him when Fatima came walking. By Allah! her gait was resembling the gait of The Prophet "Allah's blessing and peace be upon him". When The Prophet "Allah's blessing and peace be upon him" saw her, he said: "Welcome, O my daughter!" Then he made her sit on his right or on his left side. He told her a secret and she started weeping so much. Saw her weeping, he again told her a secret and she started laughing. I said to her: "The Messenger of Allah "Allah's blessing and peace be upon him" confided to you a secret for which you started weeping." When The Messenger of Allah "Allah's blessing and peace be upon him" got up, I asked her: "What did The Prophet "Allah's blessing and peace be upon him" tell you?" She said: "I am not to disclose the secret of The Messenger of Allah "Allah's blessing and peace be upon him"." When The Prophet "Allah's blessing and peace be upon him" died, I said to her: "I ask you, by the right (of kinship) I have on you to tell me." She said: "As for now, I will tell you. The Prophet "Allah's blessing and peace be upon him" said: "Every year Gabriel used to revise the Qur'an with me once only, but this year he did so twice. I think this portends my death. So, fear Allah and be patient for I am the best predecessor for you." So I started weeping. When he saw me weeping, he said: "Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the believing ladies?" So I laughed for that."

6286- The same as above.

**[44] What about lying?**

6287- Abbad Ibn Tamim reported that his uncle had told that he had had seen The Messenger of Allah "Allah's blessing and peace be upon him" lying on the mosque, putting one of his two legs over the other.

## ٤٢ - باب الجُلوسِ كَيْفَمَا تَيَسَّرَ

٦٢٨٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ لِبَسْتَيْنِ وَعَنْ بَيْعَتَيْنِ: اشْتِمَالِ الصَّمَاءِ، وَالْإِخْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِ الْإِنْسَانِ مِنْهُ شَيْءٌ، وَالْمَلَامَسَةَ وَالْمُنَابَذَةَ: تَابَعَهُ مَعْمَرٌ وَمَحَمَّدُ بْنُ أَبِي حَفْصَةَ، وَعَبْدُ اللَّهِ بْنُ بَدِيلٍ، عَنِ الزُّهْرِيِّ.

## ٤٣ - باب مَنْ نَاجَى بَيْنَ يَدَيْ النَّاسِ، وَمَنْ لَمْ يُخْبِرْ بِسِرِّ

## صَاحِبِهِ، فَإِذَا مَاتَ أُخْبِرَ بِهِ

٦٢٨٥، ٦٢٨٦ - حَدَّثَنَا مُوسَى، عَنِ أَبِي عَوَاتَةَ: حَدَّثَنَا فِرَاسٌ، عَنِ عَامِرٍ، عَنِ مَسْرُوقٍ: حَدَّثَنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَتْ: إِذَا كُنَّا أَزْوَاجَ النَّبِيِّ ﷺ عِنْدَهُ جَمِيعًا، لَمْ تُعَادَزْ مِنَّا وَاحِدَةٌ، فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلَامَ تَمَشِي، لَا وَاللَّهِ مَا تَخْفَى مَشِيئَتَهَا مِنْ مَشِيئَةِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَأَاهَا رَحَّبَ وَقَالَ: «مَرْحَبًا بِابْنَتِي». ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَهَا، فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى حُزْنَهَا سَارَهَا الثَّانِيَةَ، إِذَا هِيَ تَضْحَكُ، فَقُلْتُ لَهَا أَنَا مِنْ بَيْنِ نِسَائِهِ: حَضَّكَ رَسُولُ اللَّهِ ﷺ بِالسَّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا: عَمَّا سَارَكِ؟ قَالَتْ: مَا كُنْتُ لِإِفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ، فَلَمَّا تُوَفِّي، قُلْتُ لَهَا: عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا أُخْبِرْتَنِي، قَالَتْ: أَمَا الْآنَ فَتَعْمَمُ، فَأُخْبِرْتَنِي، قَالَتْ: أَمَا جِئِن سَارْتَنِي فِي الْأَمْرِ الْأَوَّلِ، فَإِنَّهُ أُخْبِرْتَنِي: أَنَّ جِبْرِيْلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلِّ سَنَةٍ مَرَّةً: «وَإِنَّهُ قَدْ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ، وَلَا أَرَى الْأَجَلَ إِلَّا قَدِ اقْتَرَبَ، فَأَتَقِي اللَّهَ وَاصْبِرِي، فَإِنِّي نِعْمَ السَّلْفُ أَنَا لَكَ». قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ، فَلَمَّا رَأَى جَزْعِي سَارْتَنِي الثَّانِيَةَ، قَالَ: «يَا فَاطِمَةُ، أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟».

[طرفه في: ٣٦٢٣، ٣٦٢٤].

## ٤٤ - باب الاستلقاء

٦٢٨٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبَادُ بْنُ تَمِيمٍ، عَنِ عَمِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ مُسْتَلْقِيًا، وَأَضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

[طرفه في: ٤٧٥].

٦٢٨٤ - فونه أبي حفصة نخ.

٦٢٨٥ - قوله: (مشيتها) بفتح الميم وكسرهما وقوله: من مشية الخ بكسرهما بوزن فعلة ا هـ. شارح.

- وقال: مرحباً نخ.

- فإذا هي تضحك نخ.

**[45] When there are only three person sitting, it is forbidden that two of them should hold a secret council**

Allah Almighty said: "O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self restraint; and fear Allah, to Whom ye shall be brought back. Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust." (Al'mujadila 9:10)

He further said: "O ye who believe! When ye consult the Messenger in private, spend something in Charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful. Is it that ye are afraid of spending sums in Charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular Charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do." (Al'mujadila 12:13)

6288- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third."

**[46] Keeping the secret**

6289- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" confided to me a secret which I did not disclose to anybody after him. (Even) Ommu'sulaim asked me (concerning that secret) but I did not tell her.

**[47] When you are more than three, it is not bad that two might hold secret counsel**

6290- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are accompanied by some other people too, for that would grieve him."

6291- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed (some war booty among his companions). Then a person from Ansar came and said: "By Allah, in this distribution, Allah's Pleasure has not been aimed at." I said (to him): "By Allah, I will inform The Prophet "Allah's blessing and peace be upon him"." I went to him; and he was among his companions. I had a private talk with him in which I informed him. Upon that, the colour of his face changed with anger. He said: "May Allah be merciful to Moses! Indeed, he was harmed with more than this, yet he kept patient."

### ٤٥ - بَابُ لَا يَتَنَاجَى اثْنَانِ دُونَ الثَّلَاثِ

وَقَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى - إِلَى قَوْلِهِ - وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [المجادلة: ٩ - ١٠] وَقَوْلُهُ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِلَى قَوْلِهِ - وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المجادلة: ١٢ - ١٣].

٦٢٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ (ح). وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّلَاثِ».

### ٤٦ - بَابُ حِفْظِ السِّرِّ

٦٢٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا مُغْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ: أَسْرَ إِلَيَّ النَّبِيُّ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدَهُ، وَلَقَدْ سَأَلْتَنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ.

### ٤٧ - بَابُ إِذَا كَانُوا أَكْثَرَ مِنْ ثَلَاثَةٍ فَلَا بَأْسَ بِالْمُسَارَةِ وَالْمُنَاجَاةِ

٦٢٩٠ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنِ مَنصُورٍ، عَنِ أَبِي وَائِلٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الْآخِرِ حَتَّى تَتَخَلَّطُوا بِالنَّاسِ، أَجَلَ أَنْ يُحْزَنَهُ».

٦٢٩١ - حَدَّثَنَا عَبْدَانُ، عَنِ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ، عَنِ عَبْدِ اللَّهِ قَالَ: قَسَمَ النَّبِيُّ ﷺ يَوْمًا قِسْمَةً، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّ هَذِهِ لِقِسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ، قُلْتُ: أَمَا وَاللَّهِ لَا تَبِينُ النَّبِيُّ ﷺ، فَأَتَيْتُهُ وَهُوَ فِي مَلَأٍ فَسَارَزْتُهُ، فَعَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، ثُمَّ قَالَ: «رَحِمَهُ اللَّهُ عَلَى مُوسَى، أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

طرفه في: (٣١٥٠).

### ٤٨ - بَابُ طُولِ النَّجْوَى

﴿وَإِذْ هُمْ نَجْوَى﴾ [الإسراء: ٤٧]: مَصْدَرٌ مِنْ نَاجَيْتُمْ، فَوَصَفَهُمْ بِهَا، وَالْمَعْنَى: يَتَنَاجَوْنَ.

٦٢٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنِ عَبْدِ

باب ٤٥ - وقال: عز وجل نخذ.

٦٢٩٠ - قوله: أجل أي من أجل وقوله: أن يحزنه ومن باب الإفعال من أول الثلاثي كما في الشارح.

**[48] What about the long private talk?**

6292- Anas "Allah be pleased with him" narrated: Once the prayer establishment was pronounced and a man was having a private talk with The Prophet "Allah's blessing and peace be upon him" in a corner of the mosque. It was so long that (some of) the people had slept (dozed in their sitting posture). Then The Messenger of Allah "Allah's blessing and peace be upon him" got up and led the prayer.

**[49] Putting down the fire in one's home when he goes to bed**

6293- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" said: "Do not keep the fire in your houses when you go to bed."

6294- Abu'moosa "Allah be pleased with him" reported: One night a house in Medina was burnt with its occupants. The Prophet "Allah's blessing and peace be upon him" spoke about them saying: "This fire is indeed your enemy, so whenever you go to bed, put it down to protect yourselves."

6295- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When you go to bed) you should cover the utensils, close the gates, and put out the lamps, lest the evil creature (the rat) might pull away the wick, with the people of the house burnt."

**[50] Closing the gates at night**

6296- Jaber "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed at night, put out the lamps, close the gates, tie the mouths of the water skins, and cover your food and drinks." Hammam said: I think he (the narrator) added: "even with piece of wood across the utensil."

**[51] What about circumcision at one's old age, and depilating the armpit's hair?**

6297- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The characteristics of the true tradition are five: circumcision, shaving the pubic region, depilating the armpits hair, cutting the moustaches short, and clipping the nails."

6298- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Abraham was circumcised with an adze at the age of eighty."

العزير، عن أنس رضي الله عنه قال: أقيمت الصلاة، ورجل يناجي رسول الله ﷺ، فما زال يناجيه حتى نام أصحابه، ثم قام فصلى.  
[طرفه في: ٦٤٢].

#### ٤٩ - باب لا تترك النار في البيت عند النوم

٦٢٩٣ - حدثنا أبو نعيم: حدثنا ابن عيينة، عن الزهري، عن سالم، عن أبيه، عن النبي ﷺ قال: «لا تتركوا النار في بيوتكم حين تنامون».

٦٢٩٤ - حدثنا محمد بن العلاء: حدثنا أبو أسامة، عن بريد بن عبد الله: عن أبي بريدة، عن أبي موسى رضي الله عنه قال: اخترق بيت بالمدينة على أهله من الليل، فحدث بشأنهم النبي ﷺ، قال: «إن هذه النار إنما هي عدو لكم، فإذا نمتم فأطفؤوها عنكم».

٦٢٩٥ - حدثنا قتيبة: حدثنا حماد، عن كثير، عن عطاء، عن جابر بن عبد الله رضي الله عنهما قال: قال رسول الله ﷺ: «خمروا الآنية، وأجيفوا الأبواب، وأطفؤا المصابيح، فإن الفويسقة ربما جرت الفتيلة فأحرقت أهل البيت».  
[طرفه في: ٣٢٨٠].

#### ٥٠ - باب إغلاق الأبواب بالليل

٦٢٩٦ - حدثنا حسبان بن أبي عباد: حدثنا همام، عن عطاء، عن جابر قال: قال رسول الله ﷺ: «أطفؤا المصابيح بالليل إذا رقدتم، وغلّقوا الأبواب، وأوكؤا الأسقية، وخمروا الطعام والشراب - قال همام: وأحسبه قال - ولو بعور».  
[طرفه في: ٣٢٨٠].

#### ٥١ - باب الختان بعد الجبر وتنف الإبط

٦٢٩٧ - حدثنا يحيى بن قزعة: حدثنا إبراهيم بن سعيد، عن ابن شهاب، عن سعيد بن المسيب، عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «الفطرة خمس: الختان، والاستحذاء، وتنف الإبط، وقص الشارب، وتقليم الأظفار».  
[طرفه في: ٥٨٨٩].

٦٢٩٨ - حدثنا أبو اليمان: أخبرنا شعيب بن أبي حمزة: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة: أن رسول الله ﷺ قال: «اختلف إبراهيم بعد ثمانين سنة، واختلفن بالقدوم». مُحَقَّقَةٌ. حدثنا قتيبة: حدثنا المغيرة، عن أبي الزناد وقال: بالقدوم.  
[طرفه في: ٣٣٥٦].

6299- Sa'eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" was asked: "How old were you when The Prophet "Allah's blessing and peace be upon him" died?" He replied: "I then had been circumcised." At that time, people used not to circumcise the boys until they attained the age of puberty.

6300- Sa'eed Ibn Jubair reported: Ibn Abbas "Allah be pleased with both" said: "When The Prophet "Allah's blessing and peace be upon him" died, I had already been circumcised."

**[52] Any kind of amusement is invalid as long as it occupies from one's obedience to Allah; and what about he, who said to his companion: "Come along, let's gamble"**

Allah said: "But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty." (Luqman 6)

6301- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

**[53] What about building?**

6302- Ibn Omar "Allah be pleased with both" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" I built a house with my own hands in order to protect me from the rain and shade me from the sun; and none of Allah's creatures helped me in building it.

6303- Amr narrated: Ibn Omar "Allah be pleased with both" said: "By Allah! I have neither put a brick over the other (in building) nor planted a date-palm since The Messenger of Allah "Allah's blessing and peace be upon him" died." Sufyan (the sub-narrator) said: I mentioned this to some of his (Ibn Omar's) family who said: "No, he constructed (a building)." Sufyan commented: I said that he might have said so before this constructing.

٦٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَ ابْنُ عَبَّاسٍ: مِثْلُ مَنْ أَنْتَ حِينَ فُبِضَ النَّبِيُّ ﷺ؟ قَالَ: أَنَا يَوْمَئِذٍ مَخْتُونٌ، قَالَ: وَكَانُوا لَا يَخْتِنُونَ الرَّجُلَ حَتَّى يُذْرَكَ.

[الحدِيث ٦٢٩٩ - طرفه في: ٦٣٠٠]

٦٣٠٠ - وَقَالَ ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: فُبِضَ النَّبِيُّ ﷺ وَأَنَا حَتِينٌ. [طرفه في: ٦٢٩٩].

٥٢ - بَابُ كُلِّ لَهْوٍ بَاطِلٍ إِذَا شَغَلَهُ عَنِ طَاعَةِ اللَّهِ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ وَقَوْلُهُ تَعَالَى: ﴿وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ﴾ [لقمان: ٦].

٦٣٠١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ، فَلْيَتَصَدَّقْ». [طرفه في: ٤٨٦٠].

### ٥٣ - بَابُ مَا جَاءَ فِي الْبِنَاءِ

قَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «مِنْ أَشْرَاطِ السَّاعَةِ إِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ».

٦٣٠٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْحَاقُ، هُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدِي بَيْتًا يُكْتَنِي مِنَ الْمَطَرِ، وَيُظَلُّنِي مِنَ الشَّمْسِ، مَا أَعَانَنِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

٦٣٠٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: قَالَ ابْنُ عُمَرَ: وَاللَّهِ مَا وَضَعْتُ لَبَنَةً عَلَى لَبَنَةٍ، وَلَا عَرَسْتُ نَخْلَةً، مُنْذُ فُبِضَ النَّبِيُّ ﷺ. قَالَ سُفْيَانُ: فَذَكَرْتُهُ لِبَعْضِ أَهْلِهِ، قَالَ: وَاللَّهِ لَقَدْ بَتَى. قَالَ سُفْيَانُ: قُلْتُ: فَلَعَلَّهُ قَالَ قَبْلَ أَنْ يَبْنِي.

باب ٥٣ - قوله: (قال أبو هريرة) وفي نسخة: وقال.

- رعاة البهيم نخد.

٦٣٠٣ - قوله: لقد بنى بيتاً نخد.

### (80) The Book of Invocations

and Allah's saying: "And your Lord says: Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" (The Forgiver 60)

#### [1] Every Prophet has a special invocation to which Allah responds

6304- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "For every Prophet there is one (special) invocation to which Allah responds. I want to keep such an invocation to intercede for my followers in the Hereafter."

6305- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every Prophet asked (Allah) for something (or) For every Prophet there is one (special) invocation with which he invoked Allah who responded to it. I kept my invocation to be intercession for my followers in the Hereafter."

#### [2] The best way of asking for Allah's forgiveness

And Allah's saying: "Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; Give you increase in wealth and sons; and bestow on you Gardens and bestow on you rivers (of flowing water)." (Noah 10:12)

He further said: "And those who, having done something to be ashamed of, or wronged their own souls, and ask for forgiveness for their sins, and who can forgive sins except Allah? and are never obstinate in persisting knowingly in (the wrong) they have done." (Al Imran 135)

6306- Shaddad Ibn Aws "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most superior way of asking for Allah's forgiveness is to say: "O Allah! You are my lord but whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from what I have made of evil. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, might you forgive me! None but you has the power to forgive one's sins." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٠ - كِتَابِ الدَّعَوَاتِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ [غافر: ٦٠].

#### ١ - بَابُ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

٦٣٠٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ تَدْعُو بِهَا، وَارِيدُ أَنْ أَخْتَبِيَءَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ».

[الحديث ٦٣٠٤ - طرفه في: ٧٤٧٤].

٦٣٠٥ - وَقَالَ لِي خَلِيفَةُ: قَالَ مُعْتَمِرٌ: سَمِعْتُ أَبِي، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ نَبِيٍّ سَأَلَ سُؤلاً، أَوْ قَالَ: لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتَجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ».

#### ٢ - بَابُ أَفْضَلِ الْاِسْتِغْفَارِ

وَقَوْلِهِ تَعَالَى: ﴿اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً \* يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً \* وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبِينْ وَيَجْعَلْ لَكُمْ جَنَابٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً﴾ [نوح: ١٠ - ١٢] «وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ [آل عمران: ١٣٥].

٦٣٠٦ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحَسِينُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبِ الْعَدَوِيِّ قَالَ: حَدَّثَنِي شَدَادُ بْنُ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «سَيِّدُ الْاِسْتِغْفَارِ أَنْ تَقُولَ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِناً بِهَا، قَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، قَمَاتَ قَبْلَ أَنْ

٦٣٠٤ - قوله: (عن أبي هريرة) الترضية ساقطة من متن الشارح موجودة في بعض النسخ.

### [3] The Prophet's daily asking for Allah's forgiveness

6307- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "By Allah! I ask for Allah's forgiveness and turn to Him in repentance more than seventy times a day."

### [4] The repentance

6308- Abdullah Ibn Mas'ood "Allah be pleased with him" reported two narrations: One from The Prophet "Allah's blessing and peace be upon him" and the other from himself. He said: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find that his riding beast had gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says: "I will go back to my place." He returns and sleeps again, and then (after getting up), he raises his head to find his riding beast standing beside him."

6309- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is more pleased with his slave's repentance (to him) than any of you who fell down of his camel which was lost in a desert land."

يُصْبِحُ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[الحديث ٦٣٠٦ - طرفه في: ٦٣٢٣].

### ٣ - باب استغفار النَّبِيِّ ﷺ فِي الْيَوْمِ وَاللَّيْلَةِ

٦٣٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً».

### ٤ - باب التَّوْبَةِ

قَالَ قَتَادَةُ: ﴿تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾ [التَّحْرِيمُ: ٨]: الصَّادِقَةُ النَّاصِحَةُ.

٦٣٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنِ الْأَعْمَشِ، عَنِ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُؤَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ حَدِيثَيْنِ: أَحَدُهُمَا عَنِ النَّبِيِّ ﷺ، وَالْآخَرُ عَنْ نَفْسِهِ، قَالَ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا، قَالَ: أَبُو شِهَابٍ بِيَدِهِ فَوْقَ أَنْفِهِ. ثُمَّ قَالَ: «لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مِنْزِلًا وَبِهِ مَهْلِكَةٌ، وَمَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَسَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى اشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ: أَزْجِعُ إِلَى مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ». تَابَعَهُ أَبُو عَوَانَةَ، وَجَرِيرٌ عَنِ الْأَعْمَشِ. وَقَالَ أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عُمَارَةُ: سَمِعْتُ الْحَارِثَ. وَقَالَ شُعْبَةُ وَأَبُو مُسْلِمٍ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُؤَيْدٍ. وَقَالَ أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ عُمَارَةَ، عَنِ الْأَسْوَدِ، عَنِ عَبْدِ اللَّهِ. وَعَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُؤَيْدٍ، عَنِ عَبْدِ اللَّهِ.

٦٣٠٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنَا هُدْبَةُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنِ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ، سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضْلَهُ فِي أَرْضِ فَلَاةٍ».

باب ٤ - قوله: الصادقة الناصحة: ضبط في بعض النسخ بالرفع.

٦٣٠٨ - قوله: (فقال به هكذا) أي تحاه بيده وهو من إطلاق القول على الفعل ا هـ. عيني.

- قوله: (مهلكة) بفتح الميم واللام يهلك سالكها، وفي بعض النسخ بضم الميم وكسر اللام أي تهلك هي من حصل فيها أفاده القسطلاني، وقال العيني مهلكة بفتح الميم وكسر اللام وفتحها مكان الهلاك ا هـ.

- قوله: (سمعت الحارث بن سويد) سقطت لفظة ابن سويد من بعض النسخ.

٦٣٠٩ - قوله: (في أرض فلاة) بالإضافة أي مفازة ليس فيها ما يؤكل ولا ما يشرب ا هـ. شارح.

**[5] Lying on one's right side**

6310- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to pray eleven Rak'as every night (and then sleep). Whenever the time of Fajr became due, (and The Mu'adhdhin finished the first call for prayer), he used to offer two light Rak'as before the Fajr prayer. Then he used to lie on his right side until the Mu'adhdhin came (to pronounce the prayer establishment).

**[6] Sleeping as pure (after performing ablution)**

6311- Al'bara Ibn Azib "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whenever you go to bed then perform the ablution like that of the prayer. Then sleep on your right side and say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down". Then if you died, you would die while believing in the true religion (of Islam). So, make them the last words you utter (before sleeping)."

**[7] What one says when he goes to bed**

6312- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

6313- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, recommending somebody: "If you go to bed, you should say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, directed my face to

### ٥ - باب الضَّجَعِ عَلَى الشَّقِّ الْأَيْمَنِ

٦٣١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَزْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فَإِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ، حَتَّى يَجِيءَ الْمُؤَدُّنُ فَيُؤَذِّنَهُ.  
[طرفه في: ٦٢٦].

### ٦ - بابُ إِذَا بَاتَ طَاهِرًا

٦٣١١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَنْصُورًا، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، وَرَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ عَلَى الْفِطْرَةِ، فَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ». فَقُلْتُ أَسْتَذْكِرُهُنَّ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ. قَالَ: «لَا: وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

### ٧ - باب ما يَقُولُ إِذَا نَامَ

٦٣١٢ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُدَيْقَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا قَامَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».  
[الحديث ٦٣١٢ - أطرافه في: ٦٣١٤، ٦٣٢٤، ٧٣٩٤].

٦٣١٣ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ، وَمُحَمَّدُ بْنُ عَزْرَةَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا (ح). وَحَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ أَوْصَى رَجُلًا فَقَالَ: «إِذَا أَرَدْتَ مَضْجَعَكَ فَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ،

٦٣١٠ - قوله: (فيؤذنه) أي يعلمه بصلاة الصبح ا هـ. شارح، وفي باب الدعاء إذا اتبه بالليل (باب ١٠) فأذنه بلال بالصلاة.

٦٣١١ - قوله: (لا ملجأ ولا منجى) بالهمزة في الأول والقصر في الثاني ويجوز همز منجأ للازدواج وأن يترك الهمز فيهما وأن يهمز ويترك الآخر ا هـ. من الشارح.

- قوله: (آمنت) كذا في جميع الروايات المذكورة هنا والمحفوظ زيادة اللهم قبله ا هـ. مصححه.

٦٣١٢ - قوله: (تنشرها) بالياء الفوقية والذي في القرآن نشرها بالنون قاله الشارح.

٦٣١٣ - قوله: (لا ملجأ ولا منجأ) بالقصر فيهما للازدواج، قاله الشارح مع رسمهما بالالف ا هـ. مصححه.

you, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down". If you died then, you would die while believing in the true religion (of Islam)."

### **[8] Putting one's right hand under his right cheek**

6314- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: Whenever The Prophet "Allah's blessing and peace be upon him" went to bed, he would put his hand under his cheek and say: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

### **[9] Sleeping on one's right side**

6315- Al'bara Ibn Azib "Allah be pleased with him" reported: whenever The Prophet "Allah's blessing and peace be upon him" went to bed he used to sleep on his right side and say: "O Allah! I surrendered myself to you, directed my face to you, depended upon you in all of my affairs, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down." The Prophet "Allah's blessing and peace be upon him" commented: "Whoever said this and then died at that very night, will die as believing in the true religion (of Islam)."

### **[10] One's invocation when he gets up at night**

6316- Ibn Abbas "Allah be pleased with both" narrated: Once I slept at the house of Maimuna. The Prophet "Allah's blessing and peace be upon him" woke up, answered the call of nature, washed his face and hands, and then slept. He got up (at the latest part of the night), went to a water skin, whose mouth he opened, performed ablution, without much water, though he washed all the parts properly, and then offered the prayer. I got up and straightened my back in order that The Prophet "Allah's blessing and peace be upon him" might not feel that I was watching him. I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me to his right side. He offered thirteen Rak'as and then lay down and slept until he started blowing out his breath

وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتُّ مِتَّ عَلَى الْفِطْرَةِ». [طرفه في: ٢٤٧].

### ٨ - باب وَضْعِ الْيَدِ الْيُمْنَى تَحْتَ الْحَدِّ الْأَيْمَنِ

٦٣١٤ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِي، عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، وَضَعَ يَدَهُ تَحْتَ حَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ». [طرفه في: ٦٣١٢].

### ٩ - باب النَّوْمِ عَلَى الشَّقِّ الْأَيْمَنِ

٦٣١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ قَالَ: «اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الْفِطْرَةِ». [استرهبوهم] [الأعراف: ١١٦]: مِنَ الرَّهْبَةِ. ﴿مَلَكُوت﴾ [الأنعام: ٧٥] مُلْكٌ، مَثَلٌ: رَهْبُوتٌ خَيْرٌ مِنْ رَحْمُوتٍ، تَقُولُ: تَرْهَبُ خَيْرٌ مِنْ أَنْ تَرْحَمَ. [طرفه في: ٢٤٧].

### ١٠ - باب الدُّعَاءِ إِذَا انْتَبَهَ بِاللَّيْلِ

٦٣١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنْ كَرِيبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْتٌ عِنْدَ مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ، غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَأَتَى الْقِرْبَةَ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وَضُوءًا بَيْنَ وَضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أُنْبِغَ، فَصَلَّى، فَقَمِنَتْ فَمَطَّيْتُ، كَرَاهِيَةً أَنْ يَرَى أَنِّي كُنْتُ أَتَّقِيهِ، فَتَوَضَّأْتُ، فَقَامَ يُصَلِّي، فَقَمِنْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِأُذُنِي فَأَادَارَنِي عَنْ يَمِينِهِ، فَتَنَامْتُ صَلَاتَهُ ثَلَاثَ عَشْرَةَ

٦٣١٥ - قوله: (لا ملجأ) بالهمز ولا منجا بغير همز كذا في الشارح ١ هـ.

- قوله: (مثل رهبوت) بفتح الميم والمثلثة ١ هـ. وقوله: ترهب وترحم بفتح الأول والثالث فيهما وضبط بضم الأولين أفاده الشارح.

٦٣١٦ - قوله: شناقها: أي رباطها.

as he used to do when he slept. Then Bilal informed The Prophet "Allah's blessing and peace be upon him" that the time for the (Fajr) prayer became due. The Prophet "Allah's blessing and peace be upon him" offered the Fajr (Morning) prayer without performing new ablution. He used to invoke Allah as follows: "O Allah! Might you fill my heart with light, my sight with light, my hearing with light! O Allah! Might you make light on my right, light on my left, light over me, light beneath me, light in front of me, and light behind me! O Allah! Might you make light for me!" Kuraib (a sub narrator) said: I forgot seven other things, (which The Prophet "Allah's blessing and peace be upon him" mentioned in this invocation). I met a man from the offspring of Al'abbas who narrated those seven things to me: "(Make light in) my nerves, my flesh, my blood, my hair and my body." He also mentioned two other things (I also forgot).

6317- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the Truth and Your Promise is the truth, Your Word is the truth, meeting You is true, Paradise is true And Hell is true. the Day of Judgement is true, all The Prophets (Peace be upon them) are true, And Mohammad "Allah's blessing and peace be upon him" is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed; And You are the One who make (some people) forward and (others) backward. There is no God to be worshipped but you."

### [11] Glorifying and magnifying Allah before going to bed

6318- Ibn Abu'laila narrated from Ali "Allah be pleased with him": Fatima complained of the suffering caused to her by the hand mill. Some Captives were brought to The Prophet to whom she came; but she did not find him at home. A'isha was present there whom she told (of her desire for a servant). When The Prophet "Allah's blessing and peace be upon him" came, A'isha informed him about Fatima's visit. Ali added: "So The Prophet "Allah's blessing and peace be upon him" came to us, after we had gone to our bed. I wanted to get up but The Prophet "Allah's blessing and peace be upon him" said: "Remain at your place." Then he sat down between us until I found the coolness of his feet on my chest. Then he said: "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say: "Allah is greater" thirty-three times, "Glorified be Allah" thirty-three (or thirty-four) times, and "Praise be to Allah" thirty-three times; for that is better for you both than a servant."

رُكْعَةً، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَدَّتَهُ بِلَالٌ بِالصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأْ، وَكَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا». قَالَ كُرَيْبٌ: وَسَبَعُ فِي التَّابُوتِ، فَلَقِيَتْ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ، فَحَدَّثَنِي بِهِنَّ، فَذَكَرَ عَصْبِي وَلَحْمِي وَدَمِي وَسَعْرِي وَبَشْرِي، وَذَكَرَ حَصَلَتَيْنِ.

[طرفه في: ١١٧].

٦٣١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ: سَمِعْتُ سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قِيمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَلِقَاؤُكَ حَقٌّ، وَالْحِجَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفُزْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدَّمُ وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ».

[طرفه في: ١١٢٠].

### ١١ - باب التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ الْمَنَامِ

٦٣١٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ عَلِيٍّ: أَنَّ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ شَكَتْ مَا تَلْقَى فِي يَدَيْهَا مِنَ الرَّحَى، فَأَتَتْ النَّبِيَّ ﷺ تَسْأَلُهُ خَادِمًا فَلَمْ تَجِدْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ، قَالَ: فَجَاءَنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ أَقْوَمُ، فَقَالَ: «مَكَانِكَ». فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَيَّ صَدْرِي، فَقَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ؟ إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا، أَوْ أَخَذْتُمَا مَضَاجِعَكُمَا، فَكَبَّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، فَهَذَا خَيْرٌ لَكُمْ مِنْ خَادِمٍ». وَعَنْ شُعْبَةَ، عَنِ خَالِدٍ، عَنِ ابْنِ سَيْرِينَ قَالَ: التَّسْبِيحُ أَرْبَعٌ وَثَلَاثُونَ.

[طرفه في: ٣١١٨].

= قوله: (أرقبه) أي أنتظره، وفي نسخة العيني أنقيه، قال: وفي بعض النسخ أنقبه من التنقيب وهو التفتيش، وفي رواية: أبغيه أي أطلبه والأكثر أرقبه وهو الأوجه ١ هـ.

- قوله: (واجعل لي نوراً) هذا عام بعد خاص والتنونين للتعظيم كذا في العيني ومثله في القسطلاني والمحموظ واجعلني نوراً ١ هـ.

- قوله: (وسبع في التابوت) أي سبع كلمات أخرى في بدن الإنسان الذي هو بمنزلة التابوت للروح أو في بدن الآدمي الذي ماله الحمل على التابوت وهي العصب الخ والخصلتان الأخريان وهما العظم والمخ على ما ذكره بعض الشراح.

٦٣١٨ - قوله (مكانك) بفتح الكاف وضبط بكسرهما فانظره.

**[12] seeking refuge with Allah when going to bed**

6319- A'isha "Allah be pleased with her" narrated: Whenever the Prophet "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The last Suras: The Daybreak (Al'falaq), and The Mankind (An'nas). Then he would rub his hands over whatever he could reach of his body's parts.

**[13]**

6320- Abu'huraira "Allah be please with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him. Then he should say: "In the name of You, O my Lord, I sleep, and by (virtue of) You I get up. If You took hold of myself, You might bestow your mercy upon it. If You let it, You might keep it in the same way You keep Your good servants."

**[14] One's invocation at the (last) part of the night**

6321- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle" Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

**[15] One's invocation when going to answer the call of nature**

6322- Anas "Allah be pleased with him" said: Whenever The Prophet "Allah's blessing and peace be upon him" went to answer the call of nature, he used to say: "O Allah! I seek Refuge with you from all offensive and wicked things (evil deeds and spirits)."

**[16] What one says in the morning**

6323- Shaddad Ibn Aws "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most superior way of asking for Allah's forgiveness is to say: "O Allah! You are my lord but whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, forgive me, for there is none who has the power to forgive except you. I am seeking refuge with you from what I have made of evil." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it at night (with firm faith in it), and dies (before the morning), he will enter (or be from the people of) Paradise; and if somebody recites it in the morning (with firm faith in it), and dies on the same day (before the evening), he will be from the people of Paradise."

## ١٢ - باب التَّعَوُّذِ وَالْقِرَاءَةِ عِنْدَ الْمَنَامِ

٦٣١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ، وَمَسَحَ بِهِمَا جَسَدَهُ. [طرفه في: ٥٠١٧].

## ١٣ - باب

٦٣٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي سَعِيدُ ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَرَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّ وَضَعْتَ جَنَبِي، وَيَبِكُ أَرْفَعُهُ، إِنْ أَمْسَكَتْ نَفْسِي فَارْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ». تَابَعَهُ أَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكَرِيَاءَ، عَنْ عَبْدِ اللَّهِ، وَقَالَ يَحْيَى وَبِشْرٌ: عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ مَالِكٌ وَابْنُ عَجَلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٣٢٠ - طرفه في: ٧٣٩٣]

## ١٤ - باب الدُّعَاءِ نِصْفَ اللَّيْلِ

٦٣٢١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

[طرفه في: ١١٤٥].

## ١٥ - باب الدُّعَاءِ عِنْدَ الْخَلَاءِ

٦٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ». [طرفه في: ١٤٢].

## ١٦ - باب ما يَقُولُ إِذَا أَصْبَحَ

٦٣٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَيِّدُ الْاسْتِغْفَارِ: اللَّهُمَّ أَنْتَ

٦٣٢١ - قوله: (فأستجيب) نصب على جواب الاستفهام ويجوز الرفع على تقدير مبتدأ أي فانا أستجيب ا هـ من الشارح.

- قوله: فأعطيته وقوله: فأغفر له الكلام فيهما كالكلام فيما قبلهما على ما ذكره الشارح.

6324- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

6325- Abu'dharr "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

### [17] One's invocation in the prayer

6326- Abdullah Ibn Amr narrated that Abu'bakr As'siddiq "Allah be pleased with him" told: I asked Allah's Apostle "Allah's blessing and peace be upon him" to teach me a supplication with which I may invoke Allah in my prayer. He told me to say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful."

6327- A'isha "Allah be pleased with her" narrated: Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (The Night Journey "Al'isra" 110) was sent down in connection with one's invocation (to Allah).

6328- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: "Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah, peace be on so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Allah Himself is the Peace, and if anyone of you prays then he should say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us and on the pious slaves of Allah. (At'tahiyyatu lillah, was'salawatu wat'taiyyibat. As'salamu alayka aiyuhan'nabiyu warahmatollahi wabarakatuh. As'salamu alayna wa'ala ibadillahi as'salihin) (The Prophet added: If you say that, it will reach all the slaves in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Mohammadan abduhu warasooluh). Then he could select whatever he wishes of praises (and invocations to Allah)."

رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ، وَوَعْدِكَ مَا اسْتَطَعْتُ، أَبُوهُ لَكَ بِنِعْمَتِكَ، وَأَبُوهُ لَكَ بِذُنُوبِي فَاعْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ. إِذَا قَالَ حِينَ يُمَسِّي فَمَاتَ دَخَلَ الْجَنَّةَ، أَوْ: كَانَ مِنْ أَهْلِ الْجَنَّةِ، وَإِذَا قَالَ حِينَ يُصْبِحُ فَمَاتَ مِنْ يَوْمِهِ» مثله. [طرفه في: ٦٣٠٦].

٦٣٢٤ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُدَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا». وَإِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الشُّورُ».

[طرفه في: ٦٣١٢].

٦٣٢٥ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ خَرِشَةَ ابْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا». فَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ الشُّورُ». [الحديث ٦٣٢٥ - طرفه في: ٧٣٩٥].

### ١٧ - باب الدعاء في الصلاة

٦٣٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: عَلَّمَنِي دُعَاءَ أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ». وَقَالَ عَمْرُو، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ: إِنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِلنَّبِيِّ ﷺ.

[طرفه في: ٨٣٤].

٦٣٢٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا مَالِكُ بْنُ سَعِيرٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تَخَافْ بِهَا» [الإسراء: ١١٠] أَنْزَلَتْ فِي الدُّعَاءِ.

[طرفه في: ٤٧٢٣].

٦٣٢٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى فُلَانٍ، فَقَالَ لَنَا النَّبِيُّ ﷺ ذَاتَ يَوْمٍ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ - إِلَى قَوْلِهِ - الصَّالِحِينَ، فَإِذَا قَالَهَا أَصَابَ كُلَّ عَبْدٍ لِلَّهِ فِي السَّمَاءِ وَالْأَرْضِ صَالِحٍ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّنَاءِ مَا شَاءَ».

[طرفه في: ٨٣١].

### [18] One's invocation after the prayer

6329- Abu'huraira "Allah be pleased with him" narrated: Some poor people came to The Prophet "Allah's blessing and peace be upon him" and said: "The wealthy people will get higher grades and will have permanent enjoyment." The Messenger of Allah "Allah's blessing and peace be upon him" said: "How is that?" they answered: "They pray like us and fast as we do. They have more money by which they perform Hajj and Umra, fight and struggle in Allah's Cause, and give in charity." The Prophet "Allah's blessing and peace be upon him" said: "Shall I not tell you a thing which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say after each obligatory prayer: "Glory be to Allah" ten times, "Praise be to Allah" ten times, and "Allah is greater" ten times."

6330- Al'mogheera Ibn Shu'ba "Allah be pleased with him" wrote to Mo'awiya: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no God but Allah, Alone, no Partner with Him. To him be the dominion and all praise, and Omnipotent be he. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit against you."

**[19] Allah's saying: "and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth." (Repentance 103)**

6331- Salama Ibn Al'akwa "Allah be pleased with him" narrated: We set out with The Prophet "Allah's blessing and peace be upon him" to Khaibar. A man among the people said: "O Amer! Might you recite to us some of your poetry?" So Amer got down and started chanting among them, saying: "By Allah! Had it not been for Allah, we would not have been guided." Amer also said other poetic verses, which I do not remember. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is this (camel) driver?" The people said: "He is Amer Ibn Al'akwa." He said: "May Allah bestow His Mercy on him." A man from the People said: "O Allah's Apostle! Would that you let us enjoy his company sometime longer." When the people lined up, the battle started, and Amer was struck with his own sword (which was short) by himself and died. In the evening, the people put up a large number of fires (for cooking). The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is this fire? For what are you making the fire?" They said: "For cooking the meat of donkeys." He said: "Throw away the contents of the pots and break the pots!" A man said: "O Allah's Prophet! May we throw away their contents and wash them?" He said: "Never mind, you may do so."

### ١٨ - باب الدُّعَاءِ بَعْدَ الصَّلَاةِ

٦٣٢٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا وَرْقَاءُ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: قَالُوا: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالدرَجَاتِ وَالنَّعِيمِ الْمُقِيمِ. قَالَ: «كَيْفَ ذَلِكَ؟». قَالُوا: صَلَّوْا كَمَا صَلَّيْنَا، وَجَاهَدُوا كَمَا جَاهَدْنَا، وَأَنْفَقُوا مِنْ فُضُولِ أَمْوَالِهِمْ، وَلَيْسَتْ لَنَا أَمْوَالٌ. قَالَ: «أَفَلَا أُخْبِرُكُمْ بِأَمْرٍ تُدْرِكُونَ مَنْ كَانَ قَبْلَكُمْ، وَتَسْبِقُونَ مَنْ جَاءَ بَعْدَكُمْ، وَلَا يَأْتِي أَحَدٌ بِمِثْلِ مَا جِئْتُمْ إِلَّا مَنْ جَاءَ بِمِثْلِهِ؟ تُسَبِّحُونَ فِي ذُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَتَحْمَدُونَ عَشْرًا، وَتُكَبِّرُونَ عَشْرًا». تَابَعَهُ عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَمِيِّ، وَرَوَاهُ ابْنُ عَجَلَانَ، عَنْ سَمِيِّ، وَرَجَاءِ بْنِ حَيَوَةَ. وَرَوَاهُ جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي الدَّرْدَاءِ، وَرَوَاهُ سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٨٤٣].

٦٣٣٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ، مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: كَتَبَ الْمُغِيرَةُ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ إِذَا سَلَّمَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ شُعْبَةُ، عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ الْمُسَيَّبَ. [طرفه في: ٨٤٤].

### ١٩ - باب قولِ اللَّهِ تَعَالَى: ﴿وَصَلِّ عَلَيْهِمْ﴾ [التوبة: ١٠٣]

#### وَمَنْ حَصَّ أَخَاهُ بِالدُّعَاءِ دُونَ نَفْسِهِ

وَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ، اللَّهُمَّ اغْفِرْ لِعَبِيدِ اللَّهِ بْنِ قَيْسِ ذَنْبِهِ».

٦٣٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، مَوْلَى سَلَمَةَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى حَبِيبَرٍ، قَالَ رَجُلٌ مِنَ الْقَوْمِ: أَيَا عَامِرُ، لَوْ أَسْمَعْتَنَا مِنْ هُنَيْهَاتِكَ، فَتَزَلْ يَخْدُو بِهِمْ يُذَكَّرُ: تَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا. وَذَكَرَ شِعْرًا غَيْرَ هَذَا، وَلَكِنِّي لَمْ أَحْفَظْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا السَّائِقُ؟». قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ قَالَ: «يَزْحُمُهُ اللَّهُ».. وَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، لَوْلَا مَتَّعْتَنَا بِهِ، فَلَمَّا صَافَ الْقَوْمَ قَاتَلُوهُمْ، فَأَصِيبَ عَامِرٌ بِقَائِمَةِ سَيْفٍ نَفْسِهِ فَمَاتَ، فَلَمَّا أَمْسُوا أَوْقَدُوا نَارًا كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ النَّارُ، عَلَى أَيِّ شَيْءٍ تُوقَدُونَ؟» قَالُوا: عَلَى حُمْرِ إِنْشِيَّةٍ، فَقَالَ: «أَهْرَيْقُوا مَا فِيهَا وَكَسَرُوهَا». قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَلَا نُهْرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ ذَلِكَ». [طرفه في: ٢٤٧٧].

٦٣٢٩ - قوله: أهل الدثور أي أهل الأموال الكثيرة.

٦٣٣١ - قوله: يذكر بفتح الذال المعجمة وتشديد الكاف المكسورة كذا في القسطلاني وصنيع البدر العيني يقتضي ضبطه من الثلاثي حيث لم يزد على أن قال قوله يذكر ويروي فذكر.

6332- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

6333- Jarir "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Will you relieve me from Dhul'khalasa?" however, it was an idol people used to worship and was called Al'ka'ba al'yamaniyya. I said: "O Messenger of Allah! I am a man who cannot sit firm on horses." So he stroked my chest (with his hand) and said: "O Allah! Make him firm and make him a guiding and a rightly-guided man." So I went out with fifty (cavalry) from my tribe of Ahmas, (or a group of my nation, according to Sufyan the sub-narrator). I came to Dhul'khalasa, which I burnt. Then I came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I did not come to you before I had left it like a scabby camel." The Prophet "Allah's blessing and peace be upon him" then invoked good upon Ahmas and their cavalry.

6334- Anas "Allah be pleased with him" narrated: Ommu'sulaim said to The Messenger of Allah "Allah's blessing and peace be upon him": "(Please invoke good upon) your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Bless him in his property and offspring."

6335- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" heard a man (reciting Qur'an) in the Mosque, and he said: "May Allah bestow His Mercy upon him. No doubt, he made me remember such-and-such Verses of such-and-such Sura, which I dropped (from my memory)."

6336- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" distributed (some war booty among his companions). Then a man said: "By Allah, in this distribution, Allah's Pleasure has not been aimed at." I informed The Messenger of Allah "Allah's blessing and peace be upon him". Upon that, the colour of his face changed with anger. He said: "May Allah be merciful to Moses! Indeed, he was harmed with more than this, yet he kept patient."

٦٣٣٢ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ رَجُلٌ بِصَدَقَةٍ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ». فَأَتَاهُ أَبِي فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

[طرفه في: ١٤٩٧].

٦٣٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ فَيْسِ قَالَ: سَمِعْتُ جَرِيرًا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ». وَهُوَ نُسْبٌ كَانُوا يَعْبُدُونَهُ، يُسَمَّى الْكَعْبَةَ الْيَمَانِيَّةَ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ لَا أَتُبُّ عَلَى الْخَيْلِ، فَصَكَ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا». قَالَ: فَخَرَجْتُ فِي خَمْسِينَ مِنْ أَخْمَسَ مِنْ قَوْمِي، وَرَبَّمَا قَالَ سُفْيَانُ: فَأَنْطَلَقْتُ فِي غُضْبَةٍ مِنْ قَوْمِي فَأَتَيْتُهَا فَأَخْرَقْتُهَا، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا أَتَيْتُكَ حَتَّى تَرَكْتُهَا مِثْلَ الْجَمَلِ الْأَجْرَبِ، فَدَعَا لِأَخْمَسَ وَخَيْلِهَا.

[طرفه في: ٣٠٢٠].

٦٣٣٤ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا قَالَ: قَالَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ: أَنْسَ خَادِمُكَ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

[طرفه في: ١٩٨٢].

٦٣٣٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ فَقَالَ: «رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهَا فِي سُورَةِ كَذَا وَكَذَا». [طرفه في: ٢٦٥٥].

٦٣٣٦ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي سُلَيْمَانُ، عَنْ أَبِي وَائِلَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَسَمَ النَّبِيُّ ﷺ قَسَمًا، فَقَالَ رَجُلٌ: إِنَّ هَذِهِ لِقَسْمَةٌ مَا أُرِيدُ بِهَا وَجْهَ اللَّهِ، فَأَخْبَرْتُ النَّبِيَّ ﷺ فَغَضِبَ، حَتَّى رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، وَقَالَ: «يُرْحَمُ اللَّهُ مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ». [طرفه في: ٣١٥٠].

## ٢٠ - باب ما يُكْرَهُ مِنَ السَّجْعِ فِي الدُّعَاءِ

٦٣٣٧ - حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَبُو حَبِيبٍ: حَدَّثَنَا

٦٣٣٣ - قوله: (نصب) صنم أو حجر كذا في الشرح ولكن الإحراق المروي في الحديث يأبى كونه حجراً أ هـ - قوله: فصك أي ضرب.

- قوله: من أحمس وهي قبيلة جرير (عيني).

- قوله: الجمل الأجرَب أي المطلي بالقطران فوجه الشبه السواد.

٦٣٣٥ - قوله: أسقطها أي نسيتها بعد تبليغها ولم تعين تلك الآيات كما في الشارح عن ابن حجر الحافظ.

**[20] The hateful rhyme in one's invocation**

6337- Ikrima narrated: Ibn Abbas "Allah be pleased with both" said: "Preach to the people once a week, and if you wish (more), then twice. But if you want to preach more, then let it be thrice (a week). Do not make the people be bored with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. Avoid using rhyme in invocation for I noticed that The Messenger of Allah "Allah's blessing and peace be upon him" and his companions always avoided it."

**[21] One should always appeal to Allah with determination, for nobody can force Allah to do something against His Will**

6338- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you appeal to Allah for something, you should ask with determination and should not say: "O Allah, if You wish, give me." No doubt, nobody can force Allah to do something against His Will."

6339- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should say: O Allah, forgive me if You wish; O Allah, be merciful to me if You wish, but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

**[22] Allah responds to One's invocation as long as he is not impatient**

6340- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will respond to the invocation of anyone of you as long as he is not impatient by saying: "I invoked Allah but my request has not been granted."

**[23] Raising one's hands in invocation**

6341- Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands so much that the whiteness of his armpits became visible.

هَارُونَ الْمُقْرِيءُ: حَدَّثَنَا الزُّبَيْرُ بْنُ الْخَرَيْتِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَ النَّاسَ كُلَّ جُمُعَةٍ مَرَّةً، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ، فَإِنْ أَكْثَرْتَ فَثَلَاثَ مَرَارٍ، وَلَا تُجَمِّلِ النَّاسَ هَذَا الْقُرْآنَ، وَلَا أَلْفَيْتِكَ تَأْتِي الْقَوْمَ وَهُمْ فِي حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقْصُ عَلَيْهِمْ، فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتَمْلُئُهُمْ، وَلَكِنْ أَنْصِتْ، فَإِذَا أَمْرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ، فَانظِرِ السَّجْعَ مِنَ الدَّعَاءِ فَاجْتَنِبْهُ، فَإِنِّي عَهَدْتُ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ لَا يَفْعَلُونَ إِلَّا ذَلِكَ. يَعْني لَا يَفْعَلُونَ إِلَّا ذَلِكَ الْاجْتِنَابَ.

## ٢١ - بَابٌ لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ

٦٣٣٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ فَلِيَعْزِمِ الْمَسْأَلَةَ، وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ». [الحديث ٦٣٣٨ - طرفه في: ٧٤٦٤].

٦٣٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ».

[الحديث ٦٣٣٩ - طرفه في: ٧٤٧٧]

## ٢٢ - بَابٌ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

٦٣٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

## ٢٣ - بَابُ رَفْعِ الْأَيْدِي فِي الدَّعَاءِ

وَقَالَ أَبُو مُوسَى الْأَشْعَرِيُّ: دَعَا النَّبِيُّ ﷺ ثُمَّ رَفَعَ يَدَيْهِ، وَرَأَيْتُ بَيَاضَ إِبْطِيهِ. وَقَالَ ابْنُ عُمَرَ: رَفَعَ النَّبِيُّ ﷺ يَدَيْهِ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ».

٦٣٤١ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ الْأَوْسِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَشَرِيكَ: سَمِعَا أَنَسًا، عَنِ النَّبِيِّ ﷺ: رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ.

[طرفه في: ١٠٣١].

## ٢٤ - بَابُ الدَّعَاءِ غَيْرِ مُسْتَقْبَلِ الْقِبْلَةِ

٦٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ

٦٣٣٨ - قوله: (لا مستكره له) أي لا مكروه له وزيادة السين تدل على شدة الفعل أفاده العيني.

باب ٢٣ - قوله: (اللهم) الخ وروي زيادة وقال قبله كما في الشارح.

٦٣٤٢ - قوله: (ولا يخطر) أي السحاب ولأبي ذر ولا يخطر بفتح الطاء مبنياً للمفعول وأهل رفع (شارح).

### **[24] When one invokes Allah without facing The Qibla**

6342- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" was delivering the sermon on a Friday, a man stood up and said: "O Allah's Apostle! Invoke Allah to bless us with rain." (The Prophet "Allah's blessing and peace be upon him" invoked Allah for rain.) So, the sky became overcast; and it started raining to the extent that one could hardly reach his home. It kept on raining until the next Friday when the same man or another man got up and said (to The Prophet "Allah's blessing and peace be upon him"): "Invoke Allah to hold back the rain, for we have been drowned." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Let it be around us and not on us." Then the clouds started dispersing around Medina while rain ceased to fall on people of Medina.

### **[25] One's invoking Allah while facing the Qibla**

6343- Abdullah Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" went out to this place of prayer to perform the prayer of asking Allah for rain. He invoked Allah for rain, then faced the Qibla, and turned his upper garment inside out.

### **[26] The Prophet's invoking Allah for his servant to bless him in property and offspring**

6344- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

### **[27] One's supplication to Allah at the time of distress**

6345- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, the greatest and the most forbearing. There is no God but Allah, the lord of the thrown, the great."

6346- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, the greatest and the most patient. There is no God but Allah, the lord of the thrown, the great. There is no God but Allah, the lord of heavens, the lord of the earth, and the lord of the thrown, the generous."

عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخُطُبُ يَوْمَ الْجُمُعَةِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَتَعَيَّمَتِ السَّمَاءُ وَمَطَرْنَا، حَتَّى مَا كَادَ الرَّجُلُ يَصِلُ إِلَى مَنْزِلِهِ، فَلَمْ تَزَلْ تُمَطِّرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ، فَقَامَ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ، فَقَالَ: ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا فَقَدْ عَرَفْنَا. فَقَالَ: «اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا». فَجَعَلَ السَّحَابُ يَتَقَطَّعُ حَوْلَ الْمَدِينَةِ، وَلَا يُمْطِرُ أَهْلَ الْمَدِينَةِ. [طرفه في: ٩٣٢].

### ٢٥ - باب الدعاءِ مُسْتَقْبِلَ الْقِبْلَةِ

٦٣٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبْدِ ابْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى هَذَا الْمُصَلَّى يَسْتَسْقِي، فَدَعَا وَاسْتَسْقَى، ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِذَاءَهُ. [طرفه في: ١٠٠٥].

### ٢٦ - باب دَعْوَةِ النَّبِيِّ ﷺ لِخَادِمِهِ بِطَوْلِ الْعُمْرِ وَيَكْتَرُهُ مَالِهِ

٦٣٤٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمِّي: يَا رَسُولَ اللَّهِ، خَادِمُكَ أَنَسٌ، ادْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ». [طرفه في: ١٩٨٢].

### ٢٧ - باب الدعاءِ عِنْدَ الْكَرْبِ

٦٣٤٥ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، رَبُّ الْعَرْشِ الْعَظِيمِ». [الحديث ٦٣٤٥ - أطرافه في: ٦٣٤٦، ٧٤٣١].

٦٣٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ». وَقَالَ وَهَبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: مِثْلَهُ. [طرفه في: ٦٣٤٥].

### ٢٨ - باب التَّعَوُّذِ مِنْ جَهْدِ الْبَلَاءِ

٦٣٤٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنِي سُمَيٌّ، عَنْ أَبِي صَالِحٍ، عَنْ ٦٣٤٧ - قوله: (الجهد) بفتح الجيم وضمها المشقة والدرك بفتح الراء وقد تسكن هو الإدراك واللحوق ا هـ. من الشارح العيني.

**[28] Seeking refuge with Allah from the difficult moments of calamity**

6347- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to seek refuge with Allah from the difficult moment of a calamity, from being overtaken by destruction, from being destined to an evil end, and from the malicious joy of enemies. Sufyan, one of the sub narrators of this tradition, said: "This narration contained three items only, but I added one which I do not know what it was."

**[29] The Prophet's supplication: "O Allah! Let me be with the highest companions (in Paradise)"**

6348- A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (either to stay in this world or to die)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for a while. When he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) in the company (of Prophets in) the highest (part of Paradise)." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his statement was the confirmation of the narration he used to mention to us while he was in good health.

**[30] One's invoking Allah for death or life**

6349- Qais Ibn Abu'hazim narrated: We entered upon Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke Allah for death, I would have invoked him for it."

6350- Qais narrated: I entered upon Khabbab who had been cauterized in seven spots over his Abdomen, whom I heard saying: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke Allah for death, I would have invoked Allah for it."

6351- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should hope for death because of a calamity befalling him. But if he has to do so, he should say: "O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me. ""

أَبِي هُرَيْرَةَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشِمَاتَةِ الْأَعْدَاءِ. قَالَ سُفْيَانُ: الْحَدِيثُ ثَلَاثٌ، زِدْتُ أَنَا وَاحِدَةً، لَا أَذْرِي أَيُّتَهُنَّ هِيَ.  
[الحديث ٦٣٤٧ - طرفه في: ٦٦١٦].

### ٢٩ - باب دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى»

٦٣٤٨ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ وَعَزْرَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَاحِبٌ: «لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرُ». فَلَمَّا نَزَلَ بِهِ - وَرَأْسُهُ عَلَى فَخِذِي - غَشِيَ عَلَيْهِ سَاعَةٌ ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». فُلْتُ إِذَا لَا يَخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِبٌ، قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمُ بِهَا: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى».  
[طرفه في: ٤٤٣٥].

### ٣٠ - باب الدُّعَاءِ بِالْمَوْتِ وَالْحَيَاةِ

٦٣٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ إِسْمَاعِيلَ، عَنِ قَيْسٍ قَالَ: أَتَيْتُ حَبَابًا وَقَدْ اِكْتَوَى سَبْعًا قَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.  
[طرفه في: ٥٦٧٢].

٦٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: أَتَيْتُ حَبَابًا وَقَدْ اِكْتَوَى سَبْعًا فِي بَطْنِهِ، فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.  
[طرفه في: ٥٦٧٢].

٦٣٥١ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنِ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَتَّنُ أَحَدٌ مِنْكُمْ الْمَوْتَ لِيُضْرَّ نَزْلُ بِهِ، فَإِنْ كَانَ لَا بُدَّ مَتَمَّتِيًّا لِلْمَوْتِ فَلْيَقُلْ: اللَّهُمَّ أَخِينِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَقَّفِي إِذَا كَانَتْ الْوَفَاءُ خَيْرًا لِي».  
[طرفه في: ٥٦٧١].

- لم يقبض نبي نخذ.

- قوله: فلما نزل كذا بضبط الشارح وضبطه العيني بالبناء للمفعول فانظره.

- قوله: (إذا لا يختارنا) بالنصب نص عليه العيني، وسيأتي للقسطلاني في الرقاق أنه يجوز فيه النصب والرفع.

### [31] One's invoking Allah's blessing for the children

6352- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: My aunt took me to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! This son of my sister has got a painful disease (in his legs)." So he passed his hands on my head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind him and saw the seal of Prophethood between his shoulders, which was like the button of a small tent.

6353- Abu'aqil narrated that he used to go out to the market with his grandfather Abdullah Ibn Hesham to buy foodstuff. Ibn Omar and Ibn Az'zubair would meet him and say: "Be our partner, since The Prophet "Allah's blessing and peace be upon him" invoked Allah to bless you." Very often he would win a camel's load and send it home.

6354- Mahmud Ibn Ar'rabie "Allah be pleased with him", on whose face, The Prophet "Allah's blessing and peace be upon him" threw the water which was taken from their well when he was still a boy, narrated:

6355- A'isha "Allah be pleased with her" narrated: The children used to be brought to The Prophet "Allah's blessing and peace be upon him" in order that he would invoke Allah's blessing for them. Once an infant was brought to him and it urinated on his clothes. He asked for water which he sprinkled over the soiled place and did not wash his clothes.

6356- Abdullah Ibn Tha'laba Ibn Su'air, whom The Messenger of Allah "Allah's blessing and peace be upon him" had passed his hand (over his face on The Day of Conquest), narrated that he saw Sa'd Ibn Abu'waqqas ending his prayers with only a single Rak'a (as the Witr).

### [32] Sending blessings upon The Prophet "Allah's blessing and peace be upon him"

6357- Abdur'rahman Ibn Abu'laila narrated: Ka'b Ibn Ujra met me and said: "Won't I present to you something I got from The Prophet "Allah's blessing and peace be upon him"? once The Messenger of Allah "Allah's blessing and peace be upon him" got out to us, whom we asked saying: "O Allah's Apostle! We knew how to salute you. But how could we (ask Allah to) send blessings upon you?" He said: "Say: "O Allah! Send Your prayer upon Mohammad and upon the family of Mohammad, as You sent Your prayer upon the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings upon Mohammad and the family of Mohammad, as You sent your Blessings upon the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.""

### ٣١ - باب الدُّعَاءِ لِلصَّبْيَانِ بِالْبَرَكَةِ، وَمَسْحِ رُؤُسِهِمْ

وَقَالَ أَبُو مُوسَى : وُلِدَ لِي غُلَامٌ وَدَعَا لَهُ النَّبِيُّ ﷺ بِالْبَرَكَةِ .

٦٣٥٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا حَاتِمٌ ، عَنْ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ : سَمِعْتُ

السَّائِبَ بْنَ يَزِيدَ يَقُولُ : ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ ابْنَ أُخْتِي وَجِعَ ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ ، ثُمَّ تَوَضَّأَ فَسَرِنْتُ مِنْ وَضُوئِهِ ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ ، فَتَنَظَّرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتْفَيْهِ ، مِثْلَ زُرِّ الْحَجَلَةِ .

[طرفه في : ١٩٠].

٦٣٥٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا ابْنُ وَهَبٍ : حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ ، عَنْ

أَبِي عَقِيلٍ : أَنَّهُ كَانَ يَخْرُجُ بِهِ جَدُّهُ عَبْدُ اللَّهِ بْنُ هِشَامٍ مِنَ السُّوقِ ، أَوْ : إِلَى السُّوقِ ، فَيَشْتَرِي الطَّعَامَ ، فَيَلْقَاهُ ابْنُ الزُّبَيْرِ وَابْنُ عُمَرَ ، فَيَقُولَانِ : أَشْرَكْنَا ، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ . فَرُبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ .

[طرفه في : ٢٥٠٢].

٦٣٥٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ صَالِحِ بْنِ كَيْسَانَ ،

عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ ، وَهُوَ الَّذِي مَسَّحَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِهِ وَهُوَ غُلَامٌ مِنْ بَنِيهِمْ . [طرفه في : ٧٧].

٦٣٥٥ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ

رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ النَّبِيُّ ﷺ يُؤْتِي بِالصَّبْيَانِ فَيَدْعُو لَهُمْ ، فَأَتَيْتُ بِصَبِيٍّ فَبَالَ عَلَيَّ ثَوْبَهُ ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ ، وَلَمْ يَغْسِلْهُ .

[طرفه في : ٢٢٢].

٦٣٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ

ابْنِ صُعَيْرٍ ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ مَسَّحَ عَنْهُ : أَنَّهُ رَأَى سَعْدَ بْنَ أَبِي وَقَّاصٍ يُوتِرُ بِرُكْعَةٍ .

[طرفه في : ٤٣٠٠].

### ٣٢ - باب الصَّلَاةِ عَلَى النَّبِيِّ ﷺ

٦٣٥٧ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا الْحَكَمُ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي

لَيْلَى قَالَ : لَقِيتُ كَعْبَ بْنَ عُجْرَةَ فَقَالَ : أَلَا أَهْدِي لَكَ هَدِيَّةً ؟ إِنَّ النَّبِيَّ ﷺ خَرَجَ عَلَيْنَا ، فقلْنَا :

يَا رَسُولَ اللَّهِ ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ ، فَكَيْفَ نُصَلِّيُ عَلَيْكَ ؟ قَالَ : « فقولوا : اللَّهُمَّ صَلِّ

عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ . اللَّهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ ، وَعَلَى آلِ مُحَمَّدٍ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ » . [طرفه في :

٣٣٧٠].

6358- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: We asked: "O Messenger of Allah! We knew how to greet you. Then, how could we invoke Allah's prayer upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "You could say: "O Allah! Bestow your prayer upon Mohammad, your servant and Messenger as you did upon Abraham! O Allah! Endow with your blessing Mohammad and his family as you endowed with it Abraham and the family of Abraham!""

**[33] Could one invoke Allah's prayer upon others than The Prophet "Allah's blessing and peace be upon him"?**

Allah Almighty said: "and pray on their behalf. Verily thy Prayers are a source of security for them: and Allah is one who heareth and knoweth." (Repentance 103)

6359- Ibn Abu'awfa "Allah be pleased with both" reported: Whenever a person came to The Prophet "Allah's blessing and peace be upon him" with his alms, The Prophet "Allah's blessing and peace be upon him" would say: "O Allah! Send your Blessings upon so and so." My father went with his alms to The Prophet "Allah's blessing and peace be upon him" who said: "O Allah! Send your blessings upon the offspring of Abu'awfa."

6360- Abu'humaid As'sa'idi "Allah be pleased with him" narrated: The people asked: "O Allah's Apostle! How shall we (ask Allah to) send blessings on you?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "Say: "O Allah! Send Your prayer on Mohammad, on his wives, and on his offspring, as you sent Your prayer on Abraham's family; and send Your Blessings on Mohammad, on his wives, and on his offspring, as you sent Your Blessings on Abraham's family, for you are the Most Praise-worthy, the Most Glorious.""

**[34] The Prophet's saying: "O Allah! If I abuse anyone in this world, You might let it be a cause of Your mercy upon him in the hereafter"**

6361- Abu'huraira "Allah be pleased with him" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "O Allah! If I abused a believer, please let that be a means of bringing him near to you on the Day of Judgement."

**[35] Seeking refuge with Allah from the afflictions**

6362- Anas "Allah be pleased with him" narrated: Once the people started asking The Messenger of Allah "Allah's blessing and peace be upon him" so much questions that he became angry. He came up the pulpit and said: "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said: "O Allah's Apostle! Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then Omar got up and said: "We accept Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger. We seek refuge with Allah from the afflictions."

٦٣٥٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَزِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا السَّلَامُ عَلَيْكَ، فَكَيْفَ نُصَلِّي؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ». [طرفه في: ٤٧٩٨].

### ٣٣ - بَابُ هَلْ يُصَلَّى عَلَى غَيْرِ النَّبِيِّ ﷺ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ﴾ [التوبة: ١٠٣].

٦٣٥٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ إِذَا أَتَى رَجُلٌ النَّبِيَّ ﷺ بِصَدَقَتِهِ قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِ». فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [طرفه في: ١٤٩٧].

٦٣٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ». [طرفه في: ٣٣٦٩].

### ٣٤ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ أَدْبَتُهُ فَأَجْعَلْهُ لَهُ زَكَةً وَرَحْمَةً»

٦٣٦١ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَيْتَهُ، فَأَجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

### ٣٥ - بَابُ التَّعَوُّذِ مِنَ الْفِتَنِ

٦٣٦٢ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: سَأَلُوا رَسُولَ اللَّهِ ﷺ حَتَّى أَحْفَوهُ الْمَسْأَلَةَ، فَغَضِبَ فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنْتُهُ لَكُمْ». فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ لَأَفَّ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي، فَإِذَا رَجُلٌ، كَانَ إِذَا لَاحَى الرَّجَالَ يُدْعَى لِغَيْرِ أَبِيهِ، فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَبِي؟ قَالَ: «حُدَافَةُ». ثُمَّ أَنْشَأَ عَمْرٌو فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، نَعُوذُ

باب ٣٣ - قوله: (صلواتك) كذا بالجمع في نسخة القسطلاني وبالتوحيد في نسخة العيني وهو التلاوة.

٦٣٦٢ - قوله: (أحفوه المسألة) أي ألحوا عليه فيها.

The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have never seen such a day as today in its good and its evil. Indeed, Paradise and Hell-Fire were displayed in front of me, until I saw them just beyond this wall." Quatada used to recite Allah's saying, when narrating this tradition: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast "Al'ma'ida" 101)

**[36] One's seeking refuge with Allah from being overcome by men**

6363- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to Abu'talha: "Choose one of your boy servants to serve me (in my expedition to Khaibar)." So, Abu'talha took me and let me ride behind him while I was a boy approaching the age of puberty. I used to serve The Messenger of Allah "Allah's blessing and peace be upon him" whenever he stopped to rest. I heard him saying repeatedly: "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men." I kept on serving him until we returned from Khaibar (after conquering it). He came having with him Safiyya Bint Huyai. I saw The Messenger of Allah "Allah's blessing and peace be upon him" folding a cloak round the hump of the camel so as to make a wide space for Safiyya (to sit on behind him). When we reached a place called Sad As'sahba, a kind of food was served on a small leather sheet. Then The Messenger of Allah "Allah's blessing and peace be upon him" told me to call those who were around me. So, that was the marriage banquet of The Messenger of Allah "Allah's blessing and peace be upon him" and Safiyya. Then, we proceeded until we approached Medina. he looked at Ohud and said: "This is a mountain which loves us as well as we love it." Then he looked at Medina and said: "O Allah! I make the area between its (Medina's) two mountains a sanctuary as Abraham made Mecca a sanctuary. O Allah! Bless them (Its inhabitants) in their Mudd and Sa (measuring units)."

**[37] Seeking refuge with Allah from the grave torture**

6364- Ommu'khalid Bint Khalid "Allah be pleased with her" narrated that she had heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge with Allah from the grave torture.

**[38] Seeking refuge with Allah from one's miserliness**

6365- Sa'd Ibn Abu'waqqas "Allah be pleased with him" used to recommend those five (statements) and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world (This of The Charlatan "Ad'dajjal"). I seek refuge with you from the punishment of the grave."

بِاللَّهِ مِنَ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ، حَتَّى رَأَيْتُهُمَا وَرَاءَ الْحَائِطِ». وَكَانَ قِتَادَةٌ يَذْكُرُ عِنْدَ هَذَا الْحَدِيثِ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوُكُمْ﴾ [المائدة: ١٠١].

[طرفه في: ٩٣].

### ٣٦ - باب التَّعَوُّذِ مِنَ غَلَبَةِ الرُّجَالِ

٦٣٦٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، مَوْلَى الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَلْحَةَ: «الْتِمِسْ لَنَا غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي». فَحَرَجَ بِي أَبُو طَلْحَةَ يُزِدُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَغَلَبَةِ الرُّجَالِ». فَلَمَّ أَزَلَ أَخْدُمُهُ حَتَّى أَقْبَلْنَا مِنْ خَبِيرٍ، وَأَقْبَلَ بِصَفِيَّةِ بِنْتِ حَيٍّ قَدْ حَارَظَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بِعَبَاءَةٍ أَوْ كِسَاءٍ ثُمَّ يُزِدُفَهَا وَرَاءَهُ، حَتَّى إِذَا كُنَّا بِالصُّهْبَاءِ صَنَعَ حَيْسًا فِي نَطْعٍ، ثُمَّ أَرْسَلَنِي، فَدَعَوْتُ رَجَالًا فَأَكَلُوا، وَكَانَ ذَلِكَ بِنَاءَهُ بِهَا، ثُمَّ أَقْبَلَ حَتَّى بَدَأَ لَهُ أَحَدٌ، قَالَ: «هَذَا جَبِيلٌ يُجَبِّنَا وَنُجِبُهُ». فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ: «اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ جَبَلَيْهَا، مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمَ مَكَّةَ، اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِينِهِمْ وَصَاعِهِمْ». [طرفه في: ٣٧١].

### ٣٧ - باب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

٦٣٦٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ، قَالَ: وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِيِّ ﷺ غَيْرَهَا، قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[طرفه في: ١٣٧٦].

### ٣٨ - باب التَّعَوُّذِ مِنَ الْبُخْلِ

٦٣٦٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ مُضَعَبٍ: كَانَ سَعْدُ يَأْمُرُ بِخَمْسٍ، وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أَرْدَ إِلَى أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا - يَعْنِي فِتْنَةَ الدَّجَالِ -، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

[طرفه في: ٢٨٢٢].

٦٣٦٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ

6366- A'isha "Allah be pleased with her" narrated: two old women of Jews entered upon me and said: "People of graves are tortured in their graves." I made lie of them and did not want to believe them. Then they went out; and The Messenger of Allah "Allah's blessing and peace be upon him" entered upon me, to whom I said: "O Messenger of Allah! Two old women of Jews ..." and I mentioned the story in full. He said: "They are true. They (those of graves) suffer from torture, so much (great and heavy) that all beasts hear it." Since then, I never saw him but seeking refuge with Allah from the grave torture after each prayer.

### **[39] Seeking refuge with Allah from the afflictions of life and death**

6367- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from the grave punishment, and seek refuge with You from the afflictions of life and death."

### **[40] One's seeking refuge with Allah from sins and debts**

6368- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the grave, from the punishment of the grave, from the affliction of the fire, from the punishment of the Fire, and from the evil of the affliction of wealth. I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West."

### **[41] Seeking refuge with Allah from cowardice and laziness**

6369- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and from being overcome by men."

مَسْرُوقٍ، عَنِ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَانِ مِنْ عُجْرَ يَهُودِ الْمَدِينَةِ، فَقَالَتَا لِي: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَكَذَّبْتُهُمَا، وَلَمْ أَنْعِمَ أَنْ أَصَدِّقَهُمَا، فَخَرَجْنَا، وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ، فَقَالَ: «صَدَقْتَا، إِنَّهُنَّ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا». فَمَا رَأَيْتُهُ بَعْدَ فِي صَلَاةٍ إِلَّا تَعَوَّدَ مِنْ عَذَابِ الْقَبْرِ.

[طرفه في: ١٠٤٩].

### ٣٩ - باب التَّعَوُّذِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

٦٣٦٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ نَبِيُّ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [طرفه في: ٢٨٢٣].

### ٤٠ - باب التَّعَوُّذِ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

٦٣٦٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنِ هِشَامِ بْنِ عُرْوَةَ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[طرفه في: ٨٣٢].

### ٤١ - باب الاستِغَاذَةِ مِنَ الْجُبْنِ وَالْكَسَلِ

٦٣٦٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو قَالَ: سَمِعْتُ أَنَسًا قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَعَلْبَةِ الرَّجَالِ».

[طرفه في: ٣٧١].

### ٤٢ - باب التَّعَوُّذِ مِنَ الْبُخْلِ

الْبُخْلُ وَالْبَخْلُ وَاحِدٌ، مِثْلُ الْحُزَنِ وَالْحَزَنِ.

٦٣٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عُثْرَةُ: حَدَّثَنَا شُعْبَةُ، عَنِ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنِ مُضْعَبِ بْنِ سَعْدٍ، عَنِ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يَأْمُرُ بِهَوْلَاءِ

٦٣٦٩ - قوله: (ضلع الدين) ثقله وشدته وقوته ا هـ. عيني.

**[42] Seeking refuge with Allah from miserliness**

6370- Sa'd Ibn Abu'waqqas "Allah be pleased with him" used to recommend those statements and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world (This of The Charlatan "Ad'dajjal"). I seek refuge with you from the punishment of the grave."

**[43] Seeking refuge with Allah from the geriatric old age**

6371- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness, cowardice and feeble old age. I seek refuge with You from miserliness."

**[44] The Prophet's invoking Allah to take away the epidemics and diseases**

6372- A'isha "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make us love Medina, as we love Mecca or even more than that, and divert its fever towards Al'juhfa. O Allah! Give blessings in our Sa and Mudd (measures symbolizing food)."

6373- Amer Ibn Sa'd narrated that his father had told him: In the year of The Last Hajj (of The Prophet) The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

الْحَمْسِ، وَيُحَدِّثُهُنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [طرفه في: ٢٨٢٢].

#### ٤٣ - باب التَّعَوُّذِ مِنْ أَرْدَلِ الْعُمْرِ

﴿أَرَادَلْنَا﴾ [هود: ٢٧] أَسْقَاطَنَا.

٦٣٧١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ». [طرفه في: ٢٨٢٣].

#### ٤٤ - باب الدُّعَاءِ بِرَفْعِ الْوَبَاءِ وَالْوَجَعِ

٦٣٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدْنَا وَصَاعِنَا». [طرفه في: ١٨٨٩].

٦٣٧٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ أَبَاهُ قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، مِنْ شَكْوَى أَشْفَيْتُ مِنْهَا عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي مَا تَرَى مِنَ الْوَجَعِ، وَأَنَا ذُو مَالٍ، وَلَا يَرْتَبِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِمُلْتَمِي مَالِي؟ قَالَ: «لَا». قُلْتُ: فَبِسْطَرِهِ؟ قَالَ: «الثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرِ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِزْتَ، حَتَّى مَا تَجْعَلَ فِي فِي أَمْرَاتِكَ». قُلْتُ: أَلْخَلْفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلْفَ، فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا أَزْدَدْتَ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلْفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ». قَالَ سَعْدٌ: رَأَى لَهُ النَّبِيُّ ﷺ مِنْ أَنْ تُوفِّيَ بِمَكَّةَ. [طرفه في: ٥٦].

#### ٤٥ - باب الاستعاذة من أَرْدَلِ الْعُمْرِ، وَمِنْ فِتْنَةِ الدُّنْيَا، وَفِتْنَةِ النَّارِ

٦٣٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْحُسَيْنُ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ

٦٣٧٣ - قوله: (من شكوى) أي مرض وبهذا الاعتبار ذكر الضمير في منه وذكر الشارح رواية منها أيضاً.

- قوله: (عالة) جمع العوائل وهو الفقير.

- أأخلف نخ.

٦٣٧٤ - قوله: (عن عبد الملك) وفي نسخة زيادة ابن عمير.

**[45] Seeking refuge with Allah from geriatric old age, from the affliction of this world, and from the affliction of The Fire**

6374- Sa'd "Allah be pleased with him" used to recommend those statements and say that The Prophet "Allah's blessing and peace be upon him" used to recommend them: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world. I seek refuge with you from the punishment of the grave."

6375- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from laziness and geriatric old age, from all kinds of sins and from being in debt; from the affliction of the fire, from the punishment of the Fire, from the torture of the grave. I seek refuge with You from the evil of the affliction of wealth, from the evil of the affliction of poverty, and from the evil of the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West."

**[46] Seeking refuge with Allah from the affliction of wealth**

6376- Hesham narrated from his father (Urwa) from his aunt (A'isha) that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah saying: "O Allah! I seek refuge with You from the affliction of The Fire , from the punishment of The Fire, from the affliction of the grave, from the punishment of the grave, from the affliction of wealth, from the affliction of poverty, and from the affliction of Ad'dajjal."

**[47] Seeking refuge with Allah from the affliction of poverty**

6377- Hesham Ibn Urwa narrated from his father from A'isha that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah saying: "O Allah! I seek refuge with You from the affliction of The Fire , from the punishment of The Fire, from the affliction of the grave, from the punishment of the grave, from the evil of the affliction of wealth, from the evil of the affliction of poverty, and from the evil of the affliction of Ad'dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West. O Allah! I seek refuge with You from laziness, from all kinds of sins, and from being in debt."

مُضْعَبٍ، عَنْ أَبِيهِ قَالَ: تَعَوَّذُوا بِكَلِمَاتِ كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ بِهِنَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أُرْدَلِ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ».

[طرفه في: ٢٨٢٢].

٦٣٧٥ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَغْرَمِ وَالْمَأْثَمِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَفِتْنَةِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَسُرِّ فِتْنَةِ الْغِنَى، وَسُرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ سُورِ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلَجِ وَالْبَرْدِ، وَتَقَّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُتَقَّى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ».

[طرفه في: ٨٣٢].

#### ٤٦ - باب الاستعاذة من فِتْنَةِ الْغِنَى

٦٣٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَلَامٌ بْنُ أَبِي مُطِيعٍ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ خَالَتِهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغِنَى وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ».

[طرفه في: ٨٣٢].

#### ٤٧ - باب التَّعَوُّذِ مِنْ فِتْنَةِ الْفَقْرِ

٦٣٧٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَسُرِّ فِتْنَةِ الْغِنَى وَسُرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سُورِ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، اللَّهُمَّ اغْسِلْ قَلْبِي بِمَاءِ الثَّلَجِ وَالْبَرْدِ، وَتَقَّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَيْتَ الثُّوبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْمَأْثَمِ وَالْمَغْرَمِ».

[طرفه في: ٨٣٢].

#### ٤٨ - باب الدُّعَاءِ بِكَثْرَةِ الْمَالِ مَعَ الْبَرَكَاتِ

٦٣٧٨، ٦٣٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

٦٣٧٥ - قوله: (وسر فتنه الفقر) وفي نسخة الشارح الطبع وسر فتنه القبر.

**[48] Invoking Allah to increase one's property with blessing it**

6378- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

6379- The same previous narration.

**[49] Invoking Allah to increase one's offspring with blessing it**

6380- Anas "Allah be pleased with him" narrated: My mother (Ommu'sulaim) said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Please invoke good upon your servant Anas." So Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Increase his property and offspring; and bless him in all of what you have given him."

6381- The same as above.

**[50] One's invocation when asking Allah to guide him to choose the right action in all matters**

6382- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to choose the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it." Then the person should name (mention) his need."

**[51] One's invocation while performing ablution**

6383- Abu'burda narrated from Abu'moosa: The Messenger of Allah "Allah's blessing and peace be upon him" asked for water and performed ablution. Then he raised both his hands to the extent that I saw the whiteness of his armpits. He said: "O Allah! Forgive Obaid Abu'amer, and make him superior to many of your creatures on The Day of Judgement."

قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَنَسُ خَادِمُكَ، ادْعُ اللَّهَ لَهُ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ». وَعَنْ هِشَامِ بْنِ زَيْدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ: مِثْلَهُ. [طرفه في: ١٩٨٢].

#### ٤٩ - باب الدعاء بكثرة الولد مع البركة

٦٣٨٠، ٦٣٨١ - حَدَّثَنَا أَبُو زَيْدٍ، سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتْ أُمُّ سُلَيْمٍ: أَنَسُ خَادِمُكَ، قَالَ: «اللَّهُمَّ أَكْثِرْ مَالَهُ، وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ». [طرفه في: ١٩٨٢].

#### ٥٠ - باب الدعاء عند الاستخارة

٦٣٨٢ - حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ أَبُو مُضْعَبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا الِاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا، كَالسُّورَةِ مِنَ الْقُرْآنِ: «إِذَا هَمَّ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْدِرْهُ لِي، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضْنِي بِهِ، وَتُسَمِّي حَاجَتَهُ. [طرفه في: ١١٦٢].

#### ٥١ - باب الدعاء عند الوضوء

٦٣٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَعَا النَّبِيُّ ﷺ بِمَاءٍ فَتَوَضَّأَ، ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ». وَرَأَيْتُ بَيَاضَ إِبْطِيهِ، فَقَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». [طرفه في: ٢٨٨٤].

#### ٥٢ - باب الدعاء إذا علا عقيبته

٦٣٨٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عَثْمَانَ،

٦٣٨٢ - قوله: (ابن أبي الموال) بغير ياء جمع مولى واسمه زيد ا هـ. شارح.

- قوله: إذا هم أحدكم بالأمر سقط لفظ أحدكم من نسخة الشرح الطبع.

- ثم أرضني به نـخـ.

٦٣٨٤ - قوله: (اربعوا) بالوصل وفتح الموحدة أي ارفقوا ا هـ. شارح.

**[52] One's invocation when coming up something**

6384- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" (during Hajj). Whenever we went up a high place we used to magnify Allah saying: "Allah is Greater (Allahu Akbar)." Our voices used to rise, so The Prophet "Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything)." Then he came to me while I was saying: "There is neither might nor power except with Allah." He said to me: "O Abdullah Ibn Qais! Say: "There is neither might nor power except with Allah", for it is one of Paradise's treasures" (or) "Shall I guide you to a word which is one of Paradise's treasures? Say: "There is neither might nor power except with Allah"."

**[53] One's invocation when coming down a valley**

in this respect, Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: Whenever we came up, we would magnify Allah; and whenever we came down a valley we would glorify Allah.

**[54] One's invocation when he wants to travel or return from a journey**

6385- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umra, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His slave victorious, and He Alone defeated all the confederates of (non-believers)."

**[55] One's invoking good upon the married person**

6386- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" noticed the effect of yellowish scent on Abdur'rahman Ibn Awf whom he asked: "What is the matter?" he answered: "I have got married." The Prophet "Allah's blessing and peace be upon him" said: "May Allah bless you! Make a wedding banquet even with a single sheep."

6387- Jaber Ibn Abdullah "Allah be pleased with both" narrated: My father died and left seven or nine girls (who were my sisters). I married a matron. Once The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Jaber! Have you got married?" I said: "Yes." He said: "A virgin or a matron?" I answered: "A matron." he said: "Why (did you) not (marry) a virgin, so as to play with her and she plays with you, and to amuse her and she amuses you?" I said: "My father died and left seven or nine girls (my sisters), and I dislike to marry a girl like them. For this

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا، فَقَالَ النَّبِيُّ ﷺ: «أَيُّهَا النَّاسُ، ازْبَعُوا عَلَيَّ أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، وَلَا كُنْ تَدْعُونَ سَمِيعًا بَصِيرًا». ثُمَّ أَتَى عَلِيٌّ وَأَنَا أَقُولُ فِي نَفْسِي: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهَا كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ». أَوْ قَالَ: «أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ هِيَ كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [طرفه في: ٢٩٩٢].

### ٥٣ - باب الدعاء إذا هبط وأدياً

فِيهِ حَدِيثٌ جَابِرٍ. [طرفه في: ٢٩٩٣].

### ٥٤ - باب الدعاء إذا أَرَادَ سَفَرًا أَوْ رَجَعَ

٦٣٨٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَيَّ كُلَّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيَبُونَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ. صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

[طرفه في: ١٧٩٧].

### ٥٥ - باب الدعاء للمتزوج

٦٣٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى النَّبِيَّ ﷺ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ، فَقَالَ: «مَهَيْمٌ، أَوْ: مَهْ». قَالَ: قَالَ: تَزَوَّجَتْ امْرَأَةٌ عَلَيَّ وَزِنِ نَوَاةٍ مِنْ دَهَبٍ، فَقَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلِمَ وَلَوْ بِشَاةٍ».

[طرفه في: ٢٠٤٩].

٦٣٨٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَلَكَ أَبِي وَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَتَزَوَّجْتُ امْرَأَةً، فَقَالَ النَّبِيُّ ﷺ: «تَزَوَّجْتَ يَا جَابِرُ؟». قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ تَيْبًا؟». قُلْتُ: تَيْبًا، قَالَ: «هَلَّا جَارِيَةٌ تُلَاعِبُهَا وَتُلَاعِبُكَ، أَوْ تَضَاحِكُهَا وَتَضَاحِكُكَ؟». قُلْتُ: هَلَكَ أَبِي فَتَرَكَ سَبْعَ أَوْ تِسْعَ بَنَاتٍ، فَكَرِهْتُ أَنْ أَجِئَهُنَّ

٦٣٨٥ - قوله: (إذا قفل) أي إذا رجع.

- قوله: (شرف) أي مكان عالٍ.

٦٣٨٦ - قوله: (أثر صفرة) أي من الطيب الذي استعمله عند الزفاف.

- قوله: مهيم أي ما حالك وما شأنك.

- قوله: (أو مه) أي أو قال: مه وهو شك من الراوي وما استفهامية قلبت ألفها هاءً هـ. عيني.

٦٣٨٧ - قوله: وتضاحكها كذا عند الشارح، وقال العيني أو تضاحكها بالشك من الراوي.

reason, I married a lady (matron) so as to look after them." On that he said: "May Allah bless you."

**[56] One's invocation when having sexual intercourse with his wife**

6388- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: "O Allah! Let us be far from Satan; and let Satan be far from what you would give us", and then, he had, as a result of this meeting with his wife, a child, Satan, consequently should not harm this child."

**[57] The Prophet's supplication: "O our lord! Give us in the world what is good" (The Heifer 201)**

6389- Anas "Allah be pleased with him" reported: The most frequent invocation of The Prophet "Allah's blessing and peace be upon him" was: "O Allah, our Lord! Give us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."

**[58] Seeking refuge with Allah from the affliction of this world**

6390- Sa'd Ibn Abu'waqqas "Allah be pleased with him" reported that The Prophet "Allah's blessing and peace be upon him" used to teach us those statements as writing used to be taught: "O Allah! I seek refuge with you from miserliness. I seek refuge with you from cowardice. I seek refuge with you from being sent back to geriatric old age. I seek refuge with you from the affliction of this world. I seek refuge with you from the punishment of the grave."

**[59] Repeating the invocation**

6391- A'isha "Allah be pleased with her" narrated: Magic was worked on The Prophet "Allah's blessing and peace be upon him". So, he began to envisage that he did a thing, which he did not actually do. One day, he invoked (Allah) for a long period and then said: "I feel that Allah has inspired me regarding the matter about which I asked him." I asked: "What is that, O Messenger of Allah?" he replied: "Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other: "What is the ailment of this man?" The other replied: "He has been bewitched." The first asked: "Who has bewitched him?" The other replied: "Labid Ibn Al'a'sam." The first one asked: "What material has he used?" The other replied: "A comb, the hair gathered on it, and the outer skin of the pollen of the male date palm." He asked: "Where is it?" the other replied: "In the well of Dharwan." (It was a well in Banu'zuraiq's land)." So, The Prophet "Allah's blessing and peace be upon him" went out

بِمَثَلِهِنَّ، فَتَزَوَّجْتُ امْرَأَةً تَقُومُ عَلَيَّ، قَالَ: «فَبَارِكِ اللَّهُ عَلَيْكَ». لَمْ يَقُلْ ابْنُ عُيَيْنَةَ وَمُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو: «بَارَكَ اللَّهُ عَلَيْكَ». [طرفه في: ٤٤٣].

### ٥٦ - باب ما يَقُولُ إِذَا أَتَى أَهْلَهُ

٦٣٨٨ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنَّبْنَا الشَّيْطَانَ، وَجَنَّبِ الشَّيْطَانَ مَا زَرَقْتَنَا، فَإِنَّهُ إِنْ يَقْدِرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا». [طرفه في: ١٤١].

### ٥٧ - باب قَوْلِ النَّبِيِّ ﷺ: ﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً﴾ [البقرة: ٢٠١]

٦٣٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ». [طرفه في: ٤٥٢٢].

### ٥٨ - باب التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيَا

٦٣٩٠ - حَدَّثَنَا قَزُوءُ بْنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَمِيْدَةُ بْنُ حَمِيْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيْرٍ، عَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ، كَمَا تُعَلِّمُ الْكِتَابَةَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ تُرَدَّ إِلَيَّ أَرْذَلُ الْعُمْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ». [طرفه في: ٢٨٢٢].

### ٥٩ - باب تَكْرِيرِ الدُّعَاءِ

٦٣٩١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُنْذِرٍ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ طَبَّ، حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ، وَإِنَّهُ دَعَا رَبَّهُ، ثُمَّ قَالَ: «أَشْعَرْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟» فَقَالَتْ عَائِشَةُ: فَمَا ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «جَاءَنِي رَجُلَانِ، فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّه؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِيمَاذَا؟ قَالَ: فِي مُشِطٍ وَمُشَاطَةٍ وَجَفَّ طَلْعَةٍ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي ذُرْوَانَ. وَذُرْوَانُ بَثْرٌ فِي بَنِي زُرَيْقٍ، قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلَيَّ عَائِشَةَ، فَقَالَ:

٦٣٩١ - كما يعلم الكتاب نخد.

٦٣٩١ - قوله: (طب) أي سحر و(مطبوب) و(طبه) سحره ا هـ.

- قوله: (ومشاة) وهو ما يخرج من الشعر بالمشط وجف طلعة هو وعاء طلع النخلة.

towards the well. Then he returned and said to me: "By Allah! Its water is as red as the infusion of Henna leaves, and its date-palms (near the well) are like the heads of the devils." I asked: "Did you take out those things with which the magic was worked out of the pollen skin?" He said: "No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people."

### [60] Invoking evil against unbelievers

in this respect, Ibn Mas'ood narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Help me against them (the pagans) with seven famine years as those of Joseph." He also said: "O Allah! Punish Abu'jahl!"

Ibn Omar reported: The Prophet "Allah's blessing and peace be upon him" invoked Allah in the prayer saying: "O Allah! Curse so-and-so, and so-and-so!" He kept on doing so until Allah Almighty revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)

6392- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" invoked evil upon the (pagans on the Day of The) Confederates, saying: "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat the Confederates, O Allah, defeat and shake them."

6393- Abu'huraira "Allah be pleased with him" narrated: Whenever Allah's Apostle "Allah's blessing and peace be upon him" said "Allah hears those who praise him", in the last Rak'a of Isha prayer, he would invoke Allah (for some people): "O Allah! Save Aiyash Ibn Abu'rabie'a, Al'walid Ibn Al'walid, Salama Ibn Hesham, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like that of the time of Joseph."

6394- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment of some people known as The Reciters who were killed. I never saw The Messenger of Allah "Allah's blessing and peace be upon him" more sorry and sad than he was at that time. The Messenger of Allah "Allah's blessing and peace be upon him" did The Qunut in the Fajr prayer for a month, saying: "(The tribe of) Osaiyya disobeyed Allah and His Messenger."

«وَاللَّهِ لَكَأَنَّ مَاءَهَا نُقَاعَةُ الْجَنَاءِ، وَلَكَأَنَّ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ». قَالَتْ: فَأَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهَا عَنِ الْبَثْرِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ فَهَلَا أَخْرَجْتَهُ؟ قَالَ: «أَمَا أَنَا فَقَدْ شَفَانِي اللَّهُ، وَكَرِهْتُ أَنْ أُبَيِّرَ عَلَى النَّاسِ شَرًّا». زَادَ عَيْسَى بْنُ يُونُسَ وَاللَيْثُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ النَّبِيُّ ﷺ، فَدَعَا وَدَعَا، وَسَاقَ الْحَدِيثَ. [طرفه في: ٣١٧٥].

### ٦٠ - باب الدعاء على المشركين

وَقَالَ ابْنُ مَسْعُودٍ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُونُسَ». وَقَالَ: «اللَّهُمَّ عَلَيْكَ يَا بِي جَهْلٍ». وَقَالَ ابْنُ عَمْرٍو دَعَا النَّبِيُّ ﷺ فِي الصَّلَاةِ: «اللَّهُمَّ الْعَنُ فُلَانًا وَفُلَانًا». حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

٦٣٩٢ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا وَكَيْعٌ، عَنْ ابْنِ أَبِي خَالِدٍ، قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَخْزَابِ، فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعِ الْحِسَابِ، اهْزِمِ الْأَخْزَابَ، اهْزِمْنَهُمْ وَزَلِّزْلَهُمْ». [طرفه في: ٢٩٣٣].

٦٣٩٣ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الْعِشَاءِ قَنَّتْ: «اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِينِينَ كَسِينِي يُونُسَ». [طرفه في: ٧٩٧].

٦٣٩٤ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَاصِمٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقَالُ لَهُمُ الْقُرَاءُ فَأُصِيبُوا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَّتْ شَهْرًا فِي صَلَاةِ الْفَجْرِ، وَيَقُولُ: «إِنَّ عَصِيَّةَ عَصَوْا اللَّهَ وَرَسُولَهُ». [طرفه في: ١٠٠١].

٦٣٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ الْيَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ ﷺ يَقُولُونَ: السَّامُ

- قوله: (نقاعة) وهو الماء الذي يتقع فيه الحناء.

- قوله: (زاد عيسى بن يونس) أي على الحديث المذكور ومضت زيادته موصولة في الطب ١ هـ. من العيني.

٦٣٩٤ - قوله: وجد أي حزن حزناً شديداً (عيني).

6395- A'isha "Allah be pleased with her" reported: A group of Jews greeted The Prophet "Allah's blessing and peace be upon him" saying: "Death be upon you." Understood what they said, I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"?"

6396- Ali "Allah be pleased with him" narrated: On the day of the battle of The Confederates, we were with The Messenger of Allah "Allah's blessing and peace be upon him" who said: "O Allah! Fill their (unbelievers) homes and graves with fire since they occupied us so much that we did not perform the middle (Asr) prayer till the sun set."

**[61] One's invoking Allah to guide the unbelievers (to the right path)**

6397- Abu'huraira "Allah be pleased with him" reported: Tufail Ibn Amr Ad'dawsi came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The people of the tribe of Daws disobeyed and refused to follow you; so invoke Allah against them." The people thought that he (The Prophet) would invoke Allah against them. The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Give guidance to the people of Daws, and let them embrace Islam."

**[62] The Prophet's supplication: O Allah! Forgive for me what I did earlier and what I would do later**

6398- Abu'moosa "Allah be pleased with him" used to supplicate Allah as saying: "O Allah! Forgive for me my mistakes, ignorance, exaggeration in all matters, and what you know better of myself than me. O Allah! Forgive my mistakes, my ignorance, and what is intentional and trivial (of my bad deeds). Forgive all of these things, which I did. O Allah! Forgive for me whatever (sins) I did earlier and whatever (sins) I would do later; forgive for me whatever (sins) I did secretly and whatever (sins) I did openly. You are the one who brings forward and brings backward whomever you wished; and you have power over all things."

6399- Abu'moosa "Allah be pleased with him" used to supplicate Allah as saying: "O Allah! Forgive for me my mistakes, ignorance, exaggeration in all matters, and what you know better of myself than me. O Allah! Forgive for me what is trivial and what is important, forgive for me my mistakes and what is intentional (of bad deeds) and (forgive) all those things I did."

عَلَيْكَ، فَفَطِنْتَ عَائِشَةَ إِلَى قَوْلِهِمْ، فَقَالَتْ: عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ، فَقَالَ النَّبِيُّ ﷺ: «مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ». فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَوْلَمْ تَسْمَعْ مَا يَقُولُونَ؟ قَالَ: «أَوْلَمْ تَسْمَعِي أَرُودَ ذَلِكَ عَلَيْهِمْ، فَأَقُولُ: وَعَلَيْكُمْ».

[طرفه في: ٢٩٣٥].

٦٣٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَبْرِينَ: حَدَّثَنَا عُبَيْدَةُ: حَدَّثَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْخَنْدَقِ، فَقَالَ: «مَلَأَ اللَّهُ قُبُورَهُمْ وَبَيوتَهُمْ نَارًا، كَمَا سَعَلُونَا عَنْ صَلَاةِ الْوَسْطَى حَتَّى غَابَتِ الشَّمْسُ». وَهِيَ صَلَاةُ الْعَصْرِ.

[طرفه في: ٢٩٣١].

### ٦١ - باب الدعاء للمُشْرِكِينَ

٦٣٩٧ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا، فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ». [طرفه في: ٢٩٣٧].

### ٦٢ - باب قول النبي ﷺ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ»

٦٣٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ صَبَّاحٍ: حَدَّثَنَا شُعْبَةُ، عَنِ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي مُوسَى، عَنِ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ، وَعَمْدِي وَجَهْلِي وَهَزْلِي، وَكُلَّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ». وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: وَحَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنِ أَبِيهِ، عَنِ النَّبِيِّ ﷺ.

[الحديث ٦٣٩٨ - طرفه في: ٦٣٩٩].

٦٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ أَبِي بَكْرِ بْنِ أَبِي مُوسَى، وَأَبِي بُرْدَةَ - أَحْسَبُهُ - عَنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَدْعُو: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَايَايَ وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي». [طرفه في: ٦٣٩٨].

٦٣٩٦ - قوله: صلاة الوسطى ولاي ذر عن الحموي والمستملي عن الصلاة الوسطى (شارح).

**[63] One's invocation at the very moment (of response) on Friday**

6400- Abu'huraira "Allah be pleased with him" told; Abul'qasim "Allah's blessing and peace be upon him" talked about Friday and said: "There is a certain hour on Friday. If a Muslim gets it while praying and asks for good from Allah, then Allah will definitely meet his demand." And he (The Prophet) pointed out to the shortness of that time with his hands.

**[64] The Prophet's saying: "My invocation against Jews would be responded to; and theirs against me would not be responded to (by Allah)**

6401- A'isha "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him", reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death, Allah's curse and anger." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Be quiet! Be kind and lenient and do not use bad and harsh language." I said: "Did not you hear what they said?" The Prophet "Allah's blessing and peace be upon him" said: "Did not you hear what I said (in reply to them): "The same be upon you"? My invocation against them would be responded to; and theirs against me would not be responded to (by Allah)."

**[65] Saying Amen**

6402- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Say "amen" if the Imam says it, for angels say it; and if the amen of any one of you coincides with that of the angels then all his past sins will be forgiven."

**[66] The virtue of one's saying: "There is no God but Allah"**

6403- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who said: "There is no God but Allah, the only one, with whom there is no partner, to whom be praise and dominion. He has power over all things" one hundred times a day, will get the same reward of manumitting ten slaves. One hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts. It (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than him."

**٦٣ - باب الدعاء في الساعة التي في يوم الجمعة**

٦٤٠٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ عليه السلام: «فِي الْجُمُعَةِ سَاعَةٌ، لَا يُوَافِقُهَا مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ خَيْرًا إِلَّا أُعْطَاهُ». وَقَالَ بِيَدِهِ، قُلْنَا: يُقَلِّلُهَا، يُزْهِدُهَا. [طرفه في: ٩٣٥].

**٦٤ - باب قول النبي صلى الله عليه وسلم: «يُسْتَجَابُ لَنَا فِي الْيَهُودِ، وَلَا يُسْتَجَابُ لَهُمْ فِيْنَا»**

٦٤٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْيَهُودَ أَتَوْا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا: السَّامُ عَلَيْكَ، قَالَ: «وَعَلَيْكُمْ». فَقَالَتْ عَائِشَةُ: السَّامُ عَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ وَعَظَبَ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرَّفْقِ، وَإِيَّاكَ وَالْعُنْفُ أَوْ الْفُحْشُ». قَالَتْ: أَوْلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «أَوْ لَمْ تَسْمَعِي مَا قُلْتُ: رَدَدْتُ عَلَيْهِمْ، فَيُسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ». [طرفه في: ٢٩٣٥].

**٦٥ - باب التأمين**

٦٤٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ: حَدَّثَنَا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ: «إِذَا أَمَّنَ الْقَارِيءُ فَأَمُّنُوا، فَإِنَّ الْمَلَائِكَةَ تَوْمَنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». [طرفه في: ٧٨٠].

**٦٦ - باب فضل التهليل**

٦٤٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَأَشْرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِثَّةٍ مَرَّةً، كَانَتْ لَهُ عَدَلَةٌ عَشْرَ رِقَابٍ، وَكُتِبَ لَهُ مِثَّةٌ حَسَنَةٌ، وَمُحِيتَ عَنْهُ مِثَّةٌ سَيِّئَةٌ، وَكَانَتْ لَهُ حِزْرًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ». [طرفه في: ٣٢٩٣].

٦٤٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا عَمْرُ بْنُ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مِيمُونٍ قَالَ: «مَنْ قَالَ عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ

٦٤٠٠ - قوله: (وقال) أي أشار عليه الصلاة والسلام (بيده) إلى أنها ساعة لطيفة ا هـ. شارح.

٦٤٠٤ - قوله: (قوله عن النبي) سقط عن النبي لأبي ذر ا هـ. شارح.

6404- Amr Ibn Maimun narrated from Abdur'rahman Ibn Abu'laila from Abu'aisyub Al'ansari "Allah be pleased with him" that The Prophet "Allah's blessing and peace be upon him" said: "If any of you said it (the previous supplication) ten times a day, he would be given the same reward of manumitting one slave of Ishmael's descendants."

### **[67] The virtue of glorifying Allah**

6405- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who said: "Glory be to Allah, with Whose praise (I celebrate Him)" one hundred times a day, would have all of his sins forgiven, even if they were as much as the sea's foam."

6406- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's balance, and so much dearer to The Most Gracious (Allah). They are: "Glorified be Allah , by whose praise (I glory Him)! Glorified be Allah, the great"."

### **[68] The virtue of celebrating Allah's praises and glories**

6407- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

6408- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. Whenever they find some people celebrating the Praises of Allah, they would call each other, saying: "Come to the item of your pursuit." He added: "Then the angels will encircle them with their wings up to the nearest sky." He added: "(after those people celebrate the Praises of Allah, and the angels go back), their Lord will ask them, though He knows better than them: "What do my slaves say?" The angels will reply: "They say: "Glorified be Allah! Allah is greater! Praise be to Allah!" Allah then

وَلِدِ إِسْمَاعِيلَ». قَالَ عُمَرُ ابْنُ أَبِي زَائِدَةَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ: مِثْلَهُ. فَقُلْتُ لِلرَّبِيعِ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ عَمْرِو بْنِ مَيْمُونٍ، فَأَتَيْتُ عَمْرَو بْنَ مَيْمُونٍ، فَقُلْتُ: مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، يُحَدِّثُهُ عَنِ النَّبِيِّ ﷺ. وَقَالَ إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ قَوْلَهُ، عَنِ النَّبِيِّ ﷺ. وَقَالَ مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ. وَقَالَ إِسْمَاعِيلُ، عَنِ الشَّعْبِيِّ، عَنِ الرَّبِيعِ قَوْلَهُ. وَقَالَ آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ: سَمِعْتُ هَلَالَ بْنَ يَسَافٍ، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، وَعَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ قَوْلَهُ. وَقَالَ الْأَعْمَشُ وَحُصَيْنٌ عَنْ هَلَالَ، عَنِ الرَّبِيعِ، عَنْ عَبْدِ اللَّهِ قَوْلَهُ. وَرَوَاهُ أَبُو مُحَمَّدٍ الْحَضْرَمِيُّ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ.

### ٦٧ - باب فَضْلِ التَّسْبِيحِ

٦٤٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِثَّةٍ مَرَّةً، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

٦٤٠٦ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّاحِمِينَ: سُبْحَانَ اللَّهِ الْعَظِيمِ، سُبْحَانَ اللَّهِ وَبِحَمْدِهِ».

[الحديث ٦٤٠٦ - طرفاه في: ٦٦٨٢، ٧٥٦٣].

### ٦٨ - باب فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

٦٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مِثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مِثْلُ الْحَيِّ وَالْمَيِّتِ».

٦٤٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ لِلَّهِ مَلَائِكَةٌ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ، تَنَادَوْا: هَلُمُّوا إِلَيْنَا حَاجَتِكُمْ: قَالَ: فَيَحُفُّوهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ مِنْهُمْ، مَا يَقُولُ عِبَادِي؟ قَالُوا: يَقُولُونَ:

٦٤٠٥ - قوله: (حطت خطاياهم) وفي الشرح المطبوع: حطت عنه خطاياهم.

٦٤٠٨ - لا يشقى جليسهم نخ.

will say: "Did they see me?" The angels will reply: "No! By Allah, they didn't see you." Allah will say: "What would it be if they saw me?" The angels will reply: "If they saw you, they would worship you more devoutly, celebrate Your Glory more deeply, and deem you free from any resemblance to anything more often." Allah will say (to the angels): "What do they ask me for?" The angels will reply: "They ask you for Paradise." Allah will say (to the angels): "Did they see it?" The angels will say: "No! By Allah, O Lord! They did not see it." Allah will say: "What would it be if they saw it?" The angels will say: "If they saw it, they would have greater covetousness for it, would seek for it with greater zeal, and would have greater desire for it." Allah will say: "From what do they seek refuge?" The angels will reply: "They seek refuge from the (Hell) Fire." Allah will say: "Did they see it?" The angels will say: "No By Allah, O Lord! They did not see it." Allah will say: "What would it be if they saw it?" The angels will say: "If they saw it they would escape from it much more extremely, and would have extreme fear from it." Then Allah will say: "I make you witnesses that I have forgiven them." Allah's Apostle "Allah's blessing and peace be upon him" added: "One of the angels will say: "There was so-and-so amongst them, and he was not one of them, but he had just come for some need." Allah will say: "They are those people whose companions will not be reduced to misery."

**[69] The virtue of saying: "There is neither might nor power except with Allah"**

6409- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" started coming up a high place when a man ascended it and shouted: "There is no God but Allah! Allah is greater!" The Messenger of Allah "Allah's blessing and peace be upon him" was riding his mule. The Prophet "Allah's blessing and peace be upon him" said: "You are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything)." Then he said to me: "O Abu'moosa (or) O Abdullah Ibn Qais! Shall I guide you to a word which is one of Paradise's treasures?" I said: "Yes." He said: "Say: "There is neither might nor power except with Allah"."

**[70] Allah has one hundred names minus one**

6410- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has ninety-nine names, i.e. One-hundred minus one, and whoever keeps them (knows their meanings and rightly acted upon them) will go to Paradise. Indeed, Allah is one, and loves the odd numbers."

**[71] Preaching to the people at intervals**

6411- Shaqiq narrated: While we were waiting for Abdullah, Yazid Ibn Mo'awiya came to whom I said: "Will you sit down?" He said: "No, but I will go into the house (of Abdullah) and let your companion (Abdullah) get

يُسَبِّحُونَكَ وَيَكْبِّرُونَكَ وَيَحْمَدُونَكَ وَيَمَجِّدُونَكَ، قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْنَاكَ، قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْنَاكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيداً وَأَكْثَرَ لَكَ تَسْبِيحاً، قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ: يَقُولُ: وَهَلْ رَأَوْنَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْنَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْنَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْنَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصاً، وَأَشَدَّ لَهَا طَلَباً، وَأَعْظَمَ فِيهَا رَغْبَةً، قَالَ: فَمِمَّ يَتَعَوَّدُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْنَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْنَا، قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْنَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْنَا كَانُوا أَشَدَّ مِنْهَا فِرَاراً، وَأَشَدَّ لَهَا مَخَافَةً، قَالَ: فَيَقُولُ: فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ: قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ! قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ». رَوَاهُ شُعْبَةُ، عَنِ الْأَعْمَشِ، وَلَمْ يَرْفَعَهُ. وَرَوَاهُ سَهِيلٌ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

### ٦٩ - بَابُ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

٦٤٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ، عَنِ أَبِي عُثْمَانَ، عَنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَخَذَ النَّبِيُّ ﷺ فِي عَقْبِهِ، أَوْ قَالَ: فِي ثَنِيَّةٍ، قَالَ: فَلَمَّا عَلَا عَلَيْهَا رَجُلٌ نَادَى فَرَفَعَ صَوْتَهُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، قَالَ: وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ، قَالَ: «فَأَنْتُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِباً». ثُمَّ قَالَ: «يَا أَبَا مُوسَى، أَوْ: يَا عَبْدَ اللَّهِ، أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَثَرِ الْجَنَّةِ؟». قُلْتُ: بَلَى، قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[طرفه في: ٢٩٩٢].

### ٧٠ - بَابُ لِلَّهِ مِثَّةٌ غَيْرُ وَاحِدٍ

٦٤١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَا مِنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَوَايَةً، قَالَ: «لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِثَّةٌ إِلَّا وَاحِدًا، لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ الْجَنَّةَ، وَهُوَ وَتَرٌ يُجِبُ الْوَتْرَ».

[طرفه في: ٢٧٣٦].

### ٧١ - بَابُ الْمَوْعِظَةِ سَاعَةً بَعْدَ سَاعَةٍ

٦٤١١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: كُنَّا نَنْتَظِرُ عَبْدَ اللَّهِ إِذْ جَاءَ يَزِيدُ بْنُ مُعَاوِيَةَ، فَقُلْنَا: أَلَا تَجْلِسُ؟ قَالَ: لَا، وَلَكِنْ أَدْخُلُ فَأُخْرِجُ

باب ٧٠ - غير واحدة نخ.

٦٤١٠ - إلا واحدة نخ.

٦٤١١ - قوله: عبد الله يعني ابن مسعود. وقوله: يزيد بن معاوية هو الكوفي التابعي الثقة العابد قتل غازياً



إِلَيْكُمْ صَاحِبِكُمْ وَإِلَّا جِئْتُ أَنَا فَجَلَسْتُ ، فَخَرَجَ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِيَدِهِ ، فَقَامَ عَلَيْنَا فَقَالَ : أَمَا  
 إِنِّي أَخْبَرُ بِمَكَانِكُمْ ، وَلَكِنَّهُ يَمْنَعُنِي مِنَ الْخُرُوجِ إِلَيْكُمْ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَحَوَّلُنَا  
 بِالْمَوْعِظَةِ فِي الْأَيَّامِ ، كَرَاهِيَةَ السَّامَةِ عَلَيْنَا .  
 [طرفه في : ٦٨].

6412- Ibn Abbas "Allah be pleased with both" narrated. The Prophet "Allah's blessing and peace be upon him" said: "There are two blessings which many people lose. (They are) Health and free time for doing good."

6413- Anas "Allah be pleased with him" narrated. The Prophet "Allah's blessing and peace be upon him" said: "O Allah! There is no real life but this of the hereafter, so do good to The Ansar and The Emigrants."

6414- Sa'ib bin Sa'ad "Allah be pleased with him" narrated. We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the (Holy) Battle of (The) Trench. He was digging when we were carrying away the earth on our backs. The Messenger of Allah "Allah's blessing and peace be upon him" looked at us and said: "O Allah! There is no life except the life of the hereafter, so please forgive the Emigrants and the Ansar."

[2] The example of this world in comparison to the hereafter

and Allah's saying: "Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying (in rivalry) among yourselves, riches and children. Here is a similitude: how man and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers: then will see it grow yellow; then it becomes dry and crumbles

بفارس كان في خلافة عثمان رضي الله تعالى عنه وليس له في الصحيحين ذكر إلا في هذا الموضوع ا هـ .  
 من العيني .  
 - قوله : أخبر على صيغة المجهول كما في البدر العيني وسها القسطلاني في قوله : بفتح الهمزة .

### (81) The Book of Riqaq

#### [1] The Prophet's saying: "There is no real life but this of the hereafter"

6412- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are two blessings which many people lose: (They are) Health and free time for doing good."

6413- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! There is no real life but this of the hereafter; so, do good to The Ansar and The Emigrants."

6414- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in the (Holy Battle of The) Trench. He was digging while we were carrying away the earth on our backs. The Messenger of Allah "Allah's blessing and peace be upon him" looked at us and said: "O Allah ! There is no life except the life of the Hereafter, so please forgive the Emigrants and the Ansar."

#### [2] The example of this world in comparison to the hereafter

and Allah's saying: "Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: how rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?" (The Iron "Al'hadid" 20)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨١ - كِتَابِ الرَّقَاقِ

#### ١ - باب ما جاء في الرقاق وأن لا يعيش إلا عيش الآخرة

٦٤١٢ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، هُوَ ابْنُ أَبِي هِنْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ وَالْفَرَاغُ». قَالَ عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِيهِ: سَمِعْتُ ابْنَ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: مِثْلَهُ.

٦٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. فَأَصْلِحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [طرفه في: ٢٨٣٤].

٦٤١٤ - حَدَّثَنِي أَحْمَدُ بْنُ الْمُقْدَامِ: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو حَازِمٍ: حَدَّثَنَا سَهْلُ بْنُ سَعْدِ السَّاعِدِيِّ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَنْدَقِ، وَهُوَ يَخْفِرُ وَنَحْنُ نَنْقُلُ التُّرَابَ، وَيَمُرُّ بِنَا، فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. فَأَعِزِّ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ». تَابَعَهُ سَهْلُ بْنُ سَعْدٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [طرفه في: ٣٧٩٧].

#### ٢ - باب مثل الدنيا في الآخرة

وَقَوْلِهِ تَعَالَى: ﴿أَتَمَّا الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُورِ﴾ [الحديد: ٢٠].

٦٤١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ

كتاب ٨١ - بسم الله الرحمن الرحيم كتاب الرقاق. باب ما جاء في الصحة والفراغ ولا يعيش إلا عيش الآخرة  
نخ.

٦٤١٣ - قوله: (المهاجرة) بكسر الجيم وسكون الراء كهاء الآخرة كذا في الشارح.

6415- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which is traveled by a slave (of Allah) in Allah's Cause is better than the world and whatever is on its surface."

**[3] The Prophet's saying: "Be in this world as if you were a stranger"**

6416- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" took hold of my shoulder and said: "Be in this world as if you were a stranger or a traveller." Ibn Omar used to say: "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening. Take from your health for your sickness, and from your life for your death."

**[4] One's relentless hope**

And Allah's saying: "Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but good and chattels of deception." (Al Imran 185)

He further said: "Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them)." (Al'hijr 3)

Ali said: "The world set out, turning away, while the hereafter set out, coming, and for each of which, there are people. So, be of the people of the hereafter, and do not be of those of the world. Indeed, today (in this world) there are deeds and there are no accounts (for them), while in the hereafter, there will be only accounts and there will be no deeds (one could do)."

6417- Abdullah "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" drew a square in the middle of which he drew a line, letting it extend outside the square. Then he drew several small lines attached to that central line, and said: "This is the human being, and this (square) in his lease of life, encircles (or has encircled) him from all sides. This (line), which is outside (the square), is his hope. These small lines are the calamities and troubles (which may befall him). If one misses him, another will snap him, and if the other misses him, a third will snap him."

6418- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" drew a few lines and said: "This is (man's) hope, and that is the instant of his death. While he is in this state (of hope), the nearer line (death) comes to Him."

**[5] Whoever reached his sixty would not be excused by Allah**

this is in view of Allah's saying: "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner Came to you." (Fatir 37)

سَهْلٌ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَوْضِعُ سَوَاطِيفِ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَعْدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» .  
[طره في: ٢٧٩٤].

### ٣ - باب قَوْلِ النَّبِيِّ ﷺ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ»

٦٤١٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُنْذِرِ الطَّفَاوِيُّ، عَنْ سُلَيْمَانَ الْأَعْمَشِ قَالَ: حَدَّثَنِي مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

### ٤ - بابٌ فِي الْأَمَلِ وَطَوْلِهِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ [آل عمران: ١٨٥]. ﴿ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُهُمُ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ﴾ [الحجر: ٣]. وَقَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ: ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً، وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَعَدَا حِسَابَ وَلَا عَمَلٌ. ﴿بِمَرْحَرِحِهِ﴾ [البقرة: ٩٦] بِمَبَاعِدِهِ.

٦٤١٧ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خَطًّا صَغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، وَقَالَ: «هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ - أَوْ: قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ مِنْهُ، وَهَذِهِ الْخُطُوطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنَّ أَخْطَاءَهُ هَذَا، بَهْشُهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا، نَهَشَهُ هَذَا».

٦٤١٨ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: خَطَّ النَّبِيُّ ﷺ خُطُوطًا، فَقَالَ: «هَذَا الْأَمَلُ وَهَذَا أَجَلُهُ، فَبَيِّنَمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْخُطُّ الْأَقْرَبُ».

### ٥ - بابٌ مَنْ بَلَغَ سِتِّينَ سَنَةً، فَقَدْ أَعَدَّ اللَّهُ إِلَيْهِ فِي الْعُمْرِ

لِقَوْلِهِ: ﴿أَوْلَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ﴾ [فاطر: ٣٧].

٦٤١٦ - نونه. إذا أمست الخ، أي سر دائماً ولا تفتت عن السير ساعة فإنك إن قصرت في السير ساعة انقطعت عن المقصود.

باب ٥ - قوله: (وجاءكم النذير) وجد في بعض النسخ زيادة يعني الشيب.

6419- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

6420- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The heart of an old man remains young in two respects: his love for the world (specially its wealth, amusements and luxuries), and his incessant hope."

6421- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The son of Adam grows old and so do two (desires) with him: love for wealth and a long life."

#### **[6] One's deed to have Allah's good pleasure**

6422- Mahmud Ibn Ar'rabie "Allah be pleased with him" who pretended that he remembered The Prophet "Allah's blessing and peace be upon him", and remembered also that he (The Prophet) took water from a bucket with his mouth and threw it on his face, narrated:...

6423- He (Mahmud) narrated that he had heard Itban Ibn Malik Al'ansari "Allah be pleased with him" saying: Allah's Apostle "Allah's blessing and peace be upon him" came to me and said: "If anybody, who has said: "There is no God but Allah", sincerely, with the intention to win Allah's Pleasure, comes on the Day of Judgement, Allah will make the Hell-Fire forbidden for him."

6424- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah says: "I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward).""

٦٤١٩ - حَدَّثَنِي عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ. حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَعَدَّ اللَّهُ إِلَى أَمْرِيءٍ آخَرَ أَجَلَهُ حَتَّى بَلَغَهُ سِتِينَ سَنَةً». تَابَعَهُ أَبُو حَازِمٍ وَابْنُ عَجَلَانَ، عَنِ الْمَقْبُرِيِّ.

٦٤٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًا فِي اثْنَتَيْنِ: فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمَلِ». قَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ وَابْنُ وَهَبٍ: عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدٌ وَأَبُو سَلَمَةَ.

٦٤٢١ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكْبُرُ ابْنُ آدَمَ، وَيَكْبُرُ مَعَهُ اثْنَانِ: حُبُّ الْمَالِ، وَطُولُ الْعُمُرِ». رَوَاهُ شُعْبَةُ، عَنْ قَتَادَةَ.

## ٦ - بَابُ الْعَمَلِ الَّذِي يُبْتَغَى بِهِ وَجْهُ اللَّهِ

فِيهِ سَعْدٌ.

٦٤٢٢ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ، وَزَعَمَ مُحَمَّدٌ أَنَّهُ عَقَلَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: وَعَقَلَ مَجَّةً مَجَّهَا مِنْ ذَلْوِ كَانَتْ فِي دَارِهِمْ.

[طرفه في: ٧٧].

٦٤٢٣ - قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكِ الْأَنْصَارِيِّ، ثُمَّ أَحَدَ بَنِي سَالِمٍ، قَالَ: غَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَنْ يُؤَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ، يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، يُبْتَغَى بِهِ وَجْهَ اللَّهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

[طرفه في: ٤٢٤].

٦٤٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ، إِلَّا الْجَنَّةَ».

## ٧ - بَابُ مَا يُحَدَّرُ مِنْ زَهْرَةِ الدُّنْيَا وَالتَّنَافُسِ فِيهَا

٦٤٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ

٦٤٢١ - قوله: (يكبر) بفتح الموحدة في الأول وبه وبالضم في الثاني كما في الشارح لكن الشائع فيما عدا كبر السن هو الضم.

٦٤٢٥ - قوله: بعث أبا عبيدة بن الجراح إلى البحرين نخ.

**[7] One should beware of the luxuries of this world and people's competition for it**

6425- Al'miswar narrated that Amr Ibn Awf Al'ansari "Allah be pleased with him" (who was an ally of Banu'amr Ibn Lu'ai and one of those who had taken part in (the holy battle of) Badr) had told him: Allah's Apostle "Allah's blessing and peace be upon him" sent Abu'obaida Ibn Al'jarrah to Bahrain to collect Jizya (tribute). Allah's Apostle "Allah's blessing and peace be upon him" had established peace with the people of Bahrain and appointed Al Ala Ibn Al'hadrami as their governor. When Abu'obaida came from Bahrain with the money, the Ansar heard of Abu'obaida's arrival, which coincided with the time of the Morning Prayer with The Prophet. When Allah's Apostle "Allah's blessing and peace be upon him" led them in the Morning Prayer and finished, the Ansar approached him. He looked at them and smiled on seeing them. Then he said: "I feel that you have heard that Abu'obaida has brought something." They said: "Yes, O Allah's Apostle." He said: "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed with each other for it, and it will destroy you as it destroyed them."

6426- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohud. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

6427- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" said: "The things of which I am afraid most for your sake (concerning what will befall you after me) are the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said: "O Allah's Apostle! Can the good bring forth evil?" The Prophet "Allah's blessing and peace be upon him" remained silent for a while to the extent that we thought that he was being inspired divinely. Then The Prophet "Allah's blessing and peace be upon him" wiped off his sweat and said: "Where is the questioner?" the man said: "Here I'm." Abu'sa'eed said: We thanked that man since the answer (of his question) was as such. Then The Prophet said: "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream, which either kills the animal which eats so much of it, or makes the animal sick, except if an animal eats its fill the Khadira (a kind of vegetable), faces the sun, and then defecates, urinates and grazes again. No doubt this wealth is (like) sweet and fresh (fruit). Whoever takes from it rightly then what a blessed support it will be for him; and whoever takes it illegally will be like the one who eats but is never satisfied."

موسى بن عقيبَةَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ عَمْرَو بْنَ عَوْفٍ - وَهُوَ حَلِيفُ لَبْنِي عَامِرِ بْنِ لَوْيٍ - كَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءُ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِهِ، فَوَافَتْهُ صَلَاةُ الصُّبْحِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَبَسَّمَ جِئْنَا رَاهِمَ وَقَالَ: «أَطَّلِكُمْ سَمِعْتُمْ بِقُدُومِ أَبِي عُبَيْدَةَ، وَأَنَّهُ جَاءَ بِشَيْءٍ». قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ، قَالَ: «فَأَبْشُرُوا وَأَمَلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُلْهِيَكُمُ كَمَا أَلْهَتْهُمْ». [طرفه في: ٣١٥٨].

٦٤٢٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمَنْبَرِ، فَقَالَ: «إِنِّي فَرَطُكُمْ، وَأَنَا شَهِدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَا كُنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا». [طرفه في: ١٣٤٤].

٦٤٢٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ». قِيلَ: وَمَا بَرَكَاتُ الْأَرْضِ؟ قَالَ: «زَهْرَةُ الدُّنْيَا». فَقَالَ لَهُ رَجُلٌ: هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَّتِ النَّبِيُّ ﷺ حَتَّى ظَنَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسُحُ عَنْ جَبِينِهِ فَقَالَ: «أَيُّنَ السَّائِلِ؟» قَالَ: أَنَا. قَالَ أَبُو سَعِيدٍ: لَقَدْ حَمِدْنَاكَ حِينَ طَلَعَ ذَلِكَ. قَالَ: «لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوءَةٌ، وَإِنْ كُلُّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلْمُ، إِلَّا أَكَلَةَ الْخَضِرَةَ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسُ، فَاجْتَرَّتْ وَتَلَطَّتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ. وَإِنَّ هَذَا الْمَالَ حُلُوءَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعِمَّ الْمَعُونَةُ هُوَ، وَمَنْ أَخَذَهُ بِعَيْرِ حَقِّهِ كَانَ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ». [طرفه في: ٩٢١].

= - فوافقت نخد.

- فوافقت نخد.

- ولكن أخاف نخد.

- عن أبي سعيد الخدري نخد.

- ينزل عليه الوحي نخد.

- قوله: (الربيع) أي النهر الصغير كذا في الشرح.

- قوله: (حبطاً) أي انتفاخ بطن من كثرة الأكل.

6428- Imran Ibn Husain "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "The best people are those living in my generation, followed by those coming after them, and then those coming after (the second generation)." Imran said: "I do not know whether The Prophet "Allah's blessing and peace be upon him" mentioned two or three generations after your present generation. The Prophet "Allah's blessing and peace be upon him" added: "There will be some people after you, who will be dishonest and will not be trustworthy, give witness without being asked to give witness, vow but will not fulfill their vows, and fatness will be prevalent among them."

6429- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness."

6430- Qais Ibn Abu'hazim narrated: I heard Khabbab "Allah be pleased with him" who was cauterized at seven spots in his abdomen saying: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to invoke for death, I would have invoked for it. Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have had (so much) wealth that we find no way to spend It except on the construction of buildings. "

6431- Qais Ibn Abu'hazim narrated: I entered upon Khabbab who was building a wall for him. He said: "Our companions who died (during the lifetime of The Prophet) left without having their rewards (in this world) through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend It except on the construction of buildings. "

6432- Khabbab "Allah be pleased with him" narrated: We emigrated with The Messenger of Allah "Allah's blessing and peace be upon him".

**[8] Allah's saying: "O men certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief deceiver Deceive you about Allah. Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire." (Fatir 5:6)**

6433- Ibn Aban narrated: I brought water to Othman Ibn Affan to perform the ablution while he was sitting. He performed the ablution perfectly and said: "I saw The Prophet "Allah's blessing and peace be upon him" performing the ablution perfectly in this place. Then he said: "Whoever performs the ablution as this of mine, goes to the mosque, offers

٦٤٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ قَالَ: حَدَّثَنِي زَهْدَمُ بْنُ مَضْرِبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ قُرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - قَالَ عِمْرَانُ: فَمَا أَذْرِي: قَالَ النَّبِيُّ ﷺ بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا - ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَحْوَنُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْدُرُونَ وَلَا يُفُونَ، وَيُظْهَرُ فِيهِمُ السَّمْنُ». [طرفه في: ٢٦٥١].

٦٤٢٩ - حَدَّثَنَا عَبْدَانُ: عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَبِيدَةَ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قُرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ: تَسْبِقُ شَهَادَتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَتَهُمْ». [طرفه في: ٢٦٥٢].

٦٤٣٠ - حَدَّثَنِي يَحْيَى بْنُ مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ قَيْسِ قَالَ: سَمِعْتُ حَبَّابًا، وَقَدْ أَكْتَوَى يَوْمَئِذٍ سَبْعًا فِي بَطْنِهِ، وَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِالْمَوْتِ، إِنْ أَصْحَابَ مُحَمَّدٍ ﷺ مَضَوْا، وَلَمْ تَنْقُضْهُمْ الدُّنْيَا بِشَيْءٍ، وَإِنَّا أَصَبْنَا مِنَ الدُّنْيَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ. [طرفه في: ٥٦٧٢].

٦٤٣١ - حَدَّثَنَا حَمْدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: أَتَيْتُ حَبَّابًا، وَهُوَ يَبْنِي حَائِطًا لَهُ، فَقَالَ: إِنْ أَصْحَابَنَا الَّذِينَ مَضَوْا لَمْ تَنْقُضْهُمْ الدُّنْيَا شَيْئًا، وَإِنَّا أَصَبْنَا مِنْ بَعْدِهِمْ شَيْئًا، لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ. [طرفه في: ٥٦٧٢].

٦٤٣٢ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ حَبَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ. [طرفه في: ١٢٧٦].

٨- باب قول الله تعالى: ﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ \* إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ [فاطر: ٥ - ٦].

جمعه سَعْرٌ، قَالَ مُجَاهِدٌ: الْغُرُورُ: الشَّيْطَانُ.

٦٤٣٣ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنِ يَحْيَى، عَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْقُرَشِيِّ قَالَ: أَخْبَرَنِي مُعَاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ ابْنَ أَبَانَ أَخْبَرَهُ قَالَ: أَتَيْتُ عُثْمَانَ بِطَهْوَرٍ وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ، فَتَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَالَ: رَأَيْتَ النَّبِيَّ ﷺ تَوَضَّأَ وَهُوَ فِي هَذَا الْمَجْلِسِ، فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ هَذَا الْوُضُوءِ، ثُمَّ أَتَى الْمَسْجِدَ، فَرَكَعَ

٦٤٢٨ - قوله: (ويندرون) بفتح أوله وضم المعجمة وكسرهما هـ. شارح.

٦٤٣٠ - قوله: (لا نجد له موضعاً) أي نصرفه فيه (إلا التراب) يعني البنيان.

٦٤٣٣ - (على المقاعد) موضع بالمدينة (شارح).

a two-rak'a prayer, and then sits there (waiting for the compulsory congregational prayer), then all his past sins will be forgiven." The Prophet "Allah's blessing and peace be upon him" further added: "Do not be conceited (considering that your sins will be forgiven just for your prayer)."

### **[9] The righteous and pious people's departure**

6434- Mirdas Al'aslami "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The righteous pious people will depart (die) in succession one after the other, with the result that there will remain (on the earth) only useless people like the useless husk of barley seeds or bad dates, who will be pointless in Allah's sight."

### **[10] One should beware of wealth distress**

and Allah's saying: "Your riches and your children may be but a trial: but in the Presence of Allah, is the highest Reward." (At'taghabun 15)

6435- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: " Let the slave of Dinar, Dirham, the velvet (cloth) and the square garment perish. If he is given (those things) he will be pleased; and if not, he will be displeased."

6436- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If the son of Adam had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust. Allah forgives he, who repents to Him."

6437- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "If the son of Adam had as much a valley of money, he would wish for another, as equal to it. Indeed, nothing can satisfy the eye of Adam's son except dust. Allah forgives he, who repents to Him."

6438- Sahl Ibn Sa'd narrated: I heard Ibn Az'zubair who was on the pulpit at Mecca, delivering a sermon, saying: "O men! The Prophet "Allah's blessing and peace be upon him" used to say: "If the son of Adam

رَكَعَتَيْنِ، ثُمَّ جَلَسَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». قَالَ: وَقَالَ النَّبِيُّ ﷺ: «لَا تَغْتَرُّوا». [طرفه في: ١٥٩].

### ٩ - باب ذهاب الصالحين

٦٤٣٤ - حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مِرْدَاسِ الْأَسْلَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ، الْأَوَّلُ فَالْأَوَّلُ، وَبِئْسَى حُقَالَةً كَحُقَالَةِ الشَّعْبِيرِ، أَوْ التَّمْرِ لَا يَبَالِيهِمُ اللَّهُ بِالْهَلَاةِ». قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ حُقَالَةً وَحُقَالَةٌ. [طرفه في: ٤١٥٦].

### ١٠ - باب ما يتقى من فتنَةِ المَالِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥].

٦٤٣٥ - حَدَّثَنِي يَحْيَى بْنُ يُونُسَ: أَخْبَرَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَسَّ عَبْدُ الدِّيَّانِ، وَالدُّزْهَمِ، وَالْقَطِيفَةِ، وَالْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». [طرفه في: ٢٨٨٦].

٦٤٣٦ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَوْ كَانَ لابنِ آدَمَ وَإِدْيَانٍ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ». [الحديث ٦٤٣٦ - طرفه في: ٦٤٣٧].

٦٤٣٧ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّ لابنِ آدَمَ مِثْلَ وَادٍ مَالًا، لَأَعْحَبَّ أَنْ لَهُ إِلَيْهِ مِثْلُهُ، وَلَا يَمْلَأُ عَيْنَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ». قَالَ ابْنُ عَبَّاسٍ: فَلَا أَذْرِي مِنَ الْقُرْآنِ هُوَ أَمْ لَا. قَالَ: وَسَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ ذَلِكَ عَلَى الْمُنْبَرِ. [طرفه في: ٦٤٣٦].

٦٤٣٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْعَسِيلِ، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ عَلَى الْمُنْبَرِ بِمَكَّةَ فِي خُطْبَتِهِ يَقُولُ: يَا أَيُّهَا النَّاسُ، إِنَّ

باب ٩ - قوله: ويقال: الذهاب بكسر الهمزة (شارح).

٦٤٣٤ - قوله: الحفالة: الرديء الساقط عند الغريلة.

- قوله: لا يباليههم الله باله أي لا يرفع الله لهم قدرًا ولا يقيم لهم وزنًا وباله أصله بالية حولوه بحذف لامه عن بنية الشذوذ لأن فاعله شاذ في المصادر.

٦٤٣٥ - قوله: (تعس) بكسر العين وتفتح أي هلك ا هـ. من الشارح.

٦٤٣٨ - قوله: ملآن من ذهب نخـ.

was given a valley, full of gold, he would love to have another; and if he was given the second one, he would love to have a third. That is because nothing could fill the belly of Adam's son except dust. However, Allah forgives he who repents to Him."

6439- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the son of Adam had a valley of gold, he would like to have two, for nothing will fill the mouth of Adam's son except dust. Allah forgives he, who repents to Him."

6440- Obai "Allah be pleased with him" narrated: We thought (for sometime) that this (the narration mentioned above) was of The Qur'an until Allah revealed: "The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things)." (The Piling up "At'takathur" 1)

**[11] The Prophet's saying: "This wealth is (like) sweet fresh (fruit)"**

Allah Almighty said: "Fair in the eyes of men is the love of things they covet: women and sons; heaped up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to)." (Al Imran 14)

In this respect, Omar said: "O Allah! We cannot but be happy with what You have made fair in our eyes. But, I ask You not to make me spend it except fairly and rightly."

6441- Hakim Ibn Hezam "Allah be pleased with him" said: "Once I asked Allah's Apostle "Allah's blessing and peace be upon him" (for something) and he gave me. Again I asked and he gave me. Again I asked and he gave me. Then he said: "O Hakim! This property is like a sweet fresh fruit. Whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied. The upper (giving) hand is better than the lower (taking) hand."

**[12] One's wealth is whatever he spends (in Allah's Cause) during his life**

6442- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Allah's Apostle! There is none among us except that he loves his own wealth more." The Prophet "Allah's blessing and peace be upon him" said: "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

النَّبِيِّ ﷺ كَانَ يَقُولُ: «لَوْ أَنَّ ابْنَ آدَمَ أُعْطِيَ وَاِدِيًا مَلَأَ مِنْ ذَهَبٍ إِلَيْهِ ثَانِيًا، وَلَوْ أُعْطِيَ ثَانِيًا أَحَبَّ إِلَيْهِ ثَالِثًا، وَلَا يَسُدُّ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

٦٤٣٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ لِابْنِ آدَمَ وَاِدِيًا مِنْ ذَهَبٍ أَحَبَّ أَنْ يَكُونَ لَهُ وَاِدِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

٦٤٤٠ - وَقَالَ لَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ، عَنِ أَبِي قَالَ: كُنَّا نَرَى هَذَا مِنَ الْقُرْآنِ، حَتَّى نَزَلَتْ: ﴿أَلْهَأَكُمُ التَّكَاثُرُ﴾.

### ١١ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «هَذَا الْمَالُ خَضِرَةٌ حُلُوهٌ»

وَقَالَ اللَّهُ تَعَالَى: ﴿زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا﴾ [آل عمران: ١٤]. قَالَ عَمْرٌ: اللَّهُمَّ إِنَّا لَا نَسْتَطِيعُ إِلَّا أَنْ نَفْرَحَ بِمَا رَزَيْتَهُ لَنَا، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُنْفِقَهُ فِي حَقِّهِ.

٦٤٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ يَقُولُ: أَخْبَرَنِي عُرْوَةُ وَسَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ حَكِيمِ بْنِ حَزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «هَذَا الْمَالُ». وَرُبَّمَا قَالَ سُفْيَانُ: قَالَ لِي: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالُ خَضِرَةٌ حُلُوهٌ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[طرفه في: ١٤٧٢].

### ١٢ - بَابُ مَا قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

٦٤٤٢ - حَدَّثَنِي عَمْرٌ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ التَّمِيمِيُّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «أَيُّكُمْ مَالٌ وَارِثِهِ أَحَبَّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِثْلًا أَحَدٌ إِلَّا مَالُهُ أَحَبَّ إِلَيْهِ، قَالَ: «فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالٌ وَارِثِهِ مَا أَخَّرَ».

### ١٣ - بَابُ الْمُكْتَرُونَ هُمْ الْمُقْلُونَ

وَقَوْلُهُ تَعَالَى: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوْفَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ \* أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ﴾ [هود: ١٥ - ١٦].

٦٤٤٠ - قوله: (نرى) بفتح النون أي نعتقد ولأبي ذر نرى بضمها أي نظن (شارح).

٦٤٤٢ - قوله: ومال بالرفع في اليونينية وغيرها (شارح).

**[13] The Prophet's saying: "The rich people are the poor (little rewarded)"**

and Allah's saying: "Those who desire the life of the present and its glitter, to them we shall pay (the price of) their deeds therein, without diminution. They are those for whom there is nothing in the Hereafter but the fire: vain are the designs they frame therein, and of no effect are the deeds that they do!" (Hud 15:16)

6443- Abu'dharr "Allah be pleased with him" narrated: Once I went out at night and saw The Messenger of Allah "Allah's blessing and peace be upon him" walking alone with nobody in his company. I thought that he might have disliked somebody to accompany him. So I walked in the shade, away from the moonlight. But when The Prophet "Allah's blessing and peace be upon him" looked behind he saw me and said: "Who is that?" I replied: "Abu'dharr, let me be sacrificed for you!" He said: "O Abu'dharr, come here!" So I accompanied him for a while when he said: "The rich people are in fact the poor (little rewarded) on the Day of Judgement except the person whom Allah gives wealth which he gives (in charity) to his right, left, front, and back, and with which he does good deeds." I walked with him sometime longer. Then he said to me: "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me: "Sit here till I come back to you." He went towards Al'harra until I could not see him, where he stayed away for a long time. Sometime later, while he was coming, I heard him saying: "Even if he committed theft and fornication?" When he came, I could not keep patient and asked him: "O Allah's Prophet! Let Allah make me sacrificed for you! Whom were you talking to by the side of Al'harra? I heard none responding to your talk." He said: "It was Gabriel who appeared to me beside Al'harra and said: "Give the good tidings to your followers that whoever dies without having associated in worship anything with Allah, will enter Paradise." I said: "O Gabriel! Even if he committed theft or fornication?" He said: "Yes." I said: "Even if he committed theft or fornication?" He said: "Yes, and even if he committed the sin of drinking wine."

٦٤٤٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ لَيْلَةً مِنَ اللَّيَالِي، فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي وَخَدَّهُ، وَلَيْسَ مَعَهُ إِنْسَانٌ، قَالَ: فَطَنَنْتُ أَنَّهُ يُكْرَهُ أَنْ يَمْشِيَ مَعَهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَقَيْتُ فَرَاتِي، فَقَالَ: «مَنْ هَذَا؟». قُلْتُ: أَبُو ذَرٍّ، جَعَلَنِي اللَّهُ فِدَاكَ، قَالَ: «يَا أَبَا ذَرٍّ تَعَالَى». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمْ الْمُقْلُونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ أَعْطَاهُ اللَّهُ خَيْرًا، فَتَفَحَّ فِيهِ يَمِينُهُ وَشِمَالُهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ، وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَشَيْتُ مَعَهُ سَاعَةً، فَقَالَ لِي: «اجْلِسْ هَا هُنَا». قَالَ: فَأَجْلَسَنِي فِي قَاعٍ حَوْلَهُ حِجَارَةٌ، فَقَالَ لِي: «الْجِلْسُ هَا هُنَا حَتَّى أَرْجِعَ إِلَيْكَ». قَالَ: فَأَنْطَلَقَ فِي الْحَرَّةِ حَتَّى لَا أَرَاهُ، فَلَبِثْتُ عَنِّي فَأَطَالَ اللَّبْثُ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ، وَإِنْ رَنَى». قَالَ: فَلَمَّا جَاءَ لَمْ أَضْبِرْ حَتَّى قُلْتُ: يَا نَبِيَّ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، مَنْ تَكَلَّمُ فِي جَانِبِ الْحَرَّةِ، مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا؟ قَالَ: «ذَلِكَ جَبْرِيلُ عَلَيْهِ السَّلَامُ، عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا جَبْرِيلُ، وَإِنْ سَرَقَ، وَإِنْ رَنَى؟ قَالَ: نَعَمْ». قَالَ: قُلْتُ: وَإِنْ سَرَقَ، وَإِنْ رَنَى؟ قَالَ: «نَعَمْ، وَإِنْ شَرِبَ الْحَمْرَ». قَالَ النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، وَحَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، وَالْأَعْمَشُ، وَعَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ: حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ: بِهَذَا. قَالَ أَبُو عَبْدِ اللَّهِ: حَدِيثُ أَبِي صَالِحٍ، عَنْ أَبِي الدَّرْدَاءِ، مُرْسَلٌ لَا يَصِحُّ، إِنَّمَا أَرَدْنَا لِلْمَعْرِفَةِ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ. قِيلَ لِأَبِي عَبْدِ اللَّهِ، حَدِيثُ عَطَاءِ بْنِ يَسَّارٍ، عَنْ أَبِي الدَّرْدَاءِ؟ قَالَ: مُرْسَلٌ أَيْضًا لَا يَصِحُّ، وَالصَّحِيحُ حَدِيثُ أَبِي ذَرٍّ، وَقَالَ: أَضْرِبُوا عَلَيَّ حَدِيثَ أَبِي الدَّرْدَاءِ هَذَا: إِذَا مَاتَ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عِنْدَ الْمَوْتِ.

[طرفه في: ١٢٣٧].

٦٤٤٣ - قوله: تعاله بهاء السكت ولأبي ذر تعال بإسقاطها (شارح).

- قوله: فنفخ فيه أي أعطى.

- قوله: في قاع أي أرض سهلة مطمئنة انفرجت عنها الجبال ا هـ. شارح.

- قوله: (اللبث) بفتح اللام وضمها (شارح).

- ذاك جبريل نـ.

- قوله: (وإن شرب الخمر) لم يوجد في متن القسطلاني المطبوع مع وجوده في هذه الرواية انظره مع

شرح العيني مصحح.

- قوله: إنما أردنا للمعرفة أي لتعرف أنه قد روي عنه لا لأنه يحتج به ا هـ. عيني.

- قوله: (هذا) أي هذا الذي روي عن أبي الدرداء وهو قوله من مات لا يشرك بالله شيئاً في حق من قال:

لا إله إلا الله عند الموت (عيني).

**[14] The Prophet's saying: "I would not like to have gold equal to (the mountain of) Ohud for me"**

6444- Abu'dharr "Allah be pleased with him" narrated: While I was walking with The Prophet "Allah's blessing and peace be upon him" at the middle of Medina in the evening, the mountain of Ohud appeared before us. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'dharr!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he said: "I would not like to have gold equal to (the mountain of) Ohud for me, unless nothing of it, not even a single Dinar, remains with me for more than three days, except that single Dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this, like this, and like this." The Prophet "Allah's blessing and peace be upon him" pointed out with his hand to his right, left, and back. Then he continued walking and said: "Those who have much wealth (in this world) will have the least reward (in the Hereafter) except those who do like this and like this (spend their wealth in charity) to their right, left, and back; and few they are." Then he said to me: "Remain at your place and do not leave it, till I come back." He went away in the darkness of the night until he disappeared from me. Then I heard a voice and feared that something might have happened to The Messenger of Allah "Allah's blessing and peace be upon him". I intended to go (to detect the matter) but I remembered the statement of The Messenger of Allah "Allah's blessing and peace be upon him" not to leave my place, so I kept on waiting (until The Prophet "Allah's blessing and peace be upon him" came). I said to him: "O Allah's Apostle! I heard a voice and I was afraid that something might have happened to you, but I remembered your statement and stayed." The Prophet "Allah's blessing and peace be upon him" said: "Did you hear it?" I said: "Yes." He said: "That was Gabriel who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise." I said: "Even if he had committed fornication and theft?" He said: "Even if he had committed fornication and theft."

6445- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had gold equal to the mountain of Ohud, it would not please me that it remains with me for more than three days, except an amount which I would keep for repaying debts."

**[15] richness is the self-contentment**

and Allah's saying: "Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand. Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their Charity with their hearts full of fear, because they will return to their Lord; It is these who hasten in every good work, and these who are foremost in them. On no soul do We place a burden greater than it can bear: before Us is a record, which clearly shows the truth: they will never be wronged. But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do." (The Believers 55:63)

6446- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Richness does not mean to have a great amount of property, but richness is the self-contentment."

#### ١٤ - باب قول النبي ﷺ: «ما أحبُّ أن لي مثلُ أُحُدٍ ذهاباً»

٦٤٤٤ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوِصِ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ، فَاسْتَقْبَلْنَا أُحُدًا، فَقَالَ: «يَا أَبَا ذَرٍّ». قُلْتُ: لَيْبِكَ يَا رَسُولَ اللَّهِ، قَالَ: «مَا يَسُرُّنِي أَنْ عِنْدِي مِثْلُ أُحُدٍ هَذَا ذَهَابًا، تَمْضِي عَلَيَّ ثَالِثَةً وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْئًا أَرْصُدُهُ لِدِينِ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا وَهَكَذَا». عَنِ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ خَلْفِهِ، ثُمَّ مَشَى فَقَالَ: «إِنَّ الْأَكْثَرِينَ هُمْ الْأَقْلُونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا - عَنِ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ - وَقَلِيلٌ مَا هُمْ». ثُمَّ قَالَ لِي: «مَكَانَكَ لَا تَبْرَحَ حَتَّى آتِيكَ». ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى، فَسَمِعْتُ صَوْتًا قَدْ اِرْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ قَدْ عَرَضَ لِلنَّبِيِّ ﷺ، فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لِي: «لَا تَبْرَحَ حَتَّى آتِيكَ». فَلَمْ أَبْرَحْ حَتَّى آتَانِي، قُلْتُ: يَا رَسُولَ اللَّهِ لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ، فَذَكَرْتُ لَهُ، فَقَالَ: «وَهَلْ سَمِعْتَهُ؟». قُلْتُ: نَعَمْ. قَالَ: «ذَلِكَ جَنْبِرُ لُحْيَانِي، فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ رَزَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ رَزَى، وَإِنْ سَرَقَ».

[طرفه في: ١٢٣٧].

٦٤٤٥ - حَدَّثَنِي أَحْمَدُ بْنُ شَيْبَةَ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَابًا، لَسَرَرْتَنِي أَنْ لَا تَمُرَّ عَلَيَّ ثَلَاثَ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْئًا أَرْصُدُهُ لِدِينِ». [طرفه في: ٢٣٨٩].

#### ١٥ - باب الغنى غنى النفس

وَقَوْلُ اللَّهِ تَعَالَى: ﴿أَيَحْسَبُونَ أَنَّ مَا نُؤْتُهُمْ بِهِ مِنْ مَالٍ وَبَيْنَيْنَ - إِلَى قَوْلِهِ تَعَالَى - مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ﴾ [المؤمنون: ٥٥ - ٦٣]. قَالَ ابْنُ عَبَّيْنَةَ: لَمْ يَعْمَلُوهَا، لَا بُدَّ مِنْ أَنْ يَعْمَلُوهَا.

٦٤٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرٍ: حَدَّثَنَا أَبُو حَاصِبِينَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».

#### ١٦ - باب فضل الفقر

٦٤٤٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ

٦٤٤٤ - قوله: (أرصده) بفتح الهمزة وضم الصاد أو بضم الهمزة وكسر الصاد، كذا في الشارح واقتصر العيني على الثاني وفسر الإرصاء بالإعداد (مصحح).

٦٤٤٦ - قوله: ولكن بتشديد النون ولأبي ذر بتخفيفها (شارح).

### [16] The virtue of poverty

6447- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A rich man passed by Allah's Apostle "Allah's blessing and peace be upon him" who asked a man sitting with him: "What do you say about this (man)?" he replied: "He is one of Medina's nobles. If he asks for a lady's hand, he ought to be given her in marriage; if he intercedes (for someone) his intercession should be accepted; (and if he speaks, he should be listened to)." Allah's Apostle "Allah's blessing and peace be upon him" kept silent. Then a poor man passed by; an Allah's Apostle "Allah's blessing and peace be upon him" asked him: "What do you say about this man?" He replied: "He is one of Medina's poor men. If he asks for a lady's hand in marriage he does not deserve to be married; if he intercedes (for someone), his intercession should not be accepted; And if he speaks, he should not be listened to." Allah's Apostle "Allah's blessing and peace be upon him" said: "This poor man is better than so many of the former as filling the earth."

6448- Abu'wa'il narrated: We visited Khabbab "Allah be pleased with him" who said: We emigrated with The Prophet "Allah's blessing and peace be upon him" in Allah's cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, amongst whom was Mus'ab Ibn Omair . he was martyred on the day of Ohud battle, leaving nothing except his short garment to shroud him in. When we covered his head his feet became bare and vice versa. So The Prophet "Allah's blessing and peace be upon him" ordered us to cover his head only and to put Idhkhir (a kind of shrub) over his feet. But, there are some amongst us, whose fruit (of their reward) has got ripe, and now they are collecting it.

6449- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that women were the majority of its inhabitants."

6450- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" never ate his meals on a dining table until he died. He also never ate a thin bread well-baked for him.

6451- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" died, while there was nothing in my house that a living being could eat, except some barley Lying on a shelf, from which I ate for a long period. Then I measured it, and (a short time later) it was consumed.

ابن سعد الساعدي أنه قال: مرَّ رجلٌ على رسولِ الله ﷺ، فقالَ لرجُلٍ عندهُ جالسٍ: «ما رأيتُك في هذا؟». فقالَ: رجلٌ من أشرفِ الناس، هذا واللهِ حريٌّ إن خَطَبَ أن يُنكحَ، وإن شَفَعَ أن يُشَفَعَ، قالَ: فسَكَتَ رسولُ الله ﷺ ثمَّ مرَّ رجُلٌ، فقالَ له رسولُ الله ﷺ: «ما رأيتُك في هذا؟». فقالَ: يا رسولَ الله، هذا رجلٌ من فقراءِ المسلمين، هذا حريٌّ إن خَطَبَ أن لا يُنكحَ، وإن شَفَعَ أن لا يُشَفَعَ، وإن قالَ أن لا يُسَمَعَ لقولِهِ، فقالَ رسولُ الله ﷺ: «هذا خيرٌ من ملءِ الأرضِ مثلَ هذا».

[طرفه في: ٥٠٩١].

٦٤٤٨ - حدثنا الحميدي: حدثنا سفيان: حدثنا الأعمش قال: سمعتُ أبا وائل قال: عدنا حباباً فقال: هاجرتنا مع النبي ﷺ نريد وجهَ الله، فوقعَ أجرنا على الله، فمينا من مضي لَمْ يأخذ من أجره، منهم: مضعب بن عمير، قُتِلَ يومَ أُحُدٍ وتركَ نمرَةَ، فإذا عَطِينا رأسه بدت رجلاه، وإذا عَطِينا رجله بدا رأسه، فأمرنا النبي ﷺ أن نُعْطِيَ رأسه ونجعلَ على رجله من الإذخر، ومينا من أينعت له نمرته فهو يهدبها.

[طرفه في: ١٢٧٦].

٦٤٤٩ - حدثنا أبو الوليد: حدثنا سلم بن زبير: حدثنا أبو رجاء، عن عمران بن حصين رضي الله عنهما، عن النبي ﷺ قال: «أطلعت في الجنة فرأيت أكثر أهلها الفقراء، وأطلعت في النار فرأيت أكثر أهلها النساء». تابعه أيوب وعوف. وقال صخر وحماد بن نجيح، عن أبي رجاء، عن ابن عباس.

[طرفه في: ٣٢٤١].

٦٤٥٠ - حدثنا أبو مغمر: حدثنا عبد الوارث؛ حدثنا سعيد بن أبي عروبة، عن قتادة، عن أنس رضي الله عنه قال: لَمْ يأكلِ النبي ﷺ على خوانٍ حتى مات، وما أكلَ خبزاً مرفقاً حتى مات.

[طرفه في: ٥٣٨٦].

٦٤٥١ - حدثنا عبد الله بن أبي شيبَةَ: حدثنا أبو أسامة: حدثنا هشام، عن أبيه، عن عائشة رضي الله عنها قالت: لقد تُوفِّي النبي ﷺ وما في رقي من شيء يأكله ذو كبد، إلا شطر شعير في رَفِّ لي، فأكلت منه، حتى طال علي، فكلته فقيني.

[طرفه في: ٣٠٩٧].

٦٤٤٨ - قوله: (يهدبها) بكسر الدال وتضم أي يقطفها. (شارح).

٦٤٥١ - قوله: (وما في رقي) ويروي وما في بيتي والرف المستعمل في البيوت معروف.

- قوله: (إلا شطر شعير) أي بعض شعير اهـ.

### [17] How The Prophet and his companions lived and abstained from this world

6452- Abu'huraira "Allah be pleased with him" reported: By Allah except whom there is no God (to be worshipped), (sometimes) I used to lay myself down on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat on the way from where they (The Prophet and his companions) used to come. When Abu'bakr passed by, I asked him about a Verse from Allah's Book for nothing except that he would satisfy my hunger, but he passed by and did not do so. Then Omar passed by me whom I asked about a Verse from Allah's Book for nothing except that he might satisfy my hunger, but he passed by without doing so. Finally Abul'qasim (The Prophet) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said: "O Abu'hirr!" I replied: "Yes, I'm at your service, O Allah's Apostle!" He said to me: "Follow me." He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said: "From where is this milk?" They said: "It has been presented to you by such-and-such man (or by such-and-such woman)." He said: "O Abu'hirr!" I said: "Yes, I'm at your service, O Allah's Apostle!" He said: "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to The Prophet "Allah's blessing and peace be upon him", he would send it to them from which he would take nothing. Moreover, whenever any present was given to him, he used to send some for them and take some of it for himself. The order of The Prophet "Allah's blessing and peace be upon him" upset me, and I said to myself: "How will this little milk be enough for the people of Suffa?" I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet "Allah's blessing and peace be upon him" came to order me to give that milk to them. I wondered what would remain of that milk for me, but anyway, I could not but obey Allah and His Apostle "Allah's blessing and peace be upon him". So I went to the people of Suffa and called them, and they came and asked The Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'hirr!" I said: "Yes, I'm at your service, O Allah's Apostle!" He said: "Take and give it (the milk) to them." So I took the bowl (of Milk) and started giving it to one man who drank his fill and returned it to me, whereupon I gave it to another man who, in his turn, drank his fill and returned it to me, and I presented it to a third man who drank his fill and returned it to me. Finally, after the whole group had drunk their fill, I reached The Prophet "Allah's blessing and peace be upon him" who took the bowl and put it on his hand. Looked at me and smiled, he said: "O Abu'hirr!" I replied: "Yes, I'm at your service, O Allah's Apostle!" He said: "There remain only you and I." I said: "You are true, O Allah's Apostle!" He said: "Sit down and drink." I sat down and drank. He said: "Drink!" I drank. He kept on ordering me repeatedly to drink, until I said: "No. By Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said: "Hand it over to me." When I gave him the bowl, he praised Allah, mentioned Allah's Name on it, and drank the remaining milk.

## ١٧ - بَابُ كَيْفَ كَانَ عَيْشُ النَّبِيِّ ﷺ وَأَصْحَابِهِ، وَتَخَلِّيهِمْ مِنَ الدُّنْيَا

٦٤٥٢ - حَدَّثَنِي أَبُو نَعِيمٍ بِنَحْوِ مَنْ بَصَفَ هَذَا الْحَدِيثَ: حَدَّثَنَا عُمَرُ بْنُ دُرٍّ: حَدَّثَنَا مُجَاهِدٌ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لَأَعْتَمِدُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلَّا لِيُشْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيُشْبِعَنِي، فَمَرَّ فَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ ﷺ، فَتَبَسَّمَ حِينَ رَأَيْتِي، وَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِي، ثُمَّ قَالَ: «أَبَا هُرَيْرَةَ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «الْحَقُّ». وَمَضَى فَتَبِعْتُهُ، فَدَخَلْتُ، فَاسْتَأْذَنْتُ، فَأَذِنَ لِي، فَدَخَلْتُ، فَوَجَدْتُ لَنَا فِي قَدَحٍ، فَقَالَ: «مِنْ أَيْنَ هَذَا اللَّبَنُ». قَالُوا: أَهْدَاهُ لَكَ فَلَانٌ أَوْ فُلَانَةٌ، قَالَ: «أَبَا هُرَيْرَةَ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «الْحَقُّ إِلَيَّ أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي». قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الْإِسْلَامِ، لَا يَأْوُونَ إِلَى أَهْلِ وَلَا مَالٍ وَلَا عَلَى أَحَدٍ، إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا - فَسَأَلَنِي ذَلِكَ، فَقُلْتُ: وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ؟! كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَنْقَوِي بِهَا، فَإِذَا جَاؤَا أَمْرَنِي، فَكُنْتُ أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ ﷺ بَدًّا، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ، قَالَ: «يَا أَبَا هُرَيْرَةَ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «خُذْ فَأَعْطِهِمْ». قَالَ: فَأَخَذْتُ الْقَدَحَ، فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَأَعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوِيَ الْقَوْمُ كُلَّهُمْ، فَأَخَذْتُ الْقَدَحَ فَوَضَعْتُهُ عَلَى يَدَيْهِ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ، فَقَالَ: «أَبَا هُرَيْرَةَ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: «بَقِيْتُ أَنَا وَأَنْتَ». قُلْتُ: صَدَقْتَ يَا رَسُولَ اللَّهِ، قَالَ: «افْعُدْ فَاشْرَبْ». فَفَعَدْتُ فَشَرِبْتُ، فَقَالَ: «اشْرَبْ». فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: «اشْرَبْ». حَتَّى قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: «فَارِنِي». فَأَعْطَيْتُهُ الْقَدَحَ، فَحَمِدَ اللَّهُ وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

[طرفه في: ٥٣٧٥].

٦٤٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: إِنِّي لَأَعْوَلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَرَأَيْتُنَا نَعْرُو وَمَا لَنَا طَعَامٌ إِلَّا وَرَقٌ

٦٤٥٢ - قوله: (الله الذي لا اله الا هو)، كذا بضبط الشارح وعند العيني الله بالنصب بدون المد، قال: قسم حذف حرف الجر منه ويروى والله على الاصل اهـ.

- قوله: (فاستاذن) بصيغة الماضي في ضبط القسطلاني وضبطه العيني بصيغة المتكلم من المضارع ثم

قال: ولابن مسهر فاستاذن ا هـ. كتبه مصححه.

- فإذا جاؤوا نخـ.

6453- Qais narrated: I heard Sa'd saying: "I was the first amongst the Arabs who shot an arrow in Allah's Cause. We used to fight along with The Prophet "Allah's blessing and peace be upon him", while we had nothing to eat except the leaves of trees, so that one's excrete would look like the excrete balls of a camel or a sheep, containing nothing to mix them together. Today Banu'asad tribe blame me pretending that I do not understand Islam. I would be a loser if my deeds were in vain."

6454- A'isha "Allah be pleased with her" reported: The family of (The Prophet) Mohammad had not eaten wheat bread to their satisfaction for three successive days as of his arrival in Medina until he died.

6455- A'isha "Allah be pleased with her" narrated: The family of (The Prophet) Mohammad "Allah's blessing and peace be upon him" never ate two meals on one day except that one of which was of dates.

6456- A'isha "Allah be pleased with her" narrated: The bed of The Messenger of Allah "Allah's blessing and peace be upon him" was of skin stuffed with date-palm fibers.

6457- Quatada narrated: We were in the company of Anas "Allah be pleased with him" whose baker was with him. Anas said: Eat! I did not learn that The Prophet "Allah's blessing and peace be upon him" saw a thin well-baked loaf or a roasted sheep with his eyes until he died.

6458- A'isha "Allah be pleased with her" narrated: A full month might pass during which we would not make a fire (for cooking). Our food was only of dates and water unless we were presented some meat.

6459- Urwa narrated that A'isha "Allah be pleased with her" had told him: "O my nephew! We used to see the crescent, then the crescent and then the crescent, in this way we saw three crescents in two months with no fire (for cooking) made in the houses of Allah's Apostle." I (Urwa) said: "O my aunt! Then what was to sustain you?" A'isha said: "The two black things: dates and water. Our neighbours from Ansar had some gifts and they used to present Allah's Apostle "Allah's blessing and peace be upon him" some of their milk and he used to make us drink."

الْحُبْلَةِ، وَهَذَا السَّمُرُ، وَإِنْ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا لَهُ خِلَطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزَّرُنِي عَلَى الْإِسْلَامِ، حَبْتٌ إِذَا وَضَلَ سَعْيِي.

[طرفه في: ٣٧٢٨].

٦٤٥٤ - حَدَّثَنِي عُثْمَانُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامٍ بُرِّ ثَلَاثَ لَيَالٍ تَبَاعاً، حَتَّى قُبِضَ.

[طرفه في: ٥٤١٦].

٦٤٥٥ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا إِسْحَاقُ، هُوَ الْأَزْرُقِيُّ، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ هِلَالٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا أَكَلَ آلُ مُحَمَّدٍ ﷺ أَكَلْتَيْنِ فِي يَوْمٍ إِلَّا إِحْدَاهُمَا تَمَرٌ.

٦٤٥٦ - حَدَّثَنِي أَحْمَدُ بْنُ رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ مِنْ أَدَمَ، وَحَشْوُهُ مِنْ لَيْفٍ.

٦٤٥٧ - حَدَّثَنَا هُدَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ وَخَبَّازَهُ قَائِمًا، وَقَالَ: كُلُوا، فَمَا أَعْلَمُ النَّبِيَّ ﷺ رَأَى رَغِيْفًا مُرَقَّقًا حَتَّى لَحِقَ بِاللَّهِ، وَلَا رَأَى شَاةً سَمِيْطًا بِعَيْنِهِ قَطُّ.

٦٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا، إِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ، إِلَّا أَنْ نُؤْتَى بِاللَّحْمِ. [طرفه في: ٢٥٦٧].

٦٤٥٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ لِعُرْوَةَ: ابْنُ أُخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللَّهِ ﷺ نَارٌ، فَقُلْتُ: مَا كَانَ يُعِيْشِكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، كَانَ لَهُمْ مَنَائِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ ﷺ مِنْ أَبْيَاتِهِمْ فَيَسْقِينَاهُ. [طرفه في: ٢٥٦٧].

٦٤٥٥ - قوله: (أكلتين) بفتح الهمزة وضمها عيني.

- تمرأ نخـ.

٦٤٥٦ - قوله: (من آدم) وهو جلد مدبوغ وفي بعض الروايات وحشوه ليف أفاده الشارح.

٦٤٥٧ - قوله: (والسميط) ما نزع صوفه ثم شوي وهو من مآكل المترفين قاله الشارح.

٦٤٥٨ - قوله: (باللحم) بالتصغير للتقليل ويروى باللحم.

٦٤٥٩ - قوله: إلى الهلال أي الهلال الثالث وهو يرى عند انقضاء ثاني الشهرين.

- قوله: (ما كان يعيْشكم) من الإعاشة وضبط من التعيش.

**6460- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said (invoking): "O Allah! Provide the family of Mohammad with provisions."**

**[18] One must be moderate and regular in all of his acts and deeds**

6461- Masruq narrated: I asked A'isha "Allah be pleased with her": "What are the most beloved deeds to The Messenger of Allah "Allah's blessing and peace be upon him"?" A'isha said: "The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously." I asked: "When was he used to get up at night?" She answered: "He was used to get up on hearing the crowing of the cock."

6462- A'isha "Allah be pleased with her" said: "The most beloved deeds to The Prophet "Allah's blessing and peace be upon him" are those done regularly and continuously."

6463- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The deeds of anyone of you will not save you (from the Hell Fire)." They said: "Even you (will not be saved by your deeds), O Allah's Apostle?" He said: "Even I (will not be saved) unless Allah bestows His Mercy upon me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night. You should always adopt a middle, moderate, regular course to reach your target (Paradise)."

6464- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do good deeds properly and sincerely, and do what is within your capacity! It should be known that the deeds of anyone of you would not cause him to enter Paradise; and that the most beloved deeds in Allah's sight are those done regularly and permanently though they might be few."

6465- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was asked: "What deeds are the most beloved to Allah?" He said: "The most regular constant deeds even though they may be few." He further said: "Do good deeds which are in your capacity."

٦٤٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ أَبِيهِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا».

### ١٨ - باب القصد والمداومة على العمل

٦٤٦١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ أَشْعَثَ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ مَسْرُوقًا قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَيَّ النَّبِيِّ ﷺ؟ قَالَتْ: الدَّائِمُ، قَالَ: قُلْتُ: فَأَيُّ حِينٍ كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ. [طرفه في: ١١٣٢].

٦٤٦٢ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ أَحَبَّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ ﷺ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ. [طرفه في: ١١٣٢].

٦٤٦٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلُهُ». قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ، سَدَّدُوا وَقَارِبُوا، وَاعْدُوا وَرُوحُوا، وَشِيءٌ مِنَ الدَّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبَلَّغُوا». [طرفه في: ٣٩].

٦٤٦٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَدَّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ لَنْ يُدْخَلَ أَحَدَكُمْ عَمَلَهُ الْجَنَّةَ، وَأَنْ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ وَإِنْ قَلَّ». [الحديث ٦٤٦٤ - طرفه في: ٦٤٦٧].

٦٤٦٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ: «أَدْوَمُهَا وَإِنْ قَلَّ». وَقَالَ: «اكْلَفُوا مِنَ الْأَعْمَالِ مَا تُطِيقُونَ». [طرفه في: ١٩٦٩].

٦٤٦٦ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ

٦٤٦١ - في أي حين نسخ.

- (الصارخ) الديك.

٦٤٦٣ - (الدلجة) سير الليل.

- وقوله: (القصد القصد) نصب على الإغراء أي ألزموا الطريق الوسط المعتدل.

٦٤٦٤ - قوله: (إلى الله) مقدم على قوله: أدومها في بعض النسخ.

6466- Alqama narrated: I asked A'isha, The Mother of The Believers, "Allah be pleased with her": "O Mother of Believers! How was the service of worship of The Messenger of Allah "Allah's blessing and peace be upon him"? Did Allah's Apostle use to choose some special days (for fasting)?" She replied: "No, but he used to be regular (constant in his service of worshipping). Who amongst you can endure what Allah's Apostle "Allah's blessing and peace be upon him" used to endure?"

6467- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do good deeds properly and sincerely, and do what is within your capacity; then receive the good tidings (of entering Paradise), for the deeds of anyone of you would not cause him to enter Paradise." They asked: "And Even you, O Messenger of Allah (will not enter Paradise depending only upon your deeds)?" he said: "Even I (will not enter Paradise depending upon my deeds) unless Allah bestows His forgiveness and mercy upon me."

6468- Anas "Allah be pleased with him" narrated: Once The Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer. (after he had finished) he came up the pulpit and pointed with his hand towards the Qibla. Then he said: "Since I was leading you in the prayer up till now, both of Paradise and Hell were shown to me. They were displayed in front of this wall. I have never seen such a day as today in good and evil! I have never seen such a day as today in good and evil!"

**[19] The believer's hope (for Allah's mercy) is to be accompanied by his fear (of Allah's torture)**

Sufyan said: I found no verse in The Qur'an harder to me than Allah's saying: "Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith." (The Repast 68)

6469- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When Allah created the mercy, He divided it into one-hundred parts, ninety-nine parts of which were kept with Him, while only one part was sent down to earth. If the disbeliever knows Allah's great mercy, he will not despair of entering into Paradise. Vice versa: If the believer knows Allah's great torture, he will not feel safe from entering into Hell."

عَلِمْتَهُ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، كَيْفَ كَانَ عَمَلُ النَّبِيِّ ﷺ، هَلْ كَانَ يَخْصُ شَيْئاً مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيْكُمْ يَسْتَطِيعُ مَا كَانَ النَّبِيُّ ﷺ يَسْتَطِيعُ.

[طرفه في: ١٩٨٧].

٦٤٦٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَدُّوا وَقَارِبُوا وَأَبْشُرُوا، فَإِنَّهُ لَا يَدْخُلُ أَحَدًا الْجَنَّةَ عَمَلُهُ». قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ». قَالَ: أَظُنُّهُ: عَنْ أَبِي الثَّغْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ. وَقَالَ عَفَّانُ: حَدَّثَنَا وَهَيْبٌ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ: «سَدُّوا وَأَبْشُرُوا». وَقَالَ مُجَاهِدٌ: ﴿سَدِيداً﴾ [النساء: ٩] صِدْقاً.

[طرفه في: ٦٤٦٤].

٦٤٦٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى لَنَا يَوْمًا الصَّلَاةَ، ثُمَّ رَفَعِيَ الْمَنِيرَ، فَأَشَارَ بِيَدِهِ قَبْلَ قِبْلَةِ الْمَسْجِدِ، فَقَالَ: «قَدْ أُرِيتُ الْآنَ مِنْذُ صَلَّيْتُ لَكُمْ الصَّلَاةَ، الْجَنَّةَ وَالنَّارَ، مُمَثِّلَتَيْنِ فِي قُبُلِ هَذَا الْجِدَارِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

[طرفه في: ٩٣].

### ١٩ - بَابُ الرَّجَاءِ مَعَ الْخَوْفِ

وَقَالَ سُفْيَانُ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدُّ عَلَيَّ مِنْ: ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنَ رَبِّكُمْ﴾ [المائدة: ٦٨].

٦٤٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِثَّةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، لَمْ يَيْأَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ، لَمْ يَأْمَنْ مِنَ النَّارِ». [طرفه في: ٦٠٠٠].

### ٢٠ - بَابُ الصَّبْرِ عَنِ مَكَارِمِ اللَّهِ

﴿إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠] وَقَالَ عُمَرُ: وَجَدْنَا خَيْرَ

**[20] One's keeping patient on being prevented from doing What is forbidden by Allah**

6470- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Some Ansari persons asked Allah's Apostle "Allah's blessing and peace be upon him" for something, and he gave them. They again asked him for (something) and he again gave them. Then they asked him and he gave them again until all that was with him finished. Then he said: "If I had anything I would not keep it away from you. Whoever abstains from asking others, Allah will make him contented, and whoever tries to get self-sufficient, Allah will make him self-sufficient. Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

6471- Al'mogheera Ibn Shu'ba "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to stand (in the prayer) or pray until both his feet or legs swelled. He was asked why (he offered such an unbearable prayer, though Allah forgave all of his sins, the earlier and the later). he said: "should I not be a thankful slave?"

**[21] Allah's saying: "And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion." (The Divorce 3)**

6472- Sa'eed Ibn Jubair narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy thousand of my nation shall enter Paradise without reckoning. They are those who do not treat themselves by practising charm, nor do they believe in bad or good omen (from birds etc.). But they put their trust (only) in their Lord."

**[22] The hateful idle talk**

6473- Warrad, the clerk of Al'mogheera Ibn Shu'ba, narrated: Mo'awiya wrote to Al'mogheera: "Write to me a tradition you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." Al'mogheera wrote to him: "I heard him saying after each prayer: "There is no God but Allah, the one and alone, with whom there is no partner. To Him be the dominion, and to Him be the praise; and He has power over all things." He also used to forbid idle talk, asking too many questions (in religion), wasting money, preventing what should be given, asking others for something (except in great necessity), being undutiful to mothers, and burying one's little daughters (alive).

عَيْشِنَا بِالصَّبْرِ .

٦٤٧٠ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ : أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُ : أَنَّ أَنَسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ ، فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلَّا أَعْطَاهُ حَتَّى نَفِدَ مَا عِنْدَهُ ، فَقَالَ لَهُمْ حِينَ نَفِدَ كُلُّ شَيْءٍ أَنْفَقَ بِيَدِيهِ : « مَا يَكُنْ عِنْدِي مِنْ خَيْرٍ لَا أَذْخِرُهُ عَنْكُمْ ، وَإِنَّهُ مَنْ يَسْتَعِفَّ يُعْفَهُ اللَّهُ ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ ، وَلَنْ نَغْطُوا عَطَاءَ خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ » .

[طرفه في: ١٤٦٩].

٦٤٧١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى : حَدَّثَنَا مِسْعَرٌ : حَدَّثَنَا زِيَادُ بْنُ عَلِيٍّ قَالَ : سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ : كَانَ النَّبِيُّ ﷺ يُصَلِّي حَتَّى تَرْمَ ، أَوْ تَنْتَفِخَ ، قَدَمَاهُ فَيَقَالُ لَهُ ، فَيَقُولُ : « أَفَلَا أَكُونُ عَبْدًا شَكُورًا » .

[طرفه في: ١١٣٠].

## ٢١ - بَابُ ﴿ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ [الطلاق: ٣]

قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ : مِنْ كُلِّ مَا ضَاقَ عَلَى النَّاسِ .

٦٤٧٢ - حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ خُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ : كُنْتُ قَاعِدًا عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ : عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : « يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بَعِيرٍ حِسَابٍ ، هُمُ الَّذِينَ لَا يَسْتَرْفُونَ ، وَلَا يَتَطَيَّرُونَ ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ » . [طرفه في: ٣٤١٠].

## ٢٢ - بَابُ مَا يُكْرَهُ مِنْ قِيلٍ وَقَالَ

٦٤٧٣ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا غَيْرُ وَاحِدٍ ، مِنْهُمْ مُغِيرَةُ وَفُلَانٌ وَرَجُلٌ ثَالِثٌ أَيْضًا ، عَنِ الشُّعْبِيِّ ، عَنِ وَرَادٍ ، كَاتِبِ الْمُغِيرَةَ بْنِ شُعْبَةَ : أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةَ : أَنْ أَكْتُبَ إِلَيْ بِحَدِيثِ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ ، قَالَ : فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ : إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ أَنْصَرِافِهِ مِنَ الصَّلَاةِ : « لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ » . ثَلَاثَ مَرَّاتٍ ، قَالَ : وَكَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ : وَكَثْرَةَ السُّؤَالِ ، وَإِضَاعَةِ الْمَالِ ، وَمَنْعَ وَهَاتِ ، وَعَقُوقِ الْأُمَّهَاتِ ، وَوَادِ الْبَنَاتِ . وَعَنْ هُشَيْمٍ : أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ قَالَ : سَمِعْتُ وَرَادًا يُحَدِّثُ هَذَا الْحَدِيثَ ، عَنِ الْمُغِيرَةَ ، عَنِ النَّبِيِّ ﷺ .

[طرفه في: ٨٤٤].

٦٤٧٠ - بيده نخد.

- من يستعفف نخد.

٦٤٧٣ - قوله: (ومنع وهات) أي حرم عليكم منع ما عليكم إعطاؤه وطلب ما ليس لكم أخذه ا هـ. عيني.

**[23] Keeping one's tongue (from harming others); and (The Prophet's saying): "He, who believes in Allah and The Last day, should either speak good or keep silent"**

Allah Almighty said: "Not a word does he utter but there is a sentinel by him, ready (to note it)." (Qaf 18)

6474- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (meaning His tongue and his private parts), I guarantee Paradise for him."

6475- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who believes in Allah and the Last Day should talk what is good or keep silent. He, who believes in Allah and the Last Day should not harm his neighbour. He, who believes in Allah and the Last Day should entertain his guest generously."

6476- Abu'shuraih Al'khuza'i narrated: My ears heard and my mind kept when Allah's Apostle "Allah's blessing and peace be upon him" said: "The time of hospitality (with normal food) is three days. (You should also keep on) the guest's reward." They asked: "What is the guest's reward?" he said: "It is (to entertain him for) a day and a night (with the highest quality of food available to one). He, who believes in Allah and the Last Day should entertain his guest generously. He, who believes in Allah and the Last Day should talk what is good or keep silent."

6477- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A slave (of Allah) may utter a word carelessly without thinking of its evil consequences, because of which, he will be thrown into the Hell-Fire as far as the distance between East and West."

6478- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, because of which, Allah will raise him up many degrees (of reward). A slave (of Allah) may utter a word (carelessly) which displeases Allah, without thinking of its gravity, because of which, he will be thrown into the Hell-Fire."

## ٢٣ - باب حِفْظِ اللِّسَانِ

«وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ». وَقَوْلِهِ تَعَالَى: ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾ [ق: ١٨].

٦٤٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمَقْدِمِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ: سَمِعَ أَبَا حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ يَضْمَنَ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنَ لَهُ الْجَنَّةَ».

[الحديث ٦٤٧٤ - طرفه في: ٦٨٠٨].

٦٤٧٥ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ». [طرفه في: ٥١٨٥].

٦٤٧٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ قَالَ: سَمِعَ أَدْنَائِي وَوَعَاهُ قَلْبِي: النَّبِيُّ ﷺ يَقُولُ: «الضَّيَافَةُ ثَلَاثَةٌ أَيَّامٌ، جَائِزَتُهُ». قِيلَ: مَا جَائِزَتُهُ؟ قَالَ: «يَوْمٌ وَلَيْلَةٌ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَسْكُتْ». [طرفه في: ٦٠١٩].

٦٤٧٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ التَّمِيمِيِّ، عَنْ أَبِي هُرَيْرَةَ: سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ، مَا يَتَّبِعُنَّ فِيهَا، يَزُلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ».

[الحديث ٦٤٧٧ - طرفه في: ٦٤٧٨].

٦٤٧٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ، يَغْنِي ابْنَ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رُضْوَانِ اللَّهِ، لَا يَلْقَى لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يَلْقَى لَهَا بَالًا، يَهْوِي بِهَا فِي جَهَنَّمَ».

[طرفه في: ٦٤٧٧].

٦٤٧٦ - قوله: (جائزته) ضبطه الشارح بالرفع على أنه مبتدأ حذف خبره أي منها جائزته، وقال ابن حجر: اعطوا جائزته فإن الرواية بالنصب وبه ضبطه العيني ١ هـ. مصححه.

٦٤٧٧ - قوله: (ما يتبين فيها) أي لا يتدبر فيها ولا يتفكر في قبحها وما يترتب عليها ١ هـ. عيني.

- ما يتقي فيها نخ.

- أبعد مما بين المشرق نخ.

**[24] One's weeping because of his fearing of Allah**

6479- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven (on the Day when there will be no shade but His): ... a person who remembers Allah and his eyes are then flooded with tears."

**[25] One's fearing of Allah**

6480- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There was a man amongst the people before you, who had suspicion as to the righteousness of his deeds. Therefore he said to his family: "If I die, take me, burn my corpse, and throw my ashes into the sea on a hot (or windy) day. They did so, but Allah collected his particles and asked him: "Why did you do so?" He replied: "Nothing made me do so except my fearing of you." So Allah forgave him."

6481- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" mentioned a man amongst a certain nation or people before you, whom Allah had given children and money in abundance. The Messenger of Allah "Allah's blessing and peace be upon him" said: "While he was in his deathbed, he called his sons and asked: "What sort of father have I been to you?" They replied: "You have been a good father." He said: "But he (your father) has never done a single good deed; moreover, if he faces Allah, He surely will punish him. so when I die, burn me until I become near to coal. Then , grind me into powder, and scatter the resulting ashes on a windy day (in the sea)." He took firm promises from them to do so. By Allah! His sons did accordingly, but Allah gathered his particles by saying: "Be." Behold! That man stood up, to whom He asked: "What made you do so?" He replied: "For fear of you." So Allah bestowed His Mercy upon him (and forgave him)."

## ٢٤ - باب الْبُكَاءِ مِنْ حَشِيَّةِ اللَّهِ

٦٤٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظْلَمُهُمُ اللَّهُ: رَجُلٌ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ».

[طرفه في: ٦٦٠].

## ٢٥ - باب الْخَوْفِ مِنَ اللَّهِ

٦٤٨٠ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِيٍّ، عَنْ حَدِيفَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ، فَقَالَ لِأَهْلِهِ: إِذَا أَنَا مِتُّ فَحُدُونِي فَذَرُونِي فِي الْبَحْرِ فِي يَوْمِ صَائِفٍ، فَفَعَلُوا بِهِ، فَجَمَعَهُ اللَّهُ ثُمَّ قَالَ: مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟ قَالَ: مَا حَمَلَنِي إِلَّا مَخَافَتُكَ، فَغَفَرَ لَهُ».

[طرفه في: ٣٤٥٢].

٦٤٨١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ عُقْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ ذَكَرَ رَجُلًا: «فِيمَنْ كَانَ سَلْفٌ، أَوْ قَبْلَكُمْ، آتَاهُ اللَّهُ مَا لَا وَوَلَدًا - يَغْنِي أَعْطَاهُ - قَالَ: فَلَمَّا حَضَرَ قَالَ لِبَنِيهِ: أَيُّ أَبِ كُنْتُمْ؟ قَالُوا: خَيْرُ أَبٍ، قَالَ: فَإِنَّهُ لَمْ يَبْتَمِزْ عِنْدَ اللَّهِ خَيْرًا - فَسَرَهَا قَتَادَةُ: لَمْ يَدَخِرْ - وَإِنْ يُقَدَّمُ عَلَى اللَّهِ يُعَذِّبُهُ، فَانظُرُوا فَإِذَا مِتُّ فَأَحْرِقُونِي، حَتَّى إِذَا صِرْتُ فَحُمًا فَاسْحَقُونِي، أَوْ قَالَ: فَاسْهَكُونِي، ثُمَّ إِذَا كَانَ رِيحٌ عَاصِفٌ فَأَذْرُونِي فِيهَا، فَأَخَذَ مَوَائِقَهُمْ عَلَى ذَلِكَ - وَرَبِّي - فَفَعَلُوا، فَقَالَ اللَّهُ: كُنْ، فَإِذَا رَجُلٌ قَائِمٌ، ثُمَّ قَالَ: أَيُّ عَبْدِي مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ قَالَ: مَخَافَتُكَ، أَوْ فَرَقٌ مِنْكَ، فَمَا تَلَفَاهُ أَنْ رَجِمَهُ اللَّهُ؟. فَحَدَّثْتُ أَبَا عُثْمَانَ فَقَالَ: سَمِعْتُ سَلْمَانَ، غَيْرَ أَنَّهُ زَادَ: «فَأَذْرُونِي فِي الْبَحْرِ». أَوْ كَمَا حَدَّثَ. وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ: سَمِعْتُ عُقْبَةَ سَمِعْتُ أَبَا سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٣٤٧٨].

٦٤٨٠ - قوله: (فأذروني) كذا ضبطه الشارح من التذرية وهي الإطارة والإذهاب وضبطه العيني بضم الذال من الذر وهو التفريق، وروي ذروني ومنه تذروه الرياح.

- قوله: (ما حملني عليه) هكذا في الشارح ولفظ عليه ساقط من بعض النسخ.

٦٤٨١ - قوله: (فأذروني) كذا بقطع الهمزة في ضبط الشارح وهي موصولة في اللغة الفصحى يقال: ذرت الريح الشيء تذروه ذرواً.

- قوله: وربي هو على القسم من المخبر بذلك عنهم وفي صحيح مسلم فأخذ منهم ميثاقاً ففعلوا ذلك وربي كما في العيني هـ. مصحح.

**[26] Getting rid of violations**

6482- Abu'moosa "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said: "I have seen with my own eyes the enemy forces, and I am a merely warner (to you) so save yourself! Save yourself!" A group of them obeyed him and went out at night, slowly and stealthily; and in this way they were safe. But another group did not believe him and thus the army took them in the morning and destroyed them."

6483- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of people is like that of a person who lit a fire, and when it lighted what was around it, the moths, butterflies and these insects fell in it. The man did his best to prevent them (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet "Allah's blessing and peace be upon him" further said: "Now, similarly, I catch hold the knots of your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

6484- Abdullah Ibn Amr "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim is he, from whose tongue and hands all of Muslims are saved. The true immigrant "Muhajir" is he, who abandons all of what Allah Almighty has forbidden."

**[27] The Prophet's saying: "If you know what I know, then you will laugh little and weep so much"**

6485- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "If you knew what I know, then you would laugh little and weep so much."

6486- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "If you knew what I know, then you would laugh little and weep so much."

## ٢٦ - باب الإِنْتِهَاءِ عَنِ الْمَعَاصِي

٦٤٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: رَأَيْتَ الْجَيْشَ بَعَيْتِي، وَإِنِّي أَنَا التَّذِيرُ الْعُزْيَانُ، فَالْتَّجَاءُ النَّجَاءُ، فَأَطَاعْتُهُ طَائِفَةٌ فَأَذَلُّجُوا عَلَى مَهْلِهِمْ فَتَنَجَّوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَنَحَهُمْ».

[الحديث ٦٤٨٢ - طرفه في: ٧٢٨٣].

٦٤٨٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا أَخَذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَهُمْ يَقْتَحِمُونَ فِيهَا».

[طرفه في: ٣٤٢٦].

٦٤٨٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَاءُ، عَنْ عَامِرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ». [طرفه في: ١٠].

٢٧ - باب قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»

٦٤٨٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

[الحديث ٦٤٨٥ - طرفه في: ٦٦٣٧].

٦٤٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ الرَّضِيِّ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

[طرفه في: ٩٣].

## ٢٨ - باب حُجِبَتِ النَّارُ بِالشَّهَوَاتِ

٦٤٨٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي

٦٤٨٢ - وروي (بعيني) بالافراد.

٦٤٨٣ - فجعل ينزعهن نخ.

- (وانتم تقتحمون فيها) نخ.

٦٤٨٧ - قوله: (قال: حدثني) سقط (قال) في بعض النسخ.

**[28] The Hell is surrounded by all kinds of desires**

6487- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."

**[29] Paradise is nearer to one than his leather strap of his shoe, and so is Hell**

6488- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise is nearer to any of you than the leather strap of his shoe, and so is the (Hell) Fire."

6489- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The truest words said by a poet was (the statement of Labid): "Verily, Everything except Allah is perishable."

**[30] One should look at he, who is inferior, and not superior to him**

6490- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If anyone of you looked at a person who was made superior to him in property and (good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."

**[31] When one intends to do either a good or a bad deed**

6491- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" narrated about his Lord saying: "Allah ordered (the appointed angels over you) to write down the good and the bad deeds, and He then showed the way of writing them. If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account) with him; and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (the reward multiplied) from ten to seven hundred times, to many more times. On the contrary, if somebody intends to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him; but if he intends to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) with him."

**[32] One should beware of the destructive sins**

6492- Anas "Allah be pleased with him" narrated: Indeed, you do some deeds, which you see as more trivial (and little), than the hair, though we, during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" used to regard them of the destructive sins.

هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ».

### ٢٩ - بَابُ «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ»

٦٤٨٨ - حَدَّثَنِي مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ».

٦٤٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: أَصْدَقَ بَيْتٍ قَالَهُ الشَّاعِرُ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. [طرفه في: ٣٨٤١].

### ٣٠ - بَابُ لِيَنْظُرَ إِلَيَّ مَنْ هُوَ أَسْفَلَ مِنْهُ، وَلَا يَنْظُرُ إِلَيَّ مَنْ هُوَ فَوْقَهُ

٦٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَيَّ مَنْ هُوَ أَسْفَلَ مِنْهُ».

### ٣١ - بَابُ مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

٦٤٩١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا جَعْدُ أَبُو عُثْمَانَ: حَدَّثَنَا أَبُو رَجَاءٍ الْغَطَارِدِيُّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: قَالَ: «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِثَّةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً».

### ٣٢ - بَابُ مَا يُتَّقَى مِنْ مُحَقَّرَاتِ الذُّنُوبِ

٦٤٩٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا مَهْدِيُّ، عَنْ غِيلَانَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا، هِيَ أَذْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، إِنْ كُنَّا نَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ ﷺ الْمُؤَبَّاتِ. قَالَ أَبُو عَبْدِ اللَّهِ: يَغْنِي بِذَلِكَ الْمُهْلِكَاتِ.

### ٣٣ - بَابُ الْأَعْمَالِ بِالْحَوَاتِيمِ، وَمَا يُخَافُ مِنْهَا

٦٤٩٣ - حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو عَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ

٦٤٩٢ - قوله: (إن كنا نعدّ) وفي العيني نعدّها، قال: وعند الأكثرين لنعدّها.

- قوله: (المؤبقات) قال العيني، وفي رواية الأكثرين من المؤبقات.

٦٤٩٣ - قوله: غناء أي كفاية.

**[33] One's deeds are regarded (as good or bad) depending on their last actions**

6493- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" looked at a man fighting against the pagans; and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet "Allah's blessing and peace be upon him" said: "Whoever wants to look at a man from those of the (Hell) Fire, should look at this (man)." Another man followed him and kept on doing so until he (the fighter) was (seriously) wounded . Seeking to die quickly, he placed the blade tip of his sword between his breasts over which he leaned until it passed through his shoulders. The Prophet "Allah's blessing and peace be upon him" said: "One may do deeds that seem to the people as the deeds of inhabitants of Paradise while in fact, he is from those of the (Hell) Fire. Moreover, one may do deeds that seem to the people as the deeds of inhabitants of the (Hell) Fire, while in fact, he is from those of Paradise. Verily, one's deeds are regarded (as good or bad) depending upon their last actions."

**[34] One's stay alone to be secure from people's mischief**

6494- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Somebody asked: "O Allah's Apostle! Who is the best among the people?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "A believer who strives his utmost in Allah's Cause with his life and property." (Being asked about the next to that, He replied): "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief."

6495- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

**[35] The honesty's disappearance**

6496- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When honesty is lost, then wait for the Hour." He (The Bedouin) said: "How will that (honesty) be lost?" The Prophet "Allah's blessing and peace be upon him" said: "When the power or authority comes in the hands of incompetent persons, then expect for the Hour."

سَعْدِ السَّاعِدِيِّ قَالَ: نَظَرَ النَّبِيُّ ﷺ إِلَى رَجُلٍ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ مِنْ أَعْظَمِ الْمُسْلِمِينَ غَنَاءَ عَنْهُمْ، فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا». فَتَبِعَهُ رَجُلٌ، فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى جُرِحَ، فَاسْتَعْجَلَ الْمَوْتُ، فَقَالَ بِذُبَابَةِ سَيْفِهِ فَوَضَعَهُ بَيْنَ تَدْيِيهِ، فَتَحَامَلَ عَلَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتْفَيْهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْعَبْدَ لَيَعْمَلُ، فِيمَا يَرَى النَّاسُ، عَمَلِ أَهْلِ الْجَنَّةِ وَإِنَّهُ لِمَنْ أَهْلِ النَّارِ، وَيَعْمَلُ فِيمَا يَرَى النَّاسُ، عَمَلِ أَهْلِ النَّارِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِهَا». [طرفه في: ٢٨٩٨].

### ٣٤ - بَابُ الْعَزَلَةِ رَاحَةً مِنْ خَلَاطِ السُّوءِ

٦٤٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ: أَنَّ أَبَا سَعِيدٍ حَدَّثَهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ (ح). وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ، عَنِ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «رَجُلٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ فِي شُعْبٍ مِنَ الشَّعَابِ يَعْبُدُ رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ». تَابَعَهُ الرَّبِيدِيُّ وَسَلِيمَانُ بْنُ كَثِيرٍ، وَالثُّعْمَانُ، عَنِ الزُّهْرِيِّ. وَقَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عَطَاءِ، أَوْ عُبَيْدِ اللَّهِ، عَنِ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ. وَقَالَ يُونُسُ وَابْنُ مُسَافِرٍ وَيَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَطَاءِ، عَنِ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٧٨٦].

٦٤٩٥ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا الْمَاجِشُونُ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ، عَنِ أَبِيهِ، عَنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، خَيْرُ مَالِ الرَّجُلِ الْمُسْلِمِ الْغَنَمُ، يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَقْرَأُ بِدِينِهِ مِنَ الْفِتَنِ». [طرفه في: ١٩].

### ٣٥ - بَابُ رَفْعِ الْأَمَانَةِ

٦٤٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنِ عَطَاءِ بْنِ يَسَّارٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا ضَيَعَتِ الْأَمَانَةُ فَاَنْتَظِرِ السَّاعَةَ». قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا أُسْنِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَاَنْتَظِرِ السَّاعَةَ». [طرفه في: ٥٩].

باب ٣٤ - قوله: (خلاط السوء) بهذا الضبط جمع خليب وهو جمع غريب ويجوز أن يكون خلاط بكسر الخاء وتخفيف اللام مصدرًا من المفاعلة وسين السوء مضمومة في بعض النسخ ونص الشارح ما تراه.

٦٤٩٤ - قوله: (الشعب) طريق في الجبل.

٦٤٩٥ - قوله: (شعف الجبال) رؤوسها.

٦٤٩٦ - قوله: (قال) أي الأعرابي الذي سأل عن الساعة متى هي.

6497- Hudhaifa "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so.

6498- Ibn Omar "Allah be pleased with both" reported: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "People are just like camels; out of one hundred, of which one can hardly find a single camel suitable to ride."

### **[36] One's showing off and letting people hear of his good deeds**

6499- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Judgement). Furthermore, he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (on The Day of Judgement)."

### **[37] Doing one's best in obedience to Allah**

6500- Mu'adh Ibn Jabal narrated: While I was riding behind The Prophet "Allah's blessing and peace be upon him", with only the back of the saddle between him and me, he said: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" he proceeded for a while when he said once again: "O Mu'adh!" I replied: "Here I'm responding to your call, O Allah's Apostle, all happiness be for you!" then he proceeded for sometime when he said (for the third time): "O Mu'adh Ibn Jabal!" I replied: "Here I'm responding to your call, O Allah's

٦٤٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهَبٍ: حَدَّثَنَا حَذِيفَةُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ». وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: «يَتَأَمُّ الرَّجُلُ التَّوَمَةَ، فَتَقْبِضُ الْأَمَانَةَ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرَهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَتَأَمُّ التَّوَمَةَ فَتَقْبِضُ فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَقِطُ، فَتَرَاهُ مُنْتَبِئاً وَلَيْسَ فِيهِ شَيْءٌ، فَيُضِيحُ النَّاسُ يَتَبَايَعُونَ، فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ، فَيُقَالُ: إِنَّ فِي بَنِي فَلَانٍ رَجُلًا أَمِينًا، وَيُقَالُ لِلرَّجُلِ: مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرَدَلٍ مِنْ إِيْمَانٍ». وَلَقَدْ أَتَى عَلِيٌّ زَمَانَ وَمَا أُبَالِي أَيْكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ الْإِسْلَامَ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ: فَمَا كُنْتُ أَبَايُعُ إِلَّا فُلَانًا وَفُلَانًا.

٦٤٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِئْتَةِ، لَا تَكَادُ تَجِدُ فِيهَا رَاحِلَةً».

### ٣٦ - باب الرِّيَاءِ وَالسُّمْعَةِ

٦٤٩٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ (ح). وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: قَالَ النَّبِيُّ ﷺ، وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: قَالَ النَّبِيُّ ﷺ غَيْرُهُ، فَدَنَوْتُ مِنْهُ، فَسَمِعْتُهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ».

[الحديث ٦٤٩٩ - طرفه في: ٧١٥٢].

### ٣٧ - باب مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ

٦٥٠٠ - حَدَّثَنَا هُذَيْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا أَنَا رَدِيفُ النَّبِيِّ ﷺ، لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا آخِرَةُ الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «هَلْ تَذَرِي مَا حَقَّ لِلَّهِ عَلَى عِبَادِهِ؟». قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ،

٦٤٩٧ - قوله: الجذر الأصل كما يأتي.

- قوله: (فنفط) الخ التذكير باعتبار معنى العضو في الرجل كما في العيني.

- رده علي بالإسلام نخد.

- قوله: (قال الفربري) إلى (حدثننا) هذه الأسطر غير موجودة في بعض المتون منها متن العيني.

٦٤٩٩ - (جندباً) بضم الدال وفتحها ا هـ. شارح.

٦٥٠٠ - قوله: (آخرة الرحل) العود الذي يستند إليه الراكب من خلفه ا هـ. شارح.

Apostle, all happiness be for you!" He said: "Do you know what Allah's right upon his slaves is?" I said: "Allah and His Apostle know best." He said: "Allah's right upon his slaves is that they should worship Him alone and not associate anything with him (in worship)." Then he proceeded for a while and then said: "O Mu'adh Ibn Jabal!" I replied: "Here I'm, responding to your call, O Allah's Apostle, all happiness be for you!" He said: "Do you know what the right of the slaves upon Allah is if they do that?" I replied: "Allah and His Apostle know best." He said: "The right of the slaves upon Allah is that He will not punish them."

### **[38] One's humbleness**

6501- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" had a she camel called Al'adba which could hardly be excelled in speed. Once a Bedouin came riding a camel below six years of age, which surpassed it (Al'adba) in speed. The Muslims felt it so much that The Prophet "Allah's blessing and peace be upon him" noticed their distress. He then said: "It is Allah's ordinance that He brings down whatever rises high in the world."

6502- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "I will declare war against he, who shows hostility to a pious worshipper of Mine. The most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing extra good acts (as praying and fasting etc.) Besides what is obligatory until I love him. So I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

### **[39] The Prophet's saying: "I was sent down and The Hour (is as near) as those two (fingers)**

Allah Almighty said: "To Allah belongeth the mystery of the heavens and the earth. And the decision of the hour (of judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things." (Bees 77)

6503- Sahl "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two" showing and separating his two fingers.

6504- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two (fingers)."

قَالَ: «حَقُّ اللَّهِ عَلَى عِبَادِهِ أَنْ يَغْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: «يَا مُعَاذُ بْنُ جَبَلٍ». قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: «هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوهُ؟». قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ».

[طرفه في: ٢٨٥٦].

### ٣٨ - باب التَّوَاضُّعِ

٦٥٠١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ. قَالَ: وَحَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا الْفَزَارِيُّ وَأَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: كَانَتْ نَاقَةٌ لِرَسُولِ اللَّهِ ﷺ تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لَا تُسَبِّقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ فَسَبَقَهَا، فَاشْتَدَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، رَقَالُوا: سُبِقَتِ الْعَضْبَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَزْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

٦٥٠٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أُحِبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطَيْتُهُ، وَلَئِنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ».

### ٣٩ - باب قَوْلِ النَّبِيِّ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

«وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمَحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» [النحل:

[٧٧].

٦٥٠٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُعِثْتُ أَنَا وَالسَّاعَةَ هَكَذَا». وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّ بِهِمَا.

٦٥٠٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ هُوَ الْجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ وَأَبِي التَّيَّاحِ: عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ وَالسَّاعَةَ كَهَاتَيْنِ».

٦٥٠٥ - حَدَّثَنِي يَحْيَى بْنُ يُونُسَ: أَخْبَرَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ،

٦٥٠١ - (القعود) بفتح القاف هو البكر من الإبل حين أمكن من ظهره للركوب وأدنى ذلك سنتان كما في العيني.

باب ٣٩ - قوله: (والساعة) بالنصب هنا وفي الثالث وبالرفع في الثاني والرابع عند الشارح وفي بعض النسخ الاثنان منصوبتان والثالثة مرفوعة كالرابعة.

6505- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was sent and The Hour (is as near) as these two" meaning his two fingers.

**[40]**

6506- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (Day of Judgement) will not be established till the sun will rise from the west. If it rose as such, and was seen by people, then all of them would believe (in Allah). But, this will be when "no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith". (Cattle 158) The Hour will be established when two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man will be carrying the milk of his she-camel, which he cannot drink; the Hour will be established when someone will be repairing the tank from which he cannot water his livestock; and the Hour will be established when some of you will raise his food to his mouth which he cannot eat."

**[41] Whoever loves to meet Allah, Allah loves to meet him**

6507- Obada Ibn As'samit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him." A'isha, or some of the wives of The Prophet "Allah's blessing and peace be upon him" said: "But we dislike death." He said: "It is not like this, but it is meant that when the time of death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him. Thus, at that time nothing is dearer to him than what is in front of him. He therefore loves to meet Allah, and Allah loves to meet him. But when the time of death of a disbeliever approaches, he receives the evil news of Allah's torment and punishment, whereupon nothing is more hateful to him than what is in front of him. Therefore, he hates to meet Allah, who consequently, hates to meet him."

6508- Abu'mooṣa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him."

6509- A'isha "Allah be pleased with her" reported: When Allah's Apostle "Allah's blessing and peace be upon him" was in good health, he

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ». يَغْنِي إِضْبَعَيْنِ. تَابِعُهُ إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ.

#### ٤٠ - بَابُ

٦٥٠٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ: ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا﴾ [الأنعام: ١٥٨] وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ، وَلَا يَطْوِيَانِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انصَرَفَ الرَّجُلُ بَلْبَنٍ لِفَحْتِهِ فَلَا يَطْعُمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيظُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا».

[طرفه في: ٨٥].

#### ٤١ - بَابُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ

٦٥٠٧ - حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ». قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ: إِنَّا لَنُكْرَهُ الْمَوْتَ! قَالَ: «لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرُضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حَضَرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ». اخْتَصَرَهُ أَبُو دَاوُدَ وَعَمَرُو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ: عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ سَعِيدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

٦٥٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَتْ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ».

٦٥٠٩ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، وَعُزْرَةُ بْنُ الزُّبَيْرِ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَاحِحٌ: «إِنَّهُ لَمْ يَقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنْ

٦٥٠٦ - ثوبهما نخذ.

- قوله: (وهو يليط حوضه) من لاط حوضه وألاطه إذا أصلحه وطينه ا هـ. عيني.

٦٥٠٩ - قوله: (ثم يخير) ضبط في بعض النسخ بالنصب عطفاً على يرى ووجه الرفع تقدير هو، وقوله: لا يختارنا بالنصب، وقال الشارح وبالرفع.

used to say: "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given the option (either to stay in this world or to die)." When The Prophet "Allah's blessing and peace be upon him" became ill and his last moments came while his head was on my thigh, he became unconscious for a while. When he came to his senses, he looked towards the roof of the house and then said: "O Allah! (Please let me be) with the highest companions." Thereupon I said: "Hence he is not going to stay with us." Then I came to know that his statement was the confirmation of the narration he used to mention to us while he was in good health. She added: It was then the last statement uttered by The Prophet "Allah's blessing and peace be upon him" (before death): "O Allah! (Please let me be) with the highest companions."

#### [42] What about death agony?

6510- A'isha "Allah be pleased with her" narrated: In front of The Prophet "Allah's blessing and peace be upon him" there was a jug (or pot, Omar, the sub-narrator) was in doubt) containing water. He started dipping his hand in the water, rubbing his face with it, and saying: "There is no God (to be worshipped) but Allah. Death has its agonies." He then raised his hands (towards the sky) and started saying: "(Please let me be) with the highest companions" until he expired and his hand dropped down.

6511- A'isha "Allah be pleased with her" reported: Some rough Bedouins used to visit The Prophet "Allah's blessing and peace be upon him" and ask him: "When will the Hour be?" He would look at the youngest of all of them and say: "If this lives until he is very old, your Hour (of death) will come."

6512- Abu'quatada Ibn Rib'i Al'ansari narrated: Once, a funeral procession passed by The Messenger of Allah "Allah's blessing and peace be upon him" who said: "Relieved or relieving." The people asked: "O Allah's Apostle! What is relieved and relieving?" He said: "A believer is relieved (by death) from the troubles and difficulties of the world, and leaves for Allah's mercy, while an evil one relieves (by death) the people, the land, the trees, and the animals from him."

6513- Abu'quatada narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Relieved or relieving. A believer is relieved (by death)."

6514- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead person is followed by three (things to the grave), two of which return (after his

الْحِجَّةَ، ثُمَّ يُخَيَّرُ». فَلَمَّا نَزَلَ بِهِ - وَرَأْسُهُ عَلَى فِخْذِي - غَشِيَ عَلَيْهِ سَاعَةٌ، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». قُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ، قَالَتْ: فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا النَّبِيُّ ﷺ قَوْلُهُ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى».

[طرفه في: ٤٤٣٥].

## ٤٢ - باب سَكَرَاتِ الْمَوْتِ

٦٥١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ أَبَا عَمْرٍو، وَذَكَوَانَ، وَمَوْلَى عَائِشَةَ أَخْبَرَهُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَتْ تَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ بَيْنَ يَدَيْهِ رَكْوَةٌ، أَوْ: عُلْبَةٌ فِيهَا مَاءٌ - يَشْكُ عُمَرُ - فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ، فَيَمْسَحُ بِهِمَا وَجْهَهُ، وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ». ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الْأَعْلَى». حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

[طرفه في: ٨٩٠].

٦٥١١ - حَدَّثَنِي صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رِجَالٌ مِنَ الْأَعْرَابِ جُفَاءً، يَأْتُونَ النَّبِيَّ ﷺ فَيَسْأَلُونَهُ: مَتَى السَّاعَةُ، فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ: «إِنْ يَعِشْ هَذَا لَا يُدْرِكُهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ». قَالَ هِشَامُ: يَعْنِي مَوْتَهُمْ.

٦٥١٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مَعْبُدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيِّ الْأَنْصَارِيِّ أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةٍ، فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ». قَالُوا: يَا رَسُولَ اللَّهِ، مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاخُ مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللَّهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ، وَالشَّجَرُ وَالِدُّوَابُّ».

[الحديث ٦٥١٢ - طرفه في: ٦٥١٣].

٦٥١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ: حَدَّثَنِي ابْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاخٌ مِنْهُ، الْمُؤْمِنُ يَسْتَرِيحُ».

[طرفه في: ٦٥١٢].

٦٥١٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ عَمْرٍو بْنِ حَزْمٍ: سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى

٦٥١١ - قوله: (جفاة) بالجم والنصب في اليونانية خبر كان ولأبي ذر حفاة بالحاء المهملة والرفع لعدم اعتنائهم بالملايس ا هـ. شارح.

burial) while the third remains with him. He is followed by his family, property, and deeds. Both of his family and property return, while his deeds remain with him."

6515- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you dies, he is shown his place both in the morning and in the evening: either in Paradise, or in Hell. Then it is said to him: "This is your place till Allah resurrects you (on the Day of Judgement)."

6516- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not abuse the dead people, for they have reached the result of what they had done."

#### **[43] Sounding the trumpet**

6517- Abu'huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By he, who gave Mohammad superiority over all the people!" The Jew said: "By he, who gave Moses superiority over all the people!" The Muslim became angry, raised his hand, and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to get up, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

6518- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to restore consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

#### **[44] Allah takes the whole earth in his hand on The Day of Judgement**

6519- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will take the whole earth and will roll up the Heaven in His right Hand, saying: "I am The King! Where are the kings of the earth ? "

مَعَهُ وَاحِدٌ: يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ».

٦٥١٥ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ، غُدْوَةً وَعَشِيًّا، إِمَّا النَّارَ وَإِمَّا الْجَنَّةَ، فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى تُنْبَعْتَ».

[طرفه في: ١٣٧٩].

٦٥١٦ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا تَسْبُوا الْأَمْوَاتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا».

#### ٤٣ - بَابُ نَفْحِ الصُّورِ

قَالَ مُجَاهِدٌ: الصُّورُ كَهَيْئَةِ البُوقِ، ﴿زَجْرَةٌ﴾ [الصفات: ١٩] صَبِيحَةٌ. وَقَالَ ابْنُ عَبَّاسٍ: ﴿التَّافُورُ﴾ [المدثر: ٨] الصُّورُ، ﴿الرَّاجِفَةُ﴾ [النازعات: ٦] النَّفْحَةُ الْأُولَى، وَ ﴿الرَّادِفَةُ﴾ [النازعات: ٧] النَّفْحَةُ الثَّانِيَةُ.

٦٥١٧ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ أَنَّهُمَا حَدَّثَاهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلَانِ: رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، فَقَالَ الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ، فَقَالَ الْيَهُودِيُّ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْعَالَمِينَ، قَالَ: فَغَضِبَ الْمُسْلِمُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُحْزِرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضَعِفُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ فِي أَوَّلِ مَنْ يُفَيْقُ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ مُوسَى فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْكَانَ مِمَّنِ اسْتَنَى اللَّهُ».

٦٥١٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ ﷺ: «يَضَعِقُ النَّاسُ حِينَ يَضَعِفُونَ، فَأَكُونُ أَوَّلَ مَنْ قَامَ، فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ، فَمَا أَدْرِي أَكَانَ فِيمَنْ صَعِقَ». رَوَاهُ أَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٤١١].

#### ٤٤ - بَابُ يَقْبِضُ اللَّهُ الْأَرْضَ

رَوَاهُ نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٦٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَاءَ بِبَيْمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ».

[طرفه في: ٤٨١٢].

6520- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (planet of) earth will be a loaf on the Day of Judgement, which The Irresistible (Allah) will topple turn with His Hand like anyone of you topple turns a loaf with his hands while (preparing the bread) for a journey. That bread will be the entertainment for the people of Paradise." A man from the Jews came (to The Prophet) and said: "May The Beneficent (Allah) bless you, O Abul'qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." The Jew said: "The earth will be one loaf ." (It was the same) as The Prophet "Allah's blessing and peace be upon him" had said. Thereupon The Prophet "Allah's blessing and peace be upon him" looked at us and smiled until his premolar tooth became visible.

Then the Jew further said: "Shall I tell you of the additional food they will have with the bread?" He added: "It consists of ox and fish." The people asked: "What is that?" He said: "It is an ox and a fish, of the caudate ( Extra) lobe of whose livers, seventy thousand people will eat."

6521- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The people will be gathered on the Day of Judgement on reddish white land like a pure loaf of bread (made of pure fine flour)." Sahl or another added: That land will have no landmarks for anybody (to make use of).

#### [45] The mustering

6522- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be gathered in three ways: Those who will wish or have a hope (for Paradise) and will have a fear (of punishment); (those who will gather) riding as two on a camel, three on a camel, or ten on a camel; and the rest of the people will be urged to gather by the Fire which will accompany them at the time of their midday nap and stay with them where they will spend the night. It will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then."

6523- Anas Ibn Malik "Allah be pleased with him" reported: A man said: "O Allah's Prophet! How could the unbelievers be gathered on their faces on the Day of Judgement?" He said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Judgement?" Quatada (the sub-narrator) commented: "Yes, by the Majesty of Our Lord!"

6524- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You are going to meet Allah (on the Day of Judgment), bare-footed, naked, walking, and not circumcised."

٦٥٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: قَالَ النَّبِيُّ ﷺ: «تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَتَكَفَّوْهَا الْجَبَّارُ بِيَدِهِ، كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نَزْلاً لِأَهْلِ الْجَنَّةِ». فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، أَلَا أُخْبِرُكَ بِنَزْلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: «بَلَى». قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً - كَمَا قَالَ النَّبِيُّ ﷺ - فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: إِدَامُهُمْ بِالْأَمِّ وَتُونٌ، قَالُوا: وَمَا هَذَا؟ قَالَ: تَوَزَّ وَتُونٌ، يَأْكُلُ مِنْ زَائِدَةٍ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

٦٥٢١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْزِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُخْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بِيضَاءَ عَفْرَاءٍ، كَقَرَصَةِ نَقِيٍّ». قَالَ سَهْلٌ أَوْ غَيْرُهُ: «لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ».

#### ٤٥ - بَابُ كَيْفِ الْحَشْرِ

٦٥٢٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُخْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَائْتِنَانٍ عَلَى بَعِيرٍ، وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَزْبَعَةَ عَلَى بَعِيرٍ، وَعَشْرَةَ عَلَى بَعِيرٍ، وَيَخْشَرُ بِقِيَّتِهِمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيثُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُضْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

٦٥٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ: حَدَّثَنَا شَيْبَانٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، كَيْفَ يُخْشَرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ: «أَلَيْسَ الَّذِي أَمْسَاهُ عَلَى الرَّجُلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَى أَنْ يُمَشِّيهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ؟» قَالَ قَتَادَةُ: بَلَى وَعِزَّةَ رَبِّنَا.

[طرفه في: ٤٧٦٠].

٦٥٢٤ - حَدَّثَنَا عَلِيُّ بْنُ حُدَّادَةَ سَفِيَانُ: قَالَ عَمْرُو: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ: سَمِعْتُ ابْنَ عَبَّاسٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّكُمْ مَلَاقُوا اللَّهَ حَفَاءَ عُرَاءَ مُشَاةٍ غَزْلًا». قَالَ سَفِيَانُ: هَذَا مِمَّا نَعُدُّ أَنَّ ابْنَ عَبَّاسٍ سَمِعَهُ مِنَ النَّبِيِّ ﷺ.

[طرفه في: ٣٣٤٩].

٦٥٢٠ - قوله: (نم قال) أي اليهودي (شارح).

٦٥٢١ - قوله: عفرأ أي ليس بياضها بالناصع ا هـ.

- قوله: كقرصة نقي أي خبز نقي (شارح).

- قوله: معلم أي علامة.

6525- Ibn Abbas "Allah be pleased with both" narrated: I heard The Prophet "Allah's blessing and peace be upon him" delivering a speech on the pulpit, in which he said: "You are going to meet Allah (on the Day of Judgment), bare-footed, naked and not circumcised."

6526- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" stood among us as an orator and said: "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As we began the first creation, we, shall repeat it: A Promise We have undertaken: Truly we shall do it." (Prophets 104) He added: "The first to be dressed on the Day of Judgement, will be Abraham. Some of my companions will be taken towards the left side (the Hell Fire), and I will say: "My companions! My companions!" It will be said: "They became renegades from Islam after you had left them." Then I will say as the Pious slave of Allah (Jesus) said: "I was a witness over them while I dwelt amongst them. When you took me up you were the Watcher over them, and you are a witness to all things. If you punish them, they are your slaves and if you forgive them, Verily you, only you are the All-Mighty, the All-Wise." (The Repast 117:118) The Prophet added: "It will be said then: "They have turned on their heels (and become apostates).""

6527- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You will be gathered as barefooted, naked, and uncircumcised." I said: "O Allah's Apostle! Will the men and the women look at each other?" He said: "The situation will be too hard for them to pay attention to that."

6528- Amr Ibn Maimun narrated from Abdullah "Allah be pleased with him": We were with The Messenger of Allah "Allah's blessing and peace be upon him" in a tent when he asked: "Will you be pleased to be one-fourth of the people of Paradise?" we said: "Yes." He asked once again: "Will you be pleased to be one-third of the people of Paradise?" we answered: "Yes." He said: "I hope that you will be half of the people of Paradise. That is because none but a Muslim soul should enter Paradise. Indeed, you are, in comparison to the pagans, but like a single white hair in the skin of a black ox, or like a single black hair in the skin of a red ox."

٦٥٢٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخُطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّكُمْ مُلَاقُوا اللَّهَ حُفَاةَ عُرَاةٍ غُرْلًا».

[طرفه في: ٣٣٤٩].

٦٥٢٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ بْنُ حَزَلَةَ، حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا النَّبِيُّ ﷺ يَخُطُبُ فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ حُفَاةَ عُرَاةٍ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ [الأنبياء: ١٠٤] الْآيَةَ. وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، وَإِنَّهُ سَيَجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤَخِّدُ بِهِمْ ذَاتَ السَّمَالِ، فَأَقُولُ: يَا رَبِّ أَصِحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بِعَدَاكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ - إِلَى قَوْلِهِ - الْحَكِيمُ﴾ [المائدة: ١١٧ - ١١٨]. قَالَ: فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ».

[طرفه في: ٣٣٤٩].

٦٥٢٧ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُحْشَرُونَ حُفَاةَ عُرَاةٍ غُرْلًا». قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: «الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهْمَّهُمْ ذَلِكَ».

٦٥٢٨ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ بْنُ حَزَلَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قُبَّةٍ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟»، قُلْنَا نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»، قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟». قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنِّي لَأَعْرِجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشَّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السُّودَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ».

[الحديث ٦٥٢٨ - طرفه في: ٦٦٤٢].

٦٥٢٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ

٦٥٢٦ - قوله: (حفاة عرأة) زاد أبو ذر غرلاً ولم يقل هنا أيضاً مشاة (شارح).

- فيقول: إنك نخ.

٦٥٢٨ - قوله: (ترضون) بغير همزة الاستفهام ولأبي ذر والأصيلي وابن عساكر: أترضون (شارح).

٦٥٢٩ - قوله: (فترأى) يقال: تراءى لي أي ظهر وتصدى لأن أراه (عيني).

6529- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The first to be called on The Day of Judgement will be Adam. He will be shown his offspring, and it will be said to them: "This is your father Adam." Adam will say (in response to Allah's call): "Here I'm responding to Your call, all happiness be for You!" Then Allah will say (to him): "Take out of your offspring the people of Hell." Adam will say: "O Lord! How many should I take out?" Allah will say: "Take out ninety-nine out of every hundred." They said: "O Allah's Apostle! If ninety-nine out of every hundred of us are taken away, what will remain of us?" He said: "My followers in comparison to the other nations are like a white hair on a black ox."

**[46] Allah's saying: "O mankind! fear your Lord! for the convulsion of the hour (of Judgement) will be a thing terrible!" (Pilgrimage "Al'hajj" 1)**

6530- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, all happiness be for You, and all the good be in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." (Pilgrimage "Al'hajj" 2) The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! Who is that (excluded) one?" He said: "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog." The Prophet "Allah's blessing and peace be upon him" further said: "By he, in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We praised and magnified Allah. He added: "I hope that you will be one-third of the people of Paradise." We praised and magnified Allah. He said: "I hope that you will be half of the people of Paradise." We praised and magnified Allah. He further said: "You (Muslims) (compared with non Muslims in number) are like a white hair in the skin of a black ox, or like a round hairless spot on the foreleg of a donkey."

**[47] Allah's saying: " Do they not think that they will be called to account? On a Mighty Day, A Day when (all) mankind will stand before the Lord of the Worlds?" (Al'mutaffifin 4:6)**

أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدَمُ، فَتَرَاءَى ذُرِّيَّتُهُ، فَيَقَالُ: هَذَا أَبُوكُمْ آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ، فَيَقُولُ: أَخْرَجَ بَعَثَ جَهَنَّمَ مِنْ ذُرِّيَّتِكَ، فَيَقُولُ: يَا رَبِّ كَمْ أَخْرَجَ؟ فَيَقُولُ: أَخْرَجَ مِنْ كُلِّ مِئَةٍ تِسْعَةَ وَتِسْعِينَ». فَقَالُوا يَا رَسُولَ اللَّهِ، إِذَا أَخَذَ مِنَّا مِنْ كُلِّ مِئَةٍ تِسْعَةَ وَتِسْعُونَ، فَمَاذَا يَبْقَى مِئًا؟ قَالَ: «إِنَّ أُمَّتِي فِي الْأُمَمِ كَالشَّعْرَةِ الْبَيْضَاءِ فِي الثُّورِ الْأَسْوَدِ».

٤٦ - باب قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ﴾ [الحج: ١]

﴿أَزْفَتِ الْأَرْزَاقُ﴾ [النجم: ٥٧] ﴿اِقْتَرَبَتِ السَّاعَةُ﴾ [القمر: ١]

٦٥٣٠ - حَدَّثَنِي يُونُسُ بْنُ مَوْسَى: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ، قَالَ: يَقُولُ: أَخْرَجَ بَعَثَ النَّارَ، قَالَ: وَمَا بَعَثَ النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِئَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَذَلِكَ حِينَ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا، وَتَرَى النَّاسَ سَكَرَى وَمَا هُمْ بِسَكَرَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ». فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّنَا ذَلِكَ الرَّجُلُ؟ قَالَ: «أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفَ وَمِئَتَيْنِ رَجُلًا، ثُمَّ قَالَ: وَالَّذِي نَفْسِي فِي يَدِهِ، إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا تُلُكُ أَهْلَ الْجَنَّةِ». قَالَ: فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي فِي يَدِهِ، إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ، إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثُّورِ الْأَسْوَدِ، أَوْ الرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ».

[طرفه في: ٣٣٤٨].

٤٧ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ \* لِيَوْمٍ عَظِيمٍ \* يَوْمٍ

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ [المطففين: ٤ - ٦]

وَقَالَ ابْنُ عَبَّاسٍ: «وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ﴾ [البقرة: ١٦٦] قَالَ: الْوُصَلَاتُ فِي الدُّنْيَا.

٦٥٣١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ نَافِعٍ،

٦٥٣٠ - قوله: التلاوة وترى الناس سكارى وما هم بسكارى ا هـ.

- قوله: ألف بالرفع ولأبي ذر ألفاً بالنصب شارح.

- أو كالرقمة نخد. وهي قطعة بيضاء أو شيء مستدير لا سعر فيه يكون في باطن ذراع الحمار والفرس

ا هـ.

باب ٤٧ - قوله: الوصلات بضم الواو والصاد المهملة وفتحها وسكونها: التي كانت بينهم في الدنيا ا هـ. شارح.

٦٥٣١ - قوله: (في رشحه) أي في عرقه شبه برشح الإناء لكونه يخرج من البدن شيئاً فشيئاً ا هـ. من الشارح.

6531- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day when all mankind will stand before the Lord of the Worlds, some of them will be sunk in their sweat up to the middle of their ears."

6532- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people will sweat so profusely on the Day of Judgement that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

#### **[48] The equality of retaliation on The Day of Judgement**

6533- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The cases which will be judged first (on the Day of Judgement) will be those of bloodshed."

6534- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Judgement when there will be neither Dinar nor Dirham (to recompense wrong deeds). But if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

6535- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world. When they are purified of all their sins, they will be admitted into Paradise. By he, in Whose Hands the life of Mohammad is, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world."

#### **[49] Whoever is called to accounts will be punished**

6536- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» قَالَ: يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أَذُنَيْهِ». [طرفه في: ٤٩٣٨].

٦٥٣٢ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ».

#### ٤٨ - بَابُ الْقِصَاصِ يَوْمَ الْقِيَامَةِ

وَهِيَ الْحَاقَّةُ، لِأَنَّ فِيهَا الثَّوَابَ وَحَوَاقِ الْأُمُورِ، الْحَقَّةُ وَالْحَاقَّةُ وَاحِدٌ، وَالْقَارِعَةُ وَالْغَاشِيَةُ وَالصَّاحَّةُ، وَالْتَعَابُنُ: عَهْنُ أَهْلِ الْجَنَّةِ أَهْلِ النَّارِ.

٦٥٣٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي شَقِيقٌ: سَمِعْتُ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ بِالْدِّمَاءِ».

[الحديث ٦٥٣٣ - طرفه في: ٦٨٦٤].

٦٥٣٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا، فَإِنَّهُ لَيْسَ تَمَّ دِيْنَارٌ وَلَا دِرْهَمٌ، مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ، فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطَرِحَتْ عَلَيْهِ».

[طرفه في: ٢٤٤٩].

٦٥٣٥ - حَدَّثَنِي الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: «وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ» [الحجر: ٤٧]، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقْصُ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمِ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا هُذِبُوا وَنُقُوا أُذُنُ لَهُمْ فِي دُخُولِ الْجَنَّةِ، فَوَالَّذِي تَفَسَّ مُحَمَّدٌ بِيَدِهِ، لَأَعَدَّهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانُ فِي الدُّنْيَا».

[طرفه في: ٢٤٤٠].

#### ٤٩ - بَابُ مَنْ نُوقِشَ الْحِسَابَ عُذَّبَ

٦٥٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نُوقِشَ الْحِسَابَ عُذَّبَ». قَالَتْ: قُلْتُ: أَلَيْسَ يَقُولُ اللَّهُ

٦٥٣٤ - قوله: (مظلمة) بفتح اللام وكسرهما وهو اسم لما أخذه المرء بغير حق ا هـ. شارح.

٦٥٣٥ - الناجي نسبة إلى بني ناجية.

- فيقتص نخـ.

"Doesn't Allah say: "He surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 8) The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. "

6537- A'isha "Allah be pleased with her" narrated: Once The Prophet "Allah's blessing and peace be upon him" said: "Whoever is called to account (about his deeds on the Day of Judgement) will surely be punished." I said: "Doesn't Allah say: "As for he, who is given his record in his right hand, he surely will receive an easy reckoning"?" (The Rending Asunder "Al'inshiqaq" 7:8) The Prophet "Allah's blessing and peace be upon him" replied: "This means only the presentation of the accounts. But whoever is argued about his account, will certainly be ruined."

6538- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The disbeliever will be brought on The Day of Judgement to whom it will be said: "If you have as much gold as filling the earth, would you give it as a ransom to free yourself (from this Fire)?" He will say: "Yes." Then Allah will say: "You had been asked to do much less than this."

6539- Adi Ibn Hatim "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be none among you but to whom Allah will talk on The Day of Judgement, when there will be no interpreter between him and Allah. He will look and see nothing in front of him. Then he will look (once again) in front of him, where the (Hell) Fire will face him. So, whoever among you can save himself from the Fire, should do so even by (giving in charity) half a date."

6540- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of the (Hell) fire !" Then he turned his face to the other side. Then he said: "Beware of the (Hell) fire!" then he turned his face to the other side thrice and we thought that he was looking at it. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). Whoever finds nothing, then (can do it through saying) a good pleasant word (to his brethren)."

تَعَالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٨]، قَالَ: «ذَلِكَ الْعَرَضُ».

حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ: مِثْلَهُ. وَتَابَعَهُ ابْنُ جُرَيْجٍ، وَمُحَمَّدُ بْنُ سُلَيْمٍ، وَأَيُّوبُ، وَصَالِحُ بْنُ رُسْتَمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ١٠٣].

٦٥٣٧ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ: حَدَّثَنِي عَائِشَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى: ﴿فَأَمَّا مَنْ أَوْتِيَ كِتَابَهُ بِيَمِينِهِ \* فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٧ - ٨]، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ الْعَرَضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلَّا أُعَذِّبَ».

[طرفه في: ١٠٣].

٦٥٣٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنِي مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «يُجَاءُ بِالْكَافِرِ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ: أَرَأَيْتَ لَوْ كَانَ لَكَ مِلءُ الْأَرْضِ ذَهَبًا، أَكُنْتَ تَفْتَنِي بِهِ؟ فَيَقُولُ: نَعَمْ، فَيُقَالُ لَهُ: قَدْ كُنْتَ سئِلْتَ مَا هُوَ أَيْسَرُ مِنْ ذَلِكَ». [طرفه في: ٣٣٤].

٦٥٣٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي الْأَعْمَشُ قَالَ: حَدَّثَنِي حَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسَيَكَلِمُهُ اللَّهُ يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَ اللَّهِ وَبَيْنَهُ تَرْجَمَانٌ، ثُمَّ يَنْظُرُ فَلَا يَرَى شَيْئًا قُدَّامَهُ، ثُمَّ يَنْظُرُ بَيْنَ يَدَيْهِ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

[طرفه في: ١٤١٣].

٦٥٤٠ - قَالَ الْأَعْمَشُ: حَدَّثَنِي عَمْرُو، عَنْ حَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «اتَّقُوا النَّارَ». ثُمَّ أَعْرَضَ وَأَشَاحَ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ». ثُمَّ أَعْرَضَ وَأَشَاحَ ثَلَاثًا، حَتَّى ظَنَّنَا أَنَّهُ يَنْظُرُ إِلَيْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فِكْلِمَةَ طَيِّبَةً». [طرفه في: ١٤١٣].

٦٥٣٧ - قوله: إنما ذاك العرض نخ.

٦٥٣٩ - قوله: (ترجمان) بضم الفوقانية وفتحها ا هـ.

٦٥٤٠ - (أشاح) بوجهه عن الشيء نحاه عنه ا هـ. شارح.

### [50] Seventy thousand will enter Paradise without reckoning

6541- Sa'eed Ibn Jubair said: Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nations were displayed before me; A Prophet would pass by along with a lot of followers; A Prophet would pass by along with a few followers; A Prophet would pass by along with just ten persons; A Prophet would pass by along with only five persons; and a Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: "O Gabriel! Are they my followers?" He said: "No. But look at the horizon." Behold! There was a multitude of people filling the horizon. He said to me: "This is your nation out of whom seventy thousand shall enter Paradise without reckoning." I asked: "Why is that?" he said: "Because they do not get themselves cauterized, nor do they believe in bad or good omen (from birds etc.), nor do they treat themselves by practising charm. But they put their trust (only) in their Lord." On that Okasha Ibn Muhsin said: "Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Would You please make him one of them!" Then another person got up and said: "Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "Okasha has anticipated you."

6542- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "From among my followers, about seventy thousand will enter Paradise without reckoning, whose faces will be shining like the moon." Okasha Ibn Muhsin Al'asadi got up, lifting his covering sheet and said: "O Messenger of Allah! Invoke Allah for me to be one of them." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Make him one of them." Then another man from The Ansar got up and said: "O Allah's Apostle! Invoke Allah for me to be of them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Okasha anticipated you."

6543- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether, holding each other so that the first and the last amongst them will enter at the same time; and their faces will be glittering like the bright full moon."

6544- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of the (Hell) Fire enter the (Hell) Fire, a caller will get up (and announce) among them: "O people of the (Hell) Fire! There will be No death (for you) anymore ! O people of Paradise! There will be No death (for you) anymore! but there will be Eternity."

### ٥٠ - بَابُ يَدْخُلُ الْجَنَّةَ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ

٦٥٤١ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا حُصَيْنٌ (ح). وَحَدَّثَنِي أَسِيدُ بْنُ زَيْدٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «عَرِضَتْ عَلَيَّ الْأُمَمُ، فَأَخَذَ النَّبِيُّ يَمُرُّ مَعَهُ لِأُمَّةٍ، وَالنَّبِيُّ يَمُرُّ مَعَهُ النَّفْرُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الْعَشْرَةُ، وَالنَّبِيُّ يَمُرُّ مَعَهُ الْخَمْسَةُ، وَالنَّبِيُّ يَمُرُّ وَحْدَهُ، فَتَنظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ، قُلْتُ: يَا جَبْرِيلُ، هُوَ لَأَمْتِي؟ قَالَ: لَا، وَلَكِنْ انظُرْ إِلَى الْأَفْقِ، فَتَنظَرْتُ فَإِذَا سَوَادٌ كَثِيرٌ، قَالَ: هُوَ لَأَمْتِكَ، وَهُوَ لَأَمْتِكَ، وَهُوَ لَأَمْتِكَ لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، قُلْتُ: وَلِمَ؟ قَالَ: كَانُوا لَا يَكْتُمُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ إِلَيْهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرَ قَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [طرفه في: ٣٤١٠].

٦٥٤٢ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا، تُضِيءُ وَجُوهَهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ». وَقَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ يَرْفَعُ نِمْرَةَ عَلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهُ مِنْهُمْ». ثُمَّ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «سَبَقَكَ عُكَّاشَةُ». [طرفه في: ٥٨١١].

٦٥٤٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنِ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُ مِئَةِ أَلْفٍ - شَكَ فِي أَحَدِهِمَا - مُتَمَسِكِينَ، آخِذٌ بَعْضُهُمْ بِبَعْضٍ، حَتَّى يَدْخُلَ أَوْلَهُمْ وَأَخْرَهُمُ الْجَنَّةَ، وَوُجُوهُهُمْ عَلَى ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ». [طرفه في: ٣٢٤٧].

٦٥٤٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ صَالِحٍ، حَدَّثَنَا نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُومُ مُؤَدَّنٌ بَيْنَهُمْ: يَا أَهْلَ النَّارِ لَا مَوْتَ، وَيَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، خُلُودٌ».

[الحديث ٦٥٤٤ - طرفه في: ٦٥٤٨].

٦٥٤١ - (الأمة) العدد الكثير والنفر اسم جمع يقع على جماعة الرجال خاصة ما بين الثلاثة إلى العشرة شارح.  
- قوله: (عكاشة) بتشديد الكاف وتخفف ا هـ. شارح.

6545- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to the people of Paradise: "There will be eternity (for you) and (there will be) no death! It will be said to the people of The (Hell) Fire: "O people of The (Hell) Fire! There will be eternity (for you) and (there will be) no death!"

### **[51] The description of Paradise and Hell**

6546- Imran Ibn Husain "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw women forming the majority of its inhabitants."

6547- Usama "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I stood at the door of Paradise and saw that the majority of those who had entered it were poor people, while the rich were stopped (from entering with the poor, because they were waiting their reckoning). On the other hand, the people of the Fire had been ordered to be driven to the Fire. I stood at the door of the Fire and found that the majority of its people were women."

6548- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the people of Paradise enter Paradise and the people of the Fire enter the Fire, death will be brought and placed between the Fire and Paradise. Then it will be slaughtered. A call will be made: "O people of Paradise! There will be no more death ! O people of the Fire! There will be no more death !" So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow."

6549- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will say to the people of Paradise: "O people of Paradise!" They will say: "We are responding to Your call, O our Lord, all happiness be for You!" Allah

٦٥٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُقَالُ لِأَهْلِ الْجَنَّةِ: خُلُودٌ لَا مَوْتَ، وَلِأَهْلِ النَّارِ: يَا أَهْلَ النَّارِ خُلُودٌ لَا مَوْتَ».

### ٥١ - باب صِفَةِ الْجَنَّةِ وَالنَّارِ

وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ زِيَادَةُ كَبِدِ حُوتٍ»، ﴿عَدْنٌ﴾ [التوبة: ٧٢] خُلِدٌ، عَدَنْتُ بِأَرْضٍ: أَقَمْتُ، وَمِنْهُ الْمَعْدِنُ ﴿فِي مَعْدِنٍ صِدْقٍ﴾ [القمر: ٥٥] فِي مَثَبِ صِدْقٍ.

٦٥٤٦ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأَطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النَّسَاءَ».

[طرفه في: ٣٢٤١].

٦٥٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ، عَنْ أَبِي عَثْمَانَ، عَنْ أَسَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَمْتُ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقَمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةً مَنْ دَخَلَهَا النَّسَاءُ».

[طرفه في: ٥١٩٦].

٦٥٤٨ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَارَ أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى النَّارِ، جِيءَ بِالْمَوْتِ حَتَّى يُجْعَلَ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يَنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ لَا مَوْتَ، فَيَزِدَادُ أَهْلَ الْجَنَّةِ فَرَحًا إِلَى فَرَحِهِمْ، وَيَزِدَادُ أَهْلَ النَّارِ حُزْنًا إِلَى حُزْنِهِمْ».

[طرفه في: ٦٥٤٤].

٦٥٤٩ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؟ يَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ:

باب ٥١ - قوله: في مقعد صدق نخذ.

٦٥٤٧ - قوله: (المساكين) ضبطها في اليونانية بفتح النون. قال الشارح وهو سهو؛ ولعل السهو في الحكم عليه بالسهو كذا في طرزة الشرح المطبوع ١ هـ. مصحح.

٦٥٤٩ - قوله: أحل أي أنزل.

will say: "Are you pleased?" They will say: "Why have we not been pleased since you gave us what you did not give anyone of your creatures?" Allah will say: "I will give you something better than that." They will ask enquiringly: "O our Lord! What is better than that?" Allah will say: "I will bestow my pleasure and contentment upon you so that I will never be angry with you at all. "

6550- Anas Ibn Malik "Allah be pleased with him" reported: Haritha was martyred on The Day of Badr. His mother came to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! You know Haritha's position in relation to me. If he is in The Garden, I will be patient; otherwise, you will see what I will do (weep bitterly on him)." He said: "Woe to you! Have you got mad? Is there only one garden? There are Gardens and your son got the best place in Paradise."

6551- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The width between the two shoulders of a disbeliever will be equal to the distance covered by a fast rider in three days."

6552- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Paradise, there is a tree, (so huge that) in the shadow of which, one would walk for one hundred years, without being able to cross it."

6553- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Paradise, there is a tree, (so huge that) in the shadow of which, one riding a fast horse would proceed for one hundred years, without being able to cross it."

6554- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether, holding each other so that the first and the last amongst them will enter at the same time; and their faces will be glittering like the bright full moon."

وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

[الحديث ٦٥٤٩ - طرفه في: ٧٥١٨].

٦٥٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أُصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلَامٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ عَرَفْتَ مَنزِلَةَ حَارِثَةَ مِنِّي، فَإِنَّ يَكُ فِي الْجَنَّةِ أَصْبِرُ وَأَحْتَسِبُ، وَإِنْ تَكُنِ الْأُخْرَى تَرَى مَا أَصْنَعُ؟ فَقَالَ: «وَيَحِكُ، أَوْ هَبَلْتِ، أَوْ جِنَّةٌ وَاحِدَةٌ هِيَ؟ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ لَفِي جَنَّةِ الْفَرْدَوْسِ».

[طرفه في: ٢٨٠٩].

٦٥٥١ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا الْفُضَيْلُ: عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ مَنَكِبَيْ الْكَافِرِ مَسِيرَةٌ ثَلَاثَةٌ أَيَّامٍ لِلرَّكَّابِ الْمُسْرَعِ».

٦٥٥٢ - وَقَالَ إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجْرَةً، يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِئَةَ عَامٍ لَا يَقْطَعُهَا».

٦٥٥٣ - قَالَ أَبُو حَازِمٍ: فَحَدَّثْتُ بِهِ التُّعْمَانَ بْنَ أَبِي عِيَّاشٍ فَقَالَ: حَدَّثَنِي أَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجْرَةً، يَسِيرُ الرَّكَّابُ الْجَوَادِ الْمُضْمَرِ السَّرِيعِ مِئَةَ عَامٍ مَا يَقْطَعُهَا».

٦٥٥٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ، أَوْ سَبْعٌ مِئَةَ أَلْفٍ - لَا يَدْرِي أَبُو حَازِمٍ أَيُّهُمَا قَالَ - مُتَمَاسِكُونَ، آخِذٌ بَعْضُهُمْ بِبَعْضٍ، لَا يَدْخُلُ أَوْلَهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ».

[طرفه في: ٣٢٤٧].

٦٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ، عَنِ النَّبِيِّ

٦٥٥٠ - قوله: (ترى) بإشباع الراء وبعدها تحتية في الكتابة ولأبي ذرٍ بغير تحتية مع القصر مجزوم ا هـ - شارح.

- قوله: (أو هبلت) أي أفقدت عقلك.

٦٥٥٣ - قوله: (الجواد) الخ أفاد الشارح أنه بالنصب باسم الفاعل قبله أي الذي يركب الفرس الجواد، يقال: ركبت الدابة كما يقال: ركبت عليها وبالرفع على أنه صفة للراكب وما بعد الجواد صفتان له على كلا الضبطين. مصححه.

٦٦٥٥ - قوله: (يتراءون) أي ينظرون.

6555- Sahl "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Paradise will look at (the dwellers of the lofty) chambers in Paradise in the same way as you look at the stars in the sky."

6556- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people of Paradise will look at the dwellers of the lofty mansions in the same way as one looks at a brilliant star far away in the East or in the West on the horizon."

6557- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say to that person of the (Hell) Fire who will receive the least punishment: "If you had everything on the earth, would you give it as a ransom to free yourself (from this Fire)?" He will say: "Yes." Then Allah will say: "While you were in the backbone of Adam, I asked you much less than this, that is Not to associate (in worship) others with me, but you insisted on associating others with me.""

6558- Hammad narrated from Amr from Jaber: The Prophet "Allah's blessing and peace be upon him" said: "Some people will come out of the Fire through intercession looking like The little snake cucumber." Hammad added: I said to Amr Ibn Dinar: "O Abu'mohammad! Did you hear Jaber Ibn Abdullah saying: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Some people will come out of the Fire through intercession?"" He said: "Yes."

6559- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Some people will come out of the Hell after they have received a touch of its Fire, changing their colour. They will enter Paradise, whom people of Paradise will name (Hell Fire people)."

6560- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When people of Paradise enter Paradise, and people of Hell go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. Therefore, they will be taken out but they will be blackened (charred) and will get like coal. Then they will be put in the river of life, and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?"

ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْعُرْفَ فِي الْجَنَّةِ، كَمَا تَتَرَاءَوْنَ الْكُوكَبَ فِي السَّمَاءِ» .  
 ٦٥٥٦ - قَالَ أَبِي: فَحَدَّثْتُ التُّعْمَانَ بْنَ أَبِي عِيَّاشٍ فَقَالَ: أَشْهَدُ لَسَمِعْتُ أَبَا سَعِيدٍ  
 يُحَدِّثُ وَيَزِيدُ فِيهِ: «كَمَا تَرَاءَوْنَ الْكُوكَبَ الْعَارِبَ فِي الْأَفْقِ: الشَّرْقِيِّ وَالْغَرْبِيِّ» .  
 [طرفه في: ٣٢٥٦].

٦٥٥٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَمْرَانَ قَالَ:  
 سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ تَعَالَى لِأَهْلِ النَّارِ  
 عَذَابًا يَوْمَ الْقِيَامَةِ: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ تَفْتَدِي بِهِ؟ فَيَقُولُ: نَعَمْ، فَيَقُولُ:  
 أَرَدْتُ مِنْكَ أَهْوَنَ مِنْ هَذَا، وَأَنْتَ فِي صَلْبِ آدَمَ: أَنْ لَا تُشْرِكَ بِي شَيْئًا، فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ  
 بِي» .  
 [طرفه في: ٣٣٣٤].

٦٥٥٨ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرٍو، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
 النَّبِيَّ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ بِالشَّفَاعَةِ كَأَنَّهُمُ الثَّعَالِيزُ» . قُلْتُ: مَا الثَّعَالِيزُ؟ قَالَ الضَّعَائِيسُ،  
 وَكَانَ قَدْ سَقَطَ فَمُهُ، فَقُلْتُ لِعَمْرٍو بْنِ دِينَارٍ: أَبَا مُحَمَّدٍ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ:  
 سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ بِالشَّفَاعَةِ مِنَ النَّارِ؟» قَالَ: نَعَمْ .  
 ٦٥٥٩ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، عَنِ  
 النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ، فَيَدْخُلُونَ الْجَنَّةَ، فَيُسَمِّيهِمْ أَهْلُ  
 الْجَنَّةِ: الْجَهَّامِيِّينَ» .  
 [الحديث ٦٥٥٩ - طرفه في: ٧٤٥٠].

٦٥٦٠ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرٍو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ  
 الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ،  
 يَقُولُ اللَّهُ: مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ إِيْمَانٍ فَأَخْرَجُوهُ، فَيَخْرُجُونَ قَدْ امْتَحَشُوا  
 وَعَادُوا حُمَمًا، فَيَلْقَوْنَ فِي نَهْرِ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، أَوْ قَالَ:  
 حَمِيَّةِ السَّيْلِ - وَقَالَ النَّبِيُّ ﷺ - أَلَمْ تَرَوْا أَنَّهَا تَنْبُتُ صَفْرَاءَ مُلْتَوِيَةً» . [طرفه في: ٢٢].

٦٥٥٨ - قوله: (يخرج) بحذف الفاعل الثابت في بعض الروايات أي قوم كما في الشارح. وفسر (الثعالييز)  
 و(الضعائيس) بصغار الفئاة تشبيهاً للضعيف بالصغير الخفيف، قال ويقال في الأول الشعارييز بالشين وكان  
 هذا هو السبب في قول الراوي وكان عمرو قد سقط فمه أي سقطت أسنانه فنطق بها مثلثة ا هـ. وهما  
 كالصافير في جمع عصفور أعني أن المفرد فيه وفي نظائره مضموم الفاء. مصححه .

٦٥٦٠ - (الامتحاش) الاحتراق. و(الحمم) الفحم و(الحبة) بكسر الحاء بذر البقل والرياحين و(حميل السيل)  
 غثاؤه وهو محمولة، وقوله: (أو قال حمية السيل) كذا عند الشارح القسطلاني أي معظم جريه واشتداده  
 وعند العينبي: أو قال حمئة السيل، والحمأة: الطين الأسود الممتن ا هـ. ونقله الشارح عن الكرمانبي ا هـ.  
 مصحح.

6561- An'no'man Ibn Bashir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The least punished person of the (Hell) Fire people on the Day of Judgement will be a man under whose arch of the feet a smoldering ember will be placed, as a result of which his brain will boil."

6562- An'no'man Ibn Bashir "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The least punished person of the (Hell) Fire people on the Day of Judgement will be a man under whose arch of the feet two smoldering embers will be placed, as a result of which his brain will boil just like copper vessel or a narrow-necked vessel boils with water."

6563- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the (Hell) fire from which he sought refuge with Allah and then turned his face to the other side. Then he mentioned the (Hell) fire once again, from which he sought refuge with Allah and turned his face to the other side. Then he said: "Any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find nothing, then (you can do it through saying) a good pleasant word (to your brethren)."

6564- Abu'sa'eed Al'khudri "Allah be pleased with him" reported That he heard The Prophet "Allah's blessing and peace be upon him" when somebody mentioned his uncle (Abu'talib), saying: "Perhaps my intercession will be helpful to him on the Day of Judgement so that he may be put in a shallow fire reaching only up to his ankles though from which His brain will boil."

6565- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord, so that we might be relieved from what we are suffering." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, breathed in you from his own soul, and ordered the angels to prostrate to; so please intercede for us with your Lord." Adam will say: "I am not fit for this (intercession)." Then Adam will remember his sin. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will remember his sin and will say: "Go to Abraham, whom Allah has taken as Bosom Friend", to whom They will go and he will say: "I am not fit for this task." Then he will remember his sin and say: "Go to Moses, the slave to whom Allah spoke (directly)." They will go to him and he will say: "I am not fit for this mission." He will mention his sin. Then he will say: "Go to Jesus." They will go to him and he will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed until I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will admit into Paradise. Then I will come back again and (when I see Allah), I will fall down in prostration, and I will

٦٥٦١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ قَالَ: سَمِعْتُ الثُّعْمَانَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ، تَوَضَّعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَةً، يَغْلِي مِنْهَا دِمَاعُهُ».

[الحديث ٦٥٦١ - طرفه في: ٦٥٦٢].

٦٥٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ: عَلَى أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاعُهُ كَمَا يَغْلِي الْمِرْجَلُ وَالْقَمْطُمُ».

[طرفه في: ٦٥٦١].

٦٥٦٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ بْنِ حَاتِمٍ: أَنَّ النَّبِيَّ ﷺ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ فِكْلِمَةَ طَيِّبَةً».

[طرفه في: ١٤١٣].

٦٥٦٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ، حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، وَالْدَّرَاوَزِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ عِنْدَهُ عَمَّهُ أَبُو طَالِبٍ، فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ، يَغْلِي مِنْهُ أُمَّ دِمَاعِهِ» . [طرفه في: ٣٨٨٥].

٦٥٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا عَلَى رَبَّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ الَّذِي خَلَقْتَ اللَّهُ بِبَيْدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، وَيَقُولُ: ائْتُوا نُوحًا، أَوَّلَ رَسُولٍ بَعَثَهُ اللَّهُ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا إِبْرَاهِيمَ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلًا، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا مُوسَى الَّذِي كَلَّمَهُ اللَّهُ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، فَيَذْكُرُ خَطِيئَتَهُ، ائْتُوا عِيسَى فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، ائْتُوا مُحَمَّدًا ﷺ، فَقَدْ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي، فَإِذَا رَأَيْتُهُ وَقَعْتَ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ، ثُمَّ يَقَالُ: ازْفَعْ رَأْسَكَ: سَلْ تَعَطُّهُ، وَقُلْ يُسْمِعُ، وَأَشْفَعُ تُسْمِعُ، فَأَزْفَعُ رَأْسِي، فَأَحْمَدُ رَبِّي بِتَحْمِيدِ يَعْلَمُنِي، ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا، ثُمَّ أَخْرِجُهُمْ مِنَ النَّارِ، وَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَعُوذُ فَأَقْعُ سَاجِدًا مِثْلَهُ فِي الثَّالِثَةِ، أَوِ الرَّابِعَةِ، حَتَّى مَا

٦٥٦٤ - قوله: (فيجعل) بالرفع والنصب والضحضاح ما رقى من الماء على وجه الأرض إلى نحو الكعبين فاستعير للنار ا هـ. شارح.

٦٥٦٥ - قوله: (هناكم) الإشارة إلى مقام الشفاعة وضمير الجمع للمخاطبين.

do the same in the third and in the fourth time (and take people out of The Hell) until None remains in Hell but those whom the Qur'an has imprisoned (in Hell)"" in which they have been destined to an eternal stay.

6566- Imran Ibn Husain "Allah be pleased with both" narrated: Some people will be taken out from The (Hell) Fire by the intercession of (The Prophet) Mohammad and will enter Paradise; and they will be called "The (Hell) Fire People".

6567- Anas "Allah be pleased with him" narrated: The mother of Haritha came to The Messenger of Allah "Allah's blessing and peace be upon him" after Haritha had been martyred on The Day of Badr by an arrow thrown by an unknown person. She said: "O Allah's Apostle! You know the position of Haritha in my heart; so if he is in The Garden, I will not weep for him, or otherwise, you will see what I will do." The Prophet "Allah's blessing and peace be upon him" said: "Have you got mad? Is there only one Garden? There are many Gardens, and he is in the highest Paradise."

6568- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A single endeavour (of fighting) in Allah's Cause in the afternoon or in the forenoon is better than the entire world with its contents. A place in Paradise (even though) as small as a bow or a foot of one of you is better than this world with its contents. If a woman (with beautiful, big, and lustrous eyes) from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent; and her head cover is better than the world and whatever it contains."

6569- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None will enter Paradise until he is shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful. Furthermore, none will enter the (Hell) Fire until he is shown the place he would have occupied in Paradise if he had accepted faith, so that it may be a cause of sorrow for him."

6570- Abu'huraira "Allah be pleased with him" told: I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Judgement?" Allah's Apostle "Allah's blessing and peace be upon him" said: "O Abu'huraira! I thought that none will ask me about it before you as I know your longing for learning The Prophetic traditions. The luckiest person who will have my intercession on the Day of

بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ». وَكَانَ فَتَاذُهُ يَقُولُ عِنْدَ هَذَا: أَيَّ وَجَبَ عَلَيْهِ الْخُلُودُ.  
[طرفه في: ٤٤].

٦٥٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ: حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا  
عِمْرَانُ بْنُ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ  
ﷺ فَيَدْخُلُونَ الْجَنَّةَ، يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

٦٥٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ حُمَيْدٍ، عَنِ أَنَسٍ: أَنَّ أُمَّ حَارِثَةَ  
آتَتْ رَسُولَ اللَّهِ ﷺ، وَقَدْ هَلَكَ حَارِثَةُ يَوْمَ بَدْرٍ، أَصَابَهُ عَزْبٌ سَهْمٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ،  
قَدْ عَلِمْتُ مَوْقِعَ حَارِثَةَ مِنْ قَلْبِي، فَإِنْ كَانَ فِي الْجَنَّةِ لَمْ أَبْكِ عَلَيْهِ، وَإِلَّا سَوْفَ تَرَى مَا أَصْنَعُ؟  
فَقَالَ لَهَا: «هَبْلَتِ، أَجَنَّةٌ وَاحِدَةٌ هِيَ؟ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ فِي الْفِرْدَوْسِ الْأَعْلَى».  
[طرفه في: ٢٨٠٩].

٦٥٦٨ - وَقَالَ: «عَذْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابٌ قَوْسٍ  
أَحَدِكُمْ، أَوْ مَوْضِعٌ قَدَمٍ مِنَ الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ  
اطَّلَعَتْ إِلَى الْأَرْضِ لِأَعْضَاءَتِ مَا بَيْنَهُمَا، وَلَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَنْصِيفَهَا - يَعْنِي الْجِمَارَ -  
خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».  
[طرفه في: ٢٧٩٦].

٦٥٦٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي  
هُرَيْرَةَ، قَالَ النَّبِيُّ ﷺ: «لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا أَرَى مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ، لِيَزِدَّادَ شُكْرًا،  
وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ، لِيَكُونَ عَلَيْهِ حَسْرَةٌ».

٦٥٧٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ عَمْرٍو، عَنِ سَعِيدِ بْنِ  
أَبِي سَعِيدٍ الْمُقْبِرِيِّ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدَ  
النَّاسَ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ فَقَالَ: «لَقَدْ ظَنَنْتُ، يَا أَبَا هُرَيْرَةَ، أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ  
أَحَدٌ أَوْلَّ مِنْكَ، لِمَا رَأَيْتُ مِنْ جِرْصِكَ عَلَيَّ الْحَدِيثِ، أَسْعَدَ النَّاسَ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ

٦٥٦٧ - قوله: (غرب سهم) بهذا الضبط مضافاً لسهم ولأبي ذر عن الكشميهني: سهم غرب بتقديم سهم مع  
التنوين على الصفة أي لا يدرى من رماه. هـ. شارح.

- قوله: (هبلت) استفهام حذف منه الأداة وقد تقدم مع ذكرها في حاشية الحديث ٦٥٥٠ وضبط هنا  
بصيغة المجهول أيضاً وخطأ الشارح في قوله بكسر الهاء.

٦٥٧٠ - قوله: (أن لا يسألني) أن هي المخففة من الثقلية هـ. شارح فالمضارع مرفوع خلافاً لما طبع في مصر  
هـ. مصحح.

- قوله: أول بالرفع صفة لأحد أو هو خير مبتدأ محذوف أي هو أول وبفتحها لأبي ذر على الظرفية،  
وقال العيني على الحال هـ. شارح.

Judgement will be the one who said sincerely from the bottom of his heart: "There is no God (to be worshipped) but Allah".

6571- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I know the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will go to it, but he will imagine that it was full. Then he will return and say: "O Lord! I have found it full." Allah will say: "Go and enter Paradise, and you will have as much as the like of the world and ten times more (or, you will have as much as ten times the like of the world)." Then the man will say: "Do you mock (or laugh) at me though You are the King?" I saw The Messenger of Allah "Allah's blessing and peace be upon him" (while saying that) smiling that his premolar teeth became visible. It is said that this will be the lowest in degree amongst the people of Paradise.

6572- Al'abbas Ibn Abdul'muttalib "Allah be pleased with him" reported that he said to The Prophet "Allah's blessing and peace be upon him": "Have you been of any benefit to Abu'talib?"

### **[52] The path is a bridge across The Hell**

6573- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this (Muslim) nation will be left with its hypocrites. Allah will come to them in a different image, which they do not recognize and say: "I am Your Lord." They will say: "We seek refuge with Allah from you! We shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again but in the image they know and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. The

قال: لا إله إلا الله، خالصاً من قبل نفسه.

[طرفه في: ١٩٩].

٦٥٧١ - حدثنا عثمان بن أبي شيبة: حدثنا جرير، عن منصور، عن إبراهيم، عن عبيدة، عن عبد الله رضي الله عنه: قال النبي ﷺ: «إني لأعلم أجزأ أهل النار خروجا منها، وأجزأ أهل الجنة دخولا، رجل يخرج من النار كئوباً، فيقول الله: اذهب فادخل الجنة، فيأتيها، فيحيل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول: اذهب فادخل الجنة، فيأتيها فيحيل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها، أو: إن لك مثل عشرة أمثال الدنيا، فيقول: تسخر مني، أو: تضحك مني وأنت الملك؟! فلقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه، وكان يقال: ذلك أذى أهل الجنة منزلة.

[الحديث ٦٥٧١ - طرفه في: ٧٥١١].

٦٥٧٢ - حدثنا مسدد: حدثنا أبو عوانة، عن عبد الملك، عن عبد الله بن الحارث بن نوفل، عن العباس رضي الله عنه: أنه قال للنبي ﷺ: هل نفعت أبا طالب بشيء. [طرفه في: ٣٨٨٣].

## ٥٢ - باب الصراط جسر جهنم

٦٥٧٣ - حدثنا أبو اليمان: أخبرنا شعيب، عن الزهري: أخبرني سعيد وعطاء بن يزيد: أن أبا هريرة أخبرهما: عن النبي ﷺ. وحدثني محمود: حدثنا عبد الرزاق: أخبرنا معمر، عن الزهري، عن عطاء بن يزيد الليثي، عن أبي هريرة قال: قال أناس: يا رسول الله، هل ترى ربنا يوم القيامة؟ فقال: «هل تضارون في الشمس ليس دونها سحاب؟» قالوا: لا يا رسول الله، قال: «هل تضارون في القمر ليلة البدر ليس دونه سحاب؟» قالوا: لا يا رسول الله، قال: «فإنكم ترونه يوم القيامة كذلك يجمع الله الناس، فيقول: من كان يعبد شيئاً فليتبّعهُ، فليتبّع من كان يعبد الشمس، ويتبع من كان يعبد القمر، ويتبع من كان يعبد الطواغيت، وتبقى هذه الأمة فيها منافقوها، فيأتيهم الله في غير الصورة التي يعرفون، فيقول: أنا ربكم، فيقولون: نعوذ بالله منك، هذا مكاننا حتى يأتينا ربنا، فإذا أتانا ربنا عرفناه، فيأتيهم الله في الصورة التي يعرفون، فيقول: أنا ربكم، فيقولون: أنت ربنا فليتبّعونه، ويضرب جسر جهنم، قال رسول الله ﷺ: «فأكون أول من يجيز، ودعاء الرسل

٦٥٧١ - من النار حبوا نخد.

٦٥٧٣ - قوله: (فليتبعه) وفي بعض النسخ فليتبعه من الثلاثي.

- غير أنه نخد.

- قوله: (فتخطف) بفتح الطاء وكسرهما ه. شارح.

Apostles' supplication then will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, when Allah finishes his judgements among the people and takes out of Hell whomever He likes amongst the people who used to testify that there is no God but Allah. He will order the angels to take them out of Hell by recognizing them from the traces of prostrations (Sujud), for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, and they would have been burnt (like the coal). The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say: "O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me." Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Power!" Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he then will say: "O my Lord! Let me go to the gate of Paradise." Allah will ask him: "Didn't you give promise that you would not ask for anything more than what you requested at first? Woe to you, O son of Adam ! How treacherous you are!" He will keep on invoking Allah until Allah will say: "If this request is granted, will you then ask for anything else?" He will say: "No! By Your Power! I shall not ask for anything else." Then he will give to his Lord what He wills of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: "O my Lord! Let me enter Paradise." Allah will say: "May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?" He will say: "O my Lord! Do not make me the most miserable amongst your creatures." So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires are fulfilled. Then Allah will say: "Ask for more of such and such things." When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount besides." Abu'huraira commented: This man will be the last to enter Paradise.

6574- Abu'sa'eed Al'khudri said to Abu'huraira: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "That is for you and ten times more like it." Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): "All this is granted to you and a similar amount besides.""

### [53] The Prophet's fount

And Allah's saying: "To thee have We granted the Fount (of Abundance)." (Al'kawthar 1) Abdullah Ibn Zaid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be patient until you meet me at the fount."

6575- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount."

يَوْمَيْذِ: اللَّهُمَّ سَلِّمْ سَلِّمْ. وَبِهِ كَلَالَيْبٍ مِثْلُ شَوْكِ السَّغْدَانِ، أَمَا رَأَيْتُمْ شَوْكَ السَّغْدَانِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّغْدَانِ، غَيْرَ أَنَّهَا لَا يَعْلَمُ قَدْرَ عَظِيمِهَا إِلَّا اللَّهُ، فَتَخَطَفُ النَّاسَ بِأَعْمَالِهِمْ، مِنْهُمْ الْمُؤْتِقُ بِعَمَلِهِ وَمِنْهُمْ الْمُخْرَدُ، ثُمَّ يَنْجُو، حَتَّى إِذَا فَرَعَ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ عِبَادِهِ، وَأَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ، مِمَّنْ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوهُمْ، فَيَعْرِفُونَهُمْ بِعَلَامَةِ آثَارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنْ ابْنِ آدَمَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَهُمْ قَدْ امْتَحَشُوا، فَيَصْبُ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ مَاءُ الْحَيَاةِ فَيَنْبُتُونَ نَبَاتَ الْجِبَّةِ فِي حَمِيلِ السَّيْلِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ، فَيَقُولُ: يَا رَبِّ، قَدْ قَسَبَنِي رِيحُهَا، وَأَحْرَقَنِي ذُكَاؤُهَا، فَاضْرِفْ وَجْهِي عَنِ النَّارِ، فَلَا يَزَالُ يَدْعُو اللَّهَ، فَيَقُولُ: لَعَلَّكَ إِنْ أَعْطَيْتَكَ أَنْ تَسْأَلَنِي غَيْرَهُ، فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، فَيَضْرِفُ وَجْهَهُ عَنِ النَّارِ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ: يَا رَبِّ قَرِّبْنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ: أَلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ، وَيَلِكُ ابْنُ آدَمَ مَا أَعْدَرَكَ، فَلَا يَزَالُ يَدْعُو، فَيَقُولُ: لَعَلِّي إِنْ أَعْطَيْتَكَ ذَلِكَ تَسْأَلَنِي غَيْرَهُ، فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، فَيُعْطِي اللَّهُ مِنْ عُهُودٍ وَمَوَائِقَ أَنْ لَا يَسْأَلُهُ غَيْرَهُ، فَيُقَرَّبُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا رَأَى مَا فِيهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: رَبِّ أَدْخِلْنِي الْجَنَّةَ، ثُمَّ يَقُولُ: أَوْلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ، وَيَلِكُ يَا ابْنَ آدَمَ مَا أَعْدَرَكَ، فَيَقُولُ: يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ، فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ، فَإِذَا ضَحِكَ مِنْهُ أَدْنَى لَهُ بِالْدُخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا قِيلَ: تَمَنَّ مِنْ كَذَا، فَيَتَمَنَّى، ثُمَّ يُقَالُ لَهُ: تَمَنَّ مِنْ كَذَا، فَيَتَمَنَّى، حَتَّى تَنْقَطِعَ بِهِ الْأَمَانِيُّ، فَيَقُولُ لَهُ: هَذَا لَكَ وَمِثْلُهُ مَعَهُ. قَالَ أَبُو هُرَيْرَةَ: وَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا.

[طرفه في: ٨٠٦].

٦٥٧٤ - قَالَ عَطَاءٌ: وَأَبُو سَعِيدٍ الْخُدْرِيُّ جَالِسٌ مَعَ أَبِي هُرَيْرَةَ لَا يُغَيِّرُ عَلَيْهِ شَيْئاً مِنْ حَدِيثِهِ، حَتَّى انْتَهَى إِلَى قَوْلِهِ: «هَذَا لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هَذَا لَكَ وَعَشْرَةٌ أَمْثَالِهِ». قَالَ أَبُو هُرَيْرَةَ حَفِظْتُ: «مِثْلُهُ مَعَهُ».

### ٥٣ - بَابُ فِي الْحَوْضِ

وقول الله تعالى: ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ [الكوثر: ١] وقال عبد الله بن زيد: قال النبي ﷺ: «اضربوا حتى تلقوني على الحوض».

[طرفه في: ٢٢].

٦٥٧٥ - حَدَّثَنِي يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ: «أَنَا قَرَطُكُمْ عَلَى الْحَوْضِ». [الحديث ٦٥٧٥ - طرفاه في: ٦٥٧٦، ٧٠٤٩].

= - كلمة (أن) مخففة بعد الزعم وليست بناصبة وإن ضبط المضارع منصوباً في الأصل المعنوع اغتراباً بسكوت الشارح هـ.

6576- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say: "O Lord! My companions!" It will be said: "You do not know what they did after you had left."

6577- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There will be a tank (Fount) in front of you as large as the distance between Jarba and Adhrah" (two towns in Sham. Indeed, all commentators of Al'bukhari agreed that this narration, which might not confirm with the later traditions, must have implied some erased words. They considered them as "from my sitting place" to Jarba and Adhrah).

6578- Sa'eed Ibn Jubair narrated: Ibn Abbas "Allah be pleased with both" said, concerning The Abundance (Al'kawthar): "It is the good which has been given by Allah to The Prophet "Allah's blessing and peace be upon him"." Abu'bishr (the sub-narrator) said: I said to Sa'eed: "People pretend that it is a river in Paradise." Sa'eed replied: "The river which is in Paradise is a part of this good which has been given to him (The Prophet)."

6579- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "My Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk. It smells nicer than musk. Its drinking cups are (as numerous) as the stars of the sky. Whoever drinks from it, will never be thirsty."

6580- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My Fount is as large as the distance between Aila (in Sham) and San'a in Yemen. Its jugs are (as numerous) as the stars of the sky."

6581- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was walking in Paradise, I saw a river, on whose banks there were tents made of hollow pearl. I asked: "What is this Gabriel?" he said: "This is The Abundance "Al'kawthar" which your Lord has given to you. Behold! Its mud was sharp smelling musk."

٦٥٧٦ - وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ قَالَ : سَمِعْتُ أَبَا وَائِلٍ ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ ، وَلَيُرْفَعَنَّ رِجَالُ مِنْكُمْ ثُمَّ لِيُخْتَلَجَنَّ دُونِي ، فَأَقُولُ : يَا رَبِّ أَصْحَابِي؟ فَيَقَالُ : إِنَّكَ لَا تَذَرِي مَا أَخَذْتُوا بِعَدِّكَ» . تَابَعَهُ عَاصِمٌ ، عَنْ أَبِي وَائِلٍ . وَقَالَ حُصَيْنٌ ، عَنْ أَبِي وَائِلٍ ، عَنْ حَدِيثِهِ ، عَنِ النَّبِيِّ ﷺ .

[طرفه في: ٦٥٧٥].

٦٥٧٧ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللَّهِ : حَدَّثَنِي نَافِعٌ ، عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ﷺ قَالَ : «أَمَامَكُمْ حَوْضٌ كَمَا بَيْنَ جَرِيَاءٍ وَأَذْرَحٍ» .

٦٥٧٨ - حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا أَبُو بَشِيرٍ وَعَطَاءُ بْنُ السَّائِبِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : الْكَوْثُرُ : الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ ، قَالَ أَبُو بَشِيرٍ : قُلْتُ لِسَعِيدٍ : إِنْ أَنَسًا يَزْعُمُونَ أَنَّهُ نَهَرَ فِي الْجَنَّةِ؟ فَقَالَ سَعِيدٌ : النَّهْرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ .

[طرفه في: ٤٩٦٦].

٦٥٧٩ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ : حَدَّثَنَا نَافِعُ بْنُ عَمَرَ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ : قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو : قَالَ النَّبِيُّ ﷺ : «حَوْضِي مَسِيرَةٌ شَهْرٌ ، مَاؤُهُ أَبْيَضٌ مِنَ اللَّبَنِ ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ ، وَكَيْزَانُهُ كُنُجُومُ السَّمَاءِ ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا» .

٦٥٨٠ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ ، عَنْ يُونُسَ : قَالَ ابْنُ شِهَابٍ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعَدَدِ نَجُومِ السَّمَاءِ» .

٦٥٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ ، عَنِ النَّبِيِّ ﷺ (ح) . وَحَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ، عَنِ النَّبِيِّ ﷺ قَالَ : «بَيْنَمَا أَنَا أُسِيرُ فِي الْجَنَّةِ ، إِذَا أَنَا بِنَهْرٍ ، حَافَتَاهُ قَبَابُ الدَّرِّ الْمُجَوَّفِ ، قُلْتُ : مَا هَذَا يَا جَبْرِيلُ؟ قَالَ : هَذَا الْكَوْثُرُ ، الَّذِي أَعْطَاكَ رَبُّكَ ، فَإِذَا طَيْبُهُ ، أَوْ طَيْبُهُ ، مِسْكَ أَذْفَرُ» . شَكَ هُدْبَةُ .

[طرفه في: ٣٥٧٠].

٦٥٧٦ - قوله: (ليرفعن) أي ليظهرن لي (رجال منكم ثم ليختلجن دوني) أي يجتذبون ويقتطعون عني ا هـ . شارح

٦٥٧٧ - قوله: جرياء بالمد أو القصر: قرية بالشام وكذا أذرح قالوا والمسافة بينهما لا تزيد على رمية سهم وقيل: ثلاثة أيام وغلط وعلى تقدير صحته فتوفيق هذه الرواية مع رواية حوضي مسيرة شهر ورواية: إن قدر حوضي كما بين أيلة صنعاء مشكل اللهم إلا أن يقال أن في الحديث حذفاً تقديره: «كما بين مقامي وبين جري واذرح» وذكر الشراح مجيء نحو هذا المقدر في بعض الروايات فانظر ا هـ .

6582- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my companions will come at The Fount till I recognize them. Then they will be taken away from me and I will say: "O Lord! My companions!" It will be said: "You do not know what they innovated after you had left."

6583- Abu'hazim narrated from Sahl "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me."

6584- Abu'hazim said: An'no'man Ibn Abu'aiyyash heard me while I relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative. Then he said: I testify that I also heard Abu'sa'eed "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion).""

6585- Abu'huraira "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" said: "On The Day of Judgement, a group of companions will come to me, but will be driven away from the Fount. I will say: "O Lord! My companions!" It will be said: "You have no knowledge as to what they innovated after you had left. They became apostates.""

6586- Ibn Al'musaiyyab "Allah be pleased with him" narrated concerning some of the companions of The Prophet "Allah's blessing and peace be upon him" that The Prophet "Allah's blessing and peace be upon him" said: "On The Day of Judgement, a group of companions will come to me, but will be driven away from the Fount. I will say: "O Lord! My companions!" It will be said: "You have no knowledge as to what they innovated after you had left. They became apostates.""

6587- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While I was sleeping, a

٦٥٨٢ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْحَوْضِ، حَتَّى عَرَفْتُهُمْ اخْتَلَجُوا دُونِي، فَأَقُولُ: أَصْحَابِي؟ فَيَقُولُ: لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ.»

٦٥٨٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُطْرَفٍ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرَفْتُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ.»  
[الحديث ٦٥٨٣ - طرفه في: ٧٠٥٠].

٦٥٨٤ - قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي الثُّعْمَانُ بْنُ أَبِي عِيَّاشٍ فَقَالَ: هَكَذَا سَمِعْتُ مِنْ سَهْلِ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: أَشْهَدُ عَلَيَّ أَبِي سَعِيدِ الْخُدْرِيِّ، لَسَمِعْتُهُ وَهُوَ يَزِيدُ فِيهَا: «فَأَقُولُ: إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ، فَأَقُولُ: سُخْقًا سُخْقًا لِمَنْ غَيَّرَ بَعْدِي». وَقَالَ ابْنُ عَبَّاسٍ: «فَسُخْقًا» [الملك: ١١] بُعْدًا، يُقَالُ: «سَخِيقٌ» [الحج: ٣١] بَعِيدٌ، وَأَسْحَقُهُ: أَبْعَدَهُ.  
[الحديث ٦٥٨٤ - طرفه في: ٧٠٥١].

٦٥٨٥ - وَقَالَ أَحْمَدُ بْنُ شَيْبٍ بِنِ سَعِيدِ الْحَبِطِيِّ: حَدَّثَنَا أَبِي، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَرِدُ عَلَيَّ يَوْمَ الْقِيَامَةِ رَهْطٌ مِنْ أَصْحَابِي، فَيَحْلُونَ عَنِ الْحَوْضِ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي؟ فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَخَذْتُوا بَعْدَكَ، إِنَّهُمْ ارْتَدُّوا عَلَيَّ أَذْبَارِهِمُ الْقَهْقَرَى.»  
[الحديث: ٦٥٨٥ - طرفه في: ٦٥٨٦].

٦٥٨٦ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ أَنَّهُ كَانَ يُحَدِّثُ، عَنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَرِدُ عَلَى الْحَوْضِ رِجَالٌ مِنْ أَصْحَابِي، فَيَحْلُونَ عَنْهُ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي؟ فَيَقُولُ: إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَخَذْتُوا بَعْدَكَ، إِنَّهُمْ ارْتَدُّوا عَلَيَّ أَذْبَارِهِمُ الْقَهْقَرَى». وَقَالَ شُعَيْبٌ: عَنْ الزُّهْرِيِّ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «فَيَحْلُونَ» وَقَالَ عُقَيْلٌ: «فَيَحْلُونَ». وَقَالَ الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.  
[طرفه في: ٦٥٨٥].

٦٥٨٧ - حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ، حَتَّى

٦٥٨٥ - قوله: (فيجلون) أي يصرفون وفي الرواية الآتية فيجلون بفتح الحاء المهملة وتشديد اللام بعدها همزة تنسوم. و أي يضردون وروي بدل هذا ذلك وبدل ذلك هذا كما يعلم بمراجعة الشارح.

٦٥٨٧ - قوله: (همل النعم) أي ضوال الإبل أو الإبل بلا راع ولا يقال ذلك في النعم قاله الشارح.

group (of my followers were brought close to me). But when I recognized them, a man (an angel) came out from amongst us and said (to them): "Come along." I asked: "Where?" He said: "To the (Hell) Fire, by Allah!" I asked: "what is wrong with them?" He said: "They became apostates after you had left." Then behold! Another group (of my followers) were brought close to me. When I recognized them, a man (an angel) came out from amongst us and said (to them): "Come along." I asked: "Where?" He said: "To the (Hell) Fire, by Allah!" I asked: "What is wrong with them?" He said: "They became apostates after you had left." In this way, I did not see anyone of them fleeing except a few who were like camels without a shepherd."

6588- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount."

6589- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount."

6590- Uqba Ibn Amer narrated: One day the Prophet went out and offered the funeral prayers for the martyrs of Ohud. Then he went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I am seeing my Fount just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will associate others in worship with Allah after my death, but I am afraid that you will compete with each other for the worldly things."

6591- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying, mentioning The Fount: "It is (as large) as the distance between Medina And San'a."

6592- Haritha told that he had heard The Prophet "Allah's blessing and peace be upon him" saying that his Fount would be as large as the distance between San'a and Medina. Al'mustawrid said to Haritha: "Didn't you hear him talking about the utensils?" He said: "No." Al'mustawrid said: "The utensils are seen in it as (numerous as) the stars."

6593- Asma Bint Abu'bakr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I will be standing at the Fount so that I could see whomever among you will come to me. However, some people will be taken away from me, and I will say: "O Lord! (They are) from me and from my followers." Then it will be said: "Did you observe what they did after you? By Allah, they kept on turning on their heels." " The sub-narrator, Ibn Abu'mulaika said: "O Allah! We seek refuge with You from turning on our heels, or being put to trial in our religion."

إِذَا عَرَفْتَهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، فَقُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ، قُلْتُ: وَمَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ازْتَدُوا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتَهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ فَقَالَ هَلُمَّ. قُلْتُ: أَيْنَ؟ قَالَ: إِلَى النَّارِ وَاللَّهِ، قُلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ ازْتَدُوا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى، فَلَا أَرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلِ النَّعَمِ».

٦٥٨٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُثَنِّبِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ حُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِثْبَئِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِثْبَئِي عَلَى حَوْضِي». [طرفه في: ١١٩٦].

٦٥٨٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ قَالَ: سَمِعْتُ جُنْدَبًا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَنَا قَرَطُكُمْ عَلَى الْحَوْضِ».

٦٥٩٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُزَيْدٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيْتِ، ثُمَّ انْصَرَفَ عَلَى الْمِثْبِ، فَقَالَ: «إِنِّي فَرَطُ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا». [طرفه في: ١٣٤٤].

٦٥٩١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَرَمِيُّ بْنُ عَمَارَةَ: حَدَّثَنَا شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ: أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهَبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ الْحَوْضَ فَقَالَ: «كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ».

٦٥٩٢ - وَزَادَ ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ: سَمِعَ النَّبِيَّ ﷺ قَوْلَهُ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةَ». فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ؟ قَالَ: الْأَوَانِي؟ قَالَ: لَا، قَالَ الْمُسْتَوْرِدُ: «تَرَى فِيهِ الْآيَةَ مِثْلَ الْكَوَاكِبِ».

٦٥٩٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، عَنْ نَافِعِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرُ مَنْ يَرُدُّ عَلَيَّ مِنْكُمْ، وَسَيُؤْخَذُ نَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ مِنِّي وَمِنْ أُمَّتِي، فَيُقَالُ: هَلْ شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟! وَاللَّهِ مَا بَرَّحُوا يَرْجِعُونَ عَلَى أَعْقَابِهِمْ». فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللَّهُمَّ إِنَّا نَعُودُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ نَقْتَنَ عَنْ دِينِنَا. ﴿أَعْقَابِكُمْ تَنْكِصُونَ﴾ [المؤمنون: ٦٦] تَرْجِعُونَ عَلَى الْعَقَبِ».

٦٥٩٢ - قوله: (قوله) وفي بعض النسخ زيادة قال: بعده.

٦٥٩٣ - قوله: (أنظر) بالرفع ولأبي ذر بالنصب كذا في الشارح واقتصر العينين على النصب.

**(82) The Book of Allah's Decree****[1] What about Allah's decree?**

6594- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will accordingly enter. Similarly a man amongst you may do (evil) deeds till there is only a cubit (or two) between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will accordingly enter."

**[2] The pen has dried since (people's destiny was in) Allah's knowledge**

Allah Almighty said: "Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight." (Al'jathiya 23)

6595- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah puts an angel in charge of the uterus, who says: "O Lord! (It is) semen. O Lord! (It has turned now into) a leech-like clot. O Lord! (It has turned now into) a piece of flesh." Then, if Allah wishes to complete its creation, the angel asks: "O Lord! (will it be) a male or a female? A wretched or a blessed? How much will his provisions be? What will his age be?" thus, all that is written while the creature is still in the mother's uterus."

6596- Imran Ibn Husain "Allah be pleased with him" narrated: A man said: "O Allah's Apostle! Can the people of Paradise be known (differentiated) from the people of the Fire?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." The man said: "Why do people (try to) do (good) deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone will do the deeds for which he has been created to do, or he will do those deeds which will be made easy for him to do."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٢ - كِتَابُ الْقَدْرِ

#### ١ - بَابُ فِي الْقَدْرِ

٦٥٩٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ : حَدَّثَنَا شُعْبَةُ : أَنبَأَنِي سُلَيْمَانُ الْأَعْمَشُ قَالَ : سَمِعْتُ زَيْدَ بْنَ وَهَبٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ ﷺ ، وَهُوَ الصَّادِقُ الْمَضدُوقُ ، قَالَ : « إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ، ثُمَّ عُلِقَتْ مِثْلَ ذَلِكَ ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعٍ : بِرِزْقِهِ وَأَجَلِهِ ، وَشَقِيٍّ أَوْ سَعِيدٍ ، فَوَاللَّهِ إِنْ أَحَدَكُمْ - أَوْ الرَّجُلُ - يَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ بَاعٍ أَوْ ذِرَاعٍ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا غَيْرُ ذِرَاعٍ أَوْ ذِرَاعَيْنِ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا » . قَالَ آدَمُ : « إِلَّا ذِرَاعٌ » . [ طرفه في : ٣٢٠٨ ] .

٦٥٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : « وَكَلَّ اللَّهُ بِالرَّحِمِ مَلَكًا ، فَيَقُولُ : أَيُّ رَبِّ نُطْفَقَ ، أَيُّ رَبِّ عُلِقَتْ ، أَيُّ رَبِّ مُضَعَّتْ ، فَإِذَا أَرَادَ اللَّهُ أَنْ يَقْضِيَ خَلْقَهَا ، قَالَ : أَيُّ رَبِّ ، ذَكَرَ أَمْ أَنَّثِي ، أَشَقِيٍّ أَمْ سَعِيدٍ ، فَمَا الرِّزْقُ ، فَمَا الْأَجَلُ ، فَيَكْتُبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ » . [ طرفه في : ٣١٨ ] .

#### ٢ - بَابُ جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ

﴿ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ ﴾ [ الجاثية : ٢٣ ] . وَقَالَ أَبُو هُرَيْرَةَ : قَالَ لِي النَّبِيُّ ﷺ : « جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ » . قَالَ ابْنُ عَبَّاسٍ : ﴿ لَهَا سَابِقُونَ ﴾ [ المؤمنون : ٦١ ] سَبَقَتْ لَهُمُ السَّعَادَةُ .

٦٥٩٦ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا يَزِيدُ الرَّشِكِيُّ قَالَ : سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ ابْنَ الشَّخِيرِ يُحَدِّثُ ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ : قَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ ، أَعْرِفَ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ : « نَعَمْ » . قَالَ : فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ : « كُلُّ يَعْمَلُ لِمَا خَلِقَ لَهُ ، أَوْ : لِمَا يُسَّرُ لَهُ » . [ الحديث ٦٥٩٦ - طرفه في : ٧٥٥١ ] .

٦٥٩٤ - قوله : (حتى ما يكون) نصب بحتى وما نافية غير مانعة لها من العمل وجوز بعضهم كون حتى ابتدائية فيكون رفع وهو الذي في اليونانية (شراح).

### [3] Allah knows what sort of deeds they would have done

6597- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the children of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "(Since)Allah (created them, He) knows what sort of deeds they would have done."

6598- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was asked about the offspring of pagans. The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

6599- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magianism. It is as an animal delivers a perfect baby animal, do you find it mutilated before you do so?" they asked: "O Messenger of Allah! What do you think about those who die when they are still young (children)?" The Prophet "Allah's blessing and peace be upon him" replied: "Allah knows what sort of deeds they would have done."

### [4] Allah's saying: " and the command of Allah is a decree determined." (The Confederates "Al'ahzab" 38)

6600- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman should not try to cause some other woman to be divorced in order to take her place, and marry (her husband), because she has only what has been decreed (by Allah) for her."

6601- The same as above.

6602- Usama Ibn Zaid "Allah be pleased with both" narrated: I was with The Prophet "Allah's blessing and peace be upon him" when one of his daughters sent (a messenger) to him requesting him to come as her child was dying (or gasping). At this time The Prophet "Allah's blessing and peace be upon him" had with Him Sa'd, Obai, and Mu'adh. The Prophet "Allah's blessing and peace be upon him" sent to her (with the messenger): "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward."

6603- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While I was sitting with The Messenger of Allah "Allah's blessing and

### ٣ - بَابُ اللَّهِ أَعْلَمَ بِمَا كَانُوا عَامِلِينَ

٦٥٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[طرفه في: ١٣٨٣].

٦٥٩٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شَهَابٍ قَالَ: وَأَخْبَرَنِي عَطَاءُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ، فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[طرفه في: ١٣٨٤].

٦٥٩٩ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ، وَيُنَصِّرَانِهِ، كَمَا تُنْتَجُونَ الْبَيْهَمَةَ، هَلْ تَجِدُونَ فِيهَا مِنْ جَدْعَاءَ، حَتَّى تَكُونُوا أَنْتُمْ تَجْدَعُونَهَا».

[طرفه في: ١٣٥٨].

قَالُوا: يَا رَسُولَ اللَّهِ: أَقْرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

[طرفه في: ١٣٨٤].

### ٤ - بَابُ ﴿وَكَانَ أَمْرُ اللَّهِ قَدْرًا مُقْدُورًا﴾ [الاحزاب: ٣٨]

٦٦٠٠ - ٦٦٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلُ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَسْتَفْرِغَ صَخْفَتَهَا، وَلِتَنْكِحَ، فَإِنَّ لَهَا مَا قَدَّرَ لَهَا». [طرفه في: ٢١١٤٠].

٦٦٠٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَاصِمٍ، عَنِ أَبِي عُثْمَانَ، عَنِ أَسَامَةَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ، وَعِنْدَهُ سَعْدُ وَأَبِي بْنُ كَعْبٍ وَمُعَاذٌ، أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ، فَبَعَثَ إِلَيْهَا: «لِلَّهِ مَا أَخَذَ وَلِلَّهِ مَا أَعْطَى، كُلُّ بِأَجَلٍ، فَلْتَضَيِّرْ وَلْتَحْتَسِبْ». [طرفه في: ١٢٨٤].

٦٦٠٣ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَيْرِيزِ الْجَمْعِيِّ: أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ أَخْبَرَهُ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: «يَا رَسُولَ اللَّهِ، إِنَّا نُصِيبُ سَبِيًّا وَنُحِبُّ الْمَالَ، كَيْفَ

٦٥٩٨ - قوله: من ذراري المشركين بتشديد الباء وتخفيفها جمع ذرية وذرية الرجل اولاده ويكون واحداً وجمعاً، ا.هـ. عيني.

peace be upon him", a man came and said: "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet "Allah's blessing and peace be upon him" said: "Do you really do that? It is better for you not to do it. No soul which Allah has destined to exist, but will surely come into existence."

6604- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" once delivered a speech in front of us wherein he left nothing, but mentioned everything that would happen till the Hour. Some of us kept that in their minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

6605- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" (in a funeral procession). He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah)." (The Night "Al'lail" 5)

#### **[5] One's deeds are regarded (as good or bad) depending on their last actions**

6606- Abu'huraira "Allah be pleased with him" narrated: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in The Holy Battle of Khaibar, when he remarked about a man who claimed to be a Muslim, saying: "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got severely wounded. Somebody came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today until he got seriously wounded." The Prophet "Allah's blessing and peace be upon him" said: "He will enter into the (Hell) Fire." Some people were on the point of mistrusting (what The Prophet "Allah's blessing and peace be upon him" had said). Such being the case, the man could not forbear the wound's pain. He caught hold of his quivery, from which he took out an arrow with which he committed suicide. Some Muslims hurried to The Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Allah has confirmed your speech. so-and-so committed suicide and killed himself." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Get up and announce amongst the people: None will enter into Paradise but a Muslim, and Allah might support this religion (Islam) even with a disobedient man."

تَرَى فِي الْعَزْلِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوَأَنْتُمْ تَفْعَلُونَ ذَلِكَ؟ لَا عَلَيكُمْ أَنْ لَا تَفْعَلُوا، فَإِنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللَّهُ أَنْ تَخْرُجَ إِلَّا هِيَ كَائِنَةٌ». [طرفه في: ٢٢٢٩].

٦٦٠٤ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ خَطَبَنَا النَّبِيُّ ﷺ خُطْبَةً، مَا تَرَكَ فِيهَا شَيْئاً إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ جَهَلَهُ، إِنْ كُنْتُ لَأَعْرِى الشَّيْءَ قَدْ نَسِيتُ، فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَرَأَهُ فَعَرَفَهُ.

٦٦٠٥ - حَدَّثَنَا عَبْدَانُ، عَنِ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنِ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا جُلُوساً مَعَ النَّبِيِّ ﷺ وَمَعَهُ عُوذُ يَنْكُتُ فِي الْأَرْضِ، وَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعُدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَتَكَلَّمُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، اغْمَلُوا فَكُلُّ مَيْسِرٍ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى﴾» [الليل: ٥ الآية].

[طرفه في: ١٣٦٢].

### ٥ - بَابُ الْعَمَلِ بِالْخَوَاتِيمِ

٦٦٠٦ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَبِيرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ الْقِتَالَ قَاتَلَ الرَّجُلُ مِنْ أَشَدِّ الْقِتَالِ، وَكَثُرَتْ بِهِ الْجِرَاحُ فَأَثْبَتَتْهُ، فَجَاءَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِي تَحَدَّثْتَ أَنَّهُ مِنْ أَهْلِ النَّارِ، قَدْ قَاتَلَ فِي سَبِيلِ اللَّهِ مِنْ أَشَدِّ الْقِتَالِ، فَكَثُرَتْ بِهِ الْجِرَاحُ، فَقَالَ النَّبِيُّ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَكَادَ بَعْضُ الْمُسْلِمِينَ يَرْتَابُ، فَبَيْنَمَا هُوَ عَلَى ذَلِكَ إِذْ وَجَدَ الرَّجُلَ أَلَمَ الْجِرَاحِ، فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَانْتَزَعَ مِنْهَا سَهْمًا فَانْتَحَرَ بِهَا، فَاشْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ صَدَقَ اللَّهُ حَدِيثَكَ، قَدْ انْتَحَرَ فَلَانَ فَقَتَلَ نَفْسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ، قُمْ فَأَذِّنْ: لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

[طرفه في: ٣٠٦٢].

٦٦٠٤ - قوله: (ما يعرف الرجل) وفي نسخة كما يعرف الرجل أي الرجل فحذف المفعول وفي رواية بإنباته ا هـ. شارح.

٦٦٠٦ - قوله: (فلما حضر القتال) بالرفع والنصب قاله الكرمانى قلت: الرفع على أنه فاعل حضر والنصب على المفعولية أي فلما حضر الرجل القتال ا هـ. عيني.

- قاتل الرجل أشد القتال نخ.

- قوله: فأذن أي أعلم ويروى فأذن في الناس ا هـ. عيني.

6607- Sahl Ibn Sa'd "Allah be pleased with him" narrated: There was a man who was the bravest of all the Muslims in fighting on behalf of them in a certain battle along with The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" looked at him and said: "Whoever likes to see a man from the people of the Fire, let him look at this (man)." On that, a man from the People (Muslims) followed him. Indeed, he was in that state of fighting fiercely against the pagans when he was seriously wounded. But he hurried to die by placing his sword between his breasts (upon which he pressed) till it came out between his shoulders. Then the man (who was following that person) went quickly to The Prophet "Allah's blessing and peace be upon him" and said: "I testify that you are Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said: "What is the matter?" He said: "You said about so-and-so: "Whoever likes to see a man from the people of the Fire, should look at him." He was the bravest of all of us in fighting on behalf of the Muslims and I knew that he would not die as a Muslim (Martyr). So when he got wounded, he hurried to die and committed suicide." The Prophet "Allah's blessing and peace be upon him" said: "A man may do (what seems to people as) the deeds of the people of the Fire while in fact he is one of the people of Paradise. Another may do (what seems to people as) the deeds of the people of Paradise while in fact he is of the people of Fire. indeed, the deeds are regarded (as good or bad) depending upon the last actions."

#### **[6] Vowing is imposed on a slave by the way of Allah's foreordainment**

6608- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade vowing and said: "In fact, vowing prevents nothing, but it causes a miser to spend his property."

6609- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" reported (from Allah): "Vowing brings to the son of Adam nothing I have not already written in his fate. But vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

#### **[7] There is neither might nor power except with Allah**

6610- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" (during Hajj). Whenever we went up a high place or came down a valley, we used to magnify Allah; and our voices used to rise, so The Prophet

٦٦٠٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ: أَنَّ رَجُلًا مِنْ أَعْظَمِ الْمُسْلِمِينَ عَنَاءً عَنِ الْمُسْلِمِينَ، فِي عَزْوَةِ عَزَاهَا مَعَ النَّبِيِّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى الرَّجُلِ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَى هَذَا». فَاتَّبَعَهُ رَجُلٌ مِنَ الْقَوْمِ، وَهُوَ عَلَى تِلْكَ الْحَالِ مِنْ أَشَدِّ النَّاسِ عَلَى الْمُشْرِكِينَ حَتَّى جُرِحَ، فَاسْتَعْجَلَ الْمَوْتَ، فَجَعَلَ ذُبَابَةَ سَيْفِهِ بَيْنَ تَدْيِيهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ، فَأَقْبَلَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ مُسْرِعًا، فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟». قَالَ: قُلْتُ لِغُلَّانٍ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيْهِ». وَكَانَ مِنْ أَعْظَمِنَا عَنَاءً عَنِ الْمُسْلِمِينَ، فَعَرَفْتُ أَنَّهُ لَا يَمُوتُ عَلَى ذَلِكَ، فَلَمَّا جُرِحَ اسْتَعْجَلَ الْمَوْتَ فَقَتَلَ نَفْسَهُ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ».

[طرفه في: ٢٨٩٨].

### ٦ - باب إلقاء النذر العبد إلى القدر

٦٦٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[الحديث ٦٦٠٨ - طرفاه في: ٦٦٩٢، ٦٦٩٣].

٦٦٠٩ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَأْتِ ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتَهُ، وَلَكِنْ يُلْقِيهِ الْقَدْرُ وَقَدْ قَدَّرْتَهُ لَهُ، اسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

[الحديث ٦٦٠٩ - طرفه في ٦٦٩٤].

### ٧ - باب لا حول ولا قوة إلا بالله

٦٦١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا خَالِدُ الْحَدَّاءُ، عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزَاةٍ، فَجَعَلْنَا لَا نَضَعُ شَرْفًا، وَلَا نَعْلُو شَرْفًا، وَلَا نَهْبِطُ فِي وَادٍ إِلَّا رَفَعْنَا أَصْوَاتَنَا بِالتَّكْبِيرِ، قَالَ: فَذَنَّا مِثْلًا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، ازْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا،

٦٦٠٩ - قوله: (لا يأتي) كذا عند العينين وعند القسطلاني: لا يأت بدون الياء كأنه كتبه على الوصل كقوله تعالى  
سندع الزبانية بغير واو ا هـ.

- لم يكن قدر به نخذ.

٦٦١٠ - قوله: (اربعوا) يقال: ربع الرجل إذا توقف وتحبس أي ارفقوا بأنفسكم واحفظوا أصواتكم ا هـ.

"Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but the All-Hearer, the All-Seer." The Prophet "Allah's blessing and peace be upon him" then said: "O Abdullah Ibn Qais! Shall I teach you a sentence, which is from the treasures of Paradise? ( It is): "There is neither might nor power except with Allah.""

**[8] The protected one is he, whom Allah protects**

6611- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is he, whom Allah protects."

**[9] (Allah's saying): "But there is a ban on any population which we have destroyed: that they shall not return." (The Prophets 95)**

he further said: "none of thy people will believe except those who have believed already so grieve no longer over their (evil) deeds." (Hud 36)

Allah said too: "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones." (Noah 27)

6612- Ibn Abbas "Allah be pleased with both" narrated: I have not seen a thing more similar to the minor sins than what Abu'huraira narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a forbidden thing). The adultery of the tongue is the talk. The inner self wishes and desires; and the private parts testify or deny all this."

**[10] Allah's saying: "We granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression." (The Night Journey "Al'isra" 60)**

6613- Ibn Abbas "Allah be pleased with both" reported Regarding the Statement of Allah: "We granted the vision which we showed thee, but as a trial for men, as also the cursed tree (mentioned) in the Qur'an: we put terror (and warning) into them, but it only increases their inordinate transgression": "The sights which Allah's Apostle "Allah's blessing and peace be upon him" was shown on the Night Journey when he was taken to Jerusalem were actual sights, (not dreams). The Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself)."

إِنَّمَا تَدْعُونَ سَمِيعاً بَصِيراً. ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلَا أَعْلَمُكَ كَلِمَةً هِيَ مِنْ كُنُوزِ الْجَنَّةِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

[طرفه في: ٢٩٩٢].

### ٨ - بَابُ الْمَعْصُومِ مَنْ عَصَمَ اللَّهُ

﴿عَاصِمٌ﴾ [هود: ٤٣]: مَانِعٌ. قَالَ مُجَاهِدٌ: ﴿سُدًّا﴾ [القيامة: ٣٦]: عَنِ الْحَقِّ، يَتَرَدَّدُونَ فِي الضَّلَالَةِ، ﴿دَسَاهَا﴾ [الشمس: ١٠] أَغْوَاهَا.

٦٦١١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدَ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اسْتُخْلِفَ خَلِيفَةً إِلَّا لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْضُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ».

### ٩ - بَابُ ﴿وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ [الأنبياء: ٩٥]

﴿أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ﴾ [هود: ٣٦] ﴿وَلَا يَلِدُوا إِلَّا فَاَجْرًا كَفَّارًا﴾ [نوح: ٢٧].

وَقَالَ مَنْصُورُ بْنُ التُّعْمَانِ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: وَجِزْمٌ بِالْحَبَشِيَّةِ وَجَبَ.

٦٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ غِيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئاً أَشْبَهَ بِاللَّمَمِ، مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الرِّثَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرُ، وَرْنَا اللِّسَانَ الْمَنْطِقُ، وَالنَّفْسُ تَمْتَلِي وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ». وَقَالَ شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٦٢٤٣].

### ١٠ - بَابُ ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ [الإسراء: ٦٠]

٦٦١٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو: عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ قَالَ: هِيَ رُؤْيَا عَيْنٍ، أَرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ، قَالَ ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ قَالَ: هِيَ شَجَرَةُ الرَّقُومِ. [طرفه في: ٣٨٨٨].

باب ٨ - قوله: (سداً) بالألف بعد الدال المنونة من غير تشديد وبالتشديد والألف أفاده الشارح وكلا الضبطين غير خال عن خلل فإن صحيح الأول سدى كهدى وصحيح الثاني سداً قال تعالى: ﴿أيحسب الإنسان أن يترك سدى﴾، وقال: جعلنا من بين أيديهم سداً مصحح.

٦٦١٢ - قوله: (عن ابن عباس) الخ المفهوم من كلامه أن النظر والنطق من اللمم المعفو عنه المستثنى في كتاب الله بقوله: الذين يجتنون كبائر الآثم والفواحش إلا اللمم المفسر بصغار الذنوب كما في العيني.

### [11] Adam and Moses argument before Allah

6614- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "O Adam! You are our father, who disappointed and expelled us from Paradise." Adam said to him: "O Moses! Allah selected you as (His Messenger and as) the one to whom He spoke directly, and for whom He wrote with His hand (The Torah); yet you blame me for a thing which had already been decreed for me forty years before my creation?" The Messenger of Allah "Allah's blessing and peace be upon him" said thrice: "In this way, Adam overpowered Moses."

### [12] (The Prophet's saying) "O Allah! Nobody can hold back what you gave, and nobody can give what you held back"

6615- Warrad, the clerk of Al'mogheera Ibn Shu'ba, narrated: Mo'awiya wrote to Al'mogheera: "Write to me what you heard The Messenger of Allah "Allah's blessing and peace be upon him" saying after the prayer." Al'mogheera Ibn Shu'ba dictated to me: The Prophet "Allah's blessing and peace be upon him" used to say after every obligatory prayer: "There is no God but Allah, Alone, with whom there is no Partner. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit (anyone, whatever lucky he might be) without you."

### [13] Seeking refuge with Allah from being overtaken by destruction, and from being destined to an evil end

and Allah's saying: "Say: I seek refuge with The Lord of daybreak, from the mischief of (some of) what he has created." (The Daybreak 1:2)

6616- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the difficult moment of a calamity, from being overtaken by destruction, from being destined to an evil end, and from the malicious joy of enemies."

### [14] Allah cometh in between a man and his heart

6617- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

### ١١ - بَابُ تَحَاجِّ آدَمَ وَمُوسَى عِنْدَ اللَّهِ

٦٦١٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو، عَنْ طَاوُسٍ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اِحْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ أَنْتَ أَبُوْنَا حَبِيبَتَنَا وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ، قَالَ لَهُ آدَمُ: يَا مُوسَى اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَحَظَّ لَكَ بِيَدِهِ، أَتَلُوْمُنِي عَلَى أَمْرِ قَدَّرَ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى». ثَلَاثًا. قَالَ سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[طرفه في: ٣٤٠٩].

### ١٢ - بَابُ لَا مَانِعَ لِمَا أَعْطَى اللَّهُ

٦٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سِتَّانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا عَبْدَةُ بْنُ أَبِي لُبَابَةَ، عَنْ وَرَادٍ، مَوْلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، قَالَ: كَتَبَ مُعَاوِيَةَ إِلَى الْمُغِيرَةَ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ، فَأَمَلَى عَلَيَّ الْمُغِيرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ خَلْفَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدَةُ: أَنَّ وَرَادًا أَخْبَرَهُ بِهَذَا. ثُمَّ وَفَدَتْ بَعْدُ إِلَى مُعَاوِيَةَ، فَسَمِعَتْهُ يَأْمُرُ النَّاسَ بِذَلِكَ الْقَوْلِ.

[طرفه في: ٨٤٤].

### ١٣ - بَابُ مَنْ تَعَوَّذَ بِاللَّهِ مِنْ دَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ

وَقَوْلِهِ تَعَالَى: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ \* مِنْ شَرِّ مَا خَلَقَ﴾ [الفلق: ١ - ٢].

٦٦١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ».

[طرفه في: ٦٤٤٧].

### ١٤ - بَابُ «يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ» [الأنفال: ٢٤]

٦٦١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَثِيرًا مِمَّا كَانَ النَّبِيُّ ﷺ يَحْلِفُ: «لَا وَمَقْلَبِ الْقُلُوبِ». [الحديث ٦٦١٧ - طرفاه في: ٦٦٢٨، ٧٣٩١].

٦٦١٥ - قوله: (ولا ينفع ذا الجد منك الجد) أي لا ينفع صاحب الحظ من بزول عذابك حظه وإنما ينفعه عمله الصالح، كذا في الشارح والمحفوظ من اللغة أن من بدلية كما في قوله عز اسمه ﴿أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ﴾ والمعنى لا ينفع ذا الحظ بذلك حظه أي المحظوظ لا ينفعه حظه بدل طاعتك ا هـ.

6618- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to Ibn Saiyyad: "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Saiyyad said: "It is Ad'dukh (the smoke)." The Prophet "Allah's blessing and peace be upon him" said: "Let you be in ignominy. You cannot cross your limits." On that, Omar said: "O Allah's Apostle! Allow me to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him! If he is he (Ad'dajjal), then you cannot overpower him, and if he is not, then there is no need of murdering him."

**[15] Allah's saying: "Say: nothing will happen to us except what Allah has decreed for us: he is our protector: and on Allah let the Believers put their trust." (The Repentance "At'tawba" 51)**

6619- A'isha "Allah be pleased with her" narrated: I asked Allah's Apostle "Allah's blessing and peace be upon him" about the plague. He told me that it was a Punishment sent by Allah on whomever he wished. (Meanwhile) Allah made it a source of mercy for the believers, for if one, in the time of an epidemic plague, stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr."

**[16] "We are not to be guided except when Allah has guided us"**

and: "Had Allah guided me, I would have been of pious (slaves)"

6620- Al'bara "Allah be pleased with him" narrated: On the day of The Confederates I saw The Prophet "Allah's blessing and peace be upon him" carrying earth. He was saying: "By Allah! With Allah we would have got no guidance, nor fasted, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed, the pagans have rebelled against us; but never shall we give in if they try to bring affliction upon us."

٦٦١٨ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ وَبِشْرُ بْنُ مُحَمَّدٍ قَالَا: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِابْنِ صَيَّادٍ: «حَبَاتُ لَكَ حَبِيثًا». قَالَ: الدُّخُّ، قَالَ: «اِخْسَا، فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: ائْتِدْنِ لِي فَأَضْرِبْ عُنُقَهُ، قَالَ: «دَعِهِ إِنْ يَكُنْ هُوَ فَلَا تُطِيقُهُ، وَإِنْ لَمْ يَكُنْ هُوَ فَلَا حَيْرَ لَكَ فِي قَتْلِهِ». [طرفه في: ١٣٥٤].

### ١٥ - بَابٌ ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ٥١] قَضَى

قَالَ مُجَاهِدٌ: ﴿بِقَاتِنِينَ﴾ [الصفات: ١٦٢] بِمُضْلِلِينَ إِلَّا مَنْ كَتَبَ اللَّهُ أَنَّهُ يَضِلُّ الْجَحِيمِ، ﴿قَدَّرَ فَهَدَى﴾ [الأعلى: ٣]، قَدَّرَ الشَّقَاءَ وَالسَّعَادَةَ، وَهَدَى الْأَنْعَامَ لِمَرَاتِعِهَا. ٦٦١٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الثُّمَرُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَقَالَ: «كَانَ عَذَابًا يُعَذِّبُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدٍ يَكُونُ فِيهِ، وَيَمُكُّ فِيهِ لَا يَخْرُجُ مِنَ الْبَلَدِ، صَابِرًا مُحْتَسِبًا، يَغْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ». [طرفه في: ٣٤٧٤].

### ١٦ - بَابٌ ﴿وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

#### ﴿لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ﴾

٦٦٢٠ - حَدَّثَنَا أَبُو النُّعْمَانِ: أَخْبَرَنَا جَرِيرٌ: هُوَ ابْنُ حَارِمٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَوْمَ الْحَنْدَقِ يَنْقُلُ مَعَنَا التُّرَابَ، وَهُوَ يَقُولُ:  
 «وَاللَّهِ لَوْلَا اللَّهُ مَا اهْتَدَيْنَا      وَلَا ضَمْنَا وَلَا صَلَّيْنَا  
 فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا      وَتَبَّتِ الْأَقْدَامُ إِنْ لَأَقَيْنَا  
 وَالْمُشْرِكُونَ قَدْ بَعَّوْا عَلَيْنَا      إِذَا أَرَادُوا فِشْنَةَ أَبِينَا»  
 [طرفه في: ٢٨٣٦].

باب ١٥ - قوله: أي في قوله تعالى: ﴿واعلموا أن الله يحول بين المرء وقلبه وأنه إليه تحشرون﴾ ا هـ.

٦٦١٨ - خبتاً نخد.

٦٦١٩ - حدثنا نخد.

٦٦٢٠ - المتقدم فيما سبق: ولا تصدقنا بدل ولا صمنا.

**(83) The Book of Oaths and Vows**

**[1] Allah's saying: "Allah will not call you to account for what is futile in your oaths, but he will call you to account for you deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you his sign, that ye may be grateful." (Repast 83)**

6621- A'isha "Allah be pleased with her" narrated that Abu'bakr never broke his oath till Allah revealed the legal expiation for oath. Abu'bakr said: "If I take an oath, and later find that to do something else is better, then I do that which is better, and expiate for my oath."

6622- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

6623- Abu'moosa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels with white humps. When we set out we (or some of us) said: "By Allah! We will never be blessed (with what we have been given). We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance. Let's go and remind him."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٣ - كِتَابُ الْإِيمَانِ وَالنُّدُورِ

#### ١ - بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْإِيمَانَ، فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ [المائدة: ٨٩].

٦٦٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لَمْ يَكُنْ يَحْنُثُ فِي يَمِينٍ قَطُّ، حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ، وَقَالَ: لَا أَحْلِفُ عَلَى يَمِينٍ، فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَكَفَّرْتُ عَنْ يَمِينِي.

[طرفه في: ٤٦١٤].

٦٦٢٢ - حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ، لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُوْتِيَتْهَا عَنْ مَسْأَلَةٍ وَكِلْتَا إِلَيْهَا، وَإِنْ أُوْتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أَعْنَتْ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا، مِنْهَا، فَكَفَّرْ عَنْ يَمِينِكَ وَأَتِ الَّذِي هُوَ خَيْرٌ». [الحدِيث ٦٦٢٢ - أطرافه في: ٦٧٢٢، ٧١٤٦، ٧١٤٧].

٦٦٢٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَلِيٍّ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ». قَالَ: ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ أَنْ نَلْبَثَ، ثُمَّ أَتَيْتُ بِثَلَاثِ دَوْدٍ غُرِّ الذُّرَى، فَحَمَلْنَا عَلَيْهَا، فَلَمَّا انْطَلَقْنَا قُلْنَا، أَوْ قَالَ بَعْضُنَا: وَاللَّهِ لَا يُبَارِكُ لَنَا، أَتَيْتَا النَّبِيَّ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ حَمَلْنَا، فَارْجِعُوا بِنَا إِلَى النَّبِيِّ ﷺ فَتَذَكَّرُهُ، فَاتَيْنَاهُ فَقَالَ:

٦٦٢٣ - قوله: (غزى الذرى) أي بيض الأسنان ١ هـ.

- قوله: (فتذكره) هو بالرفع في الأصل المطبوع اعتماداً على نسخ مضبوطة وافتراء بسكوت الشارح ولعل سكوته عن الاعراب مع تعرضه لضبط الكلمة ثقة منه بالقانون النحوي، مصحح.

We returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

6624- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

6625- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he will be more sinful in Allah's sight than to dissolve his oath and make expiation for it."

6626- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "if anyone of you harms his family by insisting on fulfilling an oath, he will be more sinful in Allah's sight than to dissolve his oath and make expiation for it."

### **[2] The Prophet's swearing: "By Allah"**

6627- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

### **[3] How was The Prophet's oath?**

6628- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

« مَا أَنَا حَمَلْتُكُمْ، بَلِ اللَّهُ حَمَلَكُمْ، وَإِنِّي وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَا أَخْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ، أَوْ: أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ عَنْ يَمِينِي ».

[طرفه في: ٣١٣٣].

٦٦٢٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ».

[طرفه في: ٢٣٨].

٦٦٢٥ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ، لَأَعَنَّ يَلْجُ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آتَمَ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ».

[الحديث ٦٦٢٥ - طرفه في: ٦٦٢٦].

٦٦٢٦ - حَدَّثَنِي إِسْحَاقُ، يَغْنِي ابْنَ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ، عَنْ يَحْيَى، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَلَجَّ فِي أَهْلِهِ بِيَمِينٍ فَهُوَ أَعْظَمُ إِثْمًا، لِيَبْرَّ». يَغْنِي الْكُفَّارَةَ.

[طرفه في: ٦٦٢٥].

## ٢ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «وَأَيْمُ اللَّهِ»

٦٦٢٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا، وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَأَيْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ».

[طرفه في: ٣٧٣٠].

## ٣ - بَابُ كَيْفَ كَانَتْ يَمِينُ النَّبِيِّ ﷺ

وَقَالَ سَعْدٌ: قَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ». وَقَالَ أَبُو قَتَادَةَ: قَالَ أَبُو بَكْرٍ عِنْدَ النَّبِيِّ ﷺ: لَأَهَا اللَّهُ إِذَا. يُقَالُ: وَاللَّهِ وَبِاللَّهِ وَتَاللَّهِ.

٦٦٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَتْ يَمِينُ النَّبِيِّ ﷺ: «لَا وَمَقْلَبِ الْقُلُوبِ». [طرفه في: ٦٦١٧].

٦٦٢٦ - قوله: (ليبر) بلفظ أمر الغائب من البر والإبرار يعني ليفعل البر أي الخير بترك اللجاج يعني ليعط الكفارة ا هـ. عيني.

باب ٣ - قوله: (لاها الله) أي لا والله ا هـ. شارح.

6629- Jaber Ibn Samura "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Caesar is ruined, there will be no Caesar after him; and when Khosrau is ruined, there will be no Khosrau after him. By he, in Whose Hands my life is, you will spend their treasures in Allah's Cause."

6630- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By he, in Whose Hands Mohammad's life is, you will spend their treasures in Allah's Cause."

6631- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O followers of Mohammad! By Allah! If you knew that which I know, you would laugh little and weep much."

6632- Abdullah Ibn Hesham "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who was holding the hand of Omar Ibn Al'khattab. Omar said to Him: "O Allah's Apostle! You are dearer to me than everything except myself." The Prophet "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, (you will not have complete faith) till I become dearer to you than yourself." Then Omar said to him: "However, now, by Allah, you are dearer to me than myself." The Prophet "Allah's blessing and peace be upon him" said: "Now, O Omar, (you are really a believer)."

6633- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: Two opponents came to Allah's Apostle "Allah's blessing and peace be upon him" one of whom said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. People told me that it was obligatory for my son to be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my

٦٦٢٩ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ عَبْدِ الْمَلِكِ ، عَنْ جَابِرِ بْنِ سَمْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ : « إِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ ، وَإِذَا هَلَكَ كَسْرَى <sup>(١)</sup> فَلَا كَسْرَى بَعْدَهُ ، وَالَّذِي نَفْسِي بِيَدِهِ ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ » .

[طرفه في: ٣١٢١].

٦٦٣٠ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : « إِذَا هَلَكَ كَسْرَى فَلَا كَسْرَى بَعْدَهُ ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، لَتُنْفَقَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ » .

[طرفه في: ٣٠٢٧].

٦٦٣١ - حَدَّثَنِي مُحَمَّدٌ : أَخْبَرَنَا عَبْدُهُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : « يَا أُمَّةَ مُحَمَّدٍ ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَبَكَيْتُمْ كَثِيرًا وَلَصَحَحْتُمْ قَلِيلًا » .

[طرفه في: ١٠٤٤].

٦٦٣٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ : حَدَّثَنِي ابْنُ وَهْبٍ قَالَ : أَخْبَرَنِي حَيَوَةُ قَالَ : حَدَّثَنِي أَبُو عَقِيلٍ ، زُهْرَةُ بْنُ مَعْبُدٍ : أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ ، وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ ، فَقَالَ لَهُ عُمَرُ : يَا رَسُولَ اللَّهِ ، لَأَعْنَتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي ، فَقَالَ النَّبِيُّ ﷺ : « لَا وَالَّذِي نَفْسِي بِيَدِهِ ، حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ » . فَقَالَ لَهُ عُمَرُ : فَإِنَّهُ الْآنَ ، وَاللَّهِ ، لَأَعْنَتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي ، فَقَالَ النَّبِيُّ ﷺ : « الْآنَ يَا عُمَرُ » .

[طرفه في: ٣٦٩٤].

٦٦٣٣ ، ٦٦٣٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّهُمَا أَخْبَرَاهُ : أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ ، فَقَالَ أَحَدُهُمَا : أَفْضُ بَيْنَنَا بِكِتَابِ اللَّهِ ، وَقَالَ الْآخَرُ ، وَهُوَ أَفْقَهُهُمَا : أَجَلُ يَا رَسُولَ اللَّهِ ، فَأَفْضُ بَيْنَنَا بِكِتَابِ اللَّهِ وَأُذُنُ لِي أَنْ أَتَكَلَّمَ ، قَالَ : « تَكَلَّمْ » . قَالَ : إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا - قَالَ مَالِكٌ : وَالْعَسِيفُ الْأَجِيرُ - رَزَى بِأَمْرَائِهِ ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ ، فَأَفْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَجَارِيَةٍ لِي ، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ ، فَأَخْبَرُونِي أَنَّ مَا عَلَى ابْنِي جِلْدٌ مِئَةٌ وَتَغْرِيْبٌ عَامٌ ، وَإِنَّمَا الرَّجْمُ عَلَى أَمْرَائِهِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « أَمَا

٦٦٣٢ - قوله (له) ساقط من الأصل المطبوع مع وجوده في متن الشارح.

٦٦٣٣ - ٦٦٣٤ - قوله: وأمر أنيساً نخذ.

- وروي: وجُلدُ بالبَاءِ للمفعول.

- فإن اعترفت فارجمها نخذ.

soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you." Then he ordered that his son should receive a hundred lashes and be exiled for one year. He ordered Unais Al'aslami to go to the wife of the other (man) and to stone her to death if she confesses her guilt." Indeed, she confessed (her sin) and was stoned to death.

6634- The same as above.

6635- Abdur'rahman Ibn Abu'bakra narrated from his father "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Don't you think that the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, Amer Ibn Sa'sa'a, Asad, and Ghatafan?" Somebody said: "They were unsuccessful and losers!" The Prophet "Allah's blessing and peace be upon him" said: "Yes, by he, in Whose Hands my life is, they (The former) are better than those (The latter)."

6636- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house to see whether you would be given presents or not?" then The Messenger of Allah "Allah's blessing and peace be upon him" got up in the evening after the prayer, testified that there is no God but Allah, and that Mohammad is The Messenger of Allah, thanked Allah Whom he praised as He deserves, and delivered a speech saying: "Now and then: What is the matter with the one whom we appoint (to collect the obligatory charity), then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By he, in Whose Hands my life is, whoever takes something from the resources of the obligatory charity (unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?"

6637- Abu'huraira "Allah be pleased with him" narrated: Abul'qasim "Allah's blessing and peace be upon him" said: "By He, in Whose hand is the soul of Mohammad! If you knew what I know, then you would laugh little and weep so much."

6638- Abu'dharr "Allah be pleased with him" reported: I reached The Prophet "Allah's blessing and peace be upon him" while he was sitting in the shade of Ka'ba. He was saying: "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself): "What is wrong with me? Is there anything improper detected in me? What is wrong with me?" Then I sat beside him and he kept on saying this

وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَا غَنَمُكَ وَجَارِيَتُكَ فَرَدُّ عَلَيْكَ». وَجَلَدَ ابْنَهُ مِئَةً وَعَزَّرَبَهُ عَامًا، وَأَمَرَ أَنْسَى الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ، فَإِنْ اعْتَرَفَتْ رَجَمَهَا، فَاعْتَرَفَتْ فَرَجَمَهَا. [طرفه في: ٢٣١٤].

٦٦٣٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَرَأَيْتُمْ إِنْ كَانَ اسْلَمٌ وَغِفَارٌ وَمُرَيْبَةُ وَجَهَيْنَةُ خَيْرًا مِنْ تَمِيمٍ، وَعَامِرِ بْنِ صَعْصَعَةَ، وَعَطْفَانَ، وَأَسَدٍ، خَابِرًا وَخَسِرًا». قَالُوا: نَعَمْ؛ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ خَيْرٌ مِنْهُمْ». [طرفه في: ٣٥١٥].

٦٦٣٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ عَامِلًا، فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا لَكُمْ وَهَذَا أُهْدِي لِي. فَقَالَ لَهُ: «أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ، فَتَنْظَرْتَ أَيُّهُدَى لَكَ أَمْ لَا؟!» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ بَعْدَ الصَّلَاةِ، فَتَشَهَّدَ وَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَا بَعْدُ، فَمَا بَالُ الْعَامِلِ نَسْتَعْمَلُهُ، فَيَأْتِينَا فَيَقُولُ: هَذَا مِنْ عَمَلِكُمْ، وَهَذَا أُهْدِي لِي، أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَتَنْظَرْتَ: هَلْ يُهْدَى لَهُ أَمْ لَا؟!» فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ، وَإِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خَوَارٌ، وَإِنْ كَانَتْ شَاةً جَاءَ بِهَا تَيْعَرٌ، فَقَدْ بَلَّغْتُ». فَقَالَ أَبُو حُمَيْدٍ: ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ، حَتَّى إِذَا لَتَنْظُرُ إِلَى غَمْرَةِ ابْنِطَيْهِ. قَالَ أَبُو حُمَيْدٍ: وَقَدْ سَمِعَ ذَلِكَ مَعِيَ زَيْدُ بْنُ ثَابِتٍ، مِنَ النَّبِيِّ ﷺ، فَسَلَّوهُ. [طرفه في: ٩٢٥].

٦٦٣٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، هُوَ ابْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ تَعَلَّمُونَ مَا أَعْلَمُ، لَبَكَيْتُمْ كَثِيرًا، وَلَصَحِحْتُمْ كَثِيرًا». [طرفه في: ٦٤٨٥].

٦٦٣٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنِ الْمَعْرُورِ، عَنِ أَبِي ذَرٍّ قَالَ: انْتَهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ: «هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ، هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ». قُلْتُ: مَا شَأْنِي أَيْرَى فِي شَيْءٍ؟ مَا شَأْنِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ، فَمَا وَرَبُّ الْكَعْبَةِ.

٦٦٣٦ - قوله: (فانظرت) ضبط في الأصل المطبوع بضم التاء والصواب ما هنا ا هـ. مصححه.

- قوله: (لا يغل) أي لا يخون ا هـ.

- (الرغاء) صوت البعير و(الخوار): صوت البقر، و(اليعار): صوت الشاة. والعفرة: البياض الذي فيه

شيء كلون الأرض.

statement. I could not remain silent, and Allah knows how much sorry I was at that time. So I said: "Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said: "They are the wealthy people, except he who does like this, this, and this" (spends of his wealth in Allah's Cause).

6639- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once Solomon, son of David said: "Tonight I will have sexual intercourse with ninety women each of whom will give birth to a knight, who will fight in Allah's Cause." His (angel) companion said: "if Allah wills." But he did not say: "Allah willing." Therefore only one of those women conceived and gave birth to a half-man. By he, in Whose Hands Mohammad's life is, if he had said: "Allah willing", (he would have had sons) all of whom would have been knights, fighting in Allah's Cause."

6640- Al'bara "Allah be pleased with him" narrated: A piece of silk cloth was presented to The Prophet "Allah's blessing and peace be upon him". When the people started touching it, and were fascinated by its beauty and smoothness, he asked them: "Are you fascinated by it?" they said: "Yes, O Messenger of Allah." He said: "No doubt, the handkerchiefs of Sa'd Ibn Mu'adh in Paradise are better than this."

6641- A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours." The Prophet "Allah's blessing and peace be upon him" replied: "So (you will increasingly keep on that, with the faith growing deeper in your heart), by Allah, in whose hand my soul is." She said: "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed) but reasonably and fairly."

6642- Abdullah "Allah be pleased with him" narrated: While The Messenger of Allah "Allah's blessing and peace be upon him" was reclining against a leather tent, he asked his companions: "Will you be pleased to be one-fourth of the people of Paradise?" They said: "Yes." He asked once again: "Will you be pleased to be one-third of the people of

اسْتَطَعْتُ أَنْ أَسْكُتَ، وَتَعَشَّيْتَنِي مَا شَاءَ اللَّهُ، فَقُلْتُ: مَنْ هُمْ بِأَيِّ أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ: هَكَذَا، وَهَكَذَا، وَهَكَذَا».

[طرفه في: ١٤٦٠].

٦٦٣٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ سُلَيْمَانُ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِقَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ: إِنَّ شَاءَ اللَّهُ، فَلَمْ يَقُلْ: إِنَّ شَاءَ اللَّهُ، فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ يَخْمَلْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً، جَاءَتْ بِشِقِّ رَجُلٍ، وَابْنِ الْمَذْيَبِ نَفْسٍ مُحَمَّدٍ بِيَدِهِ، لَوْ قَالَ: إِنَّ شَاءَ اللَّهُ، لَجَاهَدُوا فِي سَبِيلِ اللَّهِ فُرْسَانًا أَجْمَعُونَ».

[طرفه في: ٢٨١٩].

٦٦٤٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَهْدَيْتَنِي إِلَى النَّبِيِّ ﷺ سَرَقَةً مِنْ حَرِيرٍ، فَجَعَلَ النَّاسُ يَتَدَاوَلُونَهَا بَيْنَهُمْ وَيَعْجَبُونَ مِنْ حُسْنِهَا وَلِينِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَعْجَبُونَ مِنْهَا؟». قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَمَتَادِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا». لَمْ يَقُلْ شُعْبَةُ وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ: «وَالَّذِي نَفْسِي بِيَدِهِ».

[طرفه في: ٣٢٤٩].

٦٦٤١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ هِنْدَ بِنْتَ عُتْبَةَ بِنِ رَيْبَعَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، مَا كَانَ مِمَّا عَلَى ظَهْرِ الْأَرَضِ أَهْلُ أَخْبَاءٍ، أَوْ خِبَاءٍ، أَحَبَّ إِلَيَّ أَنْ يَذَلُّوا مِنْ أَهْلِ أَخْبَائِكَ، أَوْ خِبَائِكَ - شَكَ يَحْيَى - ثُمَّ مَا أَصْبَحَ الْيَوْمَ أَهْلُ أَخْبَاءٍ، أَوْ خِبَاءٍ، أَحَبَّ إِلَيَّ مِنْ أَنْ يَعْزُوا مِنْ أَهْلِ أَخْبَائِكَ، أَوْ خِبَائِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْضًا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ». قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ، فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ؟ قَالَ: «لَا، إِلَّا بِالْمَعْرُوفِ».

[طرفه في: ٢٢١١].

٦٦٤٢ - حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ مُضِيفٌ ظَهْرَهُ إِلَى قُبَّةٍ مِنْ أَدَمِ يَمَانٍ، إِذْ قَالَ لِأَصْحَابِهِ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالُوا: بَلَى، قَالَ: «أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا:

٦٦٤٠ - قوله: سرقة أي قطعة.

٦٦٤١ - قوله: (وأيضاً) أي وستزيدين من ذلك عند تمكن الإيمان في قلبك ا هـ.

- قوله: (مسيك) أي بخيل وهو من أبنية المبالغة كسكيت وشرب وعيبث، قال الشارح: وروي مسيك يعني كامير وقال العيني: وإنما سمي البخيل بذلك لأنه يمسك ما في يده ولا يخرج له لأحد ا هـ.

Paradise?" They answered: "Yes." He said: "By He, in Whose hand Mohammad's soul is! I hope that you will be half of the people of Paradise."

6643- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

6644- Anas "Allah be pleased with him" narrated that he heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Perform your bowings and prostrations (in the prayer) perfectly. By He, in Whose hand my soul is! I certainly see you from my back while you are bowing or prostrating. "

6645- Anas "Allah be pleased with him" reported: Once an Ansari woman, accompanied by her children, came to Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" spoke to her and said thrice: "By he, in Whose Hand my life is, you are the most beloved people to me."

#### **[4] Do not swear by your fathers**

6646- Nafi narrated from Abdullah Ibn Omar "Allah be pleased with both" that he saw Omar Ibn Al'khattab among a group of people, swearing by his father. The Prophet "Allah's blessing and peace be upon him" said: "Allah had forbidden you to swear by your fathers. Whoever has to take an oath should swear by Allah or keep silent."

6647- Ibn Omar "Allah be pleased with both" narrated: Omar told me that The Prophet "Allah's blessing and peace be upon him" said to him: "Allah had forbidden you to swear by your fathers." By Allah! I have never sworn by it since I heard The Prophet "Allah's blessing and peace be upon him" (forbidding it)."

بَلَى، قَالَ: «فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنِّي لَأَعَزُّو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ». [طرفه في: ٦٥٢٨].

٦٦٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَأَنَّ الرَّجُلَ يَتَّقَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». [طرفه في: ٥٠١٣].

٦٦٤٤ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: أَيُّمُوا الرُّكُوعَ وَالسُّجُودَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَأَعْرَأَكُمْ مِنْ بَعْدِ ظَهْرِي إِذَا مَا رَكَعْتُمْ، وَإِذَا مَا سَجَدْتُمْ». [طرفه في: ٤١٩].

٦٦٤٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَتَتْ النَّبِيَّ ﷺ مَعَهَا أَوْلَادٌ لَهَا، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ لَأَعْجَبُ النَّاسِ إِلَيَّ». قَالَهَا ثَلَاثَ مَرَارٍ. [طرفه في: ٣٧٨٦].

#### ٤ - بَابٌ لَا تَخْلِفُوا بِأَبَائِكُمْ

٦٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَدْرَكَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَسِيرُ فِي رَكِبٍ، يَخْلِفُ بِأَبِيهِ، فَقَالَ: «أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ، مَنْ كَانَ حَالِفًا فَلْيَخْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ». [طرفه في: ٢٦٧٩].

٦٦٤٧ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ قَالَ: قَالَ سَالِمٌ: قَالَ ابْنُ عُمَرَ: سَمِعْتُ عُمَرَ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بِأَبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ، ذَاكِرًا وَلَا آثِرًا. قَالَ مُجَاهِدٌ: «أَوْ آثَارَةً مِنْ عِلْمٍ» [الأحقاف: ٤] يَأْتُرُ عِلْمًا. تَابَعَهُ عَقِيلٌ، وَالزُّبَيْدِيُّ، وَإِسْحَاقُ الْكَلْبِيُّ، عَنْ الزُّهْرِيِّ. وَقَالَ ابْنُ عَيْمِينَ، وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: سَمِعَ النَّبِيَّ ﷺ عُمَرَ.

٦٦٤٣ - قوله: (ابن عبد الله بن عبد الرحمن) غير موجود في المتن الذي تضمنه الشرح موجود في المتن المطبوع المشكول ا هـ. مصحح.

- قوله: (يتقأها) أي يعدها قليلة ا هـ. عيني.

٦٦٤٧ - قوله: (ذاكرًا) أي قائلًا لها من قبل نفسي.

- قوله: (ولا آثراً) أي ولا حاكياً لها عن غيري ناقلاً عنه ا هـ. عيني.

6648- Ibn Omar "Allah be pleased with both" narrated that The Prophet "Allah's blessing and peace be upon him" said: "Do not swear by your fathers."

6649- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man sitting amongst the people who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Where are The Ash'arites?" Then he provided us with five white camels with big humps. When we set out we said: "What have we done? The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful." So, we returned to The Prophet "Allah's blessing and peace be upon him" and said: "We asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance; and that you had no means of conveyance to provide us with." He replied: "It is Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

#### [5] One should not swear by (the idles of) Lat and Uzza

6650- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever takes an oath in which he mentions Lat and Uzza (forgetfully), should say: "There is no God to be worshipped but Allah." Whoever says to his companion: "Come along, let us gamble" must give alms (as expiation)."

#### [6] When one swears not to do something

6651- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" had a gold ring made for him, which he wore, placing its stone towards the palm of his hand. The people started wearing such gold rings. Afterwards The Prophet "Allah's blessing and peace be upon him" sat on the pulpit and took it off, saying: "I used to wear this ring, making its stone towards the palm of my hand." He then threw it away and said: "By Allah, I will never wear it." Consequently, all the people threw away theirs.

٦٦٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَخْلِفُوا بِأَبَائِكُمْ». [طرفه في: ٢٦٧٩].

٦٦٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَبِي بَرْزَةَ، عَنْ أَبِي قَلَابَةَ، وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زُهْدَمَ قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جِزْمَ وَبَيْنَ الْأَشْعَرِيِّينَ وَدُ وَإِخَاءَ، فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَرَّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمٌ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، أَحْمَرُ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ إِلَى الطَّعَامِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَرْتُهُ، فَحَلَفْتُ أَنْ لَا أَكَلَهُ، فَقَالَ: قُمْ فَلَا حَدِيثُكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ». فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهْبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: «أَيْنَ التُّفْرُ الْأَشْعَرِيُّونَ؟» فَأَمَرَنَا بِخَمْسِ ذُودٍ غُرِّ الذَّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا، ثُمَّ حَمَلْنَا، تَعَقَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ، وَاللَّهِ لَا نُفْلِحُ أَبَدًا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ: إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا وَمَا عِنْدَكَ مَا تَحْمِلُنَا، فَقَالَ: «إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَاللَّهِ لَا أَخْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُمَا».

[طرفه في: ٣١٣٣].

### ٥ - بَابُ لَا يَخْلَفُ بِاللَّاتِ وَالْعَزَى وَلَا بِالطَّوَاغِيَةِ

٦٦٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ، فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعَزَى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ، فَلْيَتَّصِدْ». [طرفه في: ٤٨٦].

### ٦ - بَابُ مَنْ حَلَفَ عَلَى الشَّيْءِ وَإِنْ لَمْ يُحْلَفْ

٦٦٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اضْطَنَّعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ، فَيَجْعَلُ قِصَّةً فِي بَاطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَتَزَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْحَاتِمَ، وَأَجْعَلُ قِصَّةً مِنْ دَاخِلِهِ». فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللَّهِ لَا أَلْبَسُهُ أَبَدًا». فَتَبَدَّ النَّاسُ حَوَاتِيمَهُمْ.

[طرفه في: ٥٨٦٥].

٦٦٤٩ - قوله: (بخمس ذود) الذود من الإبل ما بين الثلاث إلى العشر كما في المصباح وانظر غر الذرى في

حاشية الحديث ٦٦٢٣.

٦٦٥٠ - حدثنا نخد.

### **[7] Swearing by a religion other than Islam**

6652- Thabit Ibn Ad'dahhak "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever swears by a religion other than Islam will be really so (on the religion by which he swears). If somebody commits suicide with anything in this world, he will be tortured with that very thing on the Day of Judgement. If somebody curses a believer, then his sin will be as if he murdered him. Whoever accuses a believer of disbelief, then it will be as if he killed him."

**[8] Could one say: "If Allah wills and then you"? or, could he say: "(None could do so) except Allah and then you"?**

6653- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were three men of the children of Israel whom Allah wanted to test (concerning their belief). He sent an angel (to all of them). The angel (disguised in the shape and appearance of a leper) went to the leper and said: "I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah and then you." (Then he narrated the tradition in full).

**[9] Allah's saying: "They swear their strongest oaths by Allah." (Cattle 109)**

6654- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to help one to fulfill his oath.

6655- Usama Ibn Zaid "Allah be pleased with both" narrated: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a messenger) to The Prophet "Allah's blessing and peace be upon him", with whom there were Usama Ibn Zaid, Sa'd, and Obai, requesting him to come as her child was on the verge of death, but The Prophet "Allah's blessing

## ٧ - باب مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الْإِسْلَامِ

وَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ». وَلَمْ يَنْسُبْهُ إِلَى الْكُفْرِ.

٦٦٥٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي فِلَانَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ، قَالَ: وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهٍ فِي نَارِ جَهَنَّمَ، وَلَعَنَّ الْمُؤْمِنِ كَفْتَلِهِ، وَمَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفْتَلُهُ». [طرفه في: ١٣٦٣].

## ٨ - باب لَا يَقُولُ: مَا شَاءَ اللَّهُ وَشِئْتُ، وَهَلْ يَقُولُ: أَنَا بِاللَّهِ ثُمَّ بَكَ

٦٦٥٣ - وَقَالَ عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةَ فِي بَنِي إِسْرَائِيلَ أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ: تَقَطَّعْتَ بَنِي الْجِبَالِ، فَلَا بَلَاعَ لِي إِلَّا بِاللَّهِ ثُمَّ بَكَ». فَذَكَرَ الْحَدِيثَ. [طرفه في: ٣٤٦٤].

## ٩ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾ [الأنعام: ١٠٩]

وَقَالَ ابْنُ عَبَّاسٍ: قَالَ أَبُو بَكْرٍ: قَوْلَ اللَّهِ يَا رَسُولَ اللَّهِ، لَتُحَدِّثُنِي بِالَّذِي أَخْطَأْتُ فِي الدُّرُيَا، قَالَ: «لَا تُقْسِمُ».

٦٦٥٤ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ معاويةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ، عَنْ البراءِ، عَنِ النَّبِيِّ ﷺ (ح). وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ معاويةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ، عَنِ البراءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِإِبْرَارِ الْمُقْسِمِ. [طرفه في: ١٢٣٩].

٦٦٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَاصِمُ الْأَخْوَلُ: سَمِعْتُ أَبَا عَثْمَانَ يُحَدِّثُ، عَنْ أُسَامَةَ: أَنَّ ابْنَةَ لِرَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَيْهِ، وَمَعَ رَسُولِ اللَّهِ ﷺ أُسَامَةُ بْنُ

باب ٧ - قوله: (سوى الإسلام) وفي بعض النسخ زيادة ملة يعني كأن يقول: إن فعلت كذا فأنا يهودي أو نصراني  
ا هـ.

٦٦٥٢ - قوله: (فهو كما قال) أي إن قصد الرضا بما قاله ا هـ.

باب ٨ - قوله: (وشئت) بفتح التاء وبضمها على صيغتي المخاطب والمتكلم من الماضي كما في الشارح.

٦٦٥٣ - أراد بالرجال أسباب الرزق.

باب ٩ - قوله: (لتحدثني) ضبط بتشديد النون ولم تشدد في اليونانية أفاده الشارح.

٦٦٥٥ - ولتحتسب نخد.

and peace be upon him" sent to her his greetings and said: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and we got up with him. When Allah's Apostle "Allah's blessing and peace be upon him" sat down, the child was brought and placed in his lap while his breath was disturbed in his chest (as if it was a leather water skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

6656- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No Muslim who has lost three of his children will be touched by the Fire except for dissolving Allah's oath."

6657- Haritha Ibn Wahb "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "May I tell you of the people of Paradise? Every weak and poor humble person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. May I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

#### **[10] When one says: "I bear witness by The Name of Allah"**

6658- Abdullah (Ibn Mas'ood) "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" was asked about the best of people. He said: "The people of my generation are the best, then those who follow them, and then those who follow them (the second generation). After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said: "We used to be forbidden when we were still young to swear as bearing witness by the Name or the Covenant of Allah."

#### **[11] The covenant of Allah Almighty**

6659- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive A Muslim person (or to deprive his brother) of his property will meet Allah who will be angry with him." Allah revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter; nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty."

(Al Imran 77)

زَيْدٍ وَسَعْدُ وَأَبِيٌّ: أَنَّ ابْنِي قَدْ اخْتَصِرَ فَاشْهَدْنَا، فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى، فَلْتَضْبِرْ وَتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ تَقْسِمُ عَلَيْهِ، فَقَامَ وَقَمْنَا مَعَهُ، فَلَمَّا قَعَدَ رَفِعَ إِلَيْهِ، فَأَقْعَدَهُ فِي حَجْرِهِ، وَنَفْسُ الصَّبِيِّ تَقْفَعُ، فَقَاضَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَذَا رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ».

[طرفه في: ١٢٨٤].

٦٦٥٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَالِدِ تَمَسُّهُ النَّارُ إِلَّا تَحَلَّةَ الْقَسَمِ».

[طرفه في: ١٢٥١].

٦٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عُذْرَةُ: حَدَّثَنَا شُعْبَةُ، عَنِ مَعْبُدِ بْنِ خَالِدٍ: سَمِعْتُ حَارِثَةَ بْنَ وَهَبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا أَدْلِكُكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، وَأَهْلِ النَّارِ: كُلُّ جَوَاطِظٍ عُتْلٌ مُسْتَكْبِرٍ».

[طرفه في: ٤٩١٨].

### ١٠ - بَابُ إِذَا قَالَ: أَشْهَدُ بِاللَّهِ، أَوْ: شَهِدْتُ بِاللَّهِ

٦٦٥٨ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنِ مَنصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ عَبْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ: تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتُهُ». قَالَ إِبْرَاهِيمُ: وَكَانَ أَصْحَابُنَا يَنْهَوْنَا - وَنَحْنُ غِلْمَانٌ - أَنْ نَخْلِفَ بِالشَّهَادَةِ وَالْعَهْدِ. [طرفه في: ٢٦٥٢].

### ١١ - بَابُ عَهْدِ اللَّهِ عَزَّ وَجَلَّ

٦٦٥٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ شُعْبَةَ، عَنِ سُلَيْمَانَ وَمَنْصُورٍ، عَنِ أَبِي وَائِلٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ خَلَفَ عَلَى يَمِينِ كَاذِبَةٍ، لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، أَوْ قَالَ: أَخِيهِ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». فَأَنْزَلَ اللَّهُ تَصْدِيقَهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ [آل عمران: ٧٧]. [طرفه في: ٢٣٥٦].

- قوله: (هذا) أي البكاء ولأبي ذر هذه أي الدفعة ا هـ. من الشارح.

٦٦٥٧ - قوله: (متضعف) بكسر العين أي متواضع وبفتحها وهو رواية الأكثرين أي يستضعفه الناس كما في الشارح.

٦٦٥٨ - قوله: ينهوننا نخ.

٦٦٥٩ - حدثنا نخ.

6660- Sulaiman resumed this narration: Al'ash'ath Ibn Qais came and said: "What has Abdullah been telling you?" they told him. Then he said: "This verse was revealed concerning a dispute over a well between one of my companions and me."

**[12] One's swearing by Allah's Power and Honour, Descriptions, or Words**

6661- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hell Fire will keep on saying: "Are there anymore (people to come)?" until the Lord of Power and Honor will put His Foot over it. Then it will say: "It is enough! It is enough! By Your Power and Honor!" then, its various sides will come close to each other.

**[13] When one says: "By The Eternity of Allah"**

6662- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration, according to which, The Prophet "Allah's blessing and peace be upon him" stood up, saying: "Is there anyone who can relieve me from Abdullah Ibn Obai?" Osaïd Ibn Hudair got up and said to Sa'd Ibn Obada: "By the Eternity of Allah, we will kill him!"

**[14] Allah's saying: "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts; and he is Oft-Forgiving most forbearing." (The Heifer 225)**

6663- A'isha "Allah be pleased with her" narrated: This verse "Allah will not call you to account for thoughtlessness in your oath, but for the intention in your hearts" was revealed in connection with one who says (during his talk): "No, by Allah" or "Yes, by Allah".

**[15] When one breaks his oath forgetfully**

Allah Almighty said: "But there is no blame on you if ye make a mistake therein: (What counts is) the intention of your hearts: and Allah is Oft-Forgiving, Most Merciful." (The Confederates 5)

He further said: "rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (The Cave 73)

٦٦٦٠ - قَالَ سُلَيْمَانُ فِي حَدِيثِهِ: فَمَرَّ الْأَشْعَثُ بِنِ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ عَبْدُ اللَّهِ؟ قَالُوا لَهُ، فَقَالَ الْأَشْعَثُ: نَزَلَتْ فِيَّ وَفِي صَاحِبِ لِي، فِي بَثْرِ كَانَتْ بَيْنَنَا.

### ١٢ - باب الحلف بعزة الله وصفاته وكلماته

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ». وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «يَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا». وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِيُّ ﷺ: «قَالَ اللَّهُ: لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ». وَقَالَ أَيُّوبُ: «وَعِزَّتِكَ لَا غِنَى بِي عَنْ بَرَكَتِكَ».

٦٦٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ، فَتَقُولُ: قَطِ قَطِ وَعِزَّتِكَ، وَيَزُورِي بَعْضُهَا إِلَى بَعْضٍ». رَوَاهُ شُعْبَةُ، عَنْ قَتَادَةَ. [طرفه في: ٤٨٤٨].

### ١٣ - باب قول الرجل: لعمر الله

قَالَ ابْنُ عَبَّاسٍ: لَعَمْرُكَ: لَعَيْشُكَ.

٦٦٦٢ - حَدَّثَنَا الْأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ: عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ (ح). وَحَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النَّمِيرِيُّ: حَدَّثَنَا يُونُسُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عَزْوَةَ بِنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بِنَ وَقَاصٍ، وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الْإِفِكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ، وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ، فَقَامَ النَّبِيُّ ﷺ فَاسْتَعْدَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ، فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: لَعَمْرُ اللَّهِ لَنَقْتَلَنَّه. [طرفه في: ٢٥٩٣].

### ١٤ - باب ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ﴾

وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿البقرة: ٢٢٥﴾

٦٦٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ﴾. قَالَ: قَالَتْ: أَنْزَلَتْ فِي قَوْلِهِ: لَا وَاللَّهِ، بَلَى وَاللَّهِ. [طرفه في: ٤٦١٣].

### ١٥ - باب إذا حنث ناسياً في الأيمان

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الأحزاب: ٥]، وَقَالَ:

٦٦٦١ - قَوْلُهُ: (قَطِ قَطِ) بِسُكُونِ الطَّاءِ بِنِ وَكُسْرِهِمَا مَعَ التَّخْفِيفِ فِيهِمَا وَالتَّكْرَارِ لِلتَّأْكِيدِ أَيْ حَسَبَ حَسَبِ قَدِ اكْتَفَيْتَ أ. ه. شَارِح.

- قَوْلُهُ: (وَيَزُورِي) أَيْ يَجْمَعُ وَيَقْبِضُ أ. ه. شَارِح.

٦٦٦٢ - قَوْلُهُ: (فَاسْتَعْدَرَ) أَيْ طَلَبَ مِنْ بَعْدِهِ أ. ه. شَارِح.

6664- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah forgives my followers their evil deeds their souls may whisper or suggest to them as long as they do neither act (on) nor speak with it."

6665- Isa Ibn Talha narrated from Abdullah Ibn Amr "Allah be pleased with both": While The Messenger of Allah "Allah's blessing and peace be upon him" was delivering the speech on The Day of Slaughtering Sacrifice, one got up and said to him: "I thought (and did), O Messenger of Allah, such-and-such (ceremony) before such-and-such (ritual)." Another said: "O Messenger of Allah! I thought (and did) such-and-such (before such-and-such)" meaning those three (ceremonies of throwing pebbles, slaughtering sacrifice, and shaving one's head). The Messenger of Allah "Allah's blessing and peace be upon him" said (to both of them): "Do it, and there is no harm." On this day, The Messenger of Allah "Allah's blessing and peace be upon him" never was asked of something (regarding the ceremonies of Hajj performed before or after their due time) except that he said in reply: "Do it, and there is no harm."

6666- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" was asked (during his last hajj) by someone: "I visited (and circumambulated) Ka'ba before throwing pebbles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm." He was asked by another: "I got my head shaved before slaughtering (the sacrifice)." He (affirmatively) said: "There is no Harm." A third man said: "I slaughtered (my sacrificial animal) before throwing the pebbles." He (agreeably) said: "There is no harm."

6667- Abu'huraira "Allah be pleased with him" narrated: A man entered the mosque while Allah's Apostle "Allah's blessing and peace be upon him" was sitting in one of its sides. The man prayed and went to The Prophet "Allah's blessing and peace be upon him" and greeted him. The Prophet "Allah's blessing and peace be upon him" said to him: "(Peace be upon you). Go back and pray, for you have not prayed." The man went back, prayed in the same way as before, returned and greeted The Prophet "Allah's blessing and peace be upon him" who said: "Peace be upon you. Go back and pray, for you have not prayed." The man said (after the third time): "Please, O Messenger of Allah, teach me how to pray." The Prophet "Allah's blessing and peace be upon him" said: "Perform ablution perfectly, then face The Qibla, then say: "Allah is magnificent" and then recite from what you know by heart of the Holy Qur'an. Then bow till you feel at ease.

﴿لَا تُؤَاخِذْنِي بِمَا نَسِيتُ﴾ [الكهف: ٧٣].

٦٦٦٤ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ يَزْفَعُهُ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِامْتِي عَمَّا وَسَّوَسَتْ، أَوْ حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ». [طرفه في: ٢٥٢٨].

٦٦٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ - أَوْ مُحَمَّدٌ عَنْهُ - عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عَيْسَى ابْنُ طَلْحَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ النَّخْرِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ - يَا رَسُولَ اللَّهِ - كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا، ثُمَّ قَامَ آخَرَ فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ أَحْسِبُ كَذَا وَكَذَا، لِهَوْلَاءِ الثَّلَاثِ، فَقَالَ النَّبِيُّ ﷺ: «افْعَلْ وَلَا حَرَجَ». لَهْنٌ كُلَّهُنَّ يَوْمَئِذٍ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ». [طرفه في: ٨٣].

٦٦٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ: عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: «لَا حَرَجَ». قَالَ آخَرَ: حَلَفْتُ قَبْلَ أَنْ أُذْبَحَ؟ قَالَ: «لَا حَرَجَ». قَالَ آخَرَ: ذَبَحْتُ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: «لَا حَرَجَ». [طرفه في: ٨٤].

٦٦٦٧ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يُصَلِّي، وَرَسُولُ اللَّهِ ﷺ فِي نَاجِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ: «ازْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ، فَقَالَ: «وَعَلَيْكَ، ازْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». قَالَ فِي الثَّلَاثَةِ: فَأَعْلِمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ، فَأَسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ، فَكَبِّرْ وَأَقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ازْكَعْ حَتَّى تَطْمَئِنَّ رَأْسَكَ، ثُمَّ ازْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ

٦٦٦٤ - قوله: (أنفسها) بالنصب للأكثر وبالرفع لبعضهم ا هـ. شارح.

- قوله: أو تكلم بلفظ الماضي، وقال الكرمانى وتبعه العينى بالجزم ا هـ. شارح.

٦٦٦٥ - قوله: (لهؤلاء الثلاث) وهى الحلق والنحر والرمل أفاده القسطلانى وعد العينى بدل الرمل الطواف، يعنى أنه قدم ما يلزم تأخيره وآخر ما يلزم تقديمه من هذه المذكورات ا هـ. مصحح.

٦٦٦٦ - قوله: (زرت) أى طفت طواف الزيارة ا هـ. شارح.

٦٦٦٧ - قوله: (ثم سلم) هذا سلام التحية لا سلام التحليل كما هو المتبادر فقوله: وعليك رد أى وعليك السلام

Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then raise your head and sit calmly till you feel at ease (with no hurry), then prostrate till you feel at ease during your prostration, and then raise your head and stand up straight; and do the same in all your prayers."

6668- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good till he met Allah (died).

6669- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If somebody eats (or drinks while fasting) forgetfully then he should complete his fast, for what he has eaten or drunk, was given to him by Allah."

6670- Abdullah Ibn Buhaina "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" led us in the Dhuhur prayer and stood up after the second Rak'a and did not sit down. The people stood up with him. When the prayer was about to end and the people were waiting for him to say the end salutation, he magnified Allah while sitting and prostrated. then he raised his head and sat. then he magnified Allah and prostrated once again before he raised his head and ended the prayer with Taslim.

6671- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: Once The Prophet "Allah's blessing and peace be upon him" performed Dhuhur prayer, decreasing it (the narrator Ibrahim, reported from Alqama from Ibn Mas'ood that he said: "I do not know whether he prayed more or less than usual"). After he had finished the prayer he was asked: "O Allah's Apostle! Has the prayer been shortened or you have forgotten?" He said: "What is it?" The people said: "You have prayed so much and so much." So The Prophet "Allah's blessing and peace be upon him" performed two prostration's "Sajda" (of forgetfulness). Then he said: "Those two prostrations are to be performed by he who is doubtful whether he prayed more or less. He should do what he thinks to be correct and complete what is remaining (of the prayer). Then he should offer two prostrations."

6672- Sa'eed Ibn Jubair narrated: I asked Ibn Abbas (about Al'khadir); and he said: Obai Ibn Ka'b told me: The Messenger of Allah "Allah's blessing and peace be upon him" recited: "Moses said: rebuke me not for forgetting, nor grieve me by raising difficulties in my case." (The Cave 73) he commented: "The first (excuse) of Moses was his forgetfulness."

سَاجِدًا، ثُمَّ ارْزُقَ حَتَّى تَسْتَوِيَ وَتَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْزُقَ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». [طرفه في: ٧٥٧].

٦٦٦٨ - حَدَّثَنَا فَرْوَةُ بِنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: هُزِمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ، فَصَرَخَ إِبْلِيسُ: أَيَّ عِبَادِ اللَّهِ أُخْرَأَكُمْ، فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ، فَنَظَرَ حُدَيْفَةُ بْنُ الْيَمَانِ فَإِذَا هُوَ بِأَبِيهِ، فَقَالَ: أَبِي أَبِي، قَالَتْ: فَوَاللَّهِ مَا انْحَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُدَيْفَةُ: غَفَرَ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ: فَوَاللَّهِ مَا زَالَتْ فِي حُدَيْفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللَّهَ. [طرفه في: ٣٢٩٠].

٦٦٦٩ - حَدَّثَنِي يُونُسُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عَوْفٌ، عَنْ خِلَاسٍ وَمُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ نَاسِيًا، وَهُوَ صَائِمٌ، فَلَيْتَمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ». [طرفه في: ١٩٣٣].

٦٦٧٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ، فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا قَضَى صَلَاتَهُ انْتَهَرَ النَّاسُ تَسْلِيمَهُ، فَكَبَّرَ وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّمَ. [طرفه في: ٨٢٩].

٦٦٧١ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الظُّهْرِ، فَزَادَ أَوْ نَقَصَ مِنْهَا - قَالَ مَنْصُورٌ: لَا أُدْرِي إِبْرَاهِيمَ وَهَمَّ أَمْ عَلْقَمَةُ - قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، أَقْصُرَتِ الصَّلَاةُ أَمْ نَسِيَتْ؟ قَالَ: «وَمَا ذَلِكَ؟». قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ قَالَ: «هَاتَانِ السَّجْدَتَانِ لِمَنْ لَا يَذْرِي: زَادَ فِي صَلَاتِهِ أَمْ نَقَصَ، فَيَتَحَرَّى الصُّوَابَ، فَيَيْتَمُّ مَا بَقِيَ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ». [طرفه في: ٤٠١].

٦٦٧٢ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَخْبَرَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ فَقَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُؤَاخِذْنِي بِمَا نَسِيْتُ وَلَا تَرْهَقْنِي مِنْ أَمْرِي عُسْرًا» [الكهف: ٧٣] قَالَ: كَانَتْ الْأُولَى مِنْ مُوسَى نَسِيَانًا. [طرفه في: ٧٤].

٦٦٦٨ - قوله: (أي عباد الله) أي يا عباد الله احذروا الذين من ورائكم يغري المسلمين على قتال من وراءهم منهم ليزيد بعضهم بأس بعض حتى اجتلدوا أي اقتتلوا فقتلوا اليمان أبا حذيفة يظنونهم من المشركين ا هـ. كتبه مصححه.

- قوله: ما انحجزوا أي ما انفصلوا عنه.

6673- Al'bara Ibn Azib "Allah be pleased with both" narrated that once he had a guest, so he ordered his family to slaughter the sacrificial animal before he returned from the (Id) prayer in order that their guest could take his meal. Accordingly, his family slaughtered (the animal) before the prayer. Then they mentioned that event to The Prophet "Allah's blessing and peace be upon him" who ordered Al'bara to slaughter another sacrifice. Al'bara said to The Prophet "Allah's blessing and peace be upon him": "I have a young milch she-goat which is better than two sheep for slaughtering." (The sub-narrator, Ibn Awn used to say: "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was for Al'bara in particular, or for all the Muslims in general.")

6674- Jundub "Allah be pleased with him" narrated: I was present when The Messenger of Allah "Allah's blessing and peace be upon him" performed the Id prayer and then delivered the sermon. Then he said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

#### **[16] What about the deceptive oath?**

Allah Almighty said: "And take not your oaths, to practise deception between yourself, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah, and a mighty wrath descend on you." (The Bees 94)

6675- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The greatest sins are: To associate others in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take a deceptive oath."

**[17] Allah's saying: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)**

he further said: "And make not Allah's (name) and excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is one who heareth and knoweth all things." (The Heifer 224)

Allah said too: "Nor sell the Covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew." (Bees 95)

He further said: "Fulfill the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do." (Bees 91)

٦٦٧٣ - قَالَ أَبُو عَبْدِ اللَّهِ: كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ، وَكَانَ عِنْدَهُمْ ضَيْفٌ لَهُمْ، فَأَمَرَ أَهْلَهُ أَنْ يَذْبَحُوا قَبْلَ أَنْ يَزْجَعَ لِيَأْكُلَ ضَيْفَهُمْ، فَذَبَحُوا قَبْلَ الصَّلَاةِ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَمَرَهُ أَنْ يُعِيدَ الذَّبْحَ، فَقَالَ: يَا رَسُولَ اللَّهِ، عِنْدِي عَنَاقٌ جَدَعٌ، عَنَاقٌ لَيْنٌ، هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَكَانَ ابْنُ عَوْنٍ يَقِفُ فِي هَذَا الْمَكَانِ عَنِ حَدِيثِ الشَّعْبِيِّ، وَيُحَدِّثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ بِمِثْلِ هَذَا الْحَدِيثِ، وَيَقِفُ فِي هَذَا الْمَكَانِ وَيَقُولُ: لَا أَذْرِي أَلْبَغَتِ الرُّخْصَةَ غَيْرَهُ أَمْ لَا؟ رَوَاهُ أَيُّوبُ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٩٥١].

٦٦٧٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدَبًا قَالَ: شَهِدْتُ النَّبِيَّ ﷺ صَلَّى يَوْمَ عِيدٍ، ثُمَّ خَطَبَ، ثُمَّ قَالَ: «مَنْ ذَبَحَ فَلْيَبْدَلْ مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[طرفه في: ٩٨٥].

### ١٦ - بَابُ الْيَمِينِ الْعَمُوسِ

﴿وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ٩٤] دَخَلًا: مَكْرًا وَخِيَانَةً.

٦٦٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدِينَ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْعَمُوسُ».

١٧ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ [آل عمران: ٧٧]

وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [البقرة: ٢٢٤]. وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّ مَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ [النحل: ٩٥] ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا﴾ [النحل: ٩١].

٦٦٧٣ - قوله: (عندي عناق) أي أنثى من أولاد المعز، وعناق لبن بدل منه، وقوله: جذع صفة لعناق هي التي طعنت في السنة الثانية.

- قوله: يقف في هذا المكان أي يترك تكلمته.

٦٦٧٤ - قوله: (فليبدل مكانها) أي فليذبح غيرها وروي فليبدل بتخفيف الدال كما في الشارح.

6676- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah who will be angry with him." Allah revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

6677- Al'ash'ath Ibn Qais came and said: "What has Abu Abdur'rahman (Abdullah) been telling you?" they told him: "So-and-so, and so-and-so." He said: "This verse was revealed concerning me. I had a well in the land of a cousin of mine. I told The Prophet "Allah's blessing and peace be upon him" who asked me either to bring witnesses (to confirm my claim) or let the defendant take an oath." I said: "O Allah's Apostle! He will take a (false) oath immediately." Then The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive somebody of his property will meet Allah who will be angry with him." Then Allah revealed the verse to confirm what he had said."

#### **[18] One's taking an oath on whatever he does not possess**

6678- Abu'moosa "Allah be pleased with him" narrated: My companions sent me to The Prophet "Allah's blessing and peace be upon him" to ask him for some mounts. He said: "By Allah! I will not provide you with any means of conveyance!" When I met him, he was angry. Later, I met him (again), and he said: "Tell your companions that Allah or The Messenger of Allah will provide you with means of transportation."

6679- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration, according to which, Allah revealed: "Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; on the contrary it is good for you..." (The Light "An'nur" 11:20) When Allah gave the declaration of my Innocence, Abu'bakr, who used to provide (with money) Mistah Ibn Uthatha for he was his relative, said: "By Allah, I will never provide Mistah with anything because of what he said about A'isha." But Allah later revealed: "Let not those among you who are endued with Grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 22)

After that Abu'bakr said: "Yes! By Allah! I like that Allah would forgive me." He resumed helping (with money) Mistah whom he used to help before and said: "By Allah! I would never hold it back from him."

٦٦٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانٌ». فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. إِلَى آخِرِ الْآيَةِ. [طرفه في: ٢٣٥٦].

٦٦٧٧ - فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَقَالُوا: كَذَا وَكَذَا، قَالَ: فِيَّ أَنْزَلْتَ، كَانَتْ لِي بِثَرِّ فِي أَرْضِ ابْنِ عَمِّ لِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «بَيِّنْتُكَ أَوْ يَمِينُهُ». قُلْتُ: إِذَا يَخْلِفُ عَلَيْهَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ، وَهُوَ فِيهَا فَاجِرٌ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضْبَانٌ». [طرفه في: ٢٣٥٦].

### ١٨ - باب اليمين فيما لا يملك، وفي المعصية وفي الغضب

٦٦٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى النَّبِيِّ ﷺ أَسْأَلُهُ الْحُمْلَانَ، فَقَالَ: «وَاللَّهِ لَا أُحْمِلُكُمْ عَلَى شَيْءٍ». وَوَأَفَقْتُهُ وَهُوَ غَضْبَانٌ، فَلَمَّا أَتَيْتُهُ قَالَ: «انْطَلِقْ إِلَى أَصْحَابِكَ فَقُلْ: إِنَّ اللَّهَ، أَوْ: إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ». [طرفه في: ٣١٣٣].

٦٦٧٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ (ح). وَحَدَّثَنَا الْحَجَّاجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو التَّمِيمِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ بْنَ وَقَّاصٍ، وَعَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا فَبَرَأَهَا اللَّهُ مِمَّا قَالُوا، كُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ [النور: ١١] الْعَشْرَ الْآيَاتِ كُلَّهَا فِي بَرَاءَتِي، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا، بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ: ﴿وَلَا يَأْتَلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى﴾ [النور: ٢٢] الْآيَةَ. قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي لَأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعْتُ إِلَى مِسْطَحِ النَّفَقَةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا عَنْهُ أَبَدًا. [طرفه في: ٢٥٩٣].

٦٦٧٦ - قوله: (يمين صبر) بإضافة يمين لصبر ويتنون يمين والصبر الحس، والمراد إلزام الحاكم بها كما في الشارح.

٦٦٧٧ - قوله: (إذا يحلف) فيه الرفع والنصب انظر الشارح.

٦٦٧٨ - قوله: الحملان ما يحمل عليه من الدواب في الهبة خاصة، قاله العيني.

6680- Zahdam narrated: We were with Abu'moosa who said: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites. (It seemed that) we came to him when he was in an angry mood. We asked him to provide us with means of transportation. He took an oath not to provide us with any means of conveyance. Later he said: "by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

**[19] If one took an oath not to speak today, and then he prayed, recited (The Qur'an), glorified, praised, magnified Allah, or said: "There is no God but Allah", then he would be considered as being on his intention**

6681- Sa'eed Ibn Al'musaiyyab narrated from his father "Allah be pleased with him": When the time of the death of Abu'talib approached, Allah's Apostle "Allah's blessing and peace be upon him" came and said to Abu'talib: "O uncle! Say: There is no God (to be worshipped) but Allah, a sentence with which I shall be a witness (to argue) for you before Allah."

6682- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's balance, and so much dearer to The Most Gracious (Allah). They are: "Glory be to Allah with whose praise (I celebrate Him)! Glory be to Allah, the great"."

6683- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said a statement, and I said another. The Prophet "Allah's blessing and peace be upon him" said: "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said: "Anyone who dies worshipping none but Allah will definitely enter Paradise."

**[20] What about he, who took an oath not to visit his wife for a month; and the month was twenty-nine days?**

6684- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to visit his wives for a month. At the same time, his foot was sprained. He stayed in an upper room of his. Twenty-nine days later, he came down (and went to them). When they said: "O Messenger of Allah! You took an oath (not to enter upon your wives) for a month", he said: "The month might be (sometimes) twenty-nine days."

٦٦٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنِ الْقَاسِمِ، عَنِ زُهْدَمَ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهُوَ غَضْبَانٌ، فَاسْتَحْمَلْتَاهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ قَالَ: «وَاللَّهِ، إِنْ شَاءَ اللَّهُ، لَا أَخْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ، وَتَحَلَّلْتُهَا». [طرفه في: ٣١٣٣].

## ١٩ - بَابُ إِذَا قَالَ: وَاللَّهِ لَا أَتَكَلَّمُ الْيَوْمَ، فَصَلَّى، أَوْ قَرَأَ، أَوْ سَبَّحَ،

أَوْ كَبَّرَ، أَوْ حَمِدَ، أَوْ هَلَّلَ، فَهُوَ عَلَى نَيْتِهِ

وَقَالَ النَّبِيُّ ﷺ: «أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ». قَالَ أَبُو سَفْيَانَ: كَتَبَ النَّبِيُّ ﷺ إِلَى هِرَقْلَ: «تَعَالَوْا إِلَى كَلِمَةٍ سِوَاءِ بَيْنَتَا وَيَبِينُكُمْ»، [آل عمران: ٦٤] وَقَالَ مُجَاهِدٌ: «كَلِمَةُ التَّقْوَى» [الفتح: ٢٦]: لَا إِلَهَ إِلَّا اللَّهُ.

٦٦٨١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنِ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ، جَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحْجَأَ لَكَ بِهَا عِنْدَ اللَّهِ». [طرفه في: ١٣٦٠].

٦٦٨٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ». [طرفه في: ٦٤٠٦].

٦٦٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ كَلِمَةً وَقُلْتُ أُخْرَى: «مَنْ مَاتَ يَجْعَلُ لِلَّهِ نِدَاً أُذْخِلَ النَّارَ». وَقُلْتُ أُخْرَى: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدَاً أُذْخِلَ الْجَنَّةَ. [طرفه في: ١٢٣٨].

## ٢٠ - بَابُ مَنْ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى أَهْلِهِ شَهْرًا، وَكَانَ الشَّهْرُ تِسْعًا وَعِشْرِينَ

٦٦٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: آلَى رَسُولُ اللَّهِ ﷺ مِنْ نِسَائِهِ، وَكَانَتْ انْفَكَّت رِجْلُهُ، فَأَقَامَ فِي مَشْرُوبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، آلَيْتَ شَهْرًا؟ فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ». [طرفه في: ٣٧٨].

باب ١٩ - قوله: (فهو على نيته) أي فإن قصد التعميم حنث وإلا فلا هـ.

٦٦٨١ - قوله: كلمة بالنصب من موضع لا إله إلا الله ويجوز الرفع بتقدير هو ا هـ. شارح.

٦٦٨٣ - قوله: (عبد الله) يعني ابن مسعود.

٦٦٨٤ - قوله: (في مشربة) أي في غرفة.

- الإيلاء هنا اليمين وليس بالمعنى الفقهي.

**[21] When one takes an oath not to drink wine, and drank something, which is not of alcoholic drinks**

6685- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Abu'osaid As'sa'idi invited The Messenger of Allah "Allah's blessing and peace be upon him" to his wedding party. His wife who was the bride, served them on that day. Do you know what drink she presented to Allah's Apostle? She had soaked some dates for him in a stone pot (containing water) overnight, whose infusion she gave him in the next morning.

6686- Ibn Abbas narrated from Sawda "Allah be pleased with them": One of our sheep died whose skin we tanned and kept on infusing dates in it till it was a worn out water skin.

**[22] When one takes an oath not to eat something in addition to bread, and then ate dates or other things of those eaten in addition to bread**

6687- A'isha "Allah be pleased with her" narrated: "The family of Mohammad did not eat to their satisfaction wheat bread with meat soup for three successive days till he met Allah."

6688- Anas "Allah be pleased with him" narrated: Abu'talha said to Ommu'sulaim: "I have noticed that the voice of The Messenger of Allah "Allah's blessing and peace be upon him" was feeble because of hunger, as I think. Have you got any food?" She said: "Yes." She brought out some loaves of barley and took out a veil belonging to her, in part of which she wrapped the bread. She put it under my arm, wrapped part of the veil round me and sent me to Allah's Apostle. I went carrying it and found The Messenger of Allah "Allah's blessing and peace be upon him" in the Mosque sitting with some people. When I stood there, The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Has Abu'talha sent you?" I said: "Yes." He asked: "With some food?" I said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" then said to the men around him: "Get up!" He set out (accompanied by them); and I went ahead of them till I reached Abu'talha and informed him (of The Prophet's visit). Abu'talha said: "O Ommu'sulaim! The Messenger of Allah "Allah's blessing and peace be upon him" is coming with the people and we have nothing to feed them." She said: "Allah and His Apostle know better." So Abu'talha went out to receive Allah's Apostle. The Messenger of Allah "Allah's blessing and peace be upon him" came along with Abu'talha. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ommu'sulaim! Bring whatever you have." She brought the bread, which The Messenger of Allah "Allah's blessing and peace be upon

## ٢١ - بَابُ إِنْ حَلَفَ أَنْ لَا يَشْرَبَ نَبِيذًا، فَشَرِبَ طِلَاءً أَوْ سَكْرًا أَوْ عَصِيرًا

لَمْ يَخْنُثْ فِي قَوْلِ بَعْضِ النَّاسِ، وَلَيْسَتْ هَذِهِ بِأَنْبِذَةٍ عِنْدَهُ.

٦٦٨٥ - حَدَّثَنِي عَلِيُّ بْنُ سَمِيعٍ عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ صَاحِبَ النَّبِيِّ ﷺ أَعْرَسَ، فَدَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتِ الْعُرُوسُ خَادِمَهُمْ، فَقَالَ سَهْلٌ لِلْقَوْمِ: هَلْ تَذُرُونَ مَا سَقَنَهُ؟ قَالَ: أَنْقَعْتَ لَهُ تَمْرًا فِي تَوْرٍ، مِنَ اللَّيْلِ حَتَّى أَصْبَحَ عَلَيْهِ، فَسَقَنَهُ إِيَّاهُ.

[طرفه في: ٥١٧٦].

٦٦٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَاتَتْ لَنَا شَاةٌ، فَدَبَغْنَا مَسْكَهَا، ثُمَّ مَا زِلْنَا نُنْبِذُ فِيهِ حَتَّى صَارَتْ شَنًّا.

## ٢٢ - بَابُ إِذَا حَلَفَ أَنْ لَا يَأْتِدِمَ، فَأَكَلَ تَمْرًا بِخُبْزٍ، وَمَا يَكُونُ مِنَ الْأَدْمِ

٦٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ بُرٍّ مَادُومٍ ثَلَاثَةَ أَيَّامٍ، حَتَّى لِحِقَ بِاللَّهِ. وَقَالَ ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَائِشَةَ: بِهَذَا. [طرفه في: ٥٤٢٣].

٦٦٨٨ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ أَبُو طَلْحَةَ لَأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا، أَعْرَفَ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ، ثُمَّ أَخَذَتْ خِمَارًا لَهَا، فَلَمَّتِ الْخُبْزَ بِبَعْضِهِ، ثُمَّ أَرْسَلْتَنِي إِلَى رَسُولِ اللَّهِ ﷺ، فَذَهَبَتْ فَوَجَدَتْ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسَلْتُكَ أَبُو طَلْحَةَ؟». فَقُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لِمَنْ مَعَهُ «قَوْمُوا». فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ، حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نَطْعِمُهُمْ، فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمَي

٦٦٨٥ - (التور) إناء معروف والجمع أتوار مثل طور وأطوار.

٦٦٨٦ - (المسك) الجلد والجمع مسوك مثل فلس وفلوس (والشن) الجلد البالي كما في المصباح وفسر في الشرح بالقرية الخلقه ا هـ. مصححه.

باب ٢٢ - وما يكون من الأدم نخـ.

٦٦٨٨ - قوله: (وليس) وفي بعض النسخ زيادة والناس قبله ا هـ.

- قوله: (وأبو طلحة) سقط لفظ معه في عدة نسخ من المتن مع وجوه في ضمن الشرح ا هـ. مصحح.

him" ordered to be broken into pieces. Ommu'sulaim poured on them some butter from an oilskin. Then The Messenger of Allah "Allah's blessing and peace be upon him" recited what Allah wished him to recite, and said: "Let ten persons come (to share the meal)." Ten persons were admitted, ate their fill and went out. Then he again said: "Let another ten persons come." They were admitted, ate their fill and went out. Indeed, all of them ate their fill; and they were seventy or eighty men.

**[23] One's intention when taking an oath for something**

6689- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(The rewards of) a man's deeds are considered by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger, and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

**[24] When one gives his property as a gift in fulfillment of his vow or repentance**

6690- Abdullah Ibn Ka'b Ibn Malik, who was, from amongst Ka'b's sons, his guide when he lost his sight, narrated that he had heard Ka'b Ibn Malik telling the story of the three who were not able to accompany The Messenger of Allah "Allah's blessing and peace be upon him" in The Holly Battle of Tabuk. He said in the end of the story: I said: "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for the sake of Allah and His Apostle." He said: "It is better for you to keep some of the property for yourself."

**[25] When one (takes an oath and) forbids himself (some kinds of) food**

in this issue Allah Almighty said: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom." (The Prohibition 1:2)

he further said: "O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess." (The Repast 87)

6691- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir."

يَا أُمَّ سُلَيْمٍ مَا عِنْدَكَ». فَأَتَتْ بِذَلِكَ الْخُبْزِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ الْخُبْزِ فُقْتُ، وَعَصْرَتْ أُمَّ سُلَيْمٍ عُمَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قَالَ: «إِذْ نَزَلْنَا لِعَشْرَةٍ». فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا، ثُمَّ حَرَجُوا، ثُمَّ قَالَ: «إِذْ نَزَلْنَا لِعَشْرَةٍ». فَأَذِنَ لَهُمْ، فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

[طرفه في: ٤٢٢].

### ٢٣ - باب النِّيَّةِ فِي الْإِيمَانِ

٦٦٨٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرِيءَ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[طرفه في: ١].

### ٢٤ - بَابُ إِذَا أَهْدَى مَالَهُ عَلَى وَجْهِ النَّذْرِ وَالتَّوْبَةِ

٦٦٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِي، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ فِي حَدِيثِهِ: «وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا» [التوبة: ١١٨] فَقَالَ فِي آخِرِ حَدِيثِهِ: إِنَّ مِنْ تَوْبَتِي أَنِّي أَنْخَلِعُ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ، فَهُوَ خَيْرٌ لَكَ». [طرفه في: ٢٧٥٧].

### ٢٥ - بَابُ إِذَا حَرَّمَ طَعَامَهُ

وَقَوْلُهُ تَعَالَى: «يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْصَاةَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ \* قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ» [التحریم: ١ - ٢]. وَقَوْلُهُ: «لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ» [المائدة: ٨٧].

٦٦٩١ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْحَجَّاجُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: زَعَمَ عَطَاءٌ: أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عَائِشَةَ: تَزْعُمُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ: أَنْ آتَيْنَا دَخَلْنَا عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ:

= = العكة إناء السمن.

٦٦٩١ - قوله. (الحجاج بن محمد) سقط ابن محمد عن بعض نسخ المتن مع وجوده في الشرح بعلامة المنزله. مصحح.

- قواد: (أن أبتنا) ولأبي ذر أن بتخفيف النون أبتنا بالرفع (شارح).

Indeed, he entered upon one of them, and she did so. He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I will not take it again." So, Allah Almighty revealed: "O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful." (The Prohibition 1) Allah also revealed concerning A'isha and Hafsa: "If ye two turn is repentance to Him, your hearts are indeed so inclined; but if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe, and furthermore, the angels will back (him) up." (The Prohibition 4) and: "When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, Who told thee this? He said, He told me who knows and is well acquainted (with all things)" (The Prohibition 3) concerning The Prophet's saying: "I drank honey." The Prophet "Allah's blessing and peace be upon him" resumed: "I shall never take it again. I have taken an oath as to that, and you should tell none about it."

#### [26] Fulfilling one's vow

6692- Ibn Omar "Allah be pleased with both" said: Haven't they been forbidden vowing? The Prophet "Allah's blessing and peace be upon him" said: "In fact, vowing causes nothing to happen earlier or later than its due time, but it causes a miser to spend his property."

6693- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade vowing and said: "In fact, vowing prevents nothing, but it causes a miser to spend his property."

6694- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" reported (from Allah): "Vowing brings to the son of Adam nothing I have not already written in his fate. But vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

#### [27] The sin of he, who does not fulfill his vow

6695- Imran Ibn Husain "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" said: "The best people are those living in my generation, followed by those coming after them, and then those coming after (the second generation)." Imran said: I do not know whether The Prophet "Allah's blessing and peace be upon him" mentioned two or three generations after his generation. The Prophet "Allah's blessing and peace be upon him" added: "There will be some people after you, who will vow but will not fulfill their vows, be dishonest and will not be trustworthy, give witness without being asked to give witness, and fatness will be prevalent among them."

إِنِّي أَجِدُ مِنْكَ رِيحَ مَعَاظِيرٍ، أَكَلْتِ مَعَاظِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذَلِكَ لَهُ، فَقَالَ: «لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَتَرَلَّتْ: «يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ؟» [التحریم: ١] «إِنْ تَتُوبَا إِلَى اللَّهِ» [التحریم: ٤] لِعَائِشَةَ وَحَفْصَةَ، «وَإِذَا أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا» [التحریم: ٣]. لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا». وَقَالَ لِي إِبْرَاهِيمُ ابْنُ مُوسَى، عَنْ هِشَامٍ: «وَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، فَلَا تُخْبِرِي بِذَلِكَ أَحَدًا».

[طرفه في: ٤٩١٢].

## ٢٦ - باب الوفاء بالنذر

وَقَوْلِهِ: «يُوفُونَ بِالنَّذْرِ» [الإنسان: ٧].

٦٦٩٢ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: «أَوْلَمَ يُنْهَوَا عَنِ النَّذْرِ؟! إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّذْرَ لَا يُقَدَّمُ شَيْئًا وَلَا يُؤَخَّرُ، وَإِنَّمَا يُسْتَخْرَجُ بِالنَّذْرِ مِنَ الْبَخِيلِ».

[طرفه في: ٦٦٠٨].

٦٦٩٣ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ وَقَالَ: «إِنَّهُ لَا يَزِدُّ شَيْئًا وَلَكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ». [طرفه في: ٦٦٠٨].

٦٦٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدْرَ لَهُ، وَلَكِنْ يَلْقِيهِ النَّذْرُ إِلَى الْقَدْرِ قَدْ قُدِّرَ لَهُ، فَيُسْتَخْرَجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ».

[طرفه في: ٦٦٠٩].

## ٢٧ - باب إنم من لا يفي بالنذر

٦٦٩٥ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ: حَدَّثَنَا زُهَدَمُ بْنُ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ - قَالَ عِمْرَانُ: لَا أَدْرِي: ذَكَرَ ثِنْتَيْنِ أَوْ ثَلَاثًا بَعْدَ قَرْنِهِ - ثُمَّ يَجِيءُ قَوْمٌ، يَنْذِرُونَ وَلَا يَقُونَ، وَيُخَوِّنُونَ وَلَا يُؤْتِمِنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَظْهَرُ فِيهِمُ السَّمْنُ».

[طرفه في: ٢٦٥١].

= - (المعافير) صمغ العرطف.

٦٦٩٤ - قوله: فيؤتي أي فيعطى.

### **[28] One's vowing should abide by his obedience to Allah**

Allah Almighty said: "And whatever ye spend in Charity or devotion, be sure Allah knows it all. But the wrongdoers have no helpers." (The Heifer 270)

6696- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

### **[29] What about he, who took an oath, or vowed not to speak to somebody during the Pre-Islamic time of ignorance, and then he embraced Islam?**

6697- Ibn Omar "Allah be pleased with both" narrated that Omar Ibn Al'khattab had said to The Prophet "Allah's blessing and peace be upon him": "I vowed in the Pre-Islamic period of ignorance to stay in I'tikaf for one night in the Sacred Mosque." The Prophet "Allah's blessing and peace be upon him" said to him: "Fulfill your vow."

### **[30] When one dies before fulfilling his vow**

6698- Ibn Abbas "Allah be pleased with both" told that Sa'd Ibn Obada Al'ansari consulted The Prophet "Allah's blessing and peace be upon him" about a vow that had been made by his mother who died before fulfilling it. The Prophet "Allah's blessing and peace be upon him" gave his verdict that he should fulfill it on her behalf. This became the tradition afterwards.

6699- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "My sister had vowed to perform Hajj but she died before performing it. May I perform Hajj on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Had there been a debt on her, would you have paid it?" he replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "So, pay Allah's debt (and perform Hajj on her behalf) as He has more right for it to be paid."

### **[31] When one vows what he never possesses, or what leads to disobedience**

6700- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."

### ٢٨ - باب النَّذْرِ فِي الطَّاعَةِ

﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾  
[البقرة: ٢٧٠].

٦٦٩٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا مَالِكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ».

[الحديث ٦٦٩٦ - طرفه في: ٦٧٠٠].

### ٢٩ - بَابُ إِذَا نَذَرَ، أَوْ حَلَفَ: أَنْ لَا يَكَلِّمَ إِنْسَانًا فِي الْجَاهِلِيَّةِ، ثُمَّ أَسْلَمَ

٦٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتِلَ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ؟ قَالَ: «أَوْفِ بِنَذْرِكَ».

[طرفه في: ٢٠٣٢].

### ٣٠ - بَابُ مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

وَأَمْرُ ابْنِ عُمَرَ امْرَأَةً، جَعَلَتْ أُمُّهَا عَلَى نَفْسِهَا صَلَاةَ بَقِيَاءٍ، فَقَالَ: صَلَّى عَنْهَا. وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ..

٦٦٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ عُبَادَةَ الْأَنْصَارِيَّ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ، فَتَوَفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا، فَكَانَتْ سُنَّةً بَعْدُ.

[طرفه في: ٢٧٦١].

٦٦٩٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنِ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ لَهُ: إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحْجَّ، وَإِنِّي مَاتْتُ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَ عَلَيْهَا دِينَ أَكُنْتُ قَاضِيَهُ؟». قَالَ: نَعَمْ، قَالَ: «فَاقْضِ اللَّهَ، فَهُوَ أَحَقُّ بِالْقَضَاءِ». [طرفه في: ١٨٥٢].

### ٣١ - بَابُ النَّذْرِ فِيمَا لَا يَمْلِكُ وَفِي مَعْصِيَةِ

٦٧٠٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ». [طرفه في: ٦٦٩٦].

٦٧٠١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ لَعَنِيَّ عَنْ تَغْذِيبِ هَذَا نَفْسِهِ». وَرَأَاهُ يَمْشِي بَيْنَ ابْنَيْهِ. وَقَالَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ:

6701- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" saw an old man walking, supported by his two sons, (about whom he asked. The people informed him that he had vowed to go to Ka'ba on foot). He said: "Allah is not in need of this old man's torturing himself." (He ordered him to ride).

6702- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" saw a person circumambulating Ka'ba, tied with a rope or string or something like that, (with another person holding him). The Prophet "Allah's blessing and peace be upon him" cut it.

6703- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him", while circumambulating Ka'ba, saw a person leading another with a hair-rope nose-ring in his nose, which The Prophet "Allah's blessing and peace be upon him" cut. He ordered him to lead him by the hand.

6704- Ibn Abbas "Allah be pleased with both" reported: While The Prophet "Allah's blessing and peace be upon him" was delivering a sermon, he saw a man standing, about whom he asked. They (the people) said: "It is Abu'isra'il who has vowed that he will stand and never sit down, never come under a shadow, never speak to anybody, and will fast." The Prophet "Allah's blessing and peace be upon him" said: "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

**[32] What about he, who vowed to fast some days one of which happened to be a day of Breaking Fast Feast, or Sacrifice Feast?**

6705- Ibn Omar "Allah be pleased with both" was reported to have been asked about a man who had vowed to fast all the days of his life; then the day of (Slaughtering) Sacrifice, or Breaking Fast Festival came. Abdullah Ibn Omar said: "You have indeed a good example in Allah's Apostle. He never fasted on the day of (Slaughtering) Sacrifice, or Breaking Fast festival; and we never intend fasting on these two days."

6706- Zaid Ibn Jubair narrated: I was with Ibn Omar when a man asked him: "I vowed to fast every Tuesday or Wednesday, as long as I live; and that day happened to be a day of Slaughtering (Sacrifice)." Ibn Omar said: "Allah orders vows to be fulfilled, and we have been forbidden to fast on this day." The man repeated the question, and Ibn Omar repeated the same answer with no more.

حَدَّثَنِي ثَابِتٌ، عَنِ أَنَسٍ . [طرفه في: ١٨٦٥].

٦٧٠٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ سُلَيْمَانَ الْأَخْوَلِ، عَنِ طَاوُسِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالكَعْبَةِ بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ . [طرفه في: ١٦٢٠].

٦٧٠٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ . [طرفه في: ١٦٢٠].

٦٧٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنِ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ، نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ، وَلَا يَسْتَنْظِلَ، وَلَا يَتَكَلَّمَ، وَيَصُومُ. فَقَالَ النَّبِيُّ ﷺ: «مُرَهُ فَلْيَتَكَلَّمْ وَلْيَسْتَنْظِلْ وَلْيَقْعُدْ، وَلْيَتِمَّ صَوْمَهُ». قَالَ عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنِ عِكْرَمَةَ، عَنِ النَّبِيِّ ﷺ.

### ٣٢ - بَابٌ مَنْ نَذَرَ أَنْ يَصُومَ أَيَّامًا، فَوَافَقَ النَّحْرَ أَوْ الْفِطْرَ

٦٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ: حَدَّثَنَا حَكِيمُ بْنُ أَبِي حُرَّةٍ الْأَسْلَمِيُّ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سِئَلَ عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَأْتِيَ عَلَيْهِ يَوْمٌ إِلَّا صَامَ، فَوَافَقَ يَوْمَ أَضْحَى أَوْ فِطْرَ، فَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْوَةٌ حَسَنَةٌ» [الأحزاب: ٢١] لَمْ يَكُنْ يَصُومُ يَوْمَ الْأَضْحَى وَالْفِطْرِ، وَلَا يَرَى صِيَامَهُمَا . [طرفه في: ١٩٩٤].

٦٧٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنِ يُونُسَ، عَنِ زِيَادِ بْنِ جَبْرِ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ، فَسَأَلَهُ رَجُلٌ، فَقَالَ: نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ ثَلَاثَةً أَوْ أَرْبَعًا مَا عَشْتُ، فَوَافَقْتُ هَذَا الْيَوْمَ يَوْمَ النَّحْرِ، فَقَالَ: أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ، وَنَهَيْتَنَا أَنْ نَصُومَ يَوْمَ النَّحْرِ، فَأَعَادَ عَلَيْهِ، فَقَالَ مِثْلَهُ، لَا يَزِيدُ عَلَيْهِ . [طرفه في: ١٩٩٤].

### ٣٣ - بَابٌ هَلْ يَدْخُلُ فِي الْأَيْمَانِ وَالنَّذُورِ الْأَرْضُ وَالْعَنَمُ وَالزَّرُوعُ وَالْأَمْتَعَةُ

وَقَالَ ابْنُ عُمَرَ: قَالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَا لَأَقُطْ أَنْفَسَ مِنْهُ؟ قَالَ:

٦٧٠٣ - (الخزامة): حلقة من شعر أو وبر تجعل في الحاجز الذي بين منخري البعير يشد بها الزمام ليسهل القيادة إذا كان صعياً (عيني).

باب ٣٣ - قوله: (حسبت) بالتخفيف وفي اليونانية بالشدديد أي وقفت ا هـ. شارح.

**[33] Are the land, sheep, agricultural products, and luggage implied in one's vows and oaths?**

6707- Abu'huraira "Allah be pleased with him" narrated: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with The Messenger of Allah "Allah's blessing and peace be upon him" to the valley of Al'qura. A slave of The Messenger of Allah "Allah's blessing and peace be upon him" called Mid'am, who had been presented to him by one of Banu Ad'dibbab, While dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him", was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to him for the martyrdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by He, in Whose Hand my soul is, the sheet (of cloth) which he had taken (unlawfully) on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I took (unlawfully)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

«إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا». وَقَالَ أَبُو طَلْحَةَ لِلنَّبِيِّ ﷺ: أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُحَاءٍ لِحَائِطِ لَهُ، مُسْتَقْبَلَةُ الْمَسْجِدِ.

٦٧٠٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدِ الدَّيْلَمِيِّ، عَنْ أَبِي الْغَيْثِ، مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ، فَلَمْ نَعْنَمْ ذَهَبًا وَلَا فِضَّةً، إِلَّا الْأَمْوَالَ وَالثِّيَابَ وَالْمَتَاعَ، فَأَهْدَى رَجُلٌ مِنْ بَنِي الضَّبَّابِ، يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدٍ، لِرَسُولِ اللَّهِ ﷺ غُلَامًا، يُقَالُ لَهُ مَدْعَمٌ، فَوَجَّهَ رَسُولُ اللَّهِ ﷺ إِلَى وَادِي الْقَرَى، حَتَّى إِذَا كَانَ بِوَادِي الْقَرَى، بَيْنَمَا مَدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللَّهِ ﷺ إِذَا سَهْمٌ عَائِزٌ فَقَتَلَهُ، فَقَالَ النَّاسُ: هَنِيئًا لَهُ الْجَنَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلًّا، وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ، لَمْ تُصْنِفْهَا الْمَقَاسِمُ، لَتَشْتَعَلَ عَلَيْهِ نَارًا». فَلَمَّا سَمِعَ ذَلِكَ النَّاسُ جَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «شِرَاكٌ مِنْ نَارٍ، أَوْ: شِرَاكَانِ مِنْ نَارٍ».

[طرفه في: ٤٢٣٤].

## (84) The Book of Oath's Expiation

### [1] The oath's expiation

and Allah's saying: "for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you his sign, that ye may be grateful." (The Repast 89)

Allah said: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering." (Heifer 196)

6708- Abdur'rahman Ibn Abu'laila narrated: Ka'b Ibn Ujra "Allah be pleased with him" said: I went to Allah's Apostle "Allah's blessing and peace be upon him" who said to me: "Come closer." I came closer to him, and he asked me: "Have your lice troubled you?" I replied in the affirmative. He (ordered me to get my head shaved and) said to me: "Give a ransom either of fasting (three days), or charity (of feeding six poor persons), or offering (of slaughtering a sheep)."

**[2] Allah's saying: "Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom." (The Prohibition 2)**

in addition, when would the expiation be obligatory for both of the rich and the poor?

6709- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" told him to sit down. While we were in that state, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Take this (basket of dates) and give it in charity." The man said: "Should I give it to a person poorer than me? By Allah, there is no family between Medina's two mountains who are poorer than me." The Prophet "Allah's blessing and peace be upon him" smiled till his premolar teeth became visible and then said: "Feed your family with it."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٤ - كِتَابُ كَفَّارَاتِ الْإِيمَانِ

#### ١ - بَابُ كَفَّارَاتِ الْإِيمَانِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿كَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ﴾ [المائدة: ٨٩]. وَمَا أَمَرَ النَّبِيُّ ﷺ حِينَ نَزَلَتْ: ﴿فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ وَعَطَاءٍ وَعِكْرِمَةَ: مَا كَانَ فِي الْقُرْآنِ: أَوْ أَوْ، فَصَاحِبُهُ بِالْخِيَارِ، وَقَدْ خَيَّرَ النَّبِيُّ ﷺ كَعَبَأُ فِي الْفِدْيَةِ.

٦٧٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ، عَنْ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: أَتَيْتُهُ - يَعْنِي النَّبِيَّ ﷺ - فَقَالَ: «إِذْنٌ». فَذَنُوتُ، فَقَالَ: «أَيُؤْذِيكَ هَوَامُكَ؟». قُلْتُ: نَعَمْ، قَالَ: «فِدْيَةٌ مِنْ صِيَامٍ، أَوْ صَدَقَةٍ، أَوْ نُسُكٍ». وَأَخْبَرَنِي ابْنُ عَوْنٍ، عَنْ أَيُّوبَ قَالَ: صِيَامٌ ثَلَاثَةَ أَيَّامٍ، وَالنُّسُكُ شَاةً، وَالْمَسَاكِينَ سِتَّةً.

#### ٢ - بَابُ قَوْلِهِ تَعَالَى: ﴿قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ

#### وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾ [التحریم: ٢]

مَتَى تَجِبَ الْكُفَّارَةُ عَلَى الْعَنِيِّ وَالْفَقِيرِ.

٦٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ قَالَ: سَمِعْتُهُ مِنْ فِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ، قَالَ: «مَا شَأْنُكَ؟». قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «تَسْتَطِيعُ تُعْتِقُ رَقَبَةً؟». قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟». قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِينَ مِسْكِينًا؟». قَالَ: لَا. قَالَ: «اجْلِسْ». فَاجْلَسَ، فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ - وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ - قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». قَالَ: أَعْلَى أَفْقَرٌ مِنَّا؟. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: «أَطْعِمْهُ عِيَالَكَ».

[طرفه في: ١٩٣٦].

كتاب ٨٤ - وفي نسخة باب بدل كتاب وفي أخرى تأخير البسمة عن الترجمة.

٦٧٠٩ - قوله: أن تعتق رقبة نخ.

### [3] Helping the poor persons to fulfill their expiations

6710- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. Such being the case, a big basket full of dates was brought by an Ansari man to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Go with this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? By He, Who sent you with the truth, there is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" said: "Go and feed your family with it."

### [4] In the expiation, ten poor persons either relatives or not, should be fed

6711- Abu'huraira "Allah be pleased with him" narrated: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! I have been ruined." Allah's Apostle "Allah's blessing and peace be upon him" asked what was the matter with him. He replied: "I had sexual intercourse with my wife (while I was fasting) in Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two successive months?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed sixty poor persons?" He replied in the negative. A while later, a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said (to the man): "Go with this (basket of dates) and give it in charity." The man said: "Should I give it to people poorer than us? There is no family between Medina's two mountains who are poorer than us." The Prophet "Allah's blessing and peace be upon him" said: "Take it and feed your family."

### [5] The Medina's Sa; and The Prophet's Mudd and its blessing

6712- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: The Sa at the time of The Prophet "Allah's blessing and peace be upon him" was equal to one plus one-third a Mudd of your time. Then it was increased during the time of Omar Ibn Abdul'aziz.

6713- Nafi narrated: Ibn Omar used to give the obligatory charity of Ramadan according to the Mudd of The Prophet "Allah's blessing and peace be upon him", the first Mudd. He also used to give things for expiation for oaths according to the Mudd of The Prophet "Allah's blessing and peace be upon him". Abu'qutaiba said: Malik said to us: "Our Mudd (of Medina) is better than yours and we see no superiority except in the Mudd of The Prophet "Allah's blessing and peace be upon him"! " Malik further said: "to me, If a ruler came to you and fixed a Mudd smaller than the one of The Prophet "Allah's blessing and peace be upon him", by what Mudd would you measure your objects (of expiation or obligatory charity)?" I replied: "We would measure according to the Mudd of The Prophet "Allah's blessing and peace be upon him". " Malik said: "Then, don't you see that we have to return to the Mudd of The Prophet "Allah's blessing and peace be upon him"?"

### ٣ - باب مَنْ أَعَانَ الْمُعْسِرَ فِي الْكَفَّارَةِ

٦٧١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: هَلَكْتُ، فَقَالَ: «وَمَا ذَاكَ؟». قَالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ، قَالَ: «تَجِدُ رَقَبَةً؟». قَالَ: لَا، قَالَ: «هَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟». قَالَ: لَا، قَالَ: «فَتَسْتَطِيعُ أَنْ تَطْعِمَ سِتِّينَ مَسْكِينًا؟». قَالَ: لَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقٍ - وَالْعَرَقُ الْمِكْتَلُ - فِيهِ تَمْرٌ. فَقَالَ: «اذْهَبْ بِهَذَا فَتَصَدِّقْ بِهِ». قَالَ عَلَى أَخْرَجَ مِثْلًا يَا رَسُولَ اللَّهِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَخْرَجَ مِثْلًا، ثُمَّ قَالَ: «اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ». [طرفه في: ١٩٣٦].

### ٤ - باب يُعْطِي فِي الْكَفَّارَةِ عَشْرَةَ مَسَاكِينِ، قَرِيبًا كَانَ أَوْ بَعِيدًا

٦٧١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ، قَالَ: «وَمَا شَأْنُكَ؟». قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟». قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟». قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَطْعِمَ سِتِّينَ مَسْكِينًا؟». قَالَ: لَا أَجِدُ، فَأَتَيْتِ النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «خُذْ هَذَا فَتَصَدِّقْ بِهِ». فَقَالَ: أَعْلَى أَفْقَرُ مِثْلًا؟ مَا بَيْنَ لَابَتَيْهَا أَفْقَرُ مِثْلًا، ثُمَّ قَالَ: «خُذْهُ فَأَطْعِمْهُ أَهْلَكَ». [طرفه في: ١٩٣٦].

### ٥ - باب صَاعِ الْمَدِينَةِ وَمُدِّ النَّبِيِّ ﷺ وَبَرَكَتِهِ، وَمَا تَوَارَثَ أَهْلُ الْمَدِينَةِ

#### مِنْ ذَلِكَ قَرْنًا بَعْدَ قَرْنٍ

٦٧١٢ - حَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمَرْزَبُطِيِّ: حَدَّثَنَا الْجَعْفِيُّ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلُثًا بِمُدِّكُمْ الْيَوْمَ، فَزَيْدٌ فِيهِ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. [طرفه في: ١٨٥٩].

٦٧١٣ - حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ الْجَارُودِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ وَهُوَ سَلَمٌ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُعْطِي زَكَاةَ رَمَضَانَ بِمُدِّ النَّبِيِّ ﷺ الْمُدَّ الْأَوَّلَ، وَفِي كَفَّارَةِ الْبَيْمَنِ بِمُدِّ النَّبِيِّ ﷺ. قَالَ أَبُو قُتَيْبَةَ: قَالَ لَنَا مَالِكٌ: مُدُّنَا أَعْظَمُ مِنْ مُدِّكُمْ، وَلَا نَرَى الْفَضْلَ إِلَّا فِي مُدِّ النَّبِيِّ ﷺ. وَقَالَ لِي مَالِكٌ: لَوْ جَاءَكُمْ أَمِيرٌ فَضْرَبَ مُدًّا أَضْعَفَ مِنْ مُدِّ النَّبِيِّ ﷺ، بِأَيِّ شَيْءٍ كُنْتُمْ تُعْطُونَ؟ قُلْتُ: كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ ﷺ، قَالَ: أَفَلَا تَرَى أَنَّ الْأَمْرَ إِنَّمَا يَعُودُ إِلَى مُدِّ النَّبِيِّ ﷺ؟

٦٧١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

6714- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said (supplicating Allah for those of Medina): "O Allah! Might you bestow your blessing upon their Sas, Mudds, and measures."

**[6] Allah's saying: "Or give a slave his freedom" (The Repast 89)**

6715- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever frees a Muslim slave, Allah will save, by each organ he had freed of the slave's body, even the privates, an organ of his body from the Hell Fire."

**[7] Manumitting the Mudabbar and the slave-woman who became a mother (by giving birth to a child from her master)**

6716- Jaber "Allah be pleased with him" narrated: An Ansari man made his slave a Mudabbar than whom he had no other property. When The Prophet "Allah's blessing and peace be upon him" heard of that, he said (to his companions): "Who likes to buy him for me?" Nu'aim Ibn An'nahham bought him for eight hundred Dirhams. I (the sub-narrator) heard Jaber saying: "That was a Coptic slave who died in the same year."

**[8] Manumitting a slave possessed by two persons**

**[9] For whom would the (freed) slave's loyalty be in the manumission caused by (fulfilling one's) expiation?**

6717- Al'aswad narrated that A'isha "Allah be pleased with her" wanted to buy (and manumit) Barira, but her (Barira's) masters stipulated that her loyalty would be for them. She (A'isha) mentioned that to The Messenger of Allah "Allah's blessing and peace be upon him" who said to her: "Buy her, for the loyalty is for the manumitter."

**[10] One's accepting (to say "Allah willing") in his oath**

6718- Abu'moosa "Allah be pleased with him" narrated: I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, asking him to provide us with means of transportation. He said: "By Allah, I will not provide you with any means of conveyance; and I have nothing to make you ride on." We stayed as long as Allah wished. Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that we should be given three camels. When we set out we said: "By Allah! We will never be blessed with what we have been given. We came to The Prophet "Allah's blessing and peace be upon him" and asked him to provide us with means of conveyance, but he took an oath not to provide us with any means of conveyance; and then he provided us with mounts." Abu'moosa said: We

طلحة، عن أنس بن مالك: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكْيَالِهِمْ، وَصَاعِهِمْ، وَمُدِّهِمْ». [طرفه في: ٢١٣٠].

## ٦ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة: ٨٩]

وَأَيُّ الرِّقَابِ أَزْكَى.

٦٧١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي عَسَّانٍ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ غُضْوٍ مِنْهُ غُضْوًا مِنَ النَّارِ، حَتَّى فَرَجَهُ بِفَرْجِهِ». [طرفه في: ٢٥١٧].

## ٧ - باب عِتْقِ الْمُدْبَرِ وَأُمِّ الْوَالِدِ وَالْمُكَاتِبِ فِي الْكَفَّارَةِ، وَعِتْقِ وَلَدِ الرِّثَا

وَقَالَ طَاوُسٌ: يُجْزَىءُ الْمُدْبَرُ وَأُمُّ الْوَالِدِ.

٦٧١٦ - حَدَّثَنَا أَبُو الثُّعْمَانِ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ مَمْلُوكًا لَهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نَعِيمُ بْنُ النَّحَّاسِ بِثَمَانٍ مِئَةَ دِرْهَمٍ. فَسَمِعَتْ جَابِرُ بْنُ عَبْدِ اللَّهِ يَقُولُ: عَبْدًا قَبْطِيًّا، مَاتَ عَامَ أَوَّلِ. [طرفه في: ٢١٤١].

## ٨ - باب إذا أعتق عبداً بينه وبين آخر

### ٩ - باب إذا أعتق في الكفارة، لمن يكون ولاؤه

٦٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ، فَاشْتَرَطُوا عَلَيْهَا الْوَلَاءَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «اشْتَرِيهَا، إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٤٥٦].

## ١٠ - باب الاستثناء في الأيمان

٦٧١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمَلُهُ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، مَا عِنْدِي مَا أَحْمِلُكُمْ». ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ، فَأَتَيْتُ بَابِلَ، فَأَمَرَ لَنَا بِثَلَاثَةِ دَرَدَمٍ، فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: لَا يَبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا فَحَمَلْنَا! فَقَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذَلِكَ، لَهُ فَقَالَ:

returned and told him. He replied: "I have not provided you with means of conveyance, but Allah has provided you with it, and by Allah, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will give expiation for my oath, and do the thing which is better."

6719- Hammad narrated the same tradition and said: "I will give expiation for my oath, and do the thing which is better" or "I will do the thing which is better, and give expiation for my oath."

6720- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once Solomon, son of David said: "Tonight I will have sexual intercourse with ninety women each of whom will give birth to a knight who will fight in Allah's Cause." His (angel) companion said: "Allah willing." But he forgot to say it. Therefore only one of those women conceived and gave birth to a half-man." Abu'huraira commented, ascribing it (to The Prophet): "Had Solomon said: "Allah willing", he would not have failed in his action, and would have attained what he had desired." Once Abu'huraira added: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he had accepted."

#### [11] The expiation before or after one's failure to fulfill his oath

6721- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man, as if he were a Mawla, sitting amongst the people who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He was distributing some camels of charity. (Aiyub said: I think he said: "and he was in an angry mood.") He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He said: "Where is The Ash'arites?" we came to him and then he provided us with five white camels with big humps. When we set out I said to my companions: "We came to The Messenger of Allah "Allah's blessing and peace be upon him" to provide us with means of conveyance; and The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. Then he sent for us and provided us with means of conveyance. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful if we made use of the fact that The Messenger of Allah forgot his oath. Let's return and remind him." So, we returned to The

«ما أَنَا حَمَلْتُكُمْ، بَلِ اللَّهُ حَمَلَكُمْ، إِنِّي وَاللَّهِ - إِنْ شَاءَ اللَّهُ. لَا أَخْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا كَفَرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ» .  
[طرفه في: ٣١٣٣].

٦٧١٩ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَّادٌ وَقَالَ: «إِلَّا كَفَرْتُ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ، أَوْ: أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ» .  
[طرفه في: ٣١٣٣].

٦٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ: سَمِعَ أَبَا هُرَيْرَةَ قَالَ: «قَالَ سُلَيْمَانُ: لِأَعْطُوفِنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّ تَلْدٍ غَلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ - قَالَ سُفْيَانُ: يَعْنِي الْمَلِكَ - قُل: إِنْ شَاءَ اللَّهُ، فَتَسِي، فَطَافَ بِهِنَّ فَلَمْ تَأْتِ امْرَأَةٌ مِنْهُنَّ بِوَلَدٍ إِلَّا وَاحِدَةً بِشِقِّ غَلَامٍ». فَقَالَ أَبُو هُرَيْرَةَ يَزُويهِ قَالَ: «لَوْ قَالَ: إِنْ شَاءَ اللَّهُ لَمْ يَحْنُثْ، وَكَانَ دَرَكًا فِي حَاجَتِهِ». وَقَالَ مَرَّةً: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ اسْتَسْتَنَى» .  
وَحَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ: مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ .  
[طرفه في: ٢٨١٩].

## ١١ - بَابُ الْكَفَّارَةِ قَبْلَ الْحَنْثِ وَبَعْدَهُ

٦٧٢١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زُهْدَمِ الْجَزْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى، وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَيِّ مِنْ جَزْمِ إِخَاءٍ وَمَعْرُوفٍ، قَالَ: فَقُدِّمَ طَعَامٌ، قَالَ: وَقُدِّمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٍ، قَالَ: وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، أَحْمَرٌ كَأَنَّهُ مَوْلَى، قَالَ: فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسَى: اذْنُ، فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ، قَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا قَدِزْتُهُ، فَحَلَفْتُ أَنْ لَا أُطْعِمَهُ أَبَدًا، فَقَالَ: اذْنُ أَخْبِرْكَ عَنْ ذَلِكَ، أَتَيْتَا رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمَلُهُ، وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعْمِ الصَّدَقَةِ، قَالَ أَيُّوبُ: أَحْسِبُهُ قَالَ: وَهُوَ غَضْبَانٌ، قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ». قَالَ: فَانْطَلَقْنَا، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهْبِ إِبِلٍ، فَقِيلَ: «أَيْنَ هَؤُلَاءِ الْأَشْعَرِيُّونَ؟» فَأَتَيْنَا، فَأَمَرَ لَنَا بِخَمْسِ دُوْدٍ غُرِّ الدُّرَى، قَالَ: فَانْدَفَعْنَا، فَقُلْتُ لِأَصْحَابِي: أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ، فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ أَرْسَلَ إِلَيْنَا فَحَمَلَنَا! نَسِيَ رَسُولُ اللَّهِ ﷺ يَمِينَهُ، وَاللَّهِ لَئِنْ تَعَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ لَا نُفْلِحُ أَبَدًا، ازْجِعُوا بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلْتَذْكُرْهُ

٦٧٢٠ - قوله: (درکاً في حاجته) أي لحاقاً لها شارح.

- درکاً له نخد.

٦٧٢١ - قوله: (وكان بيننا وبين هذا الحي) إلى قوله: (أتينا رسول الله ﷺ) من كلام زهدم مع تخلل بعض القول عن أبي موسى رضي الله عنه ولا يخفى على الناظر المتأمل ذلك ا هـ. عيني.

- (ما أحملكم عليه) نخد.

Prophet "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We came and asked you to provide us with means of conveyance, but you took an oath that you would not provide us with any means of conveyance; then you provided us with mounts. So, we thought (or knew) that perhaps you forgot your oath." He replied: "Go! It is Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

6722- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

يَمِينَهُ، فَرَجَعْنَا فَعَلْنَا: يَا رَسُولَ اللَّهِ أَتَيْتَاكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا، ثُمَّ حَمَلْتَنَا، فَظَنَّنَّا، أَوْ: فَعَرَفْنَا أَنَّكَ نَسَيْتَ يَمِينَكَ، قَالَ: «انْطَلِقُوا، فَإِنَّمَا حَمَلَكُمُ اللَّهُ، إِنِّي وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَا أَحْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا». تَابَعَهُ حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، وَالْقَاسِمِ بْنِ عَاصِمِ الْكَلْبِيِّ .  
 حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّهَابِ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمِ بْنِ يَهْدَا.

حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ الْقَاسِمِ، عَنْ زَهْدَمِ بْنِ يَهْدَا.

[طرفه في: ٣١٣٣].

٦٧٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ بْنِ فَارِسٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا، وَإِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وَكَلِمَةٍ إِلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَارَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَن يَمِينِكَ». تَابَعَهُ أَشْهَلُ، عَنْ ابْنِ عَوْنٍ، وَتَابَعَهُ يُونُسُ، وَسِمَاكُ بْنُ عَطِيَّةَ، وَسِمَاكُ بْنُ حَرْبٍ، وَحُمَيْدٌ، وَقَتَادَةُ، وَمَنْصُورٌ، وَهَشَامٌ، وَالرَّبِيعُ.

[طرفه في: ٦٦٢٢].

### (85) The Book of Obligatory Shares of Inheritance

**[1] Allah's saying: "Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; of only one, her share is a half. For parents, a sixth share of the inheritance to each, if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (the distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-Knowing, All-Wise. In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, most forbearing." (The Women "An'nisa" 11:12)**

6723- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came walking to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! How will I do with my property (as I have neither ascendants nor descendants)?" The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply until the Divine verses (regarding obligatory shares as prescribed by Allah) of inheritance were revealed.

#### **[2] One must learn for certain the obligatory shares of inheritance**

6724- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware of suspicion for suspicion is the falsest talk. Do not spy upon each other, and do not listen to the evil talk of the people about others. Do not have enmity with one another, and do not desert one another; but be brothers, O slaves of Allah."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٥ - كِتَابُ الْفَرَائِضِ

#### ١ - بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبُوَاهُ فَلِلْمِثْلِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِ السُّدُسُ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِي بِهَا أَوْ ذِينَ آبَائِكُمْ وَأَبْنَاؤِكُمْ لَا تَذَرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنْ اللَّهُ كَانَ عَلِيمًا حَكِيمًا \* وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجِكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ يُوصِيَنَّ بِهَا أَوْ ذِينَ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِهِ تَوْصُونَ بِهَا أَوْ ذِينَ وَإِنْ كَانَ رَجُلٌ يُورِثُ كِلَاكِلَهُ أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِهِ يُوصَى بِهَا أَوْ ذِينَ غَيْرِ مَضَارٍّ وَصِيَّتِهِ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ﴾ [النساء: ١١ - ١٢].

٦٧٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَرَضْتُ فَعَادَنِي رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَأَتَانِي وَقَدْ أَعْيَمِي عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ فَأَقْفُتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ أَضْنَعُ فِي مَالِي، كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمَوَارِيثِ. [طرفه في: ١٩٤].

#### ٢ - بَابُ تَعْلِيمِ الْفَرَائِضِ

وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: تَعَلَّمُوا قَبْلَ الظَّانِّينَ. يَعْنِي: الَّذِينَ يَتَكَلَّمُونَ بِالظَّنِّ.

٦٧٢٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسُّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [طرفه في: ٥١٤٣].

٦٧٢٣ - قوله: (فاتاني) أي النبي وفي نسخة العيني فاتاني أي النبي وأبو بكر.

**[3] The Prophet's saying: "Our property will not be inherited. But whatever we (meaning himself) leave is (to be used for) charity"**

6725- A'isha "Allah be pleased with her" narrated: Both of Fatima and Al'abbas came to ask Abu'bakr for their shares of inheritance from the property of The Messenger of Allah "Allah's blessing and peace be upon him". They meant the land which he left at Fadak, and their shares at Khaibar.

6726- Abu'bakr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity. Moreover, the family of Mohammad might satisfy their needs of living from this property." Abu'bakr said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do with this property but that I will do it." A'isha added: Fatima deserted him, and stopped speaking to him until she died (six months after The Prophet's death).

6727- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Our property will not be inherited. But whatever we (prophets) leave is (to be used for) charity."

6728- Malik Ibn Aws Ibn Al'hadathan narrated: I was with Omar Ibn Al'khattab when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?"

Omar said: "Yes." So they were admitted. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. Then Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." Omar said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: "What Allah has bestowed on His Messenger (and taken away) from them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes."

### ٣ - باب قول النبي ﷺ: «لا نورث ما تركنا صدقة»

٦٧٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ عَلَيْهِمَا السَّلَامُ، أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا جِيئِيذٌ يَطْلَبَانِ أَرْضِيهِمَا مِنْ فَدَكٍ، وَسَهْمَهُمَا مِنْ خَيْبَرَ . [طرفه في: ٣٠٩٢].

٦٧٢٦ - فَقَالَ لَهُمَا أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورِثُ، مَا تَرَكَنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ». قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أَدْعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ، قَالَ: فَهَجَرْتُهُ فَاطِمَةَ، فَلَمْ تَكَلِّمُهُ حَتَّى مَاتَتْ. [طرفه في: ٣٠٩٣].

٦٧٢٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكَنَا صَدَقَةٌ». [طرفه في: ٤٠٣٤].

٦٧٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي مِنْ حَدِيثِهِ ذَلِكَ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ فَقَالَ: انْطَلَقْتُ حَتَّى أَدْخَلَ عَلَيَّ عُمَرَ، فَأَتَاهُ حَاجِبُهُ يِرْفَاً فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ، ثُمَّ قَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ أَقْضِ بَيْنِي وَبَيْنَ هَذَا، قَالَ: أَنْشُدْكُمْ بِاللَّهِ الَّذِي بِيَاذِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكَنَا صَدَقَةٌ»؟ يُرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ، فَقَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ، فَأَقْبَلَ عَلَيَّ عَلِيٌّ وَعَبَّاسٌ، فَقَالَ: هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَ: قَدْ قَالَ ذَلِكَ. قَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ قَدْ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفِيءِ بِشَيْءٍ لَمْ يُعْطَهُ أَحَدًا عِوَاهُ، فَقَالَ عَزَّ وَجَلَّ: ﴿مَا أَقَاءَ اللَّهُ عَلَى رَسُولِهِ - إِلَيَّ قَوْلُهُ - قَدِيرٌ﴾ [الحشر: ٦] فَكَانَتْ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ، وَاللَّهِ مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمْوهُ وَبَيْنَهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ النَّبِيُّ ﷺ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا الْمَالِ نَفَقَةَ سَنَتِهِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلٍ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتِهِ، أَنْشُدْكُمْ بِاللَّهِ هَلْ

٦٧٢٥ - (فدك) بالصرف وعدمه وخيبر بعدم الصرف قاله الشارح.

٦٧٢٨ - قوله: (يرفأ) كيبداً وقله لا يهزم علم حاجب سيدنا عمر رضي الله تعالى عنه وجد في نسخة الشارح بالياء كبخشى وهو رسم غير معهود فيه.

- فكانت خاصة نخذ.

- قوله: (ما احتازها) من الحيازة أي ما جمعها.

- لقد أعطاكموها نخذ.

- فعمل بذلك نخذ.

Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: "Yes." Omar added: "When Allah had taken His Prophet unto Him, Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". So, Abu'bakr took over that property which he managed in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do. Then Allah took Abu'bakr unto Him and I became Abu'bakr's successor. I said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. Then I said to you: "I would hand over this property to you if you wish, on the condition that you would manage it in the same way (as The Messenger of Allah "Allah's blessing and peace be upon him" used to do). Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the Earth exist, I will never give any decision other than that (I have already given). If you are unable to manage it, then return it to me; and I will do the job on your behalf."

6729- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "My heirs will not inherit a Dinar or a Dirham, for whatever I leave, excluding the adequate support of my wives and the wages of my employees, is given in charity."

6730- A'isha "Allah be pleased with her" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" died, The wives of The Prophet "Allah's blessing and peace be upon him" intended to send Othman to Abu'bakr asking for their shares of inheritance from The Prophet's property. I said: "Didn't The Prophet "Allah's blessing and peace be upon him" say: "Our property is not to be inherited, but whatever we leave is to be given in charity?"

**[4] The Prophet's saying: "Whoever leaves a property, then it will belong to his family"**

6731- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am more rightful than other believers to be the guardian of the believers, so if a Muslim dies while in debt and leaves nothing to fulfill it, I am responsible for the repayment of his debt, and whoever leaves wealth (after his death) it will belong to his heirs. "

#### **[5] The child's heritage from his parents**

Zaid Ibn Thabit said: If one died and left one daughter, then she would inherit a half of the property; if he left two daughters or more, then they would share the two-thirds. In case there was a male to share the inheritance with them, then you should begin with giving the obligatory shares to their holders and distribute the remaining on the basis that the male would have a portion of two females.

تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أُنشِدُكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَ: نَعَمْ، فَتَوَفَّى اللَّهُ نَبِيَهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهَا فَعَمِلَ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ وَلِيِّ رَسُولِ اللَّهِ ﷺ، فَقَبَضْتُهَا سَنَتَيْنِ أَعْمَلُ فِيهَا مَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا وَاحِدَةٌ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلْنِي نَصِيْبَكَ مِنْ ابْنِ أَخِيكَ. وَأَتَانِي هَذَا يَسْأَلْنِي نَصِيْبَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، فَتَلْتَمِسَانِ مِنِّي قَضَاءَ غَيْرِ ذَلِكَ؟ فَوَاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، لَا أَقْضِي فِيهَا قَضَاءَ غَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُمَاهَا. [طرفه في: ٢٩٠٤].

٦٧٢٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكَتْ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهَوَّ صَدَقَةٌ».

[طرفه في: ٢٧٧٦].

٦٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَرْوَاحَ النَّبِيِّ ﷺ حِينَ تُوَفِّي رَسُولُ اللَّهِ ﷺ، أَرَدْنَ أَنْ يَبْعَثْنَ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلْنَهُ مِيرَاثَهُنَّ، فَقَالَتْ عَائِشَةُ: أَلَيْسَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُورَثُ، مَا تَرَكَتْنَا صَدَقَةٌ»؟!

[طرفه في: ٤٠٣٤].

#### ٤ - باب قول النبي ﷺ: «مَنْ تَرَكَ مَالًا فَلَأَهْلِهِ»

٦٧٣١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ وَلَمْ يَتْرِكْ وَفَاءً فَعَلَيْنَا قِضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

[طرفه في: ٢٢٩٨].

#### ٥ - باب ميراث الولد من أبيه وأمه

وَقَالَ زَيْدُ بْنُ نَابِتٍ: إِذَا تَرَكَ رَجُلٌ أَوْ امْرَأَةٌ بِنْتًا فَلَهَا النِّصْفُ، وَإِنْ كَانَتَا اثْنَتَيْنِ أَوْ أَكْثَرَ فَلَهُنَّ الثُّلُثَانِ، وَإِنْ كَانَ مَعَهُنَّ ذَكَرٌ بَدِيءٌ بِمَنْ شَرِكُهُمْ فَيُؤْتَى فَرِيضَتَهُ، فَمَا بَقِيَ فَلِلذَكَرِ مِثْلَ حِظِّ الْأُنثَيَيْنِ.

٦٧٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ

باب ٥ - قوله: (بمن شركهم) أي بمن شرك البنات والذر فغلب التذكير على التأنيث. ا هـ. عيني.

٦٧٣٢ - قوله: (لأولى رجل) أي لأقربه وفائدة قوله: ذكر بعد رجل التنبيه على سبب الاستحقاق وهو الذكورة

6732- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

#### **[6] The daughter's inheritance**

6733- Amer Ibn Sa'd Ibn Abu'waqqas narrated from his father: The Prophet "Allah's blessing and peace be upon him" visited me when I fell ill in Mecca, and was about to die as a result of that disease. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No." I said: "Then one-third?" he said: "Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, begging from others. Allah will reward you for whatever you spend (with the intention of getting Allah's Pleasure) even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I remain behind and fail to fulfill my migration?" He said: "If you are left behind me, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. But (we feel sorry for) the unlucky Sa'd Ibn Khawla." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca. (Sufyan, the sub-narrator, said: Sa'd Ibn Khawla was a man from The Sons of Amer Ibn Lu'ai).

6734- Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal came to us in Yemen as a tutor and a ruler, whom we asked about (distributing the wealth of) a man who had died leaving a daughter and a sister. Mu'adh gave the daughter a half of the property and gave the sister the other half.

#### **[7] The inheritance of the son's child in case there is no living son**

Zaid said that the son's child must be treated concerning inheritance as the sons in case there are no living sons. This applies to both males and females.

6735- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

ابن عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ». [الحديث ٦٧٣٢ - أطرافه في: ٦٧٣٥، ٦٧٣٧، ٦٧٤٦].

### ٦ - باب مِيرَاثِ الْبَنَاتِ

٦٧٣٣ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ ابْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: مَرَضْتُ بِمَكَّةَ مَرَضًا، فَأَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي النَّبِيُّ ﷺ يَعْوِذُنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلثِي مَالِي؟ قَالَ: «لَا». قَالَ: قُلْتُ: فَالْشُّطْرُ؟ قَالَ: «لَا»، قُلْتُ: الثُّلُثُ؟ قَالَ: «الثُّلُثُ كَبِيرٌ، إِنَّكَ إِنْ تَرَكْتَ وَلَدَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةَ إِلَّا أَجَزْتَ عَلَيْهَا، حَتَّى اللَّفْمَةَ تَرْفَعُهَا إِلَى فِي أَمْرَاتِكَ». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَأَخْلَفُ عَنْ هَجْرَتِي؟ فَقَالَ: «لَنْ تُخْلَفَ بَعْدِي، فَتَعْمَلْ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ، إِلَّا أَزْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً، وَلَعَلَّ أَنْ تُخْلَفَ بَعْدِي حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضْرَبَ بِكَ آخِرُونَ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرِثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ. قَالَ سُفْيَانُ: وَسَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ.

[طرفه في: ٥٦].

٦٧٣٤ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ شَيْبَانُ، عَنْ أَشْعَثَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ قَالَ: أَتَانَا مُعَاذُ بْنُ جَبَلٍ بِالْيَمَنِ مُعَلِّمًا وَأَمِيرًا، فَسَأَلْنَاهُ عَنْ رَجُلٍ: تُوْفِيَ وَتَرَكَ ابْنَتَهُ وَأَخْتَهُ، فَأَعْطَى الْابْنَةَ النُّصْفَ وَالْأَخْتَ النُّصْفَ.

[الحديث ٦٧٣٤ - طرفه في: ٦٧٤١].

### ٧ - باب مِيرَاثِ ابْنِ الْإِبْنِ إِذَا لَمْ يَكُنْ ابْنٌ

وَقَالَ زَيْدٌ: وَلَدَ الْأَبْنَاءِ بِمَنْزِلَةِ الْوَالِدِ، إِذَا لَمْ يَكُنْ دُونَهُمْ وَلَدٌ، ذَكَرَهُمْ كَذَكَرِهِمْ، وَأَتْنَاهُمْ كَأَتْنَاهُمْ، يَرِثُونَ كَمَا يَرِثُونَ، وَيَحْجُبُونَ كَمَا يَحْجُبُونَ، وَلَا يَرِثُ وَلَدُ الْإِبْنِ مَعَ الْإِبْنِ.

٦٧٣٥ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ».

[طرفه في: ٦٧٣٢].

المقابلة للأبوة والرجل قد يراد به مقابل الصبي ا هـ.

٦٧٣٣ - قوله (فالشطر) بالرفع والجر والرفع على الابتداء والخبر محذوف أي فالشطر أتصدق به ومثله قوله في الثلث كما في الشارح.

- قوله (إن تركت ولدك) همزة إن مكسورة على الشرطية وجزاء الشرط خير بتقدير فهو انظر الشارح.

- ولعلك نخد.

٦٧٣٥ - فهو لأولى نخد.

**[8] The inheritance of the son's daughter with the daughter**

6736- Huzail Ibn Shurahbil narrated: Abu'moosa "Allah be pleased with him" was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said: "The daughter will take a half and the sister will take the other half. If you go to Ibn Mas'ood, he will tell you the same." Ibn Mas'ood was asked and was told of Abu'moosa's verdict. Ibn Mas'ood then said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu'moosa whom we informed of Ibn Mas'ood's verdict, whereupon he said: "So, do not ask me for verdicts, as long as this learned man is among you."

**[9] The inheritance of one's grandfather with his father and brothers**

in this respect, it was said that one's grandfather is considered (in relation to him) as his father.

6737- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

6738- Abdullah Ibn Abbas "Allah be pleased with both" narrated: The man, about whom Allah's Apostle "Allah's blessing and peace be upon him" said: "If I were to take a blossom friend, I would certainly have taken him (Abu'bakr), but the Islamic brotherhood is better (or good), regarded one's grandfather as the father himself (concerning inheritance)."

**[10] The inheritance of the husband with the children or others**

6739- Ibn Abbas "Allah be pleased with both" narrated: The custom (in ancient time) was that the property of the deceased would be inherited by his offspring. As for the parents (of the deceased), they would inherit

### ٨ - باب ميراث ابنة ابن مع ابنة

٦٧٣٦ - حدثنا آدم: حدثنا شعبة: حدثنا أبو قيس: سمعت هزبل بن شرحبيل، قال: سئل أبو موسى عن ابنة وابنة ابن وأخت، فقال: لابنة النصف، وللأخت النصف، وأت ابن مسعود فسئلت عني، فسئل ابن مسعود، وأخبر بقول أبي موسى فقال: لقد ضللت إذا وما أنا من المهتدين، أفضي فيها بما قضى النبي ﷺ: لابنة النصف، ولابنة ابن السدس تكملة الثلثين، وما بقي فللأخت، فأتينا أبا موسى فأخبرناه بقول ابن مسعود، فقال: لا تسألوني ما دام هذا الخبر فيكم.

[الحديث ٦٧٣٦ - طرفه في: ٦٧٤٢].

### ٩ - باب ميراث الجد مع الأب والإخوة

وقال أبو بكر وابن عباس وابن الزبير: الجد أب. وقرأ ابن عباس: ﴿يَا بَنِي آدَمَ﴾ [الأعراف: ٢٧] ﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾ [يوسف: ٣٨] ولم يذكر أن أحدا خالف أبا بكر في زمانه، وأصحاب النبي ﷺ متوافرون. وقال ابن عباس: يرثني ابن ابني دون إخوتي ولا أرت أنا ابن ابني؟ ويذكر عن عمر وعلي وابن مسعود وزيد أقاويل مختلفة.

٦٧٣٧ - حدثنا سليمان بن حرب: حدثنا وهيب، عن ابن طاوس، عن أبيه، عن ابن عباس رضي الله عنهما، عن النبي ﷺ قال: «ألحقوا الفرائض بأهلها، فما بقي فلأولى رجل ذكر». [طرفه في: ٦٧٣٢].

٦٧٣٨ - حدثنا أبو معمر: حدثنا عبد الوارث: حدثنا أيوب، عن عكرمة، عن ابن عباس قال: أما الذي قال رسول الله ﷺ: «لو كنت متخذاً من هذه الأمة خليلاً لاتخذته، ولكن خلة الإسلام أفضل، أو قال: خير». فإنه أنزله أبا، أو قال: قضاة أبا. [طرفه في: ٤٦٧].

### ١٠ - باب ميراث الزوج مع الولد وغيره

٦٧٣٩ - حدثنا محمد بن يوسف، عن وزقاء، عن ابن أبي نجيح، عن عطاء، عن ابن عباس رضي الله عنهما قال: كان المال للولد، وكانت الوصية للوالدين، فسح الله من ذلك

٦٧٣٦ - قوله: (الحبر) العالم المشهور فيه كسر الحاء يسمى باسم الحبر الذي يكتب به وهو المداد وإليه نسب كعب التابعي ويجمع على أحبار مثل حمل وأحمال قال في المصباح والفتح لغة فيه فيجمع على حبور مثل فلس وفلوس والرواية هنا الفتح لا غير نص عليه العيني ١ هـ. مصححه.

باب ٩ - قوله: ولم يذكر البناء للفاعل والمفعول.

٦٧٣٨ - قوله (فإنه) يعني أبا بكر (شارح).

by the will of the deceased. Then Allah cancelled from that custom whatever He wished and fixed for the male two times the amount inherited by the female, and for each parent a sixth (of the whole legacy) and for the wife one-eighth (in case there is offspring) or one-fourth (in case there is none) and for the husband a half (if there is no offspring) or one-fourth (if there is offspring).

#### [11] The inheritance of the wife with the children and others

6740- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood money for the fetus which was in the womb of a woman from the tribe of Banu'lihyan, as a result of an (attack by another woman led to) abortion. But the lady on whom the penalty had been imposed died, so The Prophet "Allah's blessing and peace be upon him" ordered that her property should be inherited by her offspring and her husband and that the penalty should be paid by her close relatives (from the side of the father).

#### [12] The inheritance of the sisters with the daughters

6741- Al'aswad Ibn Yazid narrated: Mu'adh Ibn Jabal judged (while being a ruler of Yemen) during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", that the daughter should be given a half of the property and the sister the other half.

6742- Huzail narrated: Abdullah "Allah be pleased with him" said: "The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for daughter, and one-sixth for the son's daughter, (with the result that Both shares make two-thirds of the total property); and the rest is for the sister."

#### [13] The inheritance of the sisters and brothers

6743- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said: "O Allah's Apostle! (To whom will my property go as) I have (no heirs except) my sisters?" Then the Divine verses regarding obligatory shares as prescribed by Allah (of inheritance) were revealed.

#### [14] Allah's saying: "They ask thee for a legal decision.

Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child,

مَا أَحَبَّ، فَجَعَلَ لِلدَّكْرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ، وَجَعَلَ لِلْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ، وَجَعَلَ لِلْمَرْأَةِ الثَّمَنَ وَالرُّبْعَ، وَلِلزَّوْجِ الشُّطْرَ وَالرُّبْعَ. [طرفه في: ٢٧٤٧].

### ١١ - باب ميراث المرأة والزوج مع الولد وغيره

٦٧٤٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لَحْيَانَ سَقَطَ مَيْتًا بَعْرَةَ: عَبْدٌ أَوْ أَمَةٌ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْعَرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا. [طرفه في: ٥٧٥٨].

### ١٢ - باب ميراث الأخوات مع البنات عصبته

٦٧٤١ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: قَضَى فِيْنَا مُعَاذُ بْنُ جَبَلٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: النُّصْفَ لِلابْنَةِ وَالنُّصْفَ لِلأَخْتِ، ثُمَّ قَالَ سُلَيْمَانُ: قَضَى فِيْنَا، وَلَمْ يَذْكُرْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. [طرفه في: ٦٧٣٤].

٦٧٤٢ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ، عَنْ هَزِيلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: لَأَعْضِيَنَّ فِيهَا بِقَضَاءِ النَّبِيِّ ﷺ: لِلابْنَةِ النُّصْفَ، وَلِابْنَةِ الْأَبْنِ السُّدُسَ، وَمَا بَقِيَ فَلِأَخْتِ. [طرفه في: ٦٧٣٦].

### ١٣ - باب ميراث الأخوات والإخوة

٦٧٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكَرِ قَالَ: سَمِعْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ، فَدَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأَفْقُتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا لِي أَخَوَاتٌ، فَتَرَلْتُ آيَةَ الْفَرَايِضِ. [طرفه في: ١٩٤].

### ١٤ - باب

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أختٌ فَلَهَا نِصْفُ

٦٧٤٠ - قوله: لحيان بكسر اللام وفتحها ا هـ. شارح.

٦٧٤٠ - قوله: (عبد) بالتونين بيان لغرة ويروى بالإضافة أيضاً ا هـ. عيني.

باب ١٢ - قوله: (عصبة) بالنصب حال وبالرفع خبر مبتدئ محذوف أي هي عصبة. ا هـ. عيني.

she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (his law), lest ye err. And Allah hath knowledge of all things." (The Women 176)

6744- Al'bara "Allah be pleased with him" narrated: The last verse sent down of The Holy Qur'an was the last verse of The Sura of Woman: "Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs." (Women 176)

**[15] What about two cousins: one of whom is a half brother from the side of the mother, and the other is a husband?**

in this respect, Ali judged that a half of the property should be given to the husband, one-sixth to the half brother from the side of the mother, and what is remaining should be divided between them equally.

6745- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am more closer to the believers than themselves. Whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants or destitute children, then I am their supporter."

6746- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Give the obligatory shares of the inheritance (prescribed in the Qur'an) to those who are entitled to receive them. Then whatever remains, should be given to the closest male relative of the deceased."

**[16] One's kith and kin**

6747- Sa'eed Ibn Jubair narrated: Ibn Abbas said (regarding Allah's saying) And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) and: " To those, also, to whom your right hand was pledged, give their due portion" (Women 33): "When the emigrants came to Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which The Prophet "Allah's blessing and peace be upon him" established between them (the emigrants and the Ansar). When the verse: "And to (benefit) everyone We have appointed sharers and heirs " (The Women 33) was revealed, it cancelled (the bond (the pledge) of brotherhood regarding inheritance)."

ما تَرَكَ وَهُوَ يَرُثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتْ إِثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿النساء: ١٧٦﴾.

٦٧٤٤ - حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبِرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ آيَةِ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾. طرفه في: [٤٣٦٤].

### ١٥ - بَابُ ابْنِي عَمٍّ أَحَدُهُمَا أَخٌ لِلْأُمِّ، وَالْآخَرُ زَوْجٌ

وَقَالَ عَلِيُّ: لِلزَّوْجِ النُّصْفُ، وَلِلْأَخِ مِنَ الْأُمِّ السُّدُسُ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.

٦٧٤٥ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبِيدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ مَاتَ وَتَرَكَ مَا لَمْ يَمَالَهُ لِمَوَالِي الْعَصَبَةِ، وَمَنْ تَرَكَ كَلَاءً أَوْ ضِيَاعًا فَأَنَا وَلِيُّهُ، فَلَا ذَعَى لَهُ». طرفه في: [٢٢٩٨].

٦٧٤٦ - حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ رَوْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا تَرَكَتِ الْفَرَائِضَ فَلْأَوْلَى رَجُلٍ ذَكَرٍ». طرفه في: [٦٧٣٢].

### ١٦ - بَابُ ذَوِي الْأَرْحَامِ

٦٧٤٧ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أَسَامَةَ: حَدَّثَكُمْ إِدْرِيسُ: حَدَّثَنَا طَلْحَةُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿وَلِكُلِّ جَعَلْنَا مَوَالِيَّ﴾ [النساء: ٣٣] ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ﴾ [النساء: ٣٣]، قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَرِثُ الْأَنْصَارِيُّ الْمُهَاجِرِيُّ ذَوْنَ ذَوِي رَجْمِهِ، لِلْأَخُوَّةِ الَّتِي آخَى النَّبِيُّ ﷺ بَيْنَهُمْ، فَلَمَّا نَزَلَتْ: ﴿جَعَلْنَا مَوَالِيَّ﴾، قَالَ نَسَخْتَهَا: ﴿وَالَّذِينَ عَاقَدْتَ أَيْمَانَكُمْ﴾. طرفه في: [٢٢٩٢].

٦٧٤٥ - قوله: (فلاذعى) بلفظ أمر المتكلم المجهول واللام مكسورة وقد تسكن مع الفاء والواو غالباً فيهما وإثبات الألف بعد العين جائز على قول من قال: ألم يأتبك والأنباء تنمي. وكان القياس فلاذع له أي فادعوني له حتى أقوم بكله وضياعه هـ. من شرح العيني.

٦٧٤٧ - التلاوة والذين عقدت.

- قوله: نسختها الخ فيه تسامح لظهور النسخة والمنسوخة.

**[17] The inheritance of any of the two (husband or wife) who is involved in the case of cursing the liar of them when she is accused of committing adultery**

6748- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" ordered a wife and her husband, who accused her of committing adultery and denied his paternity to her (conceived) child, to offer (the measures of) invoking Allah's curse upon the liar of them as Allah decreed. Then he gave his decision that they should be separated (by divorce) and that the child would be for the mother.

**[18] The child (born as a result of adultery) belongs to the bed (on which he is born) whether his mother is a free or a slave woman**

6749- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (Utba's) son. In the year of the Conquest (of Mecca) Sa'd Ibn Abu'waqqas took him, and said: "He is my brother's son, and my brother took a promise from me to that effect." Abd Ibn Zam'a got up and said: "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to The Prophet "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! He is the son of my brother who took a promise from me to take him." Abd Ibn Zam'a said: "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a." Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones (disappointment and deprivation) are for she, who has done sexual intercourse." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

6750- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child (born as a result of illegal sexual intercourse) belongs to the owner of the bed (on which he is born)."

**[19] The loyalty is for the manumitter; and what about the inheritance of the picked up child**

6751- A'isha "Allah be pleased with her" narrated: I bought Barira; and The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Buy her, for the loyalty is for the manumitter." Once, (some mutton of) a sheep was given as a gift to her, of which The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and a present for us." Al'hakam said that her husband was a free person. But Ibn Abbas said: "I saw him (Barira's husband) and he was a slave."

6752- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The loyalty is for the manumitter."

## ١٧ - باب ميراث المَلَاعَةِ

٦٧٤٨ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا لَاعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ ﷺ وَأَنْتَمَى مِنْ وَلَدِهَا، فَفَرَّقَ النَّبِيُّ ﷺ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ. [طرفه في: ٤٧٤٨].

## ١٨ - باب الولد للفراش، حُرَّةٌ كَانَتْ أَوْ أَمَةً

٦٧٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ عْتَبَةُ عَهْدَ إِلَى أَخِيهِ سَعْدٍ: أَنَّ ابْنَ وَليدَةَ زَمْعَةَ مِنِّي، فَأَقْبَضَهُ إِلَيْكَ، فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدٌ، فَقَالَ: ابْنُ أَخِي عَهْدَ إِلَيَّ فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ، فَقَالَ: أَخِي وَابْنُ وَليدَةَ أَبِي، وُلِدَ عَلَيَّ فِرَاشِهِ، فَتَسَاوَقَا إِلَى النَّبِيِّ ﷺ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي، قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي وَابْنُ وَليدَةَ أَبِي، وُلِدَ عَلَيَّ فِرَاشِهِ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنُ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجْرُ». ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمْعَةَ: «اِخْتَجِبِي مِنْهُ». لِمَا رَأَى مِنْ شَبهِهِ بَعْتَبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ. [طرفه في: ٢٠٥٣].

٦٧٥٠ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْوَلَدُ لِصَاحِبِ الْفِرَاشِ». [الحديث ٦٧٥٠ - طرفه في: ٦٨١٨].

## ١٩ - باب الولاء لمن أعتق، وميراث اللقيط

وَقَالَ عُمَرُ: اللَّقِيطُ حُرٌّ.

٦٧٥١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ، فَقَالَ النَّبِيُّ ﷺ: «اشْتَرَيْتَهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». وَأَهْدَيْتُ لَهَا شَاءً، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». قَالَ الْحَكَمُ: وَكَانَ زَوْجُهَا حُرًّا. وَقَوْلُ الْحَكَمِ مُرْسَلٌ. وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا. [طرفه في: ٤٥٦].

٦٧٥٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٢١٥٦].

## ٢٠ - باب ميراث السائبة

٦٧٥٣ - حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللَّهِ

٦٧٤٩ - قوله: (عام الفتح) بنصب عام بتقدير في وبالرفع اسم كان ا هـ. شارح.

باب ٢٠ - (السائبة) هو العبد الذي يعتق على أن لا ولاء لأحد عليه، بأن يقول له سيده عند الإعتاق: أعتقتك سائبة أو أنت حر سائبة فلا يكون لمعتقه عليه ولاء فيضع ماله حيث شاء والتسبيب منه في النوق وغير النوق ا هـ. مصححه.

**[20] What about the absolutely freed slave?**

6753- Abdullah "Allah be pleased with him" narrated: The Muslims did not free slaves absolutely, but the People of the Pre-Islamic Period of Ignorance did so.

6754- Al'aswad narrated: A'isha bought Barira in order to manumit her, but her masters stipulated that her loyalty would be for them. A'isha said: "O Allah's Apostle! I bought Barira in order to manumit her, but her masters stipulated that her loyalty will be for them." The Prophet "Allah's blessing and peace be upon him" said: "Manumit her for the loyalty is for the manumitter" or "The one who pays the price." Then A'isha bought and manumitted her. After that, Barira was given the choice (by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him). She said: "If he gave me so much and so much (money) I would not stay with him." (Al'aswad said: "Her husband was a free person." The sub-narrator commented: "The series of the narrators of Al'aswad's statement is incomplete. The statement of Ibn Abbas: "When I saw him he was a slave", is more authentic.")

**[21] The sin of a freed slave, who disavows his previously real masters**

6755- Ali "Allah be pleased with him" narrated: We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then Ali took out the paper in which there were legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as charity or as blood money). It also implied: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy (concerning religion), commits a crime, or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. Furthermore, any (freed slave) ascribes himself to some people (as his be-friends), (other than his previously real masters) without the permission of his previously real masters, then he will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement."

6756- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" forbade a freed slave to sell or give as a gift his loyalty.

**[22] When one embraces Islam at the hand of somebody**

6757- Abdullah Ibn Omar narrated: A'isha wanted to buy (Barira) a slave-girl to manumit her. Her masters said: "We would sell her to you provided that her loyalty should be for us." She told The Messenger of Allah "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" replied: "This mustn't stop you (from buying her) for the loyalty would be for he, who manumits."

قال: إن أهل الإسلام لا يُسيَّبون، وإن أهل الجاهلية كانوا يُسيَّبون.

٦٧٥٤ - حدثنا موسى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا اشْتَرَتْ بَرِيرَةَ لِتُعْتِقَهَا، وَاشْتَرَطَ أَهْلُهَا وَلَاءَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي اشْتَرَيْتُ بَرِيرَةَ لِأَعْتِقَهَا، وَإِنَّ أَهْلَهَا يَشْتَرِطُونَ وَلَاءَهَا، فَقَالَ: «أَعْتِقِيهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». أَوْ قَالَ: «أَعْطِي التَّمَنَ». قَالَ: فَاشْتَرْتَهَا فَأَعْتَقْتُهَا، قَالَ: وَخَيْرَتْ فَاخْتَارَتْ نَفْسَهَا، وَقَالَتْ: لَوْ أُعْطِيتُ كَذَا وَكَذَا مَا كُنْتُ مَعَهُ، قَالَ الْأَسْوَدُ: وَكَانَ زَوْجُهَا حُرًّا. قَوْلُ الْأَسْوَدِ مُنْقَطِعٌ. وَقَوْلُ ابْنِ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا، أَصَحُّ. [طرفه في: ٤٥٦].

## ٢١ - باب إثم من تبرأ من موالیه

٦٧٥٥ - حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ أَبِيهِ قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ غَيْرَ هَذِهِ الصَّحِيفَةِ، قَالَ: فَأَخْرَجَهَا، فَإِذَا فِيهَا أَشْيَاءٌ مِنَ الْجَرَاحَاتِ وَأَسْنَانِ الْإِبِلِ، قَالَ: وَفِيهَا: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى ثَوْرٍ، فَمَنْ أَحَدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُخِدًّا، فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَذْنَاؤُهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ». [طرفه في: ١١١].

٦٧٥٦ - حدثنا أبو نعيم: حَدَّثَنَا سُفْيَانُ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ بَيْعِ الْوَلَاءِ وَعَنْ هَبْبِهِ. [طرفه في: ٢٥٣٥].

## ٢٢ - باب إذا أسلم على يديه

وَكَانَ الْحَسَنُ لَا يَرَى لَهُ وِلَايَةَ. وَقَالَ النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ». وَيُذَكَّرُ عَنْ تَمِيمِ الدَّارِيِّ رَفَعَهُ قَالَ: هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ. وَاخْتَلَفُوا فِي صِحَّةِ هَذَا الْحَبْرِ.

٦٧٥٧ - حدثنا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقَهَا، فَقَالَ أَهْلُهَا: نَبِّعُكَهَا عَلَى أَنَّ وَلَاءَهَا لَنَا، فَذَكَرَتْ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «لَا يَمْتَنَعُ ذَلِكَ، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٢١٥٦].

٦٧٥٥ - قوله: (غير هذه) غير حال أو استثناء آخر وحرف العطف مقدر، انظر الشارح.

باب ٢٢ - قوله (ولاية) بكسر الواو ولأبي ذر يفتحها لغتان وله عن الكشميهني ولاء ا هـ. من الشارح.

- قوله: رفعه بالحركات ولأبي ذر رفعه بسكون الفاء وضم العين ا هـ. شارح.

6758- Al'aswad narrated from A'isha: I bought Barira in order to manumit her, but her masters stipulated that her loyalty would be for them. I mentioned that to The Prophet "Allah's blessing and peace be upon him" who said: "Manumit her for the loyalty is for the one who pays the price." Then A'isha bought and manumitted her. After that, Barira was called and given the choice by The Prophet "Allah's blessing and peace be upon him" to stay with her husband or leave him. She said: "If he gave me so much and so much (money) I would not stay with him." In this way, she chose herself.

### [23] What women inherit from (their freed slave-girls) loyalty

6759- Abdullah Ibn Omar "Allah be pleased with both" narrated: A'isha wanted to buy Barira to manumit her. She told The Messenger of Allah "Allah's blessing and peace be upon him" that her masters put the condition that her loyalty should be for them. The Prophet "Allah's blessing and peace be upon him" replied: "Buy her, for the loyalty would be for he, who manumits."

6760- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The loyalty is for the one who gives the silver (pays the price) and does the favor (of manumission)."

### [24] One's freed slave belongs to him; and so does some people's sister's son

6761- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The freed slave belongs to the people who have freed him", or said something similar.

6762- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The son of the sister of some people is from them or from themselves."

### [25] The inheritance of a captive

6763- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever dies leaving property, then his property will be given to his heirs, and whoever dies while being in debt or having dependants, then I am their supporter."

٦٧٥٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ، فَاشْتَرَطْتُ أَهْلَهَا وَلَأَهَا. فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَعْتَقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ». قَالَتْ: فَأَعْتَقْتُهَا. قَالَتْ: فَدَعَاها رَسُولُ اللَّهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا، فَقَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا بَيْتُ عِنْدَهُ، فَاخْتَارَتْ نَفْسَهَا. [طرفه في: ٤٥٦].

### ٢٣ - باب ما يرث النساء من الولاء

٦٧٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَادَتْ عَائِشَةُ أَنْ تَشْتَرِيَ بَرِيرَةَ، فَقَالَتْ لِلنَّبِيِّ ﷺ: «إِنَّهُمْ يَشْتَرِطُونَ الْوَلَاءَ؟» فَقَالَ النَّبِيُّ ﷺ: «اشْتَرِيهَا، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [طرفه في: ٢١٥٦].

٦٧٦٠ - حَدَّثَنَا ابْنُ سَلَامٍ: أَخْبَرَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الْوَرِقَ، وَوَلِي النِّعْمَةِ». [طرفه في: ٤٥٦].

### ٢٤ - باب مولى القوم من أنفسهم، وابن الأخت منهم

٦٧٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ وَقَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ». أَوْ كَمَا قَالَ.

٦٧٦٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ، أَوْ مِنْ أَنْفُسِهِمْ». [طرفه في: ٣١٤٦].

### ٢٥ - باب ميراث الأسير

قال: وكان شريح يورث الأسير في أيدي العدو، ويقول: هو أخوج إليه. وقال عمر ابن عبد العزيز: أجز وصية الأسير وعتاقه، وما صنع في ماله، ما لم يتغير عن دينه، فإنما هو ماله يصنع فيه ما يشاء.

٦٧٦٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيٍّ، عَنْ أَبِي حازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلًّا فَلِئِنَّا». [طرفه في: ٢٢٩٨].

### ٢٦ - باب لا يرث المسلم الكافر، ولا الكافر المسلم

وإذا أسلم قبل أن يقسم الميراث فلا ميراث له.

٦٧٦٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ عُمَرَ بْنِ عُثْمَانَ، عَنِ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَرِثُ الْمُسْلِمُ

**[26] A Muslim should not inherit (the property of) an unbeliever, and an unbeliever should not inherit (the property of) a Muslim**

6764- Usama Ibn Zaid "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim should not inherit (the property of) an unbeliever, and an unbeliever should not inherit (the property of) A Muslim."

**[27] The inheritance of the Christian slave, and that of The Christian slave who wrote for his emancipation**

**[28] When one claims to have a brother or a brother's son**

6765- A'isha "Allah be pleased with her" narrated: Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a had a dispute over a child. Sa'd said: "O Allah's Apostle! He is the son of my brother, Utba Ibn Abu'waqqas who took a promise from me to be his custodian as he was his son. Please observe to whom he has resemblance." Abd Ibn Zam'a said: "This is my brother, O Allah's Apostle! He was born on my father's bed by his slave girl." Then The Prophet "Allah's blessing and peace be upon him" looked at the boy and noticed his evident resemblance to Utba, so he said: "He is for you, O Abd Ibn Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. O Sawda Bint Zam'a! Screen yourself before the boy." A'isha further said: "Since then he had never seen Sawda."

**[29] When man claims to be a son of somebody other than his real father**

6766- Sa'd Ibn Abu'waqqas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever claims to be the son of a person other than his father, and he knows that this person is not his father, then Paradise will be forbidden for him."

6767- This was mentioned to Abu'bakra, who said: "My ears heard that and my mind memorized it from The Messenger of Allah "Allah's blessing and peace be upon him"."

6768- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not deny your fathers. Whoever denies his father, is charged with disbelief."

**[30] When a woman claims to have a son**

6769- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon Ibn David and informed him (of the case). He said: "Bring me a knife so as to cut the child

الكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ».

[طرفه في: ١٥٨٨].

٢٧ - باب مِيرَاثِ الْعَبْدِ النَّصْرَانِيِّ، الْمَكَاتِبِ النَّصْرَانِيِّ وَ إِيَّامٍ مَنِ انْتَفَى مِنْ وَلَدِهِ

٢٨ - باب مَنْ ادَّعَى أَخًا أَوْ ابْنَ أَخٍ

٦٧٦٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنِ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ عَنْهَا أَنَّهَا قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ، فَقَالَ سَعْدُ: هَذَا يَا رَسُولَ اللَّهِ ابْنُ أَخِي عُنْتَبَةَ بْنِ أَبِي وَقَّاصٍ، عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ، انظُرْ إِلَيَّ شَبَّهَهُ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي يَا رَسُولَ اللَّهِ، وُلِدَ عَلَيَّ فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ، فَتَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَيَّ شَبَّهَهُ فَرَأَى شَبَّهًا بَيْنَنَا بَعْتَبَةَ، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةَ بِنْتُ زَمْعَةَ». قَالَتْ: فَلَمْ يَرِ سَوْدَةَ قَطُّ.

[طرفه في: ٢٠٥٣].

٢٩ - باب مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ

٦٧٦٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ، هُوَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْحِجَّةُ عَلَيْهِ حَرَامٌ».

[طرفه في: ٤٣٢٦].

٦٧٦٧ - فَذَكَرْتُهُ لِأَبِي بَكْرَةَ فَقَالَ: وَأَنَا سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٤٣٢٦].

٦٧٦٨ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَزْعَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ».

٣٠ - باب إِذَا ادَّعَتِ الْمَرْأَةُ ابْنًا

٦٧٦٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذُّبُّ فَذَهَبَ بِابْنٍ إِحْدَاهُمَا، فَقَالَتْ لِصَاحِبَتَيْهَا: إِنَّمَا ذَهَبَ بِابْنِكَ، وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ

باب ٢٧ - والمكاتيب النصراني نخـ.

٦٧٦٩ - قوله: (فتحاكما) أي المرأتان وذكر باعتبار كونهما شخصين ولأبي ذر فتحاكما ا هـ. شارح.

into two pieces and distribute it between them.” The younger lady said: “May Allah be merciful to you! Don't do that, for it is her (The other lady's) child.” So he gave the child to the younger lady.”

**[31] The Qa'if (a person who knows from shape and features one's belonging to his father)**

6770- A'isha “Allah be pleased with her” narrated that The Messenger of Allah “Allah's blessing and peace be upon him” came to her happily, with his features glittering because of joy, and said: "Haven't you heard what (the Qa'if) Mujazziz has said about Zaid and Usama? He saw their feet and commented: “These belong to each other (as being for a father and his son).”

6771- A'isha “Allah be pleased with her” narrated: Once The Messenger of Allah “Allah's blessing and peace be upon him” entered upon me so much happily and said: “O A'isha! Don't you know that Mujazziz Al'mudliji entered and saw Usama and Zaid covered by a velvet (sheet), with only their heads covered and their feet bare, and said: “These feet belong to each other”?”

عَلَيْهِمَا السَّلَامُ، فَأَخْبَرْتَاهُ، فَقَالَ: ائْتُونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ  
يَزْحَمُكَ اللَّهُ هُوَ ابْنُهَا، فَقَضِيَ بِهِ لِلصُّغْرَى. قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنْ سَمِعْتُ بِالسَّكِينِ قَطُّ إِلَّا  
يَوْمَيْدٍ، وَمَا كُنَّا نَقُولُ إِلَّا الْمُدَيْتَةَ. [طرفه في: ٣٤٢٧].

### ٣١ - باب القَائِفِ

٦٧٧٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا، تَبَرَّقَ أَسَارِيرُ وَجْهِهِ، فَقَالَ:  
«أَلَمْ تَرِي أَنَّ مَجْرَزًا نَظَرَ آتِنَا إِلَى زَيْدِ بْنِ حَارِثَةَ وَأَسَامَةَ بْنِ زَيْدٍ، فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا  
مِنْ بَعْضٍ». [طرفه في: ٣٥٥٥].

٦٧٧١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ،  
قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَهُوَ مَسْرُورٌ، فَقَالَ: «يَا عَائِشَةُ، أَلَمْ تَرِي أَنَّ  
مَجْرَزًا الْمُدَلِّجِيَّ دَخَلَ فَرَأَى أَسَامَةَ وَزَيْدًا، وَعَلَيْهِمَا قَطِيفَةٌ، قَدْ غَطَّيَا رُؤُسَهُمَا وَبَدَتْ  
أَقْدَامُهُمَا، فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ». [طرفه في: ٣٥٥٥].

٦٧٧٠ - قوله: (أَنَّ مَجْرَزًا) هو ابن الأعور بن جعدة المدلجي سمي به لأنه كان يجز ناصية الأسير في الجاهلية.  
أفاده الشارح.

## **(86) The Book of Legal Punishments**

### **[1] It is banned to violate (Allah's) limits**

### **[2] Alcoholic drinks should not be drunk**

Ibn Abbas said: "One is deprived of the light of faith while committing adultery."

6772- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; when a drinker of wine drinks it, then he is not a believer at the time of drinking it; when a thief steals, then he is not a believer at the time of stealing; and when a robber robs, and the people look at him, then he is not a believer at the time of doing robbery."

### **[3] What was mentioned regarding beating the drunk**

6773- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu'bakr "Allah be pleased with him" punished (such a sinner) by whipping forty lashes.

### **[4] What about he, who ordered whomever in the house to take part in executing the legal punishment?**

6774- Uqba Ibn Al'harith narrated: An'nu'aiman or the son of An'nu'aiman was brought to The Prophet "Allah's blessing and peace be upon him" on a charge of drunkenness. So The Prophet "Allah's blessing and peace be upon him" ordered all the men present in the house to beat him. All of them beat him, and I was one of those who beat him with sandals.

### **[5] Beating with date leaf stocks and shoes**

6775- Uqba Ibn Al'harith narrated: An'nu'aiman or the son of An'nu'aiman was brought to The Prophet "Allah's blessing and peace be upon him" in a state of drunkenness. The Prophet "Allah's blessing and peace be upon him" felt it hard and ordered all the men present in the house to beat him. They beat him with date-palm leaf stalks and sandals. I was one of those who beat him.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٦ - كِتَابُ الْحُدُودِ

#### ١ - بَابُ وَمَا يُحَذَرُ مِنَ الْحُدُودِ

##### ٢ - بَابٌ لَا يُشْرَبُ الْخَمْرُ

وَقَالَ ابْنُ عَبَّاسٍ: يُنْزَعُ مِنْهُ نُورُ الْإِيمَانِ فِي الزُّنَا.

٦٧٧٢ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزْنِي الرَّأْيِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ، وَهُوَ مُؤْمِنٌ». وَعَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: بِمِثْلِهِ، إِلَّا النَّهْبَةَ. [طرفه في: ٢٤٧٥].

##### ٣ - بَابُ مَا جَاءَ فِي ضَرْبِ شَارِبِ الْخَمْرِ

٦٧٧٣ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ (ح) حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ ضَرَبَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. [الحديث ٦٧٧٣ - طرفه في: ٦٧٧٦].

##### ٤ - بَابُ مَنْ أَمَرَ بِضَرْبِ الْحَدِّ فِي الْبَيْتِ

٦٧٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ ابْنِ الْحَارِثِ قَالَ: جِيءَ بِالنُّعَيْمَانِ، أَوْ بِابْنِ النُّعَيْمَانِ، شَارِبًا، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ بِالْبَيْتِ أَنْ يَضْرِبُوهُ، قَالَ: فَضْرِبُوهُ، فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ بِالنَّعَالِ.

##### ٥ - بَابُ الضَّرْبِ بِالْجَرِيدِ وَالنَّعَالِ

٦٧٧٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا وَهَبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِنُعَيْمَانَ، أَوْ بِابْنِ نُعَيْمَانَ، وَهُوَ سَكَرَانٌ، فَسُقِّ عَلَيْهِ، وَأَمَرَ مَنْ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ، فَضْرِبُوهُ بِالْجَرِيدِ وَالنَّعَالِ، وَكُنْتُ فِيمَنْ ضَرَبَهُ. ٦٧٧٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قَالَ: جَلَدَ النَّبِيُّ ﷺ فِي

6776- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu'bakr "Allah be pleased with him" punished (such a sinner) by whipping forty lashes.

6777- Abu'huraira "Allah be pleased with him" reported: A man who drank wine was brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Beat him!" some of us beat him with their hands, some with their shoes, and some with their garments (by twisting it like a lash). When we finished, someone said to him: "May Allah disgrace you!" On that The Prophet "Allah's blessing and peace be upon him" said: "Do not say so, for you are helping Satan to overpower him."

6778- Ali Ibn Abu'talib "Allah be pleased with him" reported: "I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he died (while being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Apostle "Allah's blessing and peace be upon him" for the drunk."

6779- As'sa'ib Ibn Yazid "Allah be pleased with him" narrated: We used to beat the drunks with our hands, sandals, clothes (by twisting it like lashes) during the lifetime of The Prophet "Allah's blessing and peace be upon him", Abu'bakr and the early time of Omar's caliphate. But during the last part of Omar's caliphate, he used to beat the drunk forty lashes. Furthermore, when drunks became mischievous and disobedient, he used to punish them (with) eighty lashes.

#### **[6] It is hateful to curse the drunk since he is not an infidel**

6780- Omar Ibn Al'khattab "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" there was a man called Abdullah whose nickname was Donkey, and he used to make Allah's Apostle "Allah's blessing and peace be upon him" laugh. The Prophet "Allah's blessing and peace be upon him" lashed him because of drinking (wine). One day he was brought to The Prophet "Allah's blessing and peace be upon him" on the same charge and was lashed. On that, a man among the people said: "O Allah, curse him! How frequently he has been brought (to The Prophet "Allah's blessing and peace be upon him" because of the same accusation)!" The Prophet "Allah's blessing and peace be upon him" said: "Do not curse him, for by Allah, I know he loves Allah and His Apostle."

6781- Abu'huraira "Allah be pleased with him" reported: A man who drank wine was brought to The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "Beat him!" some of us beat him with their hands, some with their shoes, and some with their garments (by twisting it like a lash). When we finished, someone said: "What is the wrong with him! May Allah disgrace him!" On that The Prophet "Allah's blessing and peace be upon him" said: "Do not help (by saying so) Satan to overpower him."

الْخَمْرِ بِالْجَرِيدِ وَالنَّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ.

[طرفه في: ٦٧٧٣].

٦٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسُ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَتَى النَّبِيَّ ﷺ بِرَجُلٍ قَدْ شَرِبَ، قَالَ: «اضْرِبُوهُ». قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ، فَلَمَّا انصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْرَاكَ اللَّهُ، قَالَ: «لَا تَقُولُوا هَكَذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ».

[الحديث ٦٧٧٧ - طرفه في: ٦٧٨١].

٦٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو حَاصِبٍ: سَمِعْتُ عُمَرَ بْنَ سَعِيدِ النَّخَعِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كُنْتُ لِأَقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتُ، فَأَجِدُ فِي نَفْسِي، إِلَّا صَاحِبَ الْخَمْرِ، فَإِنَّهُ لَوْ مَاتَ وَدَيْتُهُ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتُهُ.

٦٧٧٩ - حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ الْجَعْفِيِّ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كُنَّا نُؤْتَى بِالشَّرَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَإِمْرَةَ أَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ، فَتَقَوْمُ إِلَيْهِ بِأَيْدِينَا وَنَعَالِنَا وَأَرْدِيَتِنَا، حَتَّى كَانَ آخِرَ إِمْرَةِ عُمَرَ، فَجَلَدَ أَرْبَعِينَ، حَتَّى إِذَا عَتَوْا وَفَسَفُوا جَلَدَ ثَمَانِينَ.

## ٦ - بَابُ مَا يُكْرَهُ مِنْ لَعْنِ شَارِبِ الْخَمْرِ، وَإِنَّهُ لَيْسَ بِخَارِجٍ مِنَ الْمِلَّةِ

٦٧٨٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ سَعِيدِ ابْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ جَمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأَتَى بِهِ يَوْمًا فَأَمَرَ بِهِ فَجَلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُمَّ الْعَنَّهُ، مَا أَكْثَرَ مَا يُؤْتَى بِهِ! فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْعَنُوهُ، فَوَاللَّهِ مَا عَلِمْتُ إِلَّا أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ».

٦٧٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا ابْنُ الْهَادِ: عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ بِسَكْرَانَ، فَأَمَرَ بِضَرْبِهِ، فَمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ، وَمِنَّا مَنْ يَضْرِبُهُ بِثَوْبِهِ، فَلَمَّا انصَرَفَ قَالَ رَجُلٌ: مَا لَهُ أَخْرَاهُ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُونُوا عَوْنَ الشَّيْطَانِ عَلَى أَخِيكُمْ». [إضافة في: ٦٧٧٧].

٦٧٧٨ - قوله: (فيموت فأجد بالنعيب وقال الكرمانتي: فيموت بالنصب فأجد بالرفع اهـ. من الشارح.

٦٧٨٠ - قوله: (ما علمت) أي الذي علمت أنه بفتح همزة أن واسمها الضمير وخبرها يحب الله ورسوله وأن مع اسمها وخبرها سدت مسد مفعولي علمت انظر الشارح.

### **[7] What about the thief when he is stealing?**

6782- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when a thief steals, then he is not a believer at the time of stealing."

### **[8] Cursing the thief**

6783- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off." Al'a'mash said: "People interpreted the egg as an iron helmet, and thought that the rope may cost a few Dirhams."

### **[9] The legal punishments are considered to be expiation**

6784- Obada Ibn As'samit "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said while we were sitting with him: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery" (and he recited the holy verse in full). The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

### **[10] The believer's back is forbidden except legally and rightfully**

6785- Abdullah "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said during his last Hajj: "Which month do you think is most sacred?" The people said: "This month of ours (Dhul'hijja)." He said: "Which city do you think is the most sacred?" They said: "This city of ours (Mecca)." He said: "Which day do you think is the most sacred?" The people said: "This day of ours." He commented: "Allah, the Blessed, the Supreme, has made your blood, your property, and your honor as sacred as this day of yours in this city of yours, in this month of yours, (and such sanctity cannot be affronted) except rightfully." He then said thrice, "Have I reported Allah's Message (to you)?" The people replied each time: "Yes." The Prophet "Allah's blessing and peace be upon him" further said: "May Allah be merciful to you" (or) "Woe to you! Do not revert to disbelief after me by cutting the necks of each other."

### ٧ - باب السَّارِقِ حِينَ يَسْرِقُ

٦٧٨٢ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا فَضِيلُ بْنُ غَزْوَانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ». [الحديث ٦٧٨٢ - طرفه في: ٦٨٠٩].

### ٨ - باب لَعْنِ السَّارِقِ إِذَا لَمْ يُسَمَّ

٦٧٨٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَعْنُ اللَّهِ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ». قَالَ الْأَعْمَشُ: كَانُوا يَرَوْنَ أَنَّهُ بِيضُ الْحَدِيدِ، وَالْحَبْلُ كَانُوا يَرَوْنَ أَنَّهُ مِنْهَا مَا يَسْوَى ذَرَاهِمَ.

[الحديث ٦٧٨٣ - طرفه في: ٦٧٩٩].

### ٩ - بابِ الْحُدُودِ كَفَّارَةٌ

٦٧٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عِبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ، فَقَالَ: «بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا - وَقَرَأَ هَذِهِ آيَةَ كَلِّهَا - فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَفَّارَتُهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ عَلَيْهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

### ١٠ - بابِ ظَهَرُ الْمُؤْمِنِ حِمَى إِلَّا فِي حَدٍّ أَوْ حَقٍّ

٦٧٨٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ: سَمِعْتُ أَبِي: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «أَلَا، أَيُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟». قَالُوا: أَلَا شَهْرُنَا هَذَا، قَالَ: «أَلَا، أَيُّ بَلَدٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟». قَالُوا: أَلَا بَلَدُنَا هَذَا، قَالَ: «أَلَا، أَيُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً؟». قَالُوا: أَلَا يَوْمُنَا هَذَا، قَالَ: «فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ حَرَّمَ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ إِلَّا بِحَقِّهَا، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ». ثَلَاثًا، كُلُّ ذَلِكَ يُجِيبُونَهُ: أَلَا، نَعَمْ. قَالَ: «وَيَحْكُمُ، أَوْ وَيَلْكُمُ، لَا تَرْجِعُنَّ بَعْدِي كَفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٦٧٨٣ - ما يساوي نخه.

٦٧٨٥ - قوله: (تعلمونه أعظم) ضبط في بعض النسخ بنصب أعظم وفي بعضها برفعه هـ.

**[11] Executing the legal punishments and taking revenge for (violating) Allah's limits**

6786- A'isha "Allah be pleased with her" reported: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

**[12] Executing the legal punishment on the noble as well as the humble person**

6787- A'isha "Allah be pleased with her" narrated: Usama interceded with The Prophet "Allah's blessing and peace be upon him" for a woman (who had stole). The Prophet "Allah's blessing and peace be upon him" said: "The people before you were ruined because they used to execute the legal punishments on the poor and forgive the noble. By He, in Whose Hand my soul is! If Fatima (the daughter of The Prophet "Allah's blessing and peace be upon him") did that, I would cut off her hand."

**[13] It is hateful to intercede for (somebody in a case connected with) a legal punishment**

6788- A'isha "Allah be pleased with her" narrated: People of Quraish worried about the lady from Banu'makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one dare to do so except Usama Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him". When Usama spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Mohammad stole, I would cut off her hand."

**[14] Allah's saying: "As to the thief. Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is exalted in power." (The Repast 38)**

**In addition, when would one's hand be cut off?**

6789- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "The hand should be cut off for stealing something priced at no less than quarter a Dinar or more."

### ١١ - باب إقامة الحدود والانتقام لحرّمات الله

٦٧٨٦ - حدثنا يحيى بن بكير: حدثنا الليث، عن عقيل، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها قالت: ما خير النبي ﷺ بين أمرين إلا اختار أيسرهما ما لم يأثم، فإذا كان الإثم كان أبعدهما منه، والله ما انتقم لنفسه في شيء يؤتى إليه قط، حتى تنتهك حرّمات الله، فينتقم لله.

[طرفه في: ٣٥٦٠].

### ١٢ - باب إقامة الحدود على الشريف والوضيع

٦٧٨٧ - حدثنا أبو الوليد: حدثنا الليث، عن ابن شهاب، عن عروة، عن عائشة: أن أسامة كَلَّمَ النَّبِيَّ ﷺ في امرأة، فقال: «إنما هلك من كان قبلكم، أنهم كانوا يقيمون الحد على الوضيع، ويتركون الشريف، والذي نفسي بيده، لو فاطمة فعلت ذلك لقطع يدها».

[طرفه في: ٢٦٤٨].

### ١٣ - باب كراهية الشفاعة في الحد إذا رفع إلى السلطان

٦٧٨٨ - حدثنا سعيد بن سليمان: حدثنا الليث، عن ابن شهاب، عن عروة، عن عائشة رضي الله عنها: أن قريشاً أهتمتهم المرأة المخزومية التي سرقت، فقالوا: من يكلم رسول الله ﷺ، ومن يجترئ عليه إلا أسامة، حب رسول الله ﷺ، فكلم رسول الله ﷺ، فقال: «أتشفع في حد من حدود الله؟! ثم قام فخطب، قال: «يا أيها الناس، إنما ضل من قبلكم، أنهم كانوا إذا سرق الشريف تركوه، وإذا سرق الضعيف فيهم أقاموا عليه الحد، وإيم الله، لو أن فاطمة بنت محمد سرقت لقطع محمد يدها».

[طرفه في: ٢٦٤٨].

### ١٤ - باب قول الله تعالى: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ [المائدة: ٣٨]

#### وفي كم يقطع

وَقَطَعَ عَلِيٌّ مِنَ الْكَفِّ، وَقَالَ قَتَادَةُ، فِي امْرَأَةٍ سَرَقَتْ فَقُطِعَتْ شِمَالُهَا: لَيْسَ إِلَّا ذَلِكَ.

٦٧٨٩ - حدثنا عبد الله بن مسلمة: حدثنا إبراهيم بن سعيد، عن ابن شهاب، عن عمرة، عن عائشة: قال النبي ﷺ: «تقطع اليد في ربع دينار فصاعداً». تابعه عبد الرحمن بن خالد، وابن أخي الزهري، ومغمز، عن الزهري.

[الحديث ٦٧٨٩ - طرفاه في: ٦٧٩٠، ٦٧٩١].

٦٧٩٠ - حدثنا إسماعيل بن أبي أويس، عن ابن وهب، عن يونس، عن ابن شهاب،

٦٧٨٦ - قوله: (فينتقم) بالرفع أي فهو ينتقم ولأبي ذر فينتقم بالنصب عطفاً على تنتهك (شراح).

6790- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "The hand should be cut off for (stealing something priced at no less than) quarter a Dinar."

6791- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" said: "It (the hand) should be cut off for (stealing something priced at no less than) quarter a Dinar."

6792- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" except for stealing something equal to a shield in value.

6793- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off for stealing something less than a shield in value, which was worth a (good) price.

6794- A'isha "Allah be pleased with her" reported: The hand of a thief was not cut off during the lifetime of The Prophet "Allah's blessing and peace be upon him" for stealing something less than a shield in value, which was worth a (good) price.

6795- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

6796- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

6797- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off (the hand of a thief) for stealing a three-Dirham shield.

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ».

[طرفه في: 6789].

6791 - حَدَّثَنَا عُمَرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ حَدَّثَتْهُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُمْ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُقَطَّعُ فِي رُبْعِ دِينَارٍ».

[طرفه في: 6789].

6792 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ، عَنْ أَبِيهِ قَالَ: أَخْبَرْتَنِي عَائِشَةُ: أَنَّ يَدَ السَّارِقِ لَمْ تُقَطَّعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَّا فِي ثَمَنٍ مِجَنٍّ: حَجَفَةٍ أَوْ تَرَسٍ. حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا هِشَامُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: مِثْلَهُ.

[الحديث 6792 - طرفاه في: 6793، 6794].

6793 - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمْ تَكُنْ تُقَطَّعُ يَدُ السَّارِقِ فِي أَذْنَى مِنْ حَجَفَةٍ أَوْ تَرَسٍ، كُلُّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ. رَوَاهُ وَكَيْعٌ، وَابْنُ إِدْرِيسَ، عَنْ هِشَامِ، عَنْ أَبِيهِ، مُرْسَلًا.

[طرفه في: 6792].

6794 - حَدَّثَنِي يُونُسُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَ هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ تُقَطَّعْ يَدُ سَارِقٍ عَلَى عَهْدِ النَّبِيِّ ﷺ فِي أَذْنَى مِنْ ثَمَنٍ الْمِجَنِّ: تَرَسٍ أَوْ حَجَفَةٍ، وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا ذَا ثَمَنٍ.

[طرفه في: 6792].

6795 - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ.

[الحديث 6795 - أطرافه في: 6796، 6797، 6798].

6796 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ، ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ.

[طرفه في: 6795].

6797 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ، ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ. [طرفه في: 6795].

6797 - قال تقط اليد نخد.

6798- Ibn Omar "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" cut off the hand of a thief for stealing a three-Dirham shield.

6799- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah curses a thief who steals an egg (iron helmet) and gets his hand cut off, or steals a rope and gets his hands cut off."

### [15] The repentance of the thief

6800- Urwa Ibn Az'zubair narrated from A'isha "Allah be pleased with her": The Prophet "Allah's blessing and peace be upon him" cut off the hand of a woman (who committed theft). A'isha said: "(Afterwards) she used to come to me and I would present her needs to Allah's Apostle "Allah's blessing and peace be upon him". Indeed, she repented and Her repentance was perfect."

6801- Obada Ibn As'samit "Allah be pleased with him" narrated: I gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" in a gathering. He said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Abu Abdullah said: "If a thief repents after cutting off his hand, his witness well be accepted. This applies to anyone, upon whom any legal punishment has been executed: if he repents, then his witness will be accepted."

٦٧٩٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَطَعَ النَّبِيُّ ﷺ يَدَ سَارِقٍ، فِي مَجْنُ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ. تَابَعَهُ مُحَمَّدُ بْنُ إِسْحَاقَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: قِيمَتُهُ. [طرفه في: ٦٧٩٥].

٦٧٩٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ». [طرفه في: ٦٧٨٣].

### ١٥ - باب تَوْبَةِ السَّارِقِ

٦٨٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ امْرَأَةٍ، قَالَتْ عَائِشَةُ: وَكَانَتْ تَأْتِي بَعْدَ ذَلِكَ فَارْفَعُ حَاجَتَهَا إِلَى النَّبِيِّ ﷺ، فَتَابَتْ وَحَسُنَتْ تَوْبَتُهَا. [طرفه في: ٦٦٤٨].

٦٨٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي إِدْرِيسَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ، فَقَالَ: «أَبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْزُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأَخَذَ بِهِ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَطَهْرٌ، وَمَنْ سَتَرَهُ اللَّهُ، فَذَلِكَ إِلَى اللَّهِ: إِنْ شَاءَ عَذَّبَهُ، وَإِنْ شَاءَ عَفَّرَ لَهُ». قَالَ أَبُو عَبْدِ اللَّهِ: إِذَا تَابَ السَّارِقُ بَعْدَ مَا قُطِعَ يَدُهُ قُبِلَتْ شَهَادَتُهُ، وَكُلُّ مَحْدُودٍ كَذَلِكَ إِذَا تَابَ قُبِلَتْ شَهَادَتُهُ.

[طرفه في: ١٨].

**(87) The Book of The Fighters From Apostates and Unbelievers**

**[1] Allah's saying: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (The Repast 33)**

6802- Anas "Allah be pleased with him" narrated: Some people of the tribe of Ukl came to The Prophet "Allah's blessing and peace be upon him". They embraced Islam. They found the climate of Medina inappropriate for them. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered them to go and drink the milk and urine of some camels of charity (as a kind of medicine). They did so and became healthy. Then they reverted to Heathenism after embracing Islam. They killed the camels shepherd and drove away the camels. The Prophet "Allah's blessing and peace be upon him" sent some people in their pursuit. They were caught and brought back to The Prophet "Allah's blessing and peace be upon him", who cut off their hands and legs. Their eyes were branded with pieces of iron. Their bleeding limbs were not cauterized till they died.

**[2] The Messenger of Allah did not cauterize (the bleeding limbs of) The apostates and disbelievers who waged war (against Allah and His Messenger) until they died**

6803- Anas "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hands and the legs of the) people of Oraina tribe and did not cauterize (their bleeding limbs) until they died.

**[3] The apostates who waged war were not watered until they died**

6804- Anas "Allah be pleased with him" narrated: "Some people of Oraina tribe came to Medina and lived with the people of Suffa. But they got ill for Medina's climate did not suit them. They said to The Prophet "Allah's blessing and peace be upon him": "Provide us with milk." The Prophet "Allah's blessing and peace be upon him" said: "There is no other way but to go to the camels of The Prophet. They went and drank the camels urine and milk (as medicine). After they had become healthy and fat, they killed the shepherd and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered that some pieces of iron should be heated, with which their

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٧ - كِتَابُ الْمُحَارِبِينَ مِنْ أَهْلِ الْكُفْرِ وَالرَّدَّةِ

١ - باب قول الله تعالى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾ [المائدة: ٣٣]

٦٨٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ الْجَزْمِيُّ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ عَلَيَّ النَّبِيُّ ﷺ نَفْرًا مِنْ عُكْلٍ، فَأَسْلَمُوا، فَاجْتَوُوا الْمَدِينَةَ، فَأَمَرَهُمْ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ، فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا، فَفَعَلُوا فَصَحُّوا، فَارْتَدُّوا وَقَتَلُوا رُعَاتِهَا، وَاسْتَأْفَوْا الْإِبِلَ، فَبَعَثَ فِي آثَارِهِمْ، فَأَتَى بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَخْسِمَهُمْ حَتَّى مَاتُوا. [طرفه في: ٢٣٣]

٢ - بَابٌ لَمْ يَخْسِمِ النَّبِيُّ ﷺ الْمُحَارِبِينَ مِنْ أَهْلِ الرَّدَّةِ حَتَّى هَلَكُوا

٦٨٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو يَغْلَى: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَطَعَ الْعُرَيْبِيَّ وَلَمْ يَخْسِمَهُمْ حَتَّى مَاتُوا. [طرفه في: ٢٣٣].

٣ - بَابٌ لَمْ يُسَقَّ الْمُرْتَدُونَ الْمُحَارِبُونَ حَتَّى مَاتُوا

٦٨٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ وَهَيْبٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَيَّ النَّبِيُّ ﷺ، كَانُوا فِي الصُّفَةِ، فَاجْتَوُوا الْمَدِينَةَ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَبْعِنَا رِسْلًا، فَقَالَ: «مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِإِبِلِ رَسُولِ اللَّهِ ﷺ». فَأَتَوْهَا، فَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، حَتَّى صَحُّوا وَسَمِنُوا وَقَتَلُوا الرَّاعِيَّ وَاسْتَأْفَوْا الدَّوْدَ، فَأَتَى

٦٨٠٢ - يقال: سمرت عينه سمرًا وسملت سملًا إذا فقأتها بحديدة محمأة أو بمسمار محمى في النار وبابهما قتل والحسم: القطع والمراد قطع دم العرق ومنعه من السيلان بالكفي بالنار كما في المصباح.

٦٨٠٤ - قوله: (أبعنا) بهمة قطع مفتوحة أي اطلب لنا، وقوله: رسلاً بكسر الراء أي لبناً أهد. شارح.

- قوله: (فقال) أي قاتل منهم وفي نسخة فقالوا. أهد. شارح.

eyes were branded. Then he ordered that their hands and legs should be cut off (and it was done), but their bleeding limbs were not cauterized. They were put in Al'harra and when they asked for water, no water was given to them." (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also waged war against Allah and his Messenger.")

**[4] The Messenger of Allah branded (with heated pieces of iron) the eyes of the fighters from the apostates and unbelievers**

6805- Anas "Allah be pleased with him" narrated: Some people of Ukl or Oraina tribe came to Medina (and its climate did not suit them). So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine). They went as directed and after they became healthy, they killed the shepherd and drove away all the camels. The news reached The Prophet "Allah's blessing and peace be upon him" early in the morning and he sent (some men) in their pursuit. They were captured and brought at noon. He then ordered that their hands and legs should be cut off (and it was done), and their eyes were branded with heated pieces of iron. They were put in Al'harra and when they asked for water, no water was given to them. (Abu'qilaba, the sub-narrator commented: "Those people committed theft and killing. They also reverted to disbelief after their belief. They also waged war against Allah and his Messenger.")

**[5] The virtue of he, who gives up doing the evil deeds**

6806- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to

النَّبِيِّ ﷺ الصَّرِيحُ، فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، فَمَا تَرَجَّلَ النَّهَارُ حَتَّى أَتَى بِهِمْ، فَأَمَرَ بِمَسَامِيرٍ فَأَحْمِيَتْ، فَكَحَلَهُمْ، وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَمَا حَسَمَهُمْ، ثُمَّ أَلْقُوا فِي الْحَرَّةِ، يَسْتَسْقُونَ فَمَا سُفُوا حَتَّى مَاتُوا، قَالَ أَبُو قِلَابَةَ: سَرَقُوا وَقَتَلُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ. [طرفه في: ٢٣٣].

#### ٤ - باب سَمْرِ النَّبِيِّ ﷺ أَعْيُنَ الْمُحَارِبِينَ

٦٨٠٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَهْطًا مِنْ عُكْلٍ، أَوْ قَالَ: عُرَيْتَةَ، وَلَا أَعْلَمُهُ إِلَّا قَالَ: مِنْ عُكْلٍ، قَدِمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمُ النَّبِيُّ ﷺ بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فَيَسْرِبُوا مِنْ أَبْوَالِهَا وَالْبَانِهَا، فَسَرَبُوا حَتَّى إِذَا بَرُّوا قَتَلُوا الرَّاعِيَّ وَاسْتَأْفَقُوا النَّعَمَ، فَبَلَغَ النَّبِيُّ ﷺ غُدُوَّةً، فَبَعَثَ الطَّلَبَ فِي إِثْرِهِمْ، فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، فَأَلْقُوا بِالْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقُونَ. قَالَ أَبُو قِلَابَةَ: هَؤُلَاءِ قَوْمٌ سَرَقُوا وَقَتَلُوا وَكَفَرُوا بَعْدَ إِيمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

[طرفه في: ٢٣٣].

#### ٥ - باب فَضْلِ مَنْ تَرَكَ الْفَوَاحِشَ

٦٨٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ خُبَيْبِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظَلِّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا قَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ».

[طرفه في: ٦٦٠].

٦٨٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ (ح). وَحَدَّثَنِي خَلِيفَةُ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ: قَالَ النَّبِيُّ ﷺ: «مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالْجَنَّةِ».

[طرفه في: ٦٤٧٤].

- قوله: (فما ترجل) أي فما ارتفع ا هـ. شارح.

- (الصريح) المستغيث، والطلب: جمع الطالب، واللقحة: الناقة الحلوب. ا هـ.

- قوله: (وقطع أيديهم وأرجلهم) وروي: وقطع بالبناء للمفعول وما بعده بالرفع وكذا قوله الآتي فقطع أيديهم وأرجلهم كما في الشارح.

٦٨٠٦ - قوله: (سلام) بالتخفيف ولأبي ذر بالتشديد، قاله الشارح فانظره.

٦٨٠٧ - قوله: (توكل) أي تكفل.

seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a person who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to the mosques (in which he offers the compulsory prayers in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for adultery with her and says: "I am afraid of Allah", and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given."

6807- Sahl Ibn Sa'd "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (meaning His tongue and his private parts), I guarantee Paradise for him."

#### [6] The sin of the adulterers

and Allah's saying: "nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68)

he further said: "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)." (The Night Journey 32)

6808- Anas "Allah be pleased with him" told: I will narrate to you a tradition that none after me will tell you. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "The Hour will not be established until" or "From among the portents of the Hour are that: Religious knowledge will be taken away (by the religious scholars death), and the ignorance (of religion) will prevail. Drinking alcoholic drinks will be widespread. There will be prevalence of adultery. Women will increase and men will decrease in number so much that for each fifty women there will be only one man to look after them."

6809- Ikrima narrated from Ibn Abbas "Allah be pleased with both": The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave (of Allah) commits fornication, he is not a believer while committing it; when he steals, he is not a believer while stealing; when he drinks (wine), he is not a believer while drinking it; and when he commits a murder, he is not a believer (while murdering)." Ikrima said: I asked Ibn Abbas: "How is faith taken away from him?" He said: "Like this." He clasped his hands and separated them, and added: "But if he repents, faith returns to him once again like this." He clasped his hands again.

6810- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; when a drinker of wine drinks it, then he is not a believer at the time of drinking it; and when a thief steals, then he is not a believer at the time of stealing. Yet, (the gate of) repentance is open afterward."

6811- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." Then I asked: "What is next?" He said: "To kill your child lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

## ٦ - باب إثم الزناة

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَلَا يَزْنُونَ﴾ [الفرقان: ٦٨]. ﴿وَلَا تَقْرُبُوا الزُّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾ [الإسراء: ٣٢].

٦٨٠٨ - أَخْبَرَنَا دَاوُدُ بْنُ شَيْبٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: أَخْبَرَنَا أَنَسُ قَالَ: لَأَحَدُتُّكُمْ حَدِيثًا لَا يُحَدِّثُكُمْوهُ أَحَدٌ بَغْدِي، سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَقُومُ السَّاعَةُ». وَإِنَّمَا قَالَ: «مِنَ أَشْرَاطِ السَّاعَةِ أَنْ يُزْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيُشْرَبَ الْحَمْرُ، وَيَظْهَرَ الزُّنَا، وَيَقِلَّ الرَّجَالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِلْحَمْسِينَ امْرَأَةٌ الْقَيْمِ الْوَاحِدُ».

[طرفه في: ١٨١٤].

٦٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ: أَخْبَرَنَا الْفَضِيلُ بْنُ عَزْوَانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ». قَالَ عِكْرَمَةُ: قُلْتُ لَابْنِ عَبَّاسٍ: كَيْفَ يُنْزَعُ الْإِيمَانُ مِنْهُ؟ قَالَ: هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ، ثُمَّ أَخْرَجَهَا، فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذَا، وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

[طرفه في: ٦٧٨٢].

٦٨١٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ دَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

[طرفه في: ٢٤٧٥].

٦٨١١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». قَالَ يَحْيَى: وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنِي وَاصِلٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ: قُلْتُ: يَا رَسُولَ اللَّهِ: مِثْلُهُ. قَالَ عَمْرُو: فَذَكَرْتُهُ لِعَبْدِ الرَّحْمَنِ، وَكَانَ حَدَّثَنَا، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ وَمَنْصُورٍ وَوَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَيْسَرَةَ، قَالَ: دَعَا دَعَا.

[طرفه في: ٤٤٧٧].

باب ٦ - قوله (قول الله) بالرفع على الاستئناف ولأبي ذر وقول الله بالجر عطفًا على المجرور السابق ا هـ، من الشارح.

٦٨١٠ - قوله: (والتوبة معروضة بعد) أي معروضة على فاعلها بعد ذلك، يعني أن باب التوبة مفتوح عليه بعد فعلها ا هـ. عيني.

**[7] Stoning to death the married person (who committed adultery)**

6812- Ash'sha'bi narrated from Ali who was talking when he stoned to death the woman (who committed adultery) on Friday: "I stoned her to death according to the tradition of The Messenger of Allah "Allah's blessing and peace be upon him".

6813- Ash'shaibani narrated: I asked Ibn Abu'awfa: "Did The Messenger of Allah "Allah's blessing and peace be upon him" stone (the adulterers) to death?" he said: "Yes." I asked: "Was this before or after revealing the Sura of The Light "An'nur"?" he replied: "I do not know."

6814- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both " narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and said: "I have committed adultery." He gave four witnesses against himself. Then The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be stoned to death. This man was married.

**[8] There is no stoning for the mad, man or woman**

6815- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." The Prophet "Allah's blessing and peace be upon him" asked him again: "Are you married?" he said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death."

6816- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died.

## ٧ - باب رَجْمِ الْمُحْصَن

وَقَالَ الْحَسَنُ: مَنْ زَنَى بِأَخْتِهِ حَدُّهُ حَدُّ الرَّائِي.

٦٨١٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَلْمَةُ بْنُ كَهِيلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، حِينَ رَجِمَ الْمَرْأَةُ يَوْمَ الْجُمُعَةِ، وَقَالَ: قَدْ رَجِمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ.

٦٨١٣ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ رَجِمَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، قُلْتُ: قَبْلَ سُورَةِ التَّوْرِ أَمْ بَعْدُ؟ قَالَ: لَا أَذْرِي.  
[الحديث ٦٨١٣ - طرفه في: ٦٨٤٠].

٦٨١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلْمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، أَنَّ رَجُلًا مِنْ أَسْلَمَ، أَتَى رَسُولَ اللَّهِ ﷺ فَحَدَّثَهُ أَنَّهُ قَدْ زَنَى، فَشَهِدَ عَلَيَّ نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَجِمَ، وَكَانَ قَدْ أَحْصَنَ. [طرفه في: ٥٢٧٠].

## ٨ - باب لا يُرْجَمُ الْمَجْنُونُ وَالْمَجْنُونَةُ

وَقَالَ عَلِيُّ لِعُمَرَ: أَمَا عَلِمْتَ: أَنَّ الْقَلَمَ رُفِعَ عَنِ الْمَجْنُونِ حَتَّى يُفِيقَ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ.

٦٨١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلْمَةَ وَسَعِيدِ بْنِ الْمَسْبُوبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَتَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ، فَلَمَّا شَهِدَ عَلَيَّ نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَا النَّبِيَّ ﷺ فَقَالَ: «أَبِكْ جُنُونٌ؟». قَالَ: لَا، قَالَ: «فَهَلْ أَحْصَيْتُ؟». قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «أَذْهَبُوا بِهِ فَارْجُمُوهُ».  
[طرفه في: ٥٢٧١].

٦٨١٦ - قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، قَالَ: فَكُنْتُ فِي مَنْ رَجَمَهُ، فَارْجَمْتُهُ بِالْمُصَلَّى، فَلَمَّا أَدْلَقْتُهُ الْحِجَارَةَ هَرَبَ، فَأَدْرَكْتُهُ بِالْحِجْرَةِ فَارْجَمْتُهُ.  
[طرفه في: ٥٢٧٠].

## ٩ - باب لِلْعَاهِرِ الْحَجَرُ

٦٨١٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ

باب ٨ - قوله: (لعمري) يعني ابن الخطاب رضي الله تعالى عنه حين أتى بمجنونة وهي حبلى فأراد أن يرحمها فلما ذكره علي ذلك قال: صدقت فخلى عنها أفاده الشارح.

٦٨١٦ - قوله: (أدلقته الحجارة) أي أصابته بحدها وبلغت منه الجهد حتى قلق ا هـ. شارح.

### [9] The stones are for the prostitute

6817- A'isha "Allah be pleased with her" narrated: There was a dispute between Sa'd Ibn Abu'waqqas and Abd Ibn Zam'a (over a child Utba Ibn Abu'waqqas claimed to be his son from a slave-woman belonging to Zam'a). The Prophet "Allah's blessing and peace be upon him" said: "The boy is for you O Abd Ibn Zam'a. indeed, the child is belonging to the bed (on which he was born), and the stones are for the prostitute. Screen yourself before him (the boy) O Sawda."

6818- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child (born as a result of illegal sexual intercourse) belongs to the (owner of the) bed (on which he is born), and stones are for the prostitute."

### [10] Stoning on the floor

6819- Ibn Omar "Allah be pleased with both" narrated: A Jew and a Jewess were brought to The Messenger of Allah "Allah's blessing and peace be upon him" as committing adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment for this sin) in your Book (of Torah)?" They replied: "Our priests innovated the punishment of blackening the faces with charcoal, and standing while kneeling down." Abdullah Ibn Salam said: "O Allah's Apostle! Order them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of stoning to death and started reading what was before and what was next to it. Ibn Salam said to the Jew: "Lift up your hand." However, the Divine Verse of stoning to death was under his hand. So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Omar further said: Both of them were stoned on the floor. I saw the Jew sheltering her.

### [11] Stoning at the place of prayer

6820- Jaber "Allah be pleased with him" narrated: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said: "I have committed adultery." The Prophet "Allah's blessing and peace be upon him" turned his face to the other side. when he gave four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" he said: "No." He asked him again: "Are you married?" The man said: "Yes." On that The Prophet "Allah's blessing and peace be upon him" ordered him to be stoned to death in the praying place. When the stones hit him with their sharp edges he escaped. But he was caught and stoned until he died. Then The Messenger of Allah "Allah's blessing and peace be upon him" spoke well of him, and offered the funeral prayer for him.

اللَّهُ عَنْهَا قَالَتْ: اخْتَصَمَ سَعْدٌ وَابْنُ زَمْعَةَ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ لَكَ يَا عَبْدُ بَنِ زَمْعَةَ، الْوَلَدُ لِلْفِرَاشِ، وَاحْتَجَبِي مِنْهُ يَا سَوْدَةَ»، زَادَ لَنَا قُتَيْبَةُ عَنِ اللَّيْثِ: «وَلِلْعَاهِرِ الْحَجْرُ».

[طرفه في: ٢٠٥٣].

٦٨١٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ: قَالَ  
النَّبِيُّ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْعَاهِرِ الْحَجْرُ».

[طرفه في: ٦٧٥٠].

### ١٠ - باب الرَّجْمِ فِي الْبَلَاطِ

٦٨١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ: حَدَّثَنِي عَبْدُ  
اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ  
أَخَذْنَا جَمِيعًا، فَقَالَ لَهُمْ: «مَا تَجِدُونَ فِي كِتَابِكُمْ؟» قَالُوا: «إِنْ أَحْبَبْنَا أَحَدَهُمْ تَحْمِيمَ الْوَجْهِ  
وَالْتَجْبِيَةَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ادْعُهُمْ يَا رَسُولَ اللَّهِ بِالتَّوْرَةِ، فَأَتَيْتُ بِهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ  
عَلَى آيَةِ الرَّجْمِ، وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ ابْنُ سَلَامٍ: ازْفَعْ يَدَكَ، فَإِذَا آيَةُ الرَّجْمِ  
تَحْتَ يَدِهِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرَجِمَا. قَالَ ابْنُ عَمْرٍو: فَرَجِمَا عِنْدَ الْبَلَاطِ، فَرَأَيْتُ  
الْيَهُودِيَّ أَجْنَأً عَلَيْهَا.

[طرفه في: ١٣٢٩].

### ١١ - باب الرَّجْمِ بِالْمُصَلَّى

٦٨٢٠ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي  
سَلَمَةَ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ أَسْلَمَ، جَاءَ النَّبِيَّ ﷺ فَاعْتَرَفَ بِالزُّنَا، فَأَعْرَضَ عَنْهُ النَّبِيُّ ﷺ  
حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ، قَالَ لَهُ النَّبِيُّ ﷺ: «أَبَيْتُ جُنُونًا؟» قَالَ لَا، قَالَ: «أَخْصَصْتَ؟»  
قَالَ: نَعَمْ، فَأَمَرَ بِهِ فَرَجِمَ بِالْمُصَلَّى، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ قَرَّ، فَأَذْرَكَ فَرَجِمَ  
حَتَّى مَاتَ، فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا، وَصَلَّى عَلَيْهِ، لَمْ يَقُلْ يُونُسُ وَابْنُ جُرَيْجٍ، عَنِ الزُّهْرِيِّ:  
فَصَلَّى عَلَيْهِ.

[طرفه في: ٥٢٧٠].

باب ١٠ - (البلاط) كل شيء فرشت به الدار من حجر وغيره ا هـ. مصباح والموضع المبلط لا يحفر غالباً فدل  
حديث الباب على جواز الرجم من غير حفر أفاده الشارح.

٦٨١٩ - قوله: (قد أخذنا) أي فعلاً فاعشاً وهو الزنا، وقوله: أخذوا أي أظهروا ا هـ. من العيني.  
- (تحميم الوجه) تسويده بالفحم. (والتجبية) هو القيام على هيئة الركوع وقيل: هو الإركاب معكوساً  
ا هـ.

- قوله: (أجناً عليها) أي أكب عليها يقبها الحجارة وروي: أحنى عليها ومعناها واحد قاله الشارح  
القسطلاني.

**[12] Whoever committed a sin less than a legal punishment and then told the imam of it after repenting to Allah, should not be punished**

6821- Abu'huraira "Allah be pleased with him" narrated: A man committed sexual intercourse with his wife (while he was fasting) in Ramadan. He asked for the verdict of Allah's Apostle "Allah's blessing and peace be upon him" who said to him: "Could you manumit a slave?" He replied : "No." Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Could you fast for two successive months?" He replied : "No." The Prophet "Allah's blessing and peace be upon him" said to him: "Then feed sixty poor persons."

6822- A'isha "Allah be pleased with her" narrated: A man came to the Prophet "Allah's blessing and peace be upon him" while he was in the mosque and said that he had been burnt (ruined). The Prophet asked him what was the matter. He replied: "I had sexual intercourse with my wife in Ramadan (while I was fasting)." The Prophet "Allah's blessing and peace be upon him" said: "Then give in charity." He replied: "I have nothing (to give)." He sat for sometime. Then a man came driving a donkey loaded with some food (Abdur'rahman, the sub-narrator, said that he did not know what kind of food it was) to the Prophet "Allah's blessing and peace be upon him" who asked: "Where is the burnt (ruined) man?" He replied: "I am present." The Prophet told him to give that food in charity (as expiation)." The man said: "To a poorer than me? My family has nothing to eat." The Prophet "Allah's blessing and peace be upon him" said to him: "Then eat it yourselves."

**[13] Confessing one's legally punishable sin; and is it possible for the imam to conceal it?**

6823- Anas Ibn Malik "Allah be pleased with him" narrated: While I was with The Prophet "Allah's blessing and peace be upon him" a man came and said: "O Allah's Apostle! I committed a legally punishable sin; please execute the legal punishment on me." The Prophet "Allah's blessing and peace be upon him" did not ask him about his sin. Then the time for the prayer became due and the man offered prayer with The Prophet "Allah's blessing and peace be upon him". After The Prophet "Allah's blessing and peace be upon him" had finished the prayer, the man got up and said: "O Allah's Apostle! I committed a legally punishable sin; please execute the legal punishment on me according to Allah's Laws." The Prophet "Allah's blessing and peace be upon him" said: "Didn't you pray with us?" He said: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Then, Allah has forgiven your sin" (or) "your legally punishable sin."

**[14] Could the imam say to the sin confessor: "Perhaps you touched, or winked (at her)?"**

6824- Ibn Abbas "Allah be pleased with both" narrated: When Ma'iz Ibn Malik came to The Prophet "Allah's blessing and peace be upon him" (to confess his sin), The Prophet "Allah's blessing and peace be upon him" said to him: "Perhaps you only kissed, winked, or looked at her?" He said: "No, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said without euphemism: "Did you have sexual relation with her?" At that, (following his confession) The Prophet "Allah's blessing and peace be upon him" ordered that he should be stoned to death.

## ١٢ - باب مَنْ أَصَابَ ذَنْبًا دُونَ الْحَدِّ، فَأَخْبَرَ الْإِمَامَ، فَلَا عُقُوبَةَ عَلَيْهِ

### بَعْدَ التَّوْبَةِ، إِذَا جَاءَ مُسْتَفْتِيًا

قَالَ عَطَاءٌ: لَمْ يُعَاقِبَهُ النَّبِيُّ ﷺ. وَقَالَ ابْنُ جُرَيْجٍ: وَلَمْ يُعَاقِبِ الَّذِي جَامَعَ فِي رَمَضَانَ، وَلَمْ يُعَاقِبِ عُمَرُ صَاحِبَ الظُّبَيْ، وَفِيهِ: عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ.

٦٨٢١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ، فَاسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: «هَلْ تَجِدُ رَقَبَةً؟». قَالَ: لَا، قَالَ: «هَلْ تَسْتَطِيعُ صِيَامَ شَهْرَيْنِ؟». قَالَ: لَا، قَالَ: «فَأَطْعِمْ سِتِّينَ مَسْكِينًا». [طرفه في: ١٩٣٦].

٦٨٢٢ - وَقَالَ اللَّيْثُ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فِي الْمَسْجِدِ، قَالَ: اخْتَرَقْتُ، قَالَ: «مِمَّ ذَاكَ؟». قَالَ: وَقَعْتُ بِامْرَأَتِي فِي رَمَضَانَ، قَالَ لَهُ: «تَصَدَّقْ». قَالَ: مَا عِنْدِي شَيْءٌ، فَجَلَسَ، وَأَتَاهُ إِنْسَانٌ يَسُوقُ حِمَارًا وَمَعَهُ طَعَامٌ - قَالَ عَبْدُ الرَّحْمَنِ: مَا أَذْرِي مَا هُوَ - إِلَى النَّبِيِّ ﷺ، فَقَالَ: «أَيْنَ الْمُخْتَرِقُ؟» فَقَالَ: هَا أَنَا ذَا قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». قَالَ: عَلَى أَحْوَجَ مِنِّي؟ مَا لِأَهْلِي طَعَامٌ. قَالَ: «فَكُلُوهُ». قَالَ أَبُو عَبْدِ اللَّهِ: الْحَدِيثُ الْأَوَّلُ أَتَيْنُ، قَوْلُهُ: «أَطْعِمْ أَهْلَكَ». [طرفه في: ١٩٣٥].

## ١٣ - بابٌ إِذَا أقرَّ بِالْحَدِّ وَلَمْ يُبَيِّنْ هَلْ لِلْإِمَامِ أَنْ يَسْتَرَ عَلَيْهِ

٦٨٢٣ - حَدَّثَنِي عَبْدُ الْقُدُّوسُ بْنُ مُحَمَّدٍ: حَدَّثَنِي عَمْرُو بْنُ عَاصِمِ الْكِلَابِيِّ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، قَالَ: وَلَمْ يَسْأَلْهُ عَنْهُ، قَالَ: وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، فَلَمَّا قَضَى النَّبِيُّ ﷺ الصَّلَاةَ، قَامَ إِلَيْهِ الرَّجُلُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فِيَّ كِتَابَ اللَّهِ، قَالَ: «أَلَيْسَ قَدْ صُلِّيتَ مَعَنَا؟». قَالَ: نَعَمْ، قَالَ: «فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ، أَوْ قَالَ: حَدَّكَ».

## ١٤ - بابٌ هَلْ يَقُولُ الْإِمَامُ لِلْمُقَرَّرِ: لَعَلَّكَ لَمَسْتَ أَوْ عَمَرْتَ

٦٨٢٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الْجُعْفِيِّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلىَ بْنَ حَكِيمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا أَتَى مَا عَزُ بُن مَالِكِ النَّبِيِّ ﷺ قَالَ لَهُ: «لَعَلَّكَ قَبَّلْتَ، أَوْ عَمَرْتَ، أَوْ نَظَرْتَ؟». قَالَ: لَا يَا رَسُولَ اللَّهِ، قَالَ: «أَبْكَيْتَهَا؟ لَا يَكْنِي، قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ».

باب ١٢ - قوله: (ولم يعاقب عمر صاحب الظبي) أي على اصطياده محرماً، وإنما أمره بالجزاء.

**[15] When the imam asks the sin confessor: "Are you married?"**

6825- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. the man went to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face and said: "O Messenger of Allah! I have committed fornication." the man went to the side towards which The Prophet "Allah's blessing and peace be upon him" had turned his face. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No, O Messenger of Allah." The Prophet "Allah's blessing and peace be upon him" asked him again: "Are you married?" he said: "Yes, O Messenger of Allah." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Go and stone him to death."

6826- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place in Medina. When the stones hit him with their sharp edges, he escaped. But we caught him at Al'harra, and stoned him till he died.

**[16] One's confessing of committing adultery**

6827- both of Abu'huraira and Zaid Ibn Khalid Al'juhani "Allah be pleased with them" reported: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man stood up and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Then he stoned her to death.

6828- The same as above.

6829- Ibn Abbas "Allah be pleased with both" narrated: Omar said: "I am afraid that a long time later, people might say: "We do not find the Verses of stoning to death in the Holy Book." As a result, they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the punishment of stoning to death should be executed on the one who commits adultery, if he is married, and the crime is proved by witnesses, pregnancy, or confession." Sufyan added: "I have memorized this narration in this way." Omar added: "Surely The Messenger of Allah "Allah's blessing and peace be upon him" executed the punishment of stoning to death, and so did we after him."

## ١٥ - باب سُؤَالِ الْإِمَامِ الْمُقَرَّرِ: هَلْ أَحْصَنْتَ

٦٨٢٥ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنَ النَّاسِ وَهُوَ فِي الْمَسْجِدِ، فَنَادَاهُ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ، يُرِيدُ نَفْسَهُ، فَأَعْرَضَ عَنْهُ النَّبِيُّ ﷺ فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذِي أَعْرَضَ قَبْلَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ، فَأَعْرَضَ عَنْهُ، فَجَاءَ لِشِقِّ وَجْهِ النَّبِيِّ ﷺ الَّذِي أَعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ، دَعَاهُ النَّبِيُّ ﷺ فَقَالَ: «أَبُكَ جُنُونٌ؟». قَالَ: لَا يَا رَسُولَ اللَّهِ، فَقَالَ: «أَحْصَنْتَ؟». قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «أَذْهَبُوا فَارْجُمُوهُ». [طرفه في: ٥٢٧١].

٦٨٢٦ - قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي مَنْ سَمِعَ جَابِرًا قَالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ، فَرَجَمْنَاهُ بِالْمُصَلَّى، فَلَمَّا أَذْلَقْتُهُ الْحِجَارَةَ جَمَزَ، حَتَّى أَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ. [طرفه في: ٥٢٧٠].

## ١٦ - بابِ الْإِعْتِرَافِ بِالزَّنَا

٦٨٢٧، ٦٨٢٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنْ فِي الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ قَالَا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ رَجُلٌ فَقَالَ: أَنْشُدْكَ اللَّهُ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ، فَقَامَ خَضْمُهُ، وَكَانَ أَفْقَهُ مِنْهُ، فَقَالَ: أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذِّنْ لِي؟ قَالَ: «قُلْ». قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزَى بِأَمْرَاتِهِ، فَاقْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَخَادِمٍ، ثُمَّ سَأَلْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ، فَأَخْبَرُونِي: أَنَّ عَلَى ابْنِي جَلْدَ مِئَةٍ وَتَغْرِيبَ عَامٍ، وَعَلَى أَمْرَاتِهِ الرَّجْمَ. فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ جَلْدَ مِئَةٍ وَخَادِمٍ رَدًّا، وَعَلَى ابْنِكُ جَلْدَ مِئَةٍ وَتَغْرِيبَ عَامٍ، وَاعْدُ يَا أَيْسُ عَلَى أَمْرَاتِهِ هَذَا، فَإِنْ اعْتَرَفْتَ فَارْجُمَهَا». فَعَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا. قُلْتُ لِسُفْيَانَ: لَمْ يَقُلْ: فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ؟ فَقَالَ: أَشْكُ فِيهَا مِنَ الزُّهْرِيِّ، فَرُبَّمَا قُلْتُمَا، وَرُبَّمَا سَكَتُ. [طرفه في: ٢٣١٤].

٦٨٢٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ عُمَرُ: لَقَدْ حَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ، حَتَّى يَقُولَ قَائِلٌ: لَا نَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةِ أَنْزَلَهَا اللَّهُ، أَلَا وَإِنَّ الرَّجْمَ حَقٌّ عَلَى مَنْ زَنَى وَقَدْ أَحْصَنَ، إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ الْحَمْلُ أَوْ الْإِعْتِرَافُ - قَالَ سُفْيَانُ: كَذَا حَفِظْتُ - أَلَا وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ. [طرفه في: ٢٤٦٢].

٦٨٢٥ - قوله: (يريد نفسه) يعني أنه يخبر عن نفسه ولم يكن مستفتياً من جهة الغير (شارح).

٦٨٢٦ - قوله: (جمز) أي وثب مسرعاً هـ. شارح.

٦٨٢٧ - إلا قضيت نخـ.

### **[17] Stoning to death the woman who became pregnant as a result of committing adultery**

6830- Ibn Abbas "Allah be pleased with both" narrated: I used to teach (Qur'an to) some people of Emigrants among whom there was Abdur'rahman Ibn Awf. While I was in his house at Mina, and he was with Omar Ibn Al'khattab during Omar's last Hajj, Abdur'rahman came to me and said: "Would that you had seen the man who came today to The Commander of The Believers saying: "O Commander of The Believers! What do you think about so-and-so who says: "If Omar died, I would give the pledge of allegiance to such-and-such person, as by Allah, the pledge of allegiance given to Abu'bakr was nothing but a hasty sudden action which was established afterwards." Omar became angry and then said: "Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (of ruling)."

Abdur'rahman said: I said: "O Commander of The Believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they, who will gather around you when you stand to address the people. I am afraid that you will get up and say something, and some people will spread your statement with the result that they might not say what you actually said. Moreover, they might not understand its meaning, and might not interpret it correctly. So you should wait till you reach Medina, as it is the homeland of emigration and of Prophet's Traditions. Therein you can come in touch with the learned and noble people, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that, Omar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina."

Ibn Abbas further said: We reached Medina by the end of the month of Dhul'hijja. On Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'eed Ibn Zaid Ibn Amr Ibn Nufail sitting at the corner of the pulpit, close to whom I sat so that my knee was touching his. A short while later, Omar Ibn Al'khattab came out. When I saw him coming towards us, I said to Sa'eed Ibn Zaid Ibn Amr Ibn Nufail: "Today Omar will say what he has never said since he was appointed as Caliph." Sa'eed denied that astonishingly and said: "What thing would you expect Omar to say the like of which he has never said before?" At the same time, Omar sat on the pulpit and when the callers for the prayer had finished their call, Omar stood up, and having glorified and praised Allah as He deserved, he said: "Now then, I am going to tell you something which (Allah) has ordained for me to say. I do not know it might portend my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but whoever is afraid that he does not understand it, should not tell lies about me. Allah sent Mohammad with the Truth and revealed the Holy Book to him, involving the Verse of stoning to death married person (male & female) who commits adultery, which we recited, understood, and memorized.

## ١٧ - باب رَجْمِ الْخُبَلِيِّ مِنَ الرَّزَا إِذَا أَحْصَنَتْ

٦٨٣٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ أَقْرَى رِجَالاً مِنَ الْمُهَاجِرِينَ، مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَبَيْنَمَا أَنَا فِي مَنْزِلِهِ بِمِثَى، وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ فِي آخِرِ حَجَّةٍ حَجَّهَا، إِذْ رَجَعَ إِلَيَّ عَبْدُ الرَّحْمَنِ فَقَالَ: لَوْ رَأَيْتَ رَجُلًا أَتَى أَمِيرَ الْمُؤْمِنِينَ الْيَوْمَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ لَكَ فِي فُلَانٍ؟ يَقُولُ: لَوْ قَدِمَتْ عُمَرُ لَقَدْ بَايَعْتُ فُلَانًا، فَوَاللَّهِ مَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ إِلَّا قَلَّتْ فَتَمَّتْ، فَغَضِبَ عُمَرُ، ثُمَّ قَالَ: إِنِّي إِنْ شَاءَ اللَّهُ لَنَأْتِمَّ الْعِشِيَّةَ فِي النَّاسِ، فَمَحَذَرُهُمْ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَغْصِبُوهُمْ أُمُورَهُمْ. قَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَفْعَلْ، فَإِنَّ الْمَوَسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَغَوْغَاءَهُمْ، فَإِنَّهُمْ هُمُ الَّذِينَ يَغْلِبُونَ عَلَى قُرْبِكَ حِينَ تَقُومُ فِي النَّاسِ، وَأَنَا أَخْشَى أَنْ تَقُومَ فَتَقُولَ مَقَالَةَ يُطَيِّرُهَا عَنْكَ كُلُّ مُطَيِّرٍ، وَأَنْ لَا يَعْوَهَا، وَأَنْ لَا يَضْعُوهَا عَلَى مَوَاضِعِهَا، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهَجْرَةِ وَالسُّنَّةِ، فَتَخْلُصَ بِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعِيَ أَهْلَ الْعِلْمِ مَقَالَتَكَ، وَيَضْعُوهَا عَلَى مَوَاضِعِهَا. فَقَالَ عُمَرُ: أَمَا وَاللَّهِ - إِنْ شَاءَ اللَّهُ - لَأَقُومَنَّ بِذَلِكَ أَوَّلَ مَقَامٍ أَقُومُهُ بِالْمَدِينَةِ. قَالَ ابْنُ عَبَّاسٍ: فَقَدِمْنَا الْمَدِينَةَ فِي عَقَبِ ذِي الْحِجَّةِ، فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ عَجَلْنَا الرُّوَاحَ حِينَ رَأَعَتِ الشَّمْسُ، حَتَّى أَجَدَّ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرٍو بْنُ نُفَيْلٍ جَالِسًا إِلَى رُحْنِ الْمِنْبَرِ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِي رُكْبَتَهُ، فَلَمَّ أَنْتَشَبْتُ أَنْ خَرَجَ عُمَرُ بْنُ الْخَطَّابِ، فَلَمَّا رَأَيْتُهُ مُقْبِلًا، قُلْتُ لِسَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ: لَيْقُولَنَّ الْعِشِيَّةَ مَقَالَةَ لَمْ يَقْلَهَا مُنْذُ اسْتُخْلِفَ، فَأَنْكَرَ عَلَيَّ وَقَالَ: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ قَبْلَهُ، فَجَلَسَ عُمَرُ عَلَى الْمِنْبَرِ، فَلَمَّا سَكَتَ الْمُؤَذِّنُونَ قَامَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَا بَعْدُ، فَإِنِّي قَائِلٌ لَكُمْ مَقَالَةَ قَدْ قَدَّرَ لِي أَنْ أَقُولَهَا، لَا أَذْرِي لَعَلَّهَا بَيْنَ يَدَيَّ أَجْلِي، فَمَنْ عَقَلَهَا وَوَعَاها فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رِجْلَتُهُ، وَمَنْ خَشِيَ أَنْ لَا يَغْفُلَهَا فَلَا أَجَلَ لِأَحَدٍ أَنْ يَكْذِبَ عَلَيَّ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ، فَكَانَ مِمَّا أَنْزَلَ اللَّهُ آيَةَ الرَّجْمِ، فَفَرَّأْنَاهَا

٦٨٣٠ - قوله: (فلتة) أي فجة أي من غير تدبير ا هـ، شارح.

- أن يغتصبوهم نخ.

- (رعاع الناس) جهلتهم.

- قوله: (يطيرها) بهذا الضبط في العيني وهو المؤيد بما بعده وفي ضبط القسطلاني بالتشديد مع تصحيحه

بالإطارة سهو بين . مصحح .

- فجلست حذوه نخ.

- القياس: ما عسى أن يقول .

- قوله: (آية الرجم) بالرفع اسم كان وخبرها من التبعية في قوله مما فيه تقديم الخبر على الاسم وهو

كثير، وروي فيما بدل مما ا هـ. من الشارح.

The Messenger of Allah "Allah's blessing and peace be upon him" executed the punishment of stoning and so did we after him. I am afraid that a long time later, someone might say: "By Allah, we do not find the Verse of stoning in Allah's Book." In this way, they will go astray by leaving an obligation which Allah has revealed. Indeed, the punishment of stoning to death should be executed on any married person (male & female), who commits fornication, if the required evidence is available, there is conception, or confession. We used to recite among the Verses in Allah's Book: "O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (ungratefulness) on your part that you claim to be the offspring of other than your real father." Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not praise me excessively as Jesus, son of Marry was praised, but call me Allah's Slave and His Messenger." I have been informed that a speaker amongst you says: "By Allah, if Omar died, I would give the pledge of allegiance to so-and-so." One should not deceive himself by saying that the pledge of allegiance given to Abu'bakr was hasty and all of a sudden, but then it became successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu'bakr. Remember that whoever gives the pledge of allegiance to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the pledge of allegiance was given, are to be supported, lest they both should be killed.

No doubt, after the death of The Prophet "Allah's blessing and peace be upon him" we were informed that the Ansar disagreed with us and gathered in the shed of Banu'sa'ida. Ali and Az'zubair and those who were with them, opposed us, while the emigrants gathered with Abu'bakr. I said to Abu'bakr: "Let's go to these Ansari brothers of ours." So we set out seeking them. When we approached them, two pious men of theirs met us and told us of the Ansar's decision, and said: "O group of Emigrants ! Where are you going?" We replied: "We are going to these Ansari brothers of ours." They said to us: "You shouldn't go near them. Implement whatever we have already decided." I said: "By Allah, we will go to them." We proceeded until we reached them at the shed of Banu'sa'ida. Behold! There was a man sitting amongst them and wrapped in something. I asked: "Who is that man?" They said: "Sa'd Ibn Obada." I asked: "What is wrong with him?" They said: "He is sick." After we sat for a while, the Ansar's speaker said: "There is no God but Allah." Then he praised Allah as He deserved and said: "Now and then: we are Allah's patrons and the majority of the Muslim army, while you, the emigrants, are a small group. Some people among you came with the intention of preventing us from having this matter (of ruling) and depriving us of it."

وَعَقَلْنَاهَا وَوَعَيْنَاهَا، رَجِمَ رَسُولُ اللَّهِ ﷺ وَرَجِمْنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: وَاللَّهِ مَا نَجِدُ آيَةَ الرَّجْمِ فِي كِتَابِ اللَّهِ، فَيُضِلُّوا بِتَرْكِ قَرِيبَةِ أَنْزَلَهَا اللَّهُ، وَالرَّجْمُ فِي كِتَابِ اللَّهِ حَقٌّ عَلَى مَنْ زَنَى إِذَا أَحْصَيْنَ مِنَ الرِّجَالِ وَالنِّسَاءِ، إِذَا قَامَتِ الْبَيْتَةُ، أَوْ كَانَ الْحَبْلُ أَوْ الْإِعْتِرَافُ، ثُمَّ إِنَّا كُنَّا نَقْرَأُ فِيمَا نَقْرَأُ مِنْ كِتَابِ اللَّهِ: أَنْ لَا تَزْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفْرٌ بِكُمْ أَنْ تَزْغَبُوا عَنْ آبَائِكُمْ، أَوْ إِنْ كُفِرَ بِكُمْ أَنْ تَزْغَبُوا عَنْ آبَائِكُمْ، أَلَا تَمُ إِذْ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُظْرُونِي كَمَا أُظْرِي عِيسَى ابْنَ مَرْيَمَ، وَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ». ثُمَّ إِنَّهُ بَلَغَنِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: وَاللَّهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فَلَانًا، فَلَا يَغْتَرُّنَّ أَمْرُو أَنْ يَقُولَ: إِنَّمَا كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً وَتَمَّتْ، أَلَا وَإِنَّهَا قَدْ كَانَتْ كَذَلِكَ، وَلَكِنَّ اللَّهَ وَفَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تَقَطَّعَ الْأَعْنَاقُ إِلَيْهِ مِثْلُ أَبِي بَكْرٍ، مَنْ بَايَعَ رَجُلًا عَنْ غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلَا يَبَايَعُ هُوَ وَلَا الَّذِي بَايَعَهُ، تَعَرَّةٌ أَنْ يُقْتَلَ، وَإِنَّهُ قَدْ كَانَ مِنْ خَيْرِنَا حِينَ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ إِلَّا أَنْ الْأَنْصَارَ خَالَفُونَا، وَاجْتَمَعُوا بِأَسْرِهِمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَخَالَفَ عَنَا عَلِيٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، وَاجْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرٍ، فَقُلْتُ لِأَبِي بَكْرٍ: يَا أَبَا بَكْرٍ انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ، فَاَنْطَلِقْنَا نُرِيدُهُمْ، فَلَمَّا دَنَوْنَا مِنْهُمْ، لَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ، فَذَكَرَا مَا تَمَالَى عَلَيْهِ الْقَوْمُ، فَقَالَا: أَيْنَ تُرِيدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْنَا: نُرِيدُ إِخْوَانِنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ، فَقَالَا: لَا عَلَيْكُمْ أَنْ لَا تَقْرُبُوهُمْ، أَقْضُوا أَمْرَكُمْ، فَقُلْتُ: وَاللَّهِ لِنَأْتِيَهُمْ، فَاَنْطَلِقْنَا حَتَّى آتَيْنَاهُمْ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، فَإِذَا رَجُلٌ مُرْمَلٌ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا سَعْدُ بْنُ عُبَادَةَ، فَقُلْتُ: مَا لَهُ؟ قَالُوا: يُوَعِّكُ، فَلَمَّا جَلَسْنَا قَلِيلًا تَشَهَّدَ حَاطِبُيْهَمُ، فَأَتْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَّا بَعْدُ، فَخُنَّ أَنْصَارُ اللَّهِ وَكَتِيبَةُ الْإِسْلَامِ، وَأَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ، وَقَدْ دَفَّتْ دَافَّةٌ مِنْ قَوْمِكُمْ، فَإِذَا هُمْ يُرِيدُونَ أَنْ يَخْتَرِلُونَا مِنْ أَصْلِنَا، وَأَنْ يَخْضُنُونَا مِنَ الْأَمْرِ، فَلَمَّا سَكَتَ

= - أَلَا وَإِنْ رَسُولَ اللَّهِ نَخ.

- قوله: (الأعناق) أي أعناق الإبل يعني تقطع من كثرة السير ا هـ. من شرح البدر. العيني.

- من غير مشورة نخ.

- قوله: (مشورة) بفتح فضم أو بفتح فسكون ففتح أفاده القسطلاني.

- (فلا يتابع هو ولا الذي تابعه) نخ.

- قوله: (تعرة) يقال: غرر نفسه تعريراً وتعرة إذا عرضها للهلاك وفي الكلام مضاف محذوف تقديره

خوف تعرة أن يقتل أي خوف وقوعهما في القتل وانتصب على أنه مفعول له ا هـ. من العيني.

- قوله: (عنا) أي معرضاً عنا ا هـ.

- قوله: (تمالي) ولأبي ذر تمالاً بالهمز أي اتفق ا هـ. شارح.

- قوله: (يوعك) أي محموم.

- قوله: (رهط) أي قليل بالنسبة إلينا.

- قوله: (دفت دافة) أي سارت رفقة قليلة من مكة إلينا.

After the speaker had finished, I wanted to speak, and I had prepared a speech which I liked, and wished to deliver in the presence of Abu'bakr, whose provoking I used to avoid. So, when I wanted to speak, Abu'bakr said: "Be quiet!" I disliked to make him angry. So Abu'bakr himself gave a speech, and he was wiser and more patient than me. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of, or better than it spontaneously. Following a pause, he said: "O Ansar! You deserve all the qualities that you have attributed to yourselves, but this matter (or ruling) is only for Quraish since they are the best of the Arabs concerning descent and home. I am pleased to suggest that you choose one of those two men, to whom you might take the oath of allegiance as you wish." Then Abu'bakr held the hand of me and Abu'obaida Ibn Al'jarrah who was sitting amongst us. I disliked nothing of what he had said except that suggestion, for by Allah, I would rather have my neck chopped off as an expiation for a sin than become the ruler of a nation, one of whose members is Abu'bakr, unless at the time of my death myself suggests something I don't feel now."

One of the Ansar said: "I am a pillar on which the camel having eczema rubs itself to satisfy the itching (I am a noble), and I am as a high class palm tree! O Quraish! There should be one ruler from us and one from you."

Then there was a hue and cry among the gathering and their voices grew loud to the extent that I was afraid there might be great disagreement, so I said: "O Abu'bakr! Hold your hand out." He held his hand out and I gave the pledge of allegiance to him. Then all the emigrants gave the Pledge of allegiance to him, and so did the Ansar. In this way, we became victorious over Sa'd Ibn Obada. One of the Ansar said: "You killed Sa'd Ibn Obada." I said: "Allah killed Sa'd Ibn Obada."

Omar further said: "By Allah, except for the great tragedy that had happened to us (the death of The Prophet "Allah's blessing and peace be upon him"), no greater problem existed than the pledge of allegiance given to Abu'bakr, for we were afraid that if we left the people, they might give the Pledge of allegiance after us to one of their men, with the result that we would have given them our consent for something against our will, or would have opposed them and caused great trouble. So if any person gives the Pledge of allegiance to someone (as a Caliph) without consulting the other Muslims, then the one he has chosen should not be granted allegiance, lest both of them should be killed."

### **[18] The two unmarried adulterers should be flogged and exiled**

Allah Almighty said: "The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing<sup>e</sup> is forbidden." (The Light "An'nur" 2:3)

6831- Zaid Ibn Khalid Al'juhani "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" ordering that the adulterer, who was not married, should be flogged with one hundred stripes and exiled for one year.

أَرَدْتُ أَنْ أَتَكَلَّمُ، وَكُنْتُ زَوَّزْتُ مَقَالَةَ أَعْجَبْتَنِي أُرِيدُ أَنْ أُقَدِّمَهَا بَيْنَ يَدَي أَبِي بَكْرٍ، وَكُنْتُ  
أَدَارِي مِنْهُ بَعْضَ الْحَدِّ، فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمُ، قَالَ أَبُو بَكْرٍ: عَلَى رِسْلِكَ، فَكَّرِهْتُ أَنْ  
أَغْضِبَهُ، فَتَكَلَّمْتُ أَبُو بَكْرٍ، فَكَانَ هُوَ أَحْلَمَ مِنِّي وَأَوْفَرَ، وَاللَّهِ مَا تَرَكَ مِنْ كَلِمَةٍ أَعْجَبْتَنِي فِي  
تَرْوِيرِي، إِلَّا قَالَ فِي بَدِيهِتِهِ مِثْلَهَا أَوْ أَفْضَلَ مِنْهَا حَتَّى سَكَتَ، فَقَالَ: مَا ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ  
فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرَفَ هَذَا الْأَمْرُ إِلَّا لِهَذَا الْحَيِّ مِنْ قُرَيْشٍ، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَدَارًا،  
وَقَدْ رَضِيْتُ لَكُمْ أَحَدَ هَازِلِينَ الرَّجُلِينَ، فَبَايَعُوا أَيُّهُمَا شِئْتُمْ، فَأَخَذَ بِيَدِي وَبِيَدِ أَبِي عُبَيْدَةَ بْنِ  
الْجَرَّاحِ، وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، كَانَ وَاللَّهِ أَنْ أُقَدِّمَ فَتَضْرِبَ عُنُقِي، لَا  
يُقَرِّبُنِي ذَلِكَ مِنْ إِيَّامِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلَّا أَنْ تُسْأَلَ إِلَيَّ  
نَفْسِي عِنْدَ الْمَوْتِ شَيْئًا لَا أَجِدُهُ إِلَّا الْآنَ. فَقَالَ قَائِلٌ مِنَ الْأَنْصَارِ: أَنَا جَدِيلُهَا الْمُحَكَّكُ، وَعُدِّيْقُهَا  
الْمَرْجَبُ، مِمَّا أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ، يَا مَعْشَرَ قُرَيْشٍ، فَكَثُرَ اللَّعْطُ، وَازْتَفَعَتِ الْأَصْوَاتُ، حَتَّى  
فَرَّقْتُ مِنَ الْاِخْتِلَافِ، فَقُلْتُ: ابْسُطْ يَدَكَ يَا أَبَا بَكْرٍ، فَبَسَطَ يَدَهُ فَبَايَعْتُهُ، وَبَايَعَهُ الْمُهَاجِرُونَ،  
ثُمَّ بَايَعْتُهُ الْأَنْصَارُ، وَتَزَوَّنَا عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ،  
فَقُلْتُ: قَتَلَ اللَّهُ سَعْدَ بْنَ عُبَادَةَ، قَالَ عُمَرُ: وَإِنَّا وَاللَّهِ مَا وَجَدْنَا فِيهَا حَضْرَتًا مِنْ أَمْرٍ أَقْوَى مِنْ  
مُبَايَعَةِ أَبِي بَكْرٍ، حَسِينًا إِنْ فَارَقْنَا الْقَوْمَ وَلَمْ تَكُنْ بَيْعَةً: أَنْ يَبَايَعُوا رَجُلًا مِنْهُمْ بَعْدَنَا، فِيمَا  
بَايَعْنَاهُمْ عَلَى مَا لَا نَرْضَى، وَإِنَّمَا نَحَالِفُهُمْ فَيَكُونُ فَسَادًا، فَمَنْ بَايَعَ رَجُلًا عَلَى غَيْرِ مَشُورَةٍ مِنْ  
الْمُسْلِمِينَ، فَلَا يَتَابِعُ هُوَ وَلَا الَّذِي بَايَعَهُ، تَعْرَةَ أَنْ يُقْتَلَ. [طرفه في: ٢٤٦٢].

### ١٨ - بَابُ الْبِكْرَانِ يُجْلَدَانِ وَيُنْفَيَانِ

﴿الرَّائِيَةُ وَالزَّانِيَةُ فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ  
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ \* الزَّانِي لَا يَنْكُحُ إِلَّا  
زَانِيَةً أَوْ مَشْرُكَةً وَالزَّانِيَةُ لَا يَنْكُحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾ [النور: ٢ -  
٣] قَالَ ابْنُ عُيَيْنَةَ: رَأْفَةٌ إِقَامَةُ الْحُدُودِ.

٦٨٣١ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ  
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَأْمُرُ فِيمَنْ زَانَى  
وَلَمْ يُحْصَنَ: جَلْدَ مِئَةَ وَتَعْرِيْبَ عَامٍ.

[طرفه في: ٢٣١٤].

= - قوله: (أن يختزلونا) أي أن يقطعونا. وقوله: (يحضنوننا) يقال: حضنه عن الأمر أخرجه في ناحية عنه  
واستبد به ١ هـ. شرح.

- قوله: (أداري) أصله الهمز أي أدفع منه بعض ما يعتره من الحلة.

- قوله: (فلا يتابع) بالجزم على النهي وفي اليونانية بالرفع ١ هـ. شارح.

باب ١٨ - رافة في إقامة الحدود نخد.

6832- Urwa Ibn Az'zubair narrated that Omar Ibn Al'khattab gave (the unmarried adulterer a punishment of spending) one year in exile. Yet it became the tradition afterwards.

6833- Abu'huraira "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the adulterer, who was not married, should be exiled for one year; and the legal punishment (of one hundred lashes) should be carried out on him.

#### [19] Driving out the disobedient and the effeminate men

6834- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" cursed effeminate men (who assume the manners of women) and those women who assume the manners of men. He said: "Drive them out of your houses." The Prophet "Allah's blessing and peace be upon him" drove out such-and-such man, and Omar turned out such-and-such woman.

#### [20] Ordering somebody other than the imam to execute the legal punishment

6835- both of Abu'huraira and Zaid Ibn Khalid Al'juhani "Allah be pleased with them" reported: A Bedouin came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent said: "Yes, judge between us according to Allah's Laws. My son was working as a labourer for this (man) and he committed adultery with his wife. I was informed that my son should be stoned to death (as a legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and stone her to death." Unais went to that woman next morning and stoned her to death.

6836- The same as above.

[21] **Allah's saying:** "If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self restraint. And Allah is Oft-Forgiving, Most Merciful." (Women 25)

٦٨٣٢ - قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بِنْتُ الزُّبَيْرِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ عَرَبٌ، ثُمَّ لَمْ تَزَلْ تِلْكَ السَّنَةَ.

٦٨٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِيمَنْ زَنَى وَلَمْ يُحْصَن: بِتَفِيٍّ عَامٍ، بِإِقَامَةِ الْحَدِّ عَلَيْهِ.  
[طرفه في: ٢٣١٤].

### ١٩ - بَابُ نَفْيِ أَهْلِ الْمَعَاصِي وَالْمُخَنَّثِينَ

٦٨٣٤ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ النَّبِيُّ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ». وَأَخْرَجَ فَلَانًا، وَأَخْرَجَ فَلَانًا. [طرفه في: ٥٨٨٥].

### ٢٠ - بَابُ مَنْ أَمَرَ غَيْرَ الْإِمَامِ بِإِقَامَةِ الْحَدِّ غَائِبًا عَنْهُ

٦٨٣٥، ٦٨٣٦ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَفْضُ (١) بِكِتَابِ اللَّهِ، فَقَامَ حَضَمُهُ فَقَالَ: صَدَقَ، أَفْضُ لَهُ يَا رَسُولَ اللَّهِ بِكِتَابِ اللَّهِ، إِنَّ ابْنِي كَانَ عَسِيفًا عَلَيَّ هَذَا فَزَنَى بِأَمْرَاتِيهِ، فَأَخْبَرُونِي أَنَّ عَلِيَّ ابْنَ أَبِي الرَّجَمِ، فَافْتَدَيْتُ بِمِئَةِ، مِنَ الْعَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَزَعَمُوا أَنَّ مَا عَلَيَّ ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَأَعْضِينَ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَا الْعَنَمُ وَالْوَلِيدَةُ فَرُدُّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَا أَنْتَ يَا أُنَيْسُ، فَاعْدُ عَلَى امْرَأَةٍ هَذَا فَارْجُمَهَا». فَعَدَا أُنَيْسٌ فَرَجَمَهَا.

[طرفه في: ٢٣١٤].

### ٢١ - بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فِيمَا مَلَكَتْ أَيْمَانُكُمْ مِنْ نَفْسَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تُصَابِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [النساء: ٢٥].

### ٢٢ - بَابُ إِذَا زَنَتِ الْأَمَةُ

٦٨٣٧، ٦٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ

### **[22] When the slave-girl commits adultery**

6837- Both of Abu'huraira and Khalid Ibn Zaid "Allah be pleased with them" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the slave-girl: if she was a virgin and committed adultery. The Prophet "Allah's blessing and peace be upon him" said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shehab said: "I Don't know whether to sell her after the third or fourth offence."

6838- the same as above.

### **[23] If the slave-girl commits adultery, she should not be blamed (after receiving the legal punishment)**

6839- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If the slave girl commits adultery, and it is proved beyond doubt, she must be whipped but not blamed after the legal punishment. If she does again, she must be whipped but not blamed. But, if she commits adultery for the third time, she must be sold even by a rope of hair."

### **[24] The rules of (punishing) the non-Muslim married adulterers who are under the protection of Muslims**

6840- Ash'shaibani narrated: I asked Ibn Abu'awfa about the stoning to death. He said: "The Messenger of Allah "Allah's blessing and peace be upon him" stoned (the adulterers) to death." I asked: "Was this before or after revealing the Sura of The Light "An'nur"?" he replied: "I do not know."

6841- Ibn Omar "Allah be pleased with both" narrated: Some Jews came to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned to him that a man and a woman from amongst them committed adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment for this sin) in your Book (of Torah)?" They replied: "(The punishment is) to disgrace and then whip them (the adulterers)." Abdullah Ibn Salam said: "You are liars. It (Torah) contains the verse of stoning to death." The Torah was brought and spread. Then one of the Jews put his hand over the Divine Verse of stoning to death and started reading what was before and what was next to it. Ibn Salam said to the Jew: "Lift up your hand." However, the Divine Verse of stoning to death was found. They (The Jews) said: "He (Abdullah) is true O Mohammad! It (Torah) contains the verse of stoning to death." So The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the two should be stoned to death, and they were stoned. Ibn Omar further said: I saw the Jew sheltering her.

الْأَمَةَ إِذَا زَنَّتْ وَلَمْ تُحْصَن؟ قَالَ: «إِذَا زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِنْ زَنَّتْ فَاجْلِدُوهَا، ثُمَّ يَبْعُوهَا وَلَوْ بِضَفِيرٍ». قَالَ ابْنُ شِهَابٍ: لَا أَدْرِي بَعْدَ الثَّلَاثَةِ أَوِ الرَّابِعَةِ. [طرفه في: ٢١٥٢، ٢١٥٤].

### ٢٣ - بَابُ لَا يُثْرَبُ عَلَى الْأَمَةِ إِذَا زَنَّتْ وَلَا تُنْفَى

٦٨٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «إِذَا زَنَّتِ الْأَمَةُ فَتَبَيَّنَ زَنَاهَا، فَلْيَجْلِدْهَا وَلَا يُثْرَبْ، ثُمَّ إِنْ زَنَّتْ فَلْيَجْلِدْهَا وَلَا يُثْرَبْ، ثُمَّ إِنْ زَنَّتِ الثَّلَاثَةَ فَلْيَبْعُهَا وَلَوْ بِحَبْلِ مِنْ شَعْرِ». تَابَعَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢١٥٢].

### ٢٤ - بَابُ أَحْكَامِ أَهْلِ الذَّمِّ وَإِحْصَانِهِمْ، إِذَا زَنُّوا وَرَفِعُوا إِلَى الْإِمَامِ

٦٨٤٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ: سَأَلَتْ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنِ الرَّجْمِ فَقَالَ: رَجِمَ النَّبِيُّ ﷺ، فَقُلْتُ: أَقْبَلَ الثُّورَ أَمْ بَعْدَهُ؟ قَالَ: لَا أَدْرِي. تَابَعَهُ عَلِيُّ بْنُ مُسْهِرٍ، وَخَالِدُ بْنُ عَبْدِ اللَّهِ، وَالْمُحَارِبِيُّ، وَعَبِيدَةُ بْنُ حَمِيدٍ، عَنِ الشَّيْبَانِيِّ. وَقَالَ بَعْضُهُمْ: الْمَائِدَةُ، وَالْأَوَّلُ أَصْحُ. [طرفه في: ٦٨١٣].

٦٨٤١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنِيًّا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟». فَقَالُوا نَفَضَحُهُمْ وَيُجْلِدُونَ، قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ازْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، قَالُوا: صَدَقَ يَا مُحَمَّدُ فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرَجِمَا، فَرَأَيْتُ الرَّجُلَ يَخِينِي عَلَى الْمَرْأَةِ، يَقِيهَا الْحِجَارَةَ. [طرفه في: ١٣٢٩].

### ٢٥ - بَابُ إِذَا رَمَى امْرَأَتَهُ أَوْ امْرَأَةً غَيْرَهُ بِالزَّنَا، عِنْدَ الْحَاكِمِ وَالنَّاسِ، هَلْ عَلَى

#### الْحَاكِمِ أَنْ يَبْعَثَ إِلَيْهَا فَيَسْأَلَهَا عَمَّا رُمِيَتْ بِهِ

٦٨٤٢، ٦٨٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ

باب ٢٣ - قوله: (يثرب) بشد الراء مفتوحة لغير أبي ذر مكسورة له أي لا يعنفها ولا يوبخها أفاده الشارح.

٦٨٤٠ - قوله: قال لم يوجد في أد. النسخ مع وجوده في متن القسطلاني.

- قوله: (المائدة) بالرفع في رواية أبي ذر ولغيره بالجزز بتقدير سورة المائدة ا هـ، من الشارح.

٦٨٤٢ - أما على ابني نخ.

**[25] When one accuses his wife or the wife of another man, in the presence of the ruler and the people, of committing adultery, would the ruler send (someone) to ask her?**

6842- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: Two opponents came to Allah's Apostle "Allah's blessing and peace be upon him" one of whom said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. People told me that it was obligatory for my son to be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you." Then he ordered that his son should receive a hundred lashes and be exiled for one year. He ordered Unais Al'aslami to go to the wife of the other (man) and to stone her to death if she confesses her guilt." Indeed, she confessed (her sin) and was stoned to death.

6843- The same as above.

**[26] What about admonishing one's wife or others without the permission of the ruler?**

6844- A'isha "Allah be pleased with her" narrated: Abu'bakr came while Allah's Apostle "Allah's blessing and peace be upon him" was sleeping with his head on my thigh. He said to me: "You have detained Allah's Apostle "Allah's blessing and peace be upon him" and the people where there is no water and they have no water with them." So he admonished me, and starting piercing me in my flank with his hand. Nothing prevented me from moving (as a result of pain) but the position of Allah's Apostle "Allah's blessing and peace be upon him" on my thigh. Then the holy verse of Tayammum was revealed.

6845- A'isha "Allah be pleased with her" narrated: Abu'bakr came and hit me violently on the chest and said: "You have detained the people because of a necklace." I kept as motionless as a dead person because of the position of The Messenger of Allah "Allah's blessing and peace be upon him" (on my lap) although Abu'bakr had hurt me.

**[27] When one sees another man with his wife and then hits him with the sword**

6846- Al'mogheera narrated: Sa'd Ibn Obada said: "If I saw a man with my wife, I would kill him with the sharp side of my sword." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's protectiveness? Verily, I am more protective than Sa'd, and Allah is more protective than me."

اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ أَحَدُهُمَا: أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَقَالَ الْآخَرُ، وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا رَسُولَ اللَّهِ، فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأَذَنْ لِي أَنْ أَتَكَلَّمَ، قَالَ: «تَكَلَّمْ». قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَيَّ هَذَا - قَالَ مَالِكٌ: وَالْعَسِيفُ الْأَجِيرُ - فَرَزَنِي بِأَمْرَاتِيهِ، فَأَخْبِرُونِي أَنَّ عَلِيَّ ابْنِي الرَّجْمِ، فَافْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَبِجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ، فَأَخْبِرُونِي أَنَّ مَا عَلَيَّ ابْنِي جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَإِنَّمَا الرَّجْمُ عَلَيَّ أَمْرَاتِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَا عَنَّمْكَ وَجَارِيَتُكَ فَرْدٌ عَلَيْكَ». وَجَلَدَ ابْنَهُ مِئَةً وَغَرَّبَهُ عَامًا، وَأَمَرَ أُتَيْسًا الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الْآخِرِ: «فَإِنْ اعْتَرَفَتْ فَارْجُمْهَا». فَأَعْتَرَفَتْ فَارْجَمَهَا. [طرفه في: ٢٣١٤].

## ٢٦ - بَابُ مَنْ أَدَبَ أَهْلَهُ أَوْ غَيْرَهُ دُونَ السُّلْطَانِ

وَقَالَ أَبُو سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «إِذَا صَلَّى، فَأَرَادَ أَحَدٌ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَبِي فَلْيَقَاتِلْهُ». وَفَعَلَهُ أَبُو سَعِيدٍ.

٦٨٤٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَرَسُولُ اللَّهِ ﷺ وَاضِعَ رَأْسَهُ عَلَيَّ فَخَذِي، فَقَالَ: حَسِبْتُ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَيَّ مَاءً، فَعَاتَبَنِي وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي، وَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ آيَةَ التِّيْمُمِ. [طرفه في: ٣٣٤].

٦٨٤٥ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: أَنَّ عَبْدِ الرَّحْمَنِ ابْنَ الْقَاسِمِ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ، فَلَكَزَنِي لَكْرَةً شَدِيدَةً، وَقَالَ: حَسِبْتُ النَّاسَ فِي قِلَادَةٍ، فَبِي الْمَوْتُ، لِمَكَانِ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَوْجَعَنِي: نَحْوُهُ. [طرفه في: ٣٣٤].

## ٢٧ - بَابُ مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ

٦٨٤٦ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادِ كَاتِبِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُضْفَحٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، لَأَعْنَا أَغْيَرُ مِنْهُ، وَاللَّهِ أَغْيَرُ مِنِّي». [الحديث ٦٨٤٦ - طرفه في: ٧٤١٦].

= - فإن اعترفت رجمها نخذ.

باب ٢٦ - قوله: (دون السلطان) وفي متن الشرح المطبوع دون إذن السلطان.

٦٨٤٥ - قوله: (في الموت) أي فالموت ملتبس بي (شارح).

**[28] What was mentioned as regards speaking metonymically**

6847- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me." The Prophet "Allah's blessing and peace be upon him" asked him: "Have you got camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?" The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity."

**[29] How much (stripes or so) is the scolding punishment?**

6848- Abu'burda Al'ansari "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

6849- Abdur'rahman Ibn Jaber narrated from (Abu'burda) who heard The Prophet "Allah's blessing and peace be upon him" saying: "There is no punishment with more than ten stripes except when committing a crime, the legal punishment of which is assigned by Allah."

6850- Abu'burda Al'ansari "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Nobody should be flogged more than ten lashes except if he is guilty of a crime, the legal punishment of which is assigned by Allah."

6851- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted continuously along with them for one day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

## ٢٨ - باب ما جاء في التَّعْرِيزِ

٦٨٤٧ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَهُ أُعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدًا، فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: نَعَمْ، قَالَ: «فَأَتَى كَأَنَّ ذَلِكَ؟» قَالَ: أَرَاهُ عِرْقٌ نَزَعَهُ، قَالَ: «فَلَعَلَّ ابْنُكَ هَذَا نَزَعَهُ عِرْقٌ».

[طرفه في: ٥٣٠٥].

## ٢٩ - بَابُ كَمِ التَّعْزِيرِ وَالْأَدَبِ

٦٨٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي بَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «لَا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

[الحديث ٦٨٤٨ - طرفاه في: ٦٨٤٩، ٦٨٥٠].

٦٨٤٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْزِيمٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، عَمَّنْ سَمِعَ النَّبِيَّ ﷺ قَالَ: «لَا عُقُوبَةَ فَوْقَ عَشْرِ ضَرْبَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

٦٨٥٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: أَنَّ بَكِيرًا حَدَّثَهُ قَالَ: بَيْنَمَا أَنَا جَالِسٌ عِنْدَ سُلَيْمَانَ بْنِ يَسَارٍ، إِذْ جَاءَ عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ، فَحَدَّثَ سُلَيْمَانَ بْنَ يَسَارٍ، ثُمَّ أَقْبَلَ عَلَيْنَا سُلَيْمَانَ بْنَ يَسَارٍ فَقَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا بُرْدَةَ الْأَنْصَارِيَّ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَجْلِدُوا فَوْقَ عَشْرَةِ أَسْوَاطٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

٦٨٥١ - حَدَّثَنَا يَحْيَى بْنُ بَكِيرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنَا أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: فَإِنَّكَ يَا رَسُولَ اللَّهِ تُوَاصِلُ؟! فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ مِثْلِي؟! إِنِّي أَبِيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمَّا أَبَوْا أَنْ يَنْتَهَوْا عَنِ الْوَصَالِ وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهَلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ لَرَدْتُكُمْ». كَالْمُنْكَلِ بِهِمْ حِينَ أَبَوْا. تَابَعَهُ شُعَيْبٌ، وَيَحْيَى بْنُ سَعِيدٍ، وَيُونُسُ، عَنِ الزُّهْرِيِّ. وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٩٦٥].

٦٨٥١ - قوله: ويسقين كذا بغير ياء بعد النون في الفرع كالمصحف العثماني في سورة الشعراء (شارح).

6852- Ibn Omar "Allah be pleased with both" narrated that those who used to buy food at random (without being weighed or measured) were beaten during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" if they sold it at the very place where they had purchased it before carrying it to their dwellings.

6853- A'isha "Allah be pleased with her" reported: Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would take revenge for Allah's Sake.

**[30] Showing the evil deed; and what about accusing somebody without evidence?**

6854- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I witnessed the case of a man who charged his wife for committing adultery and they were ordered (by The Prophet) to carry out the measures of invoking Allah's curse upon the liar of them. This was when I was fifteen years old. The Prophet "Allah's blessing and peace be upon him" ordered that they be divorced. The husband said: "If I kept her, I would be a liar." I remember that Az'zubair also said: "(It was said) if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az'zubair saying: "She gave birth to a child of description which her husband disliked."

6855- Al'qasim Ibn Al'qasim narrated: The man and his wife whom he accused of committing adultery and were required by The Prophet to carry out the measures of invoking Allah's curse upon the liar of them, were mentioned before Ibn Abbas. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who used to expose herself (by suspicious misbehavior)."

6856- Al'qasim Ibn Mohammad narrated: Ibn Abbas said: Once the case of invoking Allah's curse upon the liar of the two couples was mentioned before The Prophet "Allah's blessing and peace be upon him" whereupon Asim Ibn Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. Asim said: "I have not been put to trial except for my statement (about invoking Allah's curse upon the liar)." Asim took the man to The Prophet "Allah's blessing and peace be upon him" and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet "Allah's blessing and peace be upon him" invoked, saying: "O Allah! Disclose the truth." So that lady delivered a child resembling the man with whom her husband had mentioned he had found her. The Prophet "Allah's blessing and peace be upon him" then made them carry out (the measures of) invoking Allah's curse upon the liar of them. A man in the session asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

٦٨٥٢ - حَدَّثَنِي عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا اشْتَرَوْا طَعَامًا جَزَافًا، أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ، حَتَّى يُؤْوَهُ إِلَى رِحَالِهِمْ. [طرفه في: ٢١٢٣].

٦٨٥٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يُنْتَهَكَ مِنْ حُرْمَاتِ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ. [طرفه في: ٣٥٦٠].

### ٣٠ - بَابُ مَنْ أَظْهَرَ الْفَاجِسَةَ وَاللَّطَخَ وَالتُّهْمَةَ بِغَيْرِ بَيِّنَةٍ

٦٨٥٤ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: شَهِدْتُ الْمُتَلَاعِنِينَ وَأَنَا ابْنُ خَمْسٍ عَشْرَةَ، فَرَّقَ بَيْنَهُمَا، فَقَالَ زَوْجُهَا: كَذَبْتَ عَلَيْهَا إِنْ أَمْسَكْتُهَا، قَالَ: فَحَفِظْتُ ذَلِكَ مِنَ الزُّهْرِيِّ: إِنْ جَاءَتْ بِهِ كَذَا وَكَذَا فَهَوَ، وَإِنْ جَاءَتْ بِهِ كَذَا وَكَذَا، كَأَنَّهُ وَحَرَّةٌ، فَهَوَ، وَسَمِعْتُ الزُّهْرِيَّ يَقُولُ: جَاءَتْ بِهِ لِلَّذِي يُكْرَهُ. [طرفه في: ٤٢٣].

٦٨٥٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنِينَ، فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَادٍ: هِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ رَاجِمًا امْرَأَةً عَنْ غَيْرِ بَيِّنَةٍ؟» قَالَ: لَا، تِلْكَ امْرَأَةٌ أَعْلَنْتِ. [طرفه في: ٥٣١٠].

٦٨٥٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: ذَكَرَ التَّلَاعُنَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا ثُمَّ انصَرَفَ، وَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ مَعَ أَهْلِهِ، فَقَالَ عَاصِمٌ: مَا ابْتَلَيْتَ بِهَذَا إِلَّا لِقَوْلِي، فَذَهَبَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذَلِكَ الرَّجُلُ مُضْفَرًا، قَلِيلَ اللَّحْمِ، سَبَطَ الشَّعْرَ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ أَدَمَ حَدَلًا، كَثِيرَ اللَّحْمِ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَيْنَ». فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلَا عَن النَّبِيِّ ﷺ بَيْنَهُمَا. فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: هِيَ الَّتِي قَالَ النَّبِيُّ ﷺ: «لَوْ رَجِمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجِمْتُ هَذِهِ؟» فَقَالَ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهَرُ فِي الْإِسْلَامِ السُّوءِ. [طرفه في: ٥٣١٠].

٦٨٥٢ - قوله: جزافاً بكسر الجيم وفتحها وضمها والكسر هو الذي في اليونانية فقط أي من غير كيل ولا وزن ا هـ. شارح.

٦٨٥٤ - (الوحرة) دوية كالوزغة.

٦٨٥٥ - من غير بينة نخ.

٦٨٥٦ - قوله: (خدلاً) بهذا الضبط وبكسر الدال الممتلىء الساق أفاده الشارح.

### [31] Launching a charge against chaste women

Allah Almighty said: "And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors; Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful." (The Light "An'nur" 4:5)

He further said: "Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty." (The Light "An'nur" 23)

6857- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Avoid the seven great destructive sins." The people enquire: "O Allah's Apostle! What are they?" He said: "To associate others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to flee from the battlefield at the time of fighting, and to slander indiscreet believing chaste women."

### [32] Slandering the slaves

6858- Abu'huraira "Allah be pleased with him" narrated: I heard Abul'qasim (The Prophet) "Allah's blessing and peace be upon him" saying: "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Judgement unless the slave is really as described."

### [33] Could the imam order somebody other than him to execute the legal punishment in his absence?

6859- both of Abu'huraira and Zaid Ibn Khalid Al'juhani "Allah be pleased with them" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! I ask you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learnt than him, said: "Yes, judge between us according to Allah's Laws, and allow for me to speak." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. In lieu of (stoning him to death), I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year, and that the wife of this man should be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and ask her. If she confesses, stone her to death." She confessed (her guilt) and he stoned her to death.

6860- The same as above.

### ٣١ - باب رَمِي الْمُحْصَنَاتِ

﴿وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ \* إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿النور: ٤ - ٥﴾ [إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ] [النور: ٢٣].

٦٨٥٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: «الشُّرْكَ بِاللَّهِ، وَالسَّخَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ». [طرفه في: ٢٧٦٦].

### ٣٢ - باب قَذْفِ الْعَبِيدِ

٦٨٥٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ فَضِيلِ بْنِ عَزْوَانَ، عَنْ ابْنِ أَبِي نَعْمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ».

### ٣٣ - باب هَلْ يَأْمُرُ الْإِمَامُ رَجُلًا فَيَضْرِبَ الْحَدَّ غَائِبًا عَنْهُ

وَقَدْ فَعَلَهُ عُمَرُ.

٦٨٥٩، ٦٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَا: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَنْشُدْكَ اللَّهَ إِلَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ، فَقَامَ خَضْمُهُ، وَكَانَ أَفْقَهُ مِنْهُ، فَقَالَ: صَدَقَ، أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأَذَنْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «قُلْ». فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا فِي أَهْلِ هَذَا، فَرَزَنِي بِامْرَأَتِهِ، فَافْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ وَخَادِمٍ، وَإِنِّي سَأَلْتُ رَجُلًا مِنْ أَهْلِ الْعِلْمِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِئَةٍ وَتَغْرِيْبَ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمِ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْمِئَةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ، وَتَغْرِيْبَ عَامٍ، وَيَا أُنَيْسُ اغْدُ عَلَى امْرَأَةِ هَذَا فَسَلِّهَا، فَإِنِ اعْتَرَفَتْ فَارْجُمِهَا» فَاعْتَرَفَتْ فَارْجَمَهَا.

[طرفه في: ٢٣١٤].

**(88) The Book of Blood money**

**[1] Allah's saying: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (The Women 93)**

6861- Abdullah "Allah be pleased with him" narrated: A man asked: "O Messenger of Allah! What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." He asked: "What is next?" He said: "To kill your son lest he should share your food with you." He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah revealed in confirmation to this: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion "Al'furqan" 68)

6862- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully."

6863- Ibn Omar "Allah be pleased with both" narrated: "The disastrous matter from which there would be no flee for the person if he was involved in it, is to shed the blood (of somebody) illegally, without a just cause."

6864- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The cases which will be judged first (on the Day of Judgement) will be those of bloodshed."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٨ - كِتَابُ الدِّيَاتِ

١ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]

٦٨٦١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شُرْحَبِيلٍ ٢ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَضَدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَجْعَلْ لِنَفْسِهِ عَذَابًا يُدْرِكُهُ﴾ [الفرقان: ٦٨] الآية. [طرفه في: ٤٤٧٧].

٦٨٦٢ - حَدَّثَنَا عَلِيُّ بْنُ حُدَّادٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرِو بْنِ سَعِيدِ بْنِ الْغَاصِ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ، مَا لَمْ يُصِْبْ دَمًا حَرَامًا». [الحديث: ٦٨٦٢ - طرفه في: ٦٨٦٣].

٦٨٦٣ - حَدَّثَنِي أَحْمَدُ بْنُ يَعْقُوبَ: حَدَّثَنَا إِسْحَاقُ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ: إِنَّ مِنْ وَرَطَاتِ الْأُمُورِ، الَّتِي لَا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا، سَفَكَ الدَّمِ الْحَرَامِ بِغَيْرِ حِلِّهِ. [طرفه في: ٦٨٦٢].

٦٨٦٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُفْضَى بَيْنَ النَّاسِ فِي الدَّمَاءِ». [طرفه في: ٦٥٣٣].

٦٨٦٥ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا عَطَاءُ بْنُ

٦٨٦١ - خشية أن يطعم معك نخه.

٦٨٦٣ - قوله: (ورطات) كذا بإسكان الراء والصواب تحريكها كما في الشارح.

٦٨٦٤ - قوله: عن عبد الله وفي الشرح المطبوع زيادة ابن مسعود بعلامة المتن.

٦٨٦٥ - أقتله نخه.

6865- Al'miqdad Ibn Amr Al'kindi "Allah be pleased with him", who was an ally of Banu'zuhra and one of those who took part in the battle of Badr with Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah" (as becoming a Muslim), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him." Al'miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words." Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

6866- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said to Al'miqdad: "If a faithful believer conceals his faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you also concealed your faith (Islam) at Mecca before."

**[2] Allah's saying: " On that account: We ordained for the Children of Israel that if any one slew a person- unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land." (The Repast "Al'ma'ida" 32)**

6867- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam (for he was the first to start the convention of murdering)."

6868- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not revert to disbelief after me by cutting the necks of each other."

6869- Jarir "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said during his last Hajj: "Make people listen to me! Do not revert to disbelief after me by cutting the necks of each other."

6870- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The greatest sins are: To associate others in worship with Allah; to be undutiful to one's parents; (or said) to take a deceptive oath" (Shu'ba, the sub-narrator was in doubt); (or he said): "The greatest sins are: To associate others in worship with Allah; to take a deceptive oath; to be undutiful to one's parents; (or said) and to kill somebody unlawfully."

يَزِيدُ: أَنَّ عَبِيدَ اللَّهِ بْنِ عَدِي حَدَّثَهُ: أَنَّ الْمُقَدَّادَ بْنَ عَمْرٍو الكِنْدِيِّ، حَلِيفَ بَنِي زُهْرَةَ، حَدَّثَهُ - وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ - أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنْ لَقِيتُ كَافِرًا فَاقْتَتَلْنَا، فَضْرَبَ يَدِي بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَأَذْ بِشَجَرَةٍ وَقَالَ: أَسَلَمْتُ لِلَّهِ، أَقْتُلُهُ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ». قَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّهُ طَرَحَ إِخْدَى يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا، أَقْتُلُهُ؟ قَالَ: «لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

[طرفه في: ٤٠١٩].

٦٨٦٦ - وَقَالَ حَبِيبُ بْنُ أَبِي عَمْرَةَ، عَنْ سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمُقَدَّادِ: «إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ، فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتُ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلِ».

## ٢ - باب قول الله تعالى: ﴿وَمَنْ أَحْيَاهَا﴾ [المائدة: ٣٢]

قَالَ ابْنُ عَبَّاسٍ: مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقِّ حَيٍّ النَّاسِ مِنْهُ جَمِيعًا.

٦٨٦٧ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقْتُلْ نَفْسًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا».

[طرفه في: ٣٣٣٥].

٦٨٦٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ: قَالَ وَقَدُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنِي عَنْ أَبِيهِ: سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٦٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنَ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: قَالَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصَبِ النَّاسَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». رَوَاهُ أَبُو بَكْرَةَ وَأَبْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٢١].

٦٨٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الْأَشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدِينَ، أَوْ قَالَ: الْيَمِينُ الْعَمُوسُ». شَكَ شُعْبَةُ. وَقَالَ مُعَاذٌ: حَدَّثَنَا شُعْبَةُ قَالَ: «الْكَبَائِرُ: الْأَشْرَاكُ بِاللَّهِ، وَالْيَمِينُ الْعَمُوسُ، وَعُقُوقُ الْوَالِدِينَ، أَوْ قَالَ: وَقَتْلُ النَّفْسِ». [طرفه في: ٦٦٧٥].

6871- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The greatest sins are: To associate others in worship with Allah; to kill a person (unlawfully); To be undutiful to one's parents; and to say a forged statement" (or said) "to give a false witness."

6872- Usama Ibn Zaid "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" sent us towards Al'huruqa of Juhaina, and in the morning we attacked and defeated them. An Ansari man and I followed a man from among them and when we took him over, he said: "There is no God but Allah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, The Prophet "Allah's blessing and peace be upon him" came to know about that and he said: "O Usama! Did you kill him after he had said: "There is no God But Allah?"" I said: "But he said so only to save himself." The Prophet "Allah's blessing and peace be upon him" said: "Did you kill him after he had said: "There is no God But Allah?"" he kept on repeating that so often that I wished I had not embraced Islam before that day.

6873- Obada Ibn As'samit "Allah be pleased with him" narrated: I was among those chosen heads who gave the Pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him". We swore allegiance: not to associate partners in worship with Allah, not to steal, not to commit adultery, not to kill a life which Allah has forbidden, not to commit robbery, and not to disobey (in doing the good deeds). If we fulfilled this pledge we would have Paradise, but if we committed any of those (sins), then our case would be judged by Allah.

6874- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

٦٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ  
ابْنُ أَبِي بَكْرٍ: سَمِعَ أَنَسَ بْنَ رَاضِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ». وَحَدَّثَنَا عَمْرُو: حَدَّثَنَا  
شُعْبَةُ، عَنِ ابْنِ أَبِي بَكْرٍ، عَنِ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَكْبَرُ الْكَبَائِرِ: الْأَشْرَاقُ  
بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَوْلُ الزُّورِ، أَوْ قَالَ: وَشَهَادَةُ الزُّورِ».  
[طرفه في: ٢٦٥٣].

٦٨٧٢ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ: حَدَّثَنَا أَبُو ظَبْيَانَ قَالَ:  
سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحَرَقَةِ  
مِنْ جُهَيْنَةَ، قَالَ: فَصَبَّحْنَا الْقَوْمَ فَهَزَمْتَاهُمْ، قَالَ: وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ،  
قَالَ: فَلَمَّا عَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَفَّ عَنْهُ الْأَنْصَارِيُّ، فَطَعَنَتْهُ بِرُمْحِي حَتَّى  
قَتَلْتُهُ، قَالَ: فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيُّ ﷺ، قَالَ: فَقَالَ لِي: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا  
إِلَهَ إِلَّا اللَّهُ؟». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذًا، قَالَ: «أَقَتَلْتَهُ بَعْدَ أَنْ قَالَ لَا إِلَهَ إِلَّا  
اللَّهُ». قَالَ: فَمَا زَالَ يُكْرِرُهَا عَلَيَّ، حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.  
[طرفه في: ٤٢٦٩].

٦٨٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا يَزِيدُ، عَنِ أَبِي الْخَيْرِ، عَنِ  
الصُّنَابِحِيِّ، عَنِ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي مِنَ الثُّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ  
ﷺ، بَايَعَنَاهُ عَلَى أَنْ لَا تُشْرَكَ بِاللَّهِ شَيْئًا، وَلَا تُسْرَقَ، وَلَا تُزْنَى، وَلَا تُقْتَلَ النَّفْسُ الَّتِي حَرَّمَ  
اللَّهُ، وَلَا تُنْتَهَبَ وَلَا تَعْصَى، بِالْجَنَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ عَشِينَا مِنْ ذَلِكَ شَيْئًا، كَانَ قَضَاءُ ذَلِكَ  
إِلَى اللَّهِ.  
[طرفه في: ١٨].

٦٨٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا». رَوَاهُ أَبُو مُوسَى، عَنِ النَّبِيِّ  
ﷺ.  
[الحديث ٦٨٧٤ - طرفه في: ٧٠٧٠].

٦٨٧٢ - قوله: (إلى الحرقه) قبيلة من جهينة سموا بذلك لوقعة كانت بينهم وبين بني مرة بن عوف فأحرقوهم  
بالسهام لكثرة من قتل منهم ا هـ. من العيني بحذف في الأسماء.  
٦٨٧٣ - قوله: (ولا نعصي) أي في المعروف كما في الآية، وقوله: بالجنة متعلق بقوله بايعناه أي بايعناه بالجنة،  
وفي رواية ولا نقضي بالجنة أي ولا نحكم بالجنة ا هـ. من الشرح.  
- فالجنة إن فعلنا ذلك نخـ.

- قوله: (إن غشينا) أي إن فعلنا ذلك كما هو عبارة الكتاب عند العيني والإشارة إلى التروك، قال:  
وقوله: فإن غشينا أي إن إصبتنا شيئاً من ذلك وهو الإشارة إلى الأفعال ا هـ. مصححه.

6875- Al'ahnaf Ibn Qais "Allah be pleased with him" told: I went to support somebody when I met Abu'bakra "Allah be pleased with him" who asked me: "Where did you want to go?" I answered: "I wanted to go to support this man." Then he replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire." I (Abu'bakra) said: "O Allah's Apostle! This applies to the murderer, but what about the murdered one?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

**[3] Allah's saying: " O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (The Heifer 178)**

**[4] When the killer is asked (to declare his crime) until he confesses**

6876- Anas "Allah be pleased with him" reported: A Jew crushed the head of a girl between two stones. The girl was asked: "who did crush your head?" Some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured. The Messenger of Allah "Allah's blessing and peace be upon him" kept on asking him until he confessed. then The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

**[5] When (the murderer) kills with a stone or a stick**

6877- Anas Ibn Malik "Allah be pleased with him" narrated: A girl went out at Medina, wearing ornaments, when she was struck with a stone by someone. She was brought to The Prophet "Allah's blessing and peace be upon him" in her last breath. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Did so-and-so strike you?" She raised her head, denying that. He asked her for the second time, saying: "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, saying: "Did so-and-so strike you?" She lowered her head, agreeing. The Messenger of Allah "Allah's blessing and peace be upon him" then sent for the murderer whom he killed between two stones.

٦٨٧٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ، فَلَقَيْتَنِي أَبُو بَكْرَةَ، فَقَالَ: أَيْنَ تَرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ، قَالَ: ازْجِعْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

[طرفه في: ٣١].

### ٣ - باب قول الله تعالى:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأَنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بِغَدِّكَ فَلَهُ عَذَابٌ أَلِيمٌ﴾ [البقرة: ١٧٨].

### ٤ - باب سؤال القاتل حتى يقر، والأقرار في الحدود

٦٨٧٦ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنِ قَتَادَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ، فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ أَفَلَانَ أَوْ فُلَانَ، حَتَّى سُمِّيَ الْيَهُودِيُّ؟ فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ، فَلَمْ يَزَلْ بِهِ حَتَّى أَقْرَبَهُ، فَرَضَّ رَأْسَهُ بِالْحِجَارَةِ.

[طرفه في: ٢٤١٣].

### ٥ - باب إذا قتل بحجر أو بعصا

٦٨٧٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ شُعْبَةَ، عَنِ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ، عَنِ جَدِّهِ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ جَارِيَةً عَلَيْهَا أَوْصَاحُ بِالْمَدِينَةِ، قَالَ: فَرَمَاهَا يَهُودِيٌّ بِحَجَرٍ، قَالَ: فَجِئْتُ بِهَا إِلَى النَّبِيِّ ﷺ وَبِهَا رَمَقٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «فُلَانٌ قَتَلَكَ؟». فَرَفَعَتْ رَأْسَهَا، فَأَعَادَ عَلَيْهَا، قَالَ: «فُلَانٌ قَتَلَكَ؟». فَرَفَعَتْ رَأْسَهَا، فَقَالَ لَهَا فِي الثَّالِثَةِ: «فُلَانٌ قَتَلَكَ؟». فَحَفَّضَتْ رَأْسَهَا، فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَقَتَلَهُ بَيْنَ الْحَجْرَيْنِ.

### ٦ - باب قول الله تعالى:

﴿أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ [المائدة: ٤٥].

٦٨٧٦ - (رض) دق.

٦٨٧٧ - (أوضح) حلي الفضة.

**[6] Allah's saying: " We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if any one remits the retaliation by way of Charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (The Repast 45)**

6878- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The blood of a Muslim who confesses that there is no God (to be worshipped) but Allah and that I am His Apostle, cannot be shed except in three cases: mutual retaliation, a married person who commits fornication, and the one who reverts from Islam (gets apostate) and leaves the Muslims."

**[7] What about killing with the stone?**

6879- Anas Ibn Malik "Allah be pleased with him" narrated: A girl, wearing ornaments, was killed with a stone by A Jew. She was brought to The Prophet "Allah's blessing and peace be upon him" in her last breath. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Did so-and-so kill you?" She nodded in the negative. He asked her for the second time, saying: "Did so-and-so kill you?" She nodded in the negative. He said for the third time, saying: "Did so-and-so kill you?" She nodded agreeing. then, The Messenger of Allah "Allah's blessing and peace be upon him" killed him with two stones.

**[8] If somebody is killed, then his closest relative has the right to choose one of the two**

6880- Abu'huraira "Allah be pleased with him" reported: On The Day of Conquest of Mecca, the tribe of Khuza'a killed a man from Banu'laith by a man who had been earlier killed by them (Banu'laith) during the Pre-Islamic period of ignorance. When The Messenger of Allah was informed of that, he addressed people saying: "Allah held back the killing (or the elephant, Abu Abdullah was in doubt) from Mecca. Nevertheless, He let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary). Verily! Fighting in Mecca was not lawful for anyone before me nor will it be lawful for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is, as of this moment, a sanctuary. It is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its fallen lost things except by a person who will look for its owner (by announcing it publicly). If somebody is killed, then his closest relative has the right to choose one of the two: the blood money or retaliation (having the murderer killed)." In the meantime, a man from Yemen called Abu'shah said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for him. Then a man from Quraish said: "Except Idhkhair (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Idhkhair (which is allowed to be plucked)."

٦٨٧٨ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدِي ثَلَاثٍ: النَّفْسِ بِالنَّفْسِ، وَالثَّيِّبِ الزَّانِي، وَالْمَارِقِ مِنَ الدِّينِ التَّارِكِ الْجَمَاعَةَ».

### ٧ - باب من أقاد بالحجر

٦٨٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْتَلِكِ فُلَانٌ؟» فَأَشَارَتْ بِرَأْسِهَا: أَنْ لَا، ثُمَّ قَالَ الثَّانِيَةَ، فَأَشَارَتْ بِرَأْسِهَا: أَنْ لَا، ثُمَّ سَأَلَهَا الثَّلَاثَةَ، فَأَشَارَتْ بِرَأْسِهَا: أَنْ نَعَمْ، فَقَتَلَهُ النَّبِيُّ ﷺ بِحَجَرَيْنِ.

[طرفه في: ٢٤١٣].

### ٨ - باب من قتل له قتيل فهو بخير النظرين

٦٨٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ خُرَاعَةَ قَتَلُوا رَجُلًا. وَقَالَ عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا حَزْبٌ، عَنْ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّهُ عَامَ فَتْحِ مَكَّةَ، قَتَلَتْ خُرَاعَةُ رَجُلًا مِنْ بَنِي لَيْثٍ، بِقَتِيلٍ لَهُمْ فِي الْجَاهِلِيَّةِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْفِيلَ، وَسَلَطَ عَلَيْهِمْ رَسُولُهُ وَالْمُؤْمِنِينَ، أَلَا وَإِنَّهَا لَمْ تَحِلْ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ، لَا يُخْتَلَى شَوْكُهَا، وَلَا يُعْضَدُ شَجْرُهَا، وَلَا يَلْتَقِطُ سَاقِطَتَهَا إِلَّا مُنْشِدٌ. وَمَنْ قَتَلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا يُودَى وَإِمَّا يُقَادُ». فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ، يُقَالُ لَهُ أَبُو شَاهٍ، فَقَالَ: أَكْتُبْ لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَكْتُبُوا لِأَبِي شَاهٍ». ثُمَّ قَامَ رَجُلٌ مِنْ قُرَيْشٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِلَّا الْأَذْخَرُ، فَإِنَّمَا نَجَعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الْأَذْخَرُ». وَتَابَعَهُ عَبْدُ اللَّهِ، عَنْ شَيْبَانَ فِي الْفِيلِ. قَالَ بَعْضُهُمْ: عَنْ أَبِي نُعَيْمٍ: «الْقَتْلُ». وَقَالَ عَبْدُ اللَّهِ: «إِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ».

[طرفه في: ١١٢].

٦٨٧٨ - قوله: (النفس) بالجور والرفع ا هـ. شارح.

- التارك للجماعة نخ.

٦٨٧٩ - قوله: (أقتلك) أي فلان وأسقطه للعلم به نعم ثبت في البونينية ا هـ. شارح.

٦٨٨٠ - قوله: لأحد بعدي نخ.

- قوله: (يودى) هذا من الدية والذي في آخر الباب من التادية ا هـ. مصحح.

6881- Ibn Abbas "Allah be pleased with both" narrated: For the children of Israel, there was only the law of equality in punishment of the crime; and the Blood money was not permitted as an alternate. But Allah said to this (Muslim) nation: "O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude. This is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty." (The Heifer 178) Ibn Abbas added: "Remission" in this Verse, means to accept the Blood money in an intentional murder. as for Allah's saying: " then grant any reasonable demand", it means that the relative of the murdered should be reasonable in demanding the blood money which is to be compensated with handsome gratitude.

**[9] When one seeks to shed the blood of somebody unrightfully**

6882- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most hated persons to Allah are three: A person who deviates from the right conduct, i.e. an evil doer, in the sanctuaries (of Mecca and Medina); a person who seeks that the traditions of the Pre-Islamic Period of Ignorance should remain in Islam; and a person who seeks to shed somebody's blood with no right."

**[10] The forgiveness in the killing by mistake**

6883- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). they did not stop till they killed Al'yaman. Hudhaifa said: "My father! My father!" but they killed him. Hudhaifa said: "Allah's mercy be upon you!" it was said that some of them (pagans) were defeated and they fled away to Ta'if.

**[11] Allah's saying: "Never should a Believer kill a Believer; but (if it so happens) by mistake, (compensation is due); if one (so) kills a Believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a Believer, the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom." (The Women "An'nisa" 92)**

**[12] If one declares once that he killed somebody, then he will be killed in retaliation**

6884- Anas "Allah be pleased with him" reported: A Jew crushed the head of a girl between two stones. The girl was asked: "who did crush your head? Is it so-and-so? Is it so-and-so?" When the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and he confessed. then The Prophet "Allah's blessing and peace be upon him" ordered that his head be crushed between two stones.

٦٨٨١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ فِي بَنِي إِسْرَائِيلَ قِصَاصٌ وَلَمْ تَكُنْ فِيهِمُ الدِّيَّةُ، فَقَالَ اللَّهُ لِهَذِهِ الْأُمَّةِ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾ - إِلَى هَذِهِ آيَةِ - فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ ﴿[البقرة: ١٧٨]. قَالَ ابْنُ عَبَّاسٍ: فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَّةُ فِي الْعَمْدِ، قَالَ: ﴿فَاتَّبَاعَ بِالْمَعْرُوفِ﴾. أَنْ يَطْلُبَ بِمَعْرُوفٍ وَيُوَدِّي بِإِحْسَانٍ.

### ٩ - بَابٌ مَنْ طَلَبَ دَمَ امْرِئٍ بِغَيْرِ حَقٍّ

٦٨٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبْعَضُ النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ: مُلْجِدٌ فِي الْحَرَمِ، وَمُتَّبِعٌ فِي الْأَسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَمُطْلَبٌ دَمَ امْرِئٍ بِغَيْرِ حَقٍّ لِيَهْرِيقَ دَمَهُ».

### ١٠ - بَابُ الْعَفْوِ فِي الْخَطَا بَعْدَ الْمَوْتِ

٦٨٨٣ - حَدَّثَنَا فَرْوَةُ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: هَزَمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ. وَحَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مَرْوَانَ يَحْيَى بْنُ أَبِي زَكَرِيَاءَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَرَخَ إِبْلِيسُ يَوْمَ أُحُدٍ فِي النَّاسِ: يَا عِبَادَ اللَّهِ أَخْرَاكُمُ، فَرَجَعَتْ أَوْلَاهُمْ عَلَى أَخْرَاهُمْ، حَتَّى قَتَلُوا الْيَمَانَ، فَقَالَ حُذَيْفَةُ: أَبِي أَبِي، قَتَلُوهُ. فَقَالَ حُذَيْفَةُ: عَفَرَ اللَّهُ لَكُمْ. قَالَ وَقَدْ كَانَ انْهَزَمَ مِنْهُمْ قَوْمٌ حَتَّى لَحِقُوا بِالطَّائِفِ. [طرفه في: ٣٢٩٠].

### ١١ - بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ [النساء: ٩٢].

### ١٢ - بَابٌ إِذَا أَقْرَبَ بِالْقَتْلِ مَرَّةً قَتَلَ بِهِ

٦٨٨٤ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ، فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا أَفْلَانٌ؟ أَفْلَانٌ، حَتَّى سُمِّيَ الْيَهُودِيُّ؟ فَأَوْمَأَتْ بِرَأْسِهَا، فَجِيءَ بِالْيَهُودِيِّ فَاعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَضَّ رَأْسَهُ بِالْحِجَارَةِ. وَقَدْ قَالَ هَمَّامٌ: بِحَجْرَيْنِ.

[طرفه في: ٢٤١٣].

**[13] Killing a man in retaliation for a woman**

6885- Anas "Allah be pleased with" narrated that The Prophet "Allah's blessing and peace be upon him" killed A Jew for he had killed a girl to take her ornaments.

**[14] The law of equality concerning wounds between men and women**

6886- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he became conscious, he said: "Let everyone present in the house be given medicine by pouring it in his mouth, except Al'abbas since he did not witness you."

**[15] When one takes his right (of mutual retaliation) by himself and not by the ruler's order**

6887- Abu'huraira "Allah be pleased with him" narrated that he had heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "We are the last to come (in this world) but the foremost (on The Day of Judgement)."

6888- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any person peeped at you without your permission and you poked him with a stick which injured his eye, you would not be blamed."

6889- Yahya narrated: Humaid said: A man peeped into a room of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" aimed an arrow head at him to hit him.

### ١٣ - باب قَتْلِ الرَّجُلِ بِالْمَرْأَةِ

٦٨٨٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَتَلَ يَهُودِيًّا بِجَارِيَةٍ قَتَلَهَا عَلَى أَوْصَاحِ لَهَا. [طرفه في: ٢٤١٣].

### ١٤ - باب الْقِصَاصِ بَيْنَ الرَّجَالِ وَالنِّسَاءِ فِي الْجَرَاحِ

وَقَالَ أَهْلُ الْعِلْمِ: يُقْتَلُ الرَّجُلُ بِالْمَرْأَةِ. وَيُذَكَّرُ عَنْ عَمْرٍ: تُقَادُ الْمَرْأَةُ مِنَ الرَّجُلِ، فِي كُلِّ عَمْدٍ يَبْلُغُ نَفْسَهُ فَمَا دُونَهَا مِنَ الْجَرَاحِ. وَبِهِ قَالَ عَمْرُ بْنُ عَبْدِ الْعَزِيزِ، وَإِبْرَاهِيمُ، وَأَبُو الزُّنَادِ عَنْ أَصْحَابِهِ. وَجَرَحَتْ أُخْتُ الرَّبِيعِ إِنْسَانًا، فَقَالَ النَّبِيُّ ﷺ: «الْقِصَاصُ».

٦٨٨٦ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَدَدْنَا النَّبِيَّ ﷺ فِي مَرَضِهِ، فَقَالَ: «لَا تَلِدُونِي». فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لُدَّ غَيْرَ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ». [طرفه في: ٤٤٥٨].

### ١٥ - باب مَنْ أَحَذَ حَقَّهُ، أَوْ اقْتَصَّ دُونَ السُّلْطَانِ

٦٨٨٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ: أَنَّ الْأَعْرَجَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ». [طرفه في: ٢٣٨].

٦٨٨٨ - وَبِإِسْنَادِهِ: «لَوْ أَطَّلَعَ فِي بَيْتِكَ أَحَدٌ، وَلَمْ تَأْذَنْ لَهُ، خَذَفْتَهُ بِحِصَاةٍ، فَفَقَأَتْ عَيْنَهُ مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

[الحديث: ٦٨٨٨ - طرفه في: ٦٩٠٢].

٦٨٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ: أَنَّ رَجُلًا أَطَّلَعَ فِي بَيْتِ النَّبِيِّ ﷺ، فَسَدَّدَ إِلَيْهِ مِشْقَصًا، فَقُلْتُ: مَنْ حَدَّثَكَ؟ قَالَ: أَنَسُ بْنُ مَالِكٍ. [طرفه في: ٦٢٤٢].

### ١٦ - بابٌ إِذَا مَاتَ فِي الرَّحَامِ أَوْ قَتَلَ

٦٨٩٠ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أَسَامَةَ قَالَ: هِشَامٌ أَخْبَرَنَا عَنْ أَبِيهِ، عَنْ

باب ١٤ - قوله: (القصاص) بالرفع في الفرع وفي غيره بالنصب على الإغراء (شارح).

٦٨٨٦ - قوله: (للدنا) أي جعلنا في أحد شقي فمه بغير اختياره دواءً ا هـ. شارح.

- قوله: (كراهية) بالرفع خبر مبتدأ محذوف، ولأبي ذر بالنصب مفعولاً له ا هـ. شارح.

٦٨٨٩ - (المشقص) النصل العريض أو السهم الذي فيه ذلك ا هـ. عيني.

**[16] When one dies or is killed because of people's rush**

6890- A'isha "Allah be pleased with her" narrated: On the day (of the battle) of Ohud when the pagans were defeated, Satan shouted: "O slaves of Allah! Beware of the forces at your back!" On that the Muslims of the front files fought with the Muslims of the back files (thinking they were pagans). Hudhaifa looked back to see his father Al'yaman, (while being attacked by the Muslims). He shouted: "O Allah's Slaves! My father! My father!" By Allah, they did not stop till they killed him. Hudhaifa said: "May Allah forgive you." Urwa said that Hudhaifa kept on doing good tili he met Allah (died).

**[17] If one kills himself by mistake, there will be no blood money for him**

6891- Salama Ibn Al'akwa "Allah be pleased with him" reported: We went out to Khaibar in the company of The Prophet "Allah's blessing and peace be upon him". While we were proceeding at night, a man from the group said to Amer: "O Amer! Won't you let us hear your poetry?" Amer started reciting for the people poetry that kept pace with the camels footsteps. The Prophet "Allah's blessing and peace be upon him" asked: "Who is that (camel) driver (reciting poetry)?" The people said: "He is Amer Ibn Al'akwa." Then The Prophet "Allah's blessing and peace be upon him" said: "May Allah bestow His Mercy on him." A man amongst the people said: "O Allah's Prophet! Would that you let us enjoy his company longer!" in the following day, he was killed. Some people said: "The deeds of Amer were lost. He killed himself." When I returned and the people were talking that Amer's deeds had been lost, I came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Prophet! Let my father and mother be sacrificed for you! The people say that the deeds of Amer were lost." The Prophet "Allah's blessing and peace be upon him" said: "Whoever says so, is mistaken, for Amer has got a double reward. He (Amer) was a persistent struggler in the Cause of Allah; and there is only a few Arabs who did (such good deeds) as Amer had done."

**[18] When one bites the hand of somebody and his tooth gets broken**

6892- Imran Ibn Husain "Allah be pleased with both" narrated: A man bit the hand of somebody who pulled his hand out of his mouth by force, causing two of his incisor teeth to fall out. They filed their case to The Prophet "Allah's blessing and peace be upon him" who said: "One of you bit his brother as a male camel bites. There is no blood money for you."

6893- Ya'li narrated: I was in a holy battle when a man bit somebody, with the result that an incisor tooth of the biter was pulled out. The Prophet "Allah's blessing and peace be upon him" nullified the case.

عَائِشَةُ قَالَتْ: لَمَّا كَانَ يَوْمَ أُحُدٍ هَزَمَ الْمُشْرِكُونَ، فَصَاحَ إِبْلِيسُ، أَيِ عِبَادِ اللَّهِ أُخْرَاكُمْ، فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ، فَتَنَظَّرَ حُدَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانَ، فَقَالَ: أَيِ عِبَادِ اللَّهِ أَبِي أَبِي، قَالَتْ: فَوَاللَّهِ مَا اخْتَجَزُوا حَتَّى قَتَلُوهُ، قَالَ حُدَيْفَةُ: عَفَرَ اللَّهُ لَكُمْ. قَالَ عَزْرَةُ: فَمَا زَالَتْ فِي حُدَيْفَةَ مِنْهُ بَقِيَّةٌ حَتَّى لَحِقَ بِاللَّهِ.

[طرفه في: ٣٢٩٠].

### ١٧ - بَابُ إِذَا قَتَلَ نَفْسَهُ خَطَأً فَلَا دِيَّةَ لَهُ

٦٨٩١ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَقَالَ رَجُلٌ مِنْهُمْ: أَسْمِعْنَا يَا عَامِرُ مِنْ هُنَيْهَاتِكَ، فَمَحَدَا بِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ السَّائِقُ؟». قَالُوا: عَامِرٌ، فَقَالَ: «رَحِمَهُ اللَّهُ». فَقَالُوا: يَا رَسُولَ اللَّهِ، هَلَّا أَمْتَعْتَنَا بِهِ، فَأَصِيبَ صَبِيحَةَ لَيْلَتِهِ، فَقَالَ الْقَوْمُ: حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ، فَلَمَّا رَجَعْتُ وَهُمْ يَتَحَدَّثُونَ أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، فَمَاذَا أَتَى وَأُمِّي، رَزَعُمَا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، فَقَالَ: «كَذَبَ مَنْ قَالَهَا، إِنَّ لَهُ لِأَجْرَيْنِ اثْنَيْنِ، إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، وَأَيُّ قَتْلٍ يَزِيدُهُ عَلَيْهِ».

[طرفه في: ٢٤٧٧].

### ١٨ - بَابُ إِذَا عَضَّ رَجُلًا فَوَقَعَتْ ثَنَائِيَاهُ

٦٨٩٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ زُرَّارَةَ بْنَ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَتَرَخَ يَدَهُ مِنْ فَمِهِ، فَوَقَعَتْ ثَنَائِيَاهُ، فَاخْتَضَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَعَضُّ أَحَدَكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ؟ لَا دِيَّةَ لَهُ».

٦٨٩٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: خَرَجْتُ فِي عَزْرَةَ، فَعَضَّ رَجُلٌ فَاثْتَرَعَ ثَنَائِيَهُ، فَأَبْطَلَهَا النَّبِيُّ ﷺ.

[طرفه في: ١٨٤٨].

### ١٩ - بَابُ «السِّنِّ بِالسِّنِّ» [المائدة: ٤٥]

٦٨٩٤ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا حَمِيدٌ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ: أَنَّ ابْنَةَ النَّضْرِ

باب ١٧ - قوله: (فلا دية له) أي لا على عاقلته ولا على غيرها خلافاً لمن قال له على عاقلته الدية فإن عاش فهي له عليهم وإن مات فهي لورثته وحديث الباب حجة عليهم وقيد الخطأ لمكان هذا الخلاف وإلا فكذاك الانتحار لا دية فيه على أحد ا هـ. مصحح.

٦٨٩١ - قوله: من هُنَيْهَاتِكَ نخـ.

- وأي قتيل يزيد عليه نخـ.

باب ١٩ - قوله: (باب) بالتنوين وفي نسخة بإضافة باب لتاليه ا هـ. شارح.

**[19] (Allah's saying): "Tooth by tooth" (The Repast 45)**

6894- Anas "Allah be pleased with him" narrated: The daughter of An'nadr slapped a girl and broke her incisor tooth. They (the girl's relatives) came to The Prophet "Allah's blessing and peace be upon him" who ordered of punishment according to the law of equality.

**[20] The blood money of the fingers**

6895- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "This and this are the same." He meant the little finger and the thumb.

**[21] If one was inflicted by a group of people, would the punishment according to the law of equality involve all of them?**

6896- Nafi narrated from Ibn Omar "Allah be pleased with both" that a boy was assassinated. Omar said: "If (I knew that) the people of San'a took part in his assassination, I would kill all of them."

Mogheera Ibn Hakim narrated from his father that once four men took part in killing a boy. Upon that, Omar said the same.

Both of Abu'bakr, Ali, Ibn Az'zubair, and Sowaid Ibn Muqrin punished according to the law of equality for a slap (on the face one had received). So did Omar for a blow with the stick, Ali for three stripes with the whip, and Ibn Shirahbil for a stripe with a whip.

6897- A'isha "Allah be pleased with her" reported: We poured medicine in one side of The Prophet's mouth during his illness and he started pointing to us, meaning to say: "Don't pour medicine in my mouth." We said: "(It might be so) because a patient dislikes medicines." When he improved and felt a little better, he said: "Didn't I forbid you to pour medicine in my mouth?" We said: " (We thought it was because of) the dislike which patients have for medicines." He said: "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except Al'abbas since he did not witness you."

لَطَمَتْ جَارِيَةً فَكَسَرَتْ نَبِيَّتَهَا، فَأَتَوْا النَّبِيَّ ﷺ فَأَمَرَ بِالْقِصَاصِ .  
[طرفه في: ٢٧٠٣].

## ٢٠ - باب دِيَةِ الْأَصَابِعِ

٦٨٩٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ». يَعْنِي الْخِنْصَرَ وَالْأَبْهَامَ .  
حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، نَحْوَهُ .

## ٢١ - بَابُ إِذَا أَصَابَ قَوْمٌ مِنْ رَجُلٍ، هَلْ يُعَاقَبُ أَوْ يَقْتَصُّ مِنْهُمْ كُلِّهِمْ

وَقَالَ مُطَرِّفٌ، عَنِ الشُّعْبِيِّ: فِي رَجُلَيْنِ شَهِدَا عَلَى رَجُلٍ أَنَّهُ سَرَقَ، فَقَطَّعَهُ عَلِيُّ، ثُمَّ جَاءَ بِآخَرَ وَقَالَ: أَخْطَأْنَا، فَأَبْطَلْ شَهَادَتَهُمَا، وَأَخْذًا بِدِيَةِ الْأَوَّلِ، وَقَالَ: لَوْ عَلِمْتُ أَنَّكُمَا تَعَمَّدْتُمَا لَقَطَّعْتُكُمَا .

٦٨٩٦ - وَقَالَ لِي ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنِ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ غُلَامًا قُتِلَ غِيلَةً، فَقَالَ عُمَرُ: لَوْ اشْتَرَكَ فِيهَا أَهْلُ صَنْعَاءَ لَقَتَلْتُهُمْ . وَقَالَ مُغِيرَةُ بْنُ حَكِيمٍ، عَنْ أَبِيهِ: إِنَّ أَرْبَعَةَ قَتَلُوا صَبِيًّا، فَقَالَ عُمَرُ مِثْلَهُ . وَأَقَادَ أَبُو بَكْرٍ وَابْنُ الزُّبَيْرِ وَعَلِيُّ وَسُوَيْدُ بْنُ مَقْرِنٍ مِنْ لَطْمَةٍ . وَأَقَادَ عُمَرُ مِنْ ضَرْبَةٍ بِالْدَّرَةِ . وَأَقَادَ عَلِيُّ مِنْ ثَلَاثَةِ أَسْوَاطٍ . وَاقْتَصَّ شَرِيحٌ مِنْ سَوْطٍ وَخُمُوشٍ .

٦٨٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: عَنْ سُفْيَانَ: حَدَّثَنَا مُوسَى بْنُ أَبِي عَائِشَةَ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَتْ عَائِشَةُ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ، وَجَعَلَ يُشِيرُ إِلَيْنَا: «لَا تَلْدُونِي». قَالَ: قُلْنَا: كَرَاهِيَةُ الْمَرِيضِ بِاللَّدَاءِ؟ فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنهَكُمْ أَنْ تَلْدُونِي؟». قَالَ: قُلْنَا: كَرَاهِيَةُ لِلدَّوَاءِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِنْكُمْ أَحَدٌ إِلَّا لَدٌّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسَ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ» .  
[طرفه في: ٤٤٥٨].

## ٢٢ - بَابُ الْقَسَامَةِ

وَقَالَ الْأَشْعَثُ بْنُ قَيْسٍ: قَالَ النَّبِيُّ ﷺ: «شَاهِدَاكَ أَوْ يَمِينُهُ». وَقَالَ ابْنُ أَبِي مُلَيْكَةَ: لَمْ يَقْدِرْ بِهَا مُعَاوِيَةُ. وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيٍّ بْنِ أَرْطَاةَ، وَكَانَ أَمْرُهُ عَلَى الْبَصْرَةِ، فِي

باب ٢١ - قوله (وقالا أخطأنا) أي على الرجل الأول، وإنما السارق هو هذا .

٦٨٩٦ - قوله: غيلة أي غفلة وخديعة .

٦٨٩٧ - قوله: (كراهية المريض) أفاد الشارح أنه بالنصب وبالرفع ومثله قوله: كراهية للدواء منونا وروي كراهية المريض للدواء كما سبق قبل ثلاث صفحات .

**[22] What about one's swearing (to deny or confirm committing a crime)?**

6898- Sahl Ibn Abu'hathma (a man from the Ansar) narrated that a number of people from his tribe went to Khaibar and dispersed. Sometime later, they found one of them killed. They said to the people with whom the corpse had been found: "You killed our companion!" they answered: "Neither did we kill him, nor do we know his murderer." They went to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! We went to Khaibar and found one of us murdered." The Prophet "Allah's blessing and peace be upon him" said: "Let the older among you come forward and speak!" Then The Prophet "Allah's blessing and peace be upon him" said to them: "Bring your evidence against the murderer." They said: "We have no evidence." The Prophet "Allah's blessing and peace be upon him" said: "Then they (the defendants) will take an oath." They said: "We do not accept the oaths of the Jews." The Messenger of Allah "Allah's blessing and peace be upon him" disliked the blood money of the murdered be lost without compensation, so he gave (the relatives of the murdered) a blood money of one hundred camels out of those of charity.

6899- Abu'qilaba narrated: Once Omar Ibn Abdul Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and said: "What do you think of one's swearing to deny or confirm committing a crime?" They said: "We say that it is lawful to rely on in punishment according to the law of equality, since the previous Muslim Caliphs carried out the punishment according to the law of equality depending on it." Then he said to me: "O Abu'qilaba! What do you say about it?" He let me appear before the people and I said: "O Commander of The Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed adultery in Damascus but they had not seen him (doing so), would you stone him?" He said: "No." I said: "If fifty of them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied: "No."

I said: "By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" never killed anyone except in one of the following three: A person who killed somebody unlawfully; a married person who committed adultery; and a man who waged war against Allah and His Messenger, and reverted from Islam and became renegade." Then people said: "Didn't Anas Ibn Malik narrate that The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hands of the thieves, branded their eyes, and threw them in the sun?" I said: "I shall tell you the narration of Anas. Anas said: "Eight persons from the tribe of Ukl came to The Messenger of Allah "Allah's blessing and peace be upon him" and swore allegiance for Islam. The climate (of Medina) did not suit them, so they got ill and complained about that to The Messenger of Allah "Allah's blessing and peace be upon him" who said (to them): "Won't you go out with the shepherd of our camels and drink of whose milk and urine?" They said: "Yes." So they went out and drank the milk and urine of the camels. But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him", who sent (some men) in their pursuit. They were captured and brought (to The Prophet "Allah's blessing and peace be upon him"). He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron, and then they were thrown in the sun till they died." I said: "What is worse than what those people did? They reverted from Islam, committed murder and theft."

Anbasa Ibn Sa'eed said: "By Allah, I never heard such a narration of today." I said: "O Anbasa! Do you deny my narration?" Anbasa said: "No,

قَتِيلٍ وَجَدَ عِنْدَ بَيْتِ مِنْ بُيُوتِ السَّمَانِيِّينَ: إِنْ وَجَدَ أَصْحَابُهُ بَيْتَهُ، وَإِلَّا فَلَا تَظْلِمِ النَّاسَ، فَإِنَّ هَذَا لَا يُقْضَى فِيهِ إِلَى يَوْمِ الْقِيَامَةِ.

٦٨٩٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: رَعِمَ أَنَّ رَجُلًا مِنْ الْأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حُثْمَةَ أَخْبَرَهُ: أَنَّ نَفْرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى حَبِيرٍ، فَتَمَرَّقُوا فِيهَا، وَوَجَدُوا أَحَدَهُمْ قَتِيلًا، وَقَالُوا لِلَّذِي وَجَدَ فِيهِمْ: قَتَلْتُمْ صَاحِبَنَا؟ قَالُوا: مَا قَتَلْنَا وَلَا عَلِمْنَا قَاتِلًا، فَاذْطَلَقُوا إِلَى النَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، انْطَلَقْنَا إِلَى حَبِيرٍ، فَوَجَدْنَا أَحَدَنَا قَتِيلًا، فَقَالَ: «الْكَبْرُ الْكَبْرُ». فَقَالَ لَهُمْ: «تَأْتُونَ بِالْبَيِّنَةِ عَلَيَّ مَنْ قَتَلَهُ؟» قَالُوا: مَا لَنَا بَيِّنَةٌ، قَالَ: «فِيخْلُقُونَ». قَالُوا: لَا تَرْضَى بِأَيْمَانِ الْيَهُودِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ أَنْ يُبْطِلَ دَمَهُ، فَوَدَاهُ مِائَةٌ مِنْ إِبِلِ الصَّدَقَةِ.

٦٨٩٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو بَشِيرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْأَسَدِيُّ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُمَرَ: حَدَّثَنِي أَبُو رَجَاءٍ - مِنْ آلِ أَبِي قِلَابَةَ -: حَدَّثَنِي أَبُو قِلَابَةَ: أَنَّ عَمَرَ بْنَ عَبْدِ الْعَزِيزِ أَبْرَزَ سَرِيرَهُ يَوْمًا لِلنَّاسِ، ثُمَّ أَدْنَى لَهُمْ فَدَخَلُوا، فَقَالَ: مَا تَقُولُونَ فِي الْقِسَامَةِ؟ قَالَ: تَقُولُ: الْقِسَامَةُ الْقَوْدُ بِهَا حَقٌّ، وَقَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ. قَالَ لِي: مَا تَقُولُ يَا أَبَا قِلَابَةَ، وَنَصَبَنِي لِلنَّاسِ؟ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، عِنْدَكَ رُؤُوسُ الْأَجْنَادِ وَأَشْرَافُ الْعَرَبِ، أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَيَّ رَجُلٌ مُخَصَّنٌ بِدَمِشَقٍ أَنَّهُ قَدْ زَنَى، لَمْ يَرَوْهُ، أَكُنْتُ تَرْجُمُهُ؟ قَالَ: لَا. قُلْتُ: أَرَأَيْتَ لَوْ أَنَّ خَمْسِينَ مِنْهُمْ شَهِدُوا عَلَيَّ رَجُلٌ بِحَمِصٍ أَنَّهُ سَرَقَ، أَكُنْتُ تَقْطَعُهُ وَلَمْ يَرَوْهُ؟ قَالَ: لَا، قُلْتُ: فَوَاللَّهِ مَا قَتَلَ رَسُولُ اللَّهِ ﷺ أَحَدًا قَطُّ إِلَّا فِي إِحْدَى ثَلَاثِ خِصَالٍ: رَجُلٌ قَتَلَ بِجَرِيرَةٍ نَفْسِهِ فُقِتِلَ، أَوْ رَجُلٌ زَنَى بَعْدَ إِخْصَانٍ، أَوْ رَجُلٌ حَارَبَ اللَّهَ وَرَسُولَهُ، وَارْتَدَّ عَنِ الْإِسْلَامِ، فَقَالَ الْقَوْمُ: أَوْلَيْسَ قَدْ حَدَّثَ أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي السَّرْقِ، وَسَمَرَ الْأَعْيُنِ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ؟ قُلْتُ: أَنَا أُحَدِّثُكُمْ حَدِيثَ أَنَسٍ، حَدَّثَنِي أَنَسٌ: أَنَّ نَفْرًا مِنْ عُكْلِ ثُمَالِيَّةٍ، قَدِمُوا عَلَيَّ رَسُولِ اللَّهِ ﷺ فَبَايَعُوهُ عَلَيَّ الْإِسْلَامَ، فَاسْتَوْحَمُوا الْأَرْضَ فَسَقَمَتْ أَجْسَامُهُمْ، فَشَكُوا ذَلِكَ إِلَيَّ رَسُولِ اللَّهِ ﷺ، قَالَ: «أَفَلَا تَخْرُجُونَ مَعِ رَاعِيْنَا فِي إِبِلِهِ، فَتُصَيَّبُونَ مِنَ الْبَانِيهَا وَأَبْوَالِهَا». قَالُوا: بَلَى، فَخَرَجُوا فَشَرِبُوا مِنَ الْبَانِيهَا وَأَبْوَالِهَا، فَصَحُّوا، فَقَتَلُوا رَاعِيَّ رَسُولِ اللَّهِ ﷺ وَأَطْرَدُوا النَّعَمَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَأَرْسَلَ فِي آثَارِهِمْ، فَأَدْرَكُوا فَجِيءَ بِهِمْ، فَأَمَرَ بِهِمْ فَقَطَّعَتْ أَيْدِيَهُمْ وَأَرْجُلُهُمْ، وَسَمَرَ أَعْيُنَهُمْ، ثُمَّ نَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا، قُلْتُ: وَآيُ شَيْءٍ أَشَدُّ مِمَّا صَنَعَ هَؤُلَاءِ، اازْتَدُوا عَنِ الْإِسْلَامِ، وَقَتَلُوا وَسَرَقُوا. فَقَالَ عَنَبَسَةُ بْنُ سَعِيدٍ: وَاللَّهِ إِنْ سَمِعْتُ كَالْيَوْمِ قَطُّ، فَقُلْتُ: أَتَرُدُّ عَلَيَّ حَدِيثِي يَا

٦٨٩٨ - قوله: (الكبر الكبير) أي قدموا سنًا في الكلام.

٦٨٩٩ - وفي نسخة العيني يا با قلابه بحذف الهمزة تخفيفاً.

- (الجريرة) ما يجزه الإنسان من ذنب فعيلة بمعنى مفعولة ا هـ. مصباح.

- قوله: (وأطردوا) بهذا الضبط وبتشديد الطاء أي ساقوا الإبل ا هـ. من الشارح.

but you related the narration as it should be related. By Allah, these people are in safety as long as this Sheikh (Abu'qilaba) is among them." I added: "Indeed in this event there has been a tradition set by The Messenger of Allah "Allah's blessing and peace be upon him". Some Ansari people came to The Prophet "Allah's blessing and peace be upon him" with whom they discussed some matters. A man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was agitated in blood. They returned to The Messenger of Allah "Allah's blessing and peace be upon him" to whom they said : "O Allah's Apostle! We found our companion who had talked with, and gone out before us, agitated in blood." The Messenger of Allah "Allah's blessing and peace be upon him" went out and asked them: "Whom do you suspect or whom do you think killed him?" They said: "We think that he was killed by the Jews." The Prophet "Allah's blessing and peace be upon him" sent for the Jews and asked them: "Did you kill this (man)?" They replied in the negative. He asked the Ansar: "Do you agree to let fifty Jews take an oath that they did not kill him?" They said: "It matters little for the Jews to kill all of us and then take false oaths." He said: "Then would you like to be given the blood money after fifty of you take an oath (that the Jews killed your companion)?" They said: "We will not take the oath." Then The Prophet "Allah's blessing and peace be upon him" himself gave them the blood money."

I said: "The tribe of Hudhail repudiated one of their men (for his evil behaviour) in the Pre-Islamic period of Ignorance. Then, at Al'batha, the man attacked a Yemenite family at night to steal from them, but one of the family noticed, struck him with his sword, and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to Omar during the Hajj season and said: "He killed our companion." The Yemenite said: "But they had repudiated him." Omar said: "Let fifty persons of Hudhail swear that they had not repudiated him." Forty-nine of them swore. Then a man belonging to them came from Sham whom they requested to swear, but he paid one-thousand Dirhams instead of swearing. Instead of him, they called another man who shook hands with the brother of the deceased. Some people said: We and those fifty men who had taken false oaths set out, and when they reached Nakhla, it rained. So, they entered a cave in the mountain. Behold! The cave collapsed on those fifty men who took the false oaths, with all of them died except the two persons who had shaken hands with each other. Though they fled from death, a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I said too: "Abdul Malik Ibn Marwan sentenced a man to death according to the law of equality in punishment for murder. His judgment was based on letting people swear (to confirm the crime), but later on, he regretted that judgment and ordered that the names of the fifty persons who had taken the oath should be erased from the register, and he deported them to Sham."

عَبَسَهُ؟ قَالَ: لَا، وَلَكِنْ جِئْتُ بِالْحَدِيثِ عَلَى وَجْهِهِ، وَاللَّهُ لَا يَزَالُ هَذَا الْجُنْدُ بِخَيْرٍ مَا عَاشَ هَذَا الشَّيْخُ بَيْنَ أَظْهُرِهِمْ، قُلْتُ: وَقَدْ كَانَ فِي هَذَا سُنَّةٌ مِنْ رَسُولِ اللَّهِ ﷺ، دَخَلَ عَلَيْهِ نَفَرٌ مِنَ الْأَنْصَارِ، فَتَحَدَّثُوا عِنْدَهُ، فَخَرَجَ رَجُلٌ مِنْهُمْ بَيْنَ أَيْدِيهِمْ فَقُتِلَ، فَخَرَجُوا بَعْدَهُ، فَإِذَا هُمْ بِصَاحِبِهِمْ يَتَشَحَّطُ فِي الدَّمِ، فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، صَاحِبُنَا كَانَ تَحَدَّثَ مَعَنَا، فَخَرَجَ بَيْنَ أَيْدِينَا، فَإِذَا نَحْنُ بِهِ يَتَشَحَّطُ فِي الدَّمِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «بِمَنْ تَطُّونَ، أَوْ تَرَوْنَ، قَتَلَهُ؟». قَالُوا: نَرَى أَنَّ الْيَهُودَ قَتَلْتَهُ، فَأَرْسَلْ إِلَى الْيَهُودِ فَدَعَاهُمْ، فَقَالَ: «أَنْتُمْ قَتَلْتُمْ هَذَا؟». قَالُوا: لَا، قَالَ: «أَتَرْضَوْنَ نَقْلَ خَمْسِينَ مِنَ الْيَهُودِ مَا قَتَلْتُمْ؟». فَقَالُوا: مَا يُبَالُونَ أَنْ يَقْتُلُونَا أَجْمَعِينَ، ثُمَّ يَنْتَفِلُونَ، قَالَ: «أَفْتَسْتَحِقُّونَ الدِّيَةَ بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟». قَالُوا: مَا كُنَّا لِنُحْلِفَ، فَوَدَّاهُ مِنْ عِنْدِهِ، قُلْتُ: وَقَدْ كَانَتْ هَذِيلٌ خَلَعُوا خَلِيعًا لَهُمْ فِي الْجَاهِلِيَّةِ، فَطَرَقَ أَهْلَ بَيْتٍ مِنَ الْيَمَنِ بِالْبَطْحَاءِ، فَانْتَبَهَ لَهُ رَجُلٌ مِنْهُمْ، فَحَدَفَهُ بِالسَّيْفِ فَقَتَلَهُ، فَجَاءَتْ هَذِيلٌ، فَأَخَذُوا الْيَمَانِيَّ فَرَفَعُوهُ إِلَى عَمْرِ بِالْمَوْسِمِ، وَقَالُوا: قَتَلَ صَاحِبَنَا، فَقَالَ: إِنَّهُمْ قَدْ خَلَعُوهُ، فَقَالَ: يُقْسِمُ خَمْسُونَ مِنْ هَذِيلٍ مَا خَلَعُوهُ، قَالَ: فَأَقْسَمَ مِنْهُمْ تِسْعَةَ وَأَرْبَعُونَ رَجُلًا، وَقَدِيمٌ رَجُلٌ مِنْهُمْ مِنَ الشَّامِ، فَسَأَلُوهُ أَنْ يُقْسِمَ، فَافْتَدَى يَمِينَهُ مِنْهُمْ بِالْفِ دِرْهَمٍ، فَأَدْخَلُوا مَكَانَهُ رَجُلًا آخَرَ، فَدَفَعَهُ إِلَى أَخِي الْمَقْتُولِ، فَقَرَنْتَ يَدَهُ بِيَدِهِ، قَالُوا: فَانْطَلَقَا وَالْخَمْسُونَ الَّذِينَ أَقْسَمُوا، حَتَّى إِذَا كَانُوا بِنَخْلَةٍ، أَخَذْتَهُمُ السَّمَاءَ، فَدَخَلُوا فِي غَارٍ فِي الْجَبَلِ، فَانْهَجَمَ الْغَارُ عَلَى الْخَمْسِينَ الَّذِينَ أَقْسَمُوا فَمَاتُوا جَمِيعًا، وَأَفَلَتِ الْقَرِينَانِ، وَاتَّبَعَهُمَا حَجْرٌ فَكَسَرَ رَجُلٌ أَخِي الْمَقْتُولِ، فَعَاشَ حَوْلًا ثُمَّ مَاتَ، قُلْتُ: وَقَدْ كَانَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ أَقَادَ رَجُلًا بِالْقَسَامَةِ، ثُمَّ نَدِمَ بَعْدَ مَا صَنَعَ، فَأَمَرَ بِالْخَمْسِينَ الَّذِينَ أَقْسَمُوا، فَمُحُوا مِنَ الدِّيوانِ، وَسَبَّرَهُمْ إِلَى الشَّامِ.

[طرفه في: ٢٣٣].

### ٢٣ - بَابٌ مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ فَفَقَّوْا عَيْنَهُ، فَلَا دِيَةَ لَهُ

٦٩٠٠ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرِ بْنِ أَنَسٍ،

= قوله: يتشحط أي يضطرب.

- قوله: (نفل) بفتح النون والفاء وبالفتح والسكون ومعناه الحلف وأصله النفي وسمي اليمين في القسامة نفلاً لأن القصاص ينفي بها كما في الشارح.

- قوله: (خليعاً) وفي نسخة العيني حليفاً قال: والخليع يقال لرجل قال له قومه: ما لنا منك ولا علينا وبالعكس وتخالع القوم إذا نقضوا الحلف فإذا فعلوا ذلك لم يطالبوه بجناية أ هـ.

- (السماء) المطر و(الانهجام): الانهدام أ هـ.

- (أفلت) تخلص يقرأ معلوماً ومجهولاً.

- من الشام نخـ.

٦٩٠٠ - قوله: (من حجر) كذا بتقديم الجيم على الحاء أي من شق، وفي نسخة العيني من حجر بتقديم الحاء =

**[23] If one peeped into your home and then you injured his eye, there would be no blood money for him**

6900- Anas "Allah be pleased with him" narrated: A man peeped into one of the dwellings of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" got up and aimed an arrowhead (or arrowheads) at him to stab him stealthily.

6901- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: "Had I known you were looking (through the hole), I would have pierced your eye with it (the comb)." The Prophet "Allah's blessing and peace be upon him" added: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

6902- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If any person peeped at you without your permission and you poked him with a stick which injured his eye, you would not be blamed."

**[24] What about (a killer's) close relatives, from the side of the father, who are to take part in paying the blood money?**

6903- Abu'juhaifa "Allah be pleased with him" reported: I asked Ali "Allah be pleased with him": "Do you have anything of divine literature in addition to The Book (of Qur'an) (or) which people do not have?" he answered: "By He, Who made the grain germinate and created the soul! Except for Allah's Book (The Holy Qur'an), We have nothing but (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper." I asked: "What does this paper imply?" he said: "The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever."

**[25] What about the fetus (in the womb) of a woman?**

6904- Abu'huraira "Allah be pleased with him" narrated: There were two women from Hudhail one of whom threw the other (with a stone) and caused her to have a miscarriage. Allah's Apostle "Allah's blessing and peace be upon him" judged that the blood money for what was killed in the womb was a slave or a slave girl.

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَطْلَعَ فِي بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمَشْقَصٍ، أَوْ بِمَشَاقِصٍ، وَجَعَلَ يَخْتَلُهُ لِيَطْعَنَهُ.  
[طرفه في: ٦٢٤٢].

٦٩٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ أَخْبَرَهُ: أَنَّ رَجُلًا أَطْلَعَ فِي حُجْرٍ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مَدْرَى يَحْكُ بِهِ رَأْسَهُ، فَلَمَّا رَأَهُ رَسُولُ اللَّهِ قَالَ: «لَوْ أَعْلَمُ أَنْ تَنْتَظِرَنِي، لَطَعَنْتُ بِهِ فِي عَيْنِكَ». قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ قِبَلِ الْبَصْرِ».  
[طرفه في: ٥٩٢٤].

٦٩٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «لَوْ أَنَّ امْرَأً أَطْلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَحَذَفْتَهُ بِعَصَاةٍ فَفَقَأَتْ عَيْنَهُ، لَمْ يَكُنْ عَلَيْكَ جُنَاحٌ».  
[طرفه في: ٦٨٨٨].

#### ٢٤ - باب العاقلة

٦٩٠٣ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ قَالَ: سَمِعْتُ أَبَا جَحِيْفَةَ قَالَ: سَأَلْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مَا لَيْسَ فِي الْقُرْآنِ؟ وَقَالَ مَرَّةً: مَا لَيْسَ عِنْدَ النَّاسِ؟ فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّ وَبَرَأَ النَّسَمَةَ، مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ، إِلَّا فُهِمَا يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيْفَةِ. قُلْتُ: وَمَا فِي الصَّحِيْفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَكَ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.  
[طرفه في: ١١١].

#### ٢٥ - باب جنين المرأة

٦٩٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ. وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَتَيْنِ مِنْ هَذَلِ، رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا، فَقَضَى رَسُولُ اللَّهِ ﷺ فِيهَا بَغْرَةً، عَبْدٌ أَوْ أَمَةٌ. [طرفه في: ٥٧٥٨].

المكسورة على الجيم الساكنة قال: وهو الحائط ا هـ.

- قوله: (يختله) أي يستغفله وبأنيه من حيث لا يراه كذا فسروه والاستغفال مستبعد منه صلى الله تعالى عليه وسلم والحديث غير مطابق للترجمة فلعل الرواية ما سيأتي ا هـ. مصحح.

٦٩٠١ - لو أعلم أنك تنتظرنى نخذ.

٦٩٠٣ - قوله: (وفكك) بفتح الحاء وتكسر ما يحصل به خلاص الأسير ا هـ.

6905- Al'mogheera Ibn Shu'ba narrated: Omar consulted the companions about the woman's miscarriage (caused by somebody else). Al'mogheera said: "The Prophet "Allah's blessing and peace be upon him" judged that a slave or a slave girl should be given (as a blood money)."

6906- Mohammad Ibn Maslama testified that he had witnessed The Prophet "Allah's blessing and peace be upon him" giving such a judgement.

6907- Al'mogheera Ibn Shu'ba narrated: Omar asked the people: "Who heard the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" concerning the woman's miscarriage (caused by somebody else)?" Al'mogheera said: "I heard The Prophet "Allah's blessing and peace be upon him" judging that a slave or a slave girl should be given (as a blood money)." Omar said: "Bring one to witness with you for that." Mohammad Ibn Maslama said: "I testify that I had heard The Prophet "Allah's blessing and peace be upon him" giving such a judgement."

6908- Hesham Ibn Urwa narrated from his father that he heard Al'mogheera Ibn Shu'ba talking that Omar consulted the companions about the woman's miscarriage (caused by somebody else).

**[26] The blood money of the fetus should be given by the (criminal's) father or relatives**

6909- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" gave the verdict that a male or female slave should be given as a blood money for the fetus which was in the womb of a woman from the tribe of Banu'lihyan, as a result of an (attack by another woman led to) abortion. But the woman on whom the penalty had been imposed died, so The Prophet "Allah's blessing and peace be upon him" ordered that her property should be inherited by her offspring and her husband and that the penalty should be paid by her near relatives (from the side of the father).

6910- Abu'huraira "Allah be pleased with him" narrated: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. The relatives of the killer and the relatives of the victim filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood money for the fetus was a slave or a slave girl, and the blood money for the killed woman was to be paid by the killer's near relatives (from the side of the father).

٢٩٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وَهَيْبٌ : حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ الْمُعْبِرَةِ بْنِ شُعْبَةَ ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ اسْتَشَارَهُمْ فِي إِفْلَاصِ الْمَرْأَةِ ، فَقَالَ الْمُعْبِرَةُ : قَضَى النَّبِيُّ ﷺ بِالْمَرْءِ ، عَبْدٌ أَوْ أُمَةٌ .

[الحديث ٢٩٠٥ - أطرافه في: ٢٩٠٧ ، ٢٩٠٨ ، ٢٩٠٨ ، ٧٣١٧.]

٢٩٠٦ - فَشَهِدَ مُحَمَّدُ بْنُ مَنْصَلَةَ : أَنَّهُ شَهِدَ النَّبِيَّ ﷺ قَضَى بِهِ .

[الحديث ٢٩٠٦ - طرفه في: ٢٩٠٨ ، ٧٣١٨.]

٢٩٠٧ - حَدَّثَنَا جُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ : أَنَّ عُمَرَ نَقَدَ النَّاسَ : مَنْ سَمِعَ النَّبِيَّ ﷺ قَضَى فِي السَّقَطِ ؟ وَقَالَ الْمُعْبِرَةُ : أَنَا سَمِعْتُهُ قَضَى فِيهِ بِعُرَّةٍ ، عَبْدٌ أَوْ أُمَةٌ . قَالَ : إِنَّتِ مَنْ يَشْهَدُ مَعَكَ عَلَى هَذَا ؟ فَقَالَ مُحَمَّدُ بْنُ مَنْصَلَةَ : أَنَا أَشْهَدُ عَلَى النَّبِيِّ ﷺ بِمِثْلِ هَذَا .

[طرفه في: ٢٩٠٥.]

٢٩٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ : حَدَّثَنَا زَائِدَةُ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ : أَنَّهُ سَمِعَ الْمُعْبِرَةَ بْنَ شُعْبَةَ يُحَدِّثُ عَنْ عُمَرَ : أَنَّهُ اسْتَشَارَهُمْ فِي إِفْلَاصِ الْمَرْأَةِ ، بِمِثْلِهِ .

## ٢٦ - باب جبين المرأة، وأن العقل على الوالد وعصبة الوالد، لا على الولد

٢٩٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ ، عَنْ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ

الْمَسْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي جَبِينِ امْرَأَةٍ مِنْ بَنِي لُخَيَانَ بِعُرَّةٍ ، عَبْدٌ أَوْ أُمَةٌ ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْعُرَّةِ تُورِثُ ، فَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ مِيرَاثَهَا لِبَنِيهَا وَوَرِثَتِهَا ، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا . [طرفه في: ٥٧٥٨.]

٢٩١٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا ابْنُ وَهَبٍ : حَدَّثَنَا يُونُسُ ، عَنْ ابْنِ شِهَابٍ ، عَنْ

ابْنِ الْمَسْبِيِّ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : اقْتَتَلتِ امْرَأَتَانِ مِنْ هَذَلِينَ ، قَرَمَتِ إِخْدَاهُمَا الْأُخْرَى ، بِحَجَرٍ قَتَلَتْهَا وَمَا فِي بَطْنِهَا ، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ ، فَقَضَى أَنَّ دِيَةَ جَبِينِهَا عُورَةٌ ، عَبْدٌ أَوْ وَرِيدَةٌ ، وَقَضَى دِيَةَ الْمَرْأَةِ عَلَى عَاقِلَتِهَا . [طرفه في: ٥٧٥٨.]

٢٩٠٥ - قوله: (في إفلاص المرأة) أي في إسقاطها الجتين.

٢٩٠٦ - فقال المعبرة نخه.

٢٩٠٨ - قوله: (انت) بصيغة الأمر من الإتيان ووقع في رواية أبي ذر عن الكشميهني أنت بصيغة استفهام المخاطب على إرادة الاستنبات أي أنت تشهد ثم استغهمه ثانياً بقوله من يشهد معك كما أفاد الجذر العيني ولما أعاد الشارح القسطلاني عند اتحاله على عادته هذه العبارة ظن من النسخ أنها من المتن فأدخلها فيه فحصل التكرار في قوله من يشهد معك على هذه وجرى عليه طبع مصر في المتن والشرح فليصح اهـ.

مصححه.

٢٩١٠ - بحجر قتلتها نخه.

**[27] One's seeking for a slave or a boy to serve him**

6911- Anas "Allah be pleased with him" narrated: When The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, Abu'talha (Anas's step-father) took me to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Anas is a wise boy, so let him serve you." So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it.

**[28] There is no recompense for the one killed because of working in mines or by falling into a well**

6912- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no recompense for one killed by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

**[29] There is no recompense for the one killed by an animal**

6913- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation for one killed by an animal or by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

## ٢٧ - باب مَنِ اسْتَعَانَ عَبْدًا أَوْ صَبِيًّا

وَيُذَكِّرُ: أَنَّ أُمَّ سَلِيمٍ بَعَثَتْ إِلَى مُعَلِّمِ الْكُتَّابِ: ابْعَثْ إِلَيَّ غِلْمَانًا يَنْفُسُونَ صُوفًا، وَلَا تَبْعَثْ إِلَيَّ حُرًّا.

٦٩١١ - حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُنْسًا غُلَامًا كَيْسٌ فَلْيَخْدُمْكَ، قَالَ: فَخَدَمْتُهُ فِي الْحَضَرِ وَالسَّفَرِ، فَوَاللَّهِ مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتَ هَذَا هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا؟

[طرفه في: ٢٧٦٨].

## ٢٨ - بابُ الْمَعْدِنِ جُبَارٌ وَالْبَيْتْرِ جُبَارٌ

٦٩١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا ابْنُ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمَسْبُوبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَجْمَاءُ جُرْحُهَا جُبَارٌ، وَالْبَيْتْرِ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرُّكَازِ الْخُمْسُ».

[طرفه في: ١٤٩٩].

## ٢٩ - بابُ الْعَجْمَاءِ جُبَارٌ

وَقَالَ ابْنُ سِيرِينَ: كَانُوا لَا يُضْمِنُونَ مِنَ النَّفْحَةِ، وَيُضْمِنُونَ مِنْ رَدِّ الْعِنَانِ. وَقَالَ حَمَّادٌ: لَا تُضْمِنُ النَّفْحَةُ إِلَّا أَنْ يَنْحُسَ إِنْسَانٌ الدَّابَّةَ. وَقَالَ شَرِيحٌ: لَا تُضْمِنُ مَا عَاقَبَتْ، أَنْ يَضْرِبَهَا فَتَضْرِبَ بِرِجْلِهَا. وَقَالَ الْحَكَمُ وَحَمَّادٌ: إِذَا سَاقَ الْمُكَارِبِيُّ حِمَارًا عَلَيْهِ امْرَأَةٌ فَتَخِرُ، لَا شَيْءَ عَلَيْهِ. وَقَالَ الشَّعْبِيُّ: إِذَا سَاقَ دَابَّةً فَاتَّعَبَهَا، فَهُوَ ضَامِنٌ لِمَا أَصَابَتْ، وَإِنْ كَانَ خَلْفَهَا مُتْرَسلاً لَمْ يَضْمِنُ.

٦٩١٣ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَجْمَاءُ عَقَلُهَا جُبَارٌ، وَالْبَيْتْرِ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرُّكَازِ الْخُمْسُ».

[طرفه في: ١٤٩٩].

باب ٢٧ - قوله: (إلى معلم الكتاب) الكتاب هنا المكتب والجمع كتاتيب وإفادة الشارح قاصرة.

باب ٢٩ - قوله: (ما عاقبت) يروى بالتذكير والتأنيث، فالمعنى على التذكير لا يضمن ضارب الدابة ما دام في معاقبتها بالضرب وهي أيضاً تضرب برجلها على سبيل المعاقبة أي المكافأة منها وأما على معنى التأنيث فقوله: لا تضمن أي الدابة بإسناد الضمان إليها مجازاً والمراد ضاربها هـ. عيني.

- فاتبعها نخـ.

**[30] The sin of he, who unlawfully killed a non-Muslim living under Muslims protection**

6914- Abdullah Ibn Amr "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever (unlawfully) killed a person having a treaty with the Muslims, shall not smell the scent of Paradise though its odour is perceived from a distance covered in forty years."

**[31] No Muslim should be killed by an unbeliever**

6915- Abu'juhaifa "Allah be pleased with him" reported: I asked Ali "Allah be pleased with him": "Do you have anything of divine literature in addition to The Book (of Qur'an) (or) which people do not have?" he answered: "By He, Who made the grain germinate and created the soul! Except for Allah's Book (The Holy Qur'an), We have nothing but (the faculty of) understanding (religious knowledge) bestowed upon a Muslim, and what was implied in this paper." I asked: "What does this paper imply?" he said: "The blood money, releasing the captive, and the issue that no Muslim should be killed by an unbeliever."

**[32] When a Muslim, while being angry, slaps a Jew on the face**

6916- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Do not give a prophet superiority over another."

6917- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: A Jew came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Mohammad! One of your companions from The Ansar slapped me on my face." The Prophet "Allah's blessing and peace be upon him" sent for him, and on his arrival, he asked him why he had slapped the Jew. He said: "While I was passing by some Jews, I heard him taking an oath saying: "By He, Who gave Moses superiority over all the human beings." I said: "And even over Mohammad "Allah's blessing and peace be upon him"?" I became furious and slapped him over his face." The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be the first to emerge from the earth, and will see Moses standing and holding one of the sides of the Throne. I do not know whether Moses (has fallen unconscious and then) got up before me, or he was exempted because the Tur (mountain) unconsciousness (was sufficient for him)."

### ٣٠ - باب إِثْمَ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

٦٩١٤ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ نَفْسًا مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رِيحَهَا يُوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا». [طرفه في: ٣١٦٦].

### ٣١ - باب لَا يُقْتَلُ الْمُسْلِمُ بِالْكَافِرِ

٦٩١٥ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُطَرِّفٌ: أَنَّ عَامِرًا حَدَّثَهُمْ، عَنْ أَبِي جُحَيْفَةَ قَالَ: قُلْتُ لِعَلِيِّ. وَحَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا مُطَرِّفٌ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: سَأَلْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِمَّا لَيْسَ فِي الْقُرْآنِ؟ وَقَالَ ابْنُ عُيَيْنَةَ مَرَّةً: مَا لَيْسَ عِنْدَ النَّاسِ؟ فَقَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، مَا عِنْدَنَا إِلَّا مَا فِي الْقُرْآنِ، إِلَّا فَهْمًا يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَالُ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ. [طرفه في: ١١١].

### ٣٢ - باب إِذَا لَطَمَ الْمُسْلِمُ يَهُودِيًّا عِنْدَ الْغَضَبِ

رَوَاهُ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

٦٩١٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ». [طرفه في: ٢٤١٢].

٦٩١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى النَّبِيِّ ﷺ قَدْ لَطَمَ وَجْهَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ رَجُلًا مِنْ الْأَنْصَارِ لَطَمَ فِي وَجْهِِي، قَالَ: «ادْعُوهُ». فَدَعَوَهُ، قَالَ: «لِمَ لَطَمْتَ وَجْهَهُ؟». قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي مَرَزْتُ بِالْيَهُودِ فَسَمِعْتُهُ يَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَى الْبَشَرِ، قَالَ: قُلْتُ: وَعَلَى مُحَمَّدٍ ﷺ؟ قَالَ: فَأَخَذْتَنِي غَضَبَةً فَلَطَمْتُهُ، قَالَ: «لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَضَعِفُونَ يَوْمَ الْقِيَامَةِ، فَأَكُونُ أَوَّلَ مَنْ يُغَيَّقُ، فَإِذَا أَنَا بِمُوسَى أَخَذَ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أَذْرِي أَفَاقَ قَبْلِي، أَمْ جُزْيَ بِصَعْقَةِ الطُّورِ». [طرفه في: ٢٤١٢].

٦٩١٤ - قوله: (يرح) يفتح التحتية والراء وتكسر أي لم يشتم اهـ. شارح.

٦٩١٧ - قوله: (جزى) بجمع مضمومة فزاي مكسورة ولأبي ذر جوزي بواو ساكنة بينهما كما في الشارح.

## (89) The Book of Forcing the Apostates and Unbelievers To repent

### [1] The sin of he, who associated partners to be worshipped with Allah

and Allah's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

he further said: " If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)." (The Crowds "Az'zumar" 65)

6918- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not this (as you said). Did not you hear Luqman's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing.?"" (Luqman 13)

6919- Abdur'rahman narrated from his father Abu'bakra "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "The greatest of the great sins are: to join others in worship with Allah, to be undutiful to one's parents, and to give a false witness, to give a false witness" thrice, (or said) "to say a false statement." He kept on saying that till we said (to ourselves): "Would that he might stop!"

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٨٩ - كِتَابِ اسْتِتَابَةِ الْمُرْتَدِّينَ

### وَالْمُعَانِدِينَ وَقِتَالِهِمْ

#### ١ - بَابُ إِثْمِ مَنْ أَشْرَكَ بِاللَّهِ وَعُقُوبَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ

قَالَ اللَّهُ تَعَالَى: ﴿إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] ﴿لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: ٦٥].

٦٩١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ آيَةُ: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢]. سَوَّ ذَلِكَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، وَقَالُوا: أَيْنَا لَمْ يَلْبَسْ إِيمَانُهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ﴾».

[طرفه في: ٣٢].

٦٩١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ. وَحَدَّثَنِي قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سَعِيدُ الْجَرِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنِ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَكْبَرُ الْكِبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، وَشَهَادَةُ الزُّورِ - ثَلَاثًا - أَوْ: قَوْلُ الزُّورِ». فَمَا زَالَ يَكْرُرُهَا حَتَّى قَلْنَا: لَيْتَهُ سَكَتَ. [طرفه في: ٢٦٥٤].

٦٩٢٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا شَيْبَانُ، عَنِ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ

كتاب ٨٩ - واستتابتها نخ.

- قوله: (واستتابتهم) أفاد الشراح أن هذا اللفظ مقدم في رواية أبي ذر على قوله: وقال ابن عمر وهو الأظهر.

- قوله: يقول حقاً هذه الزيادة غير موجودة في بعض النسخ مع وجودها في أكثرها، وهي في الشرح المطبوع خارجة عن عداد المتن.

6920- Abdullah Ibn Amr "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and said: "What are the greatest sins?" The Prophet "Allah's blessing and peace be upon him" said: "To associate others in worship with Allah." He said: "What is next?" The Prophet said: "To be undutiful to one's parents." He asked: "What is next?" he answered: "To take a deceptive oath." He said: "What is the deceptive oath?" he said: "It means that one takes a false oath to take the property of another Muslim in which he has no right."

6921- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: A man said: "O Allah's Apostle! Shall we be punished for what we did in the Pre-Islamic Period of ignorance?" The Prophet "Allah's blessing and peace be upon him" said: "Whoever does good in Islam will not be punished for what he did in the Pre-Islamic Period of ignorance; and whoever does evil in Islam will be punished for his former and later (bad deeds)."

## [2] The judgement on a male and a female apostate

Allah said: "How shall Allah guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allah guides not a people unjust. Of such the reward is that on them (rests) the curse of Allah, of his angels, and of all mankind; In that will they dwell; nor will their penalty be lightened, nor respite be their (lot); Except for those that repent (even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful. But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, never will their repentance be accepted; for they are those who have (of set purpose) gone astray." (Al Imran 86:90)

He further said: "O ye who believe if ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!" (Al Imran 100)

Allah said too: "Those who believe, then reject Faith, then believe (again) and (again) reject Faith, and go on increasing in unbelief, Allah will not forgive them nor guide them on the way." (The Women 137)

Allah Almighty said: "O ye who believe if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, lowly with the Believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which he will bestow on whom he pleaseth. And Allah encompasseth all, and he knoweth all things." (The Repast 54)

He said: "Any one who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in Faith but such as open their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty. This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith. Those are they whose hearts, Ears, and eyes Allah has sealed up, and they take no heed. Without doubt, in the Hereafter they will perish. But verily thy Lord, to those who leave their homes after trials and persecutions, and who thereafter strive and fight for the Faith and patiently persevere, thy Lord, after all this is Oft-Forgiving, Most Merciful." (The Bees 106:110)

He further said: "Nor will they cease fighting you until they turn you back from your Faith if they can. And if any of you turn back from their Faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companion of the fire and will abide therein." (The Heifer 217)

6922- Ikrima narrated: Some apostates were brought to Ali "Allah be pleased with him" who burnt them. When Ibn Abbas "Allah be pleased with both" was informed, he said commenting: "Had I been in his place I would not have burnt them, since The Prophet "Allah's blessing and peace be upon him" said: "Don't punish (anybody) with Allah's Punishment." No doubt, I would have killed them, for The Prophet "Allah's blessing and peace be upon him" said: "If somebody (a Muslim) abandoned his religion, you should kill him. ""

فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْكَبَائِرُ؟ قَالَ: «الْإِشْرَاكُ بِاللَّهِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ غُفُوقُ الْوَالِدَيْنِ». قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْيَمِينُ الْعَمُوسُ». قُلْتُ: وَمَا الْيَمِينُ الْعَمُوسُ؟ قَالَ: «الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ، هُوَ فِيهَا كَاذِبٌ». [طرفه في: ٦٦٧٥].

٦٩٢١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْتَ أَخَذَ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُوَ أَخَذَ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أَخَذَ بِالْأَوَّلِ وَالْآخِرِ».

## ٢ - بَابُ حُكْمِ الْمُرْتَدِّ وَالْمُرْتَدَّةِ

وَقَالَ ابْنُ عُمَرَ وَالزُّهْرِيُّ وَإِبْرَاهِيمُ: تُقْتَلُ الْمُرْتَدَّةُ وَاسْتِتَابَتْهُمْ.

وَقَالَ اللَّهُ تَعَالَى: ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ \* أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ \* خَالِدِينَ فِيهَا لَا يَخَفُونَ عَنْهُمْ الْعَذَابَ وَلَا هُمْ يُنظَرُونَ \* إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ \* إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ إِذَا دُاعُوا لِكُفْرٍ لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ﴾ [آل عمران: ٨٦ - ٩٠] وَقَالَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ﴾ [آل عمران: ١٠٠] وَقَالَ: ﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ إِذَا دُاعُوا لِكُفْرٍ لَمْ يَكُنِ اللَّهُ لِيُغَيِّرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا﴾ [النساء: ١٣٧]. وَقَالَ: ﴿مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾ [النساء: ١٣٧]. ﴿وَلَكِنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ \* ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ \* أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْعَافِلُونَ \* لَا جَرَمَ - يَقُولُ: حَقًّا - أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ - إِلَى قَوْلِهِ - ثُمَّ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ﴾ [النحل: ١٠٦ - ١١٠]. ﴿وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ [البقرة: ٢١٧].

٦٩٢٢ - حَدَّثَنَا أَبُو الثُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ قَالَ: أَتَيْتُ عَلِيَّ رَضِيَ اللَّهُ عَنْهُ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَحْرِقْهُمْ، لَنَهَى رَسُولُ اللَّهِ ﷺ: «لَا تُعَذَّبُوا بِعَذَابِ اللَّهِ»، وَلَقَلَّتْهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [طرفه في: ٣٠١٧].

٦٩٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ قُرَّةَ بْنِ خَالِدٍ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ،

6923- Abu'burda narrated: Abu'moosa said: I came to The Prophet "Allah's blessing and peace be upon him" along with two Ash'arite men, one on my right and the other on my left, while The Messenger of Allah "Allah's blessing and peace be upon him" was brushing his teeth. Both men asked him for some employment. The Prophet "Allah's blessing and peace be upon him" said: "O Abu'moosa (or O Abdullah Ibn Qais)!" I said: "By He, Who sent you with the Truth, these two men did not tell me of THEIR intentions, and I did not feel that they were seeking for employment." As if I am looking now at his teeth cleanser being drawn to a corner under his lips. He said: "We never appoint for our affairs anyone who seeks for employment. But O Abu'moosa (or Abdullah Ibn Qais)! Go to Yemen." The Prophet "Allah's blessing and peace be upon him" then sent Mu'adh Ibn Jabal after him. When Mu'adh reached him, he spread out a cushion and requested him to get down (and sit). Behold! There was a fettered man beside Abu'moosa. Mu'adh asked: "Who is this (man)?" Abu'moosa said: "He was a Jew and embraced Islam. Then he turned back to Judaism." Abu'moosa requested Mu'adh to sit down but Mu'adh said: "I will not sit down before he is killed. This is the judgment of Allah and His Messenger." He repeated it thrice. Then Abu'moosa ordered that the man should be killed, and he was killed. Abu'moosa further said: Then we discussed the night prayer. One of us said: "I pray and sleep, and I expect Allah's reward for my sleep as well as for my prayer."

**[3] Fighting those who reject to accept the religious obligations and those who belong to apostasy**

6924- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs grew renegades. Abu'bakr decided to declare war against them. But Omar said to Abu'bakr: "O Abu'bakr! How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah", and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. "

6925- Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the obligatory charity, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

**[4] When a non-Muslim who live under Muslims protection abused, though not openly, The Messenger of Allah or others**

6926- Anas "Allah be pleased with him" narrated: A Jew passed by The Messenger of Allah "Allah's blessing and peace be upon him" and greeted him saying: "Death be upon you, O Mohammad!" The Prophet "Allah's blessing and peace be upon him" replied: "And the same be upon you!" The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do you know what he is saying? He says: "Death be upon you"." They said: "O Messenger of Allah! Shall we kill him?" The Prophet "Allah's blessing and peace be upon him" said: "No. But if the people of scriptures greet you, you should reply: "The same be upon you"."

أَحَدُهُمَا عَنِ يَمِينِي، وَالْآخَرُ عَنِ يَسَارِي، وَرَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُكَ، فَكِلَاهُمَا سَأَلَ، فَقَالَ: «يَا أَبَا مُوسَى، أَوْ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ». قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِ تَحْتَ شَفْتَيْهِ فَلَصْتُ، فَقَالَ: «لَنْ، أَوْ: لَا تَسْتَعْمِلْ عَلَيَّ عَمَلِنَا مِنْ أَرَادَهُ، وَلَكِنْ أَذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، إِلَى الْيَمَنِ». ثُمَّ اتَّبَعَهُ مُعَاذُ بْنُ جَبَلٍ، فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وَسَادَةً، قَالَ: انزِلْ، وَإِذَا رَجُلٌ عِنْدَهُ مُوتِقٌ، قَالَ: مَا هَذَا؟ قَالَ: كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: اجلس، قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، فَضَاءَ اللَّهُ وَرَسُولَهُ، ثَلَاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ تَذَاكُرْنَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا: أَمَا أَنَا فَأَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قَوْمِي. لَطْرَفَهُ فِي: [٢٢٦١].

### ٣ - بَابُ قَتْلِ مَنْ أَبِي قَبُولِ الْفَرَائِضِ وَمَا نُسِبُوا إِلَى الرِّدَّةِ

٦٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تَوَفَّى النَّبِيُّ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مِنْ كَفَرٍ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَيَّ اللَّهُ».

[لَطْرَفَهُ فِي: ١٣٩٩].

٦٩٢٥ - قَالَ أَبُو بَكْرٍ: وَاللَّهِ لِأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتَهُمْ عَلَيَّ مِنْعَهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ لِلِقَاتِلِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[لَطْرَفَهُ فِي: ١٤٠٠].

### ٤ - بَابُ إِذَا عَرَّضَ الدَّمِيَّ وَغَيْرَهُ بِسَبِّ النَّبِيِّ ﷺ وَلَمْ يُصْرَحْ، نَحْوُ قَوْلِهِ: السَّامُ عَلَيْكَ

٦٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: «السَّامُ عَلَيْكَ». قَالُوا يَا رَسُولَ اللَّهِ، أَلَا نَقُتْلُهُ؟ قَالَ: «لَا، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ». [لَطْرَفَهُ فِي: ٦٢٥٨].

٦٩٢٧ - حَدَّثَنَا أَبُو نَعِيمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، فَقُلْتُ: بَلْ

6927- A'isha "Allah be pleased with her" reported: Once a group of Jews came to The Prophet "Allah's blessing and peace be upon him" and said: "Death be upon you." I replied: "Upon you be death and curse." The Prophet "Allah's blessing and peace be upon him" said: "O A'isha! Allah loves that one should be kind and lenient in all matters." I said: "Haven't you heard what they said?" The Prophet "Allah's blessing and peace be upon him" said: "(Did not you hear what) I said (in reply to them): "The same be upon you"?"

6928- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of Jews greets you, he will say: "Death be upon you"; so, you should reply: "The same be upon you."

### [5]

6929- Abdullah "Allah be pleased with him" narrated: As if I am looking at The Prophet "Allah's blessing and peace be upon him" talking about one of The Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying: "O Allah! Forgive my nation, for they have no knowledge."

### [6] Killing the renegades, apostates, and Eccentrics (deviating from the right principles of religion) after bringing the proof against them

In this respect, Allah Almighty said: "And Allah will not mislead a people after he hath guided them, in order that he may make clear to them what to fear (and avoid) for Allah hath knowledge of all things." (The Repentance 115)

6930- Ali "Allah be pleased with him" reported: Whenever I relate the traditions of Allah's Apostle "Allah's blessing and peace be upon him" to you, I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing that is between you and me, then no doubt, war is guile. I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (The Qur'an) though they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (because They will have practically no belief). So wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Judgement."

عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، فَقَالَ: «يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرُّفْقَ فِي الْأَمْرِ كُلِّهِ». قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قُلْتُ: وَعَلَيْكُمْ».

[طرفه في: ٢٩٣٥].

٦٩٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ وَمَالِكِ بْنِ أَنَسٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيَّ أَحَدِكُمْ إِنَّمَا يَقُولُونَ: سَامَ عَلَيْكَ، فَقُلْ: عَلَيْكَ».

[طرفه في: ٦٢٥٧].

## ٥ - بَابُ

٦٩٢٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: «كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرْبَهُ قَوْمُهُ فَأَدَمُوهُ، فَهَوَّ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[طرفه في: ٣٤٧٧].

## ٦ - بَابُ قَتْلِ الْخَوَارِجِ وَالْمُلْجِدِينَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِمْ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾ [التوبة: ١١٥]. وَكَانَ ابْنُ عُمَرَ يَرَاهُمْ شِرَارَ خَلْقِ اللَّهِ، وَقَالَ: إِنَّهُمْ انْطَلَقُوا إِلَى آيَاتِ نَزَلَتْ فِي الْكُفَّارِ، فَجَعَلُوهَا عَلَى الْمُؤْمِنِينَ.

٦٩٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا حَيْثَمَةُ: حَدَّثَنَا سُؤَيْدُ بْنُ غَفَلَةَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَوَاللَّهِ لَأَنْ أَجْرَ مِنَ السَّمَاءِ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خَدَعَةٌ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، حُدَّاثُ الْأَسْتِنَانِ، سُفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَأَيَّمَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

[طرفه في: ٣٦١١].

٦٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ

٦٩٣٠ - قوله: خدعة بتثليث الخاء المعجمة شارح.

- أحداث الأسنان نخ.

٦٩٣١ - البرصاف جمع الرصفة وهو العصب الذي يكون فوق مدخل النصل والرفوقة: موضع الوتر من السهم ا هـ. من شرح العيني.

6931- Abu'salama and Ata Ibn Yasar narrated that they visited Abu'sa'eed Al'khudri whom they asked about Al'haruriyya (a religious heretical sect): "Did you hear The Prophet "Allah's blessing and peace be upon him" saying anything about them?" Abu'sa'eed said: "I do not know what Al'haruriyya means, but I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will come out in this nation (he did not say "From this nation ") a group of people so apparently pious that you will consider your prayers inferior to theirs. But they will recite the Qur'an, whose principles will not go beyond their throats. They will go out of their religion as an arrow goes through the game, whereupon the archer may look at his arrow, its blade, its feathers, and its shaft to see whether it is stained with blood.""

6932- Abdullah Ibn Omar "Allah be pleased with both" mentioned Al'haruriyya and said: The Prophet "Allah's blessing and peace be upon him" said: "They will go out of their religion as an arrow goes through the game."

**[7] What about he, who did not fight the Eccentrics so that their hearts might adhere to Islam, and the people might not abandon him?**

6933- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: While we were with The Messenger of Allah "Allah's blessing and peace be upon him" who was distributing some property, there came Abdullah Ibn Dhul'khuwaisira At'tamimi and said: "O Allah's Apostle! Do Justice." The Prophet "Allah's blessing and peace be upon him" said: "Woe to you! Who could do justice if I did not?" Omar said: "O Allah's Apostle! Give me the permission to chop his head off." The Prophet "Allah's blessing and peace be upon him" said: "Let him, for he has companions who pray and fast in such a way that you will consider your fasting and prayer trivial in comparison to theirs. They will desert Islam as an arrow goes through a game, so that the hunter, on looking at the arrow's feathers, would see nothing on it. He would look at its blade and see nothing. He would look at its shaft and see nothing. He would look at its strings and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a (black) man, one of whose arms (or said one of whose breasts) will resemble a woman's breast or a lump of meat moving loosely. This faction will appear when there will be differences amongst the people." Abu'sa'eed further said: I testify that I heard this narration from The Messenger of Allah "Allah's blessing and peace be upon him" and I testify that Ali Ibn Abu'talib fought with such people, and I was in his company. The man (described by The Prophet "Allah's blessing and peace be upon him") was brought at whom I looked and noticed that he was exactly as The Prophet "Allah's blessing and peace be upon him" had described. Allah Almighty revealed in connection with him: "And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold they are indignant." (The Repentance 58)

قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، وَعَطَاءُ بْنُ يَسَارٍ: أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ، فَسَأَلَاهُ عَنِ الْحُرُورِيَّةِ: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَ: لَا أَذْرِي مَا الْحُرُورِيَّةُ؟ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ فِي هَذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، يَفْرُونَ الْقُرْآنَ لَا يَجَاوِزُ حُلُوقَهُمْ، أَوْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مَرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ، فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَصْلِهِ، إِلَى رِصَافِهِ، فَيَتَمَارَى فِي الْفُوقَةِ، هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ».

[طرفه في: ٣٣٤٤].

٦٩٣٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ: أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَذَكَرَ الْحُرُورِيَّةَ، فَقَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الْأَسْلَامِ مَرُوقَ السَّهْمِ مِنَ الرِّمِيَّةِ».

#### ٧ - بَابُ مَنْ تَرَكَ قِتَالَ الْخَوَارِجِ لِلتَّأَلُّفِ، وَأَنْ لَا يَنْفِرَ النَّاسُ عَنْهُ

٦٩٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ، جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْخُوَيْصِرَةَ التَّمِيمِيَّ فَقَالَ: اغْدِلْ يَا رَسُولَ اللَّهِ، فَقَالَ: وَبِلَكَ مَنْ يَغْدِلُ إِذَا لَمْ أَغْدِلْ. قَالَ عُمَرُ بْنُ الْخَطَّابِ: دَعْنِي أَضْرِبْ عُنُقَهُ، قَالَ: دَعَهُ، فَإِنَّ لَهُ أَضْحَابًا، يَخْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، يُنْظَرُ فِي قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ فِي نَصْبِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، قَدْ سَبَقَ الْفَرْثُ وَالِدَمُّ، آيَتُهُمْ رَجُلٌ إِخْدَى يَدِيهِ، أَوْ قَالَ: تُدْبِيهِ، مِثْلُ تُدْبِي الْمَرْأَةَ، أَوْ قَالَ: مِثْلُ الْبِضْعَةِ تَدْرُدَرُ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ. قَالَ أَبُو سَعِيدٍ: أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ ﷺ، وَأَشْهَدُ أَنْ عَلِيًّا قَتَلَهُمْ، وَأَنَا مَعَهُ، جِيءَ بِالرَّجُلِ عَلَى التُّغْتِ الَّذِي نَعْتَهُ النَّبِيُّ ﷺ، قَالَ: فَتَرَلْتُ فِيهِ: ﴿وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ﴾ [التوبة: ٥٨].

[طرفه في: ٣٣٤٤].

٦٩٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الشَّيْبَانِيُّ: حَدَّثَنَا يُسَيْرُ

٦٩٣٣ - قوله: القذذ: جمع القذذة وهو ريش السهم والنضي عود السهم بلا ملاحظة أن يكون له نصل وريش ا هـ. عيني.

- (البضعة) القطعة من اللحم وقوله: تدردر أي تتحرك تجيء وتذهب وأصله تدردر ا هـ. عيني.

- قوله: (على حين فرقة من الناس) أي على زمان افتراقهم وروي (على خبير فرقة من الناس) فالفرقة مكسورة الفاء.

- أبو سعيد الخدري نخـ.

6934- Yasir narrated: I asked Sahl Ibn Hunaif: "Did you hear The Prophet "Allah's blessing and peace be upon him" saying something concerning the Eccentrics?" he said: "I heard him saying, pointing with his hand towards Iraq: "From there will come out some people who will recite the Qur'an, though its principles will not go beyond their throats. They will go out of their religion as an arrow goes through the game.""

**[8] The Prophet's saying: "The Hour will not be established until two factions having the same claim fight each other"**

6935- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established until two factions having the same claim fight each other."

**[9] What was mentioned regarding the (Qur'an's) interpreter**

6936- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard Hesham Ibn Hakim Ibn Hezam reciting The Sura of The Criterion "Al'furqan" in a way different from that of mine. The Messenger of Allah "Allah's blessing and peace be upon him" had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I asked him: "Who taught you the recitation of this Sura in that way?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him"." I said to him: "You are liar! The Messenger of Allah "Allah's blessing and peace be upon him" taught it to me in a different way." Then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard him reciting The Sura of The Criterion "Al'furqan" in a way different from the way you taught it to me." The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him." He asked Hesham to recite it. When he recited it, Allah's Apostle said: "It was revealed in this way." He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

6937- Abdullah "Allah be pleased with him" narrated: When the following Verse was revealed: " It is those who believe and confuse not their beliefs with wrong that are (truly) in security, for they are on (right) guidance" (The Cattle "Al'an'am" 82), the companions of Allah's Apostle asked: "Who is amongst us who had not done wrong?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not as you think. But it applies to Luqman's saying: " join not in worship (others) with Allah: for false worship is indeed the highest wrong doing." (Luqman 13)

ابن عمرو قال: قلت لسهل بن حنيف: هل سمعت النبي ﷺ يقول في الخوارج شيئاً؟ قال: سمعته يقول، وأهوى بيده قبيل العراق: «يخرج منه قوم يقرؤون القرآن، لا يجاوز تراقيهم، يمرقون من الإسلام مروق السهم من الرمية».

#### ٨ - باب قول النبي ﷺ: «لا تقوم الساعة حتى يقتل فئتان، دعوتهما واحدة»

٦٩٣٥ - حدثنا علي: حدثنا سفيان: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لا تقوم الساعة حتى تقتل فئتان، دعوتهما واحدة».

[طرفه في: ٨٥].

#### ٩ - باب ما جاء في المتأولين

٦٩٣٦ - قال أبو عبد الله: وقال الليث: حدثني يونس، عن ابن شهاب: أخبرني عروة بن الزبير: أن المسور بن مخرمة وعبد الرحمن بن عبد القاري أخبراه: أنهما سمعا عمر ابن الخطاب يقول: سمعت هشام بن حكيم يقرأ سورة الفرقان في حياة رسول الله ﷺ، فاستمعت لقرائه، فإذا هو يقرأها على حروف كثيرة لم يقرئها رسول الله ﷺ كذلك، فكذت أساوره في الصلاة، فانتظرت حتى سلم، ثم لبتته بردائه أو بردائي، فقلت: من أقرأك هذه السورة؟ قال: أقرأنيها رسول الله ﷺ، قلت له: كذبت، فوالله إن رسول الله ﷺ أقرأني هذه السورة التي سمعتك تقرأها، فانتظمت أفوذه إلى رسول الله ﷺ فقلت: يا رسول الله، إني سمعت هذا يقرأ بسورة الفرقان على حروف لم يقرئها، وأنت أقرأني سورة الفرقان، فقال رسول الله ﷺ: «أرسله يا عمر، اقرأ يا هشام». فقرأ عليه القراءة التي سمعته يقرأها، قال رسول الله ﷺ: «هكذا أنزلت» ثم قال رسول الله ﷺ: «اقرأ يا عمر». فقرأت، فقال: «هكذا أنزلت». ثم قال: «إن هذا القرآن أنزل على سبعة أحرف، فأقرأ ما تيسر منه».

[طرفه في: ٢٤١٩].

٦٩٣٧ - حدثنا إسحاق بن إبراهيم: أخبرنا وكيع (ح). حدثنا يحيى: حدثنا وكيع، عن الأعمش، عن إبراهيم، عن علقمة، عن عبد الله رضي الله عنه قال: لما نزلت هذه الآية: ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ [الأنعام: ٨٢] شق ذلك على أصحاب النبي ﷺ، وقالوا: أئنا لم نظلم أنفسنا؟ فقال رسول الله ﷺ: «ليس كما تظنون، إنما هو كما قال لقمان لابنه: ﴿يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾» [لقمان: ١٣].

[طرفه في: ٣٢].

٦٩٣٦ - قوله: (لبتته) بتشديد الموحدة الأولى وتخفيفها قاله الشارح والتلييب جمع الثياب عند الصدر في الخصومة.

6938- Mahmud Ibn Ar'rabie narrated from Itban Ibn Malik "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" came to us (in the house). One of the men who were present said: "Where is Malik Ibn Ad'dukhshun?" One of them replied: "He is a hypocrite and does not love Allah and His Messenger." Hearing that, Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not say so. Haven't you seen that he said: "There is no God (to be worshipped) but Allah" just for Allah's sake only?" He said: "Yes." Allah's Apostle "Allah's blessing and peace be upon him" said: "There is none who says: "There is no God (to be worshipped) but Allah" just for Allah's sake, except that Allah has forbidden the (Hell) fire for him."

6939- Abu Abdur'rahman and Hibban Ibn Atiyya argued one another. Abu Abdur'rahman said to Hibban: "You know what made your companion (Ali) dare to shed blood." Hibban said: "Come on! What is it?" Abu Abdur'rahman said: "Something I heard him saying." Hibban said: "What is it?" Abu Abdur'rahman said: Ali "Allah be pleased with him" said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me, Abu'marthad and Az'zubair, all of us were riding horses, and said: "Go till you reach Rawdat Haj (according to Abu'owana) where there is an infidel woman carrying a letter from Hatib Ibn Abu'balta'a to the pagans of Mecca." (Went to the appointed place), we found her riding a camel at the very place fixed by The Messenger of Allah "Allah's blessing and peace be upon him". We said (to her) :"( Give us) the letter." She said: "I have no letter." Then we made her camel kneel down and searched her, but we found no letter. Then we said: "The Messenger of Allah "Allah's blessing and peace be upon him" certainly had not told us a lie. Take out the letter; otherwise we will strip you naked." When she saw our determinedness, she put her hand below her waist belt, where she had tied her cloak round her waist, and took out the letter. Then we brought her to The Messenger of Allah "Allah's blessing and peace be upon him". Omar said: "O Allah's Apostle! He (Hatib) has betrayed Allah, His Messenger, and the believers! Let me cut off his neck!" The Prophet "Allah's blessing and peace be upon him" asked Hatib: "What made you do this which you have done?" Hatib said: "By Allah, I did not intend to divert from believing in Allah and His Messenger, but I wanted to have some power among the (Meccan) people through which my family and property might be protected by Allah. There is none of your companions except that he has some of his relatives there through whom Allah protects his family and property." The Prophet "Allah's blessing and peace be upon him" said: "He is true; do not say to him but good." Omar said: "He as betrayed Allah, His Messenger, and the believers. Let me chop his neck off!" The Prophet "Allah's blessing and peace be upon him" said: "Isn't he one of the Badr warriors? Perhaps Allah looked at the Badr warriors and said: "Do whatever you like, for I granted Paradise to you", or said: "I forgave you". On this, tears dropped from Omar's eyes who said: "Allah and His Messenger know better."

٦٩٣٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مُحَمَّدُ ابْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِثْبَانَ بْنَ مَالِكٍ يَقُولُ: غَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخْشَنِ؟ فَقَالَ رَجُلٌ مَثًا: ذَلِكَ مُنَافِقٌ، لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «الْأَتَقُولُوهُ؟ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ». قَالَ: بَلَى، قَالَ: «فَإِنَّهُ لَا يُؤَافِي عَبْدَ يَوْمَ الْقِيَامَةِ بِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ». [طرفه في: ٤٢٤].

٦٩٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ فُلَانٍ قَالَ: تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَجِبَّانُ بْنُ عَطِيَّةَ، فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ الَّذِي جَرَأَ صَاحِبِكَ عَلَى الدَّمَاءِ - يَغْنِي عَلِيًّا - قَالَ: مَا هُوَ لَا أَبَا لَكَ؟ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: مَا هُوَ؟ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزَّبِيرُ وَأَبَا مَرْثِدٍ، وَكَلُّنَا فَارِسَ، قَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ - قَالَ أَبُو سَلَمَةَ: هَكَذَا قَالَ أَبُو عَوَانَةَ: حَاجٍ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ، فَأَتُونِي بِهَا»، فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، تَسِيرَ عَلَى بَعِيرٍ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ، فَانْخَنَّا بِهَا بِعَيْرِهَا، فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا، فَقَالَ صَاحِبِي: مَا نَرَى مَعَهَا كِتَابًا، قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ حَلَفَ عَلَيَّ: وَالَّذِي يُخْلَفُ بِهِ، لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَأَجْرُ دَنَّاكَ، فَأَهْوَتْ إِلَيَّ حُجْرَتِهَا، وَهِيَ مُخْتَجِزَةٌ بِكِسَاءٍ، فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَانَا بِهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دَغْنِي فَأَضْرِبْ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟». قَالَ: يَا رَسُولَ اللَّهِ، مَا لِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ؟ وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ، قَالَ: «صَدَقَ، لَا تَقُولُوا لَهُ إِلَّا خَيْرًا». قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دَغْنِي فَلَأَضْرِبَ عُنُقَهُ، قَالَ: «أَوْلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُدْرِيكَ، لَعَلَّ اللَّهَ أَطْلَعَ عَلَيْهِمْ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ أَوْجِبْتُ لَكُمْ الْجَنَّةَ». فَأَغْرُورَقَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [طرفه في: ٣٠٧].

٦٩٣٨ - قوله: (ألا تقولوه) كذا عند الشارح قال ولأبي ذر: ألا تقولونه وهو القياس أي ألا تظنونوه وعند العيني لا تقولوه بصيغة النهي وبأباه السياق ا هـ. مصحح.

٦٩٣٩ - قوله: (لا أبا لك) شبهوه بالمضاف وإلا فالقياس لا أب لك.

- قوله: (روضة حاج) موضع بعينه والصحيح الشائروضة خاخ كما يأتي.

- فقال: صاحباي نخ.

- ارجع لقوله: (فلاضرب) الشرح وروي: فدعني.

- قوله: فاغرورت أي امتلأت عينا عمر من الدموع ا هـ. شرح.

- قوله: (وهشيم) هذا ما عند العيني وقد ارتضاه القسطلاني والذي عنده وهشيم قال: ولعله سبق قلم كتبه مصححه.

### (90) The Book of Compulsion

Allah Almighty said: "Any one who, after accepting Faith in Allah, utters unbelief, except under compulsion, his heart remaining firm in Faith but such as open their breast to unbelief, on them is wrath from Allah, and theirs will be a dreadful penalty." (The Bees "An'nahl" 106)

he further said: " Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) himself; for the final goal is to Allah." (Al Imran 28)

Allah said too: " When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? they reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge except those who are (really) weak and oppressed men, women, and children who have no means in their power nor (a guide post) to direct their way. For these, there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again." (The Women "An'nisa" 97:99)

Allah said in the same Sura: "And why should ye not fight in the cause of Allah and of those who, being weak, are ill treated (and oppressed)? whose cry is: our Lord rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help." (Women 75)

it is clear then that Allah Almighty excused the weak, oppressed, and helpless people who might not be able to do what Allah has ordered. indeed, the one, who is under compulsion, is considered to be a weak and oppressed, who is not able to do but what he was ordered to do.

6940- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah in the prayer, saying: "O Allah! Save Al'walid Ibn Al'walid, Salama Ibn Hesham, Aiyash Ibn Abu'rabie'a, and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from famine years like those of the time of Joseph."

**[1] What about he, who chose to be beaten, killed, and humiliated rather than to revert to disbelief?**

6941- Anas "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else. Who loves a person and he loves him only for Allah's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٠ - كِتَابُ الْإِكْرَاهِ

قَوْلُ اللَّهِ تَعَالَى: ﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْأَيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [التَّحْلِ: ١٠٦].

وَقَالَ: ﴿إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً﴾ [آل عمران: ٢٨]، وَهِيَ تَقِيَّةٌ. وَقَالَ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ - إِلَى قَوْلِهِ - عَفْوًا عَفْوَرًا﴾ [النساء: ٩٧، ٩٩] ﴿وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَوْلَاهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ [النساء: ٧٥] فَعَدَّرَ اللَّهُ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَمْتَنِعُونَ مِنْ تَرْكِ مَا أَمَرَ اللَّهُ بِهِ، وَالْمُكْرَهَ لَا يَكُونُ إِلَّا مُسْتَضْعَفًا، غَيْرَ مُمْتَنِعٍ مِنْ فِعْلِ مَا أَمَرَ بِهِ. وَقَالَ الْحَسَنُ: التَّقِيَّةُ إِلَى يَوْمِ الْقِيَامَةِ. وَقَالَ ابْنُ عَبَّاسٍ: فِي مَنْ يُكْرَهُهُ اللَّصُوصُ فَيُطْلَقُ: لَيْسَ بِشَيْءٍ. وَبِهِ قَالَ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ وَالسَّعْبِيُّ وَالْحَسَنُ. وَقَالَ النَّبِيُّ ﷺ: «الْأَعْمَالُ بِالنِّيَّةِ».

٦٩٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ هِلَالِ بْنِ أَسَامَةَ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَسَلْمَةَ بْنَ هِشَامٍ، وَالْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَيَّ مُضَرَ، وَابْعَثْ عَلَيْهِمْ سِنِينَ كَسِينِي يَوْسُفَ». [طرفه في: ٧٩٧].

#### ١ - بَابُ مَنْ اخْتَارَ الضَّرْبَ وَالْقَتْلَ وَالْهَوَانَ عَلَى الْكُفْرِ

٦٩٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشِبٍ الطَّائِفِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ، كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ».

[طرفه في: ١٦].

6942- Qais narrated: I heard Sa'eed Ibn Zaid Ibn Amr Ibn Nufail saying: "By Allah, I have seen myself tied and forced by Omar to leave Islam (before Omar himself embraced Islam). however, if the mountain of Ohud has the ability to undermine for the evil which you (people) did to Othman, then it would undermine."

6943- Khabbab Ibn Al'aratt "Allah be pleased with him" reported: We complained to Allah's Apostle "Allah's blessing and peace be upon him" of the persecution inflicted on us by the infidels while he was sitting in the shade of Ka'ba, leaning over his covering sheet. We said to him: "Wouldn't you seek help for us? Wouldn't you pray to Allah for us?" He said: "Among the nations before you, a (believing) man would be put in a ditch that was dug for him, a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves; yet that would not make him abandon his religion. By Allah, this religion (Islam) will prevail until a traveller from San'a (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

### **[2] What about he, who is forced to sell his property?**

6944- Abu'huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached the place where Torah was recited. He called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported Allah's message to us, O Abul'qasim!" he said: "This is what I wanted (from you)." then he said his first statement once again. upon that, they replied: "You have reported Allah's message to us, O Abul'qasim!" he said it for the third time. then he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

### **[3] The marriage of the person who is under compulsion is not permissible**

Allah Almighty said: " But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, if Allah Oft-Forgiving, Most Merciful (to them)." (The Light "An'nur" 33)

٦٩٤٢ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادٌ، عَنْ إِسْمَاعِيلَ: سَمِعْتُ قَيْسًا سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: لَقَدْ رَأَيْتُنِي، وَإِنَّ عُمَرَ مُوثِقِي عَلَى الْأَسْلَامِ، وَلَوْ انْقَضَ أَحَدٌ مِمَّا فَعَلْتُمْ بَعَثْمَانَ، كَانَ مَحْقُوقًا أَنْ يَنْقُضَ.

[طرفه في: ٣٨٦٢].

٦٩٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الْأَرْتِ قَالَ: شَكَّرْنَا إِلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو لَنَا؟ فَقَالَ: «قَدْ كَانَ مِنْ قَبْلِكُمْ، يُؤْخَذُ الرَّجُلُ فَيُخْفَرُ لَهُ فِي الْأَرْضِ، فَيُجْعَلُ فِيهَا، فَيُجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُجْعَلُ نَضْفَيْنِ، وَيُمَسَّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ وَعَظْمِهِ، فَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هَذَا الْأَمْرُ، حَتَّى يَسِيرَ الرَّابِئُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ، لَا يَخَافُ إِلَّا اللَّهَ، وَالذُّنْبَ عَلَى عَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ».

[طرفه في: ٣٦١٢].

## ٢ - بَابٌ فِي بَيْعِ الْمُكْرَهَةِ وَنَحْوِهِ، فِي الْحَقِّ وَغَيْرِهِ

٦٩٤٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِذْرَاسِ، فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ: «يَا مَعْشَرَ يَهُودَ، أَسَلِمُوا تَسَلَّمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ، فَقَالَ: «ذَلِكَ أُرِيدُ». ثُمَّ قَالَهَا الثَّانِيَةَ، فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ، ثُمَّ قَالَ الثَّلَاثَةَ، فَقَالَ: «اعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِبِكُمْ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فَاغْلَمُوا أَمَّا الْأَرْضُ لِلَّهِ وَرَسُولِهِ». [طرفه في: ٣١٦٧].

## ٣ - بَابٌ لَا يَجُوزُ نِكَاحُ الْمُكْرَهَةِ

﴿وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لَبْتَتُعَوْنَ عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ﴾ [النور: ٣٣].

٦٩٤٢ - قوله: (انقض) بالقاف والضاد أي انهدم ولأبي ذر: انقض بالفاء بدل القاف أي تفرق وكذا ينقض الآتي أفاده الشارح.

٦٩٤٣ - قوله: (بالميشار) بكسر الميم وسكون التحتية وفي نسخة بالنون بدل التحتية وهي الآلة التي ينشر بها الأخشاب ا هـ. شرح.

٦٩٤٤ - قوله: (مدراس اليهود: كنيتهم والجمع مداريس مثل مفتاح ومفاتيح كذا في المصباح ومفعال غريب في المكان كالمحراب والظاهر أنه للمبالغة قال الشراح والإضافة في بيت المدراس إضافة العام للخاص وفسروه بموضع قراءة التوراة ا هـ. مصحح.

- يا با القاسم نخد.

6945- Khansa Bint Khizam Al'ansariyya "Allah be pleased with her" reported that her father had given her in marriage when she was a matron. She disliked that marriage. So she went to Allah's Apostle "Allah's blessing and peace be upon him" who declared that marriage as invalid.

6946- A'isha "Allah be pleased with her" reported: I said: "Should the woman be consulted to accept marriage?" he said: "Yes." I said: "If a virgin is consulted, then she would feel shy, and keep silent." He said: "Her agreement is (understood through) her silence."

**[4] If one is forced to give as a gift, or sell a slave, this will not be permissible**

6947- Jaber "Allah be pleased with him" narrated: An Ansari man made his slave a Mudabbar than whom he had no other property. When The Prophet "Allah's blessing and peace be upon him" heard of that, he said (to his companions): "Who likes to buy him for me?" Nu'aim Ibn An'nahham bought him for eight hundred Dirhams. I (the sub-narrator) heard Jaber saying: "That was a Coptic slave who died in the same year."

**[5] What about doing something against one's will?**

6948- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "O ye who believe ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them, except where they have been guilty of open lewdness": (During the old days), if a man died, his relatives used to have the right to inherit his wife: if any of them wanted to marry her, he could do; if they wished, they could give her in marriage; if they wished, they would not give her in marriage at all. Moreover, they would be more entitled to dispose her, than her own relatives. So the Verse mentioned above was revealed on this occasion.

٦٩٤٥ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنِي يَزِيدَ بْنِ جَارِيَةَ الْأَنْصَارِيِّ، عَنْ حَنْسَاءَ بِنْتِ خِدَامِ الْأَنْصَارِيَّةِ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ تَيْبٌ فَكْرِهَتْ ذَلِكَ، فَأَتَتْ النَّبِيَّ ﷺ فَرَدَّ نِكَاحَهَا.  
[طرفه في: ٥١٣٨].

٦٩٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَبِي عَمْرٍو، وَهُوَ ذَكْوَانُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، يُسْتَأْمَرُ النِّسَاءُ فِي أَبْضَاعِهِنَّ؟ قَالَ: «نَعَمْ». قُلْتُ: فَإِنَّ الْبِكْرَ تُسْتَأْمَرُ فَتُسْتَحْيِي فَتُسَكَّتُ؟ قَالَ: «سَكَاتُهَا إِذْنُهَا».

#### ٤ - بَابُ إِذَا أُكْرِهَ حَتَّى وَهَبَ عَبْدًا أَوْ بَاعَهُ لَمْ يَجْزُ

وَقَالَ بَعْضُ النَّاسِ، فَإِنَّ نَذْرَ الْمُشْتَرِي فِيهِ نَذْرٌ، فَهُوَ جَائِزٌ بِرِغْمِهِ، وَكَذَلِكَ إِنْ دَبَّرَهُ.

٦٩٤٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَبَّرَ مَمْلُوكًا، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟». فاشترَاهُ نُعَيْمُ بْنُ النَّحَامِ بِثَمَانٍ مِثَّةٍ دَرَاهِمٍ. قَالَ: فَسَمِعْتُ جَابِرًا يَقُولُ: عَبْدًا قَبْطِيًّا، مَاتَ عَامَ أَوَّلِ.  
[طرفه في: ٢١٤١].

#### ٥ - بَابُ مِنَ الْإِكْرَاهِ

﴿كَزَّةٌ﴾ [الأحقاف: ١٥] ﴿وَكُزَّةٌ﴾ [آل عمران: ٨٣] وَاحِدٌ.

٦٩٤٨ - حَدَّثَنَا حُسَيْنُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبَانِيُّ سُلَيْمَانُ بْنُ فَيْرُوزٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ. قَالَ الشَّيْبَانِيُّ: وَحَدَّثَنِي عَطَاءُ أَبُو الْحَسَنِ السَّوَائِي، وَلَا أَظُنُّهُ إِلَّا ذَكَرَهُ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كُزْهًا» [النساء: ١٩] الآية. قَالَ: كَانُوا إِذَا مَاتَ الرَّجُلُ كَانَ أَوْلِيَاؤُهُ أَحَقُّ بِأَمْرَاتِهِ: إِنْ شَاءَ بَعْضُهُمْ تَزَوَّجَهَا، وَإِنْ شَاءُوا زَوَّجَهَا، وَإِنْ شَاءُوا لَمْ يَزُوجَهَا، فَهُمْ أَحَقُّ بِهَا مِنْ أَهْلِهَا، فَتَزَلَّتْ هَذِهِ الْآيَةُ بِذَلِكَ.  
[طرفه في: ٤٥٧٩].

٦٠٤٦ - قوله: (فتستحي) بكسر الحاء ولأبي ذر بسكونها وزيادة ياء أخرى لغتان بمعنى أ هـ. شارح.

باب ٤ - وبه قال بعض الناس نخ.

- قوله: (فإن نذر المشتري) الخ يعني لو تصرف فيه تصرفاً لا يقبل النقص كالتدبير وينفذ وتلزمه القيمة فإنه تعارض فيه حقان كل منهما حتى العبد فصار اعتبار ما يمكن استدراكه منهما أرجح وهو حق البائع دون حق المشتري فإنه لا يمكن استدراكه لعدم إمكان الفسخ فارجع البصر هل ترى من فطور، مصححه.

٦٩٤٧ - قوله: (مملوكاً) وفي الشرح المطبوع زيادة له على أنه من المتن وليس منه.

**[6] If a woman is forced to commit adultery, there will be no legal punishment for her**

6949- Safiyya Bint Abu'obaid narrated that a slave belonging to the state caught hold of a slave girl from the one-fifth the booty and had illegal sexual relation with her by force. Omar flogged him according to the legal punishment, and exiled him. but he did not punish her because she was forced to commit adultery.

on the other hand, Az'zuhri said: If a free (unmarried) person had illegal sexual intercourse with a virgin, and deflowered her, then he should be fined as much as her price is valued, and he should be flogged according to the legal punishment. but as for the matron, there is no required fine; but he should be flogged.

6950- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham emigrated with Sarah and entered a village where there was a king or a tyrant. The king asked Abraham to send her to him. Abraham sent her to the king. When the king got to her, she got up and performed ablution, prayed and said: "O Allah! If I have believed in you and Your Apostle, then please do not let this pagan overpower me." On that the king fell in a mood of agitation and started moving his legs."

**[7] One's pledge to be a brother (in Islam) of his companion when he fears that he (the latter) might be killed or so**

this also applies to any evil which might happen to him. In this case he should push away the injustices from him, and fight to defend and not disappoint him. If one fought to defend an oppressed person, then there should be no blood money required from him, nor should be any punishment implemented on him.

In this respect, The Prophet "Allah's blessing and peace be upon him" said: "(The Prophet) Abraham said of his wife: "She is my sister" in (the love of) Allah."

## ٦ - بَابُ إِذَا اسْتَكْرَهَتْ الْمَرْأَةُ عَلَيَّ الرَّنَا فَلَا حَدَّ عَلَيْهَا

في قوله تعالى: ﴿وَمَنْ يَكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ عُفُورٌ رَحِيمٌ﴾ [النور: ٣٣].

٦٩٤٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: أَنَّ صَفِيَّةَ ابْنَةَ أَبِي عُبَيْدٍ أَخْبَرَتْهُ: أَنَّ عَبْدًا مِنْ رَقِيقِ الْأَمَارَةِ وَقَعَ عَلَيَّ وَلَيْدَةً مِنَ الْخُمْسِ، فَاسْتَكْرَهَهَا حَتَّى افْتَضَّهَا، فَجَلَدَهُ عُمَرُ الْحَدَّ وَنَفَاهَا، وَلَمْ يَجْلِدِ الْوَلِيدَةَ مِنْ أَجْلِ أَنَّهُ اسْتَكْرَهَهَا. قَالَ الزُّهْرِيُّ: فِي الْأَمَةِ الْبِكْرُ يَفْتَرِعُهَا الْحُرُّ: يُقِيمُ ذَلِكَ الْحَكْمَ مِنَ الْأَمَةِ الْعَدْرَاءِ بِقَدْرِ قِيَمَتِهَا وَيُجَلِّدُ، وَلَيْسَ فِي الْأَمَةِ الثَّيْبُ فِي قَضَاءِ الْأَيْمَةِ غَرْمٌ، وَلَكِنْ عَلَيْهِ الْحَدُّ. [طرفه في: ٥١٣٧].

٦٩٥٠ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، دَخَلَ بِهَا قَرْبَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَّارَةِ، فَأَرْسَلَ إِلَيْهِ: أَنْ أَرْسَلَ إِلَيَّ بِهَا، فَأَرْسَلَ بِهَا فَقَامَ إِلَيْهَا، فَقَامَتْ تَوْضًا وَتَصَلَّى، فَقَالَتْ: اللَّهُمَّ إِنْ كُنْتُ أَمَنْتُ بِكَ وَبِرَسُولِكَ، فَلَا تَسْلُطْ عَلَيَّ الْكَافِرَ، فَعُطِّ حَتَّى رَكَضَ بِرَجْلِهِ».

[طرفه في: ٢٢١٧].

## ٧ - بَابُ يَمِينِ الرَّجُلِ لِصَاحِبِهِ: إِنَّهُ أَخُوهُ، إِذَا خَافَ عَلَيْهِ الْقَتْلَ أَوْ نَحْوَهُ

وَكَذَلِكَ كُلُّ مُكْرَهٍ يَخَافُ، فَإِنَّهُ يَذُبُّ عَنْهُ الْمَظَالِمَ، وَيُقَاتِلُ دُونَهُ وَلَا يَخْذُلُهُ، فَإِنْ قَاتَلَ دُونَ الْمَظْلُومِ فَلَا قَوْدَ عَلَيْهِ وَلَا قِصَاصَ. وَإِنْ قِيلَ لَهُ: لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَبِيعَنَّ عَبْدَكَ، أَوْ تُقْرِئَ بَدِينِ، أَوْ تَهَبَ هَبَةً، وَتَحُلَّ عُقْدَةً، أَوْ لَتَقْتُلَنَّ أَبَاكَ أَوْ أَحَاكَ فِي الْإِسْلَامِ، وَسِعَهُ ذَلِكَ، لِقَوْلِ النَّبِيِّ ﷺ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ».

وَقَالَ بَعْضُ النَّاسِ: لَوْ قِيلَ لَهُ لَتَشْرَبَنَّ الْخَمْرَ، أَوْ لَتَأْكُلَنَّ الْمَيْتَةَ، أَوْ لَتَقْتُلَنَّ ابْنَكَ أَوْ أَبَاكَ، أَوْ دَا رَجِمَ مُحْرَمٌ، لَمْ يَسْغُهُ، لِأَنَّ هَذَا لَيْسَ بِمُضْطَرٍّ، ثُمَّ نَاقَضَ فَقَالَ: إِنْ قِيلَ لَهُ: لَتَقْتُلَنَّ أَبَاكَ أَوْ ابْنَكَ. أَوْ لَتَبِيعَنَّ هَذَا الْعَبْدَ، أَوْ تُقْرِئَ بَدِينِ أَوْ تَهَبَ، يَلْزَمُهُ فِي الْقِيَاسِ، وَلَكِنَّا نَسْتَحْسِنُ وَنَقُولُ: الْبَيْعُ وَالْهَبَةُ، وَكُلُّ عُقْدَةٍ فِي ذَلِكَ بَاطِلٌ. فَرَفُّوا بَيْنَ كُلِّ ذِي رَجِمٍ مُحْرَمٍ، وَغَيْرِهِ، بِغَيْرِ

باب ٥ - كرهاً وكرهاً نخ.

باب ٦ - لقوله تعالى نخ.

٦٩٤٩ - قوله: (من رقيق الإمارة) أي من مال الخليفة عمر رضي الله عنه ا هـ.

- قوله: (افتضها) بالقاف أي أزال بكارتها والقضة بكسر القاف عذرة البكر ا هـ. شرح.

باب ٧ - قوله: (وقال بعض الناس) دأب البخاري أنه يريد ببعض الناس إمامنا أبا حنيفة رحمه الله تعالى والتشنيع عليه تجاوزه الله سبحانه.

- قوله: (محرم) قال الشارح بفتح فسكون أو بضم ففتح فتشديد مصحح.

6951- Salim narrated from Abdullah Ibn Omar "Allah be pleased with both": Allah's Apostle "Allah's blessing and peace be upon him" said: "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah would fulfill his needs."

6952- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Help your brother, whether he is an oppressor or he is an oppressed one." A man asked: "O Messenger of Allah! I could help him if he was an oppressed. But how could I help him if he was an oppressor?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "To stop (or prevent) him from wrongdoing. This is the help which you should do to him."

كِتَابٍ وَلَا سُنَّةٍ. وَقَالَ النَّبِيُّ ﷺ: «قَالَ إِبْرَاهِيمُ لَامْرَأَتِهِ: هَذِهِ أُخْتِي، وَذَلِكَ فِي اللَّهِ». وَقَالَ النَّخَعِيُّ: إِذَا كَانَ الْمُسْتَحْلِفُ ظَالِمًا فَنِيَّةُ الْحَالِفِ، وَإِنْ كَانَ مَظْلُومًا فَنِيَّةُ الْمُسْتَحْلِفِ.

٦٩٥١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ». [طرفه في: ٢٤٤٢].

٦٩٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بِنِ أَنْسٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: «تَحْجُزُهُ، أَوْ تَمْنَعُهُ، مِنْ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ». [طرفه في: ٢٤٤٣].

- قد تقرر في الفقه وأصوله أنّ التصرف الشرعي قد لا ينفسخ ويكون الهازل فيه كالجاذ والمكره كغير المكره والإكراه قد يكون ملجئاً وقد يكون غير ملجئ، والحرمة قد تكون ساقطة وقد لا تكون ومع ذلك قد تتحمل الرخصة وقد لا تحتملها وهذه فروق لا مناقضات وتغيير المنكر له درجات، وأما قوله: بغير كتاب ولا سنة فلا يشك أهل العلم والإنصاف أنّ الأئمة الفقهاء كلهم أعلم منه بهما فضلاً عن إمام الأئمة أبي حنيفة على أنّ أمثال هذه المباحث غير مناسب لوضع كتابه خارجه عن فنه ا هـ. مصححه.

**(91) The Book of Tricks****[1] Abandoning the tricks in oaths and other things, and the fact that everyone has only what he intended**

6953- Omar Ibn Al'khattab "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "(The rewards of) a man's deeds are considered by his intentions. In this way, one has only what he intended. So, he, who immigrated to Allah and his Messenger, would have his emigration be to Allah and his Messenger, and he, who immigrated to a certain world (benefit) to gain, or a certain woman to marry, would have only what he left for."

**[2] Concerning the prayer**

6954- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of a person, who passes urine, stool, sound, or wind, is not accepted by Allah till he performs the ablution."

**[3] Concerning the obligatory charity: Neither the property of different people may be taken together nor the joint property may be split**

6955- Anas "Allah be pleased with him" narrated: Abu'bakr wrote to me what was made obligatory by Allah's Apostle "Allah's blessing and peace be upon him" and that was (regarding the payments of Zakat): Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) charity.

6956- Talha Ibn Obaidullah "Allah be pleased with him" narrated: A Bedouin with unkempt hair came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Tell me what prayers Allah has enjoined on me." The Prophet "Allah's blessing and peace be upon him" said: "You have to offer perfectly the five (obligatory) prayers in a day and a night, except if you want to perform extra optional prayers." The Bedouin said: "Tell me what fasting Allah has enjoined on me." The Prophet "Allah's blessing and peace be upon him" said: "You have to fast during the month of Ramadan except if you observe fast voluntarily (on days other than Ramadan)." The Bedouin said: "Tell me

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩١ - كتاب الحيل

#### ١ باب في ترك الحيل، وأن لكل امرئ ما نوى في الإيمان وغيرها

٦٩٥٣ - حدثنا أبو الثعمان: حدثنا حماد بن زيد، عن يحيى بن سعيد، عن محمد بن إبراهيم، عن علقمة بن وقاص قال: سمعت عمر بن الخطاب رضي الله عنه يخطب قال: سمعت النبي ﷺ يقول: «يا أيها الناس، إنما الأعمال بالنية، وإنما لامرئ ما نوى، فمن كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله، ومن هاجر إلى دنيا يصيبها، أو امرأة يتزوجها، فهجرته إلى ما هاجر إليه».

[طرفه في: ١].

#### ٢ - باب في الصلاة

٦٩٥٤ - حدثني إسحاق: حدثنا عبد الرزاق، عن معمر، عن همام، عن أبي هريرة، عن النبي ﷺ قال: «لا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ».

[طرفه في: ١٣٥].

#### ٣ - باب في الزكاة، وأن لا يفرق بين مجتمع، ولا يجمع بين متفرق، خشية الصدقة

٦٩٥٥ - حدثنا محمد بن عبد الله الأنصاري: حدثنا أبي: حدثنا ثمامة بن عبد الله بن أنس: أن أنسا حدثه: أن أبا بكر كتب له فريضة الصدقة التي فرض رسول الله ﷺ: «ولا يجمع بين متفرق، ولا يفرق بين مجتمع، خشية الصدقة».

[طرفه في: ١٤٤٨].

٦٩٥٦ - حدثنا قتيبة: حدثنا إسماعيل بن جعفر، عن أبي سهيل، عن أبيه، عن طلحة ابن عبيد الله: أن أعرابياً جاء إلى رسول الله ﷺ ثائر الرأس، فقال: يا رسول الله، أخبرني ماذا فرض الله علي من الصلاة؟ فقال: «الصلوات الخمس إلا أن تطوع شيئاً». فقال: أخبرني بما فرض الله علي من الصيام؟ قال: «شهر رمضان إلا أن تطوع شيئاً». قال: أخبرني

٦٩٥٥ - جمع المتفرق وتفريق المجتمع يكون بين الشريكين حيلة في إسقاط الزكاة أو تنقيصها ا هـ.

٦٩٥٦ - قوله: (ان تطوع) كذا بتشديد الطاء والواو، وفي بعض النسخ بتخفيف الطاء في الموضعين ا هـ.

what obligatory charity Allah has enjoined on me." The Prophet "Allah's blessing and peace be upon him" then told him the Islamic laws and regulations whereupon the Bedouin said: "By He, Who has honored you, I will neither perform any optional deeds of worship nor will I leave anything of what Allah has enjoined on me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He will be successful (or he will enter Paradise) if he has been true." Some people said: "The obligatory charity for one-hundred and twenty camels is two three-year-old she-camels. But if the obligatory charity payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to escape paying the obligatory charity, then there is no harm (in it) for him.

6957- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On The Day of Judgement, one's Treasure or wealth (whose obligatory charity was not paid) will appear in the shape of a huge bald-headed poisonous male snake from which its owner will run away, but it will follow him saying: "I am your treasure!" The Prophet "Allah's blessing and peace be upon him" further said: "By Allah, that snake will keep on following him until he stretches out his hand which the snake swallow."

6958- The Messenger of Allah "Allah's blessing and peace be upon him" added: "If the owner of camels does not pay their obligatory charity, then, on The Day of Judgement, those camels will come to him and strike his face with their hooves." Some people said: "Concerning a man who has camels, which he sells, fearing that their obligatory charity might be due, for similar camels, sheep, cows, or money (even) a day before the obligatory charity becomes due in order to escape paying it cunningly, then He has to pay nothing." The same scholar said: "If one pays the obligatory charity of his camels one day or one year prior to the end of the year (by the end of which the obligatory charity becomes due), his obligatory charity will be valid."

6959- Ibn Abbas "Allah be pleased with both" narrated: Sa'd Ibn Obada Al'ansari sought for the opinion of The Messenger of Allah "Allah's blessing and peace be upon him" regarding a vow made by his mother who had died before fulfilling it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You should fulfill it on her behalf." Some people said: "If the number of camels reaches twenty, then their owner has to pay an obligatory charity of four sheep. but if their owner gives them as a gift or sells them in order to avoid paying their obligatory charity cunningly before the completion of a year, then he should pay nothing. If he slaughters them and then he dies, then no obligatory charity will be taken from his property."

بِمَا فَرَضَ اللَّهُ عَلَيَّ مِنَ الزَّكَاةِ؟ قَالَ: فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ. قَالَ: وَالَّذِي أَكْرَمَكَ، لَا أَتَطْرُقُ شَيْئاً، وَلَا أَنْقُصُ مِمَّا فَرَضَ اللَّهُ عَلَيَّ شَيْئاً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ، أَوْ: دَخَلَ الْجَنَّةَ إِنْ صَدَقَ». وَقَالَ بَعْضُ النَّاسِ فِي عَشْرِينَ وَمِئَةَ بَعِيرٍ حَقَّتَانِ، فَإِنْ أَهْلَكَهَا مُتَعَمِّداً، أَوْ وَهَبَهَا، أَوْ اخْتَالَ فِيهَا فِرَاراً مِنَ الزَّكَاةِ، فَلَا شَيْءَ عَلَيْهِ.

[طرفه في: ٤٦].

٦٩٥٧ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ كَنْزٌ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شَجَاعاً أَوْ قَرَعٌ، يَفِرُّ مِنْهُ صَاحِبُهُ، فَيَطْلُبُهُ وَيَقُولُ: أَنَا كَنْزُكَ، قَالَ: وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ، حَتَّى يَنْسُطَ يَدَهُ فَيُلْقِمَهَا فَا».

[طرفه في: ١٤٠٣].

٦٩٥٨ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا تَسَلَّطَ عَلَيْهِ يَوْمَ الْقِيَامَةِ، تَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا». وَقَالَ بَعْضُ النَّاسِ: فِي رَجُلٍ لَهُ إِبِلٌ، فَخَافَ أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ، فَبَاعَهَا بِإِبِلٍ مِثْلِهَا أَوْ بَعْتَمَ أَوْ بَيَّرَ أَوْ بَدَّرَاهِمَ، فِرَاراً مِنَ الصَّدَقَةِ بِيَوْمٍ اخْتِيَالاً، فَلَا بَأْسَ عَلَيْهِ. وَهُوَ يَقُولُ: إِنْ زَكَيْتُ إِبِلَهُ قَبْلَ أَنْ يَحُولَ الْحَوْلُ بِيَوْمٍ أَوْ بَسْتَهُ جَارَتْ عَنْهُ. [طرفه في: ١٤٠٢].

٦٩٥٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: اسْتَفْتَى سَعْدُ بْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ، تُوفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا». وَقَالَ بَعْضُ النَّاسِ: إِذَا بَلَغَتِ الْإِبِلُ عَشْرِينَ فَبِهَا أَرْبَعُ شِيَاهٍ، فَإِنْ وَهَبَهَا قَبْلَ الْحَوْلِ أَوْ بَاعَهَا فِرَاراً وَاخْتِيَالاً لِإِسْقَاطِ الزَّكَاةِ، فَلَا شَيْءَ عَلَيْهِ، وَكَذَلِكَ إِنْ أَتْلَفَهَا فَمَاتَ، فَلَا شَيْءَ فِي مَالِهِ.

[طرفه في: ٢٧٦١].

#### ٤ - بَابُ الْحِيلَةِ فِي النِّكَاحِ

٦٩٦٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشُّغَارِ. قُلْتُ لِنَافِعٍ: مَا الشُّغَارُ؟ قَالَ:

= قوله: (فإن أهلكها) أي قبل تمام الحول كما يأتي التصريح به في آخر الباب فلا شيء عليه لأنه امتناع عن الوجوب لا إسقاط الواجب وقد قام الإجماع على جواز التصرف قبل تمام الحول كيف شاء فما ذنب بعض الناس ا هـ.

٦٩٥٨ - قوله: (وهو يقول) أي والحال أن بعض الناس المذكور يقول بجواز تقديم الزكاة على دخول الحول مع تجويزه الاحتياطي في إسقاطها قبله بيوم، فعل هذا إلا تناقض منه؟ هذا مراد البخاري وليس ذلك بتناقض لأنه لا يوجب الزكاة إلا بتمام الحول ويجعل من قدمها كمن قدم ديناً مؤجلاً كذا أجاب العيني حرزه مصححه.

٦٩٥٩ - قوله (وقال بعض الناس) الخ ما زال يكرر من أمثال هذا فروعاً فكأنه ما أراد بذلك إلا تقييداً وتشبيهاً وقد صرح هنا بالقلبية وليس أحد ينازعنا في تجويز التصرف قبل الحول كما كتبنا من قبل ا هـ.

٦٩٦٠ - قوله: (إن احتمال حتى تزوج على الشغار) لا حاجة هذا في الاحتياطي فإن العقدين جائزان عندنا =

#### **[4] Playing a trick in marriage**

6960- Nafi reported that Abdullah "Allah be pleased with him" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden Shighar. I (the sub-narrator) asked Nafi: "What is Shighar?" He said: "It is that one marries a man's daughter and (at the same time) marries his own daughter to that man without dower (for both); or that one marries a man's sister and (at the same time) marries his own sister to that man without dower." Some people said: "If one, by a trick, marries on the basis of Shighar, the marriage is valid but its condition is invalid." The same scholar said regarding the temporary marriage of enjoyment: "The marriage is invalid and its condition is illegal." Some others said: "The temporary marriage of enjoyment and Shighar are permissible but the condition (in both of them) is invalid."

6961- Ali "Allah be pleased with him" was informed that Ibn Abbas "Allah be pleased with both" saw no harm in the temporary marriage of enjoyment. Ali said: "On the day of Khaibar, Allah's Apostle "Allah's blessing and peace be upon him" forbade temporary marriage of enjoyment and eating donkeys' meat." Some people said: "If one, by playing a trick, marries temporarily, his marriage will be invalid." Others said: "The marriage is valid but its condition is invalid."

**[5] It is hateful to play tricks in selling; and One should not prevent others from watering their animals from the surplus of his water in order to prevent them from making use of the surplus of grass**

6962- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One should not prevent others from watering their animals with the surplus of his water in order to prevent them from making use of the surplus of grass."

#### **[6] Outbidding is hateful (in selling)**

6963- Abdullah Ibn Omar "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding (in selling).

#### **[7] It is hateful to play tricks in selling**

6964- Ibn Omar "Allah be pleased with both" narrated: A person came to The Prophet "Allah's blessing and peace be upon him" and told him that he was always cheated in purchasing. The Prophet "Allah's blessing and peace be upon him" told him to say at the time of buying: "No cheating."

يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيْرِ صَدَاقٍ، وَيَنْكِحُ أختَ الرَّجُلِ وَيُنْكِحُهُ أختَهُ بِغَيْرِ صَدَاقٍ. وَقَالَ بَعْضُ النَّاسِ: إِنْ اِخْتَالَ حَتَّى تَزَوَّجَ عَلَى الشَّعَارِ فَهُوَ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ فِي الْمُتَعَةِ: النِّكَاحُ فَاسِدٌ، وَالشَّرْطُ بَاطِلٌ. وَقَالَ بَعْضُهُمْ: الْمُتَعَةُ وَالشَّعَارُ جَائِزٌ، وَالشَّرْطُ بَاطِلٌ. [طرفه في: ٥١١٢].

٦٩٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا الزُّهْرِيُّ، عَنِ الْحَسَنِ وَعَبْدِ اللَّهِ ابْنِي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قِيلَ لَهُ: إِنَّ ابْنَ عَبَّاسٍ لَا يَرَى بِمُتَعَةِ النِّسَاءِ بَأْسًا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ. وَقَالَ بَعْضُ النَّاسِ: إِنْ اِخْتَالَ حَتَّى تَمْتَعَ فَالنِّكَاحُ فَاسِدٌ، وَقَالَ بَعْضُهُمْ: النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ. [طرفه في: ٤٢١٦].

### ٥ - باب ما يُكره من الإختيال في البئوع، ولا يُمنع فضل

#### الماء لِيُمنع به فضل الكلا

٦٩٦٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُمنع فضل الماء لِيُمنع به فضل الكلا».

### ٦ - باب ما يُكره من التناجش

٦٩٦٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ النَّجْشِ. [طرفه في: ٢١٤٢].

### ٧ - باب ما يُنهى من الخداع في البئوع

وَقَالَ أَيُّوبُ: يُخَادِعُونَ اللَّهَ كَمَا يُخَادِعُونَ آدَمِيًّا، كَو اتُوا الْأَمْرَ عِيَانًا كَانَ أَهْوَنَ عَلَيَّ.

٦٩٦٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخَدَعُ فِي الْبُيُوعِ، فَقَالَ: «إِذَا بَايَعْتَ فَقُلْ لَا جَلَابَةَ». [طرفه في: ٢١١٧].

### ٨ - باب ما يُنهى من الإختيال للولي في اليتيمة المرغوبة، وأن لا يكمل صداقتها

٦٩٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: كَانَ غُرُوءٌ يُحَدِّثُ: أَنَّهُ

= لصدورها من الأهل ووقوعها في المحل، وإنما الواجب مهر المثل والنهي في الحديث لمكان هذا الوجوب والتسمية عند العقد ليست شرطاً في صحته في غير مذهب مالك ولا كذلك المتعة، فإن السنة أبطلتها وأهل السنة أجمعت على بطلانها، وأما ما ذكره بقوله وقال بعضهم: المتعة والشغار جائز فنحن لا نعرفه اهـ.

٦٩٦١ - قوله (وقال بعض الناس إن اختال حتى تمتع) الخ قال العيني لا مناسبة للذكر هذا هنا لأن بطلان المتعة مجمع عليه اهـ. مصححه.

**[8] It is forbidden that a guardian would play tricky ways to marry the orphan girl, who is desired (for her beauty and property), without paying the required suitable dowry**

6965- Urwa Ibn Az'zubair reported That he had asked A'isha about the meaning of the Statement of Allah: "If you fear that you shall not Be able to deal justly With the orphan girls, then Marry (Other) women of your choice Two or three or four." (The Women "An'nisa" 3) She said: "This is about the orphan girl who lives with her guardian. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry that might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry. After that, people asked The Prophet "Allah's blessing and peace be upon him" (about the marriage with orphan girls), so Allah revealed: "They ask your instruction Concerning the women. Say: Allah Instructs you about them and about what is Recited unto you In The Book, concerning the orphan girls to whom you give not the prescribed portions and yet whom you Desire to marry..." (The Women "An'nisa" 127) (Then he mentioned the tradition in full).

**[9] If one took by force a slave girl of another man, and then he claimed that she died, and he paid as much money as her value, but later, her real owner found her (alive), then he (the latter) would be more entitled to take her and give back the money since it did not become a price**

in fact, some scholars said that in this case, the slave girl should be for the one who took her by force since he paid her value. But however, this is a tricky way by which anyone who has a desire for a slave girl of somebody, could take her by force, and claim that she died, in order to coerce her owner to take her price, particularly if her owner did not want to sell her.

The Messenger of Allah "Allah's blessing and peace be upon him" said in this respect: "One's property is forbidden to be taken by force from him, and every traitor will have a flag (as a witness of his betrayal) on The Day of Judgement."

6966- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every betrayer will have a flag on the Day of Judgement by which he will be known."

**[10]**

6967- Zainab Bint "daughter of" Ommu'salama narrated: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has not to take."

**[11] What about marriage?**

6968- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A virgin should not be given in marriage except after her permission ; and a matron should not be given (to any person) in marriage before being consulted." The people asked: "O Allah's Apostle! How can we know her (the virgin's) permission?" He said: "Her silence (indicates her permission)."

سَأَلَ عَائِشَةَ. ﴿وَإِنْ خِفْتُمْ أَنْ لَا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣]، قَالَتْ: هِيَ الْيَتِيمَةُ فِي حَجَرٍ وَلَيْهَا، فَيَرْعَبُ فِي مَالِهَا وَجَمَالِهَا، فَيُرِيدُ أَنْ يَتَزَوَّجَهَا بِأَذْنِي مَنْ سَتَّهَ نِسَائِهَا، فَهَوُوا عَنْ نِكَاحِهَا إِلَّا أَنْ يُقْسِطُوا لَهَا فِي إِكْمَالِ الصَّدَاقِ، ثُمَّ اسْتَفْتَى النَّاسُ رَسُولَ اللَّهِ ﷺ بَعْدَ، فَأَنْزَلَ اللَّهُ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ﴾ [النساء: ١٢٧]، فَذَكَرَ الْحَدِيثَ.

[طرفه في: ٢٤٩٤].

٩- بَابُ إِذَا غَضِبَ جَارِيَةٌ فَرَعَمَ أَنَّهَا مَاتَتْ، فَقَضِيَ بِقِيَمَةِ الْجَارِيَةِ الْمَيِّتَةِ، ثُمَّ وَجَدَهَا صَاحِبُهَا فَهِيَ لَهُ، وَيَزُدُّ الْقِيَمَةَ وَلَا تَكُونُ الْقِيَمَةُ ثَمَنًا

وَقَالَ بَعْضُ النَّاسِ: الْجَارِيَةُ لِلْغَاصِبِ، لِأَخْذِهِ الْقِيَمَةَ. وَفِي هَذَا اخْتِيَالٌ لِمَنْ اشْتَهَى جَارِيَةً رَجُلٌ لَا يَبِيعُهَا، فَغَضِبَهَا وَاعْتَلَّ بِأَنَّهَا مَاتَتْ، حَتَّى يَأْخُذَ رَيْهَا قِيَمَتَهَا، فَيَطِيبُ لِلْغَاصِبِ جَارِيَةَ غَيْرِهِ. قَالَ النَّبِيُّ ﷺ: «أَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ. وَلِكُلِّ غَادِرٍ لِيَوْمَ الْقِيَامَةِ».

٦٩٦٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِيَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[طرفه في: ٣١٨٨].

## ١٠- بَابُ

٦٩٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّكُمْ تَخْتَصِمُونَ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، وَأَقْضَى لَهُ عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتَ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ». [طرفه في: ٢٤٥٨].

## ١١- بَابُ فِي النِّكَاحِ

٦٩٦٨ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، وَلَا الثَّيْبُ حَتَّى تُسْتَأْمَرَ». قِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ إِذْنُهَا؟ قَالَ: «إِذَا سَكَتَتْ». وَقَالَ بَعْضُ النَّاسِ: إِنْ لَمْ

باب ٩ - قوله: فيطيب بهذا الضبط أو بضم الياء وفتح الطاء وفتح الياء المشددة ا هـ. من الشارح.

- قوله: (أموالكم عليكم حرام) أي أموال بعضكم على بعض حرام إلا أن يكون الأخذ عن تراض كما نطق به كتاب الله وأخذ المالك القيمة رضاً فلم يتم احتجاجة علينا، وأما قوله: ولكل غادر لواء فالغاصب لا يتناوله الغادر ا هـ.

٦٩٦٧ - فأقضي له نخد.

٦٩٦٨ - قوله: (وهو تزويج صحيح) هذه المسألة وما بعدها من المسألتين المصدرتين بصيغة التشنيع من فروع =

Some people said: "If a virgin is not asked for her permission and she is not married, and then a man cunningly presents two false witnesses that he has married her with her permission and the judge confirms his marriage as valid, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid."

6969- Al'qasim narrated: A woman from the offspring of Ja'far was afraid that her guardian would give her (to somebody) in marriage which she disliked. So she sent for two elderly men from the Ansar, Abdur'rahman and Mujammi, sons of Jariya who said to her: "Be not afraid, for Khansa Bint Khidham was given by her father in marriage which she disliked. But The Prophet "Allah's blessing and peace be upon him" cancelled this marriage."

6970- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A matron should not be given (to any person) in marriage before being consulted; and a virgin should not be given in marriage except after her permission." The people asked: "O Allah's Apostle! How can we know her (the virgin's) permission?" He said: "Her silence (indicates her permission)." Some people said: "If a man cunningly presents two false witnesses stating that he has married a matron with her permission and the judge confirms his marriage as valid, and the husband knows that he has not married her since the witnesses were false ones, then the marriage would be regarded as valid and there is no harm for him to live with her."

6971- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A virgin should be asked permission (for marriage)." I said: "A virgin feels shy." The Prophet "Allah's blessing and peace be upon him" said: "Her silence indicates her permission." Some people said: "If a man falls in love with an orphan slave girl or a virgin who refuses (him), then he makes a trick by bringing two false witnesses to testify that he has married her, then she attains the age of puberty and agrees to marry him, and the judge accepts the false witness and the husband knows that the witnesses were false ones, then he may consummate his marriage with her."

### **[12] It is hateful for a woman to play tricks with her husband and his other wives**

6972- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and stay with one of them at that time. Once he went to Hafsa, the daughter of Omar and stayed with her more than usual. I got jealous and

تُسْتَأْذِنُ الْبِكْرُ وَلَمْ تَزُوجْ، فَاخْتَالَ رَجُلٌ، فَأَقَامَ شَاهِدِي زُورٍ: أَنَّهُ تَزَوَّجَهَا بِرِضَاهَا، فَأُثِّبَتِ الْقَاضِي نِكَاحَهَا، وَالزُّوجُ يَعْلَمُ أَنَّ الشَّهَادَةَ بَاطِلَةٌ، فَلَا بَأْسَ أَنْ يَطَّأَهَا، وَهُوَ تَزْوِيجٌ صَحِيحٌ.  
[طرفه في: ٥١٣٦].

٦٩٦٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ: أَنَّ امْرَأَةً مِنْ وَلَدِ جَعْفَرٍ، تَخَوَّفَتْ أَنْ يُزَوَّجَهَا وَلِيِّهَا وَهِيَ كَارِهَةٌ، فَأَرْسَلَتْ إِلَى شَيْخَيْنِ مِنَ الْأَنْصَارِ: عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنِي جَارِيَةٍ، قَالَا: فَلَا تَحْشَيْنَ، فَإِنَّ حَنْسَاءَ بِنْتَ خَدَامِ أَنْكَحَهَا أَبُوهَا وَهِيَ كَارِهَةٌ، فَرَدَّ النَّبِيُّ ﷺ ذَلِكَ: قَالَ سُفْيَانُ: وَأَمَّا عَبْدُ الرَّحْمَنِ فَسَمِعْتُهُ يَقُولُ عَنْ أَبِيهِ: إِنَّ حَنْسَاءَ.  
[طرفه في: ٥١٣٨].

٦٩٧٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحِ الْأَيِّمَ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحِ الْبِكْرَ حَتَّى تُسْتَأْذَنَ». قَالُوا: كَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ». وَقَالَ بَعْضُ النَّاسِ: إِنْ اخْتَالَ إِنْسَانٌ بِشَاهِدِي زُورٍ عَلَى تَزْوِيجِ امْرَأَةٍ تَيْبٍ بِأَمْرِهَا، فَأُثِّبَتِ الْقَاضِي نِكَاحَهَا إِثْمًا، وَالزُّوجُ يَعْلَمُ أَنَّهُ لَمْ يَتَزَوَّجَهَا قَطُّ، فَإِنَّهُ يَسَعُهُ هَذَا النِّكَاحُ، وَلَا بَأْسَ بِالْمَقَامِ لَهُ مَعَهَا.  
[طرفه في: ٥١٣٦].

٦٩٧١ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ ذُكْوَانَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبِكْرُ تُسْتَأْذَنُ». قُلْتُ: إِنَّ الْبِكْرَ تُسْتَحْيَى؟ قَالَ: «إِذْنُهَا صَمَاتُهَا». وَقَالَ بَعْضُ النَّاسِ: إِنْ هَوِيَ رَجُلٌ جَارِيَةً يَتِيمَةً أَوْ بَكْرًا، فَأُثِّبَتِ، فَاخْتَالَ فِجَاءَ بِشَاهِدِي زُورٍ عَلَى أَنَّهُ تَزَوَّجَهَا، فَأَذْرَكَتْ فَرَضِيَّتِ الْيَتِيمَةَ، فَقَبِلَ الْقَاضِي شَهَادَةَ الزُّورِ، وَالزُّوجُ يَعْلَمُ بِبُطْلَانِ ذَلِكَ، حَلَّ لَهُ الْوَطْءُ. [طرفه في: ٥١٣٧].

## ١٢ - بَابُ مَا يُكْرَهُ مِنَ اخْتِيَالِ الْمَرْأَةِ مَعَ الزَّوْجِ وَالضَّرَائِرِ،

### وَمَا نَزَلَ عَلَى النَّبِيِّ ﷺ فِي ذَلِكَ

٦٩٧٢ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ

= القضاء بشهادة الزور وهو نافذ في الباطن عند إمامنا الأعظم كالظاهر ولها نظائر ألا ترى أن التفريق باللعان ينفذ باطناً مع كذب أحد الزوجين بيقين ولولا إنفاذ القضاء لما انحسم مادة النزاع مصحح.

٦٩٧١ - تستحي نخذ.

- جارية تيباً أو بكراً نخذ.

- جاز له الوطء نخذ.

٦٩٧٢ - قوله: (جرست نحلته) أي لحست وأكلت نحل ذلك العسل.

asked the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made a syrup and gave it to The Prophet "Allah's blessing and peace be upon him" to drink (and that was the reason for the delay). I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawda Bint Zam'a: "The Prophet "Allah's blessing and peace be upon him" will approach you, and when he comes near you, say: Have you taken Maghafir (a bad-smelling gum)? He will say: No. Then say to him: Then what is this bad smell, which I smell from you? It would be very hard on The Messenger of Allah "Allah's blessing and peace be upon him" that a bad smell should be detected on his body. He will say to you: Hafsa made me drink honey syrup. Then say: Perhaps the bees of that honey had sucked the juice of the tree of Al'urfut. I shall also say the same. O you, Safiyya, say the same." Later Sawda said: "By Allah, as soon as he (The Prophet "Allah's blessing and peace be upon him") had stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when The Prophet "Allah's blessing and peace be upon him" came near Sawda, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsa made me drink honey syrup." She said: "Perhaps its bees had sucked the juice of Al'urfut tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. When The Prophet "Allah's blessing and peace be upon him" again went to Hafsa, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawda said: "Glorified be Allah! We deprived him (of it)." I said to her: "Keep quiet."

### [13] It is hateful to play a trick to flee away from the plague

6973- Abdullah Ibn Amer narrated: Omar Ibn Al'khattab left for Sham. When he reached Sargh, he was informed (by the commanders of the Muslim army) that an epidemic had broken out in Sham. Then Abdur'rahman Ibn Awf told him that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague appears in a land where you are staying, do not flee away from it." Then Omar returned back (and did not enter Sham). Ibn Shehab told that Omar had returned depending upon the narration of Abdur'rahman Ibn Awf.

6974- Amer Ibn Sa'd Ibn Abu'waqqas narrated that he had heard his father asking Usama: "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning the plague?" Usama "Allah be pleased with him" replied: Allah's Apostle "Allah's blessing and peace be upon him" said: "Plague was a means of torture sent on some people before you. So if you hear of its spread in a land, don't approach it, and if a plague appears in a land where you are present, then don't leave that land in order to run away from it (plague)."

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلَوَاءَ، وَيُحِبُّ الْعَسَلَ، وَكَانَ إِذَا صَلَّى الْعَصْرَ أَجَارَ عَلَى نِسَائِهِ فَيَذْنُو مِنْهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ، فَاخْتَبَسَ عِنْدَهَا أَكْثَرَ مِمَّا كَانَ يَخْتَبِسُ، فَسَأَلَتْ عَنْ ذَلِكَ، فَقَالَ لِي: أَهَدَتْ امْرَأَةٌ مِنْ قَوْمِهَا عَكَّةَ عَسَلٍ، فَسَقَتْ رَسُولَ اللَّهِ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ لَنُحْتَابِلَنَّ لَهُ، فَذَكَرْتُ ذَلِكَ لِسُودَةَ، قُلْتُ: إِذَا دَخَلَ عَلَيْكَ فَإِنَّهُ سَيَذْنُو مِنْكَ، فَقَوْلِي لَهُ: يَا رَسُولَ اللَّهِ، أَكَلْتُ مَعَاْفِيرَ، فَإِنَّهُ سَيَقُولُ: لَا، فَقَوْلِي لَهُ: مَا هَذِهِ الرَّيْحُ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنْدُ عَلَيْهِ أَنْ تُوْجَدَ مِنْهُ الرَّيْحُ، فَإِنَّهُ سَيَقُولُ: سَقْتَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقَوْلِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ، وَسَأَقُولُ ذَلِكَ، وَقَوْلِيهِ أَنْتِ يَا صَفِيَّةُ، فَلَمَّا دَخَلَ عَلَى سُودَةَ، قُلْتُ: تَقُولُ سُودَةُ: وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَقَدْ كَذَبْتُ أَنْ أَبَادِرَهُ بِالَّذِي قُلْتُ لِي وَإِنَّهُ لَعَلَى الْبَابِ، فَزَقَا مِنْكَ، فَلَمَّا دَنَا رَسُولُ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَكَلْتُ مَعَاْفِيرَ؟ قَالَ: «لَا». قُلْتُ: فَمَا هَذِهِ الرَّيْحُ؟ قَالَ: «سَقْتَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ». قُلْتُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ، فَلَمَّا دَخَلَ عَلَيَّ قُلْتُ لَهُ مِثْلَ ذَلِكَ، وَدَخَلَ عَلَيَّ صَفِيَّةُ فَقَالَتْ لَهُ مِثْلَ ذَلِكَ، فَلَمَّا دَخَلَ عَلَى حَفْصَةَ قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ: أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي بِهِ». قَالَتْ: تَقُولُ سُودَةُ: سُبْحَانَ اللَّهِ، لَقَدْ حَزَمْتَاهُ، قَالَتْ: قُلْتُ لَهَا: اسْكُتِي. [طرفه في: ٤٩١٢].

### ١٣ - باب مَا يُكْرَهُ مِنَ الْإِحْتِيَالِ فِي الْفِرَارِ مِنَ الطَّاعُونَ

٦٩٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ بِسَرْعٍ، بَلَغَهُ أَنَّ الْوَبَاءَ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهَا». فَرَجَعَ عُمَرُ مِنْ سَرْعٍ. وَعَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ. [طرفه في: ٥٧٢٩].

٦٩٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الْوَجَعَ فَقَالَ: «رِجْزٌ، أَوْ عَذَابٌ، عُدَّ بِهَ بَعْضُ الْأُمَمِ، ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَى، فَمَنْ سَمِعَ بِأَرْضٍ فَلَا يُقْدَمَنَّ عَلَيْهَا، وَمَنْ كَانَ بِأَرْضٍ وَقَعَ بِهَا فَلَا يَخْرُجْ فِرَارًا مِنْهَا». [طرفه في: ٣٤٧٣].

= - (العرفط) وهو شجر صمغه المغاير الكريه الرائحة ا هـ.

- قالت: تقول نخد.

- قوله: فرقا علة المبادرة أي خوفا منك ا هـ.

٦٩٧٣ - فلما جاء سرع نخد.

٦٩٧٤ - فمن سمع به بأرض نخد.

#### [14] Concerning the gift and pre-emption

6975- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who takes back his gift is like a dog that SWALLOWS its vomit; and we (believers) should not act according to this bad example."

6976- Jaber "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" gave pre-emption (to the partner) in every joint property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption. A man said: "Pre-emption is only for the neighbor." Then he invalidated what he had confirmed. He said: "If someone wants to buy a house and, being afraid that it might be bought by the neighbor through pre-emption, buys one share out of one hundred shares of the house, and then the rest of the house, then the neighbor can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case."

6977- Amr Ibn Ash'sharid narrated: Al'miswar Ibn Makhrama came and put his hand on my shoulder. I accompanied him to Sa'd. Abu'rafi said to Al'miswar: "Won't you order this (Sa'd) to buy my house which is in my yard?" Sa'd said: "I will not pay more than four hundred in installments over a fixed time." Abu'rafi said: "I was offered five hundred in cash but I rejected. Had I not heard The Prophet "Allah's blessing and peace be upon him" saying: "A neighbor has more right to have the care of his neighbor", I would not have sold it to you." The narrator said to Sufyan: "Ma'mar did not say so." Sufyan said: "But he said so to me." Some people said: "If someone wants to sell a house and deprived somebody of the right of pre-emption, he will have the right to play a trick to invalidate the pre-emption. That is by giving the house to the buyer as a gift, after marking its boundaries. The buyer then gives the seller one-thousand Dirhams in compensation. In this case the right of pre-emption will be lost."

## ١٤ - بَابُ فِي الْهَبَةِ وَالشُّفْعَةِ

وَقَالَ بَعْضُ النَّاسِ: إِنْ وَهَبَ هَبَةً، أَلْفَ دِرْهَمٍ أَوْ أَكْثَرَ، حَتَّى مَكَتَ عِنْدَهُ سِنِينَ، وَاحْتَالَ فِي ذَلِكَ، ثُمَّ رَجَعَ الْوَاهِبُ فِيهَا فَلَا زَكَاةَ عَلَى وَاحِدٍ مِنْهُمَا. فَخَالَفَ الرَّسُولُ ﷺ فِي الْهَبَةِ، وَأَسْقَطَ الزُّكَاةَ.

٦٩٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ يُوَدُّ فِي قَيْئِهِ، لَيْسَ لَنَا مَثَلُ السُّوءِ».

[طرفه في: ٢٥٨٩].

٦٩٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّمَا جَعَلَ النَّبِيُّ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمَ، فَإِذَا وَقَعَتِ الْحُدُودُ، وَصُرِّقَتِ الطُّرُقُ، فَلَا شُفْعَةَ. وَقَالَ بَعْضُ النَّاسِ: الشُّفْعَةُ لِلجَّوَارِ، ثُمَّ عَمِدَ إِلَى مَا شَدَّدَهُ فَأَبْطَلَهُ، وَقَالَ: إِنْ اشْتَرَى دَارًا، فَخَافَ أَنْ يَأْخُذَ الْجَارُ بِالشُّفْعَةِ، فَاشْتَرَى سَهْمًا مِنْ مِائَةِ سَهْمٍ، ثُمَّ اشْتَرَى الْبَاقِي، وَكَانَ لِلجَّارِ الشُّفْعَةَ فِي السَّهْمِ الْأَوَّلِ، وَلَا شُفْعَةَ لَهُ فِي بَاقِي الدَّارِ، وَلَهُ أَنْ يَحْتَالَ فِي ذَلِكَ.

[طرفه في: ٢٢١٣].

٦٩٧٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ: سَمِعْتُ عَمْرَوَ ابْنَ الشَّرِيدِ قَالَ: جَاءَ الْمَسُورُ بْنُ مَخْرَمَةَ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي، فَأَنْطَلَقْتُ مَعَهُ إِلَى سَعْدِ، فَقَالَ أَبُو زَافِعٍ لِلْمَسُورِ: أَلَا تَأْمُرُ هَذَا أَنْ يَشْتَرِيَ مِنِّي بَيْتِي الَّذِي فِي دَارِي؟ فَقَالَ: لَا أَزِيدُهُ عَلَى أَرْبَعِ مِئَةٍ، إِمَّا مُقَطَّعَةً وَإِمَّا مُنْجَمَةً، قَالَ: أُعْطِيتُ خَمْسَ مِئَةٍ تَقْدَأُ قَمَنَعْتُهُ، وَلَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِصَقْبِهِ». مَا بَعْتُكَ، أَوْ قَالَ: مَا أُعْطِيتُكَ. قُلْتُ لِسُفْيَانَ:

باب ١٤ - قوله: (فخالف الرسول) انظر كيف يحل هذا القول في حق أبي حنيفة مع أنه مستدل في تجويز الرجوع عن الهبة إذا لم يكن مانع من الموانع التي يجمعها حروف (دمع خزقه) بقوله عليه السلام من وهب هبة فهو أحق بهيته ما لم يثبت منها أي ما لم يعرض وهو حديث صحيح على شرط الشيخين ولم يخرجاه كما في العيني عن الحاكم ولم ينكر إمامنا أبو حنيفة الحديث الذي ذكره البخاري هنا بل عمل به أيضاً في كراهة الرجوع ولا يدل الحديث المذكور على أكثر من ذلك، فإن فعل الكلب إنما يوصف بالقبح لا بالحرمة على أن حديث الباب محمول على هبة الأجنبي كما في القسطلاني لأن الوالد فيما يعطيه لولده مستثنى عندهم من حكم الحديث مع عموم المنع فيه فهو يرجع فيما يعطي ولده بناءً على أصلهم أن للاب حق التملك في مال الابن لأنه جزؤه فالتملك منه كالتملك من نفسه من وجه أفنقول لهم أنتم خالفتم الرسول في الحديث الذي تحتجون به على عدم الرجوع بما استثنىتموه كلاً (مصحح).

٦٩٧٦ - إلى ما سنده نخذ.

- كان للجار الشفعة نخذ.

٦٩٧٧ - بيتي اللذين في داري نخذ.

6978- Amr Ibn Ash'sharid narrated: Abu'rafi said that Sa'd offered him four hundred weights of gold for a house. Abu'rafi said: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A neighbor has more right to be taken care of by his neighbor", I would not have sold it to you." Some people said: "If one has bought a portion of a house and wants to invalidate the right of pre-emption, he may give it as a gift to his little son; and he will not be forced to take an oath."

### [15] The employee's tricky ways to be given presents

6979- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiyya for collecting the obligatory charity from the tribe of Banu'sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house and waited until your present would be given to you, if you are true?" then The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint to manage some affairs from those put by Allah under my custody, then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house and waited until his present would be given to him? By Allah, whoever takes something from the resources of the obligatory charity unlawfully will meet Allah, carrying it on his neck on the Day of Judgement. I do not want to see anyone of you carrying (such things) when meeting Allah. if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?" The narrator added: "My eyes saw and my ears heard (that tradition)."

إِنَّ مَعْمَرًا لَمْ يَقُلْ هَكَذَا، قَالَ: لَكِنَّهُ قَالَ لِي هَكَذَا. وَقَالَ بَعْضُ النَّاسِ: إِذَا أَرَادَ أَنْ يَبِيعَ الشُّفْعَةَ فَلَهُ أَنْ يَحْتَالَ حَتَّى يُبْطِلَ الشُّفْعَةَ، فَيَهَبَ الْبَائِعُ لِلْمُسْتَرِي الدَّارَ وَيَحْدُهَا، وَيَدْفَعُهَا إِلَيْهِ، وَيَعْوِضُهُ الْمُسْتَرِي أَلْفَ دِرْهَمٍ، فَلَا يَكُونُ لِلشُّفْعِ فِيهَا شُفْعَةٌ.

[طرفه في: ٢٢٥٨].

٦٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ: أَنَّ سَعْدًا سَأَوَّمَهُ بَيْتًا بِأَرْبَعِ مِئَةِ مِثْقَالٍ، فَقَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِصَقْبِهِ». لَمَا أُعْطَيْتُكَ. وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى نَصِيبَ دَارٍ، فَارَادَ أَنْ يُبْطِلَ الشُّفْعَةَ، وَهَبَ لِابْنِهِ الصَّغِيرِ، وَلَا يَكُونُ عَلَيْهِ يَمِينٌ.

[طرفه في: ٢٢٥٨]

### ١٥ - باب اِخْتِيَالِ الْعَامِلِ لِيُهْدَى لَهُ

٦٩٧٩ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنَ اللَّتْبِيَّةِ، فَلَمَّا جَاءَ حَاسِبُهُ، قَالَ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمَّكَ، حَتَّى تَأْتِيكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا». ثُمَّ خَطَبَنَا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي اسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَا يَبِيءُ اللَّهَ، فَيَأْتِيهِمْ فَيَقُولُ: هَذَا مَالُكُمْ وَهَذَا هَدِيَّةٌ أَهْدَيْتُ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ، وَاللَّهِ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا عَرْفَنَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رِغَاءٌ، أَوْ بَقْرَةً لَهَا حَوَازٌ، أَوْ شَاةً تَبَعْرُ». ثُمَّ رَفَعَ يَدَهُ حَتَّى رَوَى بَيَاضَ إِبْطِهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ». بَصَرَ عَيْنِي وَسَمِعْتُ أُذُنِي.

[طرفه في: ٩٢٥].

٦٩٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ،

٦٩٧٩ - (اللتبية) بفتح التاء أو بسكونها ا هـ. شارح.

- فلا أعرفن نخد.

- قوله: (تبعر) بالكسر وقيل بالفتح من اليعار بضم الياء وهو صوت الشاة ا هـ. عيني.

- ثم رفع يده نخد.

- بياض إبطه نخد.

- قوله: (بصر عيني) الخ مفعول بلغت وهو مقول رسول الله ﷺ وهما مصدران مضافان وضبطا بلفظ الماضي أي أبصرت عينا رسول الله ﷺ ناطقاً ورافعاً يديه وسمعت أذناي كلامه وهو قول أبي حميد الراوي أفاده العيني.

٦٩٨٠ - من العشرين ألف نخد.

6980- Amr Ibn Ash'sharid narrated: Abu'rafi said: The Prophet "Allah's blessing and peace be upon him" said: "The neighbor has more right to be taken care of by his neighbor." Some people said: "If one wants to buy a house for 20,000 Dirhams then there will be no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirhams but paying to the seller only nine thousand, nine hundred and ninety-nine Dirhams in cash. Then he should agree with the seller to pay only one Dinar in cash for the rest of the price (ten thousand and one Dirhams). If the preemptor offers 20,000 Dirhams for the house, he can buy it; otherwise he has no right to buy it (because, by this trick he is deprived of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e. nine thousand, nine hundred and ninety-nine Dirhams and one Dinar, because if the house proves to belong to somebody else, then the whole bargain will be unlawful. If the buyer finds a defect in the house which does not belong to somebody other than the seller, the buyer may return it and take twenty thousand Dirhams (instead of nine thousand, nine hundred and ninety-nine Dirhams plus one Dinar) which he really paid." Abu Abdullah said: "In this way, that man allows for playing tricks amongst the Muslims (though) The Prophet "Allah's blessing and peace be upon him" said: "In dealing with Muslims, none should sell them sick (animals), bad or stolen things.""

6981- Amr Ibn Ash'sharid narrated: Abu'rafi said that Sa'd offered him four hundred weights of gold for a house. Abu'rafi said: "Had I not heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "A neighbor has more right to be taken care of by his neighbor", I would not have sold it to you."

عَنْ أَبِي رَافِعٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَارُ أَحَقُّ بِصَقْبِهِ». وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى دَارًا بِعِشْرِينَ أَلْفَ دِرْهَمٍ، فَلَا بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَيَتَّقَدَهُ تِسْعَةَ أَلْفِ دِرْهَمٍ، وَتِسْعَ مِئَةِ دِرْهَمٍ، وَتِسْعَةَ وَتِسْعِينَ، وَيَتَّقَدَهُ دِينَارًا بِمَا بَقِيَ مِنَ الْعِشْرِينَ أَلْفَ. فَإِنْ طَلَبَ الشَّفِيعُ أَخَذَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ، وَإِلَّا فَلَا سَبِيلَ لَهُ عَلَى الدَّارِ. فَإِنْ اسْتَحَقَّتِ الدَّارُ رَجَعَ الْمُشْتَرِي عَلَى الْبَائِعِ بِمَا دَفَعَ إِلَيْهِ، وَهُوَ تِسْعَةُ أَلْفِ دِرْهَمٍ وَتِسْعَ مِئَةٍ وَتِسْعَةَ وَتِسْعُونَ دِرْهَمًا وَدِينَارًا، لِأَنَّ الْبَيْعَ حِينَ اسْتَحِقَّ انْتَقَضَ الصَّرْفُ فِي الدَّيْنَارِ، فَإِنْ وَجَدَ بِهَذِهِ الدَّارِ عَيْبًا، وَلَمْ تُسْتَحَقَّ، فَإِنَّهُ يَرُدُّهَا عَلَيْهِ بِعِشْرِينَ أَلْفَ دِرْهَمٍ. قَالَ: فَأَجَازَ هَذَا الْخِدَاعَ بَيْنَ الْمُسْلِمِينَ، وَقَالَ النَّبِيُّ ﷺ: «لَا دَاءَ وَلَا خِيبَةَ وَلَا غَائِلَةَ».

[طرفه في: ٢٢٥٨].

٦٩٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ: أَنَّ أَبَا رَافِعٍ سَأَوَّمَ سَعْدَ بْنَ مَالِكٍ بَيْتًا بِأَرْبَعِ مِئَةِ مِثْقَالٍ، وَقَالَ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِصَقْبِهِ». مَا أُعْطَيْتُكَ.

[طرفه في: ٢٢٥٨].

٦٩٨١ - قال: حدثني إبراهيم نخد.

- الجار أحق بسقبه نخد.

## (92) The Book of Dream Interpretation

**[1] The commencement of the Divinely revelation to The Messenger of Allah "Allah's blessing and peace be upon him" was in the form of good dreams which used to come true**

6982- A'isha, The Mother of Believers, "Allah be pleased with her" narrated: The commencement of the revelation to Allah's Apostle was in the form of good dreams which came true like bright day light. Then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he worshiped (Allah alone) continuously for many days (especially the odd ones) before his desire to see his family. He used to take with him the journey food for the stay and then come back to Khadija to be supplied likewise again until suddenly the Truth came down upon him while he was in the cave of Hira. The angel came and asked him to read. The Prophet replied: "I do not know how to read."

The Prophet added: "The angel caught me (violently) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied: I do not know how to read. Thereupon he caught me again and pressed me a second time until I could not bear it any more. He then released me and again asked me to read but again I replied: I do not know how to read (or what shall I read). Thereupon he caught me for the third time and pressed me, and then released me and said: "Proclaim! (or Read!) In the name of thy Lord and Cherisher, who created; Created man, out of a (mere) leech-like clot of congealed blood: Proclaim! And thy Lord is Most Bountiful". (Al'alaq 1:3) Then Allah's Apostle returned having the Inspiration, with his heart beating severely. He went to Khadija Bint Khuwailid and said: "Cover me! Cover me!" They covered him until his fear was over. He told her everything that had happened and said: "I fear that something may happen to me." Khadija replied: "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, entertain your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa Ibn Nawfal Ibn Asad Ibn Abdul'uzza, who, during the pre Islamic Period became a Christian and used to write the Arabic. He wrote from the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٢ - كِتَابُ التَّعْبِيرِ

#### ١ - بَابُ أَوَّلُ مَا بُدِيَءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةَ

٦٩٨٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ: قَالَ الرَّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: أَوَّلُ مَا بُدِيَءَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، فَكَانَ يَأْتِي حِرَاءً فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ الْعَدَدِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ فْتَزَوَّدُهُ لِمِثْلِهَا، حَتَّى فَجِئَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فِيهِ، فَقَالَ: اقْرَأْ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «فَقُلْتُ: مَا أَنَا بِقَارِيءٍ، فَأَخَذَنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِيءٍ، فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِيءٍ، فَعَطَّنِي الثَّلَاثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - حَتَّى بَلَغَ - مَا لَمْ يَعْلَمْ﴾ [العلق: ١ - ٥]. فَرَجَعَ بِهَا تَرْجُفُ بَوَادِرِهِ، حَتَّى دَخَلَ عَلَى حَدِيجَةَ، فَقَالَ: «زَمَلُونِي زَمَلُونِي». فَزَمَلُوهُ حَتَّى دَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ: يَا حَدِيجَةُ، مَا لِي». وَأَخْبَرَهَا الْحَبْرَ، وَقَالَ: «قَدْ خَشِيتُ عَلَى نَفْسِي». فَقَالَتْ لَهُ: كَلَّا، أَبَشِرْ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَتَّصِلُ الرَّحِمَ، وَتَصُدِّقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّمِيمَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ حَدِيجَةَ حَتَّى آتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزْزِيِّ بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ حَدِيجَةَ أَخُو أَبِيهَا، وَكَانَ امْرَأً تَنْصَرَفَ فِي الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ، فَيَكْتُبُ بِالْعَرَبِيَّةِ مِنَ الْإِنْجِيلِ، مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ

٦٩٨٢ - قوله: (الجهد) بفتح الجيم ونصب الدال مفعول حذف فاعله أي بلغ الغط مني الجهد وبضم الجيم ورفع الدال أي بلغ مني الجهد مبلغه فاعل بلغ (قسطلاتي).

- قوله: (ترجف بوادره) جملة حالية والبوادير جمع البادرة وهي اللحمية بين العنق والمنكب (عيني).

- قوله: (أخو أبيها) صفة للعم على القطع وفي رواية أخي أبيها على القياس قالوا: وفائدته دفع توهم المجاز في إطلاق العم عليه ١ -.

- قوله: الكتاب العربي فيكتب بالعربية كذا عند الشارح والذي عند العينين الكتاب العبراني فيكتب بالعبرانية وهو الموفق لما تقدم في باب بدء الوحي.

eyesight. Khadija said to Waraqa: "Listen to the story of your nephew, O my cousin!" Waraqa asked: "O my nephew! What have you seen?" Allah's Apostle described what he had seen. Waraqa said: "He is the angel Gabriel, who keeps the secrets, whom Allah had sent to Moses. I wish I were young and could live up to the time when your people drive you out." Allah's Apostle asked: "Will they drive me out?" Waraqa replied: "Yes." He added: "Anyone who came with something similar to what you have brought was treated with hostility; and if I remained Alive till the day when you will be driven out then I would support you strongly." However, a few days later, Waraqa died and the revelation was paused for a while. The Prophet "Allah's blessing and peace be upon him" became so much sad as we heard that he intended many times to throw himself from the tops of high mountains, but whenever he went up the top of a mountain in order to throw himself down, Gabriel would appear in front of him and say: "O Mohammad! You are truly The Messenger of Allah." Whereupon his heart would become quiet. then he would calm down and would return home. Whenever the period of sending down the revelation prolonged, he would do as before, but when he used to reach the top of a mountain, Gabriel would appear in front of him and say to him what he had said before.

Ibn Abbas said regarding the meaning of: "He it is that Cleaves the daybreak (from the darkness)" (The Cattle 96): It means the light of the sun during the day and the light of the moon at night.

## [2] The visions of the pious men

and Allah's saying: " Truly did Allah fulfill the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory." (The Victory "Al'fath" 27)

6983- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a pious man is one part of forty-six parts of Prophethood."

عَمِي، فَقَالَتْ لَهُ خَدِيجَةُ: أَي ابْنِ عَمٍّ، اسْمَعْ مِنْ ابْنِ أَخِيكَ، فَقَالَ وَرَقَةَ: ابْنِ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ مَا رَأَى، فَقَالَ وَرَقَةَ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَدْعًا، أَكُونُ حَيًّا جِينٌ يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْمُخِرْجِي هُم؟». فَقَالَ: وَرَقَةَ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا جِئْتُ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمُكَ أَنْتُزِكَ نَضْرًا مُؤَزَّرًا. ثُمَّ لَمْ يَنْسُبْ وَرَقَةَ أَنْ تُوْفِيَ، وَفَتَرَ الْوَحْيَ فَتْرَةً حَتَّى حَزَنَ النَّبِيُّ ﷺ، فِيمَا بَلَّغْنَا، حَزْنَا عَدَا مِنْهُ مَرَارًا كَي يَتَرَدَّى مِنْ رُؤُوسِ شَوَاهِقِ الْجِبَالِ، فَكُلَّمَا أَوْفَى بِذِرْوَةِ جَبَلٍ لِكَي يُلْقِيَ مِنْهُ نَفْسَهُ، تَبَدَّى لَهُ جِبْرِيْلُ، فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ رَسُولُ اللَّهِ حَقًّا. فَيَسْكُنُ لِدَلِّكَ جَاشُهُ، وَتَقْرُ نَفْسُهُ، فَيَزِجُّعُ، فَإِذَا طَالَتْ عَلَيْهِ فَتْرَةُ الْوَحْيِ عَدَا لِمِثْلِ ذَلِكَ، فَإِذَا أَوْفَى بِذِرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيْلُنَا فَقَالَ لَهُ مِثْلَ ذَلِكَ. قَالَ ابْنُ عَبَّاسٍ: ﴿فَالِقُ الْإِصْبَاحِ﴾ [الأنعام: ٩٦]. ضَوْءُ الشَّمْسِ بِالنَّهَارِ، وَضَوْءُ الْقَمَرِ بِاللَّيْلِ.

[طرفه في: ٣].

## ٢ - باب رُؤْيَا الصَّالِحِينَ

وَقَوْلِهِ تَعَالَى: ﴿لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا﴾ [الفتح: ٢٧].

٦٩٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرُّؤْيَا الْحَسَنَةُ، مِنَ الرَّجُلِ الصَّالِحِ، جُزْءٌ مِنْ سِتِّهِ وَأَرْبَعِينَ جُزْءًا مِنَ الثُّبُوتِ». [الحديث ٦٩٨٣ - طرفه في: ٦٩٩٤].

## ٣ - باب الرُّؤْيَا مِنَ اللَّهِ

٦٩٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا يَحْيَى، هُوَ ابْنُ سَعِيدٍ، قَالَ:

= (الجذع) الشاب القوي وانتصابه على حذف كان أي أكون فيها جذعاً أو على مذهب من ينصب بليت الجزء من أفاده العيني.

- قوله: فيما بلغنا الخ من كلام الزهري كما في القسطلاني.

- قوله: غدا من الذهب غدوة وفي نسخة العيني عدا من العدو وهو الذهب بسرعة.

- قوله: يتردى أي يسقط.

- قوله: أوفى أي أشرف.

- بدا له جبريل نخ.

- قوله: جاشه أي اضطراب قلبه.

- قوله: تبدى أي ظهر.

٦٩٨٤ - قوله: الحلم بضم الحاء واللام أو يسكون اللام، انظر العيني.

### [3] The vision is from Allah

6984- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan."

6985- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you sees a dream that he likes, then it is from Allah, whom he should thank for it. He also should narrate it to others. But if he sees something else, such as a dream, which he dislikes, then it will be from Satan, from whose evil he should seek refuge with Allah, and should not mention it to anybody, for it will not harm him."

### [4] The good vision is one part of forty-six parts of prophethood

6986- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should seek Refuge with Allah from its evil, and should spit on his left side, for then it will not harm him."

6987- Anas narrated from Obada Ibn As'samit: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one part of forty-six parts of prophethood."

6988- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The (good) vision of a believer is one part of forty-six parts of prophethood."

6989- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated that he had heard The Prophet "Allah's blessing and peace be upon him" saying: "The (good) vision of a believer is one part of forty-six parts of prophethood."

### [5] The glad tidings tellers

6990- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Nothing is left of The Prophethood except the glad tidings tellers." They asked: "What are they?" He replied: "The good vision (that bear glad tidings)."

سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ».

[طرفه في: ٣٢٩٢].

٦٩٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلِيَحْمَدِ اللَّهَ عَلَيْهَا وَلِيَحْدِثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ».

#### ٤ - بَابُ الرُّؤْيَا الصَّالِحَةِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النُّبُوءَةِ

٦٩٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنُ أَبِي كَثِيرٍ، وَأَتْنَى عَلَيْهِ خَيْرًا، لَقِيْتُهُ بِالْيَمَامَةِ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَإِذَا حُلِمَ فَلْيَتَعَوَّذْ مِنْهُ، وَلْيَبْصُقْ عَنْ شِمَالِهِ، فَإِنَّهَا لَا تَضُرُّهُ. وَعَنْ أَبِيهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

[طرفه في: ٣٢٩٢].

٦٩٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النُّبُوءَةِ».

٦٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النُّبُوءَةِ». رَوَاهُ ثَابِتٌ، وَحُمَيْدٌ، وَإِسْحَاقُ بْنُ عَبْدِ اللَّهِ، وَشُعَيْبٌ، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ.

[الحدِيث ٦٩٨٨ - طرفه في: ٧٠١٧].

٦٩٨٩ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَزِيُّ، عَنْ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ النُّبُوءَةِ».

#### ٥ - بَابُ الْمُبَشِّرَاتِ

٦٩٩٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النُّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ». قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ».

### **[6] The vision of (The Prophet) Joseph**

Allah Almighty said: "Behold, Joseph said to his father: O my father I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me. Said (the father): my (dear) little son relate not thy vision to thy brothers, lest they concoct a plot against thee; for Satan is to man an avowed enemy. Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect his favour to thee and to the posterity of Jacob even as he perfected it to thy fathers Abraham and Isaac aforetime, for Allah is full of knowledge and wisdom." (Joseph 4:6)

Allah Almighty said in the same Sura: "He said: O my father this is the fulfillment of my vision of old, Allah hath made it come true; He was indeed good to me when he took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that he planneth to do. For verily he is full of knowledge and wisdom. O my Lord thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O thou Creator of the heavens and the earth thou art my protector in this world and in the Hereafter. Take thou my soul (at death) as one submitting to thy will (as a Muslim), and unite me with the righteous." (Joseph 100:101)

### **[7] The vision of (The Prophet) Abraham**

Allah Almighty said: "Then, when (the son) reached (the age of) (serious) work with him he said: O my son I see in vision that I offer thee in sacrifice now see what is thy view (the son) said: O my father Do as thou art commanded: thou will find me, if Allah So wills one practising Patience and constancy. So when they had both submitted their wills (to Allah), and he had laid him Prostrate on his forehead (for sacrifice), We called out to him, O Abraham Thou hast already fulfilled the vision thus indeed do We reward those who do right." (As'saffat 102:105)

### **[8] People's seeing the same vision**

6991- Ibn Omar "Allah be pleased with both" narrated: Some people saw (in their dreams) that The Night of Power was in one of the last seven nights (of Ramadan), while others saw that it was in one of the last ten. The Prophet "Allah's blessing and peace be upon him" said: "Whoever looks for it should seek it in the last seven nights of Ramadan."

### **[9] The visions of people of prisons, corruption, and paganism**

Allah Almighty said: "Now with him there came into the prison two young men. Said one of them: I see myself (in a dream) pressing wine. Said

## ٦ - باب رُؤْيَا يُوسُفَ

وَقَوْلِهِ تَعَالَى: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ \* قَالَ يَا بَنِيَّ لَا تَفْضُضْ رُؤْيَاكَ عَلَىٰ إِخْرَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ \* وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلِ إِبْرَاهِيمَ، وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ﴾ [يوسف: ٤ - ٦]. وَقَوْلِهِ تَعَالَى: ﴿يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السُّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ \* رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِن تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيَّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ﴾ [يوسف: ١٠٠ - ١٠١]. فَاطِرُ وَالْبَدِيعُ وَالْمُبْدِعُ وَالْبَارِيءُ وَالْخَالِقُ وَوَاحِدٌ. مِنَ الْبَدْءِ: بَادِئَةٌ.

## ٧ - باب رُؤْيَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

وَقَوْلُهُ تَعَالَى: ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبُحُكَ، فَانظُرْ مَاذَا تَرَىٰ؟ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ \* فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ \* وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ \* قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ﴾ [الصافات: ١٠٢ - ١٠٥]. قَالَ مُجَاهِدٌ: أَسْلَمَا: سَلَمَا مَا أَمْرًا بِهِ، وَتَلَّهُ: وَضَعَ وَجْهَهُ بِالْأَرْضِ.

## ٨ - باب التَّوَاتُؤِ عَلَى الرُّؤْيَا

٦٩٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا أُرُوا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ، وَأَنَّ أَنَسًا أُرُوا أَنَّهَا فِي الْعَشْرِ الْأَوَاخِرِ، فَقَالَ النَّبِيُّ ﷺ: «الْتَمِسُوهَا فِي السَّبْعِ الْأَوَاخِرِ». [طرفة في: ١١٥٨].

## ٩ - باب رُؤْيَا أَهْلِ السُّجُونِ وَالْفَسَادِ وَالشَّرْكِ

لِقَوْلِهِ تَعَالَى: ﴿وَدَخَلَ مَعَهُ السُّجْنَ فَتَيَانٍ، قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا، وَقَالَ

باب ٦ - قوله: (من البدء) بفتح الموحدة وسكون المهملة بعدها همزة، وفي بعض النسخ بواو بدل الهمزة وهو أوجه لأنه يريد تفسير قوله وجاء بكم من البدو ومثله قوله: بادنه بالهمز وفي بعضها بتركها أي جاء بكم من البادية أو مراده أن فاطر معناه البادية من البدء أي الابتداء أي بادية الخلق بمعنى فاطره ا هـ. من الشارح.

- من البدو بادية نخ.

باب ٧ - رؤيا إبراهيم عليه السلام نخ.

- قوله: تعالى نخ.

باب ٩ - والفساد والشراب نخ.

the other: I see myself (in a dream) carrying bread on my head, and birds are eating thereof. Tell us (they said) the truth and meaning thereof: for we see thou art one that doth good (to all). He Said: Before food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it befall you. That is part of the (duty) which my Lord hath taught me. I Have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. And I follow the ways of my fathers, Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the Grace of Allah to us and to mankind: yet most men are not grateful. O my two companions. Of the prison (I ask you): are many lords differing among themselves better, or the one Allah, supreme and Irresistible? If not him, ye worship nothing but names which ye have named, ye and your fathers, for which Allah hath sent down no authority: the command is for none but Allah: he hath commanded that ye worship none but him: that is the right religion, but most men understand not. O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire. And of the two, to that one whom he considered about to be saved, he said: mention me to thy Lord. But Satan made him forget to mention him to his Lord: and (Joseph) lingered in prison a few (more) years. The king (of Egypt) said: I do see (in a vision) seven fat kings, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs expound to me my vision if it be that ye can interpret visions. They said: A confused medley of dreams: and we are not skilled in the interpretation of dreams. But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: I will tell you the truth of its interpretation: send ye me (therefore). O Joseph (he said): O man of truth expound to us (the dream) of seven fat kings whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand. (Joseph) said: for seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear, except a little, of which ye shall eat. Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in a advance for them, (all) except a little which ye shall have (specially) guarded. Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil). So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy Lord, and ask him, 'What is the state of mind of the ladies who cut their hands?' for my Lord is certainly well aware of their snare." (Joseph 36:50)

6992- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If I were to stay in prison for such a long time as Joseph did and then the messenger came to me, I would have responded (to his call of freedom without insisting on having my guiltless case declared)."

**[10] When one sees The Prophet "Allah's blessing and peace be upon him" in a dream**

6993- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever sees me in a dream then he will see me in his wakefulness, for Satan cannot imitate me in shape." Abu Abdullah said: Ibn Sirin said: "Only if he sees The Prophet "Allah's blessing and peace be upon him" in his (real) shape."

الْآخِرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتُنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ \* قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْرَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَ مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ \* وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ \* يَا صَاحِبِي السَّجْنَ أَرْبَابٌ مُتَفَرِّقُونَ - وَقَالَ الْفَضِيلُ لِبَعْضِ الْأَتْبَاعِ: يَا عَبْدَ اللَّهِ: أَرْبَابٌ مُتَفَرِّقُونَ - خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ \* مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ \* يَا صَاحِبِي السَّجْنَ أَمَا أَحَدَكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخِرُ فَيُضَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضِيءُ الْأَمْرِ الَّذِي فِيهِ تَسْتَفْتِيَانِ \* وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجَنِ بِضْعَ سِنِينَ \* وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أُنثَوْنِي فِي رُؤْيَايَ إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ \* قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ \* وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ \* يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ \* قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ \* ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تُحْصِنُونَ \* ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ \* وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ ﴿يوسف: 36 - 50﴾. وَادَّكَرَ: افْتَعَلَ مِنْ ذَكَرَ، أُمَّةٌ: قَرْيَةٌ، وَيُقْرَأُ: أُمَّةٌ: نِسْيَانٌ. وَقَالَ ابْنُ عَبَّاسٍ: يَعْصِرُونَ: الْأَعْنَابُ وَالذَّهْنُ. تُحْصِنُونَ: تَحْرُسُونَ.

٦٩٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنِ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَعِيدَ بْنِ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَبِثْتُ فِي السَّجَنِ مَا لَبِثَ يُوسُفُ، ثُمَّ أَتَانِي الدَّاعِي لِأَجْبَتَهُ». [طرفه في: ٣٣٧٢].

### ١٠ - بَابُ مَنْ رَأَى النَّبِيَّ ﷺ فِي الْمَنَامِ

٦٩٩٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْبِقَظَةِ، وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ سِيرِينَ: إِذَا رَأَاهُ فِي صُورَتِهِ. [طرفه في: ١١١].

٦٩٩٤ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا ثَابِتُ الْبُنَائِي، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا

= وقال الفضيل عند قوله: يا صاحبي السجن أرباب نخد.

6994- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever has seen me in a dream, then no doubt, he is (supposed) to have seen me, for Satan cannot imitate me in shape. The (good) vision of a believer is one part of forty-six parts of prophethood."

6995- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should spit on his left side thrice, and should seek Refuge with Allah from its evil, for then it will not harm him. Verily! Satan could not appear in my shape."

6996- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever sees me (in a dream) then he, no doubt, has seen the truth."

6997- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Who ever sees me (in a dream) then he really has seen the truth. Indeed, Satan cannot appear in my shape."

### **[11] The night dream**

6998- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu'huraira added: Allah's Apostle "Allah's blessing and peace be upon him" has left the world and now you, people, are bringing out those treasures.

يَتَحَيَّلُ بِي، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْأً مِنَ الثُّبُورَةِ.

[طرفه في: ٦٩٨٣].

٦٩٩٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَخْبَرَنِي أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئاً يَكْرَهُهُ فَلْيَتَنَفَّثْ عَنْ شِمَالِهِ ثَلَاثاً وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ، فَإِنَّهَا لَا تَضُرُّهُ، وَإِنَّ الشَّيْطَانَ لَا يَتَزَيَّأُ بِي».

[طرفه في: ٣٢٩٢].

٦٩٩٦ - حَدَّثَنَا خَالِدُ بْنُ خَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ». تَابَعَهُ يُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ.

[طرفه في: ٣٢٩٢].

٦٩٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ، فَإِنَّ الشَّيْطَانَ لَا يَتَكَوَّنُنِي».

## ١١ - باب رؤيا الليل

رَوَاهُ سَمْرَةُ.

٦٩٩٨ - حَدَّثَنَا أَحْمَدُ بْنُ الْمُقْدَامِ الْعِجْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْطَيْتُ مَفَاتِيحَ الْكَلِمِ، وَنُصِرْتُ بِالرُّغَبِ، وَبَيْنَمَا أَنَا نَائِمٌ الْبَارِحَةَ إِذْ أَتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ حَتَّى وَضِعَتْ فِي يَدِي». قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَنْتَقِلُونَهَا.

[طرفه في: ٢٩٧٧].

٦٩٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ، فَرَأَيْتُ رَجُلًا آدَمَ، كَأَحْسَنِ مَا

٦٩٩٥ - قوله: (لا يتزايأ بي) أي لا يتصدى لأن يصير مرثياً بصورتي ولأبي ذر لا يترأى بالراء المهملة هـ. شارح.

٦٩٩٧ - قوله: (لا يتكونني) أي لا يتكون كوني فحذف المضاف ووصل المضاف إليه بالفعل (شارح).

٦٩٩٨ - وأنتم تنتقلونها نخ.

- وأنتم تنتقلونها نخ.

٦٩٩٩ - وإذا أنا نخ.

6999- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: " While sleeping near the Ka'ba last night, I saw in my dream a man of brown colour the best one can ever see amongst brown-coloured men, having (long) hair (hanging down the earlobes), the best one could see, which he was combing, with water dripping from his head. He was placing his hands on the shoulders of two men while circumambulating the Ka'ba. I asked: "Who is this?" They replied: "This is Jesus, son of Mary." Behind him I saw a man who had very curly hair and was blind in the right eye, with his eye looking like a protruding out grape. I asked: "Who is this?" They replied: "Ad'dajjal."

7000- Obaidullah Ibn Abdullah narrated that Ibn Abbas "Allah be pleased with both" was talking when he said: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "Tonight, I saw (in a dream) ..." then he narrated the tradition in full.

## [12] The day dream

7001- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" used to visit Ommu'haram Bint Milhan, the wife of Obada Ibn As'samit. One day The Prophet "Allah's blessing and peace be upon him" visited her and she provided him with food and started looking for lice in his head. Then Allah's Apostle "Allah's blessing and peace be upon him" slept and afterwards woke up smiling.

7002- Ommu'haram added: I asked: "What makes you smile, O Allah's Apostle?" He said: "Some of my followers were presented before me in my dream as fighters in Allah's Cause, sailing in the middle of the sea like kings on the thrones" (or like kings sitting on their thrones" Is'haq, a sub-narrator was in doubt). I said: "O Allah's Apostle! Invoke Allah to make me one of them." So Allah's Apostle "Allah's blessing and peace be upon him" invoked Allah for her and then laid his head down (and slept once again). Then he woke up smiling. (Ommu'haram added): I said: "What makes you smile, O Allah's Apostle?" He said: "Some people of my followers were shown to me (in a dream) as fighters in Allah's Cause." He said the same

أَنْتَ رَأَيْتَ مِنْ أَدَمِ الرَّجَالِ، لَهُ لِمَّةٌ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ مِنَ اللَّمَمِ، قَدْ رَجَلَهَا، تَقْطُرُ مَاءً، مُتَكِنًا عَلَى رَجُلَيْنِ أَوْ عَلَى عَوَاتِقِ رَجُلَيْنِ، يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ إِذَا أَنَا بَرَجَلُ جَعْدٍ قَطَطٍ، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّهَا عَيْنَةٌ طَافِيَةٌ. فَسَأَلْتُ: مَنْ هَذَا؟ فَقِيلَ: الْمَسِيحُ الدَّجَالُ».

[طرفه في: ٣٤٤٠].

٧٠٠٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَيْتُ اللَّيْلَةَ فِي الْمَنَامِ، وَسَاقَ الْحَدِيثَ. وَتَابَعَهُ سُلَيْمَانُ بْنُ كَثِيرٍ، وَابْنُ أُخِي الزُّهْرِيُّ، وَسُفْيَانُ بْنُ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ ﷺ. وَقَالَ الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ، أَوْ أَبَا هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ. وَقَالَ شُعَيْبٌ، وَإِسْحَاقُ بْنُ يَحْيَى، عَنْ الزُّهْرِيِّ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، وَكَانَ مَعْمَرٌ لَا يُسْنِدُهُ حَتَّى كَانَ بَعْدُ.

[الحديث ٧٠٠٠ - طرفه في: ٢٧٠٤٦]

## ١٢ - باب الرؤيا بالنهار

وَقَالَ ابْنُ عَوْنٍ، عَنْ ابْنِ سِيرِينَ: رُؤْيَا النَّهَارِ مِثْلُ رُؤْيَا اللَّيْلِ.

٧٠٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامَ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطَعَمَتْهُ، وَجَعَلَتْ تَفْلِي رَأْسَهُ، فَتَنَّمَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. [طرفه في: ٢٧٨٨].

٧٠٠٢ - قَالَتْ: فَقُلْتُ: مَا يَضْحَكُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غَزَاةً فِي سَبِيلِ اللَّهِ، يَزْكَبُونَ نَبِيَّ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ، مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ». - شَكَ إِسْحَاقُ - قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، اذْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يَضْحَكُ يَا رَسُولَ اللَّهِ؟

= - ثم إذا أنا نخذ.

٧٠٠٠ - رأيت الليلة نخذ.

باب ١٢ - باب رؤيا النهار نخذ.

- صنيع الشارح يشعر بإضافة باب لتاليه وصنع العيني يشعر بتوينه فليحرر ا هـ.

٧٠٠١ - قوله: (تفلي رأسه) أي تفتش شعر رأسه ا هـ.

٧٠٠٢ - قوله: (نبيج هذا البحر) أي وسطه أو هوله ا هـ. شارح.

as he had said before. I said: "O Allah's Apostle! Invoke Allah to make me from them." He said: "You are among the first group." Then Ommu'haram sailed over the sea during the Caliphate of Mo'awiya Ibn Abu'sufyan. She fell down from her mount after coming ashore, and died.

### [13] The women's visions

7003- Ommul'ala "Allah be pleased with her", an Ansari woman who had given a pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", narrated That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of Othman Ibn Maz'oon came out (to be in their lot). Ommul'ala further said: "Othman stayed with us, and he got seriously ill. Then he died. After he had been given a bath and shrouded, The Messenger of Allah "Allah's blessing and peace be upon him" came to our house. I said (addressing Othman): "O Abus'sa'ib! May Allah be merciful to you! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said to me: "How do you know that Allah has blessed him?" I replied: "May my parents be sacrificed for you, O Messenger of Allah! Upon whom else Allah might bestow His honour?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Othman, by Allah he has died and I really wish him good. Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to me." She said: "By Allah I shall never attest the piety of anybody after him."

7004- Az'zuhri narrated, in relation to the previous tradition: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to him." Ommul'ala further said: "It (The Prophet's saying) made me sad. Once I slept and saw in a dream, a flowing stream for Othman. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about it. He said: "That is (the symbol of) his deeds.""

**[14] A (bad or evil) dream is from Satan; so if anyone of you has a bad dream he should spit on his left side, and should seek Refuge with Allah from its evil**

7005- Abu'quatada "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A good vision is from Allah, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he becomes afraid, he should spit on his left side, and should seek Refuge with Allah from its evil, for then it will not harm him. "

قَالَ: نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ. كَمَا قَالَ فِي الْأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأُولَى»، فَكَرَبَتِ الْبَحْرَ فِي زَمَانٍ مُعَاوِيَةَ ابْنِ أَبِي سُفْيَانَ، فَضَرَعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ، فَهَلَكَتْ. [طرفه في: ٢٧٨٨].

### ١٣ - باب رُؤْيَا النِّسَاءِ

٧٠٠٣ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ الْعَلَاءِ، امْرَأَةً مِنَ الْأَنْصَارِ بَايَعَتْ رَسُولَ اللَّهِ ﷺ، أَخْبَرْتُهُ: أَنَّهُمْ ائْتَسَمُوا الْمُهَاجِرِينَ قُرْعَةً، قَالَتْ: فَطَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ وَأَنْزَلَنَا فِي أَبْيَاتِنَا، فَوَجَعَ وَجَعَهُ الَّذِي تُوفِّي فِيهِ، فَلَمَّا تُوفِّي عُسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أبا السَّائِبِ، فَشَهِدَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا يَذْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟». فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هُوَ فَوَاللَّهِ لَقَدْ جَاءَهُ الْبَقِيَّةُ، وَاللَّهِ إِنِّي لِأَرْجُو لَهُ الْخَيْرَ، وَوَاللَّهِ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَاذَا يُفْعَلُ بِي». فَقَالَتْ: وَاللَّهِ لَا أَزْكِي بَعْدَهُ أَحَدًا أَبَدًا. [طرفه في: ١٢٤٣].

٧٠٠٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ بِهَذَا، وَقَالَ: «مَا أَدْرِي مَا يُفْعَلُ بِهِ». قَالَتْ: وَأَخْرَجْتَنِي فَمِنْتُ، فَرَأَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِي، فَأَخْبَرْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «ذَلِكَ عَمَلُهُ». [طرفه في: ١٢٤٣].

١٤ - بابُ الْحُلْمِ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَسْتَعِذْ بِاللَّهِ عَزَّ وَجَلَّ ٧٠٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنِ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَلَمَةَ: أَنَّ أبا فَتَادَةَ الْأَنْصَارِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَفُرْسَانِهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ الْحُلْمَ يَكْرَهُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَسْتَعِذْ بِاللَّهِ مِنْهُ. فَلَنْ يَضُرَّهُ». [طرفه في: ٣٢٩٢].

٧٠٠٣ - قوله: (غسل) وفي الجنائز وغسل بالواو ا هـ. شارح.

- قالت قلت نخ.

- (أبو السائب) كنية عثمان بن مظعون رضي الله تعالى عنه.

- فقلت: والله نخ.

٧٠٠٤ - قوله: (ذلك) بكسر الكاف خطاب لمؤنث ويجوز الفتح، قاله الشارح وذكر رواية ذلك بإسقاط اللام ا هـ.

باب ١٤ - قوله: الحلم بضم اللام وتسكن ا هـ. شارح.

**[15] What about the milk (in the dream)?**

7006- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk (to Omar)." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

**[16] When the milk wetness comes out of one's nails (as a result of drinking his fill)**

7007- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar Ibn Al'khatab." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(Religious) knowledge."

**[17] What about the shirt in one's dream?**

7008- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, some people were shown to me (in a dream). They were wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Then Omar Ibn Al'khatab passed by me, wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He replied: "It is the Religion."

**[18] Dragging the shirt in the dream**

7009- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, some people were shown to me (in a dream). They were wearing shirts of which some were reaching up to the breasts only while

## ١٥ - باب اللَّبَن

٧٠٠٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْرَةُ ابْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي - يَعْنِي - عُمَرَ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[طرفه في: ٨٢].

## ١٦ - باب إِذَا جَرَى اللَّبَنُ فِي أَطْرَافِهِ أَوْ أَظْفَارِهِ

٧٠٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ، حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ مِنْ أَطْرَافِي، فَأُعْطِيتُ فَضْلِي عُمَرَ بْنِ الْخَطَّابِ». فَقَالَ مَنْ حَوْلَهُ: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[طرفه في: ٨٢].

## ١٧ - باب الْقَمِيصِ فِي الْمَنَامِ

٧٠٠٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي، عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَبْلُغُ الثُّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ». قَالُوا: مَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينُ».

[طرفه في: ٢٣].

## ١٨ - باب جَرِّ الْقَمِيصِ فِي الْمَنَامِ

٧٠٠٩ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ عُرِضُوا عَلَيَّ وَعَلَيْهِمْ قُمْصٌ، فَمِنْهَا مَا يَبْلُغُ الثُّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ».

٧٠٠٨ - قوله: (والثدي) بهذا الضبط جمع ثدي بفتح فسكون مثل حلي وحلي ضبطه الشارح هنا بشكل الجمع وفي باب جرّ القميص بشكل المفرد كما ترى وضبط كلاهما في أكثر النسخ بشكل المفرد.

٧٠٠٩ - يجره نخه.

باب ١٩ - قوله: الخضض بضم ففتح وفي فتح الباري بضم فسكون ووقع في رواية النسفي: الخضرة بسكون الضاد وبعد البراء هاء تانيث أفاده الشارح.

others were even shorter than that. Then Omar Ibn Al'khattab was shown to me, wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He replied: "It is the Religion."

### **[19] What about greenery and the garden in one's dream?**

7010- Qais Ibn Obad narrated: I was sitting in a gathering implying Sa'd Ibn Malik and Ibn Omar, in front of whom, Abdullah Ibn Salam passed and they said: "This man is from the people of Paradise." I said to Abdullah Ibn Salam: "They said so-and-so." He replied: "Glorified be Allah! They must not have said things of which they have no knowledge. However, I saw (in a dream) that in a green garden, a pillar was fixed, at the top of which, there was a handhold, below which there was a servant. I was required to climb (the pillar). I climbed it till I got hold of the handhold." (He added): I narrated this dream to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "Abdullah will die while still holding the firm reliable handhold (Islam)."

### **[20] One's uncovering (the picture of) a woman in the dream**

7011- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me twice in my dream. Behold! There was one carrying you in a piece of silk and he said (to me): "This is your wife; uncover her." Behold! It was you. I said: "If this is from Allah, it will be done.""

### **[21] What about the silk cloth in the dream**

7012- A'isha "Allah be pleased with her" reported that The Prophet "Allah's blessing and peace be upon him" said to her: "You have been shown to me before I married you twice in my dream. I saw the angel carrying you in a piece of silk and I said (to him): "Uncover it." Behold! It was you. I said: "If this is from Allah, it will be done." Then you were shown to me once again with the angel carrying you in a piece of silk and I said (to him): "Uncover it." Behold! It was you. I said: "If this is from Allah, it will be done.""

وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَعَرَضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ، وَعَلَيْهِ قَمِيصٌ يَجْتَرُهُ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِينَ».

[طرفه في: ٢٣].

### ١٩ - باب الحُضْرِ فِي الْمَنَامِ، وَالرَّوْضَةِ الْخَضْرَاءِ

٧٠١٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَيْسُ بْنُ عُبَادٍ: كُنْتُ فِي حَلَقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَإِبْنُ عُمَرَ، فَمَرَّ عَبْدُ اللَّهِ بْنُ سَلَامٍ، فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ، مَا كَانَ يَتَّبِعِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيْتُ كَأَنَّمَا عَمُودٌ وُضِعَ فِي رَوْضَةٍ خَضْرَاءَ، فَتُصَبُّ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِئْصَفٌ، وَالْمِئْصَفُ الْوَصِيفُ، فَقِيلَ: ازْفَهُ، فَرَقِيتُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ، فَفَضَّصْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى».

[طرفه في: ٣٨١٣].

### ٢٠ - باب كَشْفِ الْمَرَاةِ فِي الْمَنَامِ

٧٠١١ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرَيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ، إِذَا رَجُلٌ يَحْمِلُكَ فِي سَرَقَةٍ حَرِيرٍ، فَيَقُولُ: هَذِهِ أَمْرَاتُكَ، فَأَكْشِفُهَا فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمَضِّهِ». [طرفه في: ٣٨٩٥].

### ٢١ - باب ثِيَابِ الْحَرِيرِ فِي الْمَنَامِ

٧٠١٢ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُرَيْتُكَ قَبْلَ أَنْ أَتَزَوَّجَكَ مَرَّتَيْنِ، رَأَيْتُ الْمَلَكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ لَهُ: اكْشِفْ، فَكَشَفَ فَإِذَا هِيَ أَنْتِ، فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمَضِّهِ، ثُمَّ أُرَيْتُكَ يَحْمِلُكَ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَقُلْتُ: اكْشِفْ، فَكَشَفَ، فَإِذَا هِيَ أَنْتِ، فَقُلْتُ: إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمَضِّهِ».

[طرفه في: ٣٨٩٥].

٧٠١٠ - العمود مذكر أنه باعتبار الدعامة، قاله الشارح.

- قوله: (ارقه) أمر من الرقي والهاء في آخر هاء السكت كما في العيني.

- فرقيته نخد.

٧٠١٢ - إن يكن نخد.

**[22] The keys in the hand**

7013- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Mohammad (a sub-narrator) said: We were told that the phrase "the shortest expressions" means that Allah Almighty used to express in one or two statements or so the multiple matters which had been written in the previous heavenly Books (prior to The Prophet "Allah's blessing and peace be upon him").

**[23] One's hanging in a handhold or a ring**

7014- Abdullah Ibn Salam "Allah be pleased with him" narrated: I saw (in a dream) as if I were in a garden, in whose centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) handhold. I was told to climb it. I said: "I can't." Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). I gripped the handhold tightly. Then I woke up with (the effect of) the handhold in my hand. I narrated it to The Prophet "Allah's blessing and peace be upon him" who said: "The garden is the garden of Islam, the pillar is the pillar of Islam, and the handhold is the Most Trustworthy handhold. So you will remain as a Muslim till you die."

**[24] The pillar of the garden under my pillow****[25] What about the silk and one's entering into Paradise in his dream?**

7015- Ibn Omar "Allah be pleased with both" narrated: I saw in a dream a piece of silken cloth in my hand, which wherever I waved in Paradise, it flew, carrying me there.

7016- I narrated this (dream) to (my sister) Hafsa. She told The Prophet "Allah's blessing and peace be upon him" who said: "Indeed, your brother (or Abdullah) is a righteous man."

## ٢٢ - باب المَفَاتِيحِ فِي الْيَدِ

٧٠١٣ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّغَبِ، وَبَيَّنَّا أَنَا نَائِمٌ أُتِيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوَضَعْتُ فِي يَدِي». قَالَ مُحَمَّدٌ: وَبَلَّغَنِي أَنَّ جَوَامِعَ الْكَلِمِ: أَنَّ اللَّهَ يَجْمَعُ الْأُمُورَ الْكَثِيرَةَ، الَّتِي كَانَتْ تُكْتَبُ فِي الْكُتُبِ قَبْلَهُ، فِي الْأَمْرِ الْوَاحِدِ، وَالْأَمْرَيْنِ، أَوْ نَحْوِ ذَلِكَ.

[طرفه في: ٢٩٧٧].

## ٢٣ - باب التَّغْلِيْقِ بِالْعُرْوَةِ وَالْحَلَقَةِ

٧٠١٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ (ح). وَحَدَّثَنِي خَلِيفَةُ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حَدَّثَنَا قَيْسُ بْنُ عَبَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ كَأَنِّي فِي رَوْضَةٍ، وَسَطَ الرُّوْضَةِ عَمُودٌ، فِي أَعْلَى الْعَمُودِ عُرْوَةٌ، فَقِيلَ لِي: ارْقَهُ، قُلْتُ: لَا أَسْتَطِيعُ، فَآتَانِي وَصِيفٌ فَرَفَعَ ثِيَابِي فَرَقِيتُ، فَاسْتَمْسَكْتُ بِالْعُرْوَةِ، فَانْتَبَهْتُ وَأَنَا مُسْتَمْسِكٌ بِهَا، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرُّوْضَةُ رَوْضَةُ الْأِسْلَامِ، وَذَلِكَ الْعَمُودُ عَمُودُ الْأِسْلَامِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوَقْفَى، لَا تَزَالُ مُسْتَمْسِكًا بِالْأِسْلَامِ حَتَّى تَمُوتَ».

[طرفه في: ٣٨١٣].

## ٢٤ - باب عَمُودِ الْفُسْطَاطِ تَحْتَ وَسَادَتِهِ

## ٢٥ - باب الإِسْتَبْرَاقِ وَدُخُولِ الْجَنَّةِ فِي الْمَنَامِ

٧٠١٥ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي سَرَقَةً مِنْ حَرِيرٍ، لَا أَهْوِي بِهَا إِلَى مَكَانٍ فِي الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ. [طرفه في: ٤٤٠].

٧٠١٦ - فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَصْتُهَا حَفْصَةَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ، أَوْ قَالَ: إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ».

[طرفه في: ١١٢٢].

٧٠١٤ - حدثني نخد.

- ووسط الروضة نخد.

باب ٢٤ - الفسطاط: الخيمة العظيمة.

- عند وسادته نخد.

٧٠١٥ - قوله: (أهوي) بفتح الهمزة، وقال العينى كابن حجر يضم الهمزة من الإهواء وثلاثيه هوى أو سقط، وقال الأصمعي أهويت بالشيء إذا رميت به ا هـ. شارح.

**[26] What about the fetters in one's dream?**

7017- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Day of Judgement approaches, the dreams of a believer will hardly fail to come true. A dream of a believer is one part of forty-six parts of Prophethood; whatever belongs to Prophethood can never be false." Mohammad Ibn Sirin said: "But I say this." He said: It was said: "There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer prayer." He further said: "He (Abu'huraira) hated to see an iron collar (around his neck in a dream), and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." Abu Abdullah said: "Iron collars are used only for necks."

**[27] The flowing stream in one's dream**

7018- Ommul'ala "Allah be pleased with her", an Ansari woman, who gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", narrated That when the Ansar drew lots as to which of the emigrants should dwell with which of the Ansar, the name of Othman Ibn Maz'oon came out (to be in their lot). Ommul'ala further said: "Othman stayed with us, and we nursed him when he got sick, but he died. We shrouded him in his clothes, and The Messenger of Allah "Allah's blessing and peace be upon him" came to our house. I said (addressing Othman): "O Abus'sa'ib! May Allah be merciful to you! I testify that Allah has honoured you." The Prophet "Allah's blessing and peace be upon him" said to me: "How do you know that Allah has honoured him?" I replied: "I do not know O Allah's Apostle!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "As for Othman, by Allah he has died and I really wish him good. Yet, by Allah, although I am Allah's Apostle, I do not know what will be done to me or to you." Ommul'ala added: "By Allah I shall never attest the piety of anybody after him." Ommul'ala further said: "Once I slept and saw in a dream, a flowing stream for Othman. So I went to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about it. He said: That is (the symbol of) his deeds (whose rewards) are going on."

## ٢٦ - باب القيد في المنام

٧٠١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا مُعْتَمِرٌ، سَمِعْتُ عَوْفًا: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا افْتَرَبَ الزَّمَانُ لَمْ تَكُذْ تَكْذِبُ، رُؤْيَا الْمُؤْمِنِ وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ الثُّبُوءِ». قَالَ مُحَمَّدٌ: وَأَنَا أَقُولُ هَذِهِ، قَالَ: وَكَانَ يُقَالُ: الرُّؤْيَا ثَلَاثٌ: حَدِيثُ النَّفْسِ، وَتَخْوِيفُ الشَّيْطَانِ، وَبُشْرَى مِنَ اللَّهِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلَا يَقْضُهُ عَلَى أَحَدٍ وَلِيَقْمَ فَلْيَصِلْ، قَالَ: وَكَانَ يُكْرَهُ الْعُلُ فِي النَّوْمِ، وَكَانَ يُعْجِبُهُمُ الْقَيْدُ، وَيُقَالُ: الْقَيْدُ ثَبَاتٌ فِي الدِّينِ. وَرَوَى قَتَادَةُ، وَيُونُسُ، وَهَشَامٌ، وَأَبُو هِلَالٍ، عَنِ ابْنِ سِيرِينَ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، وَأَذْرَجَهُ بَعْضُهُمْ كُلَّهُ فِي الْحَدِيثِ، وَحَدِيثُ عَوْفِ أَبِيْنُ. وَقَالَ يُونُسُ: لَا أَحْسِبُهُ إِلَّا عَنِ النَّبِيِّ ﷺ فِي الْقَيْدِ. قَالَ أَبُو عَبْدِ اللَّهِ: لَا تَكُونُ الْأَعْلَالُ إِلَّا فِي الْأَعْتَاقِ.

[طرفه في: ٦٩٨٨].

## ٢٧ - باب العين الجارية في المنام

٧٠١٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ خَارِجَةَ بِنِ زَيْدِ بْنِ ثَابِتٍ، عَنِ أُمِّ الْعَلَاءِ، وَهِيَ امْرَأَةٌ مِنْ نِسَائِهِمْ، بَايَعَتْ رَسُولَ اللَّهِ ﷺ، قَالَتْ: طَارَ لَنَا عُثْمَانُ بْنُ مَطْعُونٍ فِي السُّكْنَى، حِينَ افْتَرَعَتِ الْأَنْصَارُ عَلَيَّ سُكْنَى الْمُهَاجِرِينَ، فَاسْتَكَى فَمَرَضَنَاهُ حَتَّى تُوْفِيَ، ثُمَّ جَعَلَنَاهُ فِي أَثْوَابِهِ، فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ يَا السَّائِبِ، فَشَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ، قَالَ: «وَمَا يُدْرِيكَ؟». قُلْتُ: لَا أَذْرِي وَاللَّهِ، قَالَ: «أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، إِنِّي لِأَزْجُو لَهُ الْخَيْرَ مِنَ اللَّهِ، وَاللَّهِ مَا أَذْرِي - وَأَنَا رَسُولُ اللَّهِ - مَا يَفْعَلُ بِي وَلَا بِكُمْ». قَالَتْ أُمُّ الْعَلَاءِ: فَوَاللَّهِ لَا أَزْكِي أَحَدًا بَعْدَهُ، قَالَتْ: وَرَأَيْتُ لِعُثْمَانَ فِي النَّوْمِ عَيْنًا تَجْرِي، فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «ذَلِكَ عَمَلُهُ يَجْرِي لَهُ».

[طرفه في: ١٢٤٣].

## ٢٨ - باب نزع الماء من البئر حتى يروى الناس

رَوَاهُ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

٧٠١٧ - قوله: تقارب هو وقت استواء الليل والنهار أيام الربيع.

- قوله: (فلا يقصه) بضم الصاد المهملة المشددة كذا في الشرح.

٧٠١٨ - (التمريض) هو القيام بأمر المريض.

- يغفر الله له نخذ.

- من الناس من يفري فريته نخذ.

### **[28] Drawing the water from a well until all of the people drank their fill**

7019- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself drawing water from a well with a bucket, when Abu'bakr and Omar came to me. Abu'bakr drew a bucket or two (full of water). But there was weakness in his drawing. However, Allah forgave him. Then Omar Ibn Al'khattab took the bucket from Abu'bakr's hand, which turned into a very large one in his hands. I had never seen such a strong person as he in drawing water till all the people drank to their satisfaction and watered their camels that knelt down there."

### **[29] Drawing one or two buckets (full of water) weakly**

7020- Salim narrated from his father, relating the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) the people in a gathering. Then Abu'bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allah forgive him. Then Omar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone amongst the people who could draw the water as strongly as Omar till all the people drank their fill and watered their camels that knelt down there."

7021- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw myself standing at a well, on which there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abu'quhafa took the bucket from me and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then the bucket turned into a very big one when Ibn Al'khattab took it over. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

### **[30] The relief in one's dream**

7022- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw myself standing over a reservoir, giving water to the people to drink. Then Abu'bakr came and took the bucket from me in order to relieve me. He drew one or two buckets (full of water), and there was weakness in his drawing. May Allah forgive him! Then Ibn Al'khattab took it from him and went on drawing water till the people left (after their satisfaction) while the reservoir was overflowing with water."

٧٠١٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ كَثِيرٍ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ: حَدَّثَنَا صَخْرُ بْنُ جَوْبَرِيَّةَ: حَدَّثَنَا نَافِعٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا عَلَى بئرِ أَنْزَعٍ مِنْهَا إِذْ جَاءَ أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَتَزَعَّ ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، فَغَفِرَ اللَّهُ لَهُ، ثُمَّ أَخَذَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ، فَاسْتَحَالَتْ عَزْبًا، فَلَمْ أَرِ عَبْرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَةَ، حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ». [طرفه في: ٣٦٣٣].

### ٢٩ - باب نَزْعِ الذُّنُوبِ وَالذُّنُوبِينَ مِنَ الْبِئْرِ بِضَعْفٍ

٧٠٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ رُؤْيَا النَّبِيِّ ﷺ فِي أَبِي بَكْرٍ وَعُمَرَ قَالَ: «رَأَيْتُ النَّاسَ اجْتَمَعُوا، فَقَامَ أَبُو بَكْرٍ فَتَزَعَّ ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ قَامَ ابْنُ الْخَطَّابِ، فَاسْتَحَالَتْ عَزْبًا، فَمَا رَأَيْتُ مِنَ النَّاسِ يَفْرِي فَرِيَةَ، حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ». [طرفه في: ٣٦٣٣].

٧٠٢١ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدٌ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُنِي عَلَى قَلْبٍ، وَعَلَيْهَا دَلْوٌ، فَتَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَتَزَعَّ مِنْهَا ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ، يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ عَزْبًا، فَأَخَذَهَا عُمَرُ بْنُ الْخَطَّابِ، فَلَمْ أَرِ عَبْرِيًّا مِنَ النَّاسِ يَتَزَعُّ نَزْعَ عُمَرَ بْنِ الْخَطَّابِ، حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ». [طرفه في: ٣٦٦٤].

### ٣٠ - باب الاستِزَاحَةِ فِي الْمَنَامِ

٧٠٢٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ أَنِّي عَلَى حَوْضٍ أَسْقِي النَّاسَ، فَأَتَانِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرِيحَنِي، فَتَزَعَّ ذُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، فَأَتَى ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ يَزَلْ يَنْزَعُ حَتَّى تَوَلَّى النَّاسُ، وَالْحَوْضُ يَتَفَجَّرُ». [طرفه في: ٣٦٦٤].

٧٠١٩ - (الذنوب) بفتح الذاو الدلو الممتلىء والاستحالة التحول والغرب الدلو العظيمة المتخذة من جلود البقر والعبقري هو الكامل الحاذق في عمله. وقوله: يفري فريه أي يعمل عمله جيداً صالحاً عجبياً ا هـ. عيني .  
٧٠٢٠ - قوله: (فريه) بسكون الراء وتخفيف التحتية هنا وبكسر الراء وتشديد التحتية فيما سبق بضبط الشارح والتشديد منظور فيه عند أهل اللغة ا هـ. مصححه .  
- قوله: (حتى ضرب الناس بعطن) أي رويت إبلهم حتى بركت وأقامت مكانها ا هـ. من شرح العيني .

**[31] The palace in one's dream**

7023- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Omar Ibn Al'khatab." Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." Abu'huraira said: (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

7024- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw myself (in a dream) entering Paradise, and behold! I saw a palace of gold. I asked: "For whom is this palace?" they replied: "It is for a man from Quraish (Omar)." Nothing prevented me from entering it, except what I thought of your (Omar's) jealousy for women (and did not enter it)." Omar said: "How dare I think of my honour being offended by you, O Messenger of Allah?"

**[32] The ablution in the dream**

7025- Abu'huraira "Allah be pleased with him" narrated: While we were in the company of The Prophet "Allah's blessing and peace be upon him", he said: "While I was asleep, I saw myself in Paradise therein I beheld a woman performing ablution beside a palace. I asked: "To whom does this palace belong?" They said: "To Omar Ibn Al'khatab." Then I remembered Omar's jealousy (concerning women), and so I quickly went away from that palace." (When Omar heard this from The Prophet), he wept and said: "Do you think it is likely that I feel jealous because of you, O Allah's Apostle?"

**[33] The circumambulation of Ka'ba in the dream**

7026- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "While I was asleep, I saw myself circumambulating the Ka'ba (in my dream). Suddenly I saw a man of brown complexion and lank hair walking between two men, and water was dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary." Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked: "Who is this?" They replied: "He is The Charlatan (Ad'dajjal). The one who resembled him among the people, was Ibn Qatan." (Ibn Qatan was a pagan who died in the Pre-Islamic period of ignorance.)

### ٣١ - باب القصر في المنام

٧٠٢٣ - حدثنا سعيد بن عُمير: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، قُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُذْبِرًا». قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ بْنُ الْخَطَّابِ ثُمَّ قَالَ: أَعَلَيْكَ، يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، أَعَارُ؟.

[طرفه في: ٣٢٤٢].

٧٠٢٤ - حدثنا عمرو بن علي: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِقَصْرِ مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَمَا مَنَعَنِي أَنْ أَدْخُلَهُ يَا ابْنَ الْخَطَّابِ، إِلَّا مَا أَعْلَمُ مِنْ غَيْرَتِكَ». قَالَ: وَعَلَيْكَ أَعَارُ يَا رَسُولَ اللَّهِ؟.

[طرفه في: ٣٦٧٩].

### ٣٢ - باب الوضوء في المنام

٧٠٢٥ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقَالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُذْبِرًا». فَبَكَى عُمَرُ وَقَالَ: عَلَيْكَ يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ أَعَارُ.

[طرفه في: ٣٢٤٢].

### ٣٣ - باب الطواف بالكعبة في المنام

٧٠٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمٌ، سَبَطَ الشَّعْرَ، بَيْنَ رَجُلَيْنِ، يَنْطِفُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبَتْ أَلْتَفَتْ فَإِذَا رَجُلٌ أَحْمَرٌ جَسِيمٌ. جَعَدَ الرَّأْسِ، أَعْوَزَ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَةٍ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَالُ، أَقْرَبُ النَّاسِ بِهَ شَبَهًا ابْنِ قَطَنِ». وَابْنُ قَطَنِ رَجُلٌ مِنْ بَنِي الْمُضْطَلِقِ مِنْ خَزَاعَةَ.

[طرفه في: ٣٤٤٠].

**[34] When one gives his remaining (milk) to his companion in the dream**

7027- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed the milk's wetness coming out of my nails. Then I gave the remaining milk to Omar." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "What have you interpreted it, O Messenger of Allah?" he replied: "(It is religious) knowledge."

**[35] When one feels safe with his fear going away in the dream**

7028- Ibn Omar "Allah be pleased with both" narrated: There were men from the companions of The Messenger of Allah "Allah's blessing and peace be upon him" who used to see dreams during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" to whom they would narrate those dreams. The Messenger of Allah "Allah's blessing and peace be upon him" would interpret them as Allah wished. I was a young man and used to stay in the mosque before my marriage. I said to myself: "If there were any good in me, I too would see (the like of) what these people see." When I went to bed one night, I said: "O Allah! If you see any good in me, show me a good dream." While I was in that state, there came to me (in a dream) two angels, in the hand of each of whom, there was a mace of iron. Both of them were taking me to Hell, and I was between them, invoking Allah: "O Allah! I seek refuge with You from Hell." Then I saw myself being faced by another angel carrying a mace of iron in his hand. He said to me: "Do not be afraid! You will be an excellent man if you only pray more often." They took me till they stopped me at the edge of Hell. Behold! It was built inside like a well and it had side posts like those of a well, beside each of which there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains. I recognized therein some men from Quraish. Then (the angels) took me to the right side.

7029- I narrated this dream to (my sister) Hafsa who told it to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Abdullah is a good man." (Nafi, the sub-narrator, said: "Since then Abdullah Ibn Omar used to pray much.")

### ٣٤ - بَابُ إِذَا أُعْطِيَ فَضْلَهُ غَيْرَهُ فِي النَّوْمِ

٧٠٢٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرُّيَّ يَجْرِي، ثُمَّ أُعْطِيتُ فَضْلَهُ عُمَرَ». قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ».

[طرفه في: ٨٢].

### ٣٥ - بَابُ الْأَمْنِ وَذَهَابِ الرَّوْعِ فِي الْمَنَامِ

٧٠٢٨ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَخْرُ بْنُ جَوَابِرَةَ: حَدَّثَنَا نَافِعٌ: أَنَّ ابْنَ عُمَرَ قَالَ: إِنَّ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا يَرَوْنَ الرُّؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَيَقْضُونَهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَيَقُولُ فِيهَا رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ، وَأَنَا غُلَامٌ حَدِيثُ السِّنِّ، وَبَيْتِي الْمَسْجِدُ قَبْلَ أَنْ أَنْكِحَ، فَقُلْتُ فِي نَفْسِي: لَوْ كَانَ فِيكَ خَيْرٌ لَرَأَيْتَ مِثْلَ مَا يَرَى هؤُلاءِ، فَلَمَّا اضْطَجَعْتُ لَيْلَةً قُلْتُ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ فِيَّ خَيْرًا فَأَرِنِي رُؤْيَا، فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ جَاءَنِي مَلَكَانِ، فِي يَدِ كُلِّ وَاحِدٍ مِنْهُمَا مِقْمَعَةٌ مِنْ حديدٍ، يُقْبِلَانِي إِلَى جَهَنَّمَ، وَأَنَا بَيْنَهُمَا أَدْعُو اللَّهَ: اللَّهُمَّ أَعُوذُ بِكَ مِنْ جَهَنَّمَ، ثُمَّ أَرَانِي لَقَيْتَنِي مَلَكٌ فِي يَدِهِ مِقْمَعَةٌ مِنْ حديدٍ، فَقَالَ: لَنْ تُرَاعَ، نِعَمَ الرَّجُلِ أَنْتَ، لَوْ تَكْثِرُ الصَّلَاةَ. فَاذْطَلَعُوا بِي حَتَّى وَقَفُوا بِي عَلَى شَفِيرِ جَهَنَّمَ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ البِثْرِ، لَهُ قُرُونٌ كَقَرْنِ البِثْرِ، بَيْنَ كُلِّ قَرْنَيْنِ مَلَكٌ بِيَدِهِ مِقْمَعَةٌ مِنْ حديدٍ، وَأَرَى فِيهَا رَجُلًا مُعَلَّقِينَ بِالسَّلَاسِلِ، رُؤْسُهُمْ أَسْفَلَهُمْ، عَرَفْتُ فِيهَا رَجُلًا مِنْ قُرَيْشٍ، فَاذْصَرَفُوا بِي عَنْ ذَاتِ الْيَمِينِ.

[طرفه في: ٤٤٠].

٧٠٢٩ - فَقَصَصْتُهَا عَلَى حَفْصَةَ، فَقَصَصْتُهَا حَفْصَةَ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ». فَقَالَ نَافِعٌ: لَمْ يَزَلْ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ.

[طرفه في: ١١٢٢].

باب ٣٥ - (الروع) بفتح الراء الخوف ا هـ. شارح.

٧٠٢٨ - المقمعة هي كالسوط من حديد رأسها معوج.

- يُقْبِلَانِي بِي، نخـ.

- لها قرون نخـ.

- (قرون البثر) جوانبها التي تنبت من حجارة توضع عليها الخشبية التي تعلق فيها البكرة والعادة لكل بثر

قرنان ا هـ. شرح.

٧٠٢٩ - قال نافع نخـ.

**[36] One's taking another to the right side in the dream**

7030- Ibn Omar "Allah be pleased with both" narrated: I was a young unmarried man during the lifetime of The Prophet "Allah's blessing and peace be upon him". I used to sleep in the mosque. Anyone having a dream, would narrate it to The Prophet "Allah's blessing and peace be upon him". I said: "O Allah! If there is any good for me with You, then show me a dream in order that The Messenger of Allah "Allah's blessing and peace be upon him" might interpret it for me." Then, I slept and saw (in a dream) that two angels came and took me along with them. Then they met another angel who said to me: "Be not afraid, you are a good man." They took me towards the Fire. Behold! It was built inside like a well, and therein I saw people some of whom I recognized. Then the angels took me to the right side. In the morning, I mentioned that dream to Hafsa.

7031- Hafsa reported that she had mentioned it to The Prophet "Allah's blessing and peace be upon him" who said: "Abdullah is a righteous man if he only prays more at night." (Az'zuhri said: since then, Abdullah used to pray more at night.)

**[37] What about the cup in one's dream?**

7032- Ibn Omar "Allah be pleased with both" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw that a cup full of milk was brought to me from which I drank my fill. Then I gave the remaining milk to Omar." People asked: "What have you interpreted it, O Messenger of Allah?" he said: "(It is religious) knowledge."

**[38] When something flies in one's dream**

7033- Obaidullah Ibn Abdullah narrated: I asked Abdullah Ibn Abbas "Allah be pleased with both" about the vision of The Messenger of Allah "Allah's blessing and peace be upon him" which he mentioned.

7034- Ibn Abbas "Allah be pleased with both" said: I was told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream to blow them off. I blew them off; and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me." Obaidullah Ibn Abdullah commented: One of them was Al'ansi who was killed by Fairuz in Yemen, and the other was Musailama The Liar, (from Al'yamama)."

### ٣٦ - باب الأخذِ على اليمينِ في النومِ

٧٠٣٠ - حدثني عبدُ اللهِ بنُ محمَّدٍ: حدَّثنا هشامُ بنُ يوسفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ غُلَامًا شَابًّا عَرَبًا فِي عَهْدِ النَّبِيِّ ﷺ، وَكُنْتُ أَبِيْتُ فِي الْمَسْجِدِ، وَكَانَ مَنْ رَأَى مِنَّا قَصَّهُ عَلَى النَّبِيِّ ﷺ، فَقُلْتُ: اللَّهُمَّ إِنْ كَانَ لِي عِنْدَكَ خَيْرٌ فَأَرِنِي مِنَّا مَا يَعْبُرُهُ لِي رَسُولُ اللَّهِ ﷺ، فَنِمْتُ، فَرَأَيْتُ مَلَكَينِ آتِيَانِي، فَانْطَلَقَا بِي، فَلَقِيَهُمَا مَلَكٌ آخَرَ، فَقَالَ لِي: لَنْ تُرَاعَ، إِنَّكَ رَجُلٌ صَالِحٌ، فَانْطَلَقَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَةٌ كَطَيِّ الْبِثْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ، فَأَخَذَا بِي ذَاتِ الْيَمِينِ، فَلَمَّا أَصْبَحْتُ ذَكَرْتُ ذَلِكَ لِحَفْصَةَ. [طرفه في: ٤٤٠].

٧٠٣١ - فَزَعَمَتْ حَفْصَةُ أَنَّهَا قَصَّتْهَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ، لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ». قَالَ الزُّهْرِيُّ: وَكَانَ عَبْدُ اللَّهِ بَعْدَ ذَلِكَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ. [طرفه في: ١١٢٢].

### ٣٧ - باب القدحِ في النومِ

٧٠٣٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ حَمْرَةَ ابْنِ عَبْدِ اللَّهِ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدْحِ لَبَنٍ، فَشَرِبْتُ مِنْهُ، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ». قَالُوا: فَمَا أَوْلَاةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ». [طرفه في: ٨٢].

### ٣٨ - باب إذا طارَ الشيءُ في المنامِ

٧٠٣٣ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ صَالِحٍ، عَنِ ابْنِ عُبَيْدَةَ بْنِ نَشِيطٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ. [طرفه في: ٣٦٢٠].

٧٠٣٤ - فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفَطَعْتُهُمَا وَكَرِهْتُهُمَا، فَأُذِنَ لِي فَتَفَخَّخْتُهُمَا فَطَارَا، فَأَوْلَتْهُمَا كَذَّابِينَ يَخْرُجَانِ». فَقَالَ عَبْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ. [طرفه في: ٣٦٢١].

٧٠٣٠ - لَمْ تُرْعَ نَحْ.

٧٠٣١ - قَوْلُهُ: (فَزَعَمَتْ حَفْصَةَ) أَي قَالَتْ أ هـ. شَارِح.

٧٠٣٤ - قَوْلُهُ: (فَفَطَعْتُهُمَا) بَيَّاءُ الْعَطْفِ ثُمَّ فَاءُ أُخْرَى مَضْمُومَةٌ وَتَفْتَحُ وَكَسْرُ الظَّاءِ الْمَشَالَةَ أَي اسْتَعْظَمْتَ أَمْرَهُمَا أ هـ. شَارِح.

**[39] When one sees (in a dream) cows being slaughtered**

7035- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "In a dream I saw myself migrating from Mecca to a place having plenty of date palms. I thought that it was Al'yamama or Hajar, but it came to be Medina (Yathrib). I saw cows in my dream, and by Allah, that was a blessing, and they symbolized the believers on the Day of Ohud. Furthermore, the blessing was the good Allah bestowed upon us and the reward of true belief which Allah gave us after the day of Badr."

**[40] The blowing off in one's dream**

7036- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

7037- Abu'huraira further reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping, the treasures of the earth were brought to me (in a dream). Then two gold bracelets were put in my hand, and that worried me too much. Then I was instructed divinely in my dream to blow them off. I blew them off; and they flew away. I interpreted the two bracelets as symbols of two liars between whom I was: the man of San'a, and the man of Al'yamama."

**[41] When one sees (in a dream) something taken out of a certain place to be settled in another place**

7038- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a, or Al'juhfa. I interpreted it as a symbol of epidemic of Medina being transferred to that place" (Al'juhfa).

**[42] What about the black woman?**

7039- Ibn Omar "Allah be pleased with both" narrated, concerning the vision of The Prophet "Allah's blessing and peace be upon him": "I saw (in a dream) a black woman with unkempt hair going out of Medina and

### ٣٩ - باب إِذَا رَأَى بَقْرًا تَنَحَّرُ

٧٠٣٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - أَرَاهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَدَهَبَ وَهَلِي إِلَى أَنَّهَا الِيمَامَةُ أَوْ هَجَرْتُ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِيهَا بَقْرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أَحَدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ مِنَ الْخَيْرِ، وَتَوَابِ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بِهِ بَعْدَ يَوْمِ بَدْرٍ».

[طرفه في: ٣٦٢٢].

### ٤٠ - باب النَّفْخِ فِي الْمَنَامِ

٧٠٣٦ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ».

[طرفه في: ٢٣٨].

٧٠٣٧ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ إِذْ أُوتِيَتْ خَزَائِنَ الْأَرْضِ، فَوُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرَا عَلَيَّ وَأَهْمَانِي، فَأُوحِيَ إِلَيَّ أَنْ انْفُخْهُمَا، فَانْفُخْتُهُمَا فَطَارَا، فَأَوْلَتْهُمَا الْكَذَّابِينَ الَّذِينَ أَنَا بَيْنَهُمَا: صَاحِبَ صُنْعَاءَ، وَصَاحِبَ الِيمَامَةَ».

[طرفه في: ٣٦٢١].

### ٤١ - باب إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّيْءَ مِنْ كُورَةٍ، فَأَسْكَنَهُ مَوْضِعًا آخَرَ

٧٠٣٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيْتُ كَأَنَّ امْرَأَةً سَوْدَاءَ نَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةٍ - وَهِيَ الْجُحْفَةُ - فَأَوْلَتْ أَنَّ وِبَاءَ الْمَدِينَةِ نَقِلَ إِلَيْهَا».

[الحديث ٧٠٣٨ - طرفاه في: ٧٠٣٩، ٧٠٤٠].

### ٤٢ - باب الْمَرْأَةِ السَّوْدَاءِ

٧٠٣٩ - حَدَّثَنَا أَبُو بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: فِي رُؤْيَا النَّبِيِّ ﷺ فِي الْمَدِينَةِ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ نَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ حَتَّى نَزَلَتْ بِمَهْيَعَةٍ، فَتَأَوْلَتْهَا أَنْ وِبَاءَ

٧٠٣٥ - قوله: (وهلي) بفتح الواو والهاء أو سكون الهاء أي وهمي ا هـ. شارح.

٣٠٣٧ - أوتيت خزائن الأرض نخد.

باب ٤١ - (الكورة) هي الناحية وروي من كورة لكن المعتمد ما ههنا كما في القسطلاني.

settling at Mahai'a, or Al'juhfa. I interpreted it as a symbol of epidemic of Medina being transferred to Mahai'a, i.e. Al'juhfa."

#### **[43] What about the woman with unkempt hair?**

7040- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted it as a symbol of epidemic of Medina being transferred to Mahai'a, i.e. Al'juhfa."

#### **[44] When one moves a sword in a dream**

7041- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I saw myself moving a sword and its blade got broken. It came to symbolize the defeat, which the Muslims suffered from, on the Day of Ohud. I moved the sword again, and it became better than before, and that was the symbol of the victory Allah bestowed upon Muslims and their gathering together."

#### **[45] What about one's telling lies concerning his dreams?**

7042- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do. If somebody listens to the talk of some people who do not desire him to listen or they run away from him, then molten lead will be poured into his ears on the Day of Judgement. Whoever makes a picture, will be punished on the Day of Judgement and will be ordered to breathe a soul in that picture, which he will not be able to do."

7043- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The worst lie is that a person claims to have seen a dream which he has not seen."

الْمَدِينَةَ نُقِلَ إِلَى مَهْيَعَةَ». وَهِيَ الْجُحْفَةُ.

[طرفه في: ٧٠٣٨].

#### ٤٣ - باب الْمَرْأَةِ الثَّائِرَةِ الرَّأْسِ

٧٠٤٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ، حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَأَيْتُ امْرَأَةً سَوْدَاءَ ثَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ، فَأَوْلَتْ أَنْ وَيَأَ الْمَدِينَةَ نُقِلَ إِلَى مَهْيَعَةَ». وَهِيَ الْجُحْفَةُ. [طرفه في: ٧٠٣٨].

#### ٤٤ - بابُ إِذَا هَزَّ سَيْفًا فِي الْمَنَامِ

٧٠٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى - أَرَاهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي رُؤْيَا أَنِّي هَزَزْتُ سَيْفًا فَأَنْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى، فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ، وَاجْتِمَاعِ الْمُؤْمِنِينَ». [طرفه في: ٣٦٢٢].

#### ٤٥ - باب مَنْ كَذَبَ فِي حُلْمِهِ

٧٠٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُلَّفٌ أَنْ يَغْفِدَ بَيْنَ شَعِيرَتَيْنِ، وَلَنْ يَفْعَلَ، وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ، وَهُمْ لَهُ كَارِهُونَ، أَوْ يَفِرُّونَ مِنْهُ، ضَبَّ فِي أُذُنَيْهِ الْآنُكَ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةَ عُدْبٍ، وَكُلَّفٌ أَنْ يَنْفَعُ فِيهَا، وَلَيْسَ بِنَافِعٍ». قَالَ سُفْيَانُ: وَصَلَهُ لَنَا أَيُّوبُ. وَقَالَ قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ: قَوْلُهُ: «مَنْ كَذَبَ فِي رُؤْيَاهُ». وَقَالَ شُعْبَةُ، عَنْ أَبِي هَاشِمِ الرُّمَانِيِّ: سَمِعْتُ عِكْرِمَةَ: قَالَ أَبُو هُرَيْرَةَ: قَوْلُهُ: «مَنْ صَوَّرَ، وَمَنْ تَحَلَّمَ، وَمَنْ اسْتَمَعَ».

حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «مَنْ اسْتَمَعَ، وَمَنْ تَحَلَّمَ، وَمَنْ صَوَّرَ» نَحْوَهُ. تَابَعَهُ هِشَامٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَوْلُهُ. [طرفه في: ٢٢٢٥].

٧٠٤٣ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، مَوْلَى ابْنِ عُمَرَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَفْرَى الْفِرْيَ أَنْ

باب ٤٥ - قوله: (حلمه) بضم الحاء واللام أو بسكون اللام كما مر.

٧٠٤٢ - الآنك: الرصاص المذاب.

- قوله: (عن ابن عباس قوله) يعني قول ابن عباس موقوفاً عليه. ا هـ عيني.

**[46] If one saw a dream which he disliked, then he should neither mention it nor tell it to anybody**

7044- Abu'salama narrated: I used to see a dream which would make me ill until I heard Abu'quatada saying: I too, used to see a dream which would make me ill until I heard The Prophet "Allah's blessing and peace be upon him" saying: "A good dream is from Allah, so if anyone of you saw a dream which he liked, he should tell it to none except to the one whom he loves. If he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan. Then he should spit thrice (on his left) and should tell it to none, for it will not harm him."

7045- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you sees a dream that he likes, then it is from Allah, whom he should thank for it. He also should narrate it to others. But if he sees something else, such as a dream, which he dislikes, then it will be from Satan, from whose evil he should seek refuge with Allah, and should not mention it to anybody, for it will not harm him."

**[47] When the first dream interpreter mistakes in his analysis**

7046- Ibn Abbas "Allah be pleased with both" reported: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I saw in a dream, a cloud having shade from which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you (O Prophet) held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then got connected again." Abu'bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu'bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Qur'an, with its sweetness dropping. Indeed, some people are learning much of the Qur'an and some a little. The rope extending from the sky to the earth, is the Truth that you (O Prophet) are following. You follow it with which Allah will raise you high, then another man will follow it with which he will rise up, then another person will follow it, and then another man will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu'bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

يُرِي عَيْنِيهِ مَا لَمْ تَرَ».

#### ٤٦ - بَابُ إِذَا رَأَى مَا يَكْرَهُ، فَلَا يُخْبِرُ بِهَا وَلَا يَذْكُرُهَا

٧٠٤٤ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: لَقَدْ كُنْتُ أَرَى الرَّؤْيَا فَتَمْرَضُنِي، حَتَّى سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: وَأَنَا كُنْتُ لَأَرَى الرَّؤْيَا تَمْرَضُنِي، حَتَّى سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا الْحَسَنَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثْ بِهِ إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، وَمِنْ شَرِّ الشَّيْطَانِ، وَلِيَتَنَفَّلَ ثَلَاثًا، وَلَا يُحَدِّثْ بِهَا أَحَدًا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[طرفه في: ٣٢٩٢].

٧٠٤٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حازِمٍ وَالدَّرَاوَزْدِيُّ، عَنْ يَزِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ الرَّؤْيَا يُحِبُّهَا، فَإِنَّهَا مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَنْ تَضُرَّهُ».

#### ٤٧ - بَابُ مَنْ لَمْ يَرَ الرَّؤْيَا لِأَوَّلِ عَابِرٍ إِذَا لَمْ يُصِيبْ

٧٠٤٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطَفُفُ السَّمْنُ وَالْعَسَلُ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا، فَالْمَسُّ تَكْفِيرٌ وَالْمُسْتَقِيلُ، وَإِذَا سَبَبَ وَاصِلٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَانْقَطَعَ ثُمَّ وَصَلَ. فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، وَاللَّهِ لَتَدْعُنِي فَأَعْبُرَهَا، فَقَالَ النَّبِيُّ ﷺ: «اعْبُرْ». قَالَ: أَمَا الظِّلَّةُ فَإِلَاسْلَامٌ، وَأَمَا الَّذِي يَنْطَفُفُ مِنَ الْعَسَلِ وَالسَّمْنِ فَالْقُرْآنُ، حَلَاوَتُهُ تَنْطَفُفُ، فَالْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِيلُ، وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ رَجُلٌ آخَرَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُهُ رَجُلٌ آخَرَ فَيَنْقَطِعُ بِهِ، ثُمَّ يَوْصِلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «أَصَبْتُ بَعْضًا وَأَخْطَأْتُ بَعْضًا». قَالَ: فَوَاللَّهِ لَتُحَدِّثَنِي بِالَّذِي أَخْطَأْتُ، قَالَ: «لَا تُفْسِمُ». [طرفه في: ٧٠٠٠].

٧٠٤٤ - قوله. (وليفضل) بضم الفاء وكسرها كما في الشارح.

٧٠٤٦ - قوله: (ظلة) أي سحابة.

- قوله: (تنطف) بضم الطاء المهملة وكسرها أي تقطر ا هـ. شارح.

- قوله: (اعبر) في بعض النسخ زيادة له قبله وفي بعضها: اعبرها.

**[48] Interpreting the visions after Morning prayer**

7047- Samura Ibn Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" usually asked his companions: "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allah wished to tell. One morning The Prophet "Allah's blessing and peace be upon him" said: "Last night two persons came to me (in a dream) and woke me up saying: "Proceed!" I went out with them until we came across a man Lying down, with another man standing over his head, holding a big rock. Behold! He was throwing the rock at the man's head, which was being wounded. The rock rolled away which the thrower followed and took back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions: "Glorified be Allah! Who are those two persons?" They said: "Proceed!" We proceeded until we came to a man Lying flat on his back and another man standing over his head with an iron hook, which he would put in one side of the man's mouth, tearing off that side of his face to the back (of the neck); and similarly he would tear his nose and eye from front to back. Then he turned to the other side of the man's face and did just the same as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions: "Glorified be Allah! Who are those two persons?" They said to me: "Go on!" So we went on until we came across something like a baking oven." I think The Prophet "Allah's blessing and peace be upon him" said: "In that oven there was much more noise and voices." The Prophet "Allah's blessing and peace be upon him" further said: "We looked into it and found naked men and women, to whom a flame of fire was reaching from underneath. The more it reached them, the more they cried loudly. I asked them: "Who are those?" They said to me: "go on!" We went on until we came across a river." I think he said: "as red as blood." The Prophet "Allah's blessing and peace be upon him" further said: "Behold! In the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold! while the other man was swimming, he went near him. When the former opened his mouth, the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Whenever he returned and opened his mouth, the man (on the bank) would put a stone into his mouth. I asked my two companions: "Who are those persons?" They replied: "Proceed! Proceed!" We went on until we came to a man with a repulsive appearance, the most repulsive you have ever seen! Beside him there was a fire which he was kindling and running around. I asked my companions: "Who is this?" They said to me:

## ٤٨ - باب تَعْبِيرِ الرُّؤْيَا بَعْدَ صَلَاةِ الصُّبْحِ

٧٠٤٧ - حَدَّثَنِي مُؤَمَّلُ بْنُ هِشَامٍ، أَبُو هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا أَبُو رَجَاءٍ: حَدَّثَنَا سَمُرَةُ بْنُ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا». قَالَ: فَيَقْصُصُ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْصُصَ، وَإِنَّهُ قَالَ ذَاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا ابْتَعَثَانِي، وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَتَلَخَّرُ رَأْسُهُ، فَيَتَهَدَّدُ الْحَجَرُ هَهُنَا، فَيَتَّبِعُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَزْجَعُ إِلَيْهِ حَتَّى يَصِخَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ مُسْتَلِقٍ لِقَفَاهُ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكَلْبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شِقْيِي وَجْهِهِ فَيُسْرِشُرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخَرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ - قَالَ: وَرَبِّمَا قَالَ أَبُو رَجَاءٍ: فَيَسْقُ - قَالَ: ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخَرَ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِخَّ ذَلِكَ الْجَانِبِ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ: قُلْتُ: سُبْحَانَ اللَّهِ مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ فَاَنْطَلَقْنَا، فَأَتَيْنَا عَلَى مِثْلِ الثَّوْرِ - قَالَ: فَأَحْسِبُ أَنَّهُ كَانَ يَقُولُ - فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ، قَالَ: فَاطْلَعْنَا فِيهِ، فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُو، قَالَ: قُلْتُ لَهُمَا: مَا هَؤُلَاءِ؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا، فَأَتَيْنَا عَلَى نَهْرٍ - حَسِبْتُ أَنَّهُ كَانَ يَقُولُ - أَحْمَرَ مِثْلِ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبُحُ، وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً، وَإِذَا ذَلِكَ السَّابِحُ يَسْبُحُ مَا يَسْبُحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْعَرُّ لَهُ فَاهُ فَيَلْقِمُهُ حَجْرًا فَيَنْطَلِقُ يَسْبُحُ، ثُمَّ يَزْجَعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَعَرَّ لَهُ فَاهُ فَالْقَمَهُ حَجْرًا، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، قَالَ: فَاَنْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرَاةِ، كَأَكْرَهٍ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَاةً، وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا، قَالَ:

٧٠٤٧ - (مؤمل) كمعظم من الأعلام ذكره السيد مرتضى فيما استدركه على المجد ١ هـ. مصحح.

- ارجع الشرح لقوله: مما يكثر أن يقول.

- انبعثا بي نخ.

- قوله: (فيتلخَّر) أي يشدخ والشدخ كسر الشيء الأجوف، وقوله: فيتهدد أي فيتدحرج ١ هـ. فسطلاني.

- فيتهدده نخ.

- (فيسرشر شدقه) أي يقطعها والشدق جانب الفم ١ هـ. عيني.

- وله (ضوضوا) كذا بغير همز أي صاحوا.

- قوله: (فيفغر له فاه) أي يفتح له فمه.

- (المرأة) المنظر.

“Proceed! Proceed!” We proceeded until we reached a garden of deep green dense vegetation, having all types of spring colors, In the midst of which, there was a very tall man whose head I could hardly see in view of his great height, around whom, there were children, as numerous as I have never seen. I said to my companions: “Who is this?” They replied: “Proceed! Proceed!” We went on until we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me: “Go up!” I went up.” The Prophet “Allah’s blessing and peace be upon him” further said: “We came up until we reached a town built of gold and silver bricks, to whose gate we went and asked (the gatekeeper) to open the gate, and it was opened. We entered the town wherein we found men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold! There was a river flowing across (the town), whose water was as white as milk. Those men went and threw themselves in it. Then they returned to us after the ugliness (of their bodies) had gone away and they became in the best shape.” The Prophet “Allah’s blessing and peace be upon him” added: “My two companions said to me: “This is the Eden Paradise, and that is your place.” I raised up my sight. Behold! I saw a palace like a white cloud. My two companions said to me: “That (palace) is yours.” I said to them: “May Allah bless you both! Let me enter it.” They replied: “As for now, you will not enter it, but you shall enter it (one day).”

I said to them: “I have seen many wonders tonight. What does all that mean?” They replied: “We will tell you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts according to its principles. He also sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells a lie that spreads all over the world. Those naked men and women whom you saw in a building like an oven, are the adulterers and the adulteresses. The man whom you saw swimming in the river and given a stone to swallow, is the eater of usury. The bad looking man whom you saw near the fire which he was kindling and going round, is Malik, the gatekeeper of Hell. The tall man whom you saw in the garden, is

قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَ: قَالَ لِي: انْطَلِقِ انْطَلِقِي، فَاَنْطَلَقْنَا، فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ، فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةَ رَجُلٌ طَوِيلٌ، لَا أَكَادُ أَرَى رَأْسَهُ طَوَلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانٍ رَأَيْتُهُمْ قَطُ، قَالَ: قُلْتُ لَهُمَا: مَا هَذَا مَا هُوَ لَأَمْ؟ قَالَ: قَالَ لِي: انْطَلِقِ انْطَلِقِي، قَالَ: فَاَنْطَلَقْنَا فَأَنْتَهَيْتِنَا إِلَى رَوْضَةٍ عَظِيمَةٍ، لَمْ أَرِ رَوْضَةَ قَطُ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ، قَالَ: قَالَ لِي: اِرْقُ فِيهَا، قَالَ: فَارْتَقَيْتَا فِيهَا، فَأَنْتَهَيْتَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنِ فِضَّةٍ، فَأَتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فُتِحَ لَنَا فَدَخَلْنَاهَا، فَتَلَقَّانَا فِيهَا رِجَالٌ شَطْرُ مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْ، وَشَطْرُ كَأَفْبَحِ مَا أَنْتَ رَأَيْ، قَالَ: قَالَ لَهُمْ: اذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ، قَالَ: وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاءَهُ الْمَخْضُ فِي الْبِيضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَ: قَالَ لِي: هَذِهِ جَنَّةٌ عَذْنٌ وَهَذَاكَ مِثْلُكَ، قَالَ: فَسَمَا بَصْرِي صُعْدًا، فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبِيضَاءِ، قَالَ: قَالَ لِي: هَذَاكَ مِثْلُكَ، قَالَ: قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمْمَا ذَرَانِي فَأَدْخَلَهُ، قَالَ: أَمَا الْآنَ فَلَا، وَأَنْتَ دَاخِلُهُ، قَالَ: قُلْتُ لَهُمَا: فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا، فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ: قَالَ لِي: أَمَا إِنَّا سَنُخْبِرُكَ، أَمَا الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثَلِّغُ رَأْسَهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ وَيَتَنَاَمُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ، يُسْرَسِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْجِرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ، فَيَكْذِبُ الْكَذْبَةَ تَبْلُغُ الْأَفَاقَ، وَأَمَا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ الثُّورِ، فَإِنَّهُمْ الزُّنَاةُ وَالزُّوَانِي، وَأَمَا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْنُحُ فِي النَّهْرِ وَيُلْقِمُ الْحَجَرَ، فَإِنَّهُ آكِلُ الرِّبَا، وَأَمَا الرَّجُلُ الْكَرِيهُ الْمَرَاةَ، الَّذِي عِنْدَ النَّارِ يَحْشُهَا وَيَسْعَى حَوْلَهَا، فَإِنَّهُ مَالِكُ خَازِنِ جَهَنَّمَ، وَأَمَا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ فَإِنَّهُ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَأَمَا الْوَلَدَانِ

= - قوله: (يحشها) أي يحركها.

- قوله: معتمه أي كثيرة النبات طويلته ا هـ.

- من كل لون الربيع نخ.

- قوله: (رأيتهم قط) انظر الشرح.

- قوله: (ارق) في نسخة العيني ارقه بهاء السكت.

- بصري صعداء نخ.

- الربابة: السحابة.

- ذراني أدخله نخ.

- قوله: فيرفضه بكسر الفاء وقيل: بضمها أي يتركه ولما رفض أشرف الأشياء وهو القرآن عوقب في

أشرف أعضائه ا هـ. عيني.

- ويلقم الحجارة نخ.

Abraham "Peace be upon him", and the children around him are those who die on the true Faith (of Islam)."

The narrator added: "Some Muslims asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! What about the children of pagans?" The Prophet "Allah's blessing and peace be upon him" replied: "And also the children of pagans."

The Prophet "Allah's blessing and peace be upon him" added: "My two companions added: "The men you saw half handsome and half ugly were those persons, who had mixed a good act with another which was bad, but whom Allah forgave."

*[Faint Arabic text, likely bleed-through from the reverse side of the page]*

*[Faint Arabic text, likely bleed-through from the reverse side of the page]*

الَّذِينَ حَوَّلَهُ فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ». قَالَ: فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ، وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَوْلَادُ الْمُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مِنْهُمْ حَسَنًا وَشَطْرَ قَبِيحًا، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ». [طرفه في: ١٨٤٥].

= - الذي عنده النار نخد.

- ارجع الشرح لإعراب قوله كانوا شطر منهم حسناً.

**(93) The Book of Afflictions**

**[1] What was mentioned regarding Allah's saying: "And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment." (The Spoils of War "Al'anfal" 25)**

in addition, what afflictions of which did The Prophet warn (Muslims)?

7048- Ibn Abu'mulaika narrated from Asma Bint Abu'bakr "Allah be pleased with both": The Prophet "Allah's blessing and peace be upon him" said: "I will be standing at the Fount so that I could see whomever among you will come to me. However, some people will be taken away from me, and I will say: "O Lord! (They are from) my nation." Then it will be said: "Did you observe what they did after you? By Allah, they kept on turning on their heels." " Ibn Abu'mulaika said: "O Allah! We seek refuge with You from turning on our heels, or being put to trial in our religion."

7049- Abu'wa'il narrated from Abdullah "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Some of you will be brought in front of me. When I rise to provide them (with water), they will be taken away from me and I will say: "O Lord! My companions!" It will be said: "You do not know what they did after you had left."

7050- Abu'hazim narrated from Sahl Ibn Sa'd "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "I am your predecessor at the Fount. Whoever passed by me would drink (from The Fount) ; and whoever drank (from The Fount) would never be thirsty. Some people will be brought in front of me whom I will recognize and they will know me. Then a barrier will be put between them and me." Abu'hazim said: An'no'man Ibn Abu'aiyyash heard me while I relating to them this narration. He asked: "Did you hear Sahl narrating this tradition as such?" I replied in the affirmative. Then he said: I testify that I also heard Abu'sa'eed "Allah be pleased with him" relating this narration, adding (that The Prophet "Allah's blessing and peace be upon him" said): "I will say: "They are from me!" then it will be said to me: "You do not know what they innovated after you had left." I will say: "Let him perish who changed after me (anything concerning religion).""

7051- The same as above.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٣ - كِتَابُ الْفِتَنِ

١ - باب ما جاء في قول الله تعالى: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً﴾ [الأنفال: ٢٥] وَمَا كَانَ النَّبِيُّ ﷺ يُحَدِّثُ مِنَ الْفِتَنِ

٧٠٤٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا نَافِعُ بْنُ عَمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَتْ أَسْمَاءُ، عَنِ النَّبِيِّ ﷺ: قَالَ: «أَنَا عَلَى حَوْضِي أَنْتَظِرُ مَنْ يَرُدُّ عَلَيَّ، فَيُؤَخِّدُ بِنَاسٍ مِنْ دُونِي، فَأَقُولُ: أُمِّي، فَيَقُولُ: لَا تَدْرِي، مَشَوْا عَلَى الْقَهْقَرَى». قَالَ ابْنُ أَبِي مُلَيْكَةَ: اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ نُفْتَنَ.  
[طرفه في: ٦٥٩٣].

٧٠٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَاثِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، لِيُرْفَعَنَّ إِلَيَّ رِجَالُ مِنْكُمْ، حَتَّى إِذَا أَهْوَيْتَ لِأَنَاوِلِهِمْ اخْتَلَجُوا دُونِي، فَأَقُولُ: أَيُّ رَبِّ أَصْحَابِي، يَقُولُ: لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ». [طرفه في: ٦٥٧٥].

٧٠٥٠، ٧٠٥١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَهُ شَرِبَ مِنْهُ، وَمَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهُ أَبَدًا، لِيَرُدَّ عَلَيَّ أَقْوَامٌ أَعْرَفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ». قَالَ أَبُو حَازِمٍ: فَسَمِعَنِي الثُّعْمَانُ بْنُ أَبِي عِيَّاشٍ وَأَنَا أَحَدْتُهُمْ هَذَا، فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا؟ فَقُلْتُ: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فِيهِ قَالَ: «إِنَّهُمْ مِنِّي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا بَدَلُوا بَعْدَكَ، فَأَقُولُ: سُخْقًا سُخْقًا لِمَنْ بَدَّلَ بَعْدِي». [طرفه في: ٦٥٨٣، ٦٥٨٤].

**[2] The Prophet's saying: "You will see after me some matters, which you deny"**

Abdullah Ibn Zaid told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep patient until you meet me at The Fount."

7052- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Soon you will see others given preference over you, and there will be things which you will deny." The companions of The Prophet "Allah's blessing and peace be upon him" asked: "O Allah's Apostle! What do you order us to do?" He said: "To give the rights that are on you and to ask Allah for your rights."

7053- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who disapproves of something done by his ruler should be patient, for whoever deviates from the ruler even as little as a span will die as (if he were of) those who died in the Pre-Islamic Period of Ignorance."

7054- Ibn Abbas "Allah be pleased with both" told that The Prophet "Allah's blessing and peace be upon him" had said: "Whoever notices something done by his ruler which he denies, should be patient, for he, who breaks away from the company of the Muslims even for a span and then dies, will die (as sinful disobedient) as those who died in the Pre-Islamic period of Ignorance."

7055- Junada Ibn Abu'omaiyya narrated: We entered upon Obada Ibn As'samit while he was sick. We said: "May Allah make you healthy. Will you tell us a tradition you heard from The Prophet "Allah's blessing and peace be upon him", by which Allah may benefit you?" Obada Ibn As'samit "Allah be pleased with him" reported: "The Prophet "Allah's blessing and peace be upon him" called us and we gave him the Pledge of allegiance for Islam.

7056- Obada resumed: From among the conditions on which he took the Pledge from us, was to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease. We also were required to obey the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed that he had openly clear disbelief for which we have a proof from Allah."

## ٢ - باب قول النبي ﷺ: «سَتَرُونَ بَعْدِي أُمُورًا تُنْكَرُونَهَا»

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: قَالَ النَّبِيُّ ﷺ: «اضْبِرُوا حَتَّى تَلْفُوْنِي عَلَى الْحَوْضِ».

٧٠٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ: سَمِعْتُ عَبْدَ اللَّهِ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَرُونَ بَعْدِي أُمَّرَةً وَأُمُورًا تُنْكَرُونَهَا». قَالُوا: فَمَا تَأْمُرُونَا يَا رَسُولَ اللَّهِ؟ قَالَ: أَدُوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُّوا اللَّهَ حَقَّكُمْ». [طرفه في: ٣٦٠٣].

٧٠٥٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ عَبْدِ الْوَارِثِ، عَنِ الْجَعْدِ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَضْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً».

[الحديث ٧٠٥٣ - طرفاه في: ٧٠٥٤، ٧١٤٣].

٧٠٥٤ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنِي أَبُو رَجَاءٍ الْعَطَارِدِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَضْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[طرفه في: ٧٠٥٣].

٧٠٥٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ، قُلْنَا: أَضْلَحَكَ اللَّهُ، حَدَّثَ بِحَدِيثٍ يَنْفَعُكَ اللَّهُ بِهِ، سَمِعْتَهُ مِنَ النَّبِيِّ ﷺ، قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعَنَا.

[طرفه في: ١٨].

٧٠٥٦ - فَقَالَ فِيمَا أَخَذَ عَلَيْنَا أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةَ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

[الحديث ٧٠٥٦ - طرفه في: ٧٢٠٠].

٧٠٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزْرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ

٧٠٥٢ - قوله: (أثرة) بهذا الضبط أو بضم الهمزة وسكون المثلة كما في الشارح أي إيثار الأمراء بحفظهم واختصاصهم إياها بأنفسهم اهـ.

٧٠٥٦ - قوله: (أثرة) بالضبطين السابقين.

- قوله: (بواحاً) أي ظاهراً بادياً.

٧٠٥٧ - قوله: (أثرة بهذا الضبط فقط.

7057- Osaid Ibn Hudair "Allah be pleased with him" reported: A man (from the Ansar) came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You appointed so-and-so and did not appoint me!" The Prophet "Allah's blessing and peace be upon him" said: "After me you will see others given preference over you; so be patient till you meet me (at the fount on the Day of Judgement)."

**[3] The Prophet's saying: "The destruction of my followers will be at the hands of some foolish youngsters"**

7058- Sa'eed Al'omawi narrated: I was sitting with Marwan and Abu'huraira "Allah be pleased with him" in the mosque of Medina when the later said: I heard the trustworthy, truly inspired one (The Prophet "Allah's blessing and peace be upon him") saying: "The destruction of my followers will be at the hands of some youngsters from Quraish." Marwan said: "Allah's curse be upon those youngsters!" Abu'huraira said: "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so." (The sub-narrator told: Later on, I used to go along with my grandfather (the narrator) to the sons of Marwan in Sham after they had taken over the power. The more he saw their youngsters, the more he said: "Perhaps those might be of them (the destroyers)." We said to him: "You know best.")

**[4] The Prophet's saying: "Woe unto the Arabs from a danger that has come near"**

7059- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once woke up with his faced flushed and red (because of fear) and said: "There is no God to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this," (Sufyan illustrated this by making a circle with his thumb and index finger, forming the numbers of ninety and one hundred). It was said: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, when the evil persons increase."

7060- Usama "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" looked out from upon a castle amongst the castles of Medina and said: "Do you see what I see?" they answered: "No, O Messenger of Allah!" he said: "(No doubt) I see the locations where afflictions will take place among your houses, as numerous as the spots where raindrops fall."

أُسَيْدُ بْنُ حُضَيْرٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، اسْتَعْمَلْتُ فَلَانًا وَلَمْ تَسْتَعْمِلْنِي؟ قَالَ: «إِنَّكُمْ سَتَرُونَ بَعْدِي أُثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي».

[طرفه في: ٣٧٩٢].

### ٣ - باب قول النبي ﷺ: «هَلَاكُ أُمَّتِي عَلَى يَدَيِ أُغَيْلِمَةَ سُفْهَاءَ»

٧٠٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ قَالَ: أَخْبَرَنِي جَدِّي قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي هُرَيْرَةَ فِي مَسْجِدِ النَّبِيِّ ﷺ بِالْمَدِينَةِ، وَمَعَنَا مَرْوَانَ، قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ الصَّادِقَ الْمَصْدُوقَ يَقُولُ: «هَلَكَةُ أُمَّتِي عَلَى يَدَيِ غَلَمَةٍ مِنْ قُرَيْشٍ» فَقَالَ مَرْوَانُ: لَعَنَهُ اللَّهُ عَلَيْهِمْ غَلَمَةٌ. فَقَالَ أَبُو هُرَيْرَةَ: لَوْ شِئْتُ أَنْ أَقُولَ: بَنِي فَلَانٍ وَبَنِي فَلَانٍ لَفَعَلْتُ. فَكُنْتُ أَخْرُجُ مَعَ جَدِّي إِلَى بَنِي مَرْوَانَ حِينَ مَلَكَوْا بِالسَّامِ، فَإِذَا رَأَهُمْ غَلَمَانَا أَخْدَانًا قَالَ لَنَا: عَسَى هَؤُلَاءِ أَنْ يَكُونُوا مِنْهُمْ؟ قُلْنَا: أَنْتَ أَغْلَمُ.

[طرفه في: ٣٦٠٤].

### ٤ - باب قول النبي ﷺ: «وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِّ اقْتَرَبَ»

٧٠٥٩ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: أَنَّهُ سَمِعَ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ، عَنْ زَيْنَبِ ابْنَةَ جَحْشِ رَضِيَ اللَّهُ، عَنْهَا أَنَّهَا قَالَتْ: اسْتَيْقِظَ النَّبِيُّ ﷺ مِنَ النَّوْمِ مُحْمَرًا وَجْهَهُ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِّ اقْتَرَبَ، فُتِّحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ». وَعَقَدَ سَفِيَانٌ تَسْعِينَ أَوْ مِئَةً، قِيلَ: أَنَّهُلِكَ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْحَبْتُ». [طرفه في: ٣٣٤٦].

٧٠٦٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيَّ. وَحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيَّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَشْرَفَ النَّبِيُّ ﷺ عَلَى أَطْمٍ مِنْ أَطَامِ الْمَدِينَةِ، فَقَالَ: «هَلْ تَرَوْنَ مَا أَرَى؟». قَالُوا: لَا، قَالَ: «فَأِنِّي لَأَرَى الْفِتْنَ تَقَعُ خِلَالَ بَيُوتِكُمْ كَوَقَعِ الْقَطْرِ». [طرفه في: ١٨٧٨].

### ٥ - باب ظهور الفتن

٧٠٦١ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيَّ، عَنْ

باب ٣ - على أيدي أغيلمة نخد.

٧٠٥٩ - قوله: صفة عقد التسعين أي يثني السبابة حتى يعود طرفها عند أصلها ويتعلق عليها الإبهام ا هـ. عيني وصفة عقد المائة هي عقد التسعين لكن بالخنصر اليسرى كما في القسطلاني ا هـ.

٧٠٦٠ - وحدثني محمود نخد.

٧٠٦١ - قوله: (ويلقى) الشح) أي يلقى البخل والحرص في قلوب الناس على اختلاف أحوالهم ويحتمل أن يكون يلقى بفتح اللام وتشديد القاف بمعنى يتلقى ويتعلم ويتواصى به أفاده العيني.

### [5] The Appearance of afflictions

7061- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time will pass rapidly, good deeds will decrease, miserliness will be planted (in the hearts of the people), afflictions will be prevalent, and there will be much tumult." They said: "O Allah's Apostle! What does tumult mean?" He said: "Killing! Killing!"

7062- Both of Abdullah and Abu'moosa "Allah be pleased with them" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Just before the establishment of the Hour, there will be days during which (Religious) ignorance will be prevalent, (religious) knowledge will be taken away, and there will be much more tumult, and tumult implies killing."

7063- The same as above.

7064- Shaqiq narrated: Both of Abdullah and Abu'moosa "Allah be pleased with them" sat talking. Abu'moosa said: The Prophet "Allah's blessing and peace be upon him" said: "Just before the establishment of the Hour, there will be days during which (Religious) ignorance will be prevalent, (religious) knowledge will be taken away, and there will be much more tumult, and tumult implies killing."

7065- Abu'wa'il narrated: I was sitting with both of Abdullah and Abu'moosa when Abu'moosa said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: (The same previous narration).

7066- Abu'wa'il narrated from Abdullah "Allah be pleased with him", ascribing it (according to the narrator) to The Prophet: "Near the establishment of the Hour, there will be the days of tumult, during which (Religious) ignorance will be prevalent, and (religious) knowledge will be taken away." Abu'moosa said: "Tumult implies killing."

7067- Abu'wa'il narrated that Al'ash'ari asked Ibn Mas'ood "Allah be pleased with them": Do you know the days of tumult which The Prophet "Allah's blessing and peace be upon him" mentioned? Abdullah said: I heard The Prophet "Allah's blessing and peace be upon him" saying: "The most evil people are those who remain alive when The Doomed Hour comes."

سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَتَقَارَبُ الزَّمَانُ، وَيَنْقُصُ الْعَمَلُ، وَيَلْقَى الشُّخَّ، وَتَظْهَرُ الْفِتَنُ، وَيَكْثُرُ الْهَرْجُ». قالوا: يَا رَسُولَ اللَّهِ، أَيُّمَ هُوَ؟ قَالَ: «الْقَتْلُ الْقَتْلُ». وَقَالَ شُعَيْبٌ، وَيُونُسُ، وَاللَّيْثُ، وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حَمِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٨٥].

٧٠٦٢، ٧٠٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى فَقَالَا: قَالَ النَّبِيُّ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَأَيَّامًا يَنْزِلُ فِيهَا الْجَهْلُ، وَيُرْفَعُ فِيهَا الْعِلْمُ، وَيَكْثُرُ فِيهَا الْهَرْجُ». وَالْهَرْجُ: الْقَتْلُ.

[الحديث ٧٠٦٢ - طرفه في: ٧٠٦٦].

[الحديث ٧٠٦٣ - طرفاه في: ٧٠٦٤، ٧٠٦٥].

٧٠٦٤ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قَالَ: جَلَسَ عَبْدُ اللَّهِ وَأَبُو مُوسَى فَتَحَدَّثَا: فَقَالَ أَبُو مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا، يُرْفَعُ فِيهَا الْعِلْمُ، وَيَنْزِلُ فِيهَا الْجَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْجُ». وَالْهَرْجُ: الْقَتْلُ. [طرفه في: ٧٠٦٢].

٧٠٦٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ قَالَ: إِنِّي لَجَالِسٌ مَعَ عَبْدِ اللَّهِ وَأَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ أَبُو مُوسَى: سَمِعْتُ النَّبِيَّ ﷺ، مِثْلَهُ، وَالْهَرْجُ بِلِسَانِ الْحَبَشَةِ: الْقَتْلُ.

[طرفه في: ٧٠٦٢].

٧٠٦٦ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ وَاصِلٍ، عَنِ أَبِي وَائِلٍ، عَنِ عَبْدِ اللَّهِ، وَأَخْسِبُهُ رَفَعَهُ، قَالَ: «بَيْنَ يَدَيِ السَّاعَةِ أَيَّامُ الْهَرْجِ، يَزُولُ الْعِلْمُ وَيَظْهَرُ فِيهَا الْجَهْلُ». قَالَ أَبُو مُوسَى: وَالْهَرْجُ: الْقَتْلُ بِلِسَانِ الْحَبَشَةِ.

[طرفه في: ٧٠٦٢].

٧٠٦٧ - وَقَالَ أَبُو عَوَانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ الْأَشْعَرِيِّ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ: تَعَلَّمُ الْأَيَّامَ الَّتِي ذَكَرَ النَّبِيُّ ﷺ أَيَّامُ الْهَرْجِ؟ نَحْوَهُ. قَالَ ابْنُ مَسْعُودٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مِنْ شِرَارِ النَّاسِ مَنْ تَدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ».

= - أَيُّمَا هُوَ نَخ.

٧٠٦٥ - قوله: (والهرج بلسان الحبشة القتل) قال القاضي عياض: هذا وهم من بعض الرواة فإنها عربية صحيحة.

٧٠٦٦ - يزول فيها العلم نخ.

٧٠٦٧ - وقال ابن مسعود نخ.

**[6] There is no time, but that the time to come after which is more evil**

7068- Az'zubair Ibn Adi narrated: We went to Anas "Allah be pleased with him" complaining of Al'hajjaj's wrongdoing. Anas said: "Be patient. There is no time, but that the time to come after which is more evil. This is what I heard from your Prophet "Allah's blessing and peace be upon him"."

7069- Hind Bint Al'harith narrated from Ommu'salama "Allah be pleased with her": One night The Prophet "Allah's blessing and peace be upon him" got up worried and said: "Glorified be Allah! How many afflictions have been sent down tonight, and how many treasures have been disclosed! Who will go and wake up, for offering the night prayers, the lady dwellers of these rooms? (He meant his wives). Many well-dressed souls in this world might be naked on the Day of Judgement."

**[7] The Prophet's saying: "Whoever carries arms against us, is not from us"**

7070- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

7071- Abu'burda narrated from Abu'moosa "Allah be pleased with him": The Prophet "Allah's blessing and peace be upon him" said: "Whoever carries arms against us, is not from us."

7072- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and, as a result, he will fall into a pit of (Hell)fire."

7073- Sufyan narrated: I said to Amr: O Abu Abdur'rahman! Did you hear Jaber Ibn Abdullah "Allah be pleased with both" telling that a man passed through the mosque carrying arrows; and then Allah's Apostle "Allah's blessing and peace be upon him" said to him: "take hold of them by their heads"? he answered: Yes.

7074- Jaber Ibn Abdullah "Allah be pleased with both" told: A man passed through the mosque carrying arrows, whose heads were protruding. He was ordered (by Allah's Apostle "Allah's blessing and peace be upon him") to take hold of them by their heads lest he might injure a Muslim.

### ٦ - بَابُ لَا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ

٧٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: أَتَيْتَنَا أَنَسُ بْنُ مَالِكٍ، فَشَكَّوْنَا إِلَيْهِ مَا نَلَقَى مِنَ الْحَجَّاجِ، فَقَالَ: اضْبُرُوا، فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقُوا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

٧٠٦٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شَهَابٍ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ الْفِرَاسِيَّةِ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: اسْتَيْقِظَ رَسُولُ اللَّهِ ﷺ لَيْلَةً فَرَعَا، يَقُولُ: «سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ، وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ، مَنْ يُوقِظُ صَوَاحِبَ الْحُجَرَاتِ - يُرِيدُ أَزْوَاجَهُ لِكَيْ يُصَلِّينَ - رَبُّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ».

[طرفه في: ١١٥].

### ٧ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا»

٧٠٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

[طرفه في: ٦٨٧٤].

٧٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا».

٧٠٧٢ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

٧٠٧٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ قَالَ: قُلْتُ لِعَمْرٍو: يَا أَبَا مُحَمَّدٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَّ رَجُلٌ بِسَهَامٍ فِي الْمَسْجِدِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ بِنِصَالِهَا». قَالَ: نَعَمْ. [طرفه في: ٤٥١].

٧٠٧٤ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مَرَّ فِي الْمَسْجِدِ بِأَسْهُمٍ قَدْ أَبْدَى نِصُولَهَا، فَأَمَرَ أَنْ يَأْخُذَ بِنِصُولِهَا، لَا يَخْدِشُ مُسْلِمًا.

[طرفه في: ٤٥١].

٧٠٦٩ - قوله: (عارية) تقدم للشارح في باب العلم أنه يجوز فيه الرفع والجزء هـ. كذا في هامش الأصل المطبوع.

٧٠٧٤ - قد بدا نصولها نخ.

- فأمر نخ.

7075- Abu'burda reported from Abu'moosa "Allah be pleased with him": The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever passes through our mosques or markets with arrows should take hold of them by their heads lest he might injure a Muslim."

**[8] The Prophet's saying: "Do not become unbelievers after me, by cutting the necks of each other"**

7076- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Insulting a Muslim is a type of impiety, while fighting him is a sort of disbelief."

7077- Ibn Omar "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him" saying: "Do not become unbelievers after me by cutting the necks of one another."

7078- Abu'bakra "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Don't you know what is the day today?" They replied: "Allah and His Apostle know better." We thought that he might call that day with another name. The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the day of Slaughtering (sacrifice)?" We replied: "Yes, O Messenger of Allah!" He then said: "What town is this? Isn't it the Sacred Town (of Mecca)?" We replied: "Yes, O Messenger of Allah!" He then said: "Your blood, your properties, your honors, and your complexions (bodies) are as sacred to one another as the sanctity of this day of yours, in this month of yours, in this town of yours. Haven't I reported Allah's message to you?" We replied: "Yes." He said: "O Allah! Be witness (for that). It is incumbent upon those who are present to report it (my message) to those who are absent because the informed one (who is absent) might comprehend what I have said better than the present audience who will report it to him." The narrator added: In fact, it was like that. The Prophet "Allah's blessing and peace be upon him" further said: "Beware! Do not return as unbelievers after me by cutting the necks of one another."

٧٠٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوْقِنَا، وَمَعَهُ نَبَلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا، أَوْ قَالَ: فَلْيَقْبِضْ بِكَفِّهِ، أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ».

[طرفه في: ٤٥٢].

٨ - **باب قول النبي ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»**

٧٠٧٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

[طرفه في: ٤٨].

٧٠٧٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي وَاقِدٌ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٧٤٢].

٧٠٧٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ سِيرِينَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، وَعَنْ رَجُلٍ آخَرَ، هُوَ أَفْضَلُ فِي نَفْسِي مِنَ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ حَظَبَ النَّاسَ فَقَالَ: «أَلَا تَذُرُونَ أَيُّ يَوْمٍ هَذَا؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: حَتَّى ظَنَّنَا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: «أَلَيْسَ بِيَوْمِ النَّحْرِ؟». قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «أَيُّ بَلَدٍ هَذَا، أَلَيْسَتْ بِالْبَلَدَةِ؟». قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، وَأَبْشَارَكُمْ، وَعَلَيْكُمْ حَرَامٌ، كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ؟». قُلْنَا: نَعَمْ، قَالَ: «اللَّهُمَّ، اشْهَدْ، فَلْيَبْلُغِ الشَّاهِدُ الْعَائِبَ، فَإِنَّهُ رَبُّ مَبْلُغٍ يُبْلِغُهُ مَنْ هُوَ أَوْعَى لَهُ». فَكَانَ كَذَلِكَ، قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». فَلَمَّا كَانَ يَوْمَ حَرَقِ ابْنِ الْحَضْرَمِيِّ، حِينَ حَرَقَهُ جَارِيَةُ بْنُ قُدَامَةَ، قَالَ: أَشْرَفُوا عَلَى أَبِي بَكْرَةَ، فَقَالُوا: هَذَا أَبُو بَكْرَةَ يِرَاك، قَالَ عَبْدُ الرَّحْمَنِ: فَحَدَّثَنِي أُمِّي، عَنْ أَبِي بَكْرَةَ أَنَّهُ قَالَ: لَوْ دَخَلُوا عَلَيَّ مَا بَهَشْتُ بِقَصَبَةٍ. [طرفه في: ٦٧].

٧٠٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَرْتَدُّوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ

٧٠٧٧ - واقد بن محمد نخد.

٧٠٧٨ - قوله: (وإبشاركم) جمع بشر وهو ظاهر الجلد ا هـ.

- قوله: مبلغ يبلغه بهذا الضبط على تصويب العيني، قال: والضمير في يبلغه الراجع إلى الحديث المذكور مفعول أول له ومن هو أوعى مفعول ثان له، وفي الرواية لمن هو ا هـ.

- قوله: (ما بهشت بقصبه) بفتح الهاء وكسرهما أي ما مدت يدي إليها وتناولتها لأدفع بها عني لأنني لا أرى قتال المسلمين فيكيف أقاتلهم بسلاح.

7079- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Do not become renegades after me by cutting the necks of one another."

7080- Jarir "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to me during his Farewell Hajj: "Let the people keep silent and listen!" Then he said (addressing them): "Beware! Do not become renegades after me by cutting the necks of one another."

**[9] (The Prophet's saying): "There would be afflictions during which the sitting one is better than the standing"**

7081- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There will be afflictions (in the near future) during which the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. He, who will expose himself to these afflictions, will be destroyed by them. So whoever can find a place of protection or refuge from them, should take shelter in it."

7082- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There will be afflictions (in the near future) during which the sitting person will be better than the standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one. He, who will expose himself to these afflictions, will be destroyed by them. So whoever can find a place of protection or refuge from them, should take shelter in it."

**[10] When two Muslims fight each other with their swords**

7083- Al'hasan narrated: I went out, taking up my arms during the nights of the sedition when I met Abu'bakra "Allah be pleased with him" who asked me: "Where do you want to go?" I answered: "I want to go to support my cousin i.e. Ali." Then he replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "When two Muslims fight each other with their swords, both of the murderer and the murdered will enter into the Hell-fire." I (Abu'bakra) said: "O Allah's Apostle! This applies to the murderer, but what about the murdered one?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

رِقَابِ بَعْضٍ». [طرفه في: ١٧٣٩].

٧٠٨٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ: سَمِعْتُ أَبَا زُرْعَةَ ابْنَ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَدِّهِ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «اسْتَنْصِتِ النَّاسَ». ثُمَّ قَالَ: «لَا تَرْجِعُوا بَعْدِي كَمَا رَأَى، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[طرفه في: ١٢١].

### ٩ - بَابُ تَكُونُ فِتْنَةُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ

٧٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ إِبْرَاهِيمُ: وَحَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَشَرَّفَ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً، أَوْ مَعَادًا، فَلْيَعُدْ بِهِ».

[طرفه في: ٣٦١].

٧٠٨٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ فِتْنٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَشَرَّفَ، فَمَنْ وَجَدَ مَلْجَأً أَوْ مَعَادًا، فَلْيَعُدْ بِهِ».

[طرفه في: ٣٦١].

### ١٠ - بَابُ إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفِيهِمَا

٧٠٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا حَمَّادٌ، عَنْ رَجُلٍ لَمْ يُسَمِّهِ، عَنِ الْحَسَنِ قَالَ: حَرَجْتُ بِسِلَاحِي لِيَالِي الْفِتْنَةِ، فَاسْتَقْبَلَنِي أَبُو بَكْرَةَ فَقَالَ: «أَيْنَ تُرِيدُ؟ قُلْتُ: أُرِيدُ نُضْرَةَ ابْنِ عَمِّ رَسُولِ اللَّهِ ﷺ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفِيهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ». قِيلَ: فَهَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ». قَالَ حَمَّادُ بْنُ زَيْدٍ: فَذَكَرْتُ هَذَا الْحَدِيثَ: لِأَيُّوبَ وَيُونُسَ بْنَ عَبْدِ اللَّهِ، وَأَنَا أُرِيدُ أَنْ يُحَدِّثَانِي بِهِ، فَقَالَ: إِنَّمَا رَوَى هَذَا الْحَدِيثَ: الْحَسَنُ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ.

[طرفه في: ٣١].

حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنَا حَمَّادٌ بِهِذَا. وَقَالَ مُؤَمَّلٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، وَهَشَامٌ، وَمُعَلَّى بْنُ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الْأَخْنَفِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ

**[11] What should one be ordered to do (when he was put to trial during the time of affliction) if there was no group of Muslims (to be followed)?**

7084- Hudhaifa Ibn Al'yaman "Allah be pleased with him" narrated: The people used to ask Allah's Apostle "Allah's blessing and peace be upon him" about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with smoke (indicating metaphorically to some Little evil)." I asked: "What will its smoke be?" He said: "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said: "Will there be any evil after that good?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it by them." I said: "O Allah's Apostle! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What will you order me to do if such a thing takes place in my life?" He said: "Adhere to the group of Muslims and their Chief." I asked: "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said: "Keep away from all those different sects, even if you have to bite (Eat) the root of a tree, till you meet Allah while you are still in that state."

**[12] One's dislike to increase the number of people involved in the afflictions and wrongdoing**

7085- Abul'aswad narrated: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of Abdullah Ibn Az'zubair at Mecca), in which I was enlisted. A while later, I met Ikrima, the freed slave of Ibn Abbas, whom I informed. He insisntly forbade me to do so. He said: Ibn Abbas "Allah be pleased with both" reported: some Muslim people were with the pagans, increasing the number of the pagans against Allah's Apostle. An arrow used to be shot which would hit one of them (Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed: "When angels take the souls of those who die in sin against their souls, they say: in what (plight) were ye? They reply: weak and oppressed were we in the earth. They say: was not the earth of Allah spacious enough for you to move yourselves away (from evil)? Such men will find their abode in Hell, what an evil refuge!" (The Women 97)

وَرَوَاهُ مَعْمَرٌ، عَنْ أَيُّوبَ. وَرَوَاهُ بَكَارُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ. وَقَالَ عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ، وَلَمْ يَرْفَعْهُ سُفْيَانُ، عَنْ مَنْصُورٍ.

## ١١ - بَابُ كَيْفِ الْأَمْرِ إِذَا لَمْ تَكُنْ جَمَاعَةً

٧٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْحَوْلَانِيَّ: أَنَّهُ سَمِعَ حُدَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ؛ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ». قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ». قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيٍ، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ، دُعَاءٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». قُلْتُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا، قَالَ: «هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِاللِّسَانِ». قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعْصُ بِأُضِلِّ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ».

[طرفه في: ٣٦٠٦].

## ١٢ - بَابُ مَنْ كَرِهَ أَنْ يُكْتَرَّ سِوَادَ الْفِتَنِ وَالظُّلْمِ

٧٠٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيُّوَةٌ وَغَيْرُهُ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ. وَقَالَ اللَّيْثُ: عَنْ أَبِي الْأَسْوَدِ قَالَ: قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعْثٌ، فَالْتَمَبْتُ فِيهِ، فَلَقِيتُ عِكْرِمَةَ فَأَخْبَرْتُهُ، فَتَهَانِي أَشَدَّ التَّهْيِ ثُمَّ قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ أَنَسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ، يُكْتَرُونَ سِوَادَ الْمُشْرِكِينَ عَلَى رَسُولِ اللَّهِ ﷺ، فَيَأْتِي السَّهْمُ فَيُرْمَى فَيَصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يَضْرِبُهُ فَيَقْتُلُهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾ [النساء: ٩٧].

[طرفه في: ٤٥٩٦].

٧٠٨٤ - قوله: (وفيه دخن) أي ليس خيراً خالصاً بل فيه كدورة بمنزلة الدخان من النار ا هـ. عيني.

- بغير هديي نخذ.

- قوله: (تعرف منهم وتكر) أي الخير والشرا هـ.

- قوله: من جلدتنا أي من قومنا ومن أهل لساننا وملتنا ا هـ. عيني.

- قوله: (ولو أن تعص) الخ أي ولو كان الاعتزال من تلك الفرق بالعض فلا تعدل عنه وهو كناية عن

مكابدة المشقة ا هـ. من شرح العيني.

**[13] When there remains only a dregs of people**

7086- Hudhaifa "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" told us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (honesty) from the Qur'an, and then they learnt it from the (Prophets) Sunna. He also told us about its disappearance, saying: "A man will go to sleep whereupon honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep again whereupon the remainder of the honesty will also be taken away (from his heart) with its trace resembling a blister, which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so.

**[14] One's stay in desert with Bedouins during the afflictions**

7087- Salama Ibn Al'akwa "Allah be pleased with him" was reported to have visited Al'hajjaj. Al'hajjaj said: "O son of Al'akwa! You have turned on your heels by staying in the desert with Bedouins." Salama replied: "No, but Allah's Apostle "Allah's blessing and peace be upon him" allowed me to stay with Bedouins in the desert."

On the other hand, Yazid Ibn Abu'obaid narrated: When Othman Ibn Affan was killed, Salama Ibn Al'akwa emigrated to Ar'rabadha, where he stayed and married a woman who gave birth to children from him. He kept on staying there until there was just a few nights before his death, when he returned to Medina.

7088- Abu'sa'eed Al'khudri "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "A time will come when the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall so as to flee with his religion from afflictions."

### ١٣ - بَابُ إِذَا بَقِيَ فِي حُثَالَةٍ مِنَ النَّاسِ

٧٠٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهَبٍ: حَدَّثَنَا حُذَيْفَةُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ، حَدَّثَنَا: «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ». وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبُضُ الْأَمَانَةَ مِنْ قَلْبِهِ، فَيَظَلُّ أَثْرَهَا مِثْلَ أَثْرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبُضُ فَيَبْقَى فِيهَا أَثْرُهَا مِثْلَ أَثْرِ الْمَجْلِ، كَجَمْرٍ دَخَرَجْتَهُ عَلَى رَجْلِكَ فَتَقْطُ، فَتَرَاهُ مُنْتَبِئاً وَلَيْسَ فِيهِ شَيْءٌ، وَيُضِيحُ النَّاسُ يَتَّبِيعُونَ، فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ، فَيَقَالُ: إِنَّ فِي بَنِي فَلَانٍ رَجُلًا أَمِينًا، وَيُقَالُ لِلرَّجُلِ: مَا أَغْفَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ». وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ، وَلَا أَبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ الْإِسْلَامَ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ، فَمَا كُنْتُ أَبَايِعُ إِلَّا فَلَانًا وَفَلَانًا.

[طرفه في: ٦٤٩٧].

### ١٤ - بَابُ التَّعَرُّبِ فِي الْفِتْنَةِ

٧٠٨٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ: أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ، ازْدَدْتَ عَلَى عَقْبِيكَ، تَعَرَّبْتَ؟ قَالَ: لَا، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِي فِي الْبَدْوِ. وَعَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: لَمَّا قُتِلَ عُثْمَانُ بْنُ عَفَّانَ، خَرَجَ سَلَمَةُ بْنُ الْأَكْوَعِ إِلَى الرَّبِذَةِ، وَتَزَوَّجَ هُنَاكَ امْرَأَةً، وَوَلَدَتْ لَهُ أَوْلَادًا، فَلَمْ يَزَلْ بِهَا، حَتَّى قَبِلَ أَنْ يَمُوتَ بِلَيَالٍ، فَتَزَلَّ الْمَدِينَةَ.

٧٠٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنَمٌ يَتَّبِعُ بِهَا شَعْفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ».

[طرفه في: ١٩].

باب ١٣ - قوله: (حثالة الناس) هم الذين لا خير فيهم وجواب إذا محذوف أي ماذا يصنع ا هـ. قسطلاني.

٧٠٨٦ - قوله: في جذر الخ بفتح الجيم وكسرهما أي في أصل قلوبهم ا هـ.

- (الوقت) سواد في اللون والمحل غلظ الجلد من أثر العمل ا هـ. شارح.

- قوله: (فنفط) التذكير باعتبار العضو وقوله: منتبئاً أي متنفخاً ا هـ. شارح.

- رده علي إسلامه نخ.

باب ١٤ - التعرّب الإقامة في البادية والسكنى مع الأعراب.

٧٠٨٨ - قوله: شعف الجبال: رؤوسها.

**[15] Seeking refuge with Allah from Afflictions**

7089- Anas "Allah be pleased with him" narrated: Once the people started asking The Messenger of Allah "Allah's blessing and peace be upon him" so much questions that he became angry. He came up the pulpit and said: "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold ! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said: "O Allah's Apostle! Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then Omar got up and said: "We accept Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger. We seek refuge with Allah from the afflictions." The Messenger of Allah "Allah's blessing and peace be upon him" said: " I have never seen such a day as today in its good and its evil. Indeed, Paradise and Hell-Fire were displayed in front of me, until I saw them just beyond this wall." Quatada used to recite Allah's saying, when narrating this tradition: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving most forbearing." (The Repast "Al'ma'ida" 101)

7090- Anas "Allah be pleased with him" narrated (the same previous tradition and said: Behold! Everyone was wrapping his head in his garment and weeping)...(Omar said): "We seek refuge with Allah from the evil of afflictions."

7091- Anas "Allah be pleased with him" narrated (the same previous tradition and told (that Omar said): "We seek refuge with Allah from the evil of afflictions)."

**[16] The Prophet's saying: "The Afflictions will come out from the side of the East"**

7092- Salim narrated from his father: The Prophet "Allah's blessing and peace be upon him" stood up beside the pulpit. (Pointing with his finger towards the East), he said: "Afflictions are there! Afflictions are there, from where the side of the head of Satan (or the side of the sun) will come out."

7093- Ibn Omar "Allah be pleased with both" narrated that he heard The Prophet "Allah's blessing and peace be upon him", while facing the East, saying: "No doubt, afflictions are there, from where the side of the head of Satan will appear."

## ١٥ - باب التَّعَوُّذِ مِنَ الْفِتَنِ

٧٠٨٩ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ أَنَّ اللَّهَ عَنَّهُ قَالَ: سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَحْفَوْهُ بِالْمَسْئَلَةِ، فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْمِنْبَرِ فَقَالَ: «لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنْتُ لَكُمْ». فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ رَأْسُهُ فِي ثَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ، كَانَ إِذَا لَاحَى يُدْعَى إِلَيَّ غَيْرِ أَبِيهِ، فَقَالَ: يَا نَبِيَّ اللَّهِ مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ حُدَافَةُ». ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. فَقَالَ النَّبِيُّ ﷺ: «مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، إِنَّهُ صُورَتْ لِي الْجَنَّةُ وَالنَّارُ، حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ». قَالَ: قَتَادَةُ يُذَكِّرُ هَذَا الْحَدِيثَ عِنْدَ هَذِهِ الْآيَةِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَ لَكُمْ سَوْؤُكُمْ﴾ [المائدة: ١٠١].

٧٠٩٠ - وَقَالَ عَبَّاسُ الْفَرَسِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنْسًا حَدَّثَهُمْ: أَنَّ نَبِيَّ اللَّهِ ﷺ، بِهَذَا، وَقَالَ: كُلُّ رَجُلٍ لَأَقَامَ رَأْسَهُ فِي ثَوْبِهِ يَبْكِي. وَقَالَ: عَائِذًا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ، أَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ. [طرفه في: ٩٣].

٧٠٩١ - وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ وَمُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ: أَنَّ أَنْسًا حَدَّثَهُمْ، عَنِ النَّبِيِّ ﷺ بِهَذَا. وَقَالَ: عَائِذًا بِاللَّهِ مِنْ شَرِّ الْفِتَنِ. [طرفه في: ٩٣].

## ١٦ - باب قَوْلِ النَّبِيِّ ﷺ: «الْفِتْنَةُ مِنْ قِبَلِ الْمَشْرِقِ»

٧٠٩٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَامَ إِلَى جَنْبِ الْمِنْبَرِ فَقَالَ: «الْفِتْنَةُ هَهُنَا، الْفِتْنَةُ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ، أَوْ قَالَ: قَرْنُ الشَّمْسِ». [طرفه في: ٣١٠٤].

٧٠٩٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ: «أَلَا إِنَّ الْفِتْنَةَ هَهُنَا، مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ». [طرفه في: ٣١٠٤].

٧٠٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ

٧٠٨٩ - قوله: أحفوه بالمسألة أي الحوا عليه في السؤال وبالغوا ا هـ.

- قوله: رأسه في ثوبه في نسخة لاث رأسه من اللوث وهو الطي والجمع منه لثت العمامة ا هـ.

- قوله: دون الحائط أي عنده ا هـ.

7094- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Bless our Sham and our Yemen." People said: "Our Najd as well." The Prophet "Allah's blessing and peace be upon him" again said: "O Allah! Bless our Sham and Yemen." They said again: "Our Najd as well, O Messenger of Allah!" On that The Prophet "Allah's blessing and peace be upon him" said: "There will appear earthquakes and afflictions, and from there will come out the side of the head of Satan."

7095- Sa'eed Ibn Jubair narrated: Abdullah Ibn Omar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him: "O Abu Abdur'rahman! Narrate to us about the battles during the time of the afflictions, as Allah says: "And fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah; but if they cease, let there be no hostility except to those who practise oppression." (The Heifer 193)" Ibn Omar said : "Do you know what is meant by tumult? Let your mother bereave you! (The Prophet) Mohammad used to fight against the pagans, for a Muslim was put to trial in his religion. His fighting was different from your fighting which is done for the sake of ruling."

**[17] What about the affliction which is to spread like the waves of the sea?**

7096- Hudhaifa "Allah be pleased with him" told: Once I was sitting with Omar and he said: "Who amongst you remembers the statement of Allah's Apostle "Allah's blessing and peace be upon him" about the afflictions?" I said: "The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil)." Omar said: "I did not mean that. But I asked about that affliction which will spread like the waves of the sea." I said: "O commander of the faithful believers! You need not be afraid of it, as there is a closed door between you and it." Omar asked: "Will it be broken or opened?" I replied: "It will be broken." Omar said: Then it will never be closed again." The sub-narrator added: "we asked Hudhaifa whether Omar knew that door. He replied: "He knew it as well as one knows that there will be night before the tomorrow morning. I narrated a tradition that was free from any misunderstanding." The sub-narrator said: we felt shy to ask Hudhaifa about the door. So, we urged Masruq to ask him. Hudhaifa said: "The door was Omar himself."

ابن عمر قال: ذَكَرَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا». قالوا: وَفِي نَجْدَانَا؟ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمِينِنَا». قالوا: يَا رَسُولَ اللَّهِ: وَفِي نَجْدَانَا؟ فَأُظَنَّهُ قَالَ فِي الثَّالِثَةِ: «هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلَعُ قَرْنُ الشَّيْطَانِ».

[طرفه في: ١٠٣٧].

٧٠٩٥ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَلْفٌ، عَنْ بَيَانَ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: خَرَجَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، فَرَجَوْنَا أَنْ يُحَدِّثَنَا حَدِيثًا حَسَنًا، قَالَ: فَبَادَرْنَا إِلَيْهِ رَجُلٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، حَدَّثْنَا عَنِ الْقِتَالِ فِي الْفِتْنَةِ، وَاللَّهُ يَقُولُ: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ﴾ [البقرة: ١٩٣] فَقَالَ: هَلْ تَذَرِي مَا الْفِتْنَةُ، تُكَلِّتُكَ أَمْكَ؟ إِنَّمَا كَانَ مُحَمَّدٌ ﷺ يُقَابِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ فِي دِينِهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمَلِكِ.

[طرفه في: ٣١٣٠].

### ١٧ - باب الفِئْتَةِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ

وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ خَلْفِ بْنِ حَوْشَبٍ: كَانُوا يَسْتَحِبُّونَ أَنْ يَتَمَثَّلُوا بِهَذِهِ الْآيَاتِ عِنْدَ الْفِتَنِ، قَالَ امْرُؤُ الْقَيْسِ:

الْحَرْبُ أَوَّلُ مَا تَكُونُ فِتْيَةً      تَسْعَى بِزِينَتِهَا لِكُلِّ جَهُولٍ  
حَتَّى إِذَا اشْتَعَلَتْ وَشَبَّ ضِرَامُهَا      وَلَّتْ عَجُوزًا غَيْرَ ذَاتِ حَلِيلٍ  
شَمَطَاءَ يُنْكِرُ لَوْنَهَا وَتَغَيَّرَتْ      مَكْرُوهَةً لِلشَّمِّ وَالشَّقْبِيلِ

٧٠٩٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقٌ: سَمِعْتُ حَدِيثَهُ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ، إِذْ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ النَّبِيِّ ﷺ فِي الْفِتْنَةِ؟ قَالَ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ، يُكْفِرُهَا الصَّلَاةُ وَالصَّدَقَةُ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». قَالَ: لَيْسَ عَنْ هَذَا أَسْأَلُكَ، وَلَكِنِ الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا، قَالَ: عُمَرُ أَيُّكُمْسُ الْبَابَ أَمْ يَفْتَحُ؟ قَالَ: بَلْ يُكْسِرُ، قَالَ عُمَرُ: إِذَا لَا يُغْلَقُ أَبَدًا، قُلْتُ: أَجَلٌ. قُلْنَا لِحَدِيثِهِ: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ، كَمَا أَعْلَمُ أَنَّ دُونَ غَدٍ لَيْلَةً، وَذَلِكَ أَنِّي حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعْلِيَطِ. فَهَيْتَا أَنْ نَسْأَلَهُ: مِنَ الْبَابِ؟ فَأَمْرُنَا مَسْرُوقًا فَسَأَلَهُ، فَقَالَ: مِنَ الْبَابِ؟ قَالَ: عُمَرُ.

[طرفه في: ٥٢٥].

باب ١٧ - قوله: (فتية) بهذا الضبط ويروي بضم الفاء مصغراً أي شابة وذكروا في إعراب أول وفتية وجوهاً انظرها إن شئت.

٧٠٩٦ - قوله: (ليس بالأعاليط) جمع أغلوطه ما يغالط به أي حدثه حديثاً صدقاً من حديثه ﷺ لا عن رأي واجتهاد.

7097- Sa'eed Ibn Al'musaiyyab narrated: Abu'moosa Al'ash'ari told: Once, The Prophet "Allah's blessing and peace be upon him" went out to one of Medina's gardens for some need. I followed him. I sat at the gate and said to myself: "Today I will be the gatekeeper of The Prophet "Allah's blessing and peace be upon him" though he did not order me (to be so)." Fulfilled his need, he went to the well, on whose built edge he sat, with his legs uncovered, hanging in the well. Abu'bakr came and asked for permission to enter. I told him: "Wait here until I take the permission for you." He waited and I went in and said: "O Allah's Apostle! Abu'bakr asks for permission to enter." He said: "Admit him and give him the glad tidings that he will be in Paradise." Abu'bakr entered and sat on the right side of Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well, uncovered his legs, and hung them in the well.

Then Omar Ibn Al'khattab came (and asked permission to enter). I said to him: "Be here until I take the permission for you." (I went and told Allah's Apostle). He said: "Admit him, and give him the glad tidings that he will be in Paradise." He entered and sat beside Allah's Apostle "Allah's blessing and peace be upon him" on the built edge of the well on the left side, uncovered his legs, and hung them in the well. In this way, the built edge of the well was fully occupied and there was no place for anyone else. Then Othman Ibn Affan came (and asked for permission). I said to him: "Be here until I take the permission for you." (I went to The Prophet "Allah's blessing and peace be upon him" and informed him). He said: "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." Othman then came in and found that the built edge of the well was occupied, so he sat opposite to them on the other side of the well, uncovered his legs, and hung them in the well. Abu'moosa said: I hoped that a brother of mine (would come) and I started invoking Allah for him to come at this moment. (Sa'eed Ibn Al'musaiyyab told: "I interpreted this (as a symbol of) the fact that their (The Prophet, Abu'bakr, and Omar's) graves are together, while Othman's is separate.")

7098- Abu'wa'il narrated: Usama "Allah be pleased with him" was asked by someone: "Will you go to so-and-so (Othman) and talk to him (in order to advise him as regards ruling the country)?" He said: "Really I talk to him (advising) secretly without opening a gate (of affliction), for neither do I want to be the first to open it, nor will I say to a man who became a ruler of (more than) two men that he is the best of all people after what I had heard from The Messenger of Allah "Allah's blessing and peace be upon him" Who said: "A man will be brought on the Day of Judgement and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey which goes around a millstone. The people of (Hell) Fire will gather around him and say: "O so-and-so! What is wrong with you? Didn't you use to order us to do good and forbid us to do evil?" He will reply: "Yes, I used to order you to do good, but I did not do it, and I used to forbid you to do evil, though I used to do it.""

٧٠٩٧ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْزَمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ النَّبِيُّ ﷺ إِلَى حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ لِحَاجَتِهِ، وَخَرَجْتُ فِي إِثْرِهِ، فَلَمَّا دَخَلَ الْحَائِطُ جَلَسْتُ عَلَى بَابِهِ، وَقُلْتُ: لَأَكُونَنَّ الْيَوْمَ بَوَّابَ النَّبِيِّ ﷺ، وَلَمْ يَأْمُرْنِي، فَذَهَبَ النَّبِيُّ ﷺ وَقَضَى حَاجَتَهُ، وَجَلَسَ عَلَى قَفِّ الْبَيْتِ، فَكَشَفَ عَن سَاقِيهِ وَدَلَّاهُمَا فِي الْبَيْتِ، فَجَاءَ أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْهِ لِيَدْخُلَ، فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَوَقَفَ فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، أَبُو بَكْرٍ يَسْتَأْذِنُ عَلَيْكَ، قَالَ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَدَخَلَ، فَجَاءَ عَن يَمِينِ النَّبِيِّ ﷺ، فَكَشَفَ عَن سَاقِيهِ وَدَلَّاهُمَا فِي الْبَيْتِ، فَجَاءَ عَمْرٌ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَجَاءَ عَن يَسَارِ النَّبِيِّ ﷺ، فَكَشَفَ عَن سَاقِيهِ فَدَلَّاهُمَا فِي الْبَيْتِ، فَأَمْتَلَأَ الْقَفَّ، فَلَمْ يَكُنْ فِيهِ مَجْلِسٌ، ثُمَّ جَاءَ عُثْمَانُ فَقُلْتُ: كَمَا أَنْتَ حَتَّى أَسْتَأْذِنَ لَكَ، فَقَالَ النَّبِيُّ ﷺ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ، مَعَهَا بِلَاءٌ يُصِيبُهُ». فَدَخَلَ فَلَمْ يَجِدْ مَعَهُمْ مَجْلِسًا، فَتَحَوَّلَ حَتَّى جَاءَ مُقَابِلَهُمْ عَلَى شَفَةِ الْبَيْتِ، فَكَشَفَ عَن سَاقِيهِ ثُمَّ دَلَّاهُمَا فِي الْبَيْتِ، فَجَعَلْتُ أَتَمْنَى أَحَا لِي، وَأَدْعُو اللَّهَ أَنْ يَأْتِي. قَالَ ابْنُ الْمُسَيَّبِ: فَتَأَوَّلْتُ ذَلِكَ فُبُورَهُمْ اجْتَمَعَتْ هَهُنَا، وَانْفَرَدَ عُثْمَانُ.

[طرفه في: ٣٦٧٤].

٧٠٩٨ - حَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: قِيلَ لِأَسَامَةَ: أَلَا تُكَلِّمُ هَذَا؟ قَالَ: قَدْ كَلَّمْتُهُ مَا ذُوْنَ أَنْ أَفْتَحَ بَابَا أَكُوْنَ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ، بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ: أَنْتَ خَيْرٌ، بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: «يُجَاءُ بِرَجُلٍ فَيُطْرَحُ فِي النَّارِ، فَيَطْحَنُ فِيهَا كَطْحَنِ الْحِمَارِ بِرَحَاةٍ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: أَيُّ فُلَانٍ، أَلَسْتَ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: إِنِّي كُنْتُ أَمْرُ بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ».

[طرفه في: ٣٢٦٧].

## ١٨ - باب

٧٠٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ: حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ

٧٠٩٧ - قوله: (إلى حائط) أي إلى بستان.

- قوله: (قف البئر) أي حافتها.

٧٠٩٨ - قوله: (ألا تكلم هذا) أي عثمان بن عفان رضي الله عنه فيما أنكر الناس عليه من توليه أقالبه وغير ذلك مما اشتهر ا هـ. شارح.

- قوله: أنت خير ولأبي ذر عن الكشميهني ايت خيراً ا هـ. شارح.

- كما يطحن الحمار نخـ.

٧٠٩٩ - أن فارس نخـ.

**[18]**

7099- Abu'bakra "Allah be pleased with him" reported: During the days (of the battle) of The Camel, Allah benefited me with a word I had heard from Allah's Apostle "Allah's blessing and peace be upon him" (after I had been about to join the Companions of The Camel and fight along with them). When Allah's Apostle "Allah's blessing and peace be upon him" was informed that the Persians had crowned the daughter of Khosrau as their ruler, he said: "Such people as ruled by a lady will never be successful."

7100- Abu'maryam Abdullah Ibn Ziyad Al'asadi narrated: When Talha, Az'zubair, and A'isha proceeded to Basra, Ali sent Ammar Ibn Yasir and Hasan Ibn Ali who came to us at Kufa and ascended the pulpit. At the top of the pulpit Al'hasan Ibn Ali was, below whom Ammar was. We all gathered before him. I heard Ammar saying: "A'isha proceeded to Basra. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to trial: Whether you obey Him (Allah) or her (A'isha)."

**[19]**

7101- Abu'wa'il narrated: Ammar came up the pulpit of Kufa (mosque), and addressed the people saying, after mentioning A'isha, and her proceeding (to Basra): "She (A'isha) is the wife of your Prophet "Allah's blessing and peace be upon him" in this world and in the Hereafter, but Allah has put you to trial concerning this matter."

7102- Abu'wa'il narrated: Abu'moosa and Abu'mas'ood went to Ammar when Ali had sent him to Kufa to urge them to fight (along with Ali). They said to him: "Since you became a Muslim, we have never seen you doing anything more faulty in our sight than your hurry in this matter." Ammar said: "Since you (both) became Muslims, I have never seen you doing anything more defective in my sight than your delay in this matter." Then Abu'mas'ood provided Ammar and Abu'moosa with two suits to wear, and one of them went to the mosque (of Kufa).

7103- The same previous narration.

7104- The same as above.

7105- Shaiq Ibn Salama narrated: I was sitting with Abu'mas'ood, Abu'moosa, and Ammar, when Abu'mas'ood said (to Ammar): "There is none of your companions but, if I wish, I could find fault with him except with you. Since you accompanied The Prophet "Allah's blessing and peace be upon him" I have never seen you doing a deed more defective in my sight than your hurry in this matter." Ammar said: "O Abu'mas'ood ! I have never seen you or your companion (Abu'moosa) doing a deed more defective in my sight than your delay in this matter since you accompanied The Prophet "Allah's blessing and peace be upon him"." Abu'mas'ood, who was a rich man, said (to his slave): "O boy! Bring two suits." He gave one to Abu'moosa and the other to Ammar to whom he said: "Put on these suits at the time of going for the Friday prayer."

7106- The same previous narration.

7107- The same as above.

نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ، لَمَّا بَلَغَ النَّبِيُّ ﷺ أَنْ فَارِسًا مَلَكَوا ابْنَتَهُ كَسْرَى قَالَ: «لَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». [طرفه في: ٤٤٢٥].

٧١٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ: حَدَّثَنَا أَبُو حَاصِبٍ: حَدَّثَنَا أَبُو مَرْزَمٍ، عَبْدُ اللَّهِ بْنُ زِيَادِ الْأَسَدِيِّ، قَالَ: لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ، بَعَثَ عَلِيُّ بْنُ عَمَارَ بْنَ يَاسِرٍ وَحَسَنُ بْنُ عَلِيٍّ، فَقَدَمَا عَلَيْنَا الْكُوفَةَ، فَصَعِدَا الْمِنْبَرَ، فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ فَوْقَ الْمِنْبَرِ فِي أَعْلَاهُ، وَقَامَ عَمَارٌ أَسْفَلَ مِنَ الْحَسَنِ، فَاجْتَمَعْنَا إِلَيْهِ، فَسَمِعْتُ عَمَارًا يَقُولُ: إِنَّ عَائِشَةَ قَدْ سَارَتْ إِلَى الْبَصْرَةِ، وَوَاللَّهِ إِنَّهَا لَزَوْجَةٌ نَبِيكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَاكُمْ، لِيَعْلَمَ أَيَّاهُ تُطِيعُونَ أَمْ هِيَ. [طرفه في: ٣٧٧٢].

### ١٩ - باب

٧١٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ أَبِي عَيْنَةَ، عَنِ الْحَكَمِ، عَنِ أَبِي وَائِلٍ: قَامَ عَمَارٌ عَلَى مَنبَرِ الْكُوفَةِ، فَذَكَرَ عَائِشَةَ، وَذَكَرَ مَسِيرَهَا، وَقَالَ: إِنَّهَا زَوْجَةٌ نَبِيكُمْ ﷺ فِي الدُّنْيَا وَالْآخِرَةِ، وَلَكِنَّهَا مِمَّا ابْتَلَيْتُمْ. [طرفه في: ٣٧٧٢].

٧١٠٢، ٧١٠٣، ٧١٠٤ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَمْرُو: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: دَخَلَ أَبُو مُوسَى وَأَبُو مَسْعُودٍ عَلَى عَمَارٍ، حَيْثُ بَعَثَهُ عَلِيُّ إِلَى أَهْلِ الْكُوفَةِ يَسْتَنْفِرُهُمْ، فَقَالَا: مَا رَأَيْتُكَ أَتَيْتَ أَمْرًا أَكْرَهَ عِنْدَنَا مِنْ إِسْرَاعِكَ فِي هَذَا الْأَمْرِ مُنْذُ أَسْلَمْتَ؟ فَقَالَ عَمَارٌ: مَا رَأَيْتُ مِنْكُمْ مُنْذُ أَسْلَمْتُمَا أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِنْطَائِكُمَا عَنْ هَذَا الْأَمْرِ، وَكَسَاهُمَا حُلَّةَ حُلَّةٍ، ثُمَّ رَاحُوا إِلَى الْمَسْجِدِ. [الحديث ٧١٠٢ - طرفه في: ٧١٠٦].

٧١٠٥، ٧١٠٦، ٧١٠٧ - حَدَّثَنَا عَبْدَانُ، عَنِ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ ابْنِ سَلَمَةَ: كُنْتُ جَالِسًا مَعَ أَبِي مَسْعُودٍ وَأَبِي مُوسَى وَعَمَارٍ، فَقَالَ أَبُو مَسْعُودٍ: مَا مِنْ أَضْحَابِكَ أَحَدٌ إِلَّا لَوْ شِئْتُ لَقُلْتُ فِيهِ غَيْرَكَ، وَمَا رَأَيْتُ مِنْكَ شَيْئًا مُنْذُ صَحِبْتَ النَّبِيَّ ﷺ أَعْيَبَ عِنْدِي مِنَ اسْتِسْرَاعِكَ فِي هَذَا الْأَمْرِ، قَالَ عَمَارٌ: يَا أَبَا مَسْعُودٍ، وَمَا رَأَيْتُ مِنْكَ وَلَا مِنْ صَاحِبِكَ هَذَا شَيْئًا مُنْذُ صَحِبْتُمَا النَّبِيَّ ﷺ أَعْيَبَ عِنْدِي مِنَ إِنْطَائِكُمَا فِي هَذَا الْأَمْرِ، فَقَالَ أَبُو مَسْعُودٍ، وَكَانَ مُوسِرًا: يَا غُلَامُ هَاتِ حُلَّتَيْنِ، فَأَعْطَى إِحْدَاهُمَا أَبَا مُوسَى وَالْأُخْرَى عَمَارًا، وَقَالَ: رُوْحًا فِيهِ إِلَى الْجُمُعَةِ. [طرفه في: ٧١٠٢].

### ٢٠ - بَابُ إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

٧١٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَرَ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ

**[20] (The Prophet's saying): "If Allah sends punishment upon a nation"**

7108- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If Allah sends punishment upon a nation then it will befall the whole population indiscriminately. They will be resurrected (and judged) according to their deeds."

**[21] The Prophet's saying to Al'hasan (Ibn Ali): "This son of mine is a chief, through whom Allah may make peace between two groups of Muslims"**

7109- Al'hasan Al'basri narrated: When Al'hasan Ibn Ali proceeded with the army units against Mo'awiya, Amr Ibn Al'ass said to Mo'awiya: "I see an army that will not retreat unless the opposing army retreats." Mo'awiya said: "(If all of the Muslims are killed) who will look after their children?" Amr Ibn Al'ass said: "I (will do). Abdullah Ibn Amer and Abdur'rahman Ibn Samura said: "Let us meet Mo'awiya and suggest peace." Al'hasan Al'basri further said: "Indeed, I heard that Abu'bakra had said: "Once while The Prophet "Allah's blessing and peace be upon him" was addressing (the people), Al'hasan came and The Prophet "Allah's blessing and peace be upon him" said: "This son of mine is a chief, through whom Allah may make peace between two groups of Muslims."

7110- Harmala, Usama's freed slave, narrated: Usama sent me to Ali (at Kufa) and said: "Ali will ask you: "What prevented your companion from joining me?" You then should say to him: "If you were in the mouth of a lion, I would like to be with you, but in this matter I will not take part." Harmala further said: "Ali gave me nothing. I went to Hasan, Husain, and Ibn Ja'far who loaded my camels with much (material goods)."

**[22] When one says something to a group of people and something different to another group**

7111- Nafi narrated: When the people of Medina ousted Yazid Ibn Mo'awiya, Ibn Omar gathered his special friends and children and said: "I heard The Prophet "Allah's blessing and peace be upon him" saying: "A flag will be fixed for every betrayer on the Day of Judgement." However, we have given the pledge of allegiance to this (Yazid) according to the stipulations enjoined by Allah and His Apostle. Indeed, I do know nothing more disloyal than fighting a person who has been given the pledge of allegiance according to the stipulations enjoined by Allah and His Apostle. So, if I learn that any person among you has agreed to oust Yazid, by giving the pledge of allegiance (to somebody else) then this will be a point of separation between him and me."

ﷺ: «إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابَ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ».

## ٢١ - بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا لَسَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ»

٧١٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْرَائِيلُ أَبُو مُوسَى، وَرَقِيئَةُ بِالْكُوفَةِ جَاءَ إِلَى ابْنِ شُبْرَمَةَ، فَقَالَ: أَدْخَلَنِي عَلَى عَيْسَى فَأَعْظَمَهُ، فَكَأَنَّ ابْنَ شُبْرَمَةَ خَافَ عَلَيْهِ فَلَمْ يَفْعَلْ، قَالَ: حَدَّثَنَا الْحَسَنُ قَالَ: لَمَّا سَارَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا إِلَى مُعَاوِيَةَ بِالْكَتَائِبِ، قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ: أَرَى كَتِيبَةً لَا تُؤَلِّي حَتَّى تُدْبِرَ أُخْرَاهَا، قَالَ مُعَاوِيَةُ: مَنْ لِدَرَارِيِّ الْمُسْلِمِينَ؟ فَقَالَ: أَنَا، فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ وَعَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ: نَلْقَاهُ فَتَقُولُ لَهُ الصَّلَاحَ، قَالَ: الْحَسَنُ: وَلَقَدْ سَمِعْتُ أَبَا بَكْرَةَ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، جَاءَ الْحَسَنُ، فَقَالَ النَّبِيُّ ﷺ: «ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ».

٧١١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، قَالَ: قَالَ عَمْرُو: أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ: أَنَّ حَزْمَةَ مَوْلَى أُسَامَةَ أَخْبَرَهُ. قَالَ عَمْرُو: قَدْ رَأَيْتُ حَزْمَةَ - قَالَ: أَرْسَلَنِي أُسَامَةَ إِلَى عَلِيٍّ وَقَالَ: إِنَّهُ سَيَسْأَلُكَ الْآنَ فَيَقُولُ: مَا خَلَّفَ صَاحِبِكَ؟ فَقُلْ لَهُ: يَقُولُ لَكَ: لَوْ كُنْتُ فِي سِدْقِ الْأَسَدِ لِأَخْبَيْتُ أَنْ أَكُونَ مَعَكَ فِيهِ، وَلَكِنَّ هَذَا أَمْرٌ لَمْ أَرَهُ، فَلَمْ يُعْطِنِي شَيْئًا، فَذَهَبْتُ إِلَى حَسَنِ وَحُسَيْنٍ وَابْنِ جَعْفَرٍ، فَأَوْقَرُوا لِي رَاحِلَتِي.

## ٢٢ - بَابُ إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا، ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ

٧١١١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: لَمَّا خَلَعَ أَهْلُ الْمَدِينَةِ يَزِيدَ بْنَ مُعَاوِيَةَ، جَمَعَ ابْنُ عَمَرَ حَسَمَهُ وَوَلَدَهُ، فَقَالَ: إِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يُنْصَبُ لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ». وَإِنَّا قَدْ بَايَعْنَا هَذَا الرَّجُلَ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ، وَإِنِّي لَا أَعْلَمُ غَدْرًا أَغْظَمَ مِنْ أَنْ يُبَايَعَ رَجُلٌ عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ يُنْصَبَ لَهُ الْقِتَالُ، وَإِنِّي لَا أَعْلَمُ أَحَدًا مِنْكُمْ خَلَعَهُ، وَلَا بَايَعَ فِي هَذَا الْأَمْرِ، إِلَّا كَانَتْ الْفِيصَلُ بَيْنِي وَبَيْنَهُ. [طرفه في: ٣١٨٨].

٧١٠٩ - قوله: (على عيسى) أفاده العينى أنه ابن أخى أبى جعفر المنصور، وكان أميراً على الكوفة إذ ذاك (وابن شبرمة) هو عبد الله قاضي الكوفة في خلافة ابن جعفر.

٧١١٠ - قوله: (ما خلف صاحبك) أي ما السبب في تخلفه عن مساعدتي وقد كان أسامة تخلف عن علي رضي الله عنهما في وقعة الجمل وصفين.

- قوله: (فلم يعطني شيئاً) يقوله حرمله عن علي.

٧١١١ - قوله: (حشمه) أي خاصته الذين بغضبون لأجله هـ.

- ولا تابع نخـ.

- قوله: (إلا كانت) أي تلك الخلعة قاطعة بيني وبينه وروي إلا كما في العينى.

7112- Abul'minhal narrated: When Ibn Ziyad and Marwan were in Sham, Ibn Az'zubair took over the power in Mecca, and The (Religious) Eccentrics revolted in Basra, I went out with my father to Abu'barza Al'aslami upon whom we entered, while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying: "O Abu'barza! Don't you see the dilemma in which the people has fallen?" The first thing I heard him saying was: "I hope for the reward from Allah because of being angry and displeased with Quraish tribe. O you Arabs! You know very well that you were in misery, few in number, and misguided. But Allah has taken you out of all that with Islam and with Mohammad till He brought you to this state (of prosperity and happiness) which you see now. Indeed, it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (Marwan), by Allah, is not fighting except for the sake of worldly benefit; and those who are among you, by Allah, are not fighting except for the sake of worldly benefit; and that one who is in Mecca (Ibn Az'zubair), by Allah, is not fighting except for the sake of worldly benefit."

7113- Abu'wa'il narrated: Hudhaifa Ibn Al'yaman said: "The hypocrites of today are worse than those who existed during the lifetime of The Prophet "Allah's blessing and peace be upon him". The reason is that in those days (of The Prophet) they used to do evil deeds secretly, but today they do them openly."

7114- Hudhaifa Ibn Al'yaman "Allah be pleased with him" reported: "it was hypocrisy that existed in the lifetime of The Prophet "Allah's blessing and peace be upon him". But today it is disbelief after belief."

**[23] The Hour will not be established until the dead persons of the graves will be envied**

7115- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established before A man, when passing by a grave of someone, will say: "Would that I were in his place!""

**[24] The change of time until the idles will be worshipped**

7116- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established till the buttocks of the women of the tribe of Daws move while going round Dhul'khalasa." Dhul'khalasa was the idol, worshipped by the Daws tribe in the Pre-Islamic Period of ignorance.

٧١١٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ عَوْفٍ، عَنْ أَبِي الْمُنْهَالِ قَالَ: لَمَّا كَانَ ابْنُ زِيَادٍ وَمَرْوَانَ بِالشَّامِ، وَوَتَبَ ابْنُ الزُّبَيْرِ بِمَكَّةَ، وَوَتَبَ الْفَرَاءَ بِالْبَصْرَةَ، فَانْطَلَقْتُ مَعَ أَبِي إِلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ حَتَّى دَخَلْنَا عَلَيْهِ فِي دَارِهِ، وَهُوَ جَالِسٌ فِي ظِلِّ عَلِيَّةٍ لَهُ مِنْ قَصَبٍ، فَجَلَسْنَا إِلَيْهِ، فَأَنْشَأَ أَبِي يَسْتَطْعِمُهُ الْحَدِيثَ فَقَالَ: يَا أَبَا بَرْزَةَ، أَلَا تَرَى مَا وَقَعَ فِيهِ النَّاسُ؟ فَأَوَّلُ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ: إِنِّي اخْتَسَبْتُ عِنْدَ اللَّهِ أَنِّي أَصْبَحْتُ سَاحِطًا عَلَى أَخِيَاءِ قُرَيْشٍ، إِنَّكُمْ يَا مَعْشَرَ الْعَرَبِ، كُنْتُمْ عَلَى الْحَالِ الَّذِي عَلِمْتُمْ مِنَ الذَّلَّةِ وَالْقِلَّةِ وَالضَّلَالَةِ، وَإِنَّ اللَّهَ أَنْقَذَكُمْ بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ، حَتَّى بَلَغَ بِكُمْ مَا تَرَوْنَ، وَهَذِهِ الدُّنْيَا الَّتِي أَفْسَدَتْ بَيْنَكُمْ، إِنَّ ذَلِكَ الَّذِي بِالشَّامِ، وَاللَّهُ إِنْ يُقَاتِلَ إِلَّا عَلَى الدُّنْيَا، وَإِنَّ هَؤُلَاءِ الَّذِينَ بَيْنَ أَظْهُرِكُمْ وَاللَّهُ وَإِنْ يُقَاتِلُونَ إِلَّا عَلَى الدُّنْيَا وَإِنَّ ذَلِكَ الَّذِي بِمَكَّةَ وَاللَّهُ إِنْ يُقَاتِلَ إِلَّا عَلَى الدُّنْيَا.

[الحدِيث: ٧١١٢ - طرفه في: ٧٢٧١]

٧١١٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاصِلِ الْأَخْذَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: إِنَّ الْمُنَافِقِينَ الْيَوْمَ سَرُّ مِنْهُمْ عَلَى عَهْدِ النَّبِيِّ ﷺ، كَانُوا يَوْمِئِذٍ يُسِرُّونَ وَالْيَوْمَ يَجْهَرُونَ.

٧١١٤ - حَدَّثَنَا خَلَادٌ: حَدَّثَنَا مِسْعَرٌ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الشُّعْنَاءِ، عَنْ حُدَيْفَةَ قَالَ: إِنَّمَا كَانَ التَّفَاقُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَأَمَّا الْيَوْمَ: فَإِنَّمَا هُوَ الْكُفْرُ بَعْدَ الْإِيمَانِ.

### ٢٣ - بَابُ لَا تَقُومُ السَّاعَةُ حَتَّى يُغْبِطَ أَهْلُ الْقُبُورِ

٧١١٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ». [طرفه في: ٨٥].

### ٢٤ - بَابُ تَغْيِيرِ الزَّمَانِ حَتَّى يَغْبُدُوا الْأَوْثَانَ

٧١١٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرِبَ أَلْيَاتُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلْصَةِ». وَذُو الْخَلْصَةِ: طَاغِيَةٌ دَوْسٍ الَّتِي كَانُوا يَغْبُدُونَ فِي الْجَاهِلِيَّةِ.

٧١١٢ - قوله: القراء طائفة سموا أنفسهم توابين وكان أميرهم سليمان بن صرد كما في العيني.

- قوله: (يستطعمه الحديث)، أي يطلبه منه اهـ.

- أني احتسب نخـ.

- إذ أصبحت نخـ.

- أراد بالذي بالشام مروان بن الحكم، وأراد بالذين بين أظهركم القراء وأراد بالذي بمكة عبد الله بن

الزبير كما في الشرح.

7117- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour will not be established until a man from Qahtan will appear, driving the people with his stick."

### [25] The fire's coming out

7118- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Hour will not be established till a fire will come out of the land of Hijaz, throwing light on the necks of the camels at Busra."

7119- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Soon Euphrates will disclose a treasure (or a mountain) of gold. So whoever will be present at that time should take nothing of it."

### [26]

7120- Haritha Ibn Wahb "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "O people! Give in charity as a time shall come upon you when a person will wander about with his object of charity and will find nobody to accept it."

7121- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The Hour will not be established till: Two big groups will fight each other whereupon there will be a great number of casualties on both sides. They will be following the same religious claim. About thirty Charlatans (liars) will appear, each of whom will claim that he is Allah's Apostle. The religious knowledge will be taken away (by the death of Religious scholars). The earthquakes will increase in number. The time will pass quickly. The afflictions will appear. The killing (in tumults) will increase. The wealth will be so abundant that a rich person will worry that there might be nobody to accept his charity. Whenever he presents it to someone, that person will say: "I am not in need of it. The people will compete with one another in constructing high buildings. A man when passing by a grave of someone will say: "Would that I were in his place!" The sun will rise from the West. So when the sun rises with people seeing it (from the West) they will all believe (in Islam); but that will be the time when "no good will it do to a soul to believe in

٧١١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصَاهُ». [طرفه في: ٣٥١٧].

## ٢٥ - باب خُرُوجِ النَّارِ

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ أَشْرَاطِ السَّاعَةِ نَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ».

٧١١٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ، تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُضْرَى».

٧١١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفِرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا». قَالَ عُقْبَةُ: وَحَدَّثَنَا عَبِيدُ اللَّهِ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

## ٢٦ - بَابٌ

٧١٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنَا مَعْبُدٌ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تَصَدَّقُوا، فَسَيَأْتِي عَلَى النَّاسِ زَمَانٌ، يَمْشِي بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا». قَالَ مُسَدَّدٌ: حَارِثَةُ أَخُو عَبِيدِ اللَّهِ بْنِ عُمَرَ لِأُمِّهِ. [طرفه في: ١٤١١].

٧١٢١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِتْنَانِ عَظِيمَتَانِ، يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَوْتُهُمَا وَاحِدَةٌ. وَحَتَّى يُنْعَثَ دَجَالُونَ كَذَّابُونَ، قَرِيبٌ مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ، وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ، وَيَتَقَارَبَ الزَّمَانُ، وَتَظْهَرَ الْفِتْنُ، وَيَكْثُرَ الْهَرْجُ، وَهُوَ الْقَتْلُ. وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ، فَيَفِيضَ حَتَّى يَهْمَ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَغْرَضَهُ، فَيَقُولَ الَّذِي يَغْرَضُهُ عَلَيْهِ: لَا أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي الْبُنْيَانِ. وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ. وَحَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ - يَغْنِي - أَمْثُوا أَجْمَعُونَ، فَذَلِكَ حِينٌ ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ

٧١٢١ - قوله: (كلهم يزعم أنه رسول الله) أي بخلاف الدجال الأكبر فإنه يزعم أنه إله ا هـ.

- قوله: (يليط) أي يصلح حوضه بالطين ا هـ.

them then, if it believed not before nor earned righteousness through its Faith." (Cattle "Al'an'am" 158) the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up. The Hour will be established when a man has milked his she-camel and taken away the milk but he will not be able to drink it. The Hour will not be established before a man, repairing a tank (for his livestock) is not able to water (his animals) in it. The Hour will not be established before a person raises a morsel (of food) to his mouth but will not be able to eat it."

### [27] Mentioning Ad'dajjal

7122- Al'mogheera Ibn Shu'ba narrated: Nobody asked The Prophet "Allah's blessing and peace be upon him" as many questions as I asked about Ad'dajjal. The Prophet "Allah's blessing and peace be upon him" said to me: "What worries you about him?" I said: "Because the people say that he will have with him a mountain of bread and a river of water." The Prophet "Allah's blessing and peace be upon him" said: "Nay, he is too mean to be given such a thing by Allah."

7123- Ibn Omar "Allah be pleased with both" narrated from The Prophet "Allah's blessing and peace be upon him" said (describing Ad'dajjal): "He is blind in his right eye; and his eye is like a bulgy grape."

7124- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Ad'dajjal will come and encamp at a place near Medina. Then Medina will shake with its inhabitants thrice. Then, all the non-believers and hypocrites will come out to him."

7125- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

7126- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The terror caused by The Charlatan (Ad'dajjal) will not enter Medina which, at that time, will have seven gates, at each of which, there will be two angels (guarding it)."

7127- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" got up amongst the people, glorifying Allah as He deserves. Then, he mentioned The Charlatan (Ad'dajjal), saying: "I warn you of him (Ad'dajjal) and there is no Prophet

مَنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا» [الأنعام: ١٥٨]. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ تَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَّبِعَانِيهِ وَلَا يَطْوِيَانِيهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعُمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا».

[طرفه في: ٨٥].

## ٢٧ - باب ذِكْرِ الدَّجَالِ

٧١٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي قَيْسٌ قَالَ: قَالَ لِي الْمُغِيرَةُ بْنُ شُعْبَةَ: مَا سَأَلَ أَحَدَ النَّبِيِّ ﷺ عَنِ الدَّجَالِ مَا سَأَلْتَهُ، وَإِنَّهُ قَالَ لِي: «مَا يَضْرُكَ مِنْهُ؟» قُلْتُ: لِأَنَّهُمْ يَقُولُونَ إِنَّ مَعَهُ جَبَلٌ خَبِيزٌ وَنَهْرٌ مَاءٌ قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ»

٧١٢٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ - أَرَاهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْوَزُ عَيْنَ الْيَمْنَى، كَأَنَّهَا عَيْنَةٌ طَافِيَةٌ».

[طرفه في: ٣٠٥٧].

٧١٢٤ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَجِيءُ الدَّجَالُ، حَتَّى يَنْزِلَ فِي نَاحِيَةِ الْمَدِينَةِ، ثُمَّ تَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ».

[طرفه في: ١٨٨١].

٧١٢٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْمَدِينَةَ رُغْبَ الْمَسِيحِ الدَّجَالِ، وَلَهَا يَوْمٌ سَبْعَةٌ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانٍ». [طرفه في: ١٨٧٩].

٧١٢٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْمَدِينَةَ رُغْبَ الْمَسِيحِ، لَهَا يَوْمٌ سَبْعَةٌ أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانٍ». قَالَ: وَقَالَ ابْنُ إِسْحَاقَ: عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ قَالَ: قَدِمْتُ الْبَصْرَةَ، فَقَالَ لِي أَبُو بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ، بِهَذَا. [طرفه في: ١٨٧٩].

٧١٢٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ، فَقَالَ: «إِنِّي لَأُنذِرُكُمْوهُ، وَمَا مِنْ نَبِيٍّ

باب ٢٧ - قوله: باب (ذكر الدجال) أي الكذاب الذي يظهر في آخر الزمان ويدعي الإلهية ابتلى الله به عباده وأقدره على أشياء من مخلوقاته ثم يعجزه الله تعالى ثم يقتله عيسى عليه السلام.

who did not warn his nation of him. But I tell you a statement, of which no Prophet had informed his nation. You should know that he is a one-eyed man and Allah is not one-eyed."

7128- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" said: "While I was asleep, I saw myself circumambulating the Ka'ba (in my dream). Suddenly I saw a man of brown complexion and lank hair, and water was dropping from his head. I asked: "Who is this?" The people said: "He is the son of Mary." Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. They said: "He is The Charlatan (Ad'dajjal). The one who resembled him among the people, was Ibn Qatan." (Ibn Qatan was a (pagan) man, belonging to Khuza'a.)

7129- A'isha "Allah be pleased with her" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" seeking refuge with Allah from the affliction caused by Ad'dajjal.

7130- Hudhaifa "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When Ad'dajjal appears, he will have fire and water along with him. (What will be seen as) fire will be cold water, while (what will be seen as) water will be fire."

7131- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No prophet was sent except that he warned his followers against the one-eyed liar Charlatan (Ad'dajjal). Beware! He is one-eyed person, and your Lord is not so. Between Ad'dajjal's eyes, there will be written (the word) Unbeliever." (This Hadith is also narrated by Abu'huraira and Ibn Abbas).

إِلَّا وَقَدْ أَنْذَرَهُ قَوْمَهُ، وَلِكِنِّي سَأْفُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ».

[طرفه في: ٣٠٥٧].

٧١٢٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ أَدُمُ سَبْطُ الشَّعْرِ، يَنْطُفُ أَوْ يَهْرَأُ رَأْسُهُ مَاءً، قُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، ثُمَّ ذَهَبَتْ أَلْتَفَتْ فَإِذَا رَجُلٌ جَسِيمٌ أَحْمَرُ جَعْدُ الرَّأْسِ، أَعْوَرُ الْعَيْنِ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قَالُوا: هَذَا الدَّجَالُ، أَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطَنِ». رَجُلٌ مِنْ خُرَاعَةَ.

[طرفه في: ٣٤٤٠].

٧١٢٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَسْتَعِيدُ فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَالِ.

[طرفه في: ٨٣٢].

٧١٣٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِي، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ قَالَ فِي الدَّجَالِ: «إِنْ مَعَهُ مَاءٌ وَنَارًا، فَنَارُهُ مَاءٌ بَارِدٌ، وَمَاؤُهُ نَارٌ». قَالَ أَبُو مَسْعُودٍ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٣٤٥٠].

٧١٣١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا بُعِثَ نَبِيٌّ إِلَّا أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبًا كَافِرٌ». فِيهِ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. [الحدِيث ٧١٣١ - طرفه في: ٧٤٠٨].

## ٢٨ - بَابٌ لَا يَدْخُلُ الدَّجَالُ الْمَدِينَةَ

٧١٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ

٧١٣٠ - وأبو مسعود هو عقبة بن عمرو البدرى الأنصارى كما في العيني وفي نسخة الشارح ابن مسعود وهو ليس بصواب.

٧١٣١ - قوله: (وإن بين عينيه مكتوب كافر) اسم إن محذوف وبين عينيه مكتوب في موضع الخبر والتقدير وإنه أي وإن الدجال بين عينيه مكتوب وكافر خير مبتدأ محذوف أي والمكتوب هو كلمة كافر ويروى مكتوباً كافراً ولا إشكال فيه فإن مكتوباً اسم إن وكافراً عمل فيه مكتوباً أفاده العيني.

٧١٣٢ - (النقاب والأنقاب) جمع نقب بفتح فسكون وهو الطريق بين الجبلين، وقيل: هو بقعة بعينها أفاده العيني. والسباخ جمع سبخة أرض لا تنبت شيئاً لملوحتها.

### [28] Ad'dajjal is forbidden to enter Medina

7132- Abu'sa'eed "Allah be pleased with him" narrated: One day The Messenger of Allah "Allah's blessing and peace be upon him" related to us a long narration about Ad'dajjal in which he said: "Ad'dajjal will come, and he will be forbidden to enter the mountain passes of Medina. He will encamp in one of the salty places bordering Medina to whom there will appear a man who will be the best or one of the best of people. He will say: "I testify that you are Ad'dajjal of whom The Messenger of Allah "Allah's blessing and peace be upon him" had told us." Ad'dajjal will say (to his followers): "Look, if I kill this man and then give him life, will you have any doubt about my claim?" They will reply in the negative. Ad'dajjal will kill that man and then will make him alive. The man will say: "By Allah! Now I came to know you more than ever!" Ad'dajjal will then try to kill him (once again) but he will not be able to do so."

7133- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are angels guarding the entrances (or roads) of Medina, into which, neither plague nor The Charlatan (Ad'dajjal) will be able to enter."

7134- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Ad'dajjal will come to Medina and find the angels guarding it. So, Allah willing, neither Ad'dajjal, nor the plague will be able to come near it."

### [29] What about gog and magog?

7135- Zainab Bint Abu'salama narrated from Ommu'habiba from Zainab Bint "daughter of" Jahsh "Allah be pleased with them" that The Prophet "Allah's blessing and peace be upon him" once came to her in a state of fear and said: "There is no God to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this", making a circle with his thumb and index finger. Zainab Bint Jahsh asked: "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said: "Yes, when the evil persons increase."

7136- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An opening in gog and magog's wall like this has been made." He made a circle with his thumb and index finger. Wuhaib (the sub-narrator) made the number ninety (with his thumb and index finger).

ابن عُبَّهَ بنِ مَسْعُودٍ: أَنَّ أَبَا سَعِيدٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيهَا يَحَدِّثُنَا بِهِ أَنَّهُ قَالَ: «يَأْتِي الدَّجَالُ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ بَقَابَ الْمَدِينَةِ، فَيَنْزِلُ بَعْضَ السَّبَاحِ الَّتِي تَلِي الْمَدِينَةَ، فَيَخْرُجُ إِلَيْهِ يَوْمِيذٍ رَجُلٌ، وَهُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خِيَارِ النَّاسِ، فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَهُ، فَيَقُولُ الدَّجَالُ: أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ، هَلْ تَشْكُرُونَ فِي الْأَمْرِ؟ فَيَقُولُونَ: لَا، فَيَقْتُلُهُ، ثُمَّ يُحْيِيهِ، فَيَقُولُ: وَاللَّهِ مَا كُنْتُ فِيكَ أَشَدَّ بَصِيرَةً مِنِّي الْيَوْمَ، فَيُرِيدُ الدَّجَالُ أَنْ يَقْتُلَهُ فَلَا يَسْلُطُ عَلَيْهِ».

٧١٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونَ، وَلَا الدَّجَالُ».

[طرفه في: ١٨٨٠].

٧١٣٤ - حَدَّثَنِي يَحْيَى بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ، فَيَجِدُ الْمَلَائِكَةَ يَخْرُسُونَهَا، فَلَا يَقْرُبُهَا الدَّجَالُ، قَالَ: وَلَا الطَّاعُونَ إِنْ شَاءَ اللَّهُ».

[طرفه في: ١٨٨١].

## ٢٩ - باب يَأْجُوجَ وَمَأْجُوجَ

٧١٣٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ حَدَّثَتْهُ، عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ، عَنْ زَيْنَبِ ابْنَةَ جَحْشٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا يَوْمًا فَرَعَا يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ». وَحَلَّتْ بِإِضْبَاعِهِ الْإِبْهَامَ وَالَّتِي تَلِيهَا، قَالَتْ زَيْنَبُ ابْنَةُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفْتَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخُبْثُ». [طرفه في: ٣٣٤٦].

٧١٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُفْتَحُ الرَّدْمُ رَدْمُ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ». وَعَقَدَ وَهَيْبٌ يَسْعِينَ.

[طرفه في: ٣٣٤٧].

= - رجل وهو خير الناس أو من خيار الناس نخذ.

٧١٣٥ - قوله: (الخبث) بفتح الخاء والموحدة وهو الفسق وقيل: هو الزنا خاصة ا هـ. عيني.

٧١٣٦ - قوله: صفة عقد تسعين مكتوبة في حاشية سابقة.

### (94) The Book of Judgements

**[1] Allah's saying: "O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination." (Women 59)**

7137- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He, who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. "

7138- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "All of you are guardians and responsible for your wards and the things under your care. The Imam (Ruler) is the guardian of his subjects and is responsible for them. A man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and children and is responsible for them. A slave (servant) is the guardian of his master's belongings and is responsible for them. All of you are guardians and responsible for your wards and the things under your care."

#### [2] The rulers from Quraish

7139- Mohammad Ibn Jubair Ibn Mut'im narrated that he was a member of the delegation, which came to Mo'awiya when the later heard that Abdullah Ibn Amr Ibn Al'ass had said that there would be a king from the tribe of Qahtan. On that Mo'awiya became angry, got up and then praised Allah as He deserved, and said: "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as those which make the people go astray, for I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they comply with the laws of the religion.""

7140- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Authority of ruling will remain with Quraish, even if only two of them remained."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٤ - كِتَابُ الْأَحْكَامِ

١ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

٧١٣٧ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي». [طرفه في: ٢٩٥٧].

٧١٣٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا كَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ». [طرفه في: ٨٩٣].

### ٢ - بَابُ الْأَمْرَاءِ مِنْ قُرَيْشٍ

٧١٣٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: كَانَ مُحَمَّدُ بْنُ جَبْرِ بْنِ مُطْعِمٍ يُحَدِّثُ: أَنَّهُ بَلَغَ مُعَاوِيَةَ، وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ سَيِّكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ، فَقَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رَجُلًا مِنْكُمْ يُحَدِّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُوثَرُ عَنْ رَسُولِ اللَّهِ ﷺ، وَأَوْلَيْتُكَ جُهَالَكُمْ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ». تَابَعَهُ نُعَيْمٌ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جَبْرِ. [طرفه في: ٣٥٠٠].

٧١٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ: سَمِعْتُ أَبِي يَقُولُ: قَالَ ابْنُ عَمْرٍو: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ اثْنَانِ».

[طرفه في: ٣٥٠١].

### [3] The reward of he, who judges according to his wisdom

this is in view of Allah's saying: "Let the people of the gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." (The Repast 47)

7141- Abdullah Ibn Mas'ood "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions and which he teaches to the others."

### [4] One should listen to, and obey the ruler as long as this does not lead to disobedience

7142- Anas "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

7143- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "He, who disapproves of something done by his ruler should be patient, for whoever deviates from the ruler even as little as a span will die as (if he were of) those who died in the Pre-Islamic Period of Ignorance."

7144- Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "It is obligatory for a Muslim to listen to and obey (the ruler's orders) unless these orders involve disobedience to Allah; but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

7145- Ali "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the command of a man from the Ansar and ordered the soldiers to obey him. He (The commander) became angry and said: "Didn't The Prophet "Allah's blessing and peace be upon him" order you to obey me?" They replied: "Yes." He said: "Collect firewood, make a fire, and then enter into it." When they collected the firewood, made a fire, and intended to enter into it, they started looking at each other. Some of them said: "We followed The Prophet "Allah's blessing and peace be upon him" to flee from the (Hell) fire; then how should we enter into it?" They remained in that state till the fire was extinguished and the anger of the commander faded away. When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If they entered it (The fire), they would not come out of it till the Day of Judgement. Obedience (to somebody) is required only when he enjoins what is good."

### ٣ - باب أَجْر مَنْ قَضَى بِالْحِكْمَةِ

لِقَوْلِهِ تَعَالَى: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة: ٤٧].

٧١٤١ - حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَآخَرَ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا».

[طرفه في: ٧٣].

### ٤ - باب السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ مَا لَمْ تَكُنْ مَعْصِيَةً

٧١٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيئَةٌ». [طرفه في: ٦٩٣].

٧١٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنِ الْجَعْدِيِّ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَزِيدِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا فَكْرَهُهُ فَلْيَضْرِبْ، فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً». [طرفه في: ٧٠٥٣].

٧١٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ». [طرفه في: ٢٩٥٥].

٧١٤٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَمَرَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَعَضِبَ عَلَيْهِمْ، وَقَالَ: أَلَيْسَ قَدْ أَمَرَ النَّبِيُّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: عَزَمْتُ عَلَيْكُمْ لَمَّا جَمَعْتُمْ حَطَبًا وَأَوْقَدْتُمْ نَارًا، ثُمَّ دَخَلْتُمْ فِيهَا. فَجَمَعُوا حَطَبًا، فَأَوْقَدُوا، فَلَمَّا هَمُّوا بِالْدُخُولِ، فَقَامَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، قَالَ بَعْضُهُمْ: إِنَّمَا تَبِعْنَا النَّبِيَّ ﷺ فِرَارًا مِنَ النَّارِ، أَفَنَدْخُلُهَا؟ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ حَمَدَتِ النَّارُ، وَسَكَنَ غَضَبُهُ، فَذَكَرَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [طرفه في: ٤٣٤٠].

٧١٤٥ - قد عرمت نـخـ.

- قوله: (لما جمعتم) بالتخفيف وجاء بالتشديد أي إلا جمعتم وجاء لما بمعنى كلمة إلا للاستثناء اهـ.

عيني.

- فأوقدوا ناراً نـخـ.

- فقاموا نـخـ.

**[5] He, who did not seek for the authority of ruling, would be helped in it (by Allah)**

7146- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

**[6] He, who sought for the authority of ruling, would be held responsible for it**

7147- Abdur'rahman Ibn Samura "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "O Abdur'rahman Ibn Samura! Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah). Whenever you take an oath to do something and later you find that another else is better than the first, then do the better one and make expiation for your oath."

**[7] It is hateful to be keen on having the authority of ruling**

7148- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "You people will be keen on having the authority of ruling which will be a thing of regret for you on the Day of Judgement. What an excellent wet nurse it is. Yet what a bad weaning one it is!"

7149- Abu'burda narrated from Abu'moosa "Allah be pleased with him": I went to The Prophet "Allah's blessing and peace be upon him" with two men from my nation. One of them said: "O Messenger of Allah! Appoint me as a governor." The other said the same. Upon that, The Prophet "Allah's blessing and peace be upon him" said: "No, we do not appoint for our jobs anybody who demands it earnestly."

**[8] When the ruler does not look after people honestly**

7150- Ma'qil Ibn Yasar "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "No man whom Allah has given the authority of ruling some people whom he does not look after honestly, will ever feel even the smell of Paradise."

### ٥ - بَابُ مَنْ لَمْ يَسْأَلِ الْإِمَارَةَ أَعَانَهُ اللَّهُ

٧١٤٦ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ، لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتْهَا عَنْ مَسْئَلَةٍ وَكَلْتَ إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْئَلَةٍ أَعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفَّرَ عَنْ يَمِينِكَ وَأَتِ الَّذِي هُوَ خَيْرٌ». [طرفه في: ٦٦٢٢].

### ٦ - بَابُ مَنْ سَأَلَ الْإِمَارَةَ وَكَلَّ إِلَيْهَا

٧١٤٧ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ، لَا تَسْأَلِ الْإِمَارَةَ، فَإِنْ أُعْطِيَتْهَا عَنْ مَسْئَلَةٍ وَكَلْتَ إِلَيْهَا، وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْئَلَةٍ أَعِنْتَ عَلَيْهَا، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكَفَّرَ عَنْ يَمِينِكَ». [طرفه في: ٦٦٢٢].

### ٧ - بَابُ مَا يُكْرَهُ مِنَ الْحَرِصِ عَلَى الْإِمَارَةِ

٧١٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَبِعَنِّ الْمُرْضِعَةِ وَيَسْتَبِ الْفَاطِمَةُ». وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ أَبِي هُرَيْرَةَ، قَوْلَهُ.

٧١٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ أَنَا وَرَجُلَانِ مِنْ قَوْمِي، فَقَالَ أَحَدُ الرَّجُلَيْنِ: أَمَرْنَا يَا رَسُولَ اللَّهِ، وَقَالَ الْآخَرُ مِثْلَهُ، فَقَالَ: «إِنَّا لَا نُوَلِّي هَذَا مَنْ سَأَلَهُ، وَلَا مَنْ حَرَصَ عَلَيْهِ». [طرفه في: ٢٢٦١].

### ٨ - بَابُ مَنْ اسْتَرْعَى رَعِيَّةً فَلَمْ يَنْصَحْ

٧١٥٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ: أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ، عَادَ مَعْقِلَ بْنَ يَسَّارٍ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ: «إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطَ بِنَصِيحَتِهِ، إِلَّا

٧١٤٦ - قوله: (يمينك) بالنصب على المفعولية ولأبي ذر عن يمينك ا هـ. قسطلاني.

٧١٤٨ - قوله: (فعم المرضعة) الخ المخصوصان محذوفان أي هي يعني أن الإمارة نعم أولها وبش آخرها.

باب ٨ - قوله: (من استرعى) أي من استرعاه الله واستحفظه ا هـ.

٧١٥٠ - قوله: (فلم يحطها) أي فلم يحفظها ولم يتعهد أمرها ا هـ. شارح.

7151- Ma'qil "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "No ruler having the authority to govern Muslim subjects dies while he is deceiving them, would never be forbidden by Allah to enter Paradise."

**[9] If one put people into difficulties, Allah would put him into difficulties**

7152- Jundub "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Judgement (before people). Whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Judgement." People said (to Jundub): "Advise us." He said: "The first thing of the human body to putrefy is the Abdomen, so he who can eat nothing but good food (earned lawfully) should do so. He who can do his best so that nothing might intervene between him and Paradise by not shedding even a handful of blood (through murdering) should do so."

**[10] Judging and giving religious verdicts while being on the way**

7153- Anas "Allah be pleased with him" narrated: While The Prophet "Allah's blessing and peace be upon him" and I were going out of the mosque, a man met us at its gate and asked The Prophet saying: "O Messenger of Allah! When will the Hour be?" The Prophet "Allah's blessing and peace be upon him" said: "What have you prepared for it?" The man seemed to have become afraid and ashamed. He said: "Nothing, except that I love Allah and His Apostle." The Prophet "Allah's blessing and peace be upon him" said: "You will be with those whom you love."

**[11] What was mentioned concerning the fact that The Messenger of Allah had no porter**

7154- Thabit Al'banani narrated: Anas Ibn Malik said to a woman of his family: "Do you know such-and-such woman?" She replied in the affirmative. He said: "Once, The Prophet "Allah's blessing and peace be upon him" passed by her while she was weeping over a grave, to whom he said: Be afraid of Allah and be patient." The woman said (to The Prophet "Allah's blessing and peace be upon him"): "Go away from me, for you do not know my disaster."

لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ».

٧١٥١ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حُسَيْنُ الْجُعْفِيُّ: قَالَ زَائِدَةُ: ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: أَتَيْتَا مَغْقِلَ بْنَ يَسَارٍ نَعُودُهُ، فَدَخَلَ عَلَيْنَا عَبِيدُ اللَّهِ، فَقَالَ لَهُ مَغْقِلٌ: أَحَدْتُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا مِنْ وَالٍ يَلِي رِعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ عَاشٍ لَهُمْ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

### ٩ - بَابٌ مَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ

٧١٥٢ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنِ الْجُرَيْرِيِّ، عَنِ طَرِيفِ أَبِي تَمِيمَةَ قَالَ: شَهِدْتُ صَفْوَانَ وَجُنْدَبًا وَأَصْحَابَهُ وَهُوَ يُوصِيهِمْ، فَقَالُوا: هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ، قَالَ: وَمَنْ يُشَاقِقْ يُشَقِّقِ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ». فَقَالُوا: أَوْصِنَا. فَقَالَ: إِنَّ أَوَّلَ مَا يُنْتَنُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ بِمِلءٍ كَفَّهُ مِنْ دَمِ أَهْرَاقِهِ فَلْيَفْعَلْ. قُلْتُ لِأَبِي عَبْدِ اللَّهِ: مَنْ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ، جُنْدَبٌ؟ قَالَ: نَعَمْ جُنْدَبٌ. [طرفه في: ٦٤٩٩].

### ١٠ - بَابُ الْقَضَاءِ وَالْفُتْيَا فِي الطَّرِيقِ

وَقَضَى يَحْيَى بْنُ يَعْمَرَ فِي الطَّرِيقِ. وَقَضَى الشُّعْبِيُّ عَلَى بَابِ دَارِهِ.

٧١٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ مَنْصُورٍ، عَنِ سَالِمِ بْنِ أَبِي الْجَعْدِ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا أَنَا وَالنَّبِيُّ ﷺ خَارِجَانِ مِنَ الْمَسْجِدِ، فَلَقِينَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ؟ قَالَ النَّبِيُّ ﷺ: «مَا أَعْدَدْتُ لَهَا؟». فَكَأَنَّ الرَّجُلَ اسْتَكَانَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، مَا أَعْدَدْتُ لَهَا كَبِيرَ صِيَامٍ وَلَا صَلَاةٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». [طرفه في: ٣٦٨٨].

### ١١ - بَابُ مَا ذَكَرَ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ لَهُ بَوَابٌ

٧١٥٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ الْبُنَائِيُّ، عَنِ أَنَسِ بْنِ مَالِكٍ: يَقُولُ لِامْرَأَةٍ مِنْ أَهْلِهِ: تَعْرِفِينَ فُلَانَةَ؟ قَالَتْ: نَعَمْ، قَالَ: فَإِنَّ النَّبِيَّ ﷺ مَرَّ بِهَا وَهِيَ تَبْكِي عِنْدَ قَبْرِ، فَقَالَ: «اتَّقِي اللَّهَ وَأَصْبِرِي». فَقَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ خَلَوُ مِنْ

٧١٥٢ - أن لا يحول نخ.

- قوله: (ملء) بغير حرف الجر ورفع ملء على أنه فاعل بفعل محذوف يدل عليه المتقدم أي يحول بينه وبين الجنة ملء كف ولأبي ذر عن الحموي والمستملئ بملء كفه (شارح).

Anas added: "The Prophet "Allah's blessing and peace be upon him" left her and went on walking. A man passed by her and asked : "What did The Messenger of Allah "Allah's blessing and peace be upon him" say to you?" She replied: "I did not recognize him." The man said: "He is The Messenger of Allah." Anas further said: "That woman came to the gate of The Prophet "Allah's blessing and peace be upon him" where she found no porter. (When she entered upon The Prophet) she said: "O Allah's Apostle! By Allah, I did not recognize you!" The Prophet "Allah's blessing and peace be upon him" said: "Verily! The patience is to be at the first shock of a disaster."

**[12] The inferior governor could sentence somebody to death if he was proved to have committed a crime that necessitates his being killed, without the permission of the general ruler**

7155- Anas "Allah be pleased with him" narrated: Qais Ibn Sa'd was to The Prophet "Allah's blessing and peace be upon him" as a chief police officer to a ruler.

7156- Abu'burda narrated from Abu'moosa that The Prophet "Allah's blessing and peace be upon him" had sent him, followed by Mu'adh (Ibn Jabal to Yemen as governors).

7157- Abu'moosa "Allah be pleased with him" narrated: A man embraced Islam and then reverted back to Judaism. Mu'adh Ibn Jabal came and saw the man with Abu'moosa. Mu'adh asked: "What is wrong with this (man)?" Abu'moosa answered: "He embraced Islam and then reverted back to Judaism." Mu'adh said: "I will not sit down unless you kill him (since it is) the judgement of Allah and His Messenger "Allah's blessing and peace be upon him"."

**[13] Could a judge give his judgement while being angry?**

7158- Abdur'rahman Ibn Abu'bakra narrated that Abu'bakra wrote to his son who was in Sijistan: You should not judge between two persons when you are angry. Indeed, I heard The Prophet "Allah's blessing and peace be upon him" saying: "A judge should not give his judgement between two persons while he is angry."

7159- Abu'mas'ood Al'ansari "Allah be pleased with him" told: Once a man said to Allah's Apostle "Allah's blessing and peace be upon him": "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it." The narrator added: "I never saw The Prophet "Allah's blessing and peace be upon him" more furious in giving advice than he was on that day." The Prophet "Allah's blessing and peace be upon him" said: "O people! Some of you make others dislike good deeds (the prayers). Therefore, whoever leads the people in prayer should shorten it because among them there are the sick, the weak, and the one having some jobs to do."

مُصِيبَتِي . قَالَ : فَجَاوَزَهَا وَمَضَى ، فَمَرَّ بِهَا رَجُلٌ فَقَالَ : مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ : مَا عَرَفْتُهُ ، قَالَ : إِنَّهُ لِرَسُولِ اللَّهِ ﷺ ، قَالَ : فَجَاءَتْ إِلَى بَابِهِ فَلَمْ تَجِدْ عَلَيْهِ بَوَّابًا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، وَاللَّهِ مَا عَرَفْتُكَ ، فَقَالَ النَّبِيُّ ﷺ : «إِنَّ الصَّبْرَ عِنْدَ أَوَّلِ صَدْمَةٍ» . [طرفه في : ١٢٥٢].

## ١٢ - باب الحَاكِمِ يَحْكُمُ بِالْقَتْلِ عَلَى مَنْ وَجَبَ عَلَيْهِ، دُونَ الْإِمَامِ الَّذِي فَوْقَهُ

٧١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الذَّهَلِيُّ : حَدَّثَنَا الْأَنْصَارِيُّ مُحَمَّدٌ : حَدَّثَنَا أَبِي ، عَنْ ثُمَامَةَ ، عَنْ أَنَسٍ : أَنَّ قَيْسَ بْنَ سَعْدٍ : كَانَ يَكُونُ بَيْنَ يَدَيْ النَّبِيِّ ﷺ ، بِمَنْزِلَةِ صَاحِبِ الشَّرْطِ مِنَ الْأَمِيرِ .

٧١٥٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى - وَهُوَ الْقَطَّانُ - عَنْ قُرَّةَ : حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ : حَدَّثَنَا أَبُو بُرْدَةَ ، عَنْ أَبِي مُوسَى : أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَأَتْبَعَهُ بِمَعَاذٍ . [طرفه في : ٢٢٦١].

٧١٥٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ : حَدَّثَنَا مَحْبُوبُ بْنُ الْحَسَنِ : حَدَّثَنَا خَالِدٌ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى : أَنَّ رَجُلًا أَسْلَمَ ثُمَّ تَهَوَّدَ ، فَأَتَى مُعَاذَ بْنَ جَبَلٍ وَهُوَ عِنْدَ أَبِي مُوسَى ، فَقَالَ : مَا لِهَذَا؟ قَالَ : أَسْلَمَ ثُمَّ تَهَوَّدَ ، قَالَ : لَا أَجْلِسُ حَتَّى أَقْتُلَهُ ، قَضَاءُ اللَّهِ وَرَسُولِهِ ﷺ . [طرفه في : ٢٢٦١].

## ١٣ - باب هل يَقْضِي الْحَاكِمُ أَوْ يُفْتِي وَهُوَ غَضَبَانٌ

٧١٥٨ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمِيرٍ : سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ أَبِي بَكْرَةَ قَالَ : كَتَبَ أَبُو بَكْرَةَ إِلَى ابْنِهِ ، وَكَانَ بِسِجِسْتَانَ ، بِأَنَّ لَا تَقْضِي بَيْنَ اثْنَيْنِ وَأَنْتَ غَضَبَانٌ ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : «لَا يَقْضِيَنَّ حَكْمَ بَيْنَ اثْنَيْنِ وَهُوَ غَضَبَانٌ» .

٧١٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللَّهِ : أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ ، إِنِّي وَاللَّهِ لَا تَأْخُرُ عَن صَلَاةِ الْعِدَاةِ ، مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا فِيهَا ، قَالَ : فَمَا رَأَيْتُ النَّبِيَّ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمِيذٍ ، ثُمَّ قَالَ : «يَا أَيُّهَا النَّاسُ ، إِنَّ مِنْكُمْ مُتَفَرِّقِينَ ، فَأَتَيْكُمْ مَا صَلَّى بِالنَّاسِ فَلْيُوجِزْ ، فَإِنَّ فِيهِمْ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ» . [طرفه في : ٩٠].

٧١٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكَلْبِيِّ : حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا

٧١٥٩ - قوله : (فأتاكم ما صلى بالناس فليوجز) كقوله تعالى : أياً ما تدعو فله الأسماء الحسنى فما صلة مؤكدة لعمى الإبهام في أي كما في الشارح ، وقوله : فليوجز أي فليختصر ويروى فليتجز كما في العيني .

٧١٦٠ - قوله : (ثم يمسكها) مجزوم بالعطف على يراجعها ويجوز فيه الرفع على الاستئناف أي ثم هو يمسكها =

7160- Salim narrated that Abdullah Ibn Omar "Allah be pleased with both" told him that he had divorced his wife while she was in her menses. Omar told The Messenger of Allah "Allah's blessing and peace be upon him" who became very angry at that and said: "He must return her to his house and keep her as his wife till she becomes clean and then menstruates and becomes clean again. Then, if he wishes to divorce her, he may do so while she is still clean and before having any sexual relations with her. Indeed, that is the legal period prescribed by Allah for divorce."

**[14] What about the opinion that the judge might give his judgements depending upon his experience as long as there is no fear of being vulnerable to suspicion or accusation?**

7161- A'isha "Allah be pleased with her" reported: Hind Bint Utba Ibn Rabie'a came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! By Allah! (Before my embracing Islam) there was on the surface of the earth, no family I desired to be degraded and humiliated than yours. But now, there is, on the surface of the earth, no family I would like to be dignified than yours." She said: "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed to) take, but reasonably and fairly."

**[15] The witness in relation to one's sealed handwriting (in a letter or so)**

In addition, what is permissible and impermissible of that? and what about the judge's letter to his clerk, the letter of a judge to another judge, and the ruler's letter to his appointee implying his verdicts and judgements?

يُونُسُ: قَالَ مُحَمَّدٌ: أَخْبَرَنِي سَالِمٌ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ أَخْبَرَهُ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ عَمَرَ لِلنَّبِيِّ ﷺ، فَتَعَيَّطَ فِيهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «لِيرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرُ، ثُمَّ تَحِيضَ فَتَطْهَرُ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقْهَا».

[طرفه في: ٤٩٠٨].

#### ١٤ - بَابُ مَنْ رَأَى لِلْقَاضِي أَنْ يَحْكُمَ بِعِلْمِهِ فِي أَمْرِ النَّاسِ، إِذَا لَمْ يَخَفِ الظُّنُونَ وَالتُّهْمَةَ

كَمَا قَالَ النَّبِيُّ ﷺ لِهِنْدٍ: «خُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ». وَذَلِكَ إِذَا كَانَ أَمْرًا مَشْهُورًا.

٧١٦١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ بْنِ رَبِيعَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا كَانَ عَلَيَّ ظَهْرُ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذَلُّوا مِنْ أَهْلِ خِبَائِكَ، وَمَا أَصْبَحَ الْيَوْمَ عَلَيَّ ظَهْرُ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعْزُوا مِنْ أَهْلِ خِبَائِكَ. ثُمَّ قَالَتْ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ، فَهَلْ عَلَيَّ مِنْ حَرَجٍ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالُنَا؟ قَالَ لَهَا: «لَا حَرَجَ عَلَيْكَ أَنْ تُطْعِمِيهِمْ مِنْ مَعْرُوفٍ».

[طرفه في: ٢٢١١].

#### ١٥ - بَابُ الشَّهَادَةِ عَلَى الْخَطِّ الْمَحْتُومِ، وَمَا يَجُوزُ مِنْ ذَلِكَ وَمَا يَضِيقُ عَلَيْهِمْ،

##### وَكِتَابِ الْحَاكِمِ إِلَى عَامِلِهِ وَالْقَاضِي إِلَى الْقَاضِي

وَقَالَ بَعْضُ النَّاسِ: كِتَابُ الْحَاكِمِ جَائِزٌ إِلَّا فِي الْحُدُودِ، ثُمَّ قَالَ: إِنْ كَانَ الْقَتْلُ خَطًّا فَهَرَجًا جَائِزًا، لِأَنَّ هَذَا مَالٌ بِزَعْمِهِ، وَإِنَّمَا صَارَ مَالًا بَعْدَ أَنْ ثَبِتَ الْقَتْلُ، فَالْخَطُّ وَالْعَمْدُ وَاجِدٌ. وَقَدْ كَتَبَ عُمَرُ إِلَى عَامِلِهِ فِي الْحُدُودِ. وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فِي سِنِّ كُسْرَتِ. وَقَالَ

= أفاده الشارح.

باب ١٤ - قوله: التهمة كذا بفتح الهاء.

- أمراً مشهوراً نخذ.

٧١٦١ - قوله: (هند) بالصرف وعدمه لسكون وسطه (شارح).

- قوله: (مسيك) بهذا الضبط ويجوز بفتح الميم وتخفيف السين قاله العيني.

- من الذي له نخذ.

باب ١٥ - بعد أن يثبت نخذ.

- قوله: (في الحدود) ويروى في الجارود وهو اسم رجل أسلم من النصرانية كما في العيني ثم إن ما أورده البخاري هنا علينا مستغن عن الجواب، فإن الحد عقوبة مقدرة الله تعالى لا يتناول حقوق العباد هـ. مصححه.

7162- Anas Ibn Malik "Allah be pleased with him" narrated: When The Prophet "Allah's blessing and peace be upon him" intended to write to the Romans, people said: "They do not read a letter unless it is sealed." Therefore The Prophet "Allah's blessing and peace be upon him" took a silver ring, as if I am looking at its glitter now, with the engraving: "Mohammad, The Messenger of Allah".

### **[16] When would it be obligatory for one to be judged on?**

In this respect, Al'hasan said that Allah 'Almighty stipulated that the rulers and judges should neither follow their hearts' lusts, nor should they fear people, nor should they sell Allah's signs for a miserable price. Then he recited Allah's saying: "O David We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account." (Sad 26)

He further recited: "It was we who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers." (The Repast 44)

He also recited: "And remember David And Solomon, when they gave judgment in the matter of the field into which The sheep of certain people had strayed by night: we did witness their judgment. To Solomon we inspired the (right) understanding of the matter: to each (of them) we gave Judgment and knowledge; it was our power that made the hills and the birds Celebrate our praises, With David: it was we who did (all these things)." (The Prophets 78:79)

إِبْرَاهِيمَ: كِتَابَ الْقَاضِي إِلَى الْقَاضِي جَائِزٌ إِذَا عَرَفَ الْكِتَابَ وَالْحَاتَمَ. وَكَانَ الشَّعْبِيُّ يُجِيزُ الْكِتَابَ الْمَخْتُومَ بِمَا فِيهِ مِنَ الْقَاضِي. وَيُرْوَى عَنْ ابْنِ عُمَرَ نَحْوَهُ. وَقَالَ مُعَاوِيَةُ بْنُ عَبْدِ الْكَرِيمِ الثَّقَفِيُّ: شَهِدْتُ عَبْدَ الْمَلِكِ بْنَ يَعْلَى قَاضِيَ الْبَصْرَةِ، وَإِيَّاسَ بْنَ مُعَاوِيَةَ، وَالْحَسَنَ، وَتُمَامَةَ بْنَ عَبْدِ اللَّهِ بْنِ أَنَسٍ، وَبِلَالَ بْنَ أَبِي بُرْدَةَ، وَعَبْدَ اللَّهِ بْنَ بُرَيْدَةَ الْأَسْلَمِيَّ، وَعَامِرَ بْنَ عَبِيدَةَ، وَعَبَادَ ابْنَ مَنْصُورٍ، يُجِيزُونَ كُتُبَ الْقَضَاةِ بِغَيْرِ مَخْضَرٍ مِنَ الشُّهُودِ، فَإِنَّ قَالَ الَّذِي جِيءَ عَلَيْهِ بِالْكِتَابِ: إِنَّهُ زُورٌ، قِيلَ لَهُ: أَذْهَبَ فَالْتِمِسِ الْمَخْرَجَ مِنْ ذَلِكَ. وَأَوَّلُ مَنْ سَأَلَ عَلَى كِتَابِ الْقَاضِي الْبَيْتَةَ ابْنُ أَبِي لَيْلَى وَسَوَّارُ بْنُ عَبْدِ اللَّهِ. وَقَالَ لَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُخْرَزٍ: جِئْتُ بِكِتَابٍ مِنْ مُوسَى بْنِ أَنَسٍ قَاضِيِ الْبَصْرَةِ، وَأَقَمْتُ عِنْدَهُ الْبَيْتَةَ: أَنْ لِي عِنْدَ فُلَانٍ كَذَا وَكَذَا، وَهُوَ بِالْكَوْفَةِ، وَجِئْتُ بِهِ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمَنِ فَأَجَازَهُ. وَكَرِهَ الْحَسَنُ وَأَبُو قِلَابَةَ: أَنْ يَشْهَدَ عَلَى وَصِيَّةٍ حَتَّى يَعلَمَ مَا فِيهَا، لِأَنَّهُ لَا يَدْرِي لَعَلَّ فِيهَا جُورًا. وَقَدْ كَتَبَ النَّبِيُّ ﷺ إِلَى أَهْلِ خَيْبَرَ: «إِنَّمَا أَنْ تَدُوا صَاحِبِكُمْ، وَإِنَّمَا أَنْ تُؤْذِنُوا بِحَرْبٍ». وَقَالَ الزُّهْرِيُّ، فِي شَهَادَةِ عَلَى الْمَرْأَةِ مِنْ وَرَاءِ السُّتْرِ: إِنْ عَرَفْتَهَا فَاشْهَدْ، وَإِلَّا فَلَا تَشْهَدْ.

٧١٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ، قَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ فِضَّةٍ، كَأَنِّي أَنْظُرُ إِلَى وَبِصِهِ، وَنَفْسُهُ مُحَمَّدٌ رَسُولُ اللَّهِ. [طرفه في: ٦٥].

## ١٦ - بَابٌ مَتَى يَسْتَوْجِبُ الرَّجُلُ الْقَضَاءَ

وَقَالَ الْحَسَنُ: أَخَذَ اللَّهُ عَلَى الْحُكَّامِ أَنْ لَا يَتَّبِعُوا الْهَوَى، وَلَا يَخْشَوُا النَّاسَ، وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا، ثُمَّ قَرَأَ: ﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ [ص: ٢٦]. وَقَرَأَ: ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا - اسْتَوْدَعُوا - مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَخَشَوُا اللَّهَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ [المائدة: ٤٤]. وَقَرَأَ: ﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْبِ إِذْ نَفَسَتْ فِيهِ غَمَمُ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ \* فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمْنَا آتِينَ حُكْمًا

= - وعامر بن عبدة نخ.

- قوله: أن تدوا أي أن تعطوا ديته ا هـ. شارح.

- في الشهادة نخ.

٧١٦٢ - قوله: إلى وبصه أي إلى لمعانه وبريقه (شارح).

باب ١٦ - من هذين نخ.

In this way, he (Allah) thanked Solomon and did not blame David. But for what he has mentioned concerning their case, then all of the judges would have been destroyed. Do not you see that he (Allah) thanked this (Solomon) in view of his knowledge, and excused David for his endeavor?

On the other hand, Omar Ibn Abdul'aziz told: "There are five characteristics, a judge's lacking of anyone of which would cause him to be inflicted with shame: to be religiously jurisprudent, to be patient, to be chaste, to be decisive, and to be knowledgeable, relentlessly asking for more understanding and knowledge."

#### **[17] The remuneration of rulers and those involved in carrying on ruling**

In this respect, it was mentioned that Shuraih took payment for his job as a judge. A'isha said that the guardian could take (of the property) as much according to his job. Both of Abu'bakr and Omar took payment (for their jobs as rulers).

7163- Abdullah Ibn As'sa'di narrated that when he entered upon Omar during his Caliphate, Omar said to him: "Wasn't I told that you do certain jobs for the people but when you are given payment you refuse to take it?" I said: "Yes." Omar said: "Why do you do so?" I said: "I have horses and slaves and I am living in prosperity; and I wish that my payment should be kept as a charitable gift for the Muslims." Omar said: "Do not do so, for I intended to do the same as you do. The Messenger of Allah "Allah's blessing and peace be upon him" used to give me gifts and I used to say to him: "Give it to a poorer one than me." Once he gave me some money and I said: "Give it to a poorer than me." The Prophet "Allah's blessing and peace be upon him" said: "Take it, keep it in your possession, and then give it in charity. Take what ever comes to you of this money if you are not keen on taking and asking for it; otherwise do not seek to have it yourself."

7164- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Omar saying: The Messenger of Allah "Allah's blessing and peace be upon him" used to give me gifts and I used to say to him: "Give it to a poorer one than me." Once he gave me some money and I said: "Give it to a poorer than me." The Prophet "Allah's blessing and peace be upon him" said: "Take it, keep it in your possession, and then give it in charity. Take what ever comes to you of this money if you are not keen on taking and asking for it; otherwise do not seek to have it yourself."

#### **[18] Giving judgements and carrying out the measures of invoking Allah's curse upon the liar while being in the mosque**

Omar was reported to have ordered a man and his wife, whom he accused of committing adultery to carry out the measures of invoking Allah's curse upon the liar of them. This was near the pulpit of The Prophet's mosque. Ash'sha'bi, Shuraih, and Yahya Ibn Ya'mur gave their judgements while being in the mosque.

وَعِلْمًا» [الأنبياء: ٧٨ - ٧٩]. فَحَمِدَ سُلَيْمَانَ وَلَمْ يَلْمِ دَاوُدَ، وَلَوْلَا مَا ذَكَرَ اللَّهُ مِنْ أَمْرِ هَادِيْنٍ لَرَأَيْتُ أَنَّ الْقَضَاءَ هَلَكَوْا، فَإِنَّهُ أَثْنَى عَلَيَّ هَذَا بِعِلْمِهِ وَعَدَرَ هَذَا بِاجْتِهَادِهِ. وَقَالَ مُرَاجِمُ بْنُ زُفَرٍ: قَالَ لَنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: خَمْسٌ إِذَا أَخْطَأَ الْقَاضِي مِنْهُنَّ خُضَلَتْ، كَانَتْ فِيهِ وَصْمَةٌ: أَنْ يَكُونَ فِيهَا، حَلِيمًا، عَفِيفًا، صَلِيْبًا، عَالِمًا سَوْلًا عَنِ الْعِلْمِ.

### ١٧ - بَابُ رِزْقِ الْحُكَّامِ وَالْعَامِلِيْنَ عَلَيْهَا

وَكَانَ شَرِيْحَ الْقَاضِي يَأْخُذُ عَلَيَّ الْقَضَاءَ أَجْرًا. وَقَالَتْ عَائِشَةُ: يَأْكُلُ الْوَصِيُّ بِقَدْرِ عَمَالَتِهِ، وَأَكَلَ أَبُو بَكْرٍ وَعُمَرُ.

٧١٦٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ، ابْنُ أُخْتِ نَمِرٍ: أَنَّ حُوَيْبِ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ: أَنَّهُ قَدِمَ عَلَيَّ عُمَرَ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أَحَدِّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعَمَالَهَ كَرِهْتَهَا؟ فَقُلْتُ: بَلَى، فَقَالَ عُمَرُ: مَا تُرِيدُ إِلَى ذَلِكَ؟ قُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبَدًا، وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ تَكُونَ عَمَالَتِي صَدَقَةً عَلَيَّ الْمُسْلِمِينَ. قَالَ عُمَرُ: لَا تَفْعَلْ، فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أُعْطَانِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ، فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَإِلَّا فَلَا تُتْبِعْهُ نَفْسَكَ». [طرفه في: ١٤٧٣].

٧١٦٤ - وَعَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أُعْطَانِي مَرَّةً مَالًا، فَقُلْتُ أَعْطِهِ مَنْ هُوَ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ، فَتَمَوَّلْهُ، وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

[طرفه في: ١٤٧٣].

### ١٨ - بَابُ مَنْ قَضَى وَلَا عَنَ فِي الْمَسْجِدِ

وَلَا عَنَ عُمَرُ عِنْدَ مِثْبَرِ النَّبِيِّ ﷺ. وَقَضَى شَرِيْحَ وَالسَّعْبِيُّ وَيَحْيَى بْنُ يَعمَرَ فِي

- لَرُؤِيْتُ نَخ.

- حُطَّة نَخ.

- كَانَ فِيهِ وَصْمَةٌ نَخ.

باب ١٧ - العمالة يضم العين اجرة العمل وبفتحها نفس العمل ا هـ. عيني.

٧١٦٣ - قوله: من أعمال الناس أي الولايات من إمرة وقضاء ونحوهما ا هـ. عيني.

باب ١٨ - في الرُحْبَةِ نَخ.

7165- Sahl Ibn Sa'd "Allah be pleased with him" narrated: I witnessed in the mosque the case of a man who charged his wife for committing adultery and they were ordered (by The Prophet) to carry out the measures of invoking Allah's curse upon the liar of them. This was when I was fifteen years old. The Prophet "Allah's blessing and peace be upon him" ordered that they be divorced.

7166- Sahl, the brother of Banu'sa'ida, narrated: A man from the Ansar came to The Prophet "Allah's blessing and peace be upon him" and said: "If a man finds another man sleeping with his wife, should he kill him?" That man and his wife carried out in the mosque the measures of invoking Allah's curse upon the liar of them, while I was present.

**[19] When one gives his judgements in the mosque until he comes to executing a legal punishment and then orders the sinner to be driven out of the mosque to receive the punishment**

7167- Abu'huraira "Allah be pleased with him" narrated: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" while he was in the mosque and called him saying: "O Allah's Apostle! I have committed adultery." On that The Prophet "Allah's blessing and peace be upon him" turned his face from him to the other side. After the man had given four witnesses against himself, The Prophet "Allah's blessing and peace be upon him" called him and said: "Are you insane?" He replied: "No." Then The Prophet "Allah's blessing and peace be upon him" then issued an order saying: "Take him out and stone him to death."

7168- Jaber Ibn Abdullah Al'ansari "Allah be pleased with both" reported: I was one of those who stoned him. We stoned him at the praying place.

**[20] The imam's advice to the opponents**

7169- Zainab Bint "daughter of" Ommu'salama narrated: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" said: "I am only a human being. The opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may give a judgement according to what I heard. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has not to take."

المَسْجِدِ، وَقَصَى مَرَوَانَ عَلَى زَيْدِ بْنِ ثَابِتٍ بِالْيَمِينِ عِنْدَ الْمِنْبَرِ. وَكَانَ الْحَسَنُ وَزُرَّارَةُ بْنُ أَوْفَى يَفْضِيَانِ فِي الرَّحْبَةِ خَارِجاً مِنَ الْمَسْجِدِ.

٧١٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: شَهِدْتُ الْمُتَلَاعِنِينَ، وَأَنَا ابْنُ خُمْسِ عَشْرَةَ، فُرِقَ بَيْنَهُمَا.

[طرفه في: ٤٢٣].

٧١٦٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سَهْلِ أَخِي بَنِي سَاعِدَةَ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَتَلُهُ؟ فَتَلَاعَنَا فِي الْمَسْجِدِ وَأَنَا شَاهِدٌ.

[طرفه في: ٤٢٣].

## ١٩ - بَابٌ مِّنْ حَكَمٍ فِي الْمَسْجِدِ، حَتَّى إِذَا آتَى عَلَى حَدِّ أَمْرٍ أَنْ يُخْرَجَ

### مِنَ الْمَسْجِدِ فَيَقَامُ

وَقَالَ عُمَرُ: أَخْرَجَاهُ مِنَ الْمَسْجِدِ، وَيَذْكُرُ عَنْ عَلِيٍّ نَحْوَهُ.

٧١٦٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: آتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي الْمَسْجِدِ، فَتَادَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَيْتٌ، فَأَعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعًا قَالَ: «أَبُكَ جُنُونٌ؟». قَالَ: لَا، قَالَ: «أَذْهَبُوا بِهِ فَارْجُمُوهُ».

[طرفه في: ٥٢٧١].

٧١٦٨ - قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ فِيمَنْ رَجَمَهُ بِالْمُصَلَّى. رَوَاهُ يُونُسُ وَمَعْمَرُ وَابْنُ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، فِي الرَّجْمِ.

[طرفه في: ٥٢٧٠].

## ٢٠ - بَابٌ مَوْعِظَةٌ لِلْإِمَامِ لِلْحُصُومِ

٧١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْخَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَفْضِي نَحْوَمَا أَسْمَعُ، فَمَنْ قَضَيْتَ لَهُ بِحَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

[طرفه في: ٢٤٥٨].

### [21] When the ruler or the judge becomes himself the witness

in this issue, Shuraih, who was a judge, was asked by somebody to give his witness for him. He replied: "Go to the ruler (and take his permission) so that I might witness for you."

Ikrima narrated: Omar asked Abdur'rahman Ibn Awf: "If you were a ruler and then saw one violating one of Allah's limits by committing adultery, (would you execute the legal punishment on him)?" he said: "(No, unless others give their witnesses beside me). Your witness will be as a witness of a Muslim." He said: "You are true." Omar said: "But for the fact that people might say that Omar added something to Allah's Book, I would have written the holy verse of stoning to death with my own hand."

On the other hand, Ma'iz confessed four times that he had committed adultery before The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he be stoned to death. The Messenger of Allah "Allah's blessing and peace be upon him" was not reported to have asked for the witness of those who were with him.

7170- Abu'quatada "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of (The Holy Battle of) Hunain: "Whoever killed a pagan and has a proof or a witness for it, then his (the deceased) arms and belongings will be for him." I stood up to seek a witness to testify that I had killed a pagan, but I could find none. Then I sat down. But I thought that I should mention the case to The Messenger of Allah "Allah's blessing and peace be upon him". (When I did so) a man from those who were sitting with him said: "The arms and belongings of the killed person he mentioned, are with me, so please satisfy him on my behalf." Abu'bakr said: "No, he will not give the arms and belongings to a small bird of Quraish and deprive one of Allah's lions, fighting for the cause of Allah and His Messenger, of it." The Messenger of Allah "Allah's blessing and peace be upon him" stood up and gave it to me, with whose price I bought a garden. However, that was my first property which I owned through the war booty.

The people of Hijaz said: "A judge should not give a judgment according to his knowledge, whether he was a witness at the time he was the judge or before that." If an appellant gives a confession in favor of his opponent in the court, according to the opinion of some scholars, the judge should not give a judgment against him till the latter calls two witnesses to confirm his confession.

Many people of Iraq said: "A judge can give a judgement according to what he hears or witnesses in the court itself, but if the confession takes place outside the court, he should not give the judgment unless two witnesses confirm the confession." Some of them said: "A judge can give a judgement depending on his knowledge of the case since he is considered to be trustworthy, and that a witness is Required just to uncover the truth. The judge's knowledge is more than the witness." Some said: "A judge can give a judgement according to his knowledge only in cases implying property, but in other cases he cannot."

Al'qasim said: "A judge must not give a judgment depending on his knowledge if other people do not know what he knows, although his knowledge is more than the witness of somebody else. That is because, by doing so, he might be vulnerable to suspicion of Muslims and might cause them to have unreasonable doubts."

## ٢١ - باب الشَّهَادَةِ تَكُونُ عِنْدَ الْحَاكِمِ، فِي وَلَايَتِهِ الْقَضَاءُ أَوْ قَبْلَ ذَلِكَ، لِلْخَصْمِ

وَقَالَ شُرَيْحُ الْقَاضِي، وَسَأَلَهُ إِنْسَانُ الشَّهَادَةَ، فَقَالَ: اثْنِ الْأَمِيرِ حَتَّى أَشْهَدَ لَكَ. وَقَالَ عِكْرِمَةُ: قَالَ عُمَرُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: لَوْ رَأَيْتَ رَجُلًا عَلَى حَدِّ، زِنَا أَوْ سَرِقَةٍ، وَأَنْتَ أَمِيرٌ؟ فَقَالَ: شَهَادَتُكَ شَهَادَةُ رَجُلٍ مِنَ الْمُسْلِمِينَ، قَالَ: صَدَقْتَ. قَالَ عُمَرُ: لَوْلَا أَنْ يَقُولَ النَّاسُ زَادَ عُمَرُ فِي كِتَابِ اللَّهِ، لَكُنْتُ آيَةَ الرَّجْمِ بِيَدِي. وَأَقْرَأَ مَاعِزٌ عِنْدَ النَّبِيِّ ﷺ بِالرُّزْنَا أَرْبَعًا فَأَمَرَ بِرَجْمِهِ، وَلَمْ يَذْكَرْ أَنَّ النَّبِيَّ ﷺ أَشْهَدَ مَنْ حَضَرَهُ. وَقَالَ حَمَادٌ: إِذَا أَقْرَأَ مَرَّةً عِنْدَ الْحَاكِمِ رَجْمًا. وَقَالَ الْحَكَمُ: أَرْبَعًا.

٧١٧٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ كَثِيرٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ: أَنَّ أَبَا قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ: «مَنْ لَهُ بَيْتَةٌ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلْبُهُ». فَقُمْتُ لِأَلْتَمِسَ بَيْتَةً عَلَى قَتِيلٍ، فَلَمْ أَرِ أَحَدًا يَشْهَدُ لِي، فَجَلَسْتُ، ثُمَّ بَدَأَ لِي فَذَكَرْتُ أَمْرَهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: سِلَاحُ هَذَا الْقَتِيلِ الَّذِي يَذْكَرُ عِنْدِي، قَالَ: فَأَرْضِهِ مِنْهُ، فَقَالَ أَبُو بَكْرٍ: كَلَّا، لَا يُعْطِيهِ أُصْبِغُ مِنْ فُرَيْشٍ وَيَدْعُ أَسَدًا مِنْ أَسَدِ اللَّهِ، يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَأَدَّاهُ إِلَيَّ، فَاشْتَرَيْتُ مِنْهُ خِرَافًا، فَكَانَ أَوَّلَ مَالٍ تَأْتَلْتُهُ. قَالَ لِي عَبْدُ اللَّهِ، عَنْ اللَّيْثِ: فَقَامَ النَّبِيُّ ﷺ فَأَدَّاهُ إِلَيَّ. وَقَالَ أَهْلُ الْحِجَازِ: الْحَاكِمُ لَا يَقْضِي بِعِلْمِهِ، شَهِدَ بِذَلِكَ فِي وَلَايَتِهِ أَوْ قَبْلَهَا، وَلَوْ أَقْرَأَ خَصْمٌ عِنْدَهُ لِأَخْرَجَ بِحَقِّ فِي مَجْلِسِ الْقَضَاءِ، فَإِنَّهُ لَا يَقْضِي عَلَيْهِ فِي قَوْلِ بَعْضِهِمْ حَتَّى يَدْعُوا بِشَاهِدَيْنِ فَيُحْضِرُهُمَا إِفْرَارَهُ. وَقَالَ بَعْضُ أَهْلِ الْعِرَاقِ: مَا سَمِعَ أَوْ رَأَاهُ فِي مَجْلِسِ الْقَضَاءِ قَضَى بِهِ، وَمَا كَانَ فِي غَيْرِهِ لَمْ يَقْضِ إِلَّا بِشَاهِدَيْنِ. وَقَالَ آخَرُونَ مِنْهُمْ: بَلْ يَقْضِي بِهِ، لِأَنَّهُ مُؤْتَمَنٌ، وَإِنَّمَا يُرَادُ مِنَ الشَّهَادَةِ مَعْرِفَةُ الْحَقِّ، فَعَلِمَهُ أَكْثَرُ مِنَ الشَّهَادَةِ. وَقَالَ بَعْضُهُمْ: يَقْضِي بِعِلْمِهِ فِي الْأَمْوَالِ، وَلَا يَقْضِي فِي غَيْرِهَا. وَقَالَ الْقَاسِمُ: لَا يُتَّبَعِي لِلْحَاكِمِ أَنْ يُمْضِيَ قَضَاءً بِعِلْمِهِ دُونَ عِلْمِ غَيْرِهِ، مَعَ أَنَّ عِلْمَهُ أَكْثَرُ مِنَ شَهَادَةِ غَيْرِهِ، وَلَكِنْ فِيهِ تَعَرُّضٌ لِتَهْمَةِ نَفْسِهِ عِنْدَ الْمُسْلِمِينَ، وَإِيقَاعًا لَهُمْ فِي

باب ٢١ - في ولاية القضاء نخ.

- قوله: (وأنت أمير) أي أكنت تقيمه عليه، قال: لا حتى يشهد معي غيري ا هـ. شارح.

٧١٧٠ - فارضه مني نخ.

- أضيغ نخ.

- قوله: (أضيغ) مفعول ثانٍ ليعطه نوع من الطير ونبات ضعيف كالثمام ويروى بالضاد المعجمة والعين المهملة مصغر الضبع على غير قياس كأنه لما عظم أبا قتادة بأنه أسد صغر هذا وشبهه بالضبع ا هـ. من العيني.

- قوله: (خرافاً) أي بستاناً.

- أن يقضي نخ.

- (التهمة) وزن رطبة والسكون لغة حكاها الفارابي وأصل التاء واو ا هـ. مصباح.

However, The Messenger of Allah "Allah's blessing and peace be upon him" disliked suspicion and said (to the two men who met him at the gate of the mosque while he was accompanying Safiyya, his wife, who came to visit him during his seclusion): "She is Safiyya."

7171- Ali Ibn Husain narrated: Safiyya "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" told him that she had gone to Allah's Apostle "Allah's blessing and peace be upon him" to visit him (in the mosque while he was in I'tikaf). When she got up in order to return home, The Prophet "Allah's blessing and peace be upon him" accompanied her. When they reached the gate of the mosque, two men from Ansar met him, whom he called and said: "She is (my wife) Safiyya Bint Huyai." Both of them said: "Glorified be Allah! (How dare we think of any evil O Allah's Apostle)!" The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body."

**[22] If the ruler sent two governors to one region, they would obey each other**

7172- Abu'burda narrated that The Prophet "Allah's blessing and peace be upon him" sent his father Abu'moosa in addition to Mu'adh to Yemen to whom he said: "Facilitate things for the people and do not make things difficult (for them); and give them good tidings, and do not repulse them; and both of you should obey each other." Abu'moosa said: "O Allah's Prophet! In our land there is an alcoholic drink (made from honey), called Al'bit." The Prophet "Allah's blessing and peace be upon him" said: "All intoxicants are prohibited."

**[23] When the ruler accepts the invitation (of somebody)**

It was mentioned that Othman Ibn Affan accepted the invitation of a slave belonging to Al'mogheera.

7173- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Release the captive and accept the invitation (of others)."

**[24] The presents given to the appointees**

7174- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiyya for collecting the obligatory charity from the tribe of Banu'sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint, then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house and waited whether his present would be given to him or not? By He, in Whose hand my soul

الطُّونِ، وَقَد كَرَهُ النَّبِيُّ ﷺ الطَّنَّ فَقَالَ: «إِنَّمَا هَذِهِ صَفِيَّةٌ». [طرفه في: ٢١٠٠].

٧١٧١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ ابْنِ شَهَابٍ، عَنِ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ النَّبِيَّ ﷺ أَتَتْهُ صَفِيَّةُ بِنْتُ حُيَيٍّ، فَلَمَّا رَجَعَتْ أَنْطَلَقَ مَعَهَا، فَمَرَّ بِهِ رَجُلَانِ مِنَ الْأَنْصَارِ، فَدَعَاهُمَا فَقَالَ: «إِنَّمَا هِيَ صَفِيَّةٌ». قَالََا: سُبْحَانَ اللَّهِ، قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ». رَوَاهُ شُعَيْبٌ، وَابْنُ مُسَافِرٍ، وَابْنُ أَبِي عَتِيْقٍ، وَإِسْحَاقُ بْنُ يَحْيَى، عَنِ الرَّهْرِيِّ، عَنِ عَلِيِّ - يَغْنِي ابْنَ حُسَيْنٍ - عَنِ صَفِيَّةَ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٢٠٣٥].

## ٢٢ - باب أمر الوالي إذا وجّه أميرين إلى موضع: أن يتطاولا ولا يتعاصيا

٧١٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا الْعَقْدِيُّ: حَدَّثَنَا شُعْبَةُ، عَنِ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي قَالَ: بَعَثَ النَّبِيُّ ﷺ أَبِي وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، فَقَالَ: «يَسْرًا وَلَا تُعَسِّرَا، وَبَشْرًا وَلَا تَتَفَرَّأَا، وَتَطَاوَعَا». فَقَالَ لَهُ أَبُو مُوسَى: إِنَّهُ يُصْنَعُ بِأَرْضِنَا الْبِتْعُ؟ فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». وَقَالَ النَّضْرُ، وَأَبُو دَاوُدَ، وَيزِيدُ بْنُ هَارُونَ، وَوَكَيْعٌ، عَنِ شُعْبَةَ، عَنِ سَعِيدِ، عَنِ أَبِيهِ، عَنِ جَدِّهِ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٢٢٦١].

## ٢٣ - باب إجابة الحاكم الدَّعْوَةَ

وَقَدْ أَجَابَ عُثْمَانُ عَبْدًا لِلْمَغِيرَةِ بْنِ شُعْبَةَ.

٧١٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ، عَنِ أَبِي وَائِلٍ، عَنِ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «فُكُّوا الْعَانِيَّ، وَأَجِيبُوا الدَّاعِيَ».

[طرفه في: ٣٠٤٦].

## ٢٤ - باب هدايا العُمَّال

٧١٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ: أَنَّهُ سَمِعَ عُرْوَةَ: أَخْبَرَنَا أَبُو حَمِيدٍ السَّاعِدِيُّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ رَجُلًا مِنْ بَنِي أُسَيْدٍ، يُقَالُ لَهُ ابْنُ الْأَتْبِيَّةِ عَلَى صِدْقَةٍ، فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ وَهَذَا أَهْدِي لِي، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمَنْبَرِ - قَالَ سُفْيَانُ أَيْضًا: فَصَعِدَ الْمَنْبَرُ - فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا بَالُ الْعَامِلِ نَبَعْتُهُ، فَيَأْتِي يَقُولُ: هَذَا لَكَ وَهَذَا لِي، فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَأ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَا

٧١٧٢ - (التبع) نبيد العسل.

٧١٧٣ - (العاني) هو الأسير في أيدي الكفار (عيني).

٧١٧٤ - (الأتبية) بضم الهمزة وفتح الفوقية وسكونها كما في الشرح والذي تقدم في موضع آخر اللتبية باللام بدل الهمزة هـ. مصححه.

- قوله: (قال سفیان أيضاً فصعد المنبر) أي بدل قوله الأول (فقام على المنبر).

is! whoever takes something unlawfully will come (to meet Allah) carrying it on his neck on the Day of Judgement: If it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?" The narrator added: "My eyes saw and my ears heard (that tradition)."

### **[25] Appointing the freed slaves**

7175- Nafi narrated that Ibn Omar "Allah be pleased with both" told him that Salim, the freed slave of Hudhaifa used to lead the early Immigrants and the companions of The Prophet "Allah's blessing and peace be upon him", in the prayer at the mosque of Quba, implying Abu'bakr, Omar, Abu'salama, Zaid, and Amer.

### **[26] What about (the task of) the chiefs for their people?**

7176- Both of Al'miswar Ibn Makhrama and Marwan reported: When Muslims agreed to release the captives of Hawazin, Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

7177- The same as above.

### **[27] It is hateful to say in praise of the ruler in his presence, what is different from what one says when he leaves him**

7178- Mohammad Ibn Zaid Ibn Abdullah Ibn Omar narrated: Some people said to Ibn Omar: "When we enter upon our rulers, we say in their praise what is different from what we say when we leave them." Ibn Omar said: "We used to regard this as hypocrisy."

يَأْتِي بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى رَقَبَتِهِ: إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقْرَةً لَهَا خُوَارٌ، أَوْ شَاةٌ تَبَعْرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُفْرَتِي إِنْطِيهِ: «أَلَا هَلْ بَلَغْتُ». ثَلَاثًا. قَالَ سُفْيَانُ: قَصَّهُ عَلَيْنَا الزُّهْرِيُّ، وَزَادَ هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ قَالَ: سَمِعَ أُذُنَايَ، وَأَبْصَرْتُهُ عَيْنِي، وَسَلُّوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ سَمِعَهُ مَعِي. وَلَمْ يَقُلِ الزُّهْرِيُّ: سَمِعَ أُذُنِي. ﴿خُوَارٌ﴾ [الأعراف: ١٤٨]: صَوْتُ، وَالْخُوَارُ مِنْ ﴿تَجَارُونَ﴾ [النحل: ٥٣] كَصَوْتِ الْبَقْرَةِ. [طرفه في: ٩٢٥].

## ٢٥ - بَابُ اسْتِقْضَاءِ الْمَوَالِي وَاسْتِعْمَالِهِمْ

٧١٧٥ - حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنَّ نَافِعًا أَخْبَرَهُ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ قَالَ: كَانَ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ يَوْمَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَأَصْحَابَ النَّبِيِّ ﷺ فِي مَسْجِدِ قُبَاءٍ، فِيهِمْ أَبُو بَكْرٍ وَعُمَرُ وَأَبُو سَلَمَةَ وَزَيْدٌ وَعَامِرُ بْنُ رَبِيعَةَ. [طرفه في: ٦٩٢].

## ٢٦ - بَابُ الْعُرْفَاءِ لِلنَّاسِ

٧١٧٦، ٧١٧٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ عَمِّهِ مُوسَى بْنِ عُقْبَةَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ مَرْوَانَ بْنَ الْحَكَمِ وَالْمِسْوَرِ ابْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: جِئْنَا أَذْنَ لَهُمُ الْمُسْلِمُونَ فِي عِثْقِ سَنِي هَوَازِنَ: «إِنِّي لَا أَذْرِي مَنْ أَذِنَ مِنْكُمْ بِمَنْ لَمْ يَأْذُنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤَكُمْ أَمْرَكُمْ». فَارْجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، فَارْجِعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ: أَنَّ النَّاسَ قَدْ طَيَّبُوا وَأَذِنُوا. [طرفه في: ٢٣٠٧].

## ٢٧ - بَابُ مَا يُكْرَهُ مِنْ تَنَاءِ السُّلْطَانِ، وَإِذَا خَرَجَ قَالَ غَيْرَ ذَلِكَ

٧١٧٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ: قَالَ أَنَسُ بْنُ عُمَرَ: إِنَّا نَدْخُلُ عَلَى سُلْطَانِنَا، فَتَقُولُ لَهُمْ خِلَافَ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ، قَالَ: كُنَّا نَعُدُّهَا بِنَفَاقَةٍ.

= - لَهَا خُوَارٌ نَخ.

- أَوْ شَاةٌ لَهَا يِعَارٌ نَخ.

- عُفْرَةٌ نَخ.

- عَفْرٌ نَخ.

- عَفْرٌ نَخ.

- كَصَوْتِ الْبَقْرِ نَخ.

باب ٢٦ - العرفاء جمع عريف وهو القائم بأمر طائفة من الناس ا هـ. عيني وسمي به لأنه يتعرف أمورهم حتى يعرف بها من فوّه عند الحاجة لذلك ا هـ. قسطلاني.

7179- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst among people is the double faced (person) who appears to those with one face and to the others with another face (because of his being a hypocrite)."

**[28] Giving a judgement on an absent person**

7180- A'isha "Allah be pleased with her" narrated: Hind Bint Utba said to The Messenger of Allah "Allah's blessing and peace be upon him": "Abu'sufyan (her husband) is a miser. Am I allowed to take from his money to spend on our children?" The Prophet "Allah's blessing and peace be upon him" said to her: "(You are allowed to) take what is sufficient, but reasonably and fairly."

**[29] What about the one, who was given, by mistake, the right of his brother?**

7181- Urwa Ibn Az'zubair narrated that Zainab Bint "daughter of" Ommu'salama had told him: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" heard some people quarrelling at the door of his dwelling. He came out and said: "I am only a human being, and opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a judgement in his favour. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has the option either to take or give up."

7182- A'isha "Allah be pleased with her" reported: Utba Ibn Abu'waqqas took a firm promise from his brother Sa'd Ibn Abu'waqqas to take the son of the slave-girl of Zam'a into his custody as he was his (Utba's) son. In the year of the Conquest (of Mecca) Sa'd Ibn Abu'waqqas took him, and said: "He is my brother's son, and my brother took a promise from me to that effect." Abd Ibn Zam'a got up and said: "He is my brother and the son of the slave-girl of my father and was born on my father's bed." Then they both went to The Prophet "Allah's blessing and peace be upon him". Sa'd said: "O Allah's Apostle! He is the son of my brother who took a promise from me that I will take him." Abd Ibn Zam'a said: "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allah's Apostle "Allah's blessing and peace be upon him" said: "The boy is for you, O Abd Ibn Zam'a." Then The Prophet "Allah's blessing and peace be upon him" said: "The son is for the bed (on which he was born) and stones are for the one who has done sexual intercourse." The Prophet "Allah's blessing and peace be upon him" told his wife Sawda Bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and Utba. So, the boy did not see her till he died.

٧١٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هُوَ لَاءَ بَوَجْهِ وَهُوَ لَاءٌ بِوَجْهِ».

[طرفه في: ٣٤٩٤].

### ٢٨ - باب القِضَاءِ عَلَى الْغَائِبِ

٧١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ هِنْدَ قَالَتْ لِلنَّبِيِّ ﷺ: «إِنَّ أَبَا سُفْيَانَ رَجُلٌ سَجِيحٌ، فَأَخْتَجُ أَنْ أَخَذَ مِنْ مَالِهِ؟ قَالَ: «خُذِي مَا يَكْفِيكَ وَوَلَدِكَ بِالْمَعْرُوفِ».

[طرفه في: ٢٢١١].

### ٢٩ - باب مَنْ قُضِيَ لَهُ بِحَقِّ أَخِيهِ فَلَا يَأْخُذُهُ، فَإِنَّ قِضَاءَ الْحَاكِمِ

#### لَا يُجَلُّ حَرَامًا وَلَا يُحَرِّمُ حَلَالًا

٧١٨١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةَ بِيَابِ حُجْرَتِهِ، فَخَرَجَ إِلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخُصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، فَأَحْسِبْ أَنَّهُ صَادِقٌ فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتَ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا».

[طرفه في: ٢٤٥٨].

٧١٨٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ عْتَبَةُ بْنُ أَبِي وَقَّاصٍ، عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ ابْنَ وَليدَةَ زَمَعَةَ مَنِي، فَأَقْبِضْهُ إِلَيْكَ، فَلَمَّا كَانَ عَامَ الْفَتْحِ أَخَذَهُ سَعْدٌ فَقَالَ: ابْنُ أَخِي، قَدْ كَانَ عَهْدَ إِلَيَّ فِيهِ، فَقَامَ إِلَيْهِ عَبْدُ بْنُ زَمَعَةَ فَقَالَ: أَخِي وَابْنُ وَليدَةَ أَبِي، وَوَلِدٌ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أَخِي كَانَ عَهْدَ إِلَيَّ فِيهِ، وَقَالَ عَبْدُ بْنُ زَمَعَةَ: أَخِي وَابْنُ وَليدَةَ أَبِي، وَوَلِدٌ عَلَى فِرَاشِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنُ زَمَعَةَ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَلِلْفِرَاشِ الْحَجَرُ». ثُمَّ قَالَ لِسُودَةَ بِنْتِ زَمَعَةَ: «اِخْتَجِي مِنْهُ». لِمَا رَأَى مِنْ شَبْهِهِ بِعْتَبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ تَعَالَى.

[طرفه في: ٢٠٥٣].

٧١٨٠ - أن هندا نخ.

### [30] The judgement concerning the well or so

7183- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever takes a false oath to deprive A Muslim person (or to deprive his brother) of his property will meet Allah who will be angry with him." Allah revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty."

(Al Imran 77)

Al'ash'ath came while Abdullah was talking to them. He said: "This verse was revealed concerning me and another man with whom I had a dispute over a well. The Prophet "Allah's blessing and peace be upon him" asked me: "Do you have evidence (or witnesses)?" I said: "No." He said: "Then let the defendant take an oath." I said: "O Allah's Apostle! He will take a (false) oath immediately." Then Allah revealed : "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter." (Al Imran 77)

### [31] The judgement regarding the property, whatever much or less

7184- Zainab Bint "daughter of" Ommu'salama had told him: Ommu'salama "Allah be pleased with her", the wife of The Prophet "Allah's blessing and peace be upon him" said: Allah's Apostle "Allah's blessing and peace be upon him" heard some people quarrelling at the door of his dwelling. He came out and said: "I am only a human being, and opponents come to me (to settle their disputes); maybe someone amongst you can present his case more eloquently than the other, whereby I might give a judgement in his favour as a result of regarding him true. So, if I give the right of a Muslim to another by mistake, then it would be really a portion of (Hell) Fire, which he has the option either to take or give up."

7185- The same as above.

### [32] The chief's selling something on behalf of somebody

7186- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was informed that one of his companions made a decision that a slave of his would be set free (after the master's death), except whom he had no wealth. So, The Messenger of Allah "Allah's blessing and peace be upon him" sold the slave for eight hundred Dirhams, and sent the price to the man.

### ٣٠ - باب الحُكْمِ فِي الْبُئْرِ وَنَحْوِهَا

٧١٨٣ - حَدَّثَنَا إِسْحَاقُ بْنُ نَضْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ النَّبِيُّ ﷺ: «لَا يَخْلِفُ عَلَيَّ يَمِينِ صَبْرٍ، يَقْتَطِعُ، مَالًا وَهُوَ فِيهَا فَاجِرٌ، إِلَّا لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضِبَانٌ». فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ [آل عمران: ٧٧] الآية.

[طرفه في: ٢٣٥٦].

فَجَاءَ الْأَشْعَثُ وَعَبْدُ اللَّهِ يُحَدِّثُهُمْ، فَقَالَ: فِي نَزَلَتْ وَفِي رَجُلٍ خَاصَمْتُهُ فِي بئرٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَكِ بَيِّنَةٌ؟» قُلْتُ: لَا، قَالَ: «فَلْيَخْلِفْ». قُلْتُ: إِذَا يَخْلِفُ، فَتَزَلْتُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾ [آل عمران: ٧٧] الآية.

[طرفه في: ٢٣٥٦].

### ٣١ - باب الْقَضَاءِ فِي كَثِيرِ الْمَالِ وَقَلِيلِهِ

وَقَالَ ابْنُ عُيَيْنَةَ، عَنْ ابْنِ شُبْرَمَةَ: الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ سَوَاءٌ.

٧١٨٤ - ٧١٨٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرْتَهُ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: سَمِعَ النَّبِيَّ ﷺ جَلَبَةَ خَصَامٍ عِنْدَ بَابِهِ، فَخَرَجَ عَلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخَضْمُ، فَلَعَلَّ بَعْضًا أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ، أَقْضِي لَهُ بِذَلِكَ، وَأَخْسِبُ أَنَّهُ صَادِقٌ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ، فَلْيَأْخُذْهَا أَوْ لِيَدْغُهَا».

[طرفه في: ٢٤٥٨].

### ٣٢ - باب بَيْعِ الْإِمَامِ عَلَى النَّاسِ أَمْوَالَهُمْ وَضِيَاعَهُمْ

وَقَدْ بَاعَ النَّبِيُّ ﷺ مِنْ نَعِيمِ بْنِ النَّحَّامِ.

٧١٨٦ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بْنُ كَهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنَّ رَجُلًا مِنْ أَصْحَابِهِ أَعْتَقَ غُلَامًا عَنْ دُبُرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَبَاعَهُ بِثَمَانٍ مِئَةِ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِثَمَنِهِ إِلَيْهِ.

[طرفه في: ٢١٤١].

٧١٨٣ - قوله: (يمين صبر) بغير تنوين يمين على الإضافة لتاليها وينون فصبر صفة له أي ذات صبر ويمين الصبر هي التي يلزم الحاكم الخصم بها ا هـ. من الشارح.

- قوله: (إذا يخلف) بالرفع إن أريد به الحال والنصب إن أريد به الاستقبال ا هـ. شارح.

٧١٨٦ - قوله: (عن دبر) يعني علق عتقه بعد موته ا هـ. عيني.

**[33] What about one's carelessness in criticizing a leadership of somebody whom he does not know well?**

7187- Abdullah Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent an army under the command of Usama Ibn Zaid. When some people criticized his leadership, The Prophet "Allah's blessing and peace be upon him" said: "If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership and was one of the dearest persons to me, and (now) this (Usama) is one of the dearest to me after him (Zaid)."

**[34] What about the most quarrelsome person?**

7188- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The most hateful person in the sight of Allah is the most quarrelsome person."

**[35] If the ruler gave a wrong judgement in which he differed from the religiously learnt men, then it should be cancelled**

7189- Ibn Omar "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al'walid to Banu'jadhima. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: " we have come out of one religion to another." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us a Captive. Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet, we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid Ibn Al'walid did."

**[36] When the ruler goes to a community of people to make peace among them**

7190- Sahl Ibn Sa'd As'sa'idi "Allah be pleased with him" reported: A fighting broke up among the tribe of Banu'amr. Allah's Apostle "Allah's blessing and peace be upon him" was informed of that. After he had offered Dhuhr prayer, he went to make reconciliation among them. When the time of Asr prayer became due, Bilal made the call for prayer, and announced the prayer establishment after he had told Abu'bakr to lead the prayer; and he led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood behind Abu'bakr. The people clapped their

### ٣٣ - باب مَنْ لَمْ يَكْتَرِثْ بِطَعْنٍ مَنْ لَا يِعْلَمُ فِي الْأُمَرَاءِ حَدِيثًا

٧١٨٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَغَاءً، وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ فِي إِمَارَتِهِ، وَقَالَ: «إِنْ تَطَعَنُوا فِي إِمَارَتِهِ فَقَدْ كُتِبَتْ تَطَعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِيْمَ اللَّهُ إِنْ كَانَ لَخَلِيفًا لِلْإِمْرَةِ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ». [طرفه في: ٣٧٣٠].

### ٣٤ - باب الْأَلَدِ الْخَصِيمِ، وَهُوَ الدَّائِمُ فِي الْخُصُومَةِ

﴿لُدًّا﴾ [مريم: ٩٧]، عُوْجًا.

٧١٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْغَضُ الرُّجَالِ إِلَى اللَّهِ الْأَلَدُ الْخَصِيمُ». [طرفه في: ٢٤٥٧].

### ٣٥ - باب إِذَا قَضَى الْحَاكِمُ بَجُورٍ، أَوْ خِلَافِ أَهْلِ الْعِلْمِ فَهُوَ رَدٌّ

٧١٨٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ: بَعَثَ النَّبِيُّ ﷺ خَالِدًا (ح). وَحَدَّثَنِي نُعَيْمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَدِيمَةَ، فَلَمْ يُخْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَقَالُوا: صَبَأْنَا صَبَأَنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِثْلَ أُسِيرَةٍ، فَأَمَرَ كُلَّ رَجُلٍ مِثْلَ أَنْ يَقْتُلَ أُسِيرَةَ، فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أُسِيرِي، وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أُسِيرَةَ، فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدُ ابْنُ الْوَلِيدِ». مَرَّتَيْنِ. [طرفه في: ٤٣٣٩].

### ٣٦ - باب الْإِمَامِ يَأْتِي قَوْمًا فَيُصْلِحُ بَيْنَهُمْ

٧١٩٠ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَبُو حَازِمٍ الْمَدِينِيُّ، عَنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرٍو، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ يُصْلِحُ بَيْنَهُمْ، فَلَمَّا حَضَرَتْ صَلَاةُ الْعَصْرِ فَأَذَّنَ بِلَالٌ وَأَقَامَ، وَأَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ، وَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي الصَّلَاةِ، فَشَقَّ النَّاسُ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ، فَتَقَدَّمَ فِي الصَّفِّ الَّذِي يَلِيهِ،

باب ٣٣ - الاكتراث بالمبالاة.

٧١٨٧ - للإمارة نخد.

باب ٣٤ - ألد أعوج نخد.

٧١٩٠ - أبو حازم المدني نخد.

hands. Abu'bakr never glanced sideways in his prayer. But when the people continued clapping, Abu'bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured to him to stay at his place. Abu'bakr waited for a moment during which he thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. When Allah's Apostle "Allah's blessing and peace be upon him" saw this, he went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu'bakr! What did prevent you from staying when I pointed to you (with my hand) to do so?" Abu'bakr replied: "How can Ibn Abu'quhafah dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "If something doubtful happens to anyone during his prayer then the men should say: "Glorified be Allah", and clapping is for women."

**[37] It is better for the writer to be of sound reason and honesty**

7191- Zaid Ibn Thabit Al'ansari who was one of those who used to write the Divine Revelation narrated: Abu'bakr sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama (in which a great number of Qur'an reciters were killed). Omar was present with Abu'bakr who said: "Omar came to me and said: "People have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qur'an reciters at other battlefields, with the result that a large part of the Holy Qur'an might be lost, unless you collect it. I see that you should collect the Qur'an." Abu'bakr added: "I said to Omar: "How can I do something which The Messenger of Allah "Allah's blessing and peace be upon him" did not do?" Omar said : "By Allah, it is (really) a good thing."

Omar kept pressingly on arguing with me, trying to persuade me to accept his proposal, till Allah opened my bosom for it and I had the same opinion as Omar."

Zaid further said: Abu'bakr said (to me): "You are a wise young man and we do not suspect you (of being liar or forgetful). Indeed, you used to write the Divine revelation for Allah's Apostle. Therefore, look for the Qur'an and collect it (in one manuscript)." By Allah, if he (Abu'bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them: "How dare you do a thing which The Prophet "Allah's blessing and peace be upon him" did not do?" Abu'bakr said: "By Allah, it is (really) a good thing." So I kept on arguing with him till Allah opened my bosom for that which He had opened the bosoms of Abu'bakr and Omar for. So I started gathering Qur'anic material and collecting it from parchments, scapula, leaf stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaima two Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (128) (to the end of The Sura)

The manuscript on which the Qur'an was collected, remained with Abu'bakr till Allah took him unto Him, then with Omar till Allah took him unto Him, and finally with Hafsa Bint Omar.

قَالَ: وَصَفَحَ الْقَوْمَ، وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ حَتَّى يَفْرُغَ، فَلَمَّا رَأَى التَّصْفِيحَ لَا يُمْسِكُ عَلَيْهِ النَّفْتِ، فَرَأَى النَّبِيَّ ﷺ خَلْفَهُ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ: «أَنْ اْمُضْهِ». وَأَوْمَأَ بِيَدِهِ هَكَذَا، وَلَبِثَ أَبُو بَكْرٍ هُنْتَهَ يَحْمَدُ اللَّهَ عَلَى قَوْلِ النَّبِيِّ ﷺ، ثُمَّ مَشَى الْقَهْقَرَى، فَلَمَّا رَأَى النَّبِيَّ ﷺ ذَلِكَ تَقَدَّمَ، فَصَلَّى النَّبِيُّ ﷺ بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مُضِيَّتَ؟». قَالَ: لَمْ يَكُنْ لِابْنِ أَبِي فُحَّافَةَ أَنْ يُؤْمَ النَّبِيَّ ﷺ، وَقَالَ لِلْقَوْمِ: «إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرَّجَالَ وَلْيُصَفِّحِ النِّسَاءَ». [طرفه في: ٦٨٤].

### ٣٧ - بَابٌ يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِينًا عَاقِلًا

٧١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ عَبْدِ بْنِ السَّبَّاقِ، عَنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ لِمَقْتَلِ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقِرَاءِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحِرَّ الْقَتْلَ بِقِرَاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، قُلْتُ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عُمَرُ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا تَنْهَمُكَ، قَدْ كُنْتُ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ بِأَنْقَلُ عَلَيَّ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ. قُلْتُ: كَيْفَ تَفْعَلَانِ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ يَحُثُّ مُرَاجِعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيْتُ، فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَالرَّقَاعِ وَاللِّخَافِ وَصُدُورِ الرَّجَالِ، فَوَجَدْتُ فِي آخِرِ سُورَةِ التَّوْبَةِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ [التوبة: ١٢٨] إِلَى آخِرِهَا مَعَ خُزَيْمَةَ، أَوْ أَبِي خُزَيْمَةَ، فَأَلْحَقْتُهَا فِي سُورَتِهَا، وَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: اللَّخَافُ يَعْغِي الْخَرْفَ. [طرفه في: ٢٨٠٧].

= - (التصفيح) هو التصفيق وهو التصويت باليد ا هـ. عيني.

- قوله: (امضه) أمر بالمضي والهاء للسكت أي امض في صلاتك، كذا في القسطلاني، وقال العيني هو من الإمضاء وهو الإنفاذ ا هـ.

٧١٩١ - مَقْتَلُ أَهْلِ نَخْدِ.

٧١٩١ - اسْتَحْرَزَ: اسْتَنْدَ.

- (العسيب) جمع عسيب وهو جريد النخل العريض المكشوط عنه الخوص المكتوب فيه والرقاع جمع رقعة من جلد أو ورق، وفي رواية أخرى وقطع الأديم واللخافه الحجارة الرقيقة او الخزف جمع لخفة. ا هـ.

**[38] The ruler's letter to his employees, and the judge's to his assistants**

7192- Abu'laila Ibn Abdullah Ibn Abdur'rahman Ibn Sahl "Allah be pleased with him" reported: Sahl Ibn Abu'hathma and some great men of his tribe said: Abdullah Ibn Sahl and Muhaiyisa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyisa was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyisa went to the Jews and said: "By Allah, you have killed my companion." The Jews said: "By Allah, we have not killed him." Muhaiyisa then came back to his people and told them the story. He, his elder brother Huwaiyisa and Abdur'rahman Ibn Sahl came (to The Prophet) and he who had been at Khaibar, proceeded to speak, but The Prophet "Allah's blessing and peace be upon him" said to Muhaiyisa: "The eldest! The eldest!" meaning: "Let the eldest of you speak." So Huwaiyisa spoke first and then Muhaiyisa. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied that they had not killed him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyisa, Muhaiyisa, and Abdur'rahman: "Can you take an oath by which you will have the right to take the blood money?" They said: "No." He said: "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them a blood money of one-hundred she-camels from his own property. Sahl further said: When those she-camels were made to enter the house, one of them kicked me.

**[39] i. it possible for the ruler to send only somebody to verify the matters?**

7193- both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" reported: A Bedouin came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Allah's apostle! Judge between us (him and his opponent) according to Allah's Laws." His opponent said: "Yes, judge between us according to Allah's Laws." The Bedouin said: "My son was working as a labourer for this (man) and he committed adultery with his wife. I was informed that my son should be stoned to death (as a legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that my son must be flogged with one hundred stripes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "No doubt, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais (a certain man), go to the wife of this (man) and stone her to death." Unais went to that woman next morning and stoned her to death.

7194- The same as above.

### ٣٨ - باب كِتَابِ الْحَاكِمِ إِلَى عَمَالِهِ، وَالْقَاضِي إِلَى أَمْنَائِهِ

٧١٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي لَيْلَى (ح). حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ كِبَرَاءِ قَوْمِهِ: أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَزَجًا إِلَى خَيْبَرَ مِنْ جَهْدِ أَصَابِهِمْ، فَأَخْبَرَ مُحَيِّصَةَ أَنَّ عَبْدَ اللَّهِ قُتِلَ وَطُرِحَ فِي فِقِيرٍ أَوْ عَيْنٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ، قَالُوا: مَا قَتَلْنَاهُ وَاللَّهِ، ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، وَأَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةُ - وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ، فَذَهَبَ لِيَتَكَلَّمَ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ النَّبِيُّ ﷺ لِمُحَيِّصَةَ: «كَبُرَ كَبِيرٌ». يُرِيدُ السِّنَّ، فَتَكَلَّمَ حُوَيْصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبِكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ». فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ بِهِ، فَكَتَبَ: مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحَيِّصَةَ وَعَبْدَ الرَّحْمَنِ: «أَتَخْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ». قَالُوا: لَا، قَالَ: «أَفْتَخِلْفُ لَكُمْ يَهُودُ». قَالُوا: لَيْسُوا بِمُسْلِمِينَ، فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مِئَةَ نَاقَةٍ حَتَّى أُذْخِلَتِ الدَّارُ، قَالَ سَهْلٌ: فَرَكَضْتَنِي مِنْهَا نَاقَةً.

[طرفه في: ٢٧٠٢].

### ٣٩ - باب هل يجوز للحاكم أن يبعث رجلاً وحده للنظر في الأمور

٧١٩٣، ٧١٩٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَا: جَاءَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، أَفْضُ بَيْنَنَا بِكِتَابِ اللَّهِ، فَقَامَ خَضْمُهُ فَقَالَ: صَدَقَ، فَأَفْضُ بَيْنَنَا بِكِتَابِ اللَّهِ، فَقَالَ الْأَعْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزَنِي بِأَمْرَاتِهِ، فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ، فَفَدَيْتُ ابْنِي مِنْهُ بِمِئَةِ مِنَ الْعَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ النَّبِيُّ ﷺ: «لَأَقْضِيَنَّ بَيْنَكُمْ بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْعَنَمُ فَرَدُّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ - لِرَجُلٍ - فَاغْدُ عَلَى امْرَأَةٍ هَذَا فَارْجُمَهَا». فَعَدَا عَلَيْهَا أُنَيْسٌ فَارْجَمَهَا.

[طرفه في: ٢٣١٤].

٧١٩٢ - قوله: في فقير: أي حفيرة.

- فأقبل هو نخذ.

- قوله: (كبر) أي قدم الأسن في الكلام.

٧١٩٣ - قوله: عسيفاً: أي أجيراً.

#### [40] What about the (necessity of) interpreters for the rulers?

7195- Kharija Ibn Zaid Ibn Thabit narrated from his father that The Prophet "Allah's blessing and peace be upon him" ordered him to learn the writing (language) of Jews. (he said: "I kept on learning it) until I was able to write for The Prophet "Allah's blessing and peace be upon him" his letters (which he sent to them) and read for him the letters (sent to him by them) when they wrote to him."

Omar said, while Ali, Abdur'rahman, and Othman were with him: "What is this (woman) saying?" Abdur'rahman Ibn Hatib said: "She is telling you what her (and the other's) man did with them."

Abu'jamra said: "I used to stand as an interpreter between Ibn Abbas and the people."

Some people said: "Every ruler must have interpreters."

7196- Abdullah Ibn Abbas "Allah be pleased with both" narrated that Abu'sufyan Ibn Harb told him that Heraclius had called him with the members of a Quraish caravan. Then he said to his interpreter: "Tell them that I am going to ask this (Abu'sufyan) a question, and if he tells me a lie, they should contradict him." Then Abu'sufyan mentioned the narration in full, and told that Heraclius said to the interpreter: "Tell him (Abu'sufyan) that If what he says is true, then he (The Prophet "Allah's blessing and peace be upon him") will take over the place underneath my feet."

#### [41] The ruler's accounting his employees

7197- Abu'humaid As'sa'idi narrated: The Prophet "Allah's blessing and peace be upon him" appointed a man called Ibn Al'lutbiyya for collecting the obligatory charity from the tribe of Banu'sulaim. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet "Allah's blessing and peace be upon him" said: "Why hadn't you stayed in your father's or mother's house and waited until your present would be given to you, if you are true?" then The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech in which he praised and glorified Allah. Then he said: "Now and then: What is the matter with the one whom we appoint to manage some affairs from those put by Allah under my custody, then he returns and says: "This is for you and that is for me"? Why hadn't he stayed in his father's or mother's house and waited until his present would be given to him? By Allah, whoever takes something from the resources of the obligatory charity unlawfully will meet Allah, carrying it on his neck on the Day of Judgement. I do not want to see anyone of you carrying (such things when meeting Allah as) a camel, which will be grunting, a cow, which will be mooing, or a sheep, which will be bleating." The Prophet "Allah's blessing and peace be upon him" then raised his hands till we saw the whiteness of his armpits, and said: "O Allah! Haven't I reported Your Message (to them)?"

## ٤٠ - باب تَرْجَمَةِ الْحُكَّامِ، وَهَلْ يَجُوزُ تَرْجُمَانُ وَاحِدٌ

٧١٩٥ - وَقَالَ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّى كَتَبْتُ لِلنَّبِيِّ ﷺ كُتُبَهُ، وَأَقْرَأْتُهُمْ إِذَا كَتَبُوا إِلَيْهِ، وَقَالَ عُمَرُ، وَعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمَنِ وَعُثْمَانُ: مَاذَا تَقُولُ هَذِهِ؟ قَالَ عَبْدُ الرَّحْمَنِ بْنُ حَاطِبٍ: فَقُلْتُ: تُخْبِرُكَ بِصَاحِبَيْهِمَا الَّذِي صَنَعَ بِهِمَا. وَقَالَ أَبُو جَمْرَةَ: كُنْتُ أُتْرَجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ. وَقَالَ بَعْضُ النَّاسِ: لَا بُدَّ لِلْحَاكِمِ مِنْ مُتْرَجِمِينَ.

٧١٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سَفِيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرْقُلَ أَرْسَلَ إِلَيْهِ فِي رُكْبٍ مِنْ قُرَيْشٍ، ثُمَّ لَتَرَجُمَانِهِ: قُلْ لَهُمْ: إِنِّي سَأِئِلُ هَذَا، فَإِنْ كَذَّبَنِي فَكَذَّبُوهُ، فَذَكَرَ الْحَدِيثَ، فَقَالَ لِلتَّرْجُمَانِ: قُلْ لَهُ: إِنْ كَانَ مَا تَقُولُ حَقًّا، فَسَيَمْلِكُ مَوْضِعَ قَدَمِي هَاتَيْنِ. [طرفه في: ٧].

## ٤١ - باب مُحَاسَبَةِ الْإِمَامِ عُمَالَهُ

٧١٩٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدَةُ: حَدَّثَنَا هِشَامُ بْنُ عَزْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حَمِيدٍ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ ابْنَ الْأَنْبِيَّةِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، فَلَمَّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَحَاسِبَهُ قَالَ: هَذَا الَّذِي لَكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنِّي اسْتَعْمِلُ رِجَالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَا يَبِي اللَّهَ، فَيَأْتِي أَحَدُكُمْ فَيَقُولُ: هَذَا لَكُمْ وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَهَلَّا جَلَسَ فِي بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا، قَوْلَ اللَّهِ، لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا - قَالَ هِشَامٌ - بِغَيْرِ حَقِّهِ، إِلَّا جَاءَ اللَّهُ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، أَلَا فَلَا عَرْفَانَ مَا جَاءَ اللَّهَ رَجُلٌ بِبِعِيرٍ لَهُ رُغَاءٌ، أَوْ بِبَقْرَةٍ لَهَا حُورًا، أَوْ شَاةٍ تَيْعَرٌ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِنْطِيهِ: «أَلَا هَلْ بَلَّغْتُ». [طرفه في: ٩٢٥].

باب ٤٠ - قوله: (ترجمان) بفتح الفوقية وضمها كذا في الشارح، وقال الفيومي وفيه لغات أجودها فتح التاء وضم الجيم والثانية ضمهما والثالثة فتحهما ا هـ.

٧١٩٥ - بصاحبها الذي صنع بها نخ.

- قوله: (مترجمين) ضبطه الشارح أولاً بكسر الميم بصيغة الجمع ثم قال: وروي بفتح الميم بصيغة الثنية وهو المعتمد ا هـ.

٧١٩٦ - قوله: (فسيملك) هو بكسر اللام في كتب اللغة فلا تعبا بقول القسطلاني بضم اللام في اليونينية مع كشط تحت اللام ا هـ.

٧١٩٧ - قوله: (ما جاء الله) أي مجيئه ربه فكلمة ما مصدرية (عيني).

- ألا فلا أعرفن نخ.

**[42] The ruler's advisers and retinue**

7198- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No Prophet was sent by Allah, and no Caliph is appointed, but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is he, whom Allah protects."

**[43] How could people give their imam the pledge of allegiance?**

7199- Obada Ibn As'samit "Allah be pleased with him" reported: We gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" to listen to and obey him both at the time of our activity and at the time of our fatigue, not to fight against the ruler or disobey him, to stand firm for the truth or say the truth wherever we might be, and not, in the Way of Allah, to be afraid of the blame of the reproachers.

7200- The same as above.

7201- Anas "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" went towards the Trench and saw the Emigrants and the Ansar digging in a very cold morning. Then he said: "O Allah! The real good is that of the Hereafter, (so would you please) forgive the Ansar and the Emigrants." In reply the Emigrants and the Ansar said: "We are those who have given a pledge of allegiance to Mohammad that we will carry on Jihad as long as we live."

7202- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever we gave the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" to listen to and obey, he used to say to us: "As much as you can."

## ٤٢ - باب بَطَانَةِ الْإِمَامِ وَأَهْلِ مَشُورَتِهِ

الْبَطَانَةُ: الدُّخْلَاءُ.

٧١٩٨ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ، وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ، إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْضُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُهُ عَلَيْهِ، فَالْمَعْضُومُ مَنْ عَصَمَ اللَّهُ تَعَالَى». وَقَالَ سُلَيْمَانُ، عَنْ يَحْيَى: أَخْبَرَنِي ابْنُ شِهَابٍ بِهَذَا. وَعَنْ ابْنِ أَبِي عَتِيقٍ، وَمُوسَى، عَنِ ابْنِ شِهَابٍ مِثْلَهُ. وَقَالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَوْلَهُ. وَقَالَ الْأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلَامٍ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَقَالَ ابْنُ أَبِي حُسَيْنٍ وَسَعِيدُ بْنُ زِيَادٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَوْلَهُ. وَقَالَ عُبيدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ: حَدَّثَنِي صَفْوَانُ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[طرفه في: ٦٦١١].

## ٤٣ - بَابُ كَيْفَ يُبَايِعُ الْإِمَامَ النَّاسُ

٧١٩٩ - ٧٢٠٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ: أَخْبَرَنِي أَبِي، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمَنْشَطِ وَالْمَكْرَهِ. [طرفه في: ١٨].

وَأَنْ لَا تَنْتَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ، أَوْ: نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. [طرفه في: ٧٠٥٦].

٧٢٠١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: حَرَجَ النَّبِيُّ ﷺ فِي عَدَاةٍ بَارِدَةٍ، وَالْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ الْحَنْدَقَ، فَقَالَ: «اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ، فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ». فَأَجَابُوا:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيَْنَا أَبَدًا

[طرفه في: ٢٨٣٤].

٧٢٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا:

باب ٤٣ - الإمام الناس نخذ.

٧٢ - قوله فأجابوه نخذ.

- قال الشارح بالتونين في أبدأ ومحمداً في اليونينية ا هـ. والمعهود فيهما سبق عدم التونين.

7203- Abdullah Ibn Dinar narrated: I was present with Ibn Omar when the people gathered around Abdul'malik. Ibn Omar wrote: "I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, Abdul'malik, The Commander of The Believers, according to Allah's Laws and the Traditions of His Messenger, as much as I can; and my sons gave the same pledge."

7204- Jarir Ibn Abdullah Al'bajili "Allah be pleased with him" reported: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to listen to and obey. He told me to add: "as much as I can; and to be sincere and true (in duty) to every Muslim."

7205- Abdullah Ibn Dinar narrated: When the people gave the pledge of allegiance to Abdul'malik, Ibn Omar wrote: "To the slave of Allah, Abdul'malik, The Commander of The Believers: I gave the Pledge of allegiance that I will listen to and obey Allah's Slave, Abdul'malik, The Commander of The Believers, according to Allah's Laws and the Traditions of His Messenger, as much as I can; and my sons gave the same pledge."

7206- Yazid narrated: I asked Salama: "For what did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on The Day of Al'hudaibiya?" he said: "For death."

7207- Al'miswar Ibn Makhrama narrated: The panel selected by Omar as candidates for the Caliphate gathered and consulted each other. Abdur'rahman said to them: "I am not to compete with you in this matter, but if you wish, I would select a caliph from among you." All of them agreed to let Abdur'rahman decide the matter. When the case was put in the hands of Abdur'rahman, the people went towards him, with nobody following the rest of the panel nor obeying any after him. The people followed Abdur'rahman and consulted him all those nights till there came the night the pledge of allegiance was given to Othman. Al'miswar further said: Abdur'rahman came to me after a part of the night had passed and knocked on my door till I got up. He said to me: "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az'zubair an Sa'd." I called them, whom he consulted and then

«فِيمَا اسْتَطَعْتُ»

٧٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلَى عَبْدِ الْمَلِكِ قَالَ: كَتَبَ: إِنِّي أَقْرُ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ، عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ مَا اسْتَطَعْتُ، وَإِنَّ بَنِيَّ قَدْ أَقْرُوا بِمِثْلِ ذَلِكَ. [الحديث ٧٢٠٣ - طرفاه في: ٧٢٠٥، ٧٢٧٢].

٧٢٠٤ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنِي: «فِيمَا اسْتَطَعْتُ، وَالنُّصْحَ لِكُلِّ مُسْلِمٍ». [طرفه في: ٥٧].

٧٢٠٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: لَمَّا بَايَعَ النَّاسُ عَبْدَ الْمَلِكِ، كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِلَى عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ، إِنِّي أَقْرُ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ، عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ وَإِنَّ بَنِيَّ قَدْ أَقْرُوا بِذَلِكَ. [طرفه في: ٧٢٠٣].

٧٢٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ. [طرفه في: ٢٩٦٠].

٧٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ أَخْبَرَهُ: أَنَّ الرَّهْطَ الَّذِينَ وَلَاهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا، قَالَ لَهُمْ عَبْدُ الرَّحْمَنِ: لَسْتُ بِالَّذِي أَنَا فُسُكُمُ عَلَى هَذَا الْأَمْرِ، وَلَكِنِّي إِنْ شِئْتُمْ اخْتَرْتُ لَكُمْ مِنْكُمْ، فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمَنِ أَمَرَهُمْ، فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ، حَتَّى مَا أَرَى أَحَدًا مِنَ النَّاسِ يَتَّبِعُ أَوْلِيكَ الرَّهْطَ وَلَا يَطَأُ عَقْبَهُ، وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِي، حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي أَصْبَحْنَا مِنْهَا فَبَايَعْنَا عُثْمَانَ، قَالَ الْمَسُورُ: طَرَفَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعِ مِنَ اللَّيْلِ، فَضْرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ، فَقَالَ: أَرَاكَ نَائِمًا، فَوَاللَّهِ مَا أَكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ، أَنْطَلِقُ فَادْعُ

٧٢٠٧ - قوله: (أنافسكم على هذا الأمر) أي أنازعكم فيه، إذ ليس لي في الاستقلال بالخلافة رغبة ا هـ. عيني.

- عن هذا الأمر نخـ.

- فسأرهما نخـ.

- قوله: (ابهار) أي انتصف ا هـ. شرح.

- قوله: (فلم أرهم يعدلون بعثمان) أي لا يجعلون له مساوياً، بل يرجحونه على غيره ا هـ. شارح.

- قوله: (فقال) أي عبد الرحمن مخاطباً لعثمان ا هـ. شارح.

called me saying: "Call Ali for me." I called Ali with whom he had a private talk till very late at night, when Ali got up, hoping (to be chosen as a Caliph). But Abdur'rahman was afraid of something concerning Ali. Abdur'rahman said to me: "Call Othman for me." I called him to whom he spoke privately till the call maker (for prayer) put an end to their talk by announcing the call for Fajr prayer. When the people finished their morning prayer and the panel gathered near the pulpit, Abdur'rahman sent for all the emigrants and the Ansar who were present there. He also sent for the army chiefs who had performed the Hajj with Omar that year. When all of them had gathered, Abdur'rahman said: "There is no God but Allah!" he said: "Now then: O Ali! I verified the people's tendencies and observed that they regard nobody equal to Othman, so you should not incur blame (by rejection)." Then Abdur'rahman said: "I gave the pledge of allegiance to you (Othman) according to Allah's Laws and the traditions of The Messenger of Allah "Allah's blessing and peace be upon him", in addition to the traditions of the two Caliphs after him." In this way, Abdur'rahman gave the pledge of allegiance to him, and so did the people including The Emigrants and the Ansar, as well as the chiefs of the army and all the Muslims.

#### **[44] What about giving the pledge of allegiance twice?**

7208- Salama Ibn Al'akwa "Allah be pleased with him" reported: We gave the Pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" under the tree. Then The Prophet "Allah's blessing and peace be upon him" said: "O Ibn Al'akwa! Will you not give to me the pledge of Allegiance?" I replied: "O Allah's Apostle! I have already given to you the pledge of Allegiance." He said: "Do it again."

#### **[45] The pledge of allegiance of The Bedouins**

7209- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

#### **[46] The boy's pledge of allegiance**

7210- Abdullah Ibn Hesham "Allah be pleased with him" who was able to see The Prophet "Allah's blessing and peace be upon him" (though he was still young) narrated that his mother Zainab Bint "daughter of" Humaid took him to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! Take the pledge of allegiance from him." But he said: "He is still too young to give the pledge." The Prophet "Allah's blessing and peace be upon him" passed his hand on Abdullah's head and invoked Allah's blessing for him. He used to slaughter as sacrifice a single sheep on behalf of all of his family.

الرُّبَيْرِ وَسَعْدًا، فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ: ادْعُ لِي عَلِيًّا، فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى انبَهَرَ اللَّيْلُ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ وَهُوَ عَلَى طَمَعٍ، وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا، ثُمَّ قَالَ: ادْعُ لِي عُثْمَانَ، فَدَعَوْتُهُ، فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَدَّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ، وَاجْتَمَعَ أَوْلِيكَ الرَّهْطُ عِنْدَ الْمُنْبَرِ، فَأَرْسَلَ إِلَيَّ مَنْ كَانَ حَاضِرًا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَأَرْسَلَ إِلَيَّ أَمْرَاءَ الْأَجْنَادِ، وَكَانُوا وَأَفْوًا تِلْكَ الْحِجَّةَ مَعَ عُمَرَ، فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمَنِ ثُمَّ قَالَ: أَمَا بَعْدُ يَا عَلِيُّ، إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ، فَلَمْ أَرَهُمْ يَغْدِلُونَ بِعُثْمَانَ، فَلَا تَجْعَلَنَّ عَلَيَّ نَفْسِكَ سَبِيلًا. فَقَالَ: أَبَايُكَ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ وَالْخَلِيفَتَيْنِ مِنْ بَعْدِهِ، فَبَايَعَهُ عَبْدُ الرَّحْمَنِ، وَبَايَعَهُ النَّاسُ الْمُهَاجِرُونَ، وَالْأَنْصَارُ، وَأَمْرَاءَ الْأَجْنَادِ، وَالْمُسْلِمُونَ. [طرفه في: ١٣٩٢].

#### ٤٤ - باب مَنْ بَايَعَ مَرَّتَيْنِ

٧٢٠٨ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: بَايَعْنَا النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ، فَقَالَ لِي: «يَا سَلَمَةُ أَلَا تَبَايَعُ». قُلْتُ: يَا رَسُولَ اللَّهِ، قَدْ بَايَعْتُ فِي الْأَوَّلِ، قَالَ: «وَفِي الثَّانِي». [طرفه في: ٢٩٦٠].

#### ٤٥ - باب بَيْعَةِ الْأَعْرَابِ

٧٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ، فَأَصَابَهُ وَعْكَ، فَقَالَ: أَقْلَنِي بَيْعَتِي، فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: أَقْلَنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي خَبْتِهَا، وَيَنْصَعُ طَيْبُهَا» [طرفه في: ١٨٨٣].

#### ٤٦ - باب بَيْعَةِ الصَّغِيرِ

٧٢١٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ - هُوَ ابْنُ أَبِي أَيُّوبَ - قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ ابْنَتُهُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ بَايِعْهُ، فَقَالَ النَّبِيُّ ﷺ: «هُوَ صَغِيرٌ». فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ، وَكَانَ يُضْحِي بِالشَّاةِ الْوَاحِدَةِ عَنْ جَمِيعِ أَهْلِهِ. [طرفه في: ٢٥٠١].

= - وسنة رسوله نـخـ.

٧٢٠٩ - قوله: (وعك) أي حمى.

- خَبْتُهَا وَتَنْصَعُ طَيْبُهَا نـخـ.

- ينصع: أي يظهر.

٧٢١٠ - قوله: (وكان) أي عبد الله بن هشام (شارح).

**[47] What about giving a pledge of allegiance and then asking for canceling it?**

7211- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him for the third time and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

**[48] What about giving somebody a pledge of allegiance only for worldly benefit?**

7212- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will neither look at on the Day of Judgement, nor will he purify them and theirs shall be a severe punishment. They are: A man possessed superfluous water on a way, which he withheld from travellers; a man who gave a pledge of allegiance to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets displeased; and a man displayed his goods for sale after the Asr prayer and he said: "By Allah, but whom there is no God, I have been given so much (price) for my goods", and somebody believes him and buys them, though he was not offered such a price."

**[49] The pledge of allegiance of women**

7213- Obada Ibn As'samit "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said to us while we were in a gathering: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." Obada Ibn As'samit added: "So we gave him the pledge of allegiance for these."

#### ٤٧ - باب مَنْ بَايَعَ ثُمَّ اسْتَقَالَ الْبَيْعَةَ

٧٢١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ، فَأَصَابَ الْأَعْرَابِيَّ وَعْكَ بِالْمَدِينَةِ، فَاتَى الْأَعْرَابِيَّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَقْلِنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي، فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ الْأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي حَبْثَهَا، وَتَنْصَعُ طِبْهَا».

[طرفه في: ١٨٨٣].

#### ٤٨ - باب مَنْ بَايَعَ رَجُلًا لَا يَبَايِعُهُ إِلَّا لِلدُّنْيَا

٧٢١٢ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنُ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يَبَايِعُهُ إِلَّا لِلدُّنْيَا، إِنْ أَعْطَاهُ مَا يَرِيدُ وَفَى لَهُ وَإِلَّا لَمْ يَفِ لَهُ، وَرَجُلٌ يَبَايِعُ رَجُلًا بِسَلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ، فَأَخَذَهَا، وَلَمْ يُعْطَ بِهَا».

[طرفه في: ٢٣٥٨].

#### ٤٩ - باب بَيْعَةِ النِّسَاءِ

رَوَاهُ ابْنُ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

٧٢١٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْحَوْلَانِيُّ: أَنَّهُ سَمِعَ عُبَادَةَ بْنَ الصَّامِتِ يَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي مَجْلِسٍ: «تَبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ، فَأَمْرُهُ إِلَى اللَّهِ: إِنْ شَاءَ عَاقِبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ». فَبَايَعَنَاهُ عَلَى ذَلِكَ.

[طرفه في: ١٨].

٧٢١٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبَايِعُ النِّسَاءَ بِالْكَلامِ بِهَذِهِ الْآيَةِ ﴿لَا يُشْرِكُنْ

٧٢١١ - قوله: (ثم جاء) أي ثانياً، وقوله: ثم جاء بهاء الضمير في هذه الثالثة ا هـ. من شرح القسطلاني.

٧٢١٢ - قوله: (ولم يعط بها) يجوز في لم يعط بناء المجهول وبناء المعلوم والضمير للحالف فيهما ا هـ.

عيني.

7214- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" used to take the pledge of allegiance from women by words according to this Verse: "O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful." (Al'mumtahina 12) A'isha said: The hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any women (by shaking hands with them) except those in his possession.

7215- Ommu'atiyya "Allah be pleased with her" narrated: At the time of giving the pledge of allegiance to The Prophet "Allah's blessing and peace be upon him", he recited: "that they will not associate in worship any other thing whatever with Allah ..." (Al'mumtahina 12), one of the conditions was that we would not wail. One of us withheld his hand and said: "Such-and-such woman had wailed over a dead person belonging to my family, and I would like to compensate her for this." The Prophet "Allah's blessing and peace be upon him" did say nothing. Then she returned. But it (not wailing) was not fulfilled except by Ommu'sulaim, Ommul'ala, the daughter of Abu'sabra (the wife of Mu'adh), or the daughter of Abu'sabra and the wife of Mu'adh.

#### [50] What about he, who violated his oath of allegiance?

And Allah's saying: "Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah, Allah will soon grant him a great Reward." (The Victory "Al'fath" 10)

7216- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. In the next morning, he came with fever and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

#### [51] Appointing one's successor (in ruling)

7217- Al'qasim Ibn Mohammad narrated: A'isha "Allah be pleased with her" complained of headache and said: "Oh my head!" Allah's Apostle "Allah's blessing and peace be upon him" said: "I wish that it happened while I was still living, for then I would ask Allah's Forgiveness and invoke Allah for you." A'isha said: "What a lost I am! By Allah, I think you want me to die; and if this happened, you would spend the last part of the day sleeping with one of your wives!" The Prophet "Allah's blessing and peace be upon him" said: "Nay, I would say: Oh my head! I am about to send for Abu'bakr and his son, and appoint him as my successor lest some people

بِاللَّهِ شَيْئًا» [المتحنة: ١٢]. قَالَتْ: وَمَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ إِلَّا امْرَأَةٌ يَمْلِكُهَا.  
[طرفه في: ٢٧١٣].

٧٢١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ  
قَالَتْ: بَايَعَنَا النَّبِيُّ ﷺ، فَقَرَأَ عَلَيَّ: «أَنْ لَا يُشْرَكَنَ بِاللَّهِ شَيْئًا» وَنَهَانَا عَنِ النَّيَاحَةِ، فَقَبِضَتْ  
امْرَأَةً مِثْلَ يَدِهَا، فَقَالَتْ: فَلَاتُهُ أَسْعَدْتَنِي، وَأَنَا أُرِيدُ أَنْ أَجْزِيَهَا. فَلَمْ يَقُلْ شَيْئًا، فَذَهَبَتْ ثُمَّ  
رَجَعَتْ، فَمَا وَفَّتْ امْرَأَةً إِلَّا أُمُّ سُلَيْمِ، وَأُمُّ الْعَلَاءِ، وَابْنَةُ أَبِي سَبْرَةَ امْرَأَةٌ مُعَاذٍ، أَوْ ابْنَةُ أَبِي  
سَبْرَةَ، وَامْرَأَةٌ مُعَاذٍ.  
[طرفه في: ١٣٠٦].

### ٥٠ - بَابُ مَنْ نَكَثَ بَيْعَةَ

وَقَوْلِهِ تَعَالَى: «إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا» [الفتح: ١٠].  
٧٢١٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ: سَمِعْتُ جَابِرًا قَالَ:  
جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: بَايَعَنِي عَلَى الْإِسْلَامِ، فَبَايَعَهُ عَلَى الْإِسْلَامِ، ثُمَّ جَاءَ الْغَدَّ  
مَحْمُومًا، فَقَالَ: أَقْلِنِي، فَأَبَى فَلَمَّا وُلِّي، قَالَ: الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي خَبْتِهَا، وَيَنْصَعُ طَبِيبُهَا.  
[طرفه في: ١٨٨٣].

### ٥١ - بَابُ الْإِسْتِخْلَافِ

٧٢١٧ - حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ:  
سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَارَأَسَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
ذَاكَ لَوْ كَانَ وَأَنَا حَيٌّ فَاسْتَعْفِرُ لِكَ وَأُدْعُو لِكَ». فَقَالَتْ عَائِشَةُ: وَائْكَلِيَاهُ، وَاللَّهِ إِنِّي لَأَطْنُكُ  
تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَاكَ، لَطَلَلْتُ آخِرَ يَوْمِكَ مُعْرَسًا يَبْغِضُ أَزْوَاجَكَ، فَقَالَ النَّبِيُّ ﷺ: «بَلْ  
أَنَا وَارَأَسَاهُ، لَقَدْ هَمَمْتُ، أَوْ أَرَدْتُ، أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَابْنِهِ فَأَعْهَدَ، أَنْ يَقُولَ الْقَائِلُونَ أَوْ  
٧٢١٥ - فقرأ علينا نخذ.

- قوله: (فقبضت امرأة منا يدها) أي عن المبايعه ا هـ. شارح.

- قوله: (فما وفّت) أي يترك النياحة.

باب ٥٠ - بيعته، وقال الله تعالى نخذ.

٧٢١٦ - ثم جاء من الغد نخذ.

٧٢١٧ - وائكله نخذ.

- قوله: (لقد هممت الخ) فيه استمالة قلب الصديقة بإنباء أنه على عزم الإيضاء لأبيها بالخلافة كراهة أن  
يطمع الطامعون ألا يتمنى المتمنون.

claimed something or others wished something, but then I said (to myself): Allah will insist (on the Caliphate of Abu'bakr) and the believers will prevent (anyone else from claiming it)," (or "Allah will prevent (anyone else from claiming it) and the believers will insist (on appointing Abu'bakr as Caliph)."

7218- Abdullah Ibn Omar "Allah be pleased with both" reported: Omar was asked: "Will you appoint your successor?" Omar said: "If I appoint a Caliph (as my successor) it is true that somebody who was better than me (Abu'bakr) did so. If I leave the matter undecided, it is true that somebody who was better than me (Allah's Apostle) did so." On this, the people praised him. Omar said: "People are of two types: One who is keen on taking over the power, and one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor reckoning. I won't bear its (caliphate's) burden in my death as I do (now) in my life."

7219- Anas Ibn Malik "Allah be pleased with him" narrated that he heard Omar's second speech he delivered when he sat on the pulpit on the day following the death of The Prophet "Allah's blessing and peace be upon him". Omar recited the Tashahhud while Abu'bakr was silent. Omar said: "I wish that The Messenger of Allah "Allah's blessing and peace be upon him" had outlived all of us, i.e. had been the last (to die). But if Mohammad has died, Allah has kept the light amongst you from which you can receive the same guidance, as well as Allah guided Mohammad with it. Abu'bakr is the companion of The Messenger of Allah "Allah's blessing and peace be upon him". He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. So, get up and swear fealty to him." Some people had already given the pledge of allegiance to him in the shed of Banu'sa'ida, but the public pledge of allegiance was given at the pulpit. I heard Omar saying to Abu'bakr on that day: "Come up the pulpit." He kept on urging him till he came up the pulpit, to whom all the people swore fealty.

7220- Mohammad Ibn Jubair Ibn Mut'im narrated from his father "Allah be pleased with him": A woman came to The Prophet "Allah's blessing and peace be upon him" and asked him for something. He ordered her to return to him again. She said: "What if I came and did not find you?" as if she wanted to say: "If I found you dead?" The Prophet "Allah's blessing and peace be upon him" said: "If you do not find me, then you can go to Abu'bakr."

بَتَمَّتِي الْمُتَمَّتُونَ، ثُمَّ قُلْتُ: يَا بِي اللّٰهُ وَيَذْفَعُ الْمُؤْمِنُونَ، أَوْ: يَذْفَعُ اللّٰهُ وَيَأْبِي الْمُؤْمِنُونَ». [طرفه في: ٥٦٦٦].

٧٢١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِعُمَرَ: أَلَا تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفَ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ ﷺ. فَأَثْنُوا عَلَيْهِ، فَقَالَ: رَاغِبٌ رَاهِبٌ، وَدِدْتُ أَنِّي نَجُوثُ مِنْهَا كَفَافًا، لَا لِي وَلَا عَلَيَّ، لَا أَتَحْمَلُهَا حَيًّا وَمَيِّتًا

٧٢١٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ خُطْبَةَ عُمَرَ الْآخِرَةَ حِينَ جَلَسَ عَلَى الْمِنْبَرِ، وَذَلِكَ الْغَدُ مِنْ يَوْمِ تُوْفِي النَّبِيِّ ﷺ، فَتَشَهَّدَ وَأَبُو بَكْرٍ صَامِتٌ لَا يَتَكَلَّمُ، قَالَ: كُنْتُ أَزْجُو أَنْ يَعِيشَ رَسُولُ اللَّهِ ﷺ حَتَّى يَذْبُرْنَا، يُرِيدُ بِذَلِكَ أَنْ يَكُونَ آخِرَهُمْ، فَإِنْ يَكُ مُحَمَّدٌ ﷺ قَدْ مَاتَ، فَإِنَّ اللّٰهُ تَعَالَى قَدْ جَعَلَ بَيْنَ أَظْهَرِكُمْ نُورًا تَهْتَدُونَ بِهِ بِمَا هَدَى اللّٰهُ مُحَمَّدًا ﷺ، وَإِنْ أَبَا بَكْرٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ ثَانِي اثْنَيْنِ، فَإِنَّهُ أَوْلَى الْمُسْلِمِينَ بِأُمُورِكُمْ، فَقومُوا فَبَايعُوهُ، وَكَانَتْ طَائِفَةٌ مِنْهُمْ قَدْ بَايعُوهُ قَبْلَ ذَلِكَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ، وَكَانَتْ بَيْعَةَ الْعَامَّةِ عَلَى الْمِنْبَرِ. قَالَ الزُّهْرِيُّ: عَنْ أَنَسِ بْنِ مَالِكٍ: سَمِعْتُ عُمَرَ يَقُولُ لِأَبِي بَكْرٍ يَوْمَئِذٍ: اضْعِدِ الْمِنْبَرِ، فَلَمْ يَزَلْ بِهِ حَتَّى صَعِدَ الْمِنْبَرِ، فَبَايعَهُ النَّاسُ عَامَّةً.

[الحديث ٧٢١٩ - طرفه في: ٧٢٦٩].

٧٢٢٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تُرِيدُ الْمَوْتَ، قَالَ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». [طرفه في: ٣٦٥٩].

٧٢٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ لَوْ فِدِ بُرَاخَةَ: تَتَّبِعُونَ أَذْنَابَ الْأَيْلِ، حَتَّى يُرِي

- قوله: (ثم قلت يا بى الله) أي لإخلافه أبيك ويدفع المؤمنون أي خلافة غيره على شك من الراوي في التقديم والتأخير كما في الشارح.

٧٢١٨ - راغب راهب نخد.

٧٢١٩ - قوله: (الآخرة) صفة خطبة أي غير خطبته الأولى التي خطبها يوم الوفاة، وقال فيها إن محمداً لم يمت

ا هـ.

- قوله: (من يوم) بالتنوين قاله الشارح.

- قوله: (يدبرنا) أي يموت بعدنا.

7221- Tariq Ibn Shehab narrated: Abu'bakr said to the delegate of Buzakha: "Follow the tails of the camels till Allah shows the Caliph (successor) of His Prophet and Emigrants something for which you may excuse yourselves."

**[52]**

7222- Jaber Ibn Samura "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There will be twelve Muslim rulers (who will govern all the Islamic world)." He then said a sentence, which I did not hear. My father said: He said: "All of them (those rulers) will be from Quraish."

7223- The same as above.

**[53] Driving the foes and the suspicious people out of homes**

in this respect, Omar was reported to have driven the sister of Abu'bakr out of the house when she wailed.

7224- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "By he in Whose Hand my soul is! I was about to order for collecting firewood and then order Someone to pronounce the Adhan for the prayer and another to lead the prayer. Then I would go from behind to the men (who did not present themselves for the compulsory congregational prayer), and burn their houses with them. By he, in Whose Hands my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the Isha prayer."

**[54] Is it possible for the ruler to prevent the criminals and disobedient people from speaking to, or visiting him (or the people)?**

7225- Abdullah Ibn Ka'b Ibn Malik, Who was Ka'b's guide from among his sons when Ka'b became blind narrated: I heard Ka'b Ibn Malik saying: "When some people remained behind and did not join The Messenger of Allah "Allah's blessing and peace be upon him" in the Holy Battle of Tabuk..." and he related the narration in full and said: "The Messenger of Allah "Allah's blessing and peace be upon him" prevented the Muslims from speaking to us. We remained for fifty nights in that state, before The Messenger of Allah "Allah's blessing and peace be upon him" announced Allah's acceptance of our repentance."

اللَّهُ خَلِيفَةَ نَبِيِّهِ ﷺ وَالْمُهَاجِرِينَ أَمْرًا يَعْذِرُونَكُمْ بِهِ .

### ٥٢ - بَابُ

٧٢٢٣، ٧٢٢٤ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ : سَمِعْتُ جَابِرَ بْنَ سُمْرَةَ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : «يَكُونُ اثْنَا عَشَرَ أَمِيرًا» . فَقَالَ كَلِمَةً لَمْ أَسْمَعْهَا، فَقَالَ أَبِي : إِنَّهُ قَالَ : كُلُّهُمْ مِنْ قُرَيْشٍ»

### ٥٣ - بَابُ إِخْرَاجِ الْخُصُومِ وَأَهْلِ الرَّيْبِ مِنَ الْبُيُوتِ بَعْدَ الْمَعْرِفَةِ

وَقَدْ أَخْرَجَ عُمَرُ أَخْتَ أَبِي بَكْرٍ حِينَ نَاحَتْ .

٧٢٢٤ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ يُحْتَطَبُ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمَّ النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُكُمْ أَنَّهُ يَجِدُ عِرْقًا سَمِينًا، أَوْ مَرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ» . [طرفه في: ٦٤٤].

### ٥٤ - بَابُ هَلْ لِلْإِمَامِ أَنْ يَمْنَعَ الْمُجْرِمِينَ وَأَهْلَ الْمَعْصِيَةِ مِنَ الْكَلَامِ

#### مَعَهُ وَالزِّيَارَةَ وَنَحْوَهُ

٧٢٢٥ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ : أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ، قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكٍ قَالَ : لَمَّا تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَذَكَرَ حَدِيثَهُ، وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنِ كَلَامِنَا، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، وَآذَنَ رَسُولُ اللَّهِ ﷺ بِتَوْبَةِ اللَّهِ عَلَيْنَا .

[طرفه في: ٢٧٥٧].

**(95) The Book of Hope****[1] What was mentioned regarding the hope; and what about hoping for death?**

7226- Abu'huraira "Allah be pleased with him" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: " By He, in Whose Hands my life is! Had it not been for some men who dislike to be left behind and for whom I do not have mounts, then I would not have remained behind any detachment going for Jihad and I would have loved to be martyred in Allah's cause and then made Alive, then martyred and then made alive, then martyred and then made alive, and then again martyred in his cause."

7227- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By He, in Whose Hand my life is! I would like to fight in Allah's Cause and then get martyred, then made alive and then get martyred, then made alive and then get martyred, then made alive and then get martyred, and then made alive." Abu'huraira used to repeat those words three times and I testify to that, by Allah.

**[2] The Prophet's saying: "If I had gold equal to the mountain of Ohud"**

7228- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had gold equal to the mountain of Ohud, it would not please me that it remains with me for more than three days a single Dinar of it, if I found the one who accepts it, except an amount which I would keep for repaying debts."

**[3] The Prophet's saying: "If I had early known what I came to know lately"**

7229- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I had early known what I came to know lately, I would not have driven the sacrificial animals

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٥ - كِتَابُ التَّمَنِّيِّ

#### ١ - بَابُ مَا جَاءَ فِي التَّمَنِّيِّ، وَمَنْ تَمَنَّى الشَّهَادَةَ

٧٢٢٦ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلَا أَنَّ رِجَالًا يَكْرَهُونَ أَنْ يَتَخَلَّفُوا بَعْدِي، وَلَا أَجِدُ مَا أَحْمِلُهُمْ، مَا تَخَلَّفْتُ، لَوِ دِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ، ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ، ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ». [طرفه في: ٣٦].

٧٢٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، وَدِدْتُ إِنِّي لَأَقَاتِلُ فِي سَبِيلِ اللَّهِ فَأَقْتُلُ، ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ، ثُمَّ أُحْيَا، ثُمَّ أُقْتُلُ، ثُمَّ أُحْيَا، ثُمَّ أَقْتُلُ، ثُمَّ أُحْيَا». فَكَانَ أَبُو هُرَيْرَةَ يَقُولُهُنَّ ثَلَاثًا، أَشْهَدُ بِاللَّهِ. [طرفه في: ٣٦].

#### ٢ - بَابُ تَمَنَّى الْخَيْرِ

وَقَوْلِ النَّبِيِّ ﷺ: «لَوْ كَانَ لِي أُحَدُّ دَهَبًا».

٧٢٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كَانَ عِنْدِي أُحَدُّ دَهَبًا، لَأَحْبَبْتُ أَنْ لَا يَأْتِيَنِي ثَلَاثٌ وَعِنْدِي مِنْهُ دِينَارٌ - لَيْسَ شَيْءٌ أَرْضِدُهُ فِي دِينِ عَلِيٍّ - أَجِدُ مَنْ يَقْبَلُهُ». [طرفه في: ٢٣٨٩].

#### ٣ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ»

٧٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَفْتُ

باب ١ - باب من تمنى الشهادة نخه.

٧٢٢٨ - قوله: أَرْضِدُهُ نخه.

with me and would have finished the state of Ihram with the people when they finished it."

7230- Jaber Ibn Abdullah "Allah be pleased with both" narrated: We accompanied The Messenger of Allah "Allah's blessing and peace be upon him", assuming the state of Ihram for Hajj. We arrived in Mecca on the fourth of Dhul'hijja. The Prophet "Allah's blessing and peace be upon him" ordered us to circumambulate Ka'ba and compass Safa and Marwa round. He told us to keep our Ihram just for Umra, and finish the state of Ihram unless we had our sacrificial animal with us. none except The Prophet "Allah's blessing and peace be upon him" and Talha had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had early known what I came to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have finished the state of Ihram."

On the other hand, Suraqa Ibn Malik saw The Prophet "Allah's blessing and peace be upon him" stoning (the Jamra) in Al'aqaba, whom he asked: "Is it just for us, O Messenger of Allah?" The Prophet "Allah's blessing and peace be upon him" answered: "It is for all."

A'isha got her menses, so The Messenger of Allah "Allah's blessing and peace be upon him" ordered her to perform all the ceremonies except praying and circumambulating Ka'ba until she got clean. When they reached Al'batha, she said: "O Allah's Apostle! All of you are returning with the Hajj and Umra, but I am returning only with Hajj." So the Prophet ordered Abdur'rahman Ibn Abu'bakr to accompany her to Tan'im. Thus she performed Umra in Dhul'hijja after the days of Hajj had passed.

#### **[4] The Prophet's saying: "Would that such-and-such, and such-and-such"**

7231- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" was vigilant one night. He said: "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said: "Who is that?" He (The comer) replied: "I am Sa'd Ibn Abu'waqqas and have come to guard you." So, The Prophet "Allah's blessing and peace be upon him" slept (that night) until we heard his snoring.

Abu Abdullah reported: A'isha further said: Bilal (whenever his fever deserted him) would recite: "Would that I stay overnight in a valley wherein I would be surrounded by Idhkhair and Jalil (kinds of good-smelling grass)." I told The Prophet "Allah's blessing and peace be upon him" of that.

الهدّي، وَلَحَلَّتْ مَعَ النَّاسِ حِينَ حَلُّوا».

[طرفه في: ٢٩٤].

٧٢٣٠ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَبِينَا بِالْحَجِّ، وَقَدِمْنَا مَكَّةَ لِأَرْبَعِ خَلُونَ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، وَأَنْ نَجْعَلَهَا عُمْرَةً وَنَحِلَّ، إِلَّا مَنْ كَادَ مَعَهُ هَدْيٌ، قَالَ: وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ، وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ مَعَهُ الْهَدْيُ، فَقَالَ: أَهَلَّتْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: نَنْطَلِقُ إِلَى مِنَى وَذَكَرَ أَحَدِنَا يَقْطُرُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَذْبُرْتُ مَا أَهَدَيْتُ، وَلَوْلَا أَنْ مَعِيَ الْهَدْيُ لَحَلَلْتُ». قَالَ: وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَزِمِي جَمْرَةَ الْعَقَبَةِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَلْنَا هَذِهِ خَاصَّةً؟ قَالَ: لَا، بَلْ لِلْأَبْدِ. قَالَ: وَكَانَتْ عَائِشَةُ قَدِمَتْ مَكَّةَ وَهِيَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْسِكَ الْمَتَابِعَ كُلَّهَا، غَيْرَ أَنَّهَا لَا تَطُوفُ وَلَا تُصَلِّي حَتَّى تَطْهَرَ، فَلَمَّا نَزَلُوا الْبَطْحَاءَ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَنْتَ طَلِقُونَ بِحِجَّةٍ وَعُمْرَةٍ، وَأَنْتَ طَلِقُ بِحِجَّةٍ؟ قَالَ: ثُمَّ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ الصَّدِيقِ أَنْ يَنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ عُمْرَةً فِي ذِي الْحِجَّةِ بَعْدَ أَيَّامِ الْحَجِّ.

[طرفه في: ١٥٧].

#### ٤ - باب قَوْلِهِ ﷺ: لَيْتَ كَذَا وَكَذَا

٧٢٣١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي بَحْيِيُّ بْنُ سَعِيدٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَتْ عَائِشَةُ: أَرِقَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَخْرُسُنِي اللَّيْلَةَ». إِذْ سَمِعْنَا صَوْتَ السَّلَاحِ؟ قَالَ: «مَنْ هَذَا». قِيلَ: سَعْدٌ يَا رَسُولَ اللَّهِ، جِئْتُ أَحْرُسُكَ، فَتَمَّ النَّبِيُّ ﷺ حَتَّى سَمِعْنَا غَطِيطَهُ، قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَتْ عَائِشَةُ: قَالَ بِلَالٌ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيْتَنَّ لَيْلَةَ بَوَادٍ وَحَوْلِي إِذْ خَرَّ وَجَلِيلُ فَأَخْبَرْتُ النَّبِيَّ ﷺ. [طرفه في: ٢٨٨٥].

#### ٥ - باب تَمَنَّى الْقُرْآنَ وَالْعِلْمَ

٧٢٣٢ - حَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ

٧٢٣٠ - ونحل نخد.

- قوله: (غير) بالنصب على الاستثناء لغير أبي ذر وبالجر صفة لأحد لأبي ذر ا هـ. شارح.

٧٢٣١ - قوله: (قيل سعد) ويروى زيادة ثم قال سعد.

٧٢٣٢ - إلا في اثنتين نخد.

### **[5] Hoping for having the (religious) knowledge**

7232- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur'an which he recites during the hours of the night and during the hours of the day, and his neighbour listens to him and says: "Would that I had been given what so-and-so has been given, in order that I might do what he does; and a man whom Allah has given wealth which he spends on what is just and right, whereupon an other man May say: "Would that I had been given what so-and-so has been given, for then I would do what he does.""

### **[6] What about the hateful hopes?**

Allah Almighty said: "And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn, and to women what they earn: but ask Allah of his Bounty. For Allah hath full knowledge of all things." (The Women 32)

7233- Anas "Allah be pleased with him" reported: had not I heard The Prophet "Allah's blessing and peace be upon him" saying: "You should not have longing for death", I would have had longing (for it).

7234- Qais Ibn Abu'hazim narrated: We came to pay a visit to Khabbab "Allah be pleased with him" who was cauterized at seven places in his body. He said: "Had The Prophet "Allah's blessing and peace be upon him" not forbidden us to hope for death, I would have hoped for it."

7235- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None should hope for death. If he is a good righteous, he might be better (during his lifetime). If he is an evil one, he might stop and then repent."

### **[7] When one says: "Without You (O Allah) We would have got no guidance"**

7236- Al'bara "Allah be pleased with him" narrated: On the day of Al'ahzab (The Confederates) I saw The Prophet "Allah's blessing and peace be upon him" carrying earth, and the earth was covering the whiteness of his Abdomen. He was saying: "Without You (O Allah) We would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies. Indeed (those) people have rebelled against us; but never shall we give in if they try to bring affliction upon us." He used to say it loudly.

يَتْلُوهُ آتَاءَ اللَّيْلِ وَالنَّهَارِ، يَقُولُ: لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَا لَا يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ: لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ بِهَذَا. [طرفه في: ٥٠٢٦].

### ٦ - باب مَا يُكْرَهُ مِنَ التَّمَنِّي

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ [النساء: ٣٢].

٧٢٣٣ - حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَاصِمِ، عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَتَمَنَّوْا الْمَوْتَ». لَتَمَنَيْتُ [طرفه في: ٥٦٧١].

٧٢٣٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُهُ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ قَالَ: أَتَيْتَنَا خَبَابُ بْنُ الْأَرْتِ نَعُوذُهُ وَقَدْ اكَتَوَى سَبْعًا، فَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ. [طرفه في: ٥٦٧٢].

٧٢٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ - اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ - مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ، إِذَا مُحْسِنًا فَلَعَلَّهُ يَزِدَّادُ، وَإِذَا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتَبُ». [طرفه في: ٣٩].

### ٧ - باب قَوْلِ الرَّجُلِ: لَوْلَا اللَّهُ مَا اهْتَدَيْتَا

٧٢٣٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الْأَحْزَابِ، وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابَ بِيَاضٍ بَطْنِيهِ، يَقُولُ: «لَوْلَا أَنْتَ مَا اهْتَدَيْتَا نَحْنُ، وَلَا تَصَدَّقْنَا وَلَا صَلِّينَا، فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا، إِنَّ الْأُلَى - وَرُبَّمَا قَالَ: الْمَلَآءُ - قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةَ أَبِينَا أَبِينَا». يَرْفَعُ بِهَا صَوْتَهُ. [طرفه في: ٢٨٣٦].

### ٨ - باب كَرَاهِيَةِ التَّمَنِّي لِقَاءِ الْعَدُوِّ

وَرَوَاهُ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

= قوله: يقول فاعله محذوف أي جار له سمعه كما تقدم في فضائل القرآن.

٧٢٣٥ - لا يتمنين أحدكم نخد.

- قوله: (لا يتمنى) الباء مثبتة في رسم الخط في كتب الحديث فلعله نهي ورد على صيغة الخبر.

- قوله: (يستعتب) أي يطلب إزالة العتاب يعني يسترضي الله بالتوبة.

باب ٨ - رواه الأعرج نخد.

**[8] Do not have longing for meeting the enemy**

7237- Abdullah Ibn Abu'awfa "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not have longing for meeting your enemy, and ask Allah for safety (from evil)."

**[9] What about the possible blame?**

Allah Almighty said: "He said: would that I had power to suppress you or that I could betake myself to some powerful support." (Hud 80)

7238- Al'qasim Ibn Mohammad narrated: Ibn Abbas mentioned the two persons (a man and his wife) who carried out the measures of invoking Allah's curse upon the liar of them. Abdullah Ibn Shaddad asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady whose suspicious misbehavior was transparent."

7239- Ata narrated: One night The Prophet "Allah's blessing and peace be upon him" delayed the Isha prayer whereupon Omar went to him and said: "The prayer, O Allah's Apostle! The women and children had slept." The Prophet "Allah's blessing and peace be upon him" came out with water dropping from his head, and said: "Had I not been afraid that it would be hard for my followers (or for the people), I would have ordered them to offer Isha prayer at this time."

7240- Abu'huraira "Allah be pleased with him" reported: Allah's Apostle "Allah's blessing and peace be upon him" said: "Had I not found it hard for my followers, I would have ordered them to clean their teeth with Siwak (for every prayer)."

7241- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" continued fasting until the dawn (with no breakfast) on the last days of the month, and so did some people. Being

٧٢٣٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ - وَكَانَ كَاتِبًا لَهُ - قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى فَقَرَأَتْهُ، فِإِذَا فِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ». [طرفه في: ٢٨١٨].

### ٩ - باب مَا يَجُوزُ مِنَ اللَّوِّ

وَقَوْلِهِ تَعَالَى: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ﴾ [هود: ٨٠].

٧٢٣٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنِينَ، فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ رَاجِمًا امْرَأَةً مِنْ غَيْرِ بَيْتَةٍ». قَالَ: لَا، تِلْكَ امْرَأَةٌ أَعْلَنْتُ. [طرفه في: ٥٣١٠].

٧٢٣٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٍو: حَدَّثَنَا عَطَاءٌ قَالَ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعِشَاءِ، فَخَرَجَ عُمَرُ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، رَقَدَ النِّسَاءُ وَالصَّبِيَّانُ، فَخَرَجَ وَرَأْسُهُ يَفْطُرُ يَقُولُ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي، أَوْ: عَلَى النَّاسِ - وَقَالَ سُفْيَانُ أَيْضًا: عَلَى أُمَّتِي - لِأَمْرَتُهُمْ بِالصَّلَاةِ هَذِهِ السَّاعَةَ». قَالَ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ: أَخَّرَ النَّبِيُّ ﷺ هَذِهِ الصَّلَاةَ، فَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، رَقَدَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجَ وَهُوَ يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ يَقُولُ: «إِنَّهُ لَلْوَقْتُ، لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي». وَقَالَ عَمْرٍو: حَدَّثَنَا عَطَاءٌ، لَيْسَ فِيهِ ابْنُ عَبَّاسٍ، أَمَّا عَمْرٍو فَقَالَ: رَأْسُهُ يَفْطُرُ، وَقَالَ ابْنُ جُرَيْجٍ: يَمْسَحُ الْمَاءَ عَنْ شِقِّهِ، وَقَالَ عَمْرٍو: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي». وَقَالَ ابْنُ جُرَيْجٍ: إِنَّهُ لَلْوَقْتُ، لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي». وَقَالَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٥٧١].

٧٢٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ. سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسُّوَالِكِ».

[طرفه في: ٨٨٧].

٧٢٤١ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ، وَوَاصَلَ أَنَسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيُّ

باب ٩ - قوله: (اللو) الواو ساكنة، ويروى تشديدها ا هـ. من الشارح.

٧٢٣٨ - قوله: (أهي التي) الخ، كذا بهزمة الاستفهام في نسخة الشارح، وفي نسخة العينتي هي التي بدونها مقدرة.

٧٢٣٩ - قوله: (أعتم) الخ أي أبطأ عن صلاة العشاء حتى دخلت ظلمة الليل ا هـ. شارح.

٧٢٤٠ - (المغيرة) هنا منكر وفي الآتي معترف، وهذه المتابعة غير مذكورة في بعض النسخ.

informed, The Prophet "Allah's blessing and peace be upon him" said: "If the month had been prolonged for me, then I would have continued fasting (with no breakfast) for such a long time as to cause the most exaggerating persons among you to give up their hyperbole. I am not like you, for my Lord always makes me eat and drink."

7242- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted for a day and a night continuously along with them for one day and then another. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

7243- A'isha "Allah be pleased with her" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about the wall (surrounding Ka'ba): "Is it a part of the Ka'ba?" He replied: "Yes." I said: "Then why wasn't it included in Ka'ba?" He said: "Indeed, your people ran short of money." I asked: "Then why is its gate so high?" He replied: "Your people did so in order to admit whomever they wanted and forbid whomever they wanted. Had your people not been still close to the period of ignorance, and had I not been afraid that their hearts might deny my action, then, for sure, I would have included the wall in the Ka'ba and made its gate touch the ground."

7244- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the migration, I would have been one of the Ansar. If people took their way through a valley, and the Ansar took their way through another valley or mountain pass, I would take the Ansar's valley or mountain pass. "

7245- Abdullah Ibn Zaid "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "But for the migration, I would have been one of the Ansar. If people took their way through a valley or a mountain pass, (and the Ansar took their way through another valley or mountain pass), I would take the Ansar's valley or mountain pass. "

ﷺ فَقَالَ: «لَوْ مَدُّ بِي الشَّهْرُ، لَوَاصَلْتُ وَصَالاً يَدْعُ الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَظْلُّ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». تَابَعَهُ سُلَيْمَانُ بْنُ مُغِيرَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ١٩٦١].

٧٢٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوَصَالِ، قَالُوا: فَإِنَّكَ تَوَاصَلْ، قَالَ: أَيُّكُمْ مِثْلِي، إِنِّي أَبِيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ. فَلَمَّا أَبَوْا أَنْ يَنْتَهَوْا، وَاصَلَ بِهِمْ يَوْمًا، ثُمَّ رَأَوْا الْهَيْلَالَ، فَقَالَ: «لَوْ تَأَخَّرَ لِرِذْنِكُمْ» كَالْمُنْكَلِ لَهُمْ. [طرفه في: ١٩٦٥].

٧٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ، عَنِ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ». قُلْتُ: فَمَا لَهُمْ لَمْ يَدْخُلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكَ قَصَّرَتْ بِهِمُ النَّفْقَةُ». قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَ ذَلِكَ قَوْمُكَ لِيَدْخُلُوا مِنْ شَاوَأَ، وَيَمْتَنِعُوا مِنْ شَاوَأَ، لَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَهْدُهُمْ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ، أَنْ أُدْخَلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أُلْصِقَ بَابَهُ فِي الْأَرْضِ». [طرفه في: ١٢٦].

٧٢٤٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ وَادِيًا، أَوْ شِعْبًا، لَسَلَكَتُ وَادِيِ الْأَنْصَارِ، أَوْ شِعْبِ الْأَنْصَارِ». [طرفه في: ٣٧٧٩].

٧٢٤٥ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنِ عَمْرِو بْنِ يَحْيَى، عَنِ عَبَّادِ بْنِ تَمِيمٍ، عَنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِيًا، أَوْ شِعْبًا لَسَلَكَتُ وَادِيِ الْأَنْصَارِ وَشِعْبَهَا». تَابَعَهُ أَبُو التَّيَّاحِ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ: فِي الشُّعْبِ. [طرفه في: ٤٣٣٠].

٧٢٤٢ - قوله: (ويسقین) كذا بإسقاط ياء المتكلم نا وبإثباتها فيما قبل في الشرح المطبوع وفي بعض النسخ بإسقاطها في الموضعين.

٧٢٤٣ - (الجدري) هو الحطيم.

- قوله: (قصرت) بفتح القاف وضم الصاد والذي في البيهقي بفتح الصاد المشددة ا هـ. شارح.

- حديث عهد نخ.

٧٢٤٤ - قوله: ولولا الخ جواب لولا محذوف أي لفعلت ا هـ.

٧٢٤٥ - (الشعب) الطريق في الجبل وما انفرج بين الجبلين ا هـ. عيني.

- وشعباً نخ.

### (96) The Book Of The News of The Only Ones

**[1] It is permissible to get the news from an only one person, concerning call for prayer, prayer, fasting, obligations, and the related judgements, particularly if he is true**

Allah Almighty said: " Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (Repentance 122)

the man was called Contingent in view of Allah's saying: " If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)." (The Chambers "Al'hujurat" 9)

it is to say, if two persons were involved in fighting each other, then the meaning of the above verse would apply to them.

Allah Almighty said too: " O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." (The Chambers 6)

7246- Malik Ibn Al'huwairith "Allah be pleased with him" narrated: I came to The Prophet "Allah's blessing and peace be upon him" with some men from my tribe. We were all young, of nearly equal ages. We stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he asked us about those we left behind. when we told him, he said to us: "Go back and stay with your families to teach them the religion, and urge them (to do good)." he mentioned many additional things, some of which I have kept, while I have not remembered others. then he said to us: "But offer the prayer in the same way as you see me offering it. But one of you should pronounce the call (Adhan) for the prayer when its time is due, as well as the oldest one amongst you should lead the prayer."

7247- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Adhan pronounced by Bilal should not stop you from taking the night meal (of fasting) before dawn. Indeed, he pronounces the Adhan at night, so that the one offering the late night prayer (Tahajjud) from among you might hurry up, and the sleeping from among you might wake up. The real dawn is not as such." (Yahya, a sub-narrator, gather both his hands and then stretched his two index fingers).

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٦ - كِتَابِ أَخْبَارِ الْآحَادِ

#### ١ - بَابُ مَا جَاءَ فِي إِجَارَةِ حَبْرِ الْوَاحِدِ الصَّدُوقِ فِي الْأَذَانِ وَالصَّلَاةِ وَالصَّوْمِ وَالْفَرَائِضِ وَالْأَحْكَامِ

قَوْلُ اللَّهِ تَعَالَى ﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ [التوبة: ١٢٢]، وَيُسَمَّى الرَّجُلُ طَائِفَةً لِقَوْلِهِ تَعَالَى: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾ [الحجرات: ٩]، فَلَوْ اقْتَتَلَ رَجُلَانِ دَخَلَ فِي مَعْنَى الْآيَةِ. وَقَوْلُهُ تَعَالَى: ﴿إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾ [الحجرات: ٦]، وَكَيْفَ بَعَثَ النَّبِيُّ ﷺ أَمْرَاءَهُ وَاجِدًا بَعْدَ وَاجِدٍ، فَإِنْ سَهَا أَحَدٌ مِنْهُمْ رُدَّ إِلَى السُّنَّةِ.

٧٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ: حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ: أَتَيْتَا النَّبِيَّ ﷺ وَنَحْنُ سَبِيَّةٌ مُتَقَارِبُونَ، أَقَمْنَا عِنْدَهُ عَشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا، أَوْ قَدِ اشْتَقْنَا، سَأَلْنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرَنَا، قَالَ: «ارْجِعُوا إِلَى أَهْلِكُمْ، فَأَقِيمُوا فِيهِمْ، وَعَلِّمُوهُمْ وَمُرُوهُمْ». وَذَكَرَ أَشْيَاءَ أَحْفَظَهَا أَوْ لَا أَحْفَظَهَا: «وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصْلِي، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلِيُؤَدِّنْ لَكُمْ أَحَدَكُمْ، وَلِيُؤْمِكُمْ أَكْبَرُكُمْ». [طرفه في: ٦٢٨].

٧٢٤٧ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ التَّيْمِيِّ، عَنْ أَبِي عُمَرَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَدِّنُ - أَوْ قَالَ يُنَادِي - لِيُرْجَعَ قَائِمُكُمْ وَيُنْبَهَ نَائِمُكُمْ، وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا - وَجَمَعَ يَحْيَى كَفَيْهِ - حَتَّى يَقُولَ هَكَذَا». وَمَدَّ يَحْيَى إِضْبَعِيهِ السَّبَابَتَيْنِ. [طرفه في: ٦٢١].

٧٢٤٨ - حَدَّثَنَا مُوسَى بْنُ أَسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ بَلَغَ الْيَتِيمَ بَلِيلٌ،

٧٢٤٦ - رقيقاً نخد.

٧٢٤٧ - قوله (قائمكم) بالرفع والنصب فإن الرجوع وإن كان لازماً فالرجع متعدٍ وأطال القسطلاني الكلام.

7248- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Bilal pronounces Adhan at night, so keep on eating and drinking (the night meal of fasting taken before dawn) till Ibn Ommu'maktum pronounces Adhan."

7249- Abdullah Ibn Mas'ood "Allah be pleased with him" reported: Once, The Prophet "Allah's blessing and peace be upon him" performed the Dhuhr prayer as five Rak'as. After he had finished the prayer he was asked: "O Allah's Apostle! Has there been any increase in the prayer?" He said: "What is it?" The people said: "You have prayed five Rak'as." So The Prophet "Allah's blessing and peace be upon him" performed two prostration's "Sajda" (of forgetfulness) after he had finished his prayer with Taslim.

7250- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer after performing only two Rak'as. Dhul'yadain asked him: "Had the prayer been reduced, or you had forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Is Dhul'yadain true?" The people said: "Yes." Then The Messenger of Allah "Allah's blessing and peace be upon him" stood up and performed another two Rak'as. Then he finished the prayer with Taslim. Then he said the Takbir and performed a prostration, equal to, or longer than his ordinary prostrations. Then he raised his head, said Takbir, and offered another prostration, after which he raised his head.

7251- Ibn Omar "Allah be pleased with both" narrated: While the people were at Quba (Mosque), performing the morning prayer, a person came to them saying: "Tonight revelation has been sent down to The Messenger of Allah "Allah's blessing and peace be upon him", according to which he has been ordered to face Ka'ba (in prayer). So, you (people) should face it." There faces were towards Sham, so they turned their faces towards Ka'ba (in Mecca).

7252- Al'bara "Allah be pleased with him" reported: When Allah's Apostle "Allah's blessing and peace be upon him" arrived in Medina, he prayed facing Jerusalem for sixteen or seventeen months. But he loved to face Ka'ba. So Allah revealed: "Verily, We have seen the turning of thy face to the heaven! So, We wouldst turn thee to a Qibla with which thou wouldst be pleased." (The Heifer "Al'baqara" 144) So the Prophet faced Ka'ba. A man offered the Asr prayer with the Prophet (facing the Ka'ba) and went out. Having passed by some of the Ansar performing prayer, he said: "I bear witness that I prayed with Allah's Apostle "Allah's blessing and peace be upon him" facing Ka'ba." So all the people turned (towards Ka'ba), while they were bowing, as performing Asr prayer.

7253- Anas Ibn Malik "Allah be pleased with him" narrated: I was serving wine prepared from infused dates to Abu'talha Al'ansari, Abu'obaida Ibn Al'jarrah, and Obai Ibn Ka'b when a man came and said: "Alcoholic drinks have been prohibited." Abu'talha said: "O Anas! Get up and break all these jars." I got up and took a mortar of ours, with whose lower part I stroke the jars till they broke.

فَكُلُّوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ» .

[طرفه في: ٦١٧].

٧٢٤٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ خَمْسًا، فَقِيلَ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ». قَالُوا: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

[طرفه في: ٤٠١].

٧٢٥٠ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ أَيُّوبَ، عَنِ مُحَمَّدٍ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَنْصَرَ مِنْ اثْنَتَيْنِ، فَقَالَ: لَهُ ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ: «أَصْدَقَ ذُو الْيَدَيْنِ». فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى رَكَعَتَيْنِ أُخْرَيَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ، ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ، ثُمَّ كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ.

[طرفه في: ٤٨٢].

٧٢٥١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ، إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أَمَرَ أَنْ يَسْتَقْبَلَ الْكَعْبَةَ فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

[طرفه في: ٤٠٣].

٧٢٥٢ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنِ إِسْرَائِيلَ، عَنِ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْيُوَلِّينَا قِبْلَةَ تَرْضَاهَا﴾ [البقرة: ١٤٤] فَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ، ثُمَّ خَرَجَ، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ، فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، وَأَنَّهُ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ، فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ.

[طرفه في: ٤٠].

٧٢٥٣ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنِي مَالِكٌ، عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ الْأَنْصَارِيَّ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبِي بَنِي كَعْبٍ شَرَابًا مِنْ فُضِيخٍ، وَهُوَ تَمْرٌ، فَجَاءَهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ، فَمِ إِلَى هَذِهِ الْجِرَارِ فَاسْكِرْهَا، قَالَ أَنَسُ: فَمُنَّمْتُ إِلَى مِهْرَاسٍ لَنَا

7254- Hudhaifa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said to people of Najran: "I will send you the most trustworthy man." The companions of The Prophet "Allah's blessing and peace be upon him" looked forward (to be that person). He then sent Abu'obaida.

7255- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: " Every nation has a really trustworthy man, and the trustworthy man of this (Muslim) nation is Abu'obaida."

7256- Ibn Abbas narrated from Omar "Allah be pleased with them": There was a man from the Ansar. If he was absent from The Messenger of Allah "Allah's blessing and peace be upon him" and I was present, I would come to him with what I heard from The Messenger of Allah "Allah's blessing and peace be upon him". If I was absent from The Messenger of Allah "Allah's blessing and peace be upon him" and he was present with him, he would come to me with what he heard from The Messenger of Allah "Allah's blessing and peace be upon him".

7257- Ali "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" sent an army led by somebody, who made a fire and said (to the soldiers): "Enter into it." Some of them intended to enter it while some others said: "We fled away from it." They mentioned that to The Prophet "Allah's blessing and peace be upon him", who said about people who had intended to enter into it: "If they had entered into it, they would have remained in it till The Day of Judgement." He said to the others: "No obedience is obligatory for evil deeds, obedience is obligatory just in what is good."

7258- Both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" narrated that two men asked The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them.

7259- The same as above.

7260- Abu'huraira "Allah be pleased with him" reported: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a Bedouin stood up and said: "O Allah's apostle! Give your judgement on my case according to Allah's Laws." His opponent said: "He is true, O Messenger

فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى انْكَسَرَتْ .

[طرفه في: ٢٤٦٤].

٧٢٥٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ حُدَيْفَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَهْلِ نَجْرَانَ: «لَا بَعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهَا أَصْحَابُ النَّبِيِّ ﷺ فَبَعَثَ أَبُو عُبَيْدَةَ .

[طرفه في: ٣٧٤٥]

٧٢٥٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ» .

[طرفه في: ٣٧٤٤].

٧٢٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَمْرِو بْنِ رَضِيٍّ اللَّهُ عَنْهُمْ قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ، إِذَا غَابَ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَتْهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ، وَإِذَا غِبْتُ عَنْ رَسُولِ اللَّهِ ﷺ وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٨٩].

٧٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ بْنِ رَضِيٍّ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا وَقَالَ: اذْخُلُوهَا، فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا فَرَزْنَا مِنْهَا، فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِلآخَرِينَ: «لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ» .

[طرفه في: ٤٣٤٠].

٧٢٥٨، ٧٢٥٩ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ.

[طرفه في: ٢٣١٤].

٧٢٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَامَ رَجُلٌ مِنَ الْأَعْرَابِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقْضِ لِي بِكِتَابِ اللَّهِ، فَقَامَ خَضْمُهُ فَقَالَ: صَدَقَ يَا رَسُولَ اللَّهِ،

٧٢٥٧ - قوله: فأوقدوا ناراً فقال نخذ.

- لا طاعة في المعصية نخذ.

of Allah! Give your judgement on his case according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. Then I was told that my son should be stoned to death (according to the legal punishment). In lieu of that, I ransomed my son by paying one hundred sheep and a slave girl. Then I asked the religious scholars about it, and they informed me that the wife of this (man) must be stoned to death, and my son must be whipped one hundred lashes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By he, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais (a man from Aslam), go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Then he stoned her to death.

### **[2] The Prophet's sending Az'zubair alone as a reconnoiterer**

7261- Jaber Ibn Abdullah "Allah be pleased with both" narrated: When The Prophet "Allah's blessing and peace be upon him" called the people on the day of The Trench, Az'zubair responded to the call (to act as a reconnoiterer). The Prophet "Allah's blessing and peace be upon him" called the people again and Az'zubair responded to the call. The Prophet "Allah's blessing and peace be upon him" called the people (for the third time) and Az'zubair responded to the call. The Prophet "Allah's blessing and peace be upon him" then said: "Every prophet had a disciple and my disciple is Az'zubair Ibn Al'awwam."

### **[3] Allah's saying: "O ye who Believe! enter not the Prophet's houses un'il leave is given you." (The Confederates 53)**

7262- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise." Behold! It was Abu'bakr. Then Omar came, and The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise." Then Othman came and The Prophet "Allah's blessing and peace be upon him" said: "Allow for him and give him the glad tidings that he will enter Paradise."

7263- Omar "Allah be pleased with him" narrated: I came and found The Messenger of Allah "Allah's blessing and peace be upon him" staying on an attic room, at the top of whose stairs, There was a black slave belonging to The Messenger of Allah "Allah's blessing and peace be upon him". I said to him: "(Tell The Prophet "Allah's blessing and peace be upon him") that here is Omar Ibn Al'khattab (asking for your leave to enter)." Then he admitted me.

أَفْضَ لَهُ بِكِتَابِ اللَّهِ وَأَدْنَى لِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «قُلْ». فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا - وَالْعَسِيفُ الْأَجِيرُ - فَرَزَنِي بِأَمْرَاتِهِ، فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ، فَأَفْتَدَيْتُ مِنْهُ بِمِئَةِ مِنَ الْعَنَمِ وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ، فَأَخْبَرُونِي أَنَّ عَلَى أَمْرَاتِهِ الرَّجْمَ، وَأَنَّمَا عَلَى ابْنِي جِلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْعَنَمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيْهِ جِلْدُ مِئَةٍ وَتَغْرِيبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ - لِرَجُلٍ مِنْ أَسْلَمَ - فَأَعُدْ عَلَى امْرَأَةٍ هَذَا، فَإِنْ اعْتَرَفَتْ فَارْجُمِهَا». فَعَدَا عَلَيْهَا أُنَيْسٌ فَأَعْتَرَفَتْ فَرَجَمَهَا.

## ٢ - باب بَعَثَ النَّبِيُّ ﷺ الزُّبَيْرَ طَلِيعَةً وَحَدَهُ

٧٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْمَدِينِيِّ؛ حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ فَانْتَدَبَ الزُّبَيْرَ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرَ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرَ، فَقَالَ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيُّ الزُّبَيْرِ». قَالَ سُفْيَانٌ: حَفِظْتُهُ مِنْ ابْنِ الْمُنْكَدِرِ، وَقَالَ لَهُ أَيُّوبُ: يَا أَبَا بَكْرٍ حَدِّثْهُمْ عَنْ جَابِرٍ، فَإِنَّ الْقَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ، فَقَالَ فِي ذَلِكَ الْمَجْلِسِ، سَمِعْتُ جَابِرًا - فَتَابَعَ بَيْنَ أَحَادِيثَ سَمِعْتُ جَابِرًا - قُلْتُ لِسُفْيَانَ: فَإِنَّ الثَّوْرِيَّ يَقُولُ: يَوْمَ قَرِيظَةَ، فَقَالَ: كَذَا حَفِظْتُهُ كَمَا أَنَّكَ جَالِسٌ، يَوْمَ الْخَنْدَقِ، قَالَ سُفْيَانٌ: هُوَ يَوْمٌ وَاحِدٌ، وَتَبَسَّمَ سُفْيَانٌ.

[طرفه في: ٢٨٤٦].

## ٣ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣]

فَإِذَا أَدْنَى لَهُ وَاحِدٌ جَارٍ

٧٢٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى: أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ الْبَابِ، فَجَاءَ رَجُلٌ يَسْتَأْذِنُ، فَقَالَ: «اأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ عُمَرُ فَقَالَ: «اأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». ثُمَّ جَاءَ عُثْمَانُ فَقَالَ: «اأَذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ».

[طرفه في: ٣٦٧٤].

٧٢٦٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عَبْدِ بْنِ حُنَيْنٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُوبَةٍ لَهُ، وَغُلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: قُلْ هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَدَّنَ لِي.

[طرفه في: ٨٩].

٧٢٦١ - فتابع نخد.

- بين أربعة أحاديث نخد.

#### **[4] The Prophet's sending the representatives and envoys one after the other**

7264- Abdullah Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" sent a book with an envoy to Khosrau. He ordered the envoy to deliver it to the chief of Bahrain, so that the latter would give it to Khosrau. When Khosrau read it, he tore it to pieces. I (the sub narrator) thought that Ibn Al'musaiyyab had said: The Messenger of Allah invoked Allah against him: "O Allah! Tear them to pieces and disperse them totally."

7265- Salama Ibn Al'akwa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to a man from Aslam: "Proclaim among your people (or the people) on the tenth day of Muharram: "Whoever has eaten anything should fast for the rest of the day, and whoever has not eaten anything, should complete his fast." "

#### **[5] The Prophet recommends the delegates of Arabs to report his message to those behind them**

7266- Abu'jamra reported: I was sitting with Ibn Abbas "Allah be pleased with both" who said to me: v/hen the people (or delegate) of the tribe of Abdul'qais came to The Prophet, The Prophet asked them: "Who is the delegate?" They replied: "We are from the tribe of Rabie'a." Then The Prophet said to them: "Welcome! O people (or O delegate)! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! There is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) in order that we may enter Paradise (by acting on it), of which we may inform our people whom we have left behind." Then they asked about (what is lawful and what is unlawful) of drinks. The Prophet forbade them to do four things and ordered them to do four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know better." Thereupon The Prophet said: "It means: To testify that there is no God to be worshipped but Allah and Mohammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake."

Then he forbade them four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. The Prophet further said (to them): "Memorize them (instructions) and convey them to the people whom you have left behind."

#### ٤ - باب مَا كَانَ يَبْعَثُ النَّبِيُّ ﷺ مِنَ الْأَمْراءِ وَالرُّسُلِ وَاحِدًا بَعْدَ وَاحِدٍ

وَقَالَ ابْنُ عَبَّاسٍ: بَعَثَ النَّبِيُّ ﷺ دَخِيَةَ الْكَلْبِيِّ بِكِتَابِهِ إِلَى عَظِيمِ بَصْرَى: أَنْ يَدْفَعَهُ إِلَى قَيْصَرَ.

٧٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ يُوسُفَ، عَنْ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَرْقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: قَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ: أَنْ يَمْزُقُوا كُلَّ مَمْزُقٍ. [طرفه في: ٦٤].

٧٢٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَخْوَعِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذْنُ فِي قَوْمِكَ، أَوْ فِي النَّاسِ - يَوْمَ عَاشُورَاءَ - أَنْ مَنْ أَكَلَ فَلَيْتِمَ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلَيْصُمَ». [طرفه في: ١٩٢٤].

#### ٥ - باب وَصَاةِ النَّبِيِّ ﷺ وَفُودِ الْعَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ

قَالَ مَالِكُ بْنُ الْحَوَارِثِ.

٧٢٦٦ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ. وَحَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا الثُّمَالِيُّ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُفَعِدُنِي عَلَى سَرِيرِهِ، فَقَالَ: إِنَّ وَدَّ عَبْدَ الْقَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ الْوَفْدُ؟» قَالُوا رِبِيعَةٌ، قَالَ: مَرْحَبًا بِالْوَفْدِ وَالْقَوْمِ، غَيْرِ خَزَائِيَا وَلَا نَدَامَى». قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ بَيْنَنَا وَبَيْنَكَ كُفَارٌ مُضَرٌّ، فَمُرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ وَنُخْبِرُ بِهِ مَنْ وَرَوَاءَنَا، فَسَأَلُوا عَنِ الْأَشْرَبَةِ، فَتَهَاؤُهُمْ عَنْ أَرْبَعٍ، وَأَمْرُهُمْ بِأَرْبَعٍ، أَمْرُهُمْ بِالْإِيمَانِ بِاللَّهِ، قَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ - وَأَطْنُ فِيهِ - صِيَامُ رَمَضَانَ، وَتَوَاتُؤُا مِنَ الْمَعَانِمِ الْخُمْسِ». وَتَهَاؤُهُمْ عَنِ الدُّبَاءِ وَالْحَنْثَمِ وَالْمَرْفَتِ وَالتَّقْيِيرِ. وَرُبَّمَا قَالَ: «الْمُقَيْرِ». قَالَ: «أَحْفَظُوهُمْ وَأَبْلِغُوهُمْ مَنْ وَرَاءَهُمْ». [طرفه في: ٥٣].

#### ٦ - باب خَبَرِ الْمَرْأَةِ الْوَاحِدَةِ

٧٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ؟ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سَنْتَيْنِ أَوْ سَنَةٍ وَيَضْفِ، فَلَمْ أَسْمَعْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ غَيْرَ هَذَا، قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فِيهِمْ سَعْدٌ، فَذَهَبُوا يَأْكُلُونَ مِنْ لَحْمٍ، فَنَادَتْهُمْ امْرَأَةٌ مِنْ بَعْضِ أَزْوَاجِ النَّبِيِّ

باب ٥ - (الوصاة) بفتح الواو وقد تكسر الوصية

٧٢٦٧ - الشعبي يستكثر رواية الحسن البصري.

**[6] The news of the only one woman**

7267- Tawba Al'anbari narrated: Ash'sha'bi asked me: "Did you notice how Al'hasan narrated the traditions from The Prophet "Allah's blessing and peace be upon him"? I stayed with Ibn Omar nearly two years, or one and half year, during which I heard him narrating nothing from The Prophet "Allah's blessing and peace be upon him" except the following Hadith: Some of the companions of The Prophet "Allah's blessing and peace be upon him" including Sa'd, starting eating meat, when one of the wives of The Prophet "Allah's blessing and peace be upon him" called them saying: "It is the meat of a Mastigure." The people then stopped eating it. On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Continue eating, for it is lawful." Or said: "There is no harm in eating it, but it is not from my food (because I detest it)."

*[Faint Arabic text, likely bleed-through from the reverse side of the page, is visible in the background.]*

قَالَ: إِنَّهُ لَحِمٌ ضَبَّ، فَأَمْسَكُوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، أَوْ اطْعَمُوا، فَإِنَّهُ حَلَالٌ - أَوْ قَالَ: لَا بَأْسَ بِهِ، شَكٌّ فِيهِ - وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي»

7268- Umar bin al-Khattab narrated: Once a Jew said to Umar bin al-Khattab: "O commander of believers! Had the following verse been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." (It is): "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Report "Al-Maw'idah" 3) Umar replied: "No doubt, I know when and where this verse was revealed to the Prophet. It was revealed on the Day of Arafat, which was on Friday."

7269- Abbas bin Malik "Allah be pleased with him" narrated that he heard Umar speaking while standing on the pulpit of the Prophet "Allah's blessing and peace be upon him" in the morning (following the death of the Prophet "Allah's blessing and peace be upon him") after the people had sworn fealty to Abu Bakr. He recited the Tashahud before Abu Bakr and said: "And then Allah has chosen for his Messenger "Allah's blessing and peace be upon him" what is with Him (the best) rather than what is with you (the worst). This is the Book (of Qur'an) with which Allah guided your Messenger. So hold fast to it, for then you will be guided on the right path as well as Allah guided His Messenger with it."

7270- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" embraced me and said (invoking Allah for me): "O Allah! Provide him with the knowledge of the Book (of Qur'an)."

7271- Abu Imriyah narrated: Abu Bakr said: "Allah makes you (people) self-sufficient, or has raised you high with Islam and with Muhammad "Allah's blessing and peace be upon him."

7272- Abdullah bin Dinar narrated: Umar wrote to Abdal Malik bin Marwan giving him the pledge of allegiance: "I gave the Pledge of Allegiance according to Allah's Laws and the Traditions of His Messenger as much as I can."

- قوله: واطعموا كذا بضمط الشارح ولعل الصواب ضبطه من باب الإفعال.

### (97) The Book Of Holding Fast By The Book And Sunna

7268- Tariq Ibn Shehab narrated: Once a Jew said to Omar Ibn Al'khattab: "O commander of believers! Had the following verse been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." (it is): "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al'ma'ida" 3) Omar replied: "No doubt, I know when and where this verse was revealed to The Prophet. It was revealed on The Day of Arafat, which was on Friday."

7269- Anas Ibn Malik "Allah be pleased with him" narrated that he heard Omar speaking while standing on the pulpit of The Prophet "Allah's blessing and peace be upon him" in the morning (following the death of The Prophet "Allah's blessing and peace be upon him"), after the people had sworn fealty to Abu'bakr. He recited the Tashahhud before Abu'bakr, and said: "And then: Allah has chosen for his Messenger "Allah's blessing and peace be upon him" what is with Him (the hereafter) rather than what is with you (the world). This is The Book (of Qur'an) with which Allah guided your Messenger. So, hold fast to it, for then you will be guided on the right path as well as Allah guided His Messenger with it."

7270- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" embraced me and said (invoking Allah for me): "O Allah! Provide him with the knowledge of The Book (of Qur'an)."

7271- Abul'minhal narrated: Abu'barza said: "Allah makes you (people) self-sufficient, or has raised you high with Islam and with Mohammad "Allah's blessing and peace be upon him"."

7272- Abdullah Ibn Dinar narrated: Ibn Omar wrote to Abdul'malik Ibn Marwan, giving him the pledge of allegiance: "I gave the Pledge of allegiance that I will listen to and obey (Abdul'malik), according to Allah's Laws and the Traditions of His Messenger, as much as I can."

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٧ - كِتَابُ الْإِعْتِصَامِ بِالْكِتَابِ وَالسُّنَّةِ

٧٢٦٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ وَعَبْدِ بْنِ مَسْعُودٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَنَّ عَلَيْنَا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣] لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: إِنِّي لِأَعْلَمُ أَيَّ يَوْمٍ نَزَلَتْ هَذِهِ الْآيَةُ، نَزَلَتْ يَوْمَ عَرَفَةَ، فِي يَوْمِ جُمُعَةٍ. سَمِعَ سُفْيَانُ مِنْ مِسْعَرٍ، وَمِسْعَرٌ قَيْسًا، وَقَيْسٌ طَارِقًا. [طرفه في: ٤٥].

٧٢٦٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّهُ سَمِعَ عُمَرَ، الْعَدَّ حِينَ بَايَعَ الْمُسْلِمُونَ أَبَا بَكْرٍ، وَاسْتَوَى عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ، تَشَهَّدَ قَبْلَ أَبِي بَكْرٍ فَقَالَ: أَمَا بَعْدُ، فَاخْتَارَ اللَّهُ لِرَسُولِهِ ﷺ الَّذِي عِنْدَهُ عَلَى الَّذِي عِنْدَكُمْ، وَهَذَا الْكِتَابُ الَّذِي هَدَى اللَّهُ بِهِ رَسُولَكُمْ، فَخُذُوا بِهِ تَهْتَدُوا وَإِنَّمَا هَدَى اللَّهُ بِهِ رَسُولَهُ. [طرفه في: ٧٢١٩].

٧٢٧٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي إِلَيْهِ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْكِتَابَ». [طرفه في: ٧٥].

٧٢٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَبَّاحٍ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ عَوْفًا: أَنَّ أَبَا الْمُنْهَالِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا بَرْزَةَ قَالَ: إِنَّ اللَّهَ يُغْنِيكُمْ - أَوْ: نَعَشَكُمْ - بِالْإِسْلَامِ وَبِمُحَمَّدٍ ﷺ. [طرفه في: ٧١١٢].

٧٢٧٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَتَبَ إِلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ يُبَايِعُهُ: وَأَقْرَأُ بِذَلِكَ بِالسَّمْعِ وَالطَّاعَةِ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ فِيمَا اسْتَطَعْتُ. [طرفه في: ٧٢٠٣].

٧٢٦٩ - قوله: (الغد) أي من يوم الوفاة كما في الشارح.

٧٢٧١ - قوله: (نعشكم) أي رفعكم.

٧٢٧٢ - قوله: وأقر لك بالسَّمْعِ الخ نخذ.

**[1] The Prophet's saying: "I have been sent with the shortest expressions bearing the widest meanings"**

7273- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy). While I was sleeping, the keys of the treasures of the world were brought to me and put in my hand." Abu'huraira added: Allah's Apostle "Allah's blessing and peace be upon him" has left the world and now you, people, are bringing out (or utilizing) those treasures.

7274- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration (The Holy Qur'an) which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Judgement."

**[2] Following the tradition of The Prophet**

and Allah's saying: "and give us (the Grace) to lead the righteous." (The Criterion "Al'furqan" 74)

7275- Abu'wa'il reported: Once I sat along with Shaiba in this mosque (Ka'ba). He (Shaiba) said: No doubt, Omar sat at this place and said: "I intended not to leave any yellow (gold) or white (silver) (inside Ka'ba) without distributing it among Muslims." I said: "But you would not do so." He asked: "Why?" I said: "Because your two companions (The Prophet and Abu'bakr) did not do so." Omar said: "They are the two persons whom one should follow. "

7276- Hudhaifa "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Honesty came down from the Heaven and settled in the roots of the hearts of (the believing) men. Then the Qur'an was sent down, which the people recited, (and from which they learnt honesty) as well as they learnt it from the Sunna."

## ١ - باب قول النبي ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ»

٧٢٧٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَتُصْرَفُ بِالرُّغْبِ، وَبَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي أُتِيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي». قَالَ أَبُو هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَلْعَثُونَهَا، أَوْ تَرْغَثُونَهَا، أَوْ كَلِمَةً تُشْبِهُهَا.

[طرفه في: ٢٩٧٧].

٧٢٧٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ، أَوْ أَمِنَ، عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَخِيًّا أَوْ حَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنِّي أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

[طرفه في: ٤٩٨١].

## ٢ - باب الاقتداء بِسُنَنِ رَسُولِ اللَّهِ ﷺ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ [الفرقان: ٧٤]، قَالَ: أئِمَّةٌ نَقْتَدِي بِمَنْ قَبَلْنَا، وَيَقْتَدِي بِنَا مَنْ بَعْدَنَا. وَقَالَ ابْنُ عَوْنٍ: ثَلَاثٌ أَحْبَبَهُنَّ لِنَفْسِي وَإِلِخْوَانِي: هَذِهِ السُّنَّةُ أَنْ يَتَعَلَّمُوهَا وَيَسْأَلُوا عَنْهَا، وَالْقُرْآنُ أَنْ يَتَفَهَّمُوهُ وَيَسْأَلُوا عَنْهُ، وَيَدْعُوا النَّاسَ إِلَّا مِنْ خَيْرٍ.

٧٢٧٥ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ قَالَ: جَلَسْتُ إِلَى شَيْبَةَ فِي هَذَا الْمَسْجِدِ، قَالَ: جَلَسَ إِلَيَّ عُمَرُ فِي مَجْلِسِكَ هَذَا، فَقَالَ هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفْرَاءَ وَلَا بَيْضَاءَ إِلَّا قَسَمْتُهَا بَيْنَ الْمُسْلِمِينَ، قُلْتُ: مَا أَنْتَ بِفَاعِلٍ، قَالَ: لِمَ؟ قُلْتُ: لَمْ يَفْعَلْهُ صَاحِبُكَ، قَالَ: هُمَا الْمَرَّانِ يَقْتَدِي بِهِمَا.

[طرفه في: ١٥٩٤].

٧٢٧٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَأَلْتُ الْأَعْمَشَ فَقَالَ: عَنْ زَيْدِ ابْنِ وَهَبٍ: سَمِعْتُ حُدَيْفَةَ يَقُولُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: «أَنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ، وَنَزَلَ الْقُرْآنُ فَفَرَّقُوا الْقُرْآنَ، وَعَلِمُوا مِنَ السُّنَّةِ». [طرفه في: ٦٤٩٧].

٧٢٧٣ - قوله: (وأنتم تلغثونها) أي تأكلونها من اللغث وهو طعام يغش بالشعير ويروى ترغثونها أي ترضعونها، يعني الدنيا من رغث الجدي أمه إذا رضعها كذا في لسان العرب. كتبه مصححه.

باب ٢ - ويسألوا الناس عنه نخذ.

- وَيَدْعُوا النَّاسَ إِلَى خَيْرٍ نخذ.

٧٢٧٥ - قوله: (فيها) أي في الكعبة، وقوله: (صفراء ولا بيضاء) أي ذهباً وفضة.

٧٢٧٦ - الجذر: الأصل.

7277- Abdullah said: "The best talk is Allah's Book (Qur'an), the best guidance is the guidance of Mohammad "Allah's blessing and peace be upon him", and the worst of matters are the innovated (heresies which are introduced in religion)." "All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit)." (The Cattle 134)

7278- Both of Abu'huraira and Zaid Ibn Khalid "Allah be pleased with them" narrated: We were with The Messenger of Allah "Allah's blessing and peace be upon him" when he said (to those who came asking him to judge between them): "No doubt, I will judge between you according to Allah's Book."

7279- The same above.

7280- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "All of my nation would enter into Paradise except he, who refuses." They asked: "Who does refuse, O Prophet of Allah?" The Prophet "Allah's blessing and peace be upon him" replied: "He, who obeys me, would enter into Paradise. But he, who disobeys me, would be considered as one who refuses."

7281- Jaber Ibn Abdullah "Allah be pleased with both" reported: Some angels came to The Prophet "Allah's blessing and peace be upon him" while he was sleeping. Some of them said: "He is sleeping." Others said: "His eyes are sleeping but his heart is awake." Then they said: "There is an example for this companion of yours." One of them said: "Then set forth an example for him." Some of them said: "He is sleeping." The others said: "His eyes are sleeping but his heart is awake." Then they said: "His example is that of a man who has built a house wherein he offered a banquet and sent a caller to invite the people. So whoever accepted the invitation of the caller, entered the house and ate of the banquet, and whoever did not accept the invitation of the caller, neither entered the house, nor ate of the banquet." Then the angels said: "Interpret this example to him so that he may understand it." Some of them said: "He is sleeping." The others said: "His eyes are sleeping but his heart is awake." Then they said: "The house stands for Paradise and the call maker is Mohammad. Whoever obeys Mohammad, obeys Allah; and whoever disobeys Mohammad, disobeys Allah. Mohammad separated the people: (Good or believers from bad or disbelievers)."

7282- Hammam narrated: Hudhaifa said: "O community of reciters! Follow the straight path, for then you have taken a great lead. But if you deviate right or left, then you will go astray far away."

٧٢٧٧ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَمْرُو بْنُ مُرَّةَ: سَمِعْتُ مُرَّةَ الْهَمْدَانِيَّ يَقُولُ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، ﴿وَإِنْ مَا تُوعَدُونَ لَاتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ [الأنعام: ١٣٤].  
[طرفه في: ٦٠٩٨].

٧٢٧٨، ٧٢٧٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَرَزِيدِ بْنِ خَالِدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ».  
[طرفه في: ٢٣١٤].

٧٢٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي». قَالُوا: يَا رَسُولَ اللَّهِ، وَمَنْ يَا بِي؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبِي».

٧٢٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادَةَ: أَخْبَرَنَا يَزِيدٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، وَأَتْنَى عَلَيْهِ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ: حَدَّثَنَا أَوْ سَمِعْتُ: جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِمَصْحَابِكُمْ هَذَا مَثَلًا، فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ، وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا، وَجَعَلَ فِيهَا مَأْدُبَةً وَوَعَتْ دَاعِيًا، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ المَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ المَأْدُبَةِ، فَقَالُوا: أَوْلُوها لَهُ يَفْقَهُها، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالِدَارُ الْجَنَّةُ، وَالدَّاعِيَ مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَقَ بَيْنَ النَّاسِ. تَابَعَهُ قَتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ.

٧٢٨٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قَالَ: يَا مَعْشَرَ الْقُرَاءِ اسْتَقِيمُوا، فَقَدْ سَبَقْتُمْ سَبْقًا بَعِيدًا، فَإِنْ أَخَذْتُمْ يَمِينًا وَشِمَالًا، لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا.

٧٢٧٧ - قوله: الهدى هدى محمد نخب.

- قال الشارح (الهدى) بفتح الدال وسكون الدال: السميت والطريقة والسيرة يقال: هدى هدى زيد إذا سار سيرته ا هـ.

٧٢٨١ - سليمان بن حيان نخب.

- المأدبة: الوليمة.

- قوله: (فرق) بتشديد الراء أي فارق بين المطيع والعاصي ويروى فرق بسكونها على المصدر وبتنوين القاف وصف به للمبالغة، كما في شرح العيني.

7283- Abu'burda narrated from Abu'moosa "Allah be pleased with him": Allah's Apostle "Allah's blessing and peace be upon him" said: "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said: "I have seen with my own eyes the enemy forces, and I am a merely warner (to you) so save yourself! Save yourself!" A group of them obeyed him and went out at night, slowly and stealthily; and in this way they were safe. But another group did not believe him and thus the army took them in the morning and destroyed them. This is the example of the one who obeyed me, and followed that (truth) with which I have been sent down, and the one who disobeyed me and disbelieved in the truth with which I have been sent down."

7284- Abu'huraira "Allah be pleased with him" narrated: When Allah's Apostle "Allah's blessing and peace be upon him" died and Abu'bakr became the caliph some Arabs became renegades. (When Abu'bakr decided to declare war against them) Omar said to Abu'bakr: "O Abu'bakr! How can you fight with these people although Allah's Apostle "Allah's blessing and peace be upon him" said: I have been ordered (by Allah) to fight the people till they say: "There is no God (to be worshipped) but Allah", and whoever said it then he would save his life and property from me except in case of trespassing the (Islamic law) rights, and his accounts will be with Allah. " Abu'bakr said: "By Allah! I will fight those who differentiate between the prayer and the obligatory charity, which is the compulsory right to be taken from the property. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Apostle "Allah's blessing and peace be upon him" I would fight with them for withholding it." Then Omar said: "By Allah, it was nothing, but Allah opened Abu'bakr's chest towards the decision (of fighting the renegades), that I came to know that his decision was right."

7285- The same previous narration.

7286- Ibn Abbas "Allah be pleased with both" narrated: Oyaina Ibn Hisn Ibn Hudhaifa came and stayed with his nephew Al'hurr Ibn Qais who was one of those whom Omar used to make near, since the Qur'an reciters were the people of Omar's sessions and advisors whether they were old or young. Oyaina said to his nephew: "O son of my brother! You have an access to this Commander, so take for me the permission to enter into him." Al'hurr said: "I will take the permission for you to meet him." So Al'hurr asked the permission for Oyaina whom Omar admitted. When Oyaina entered upon him, he said: "Beware! O the son of Al'khattab! By Allah, you neither give us sufficient provisions nor judge among us with justice." Thereupon Omar became so furious that he intended to harm him, but Al'hurr said: "O Commander of The Believers! Allah said to His Prophet: "Hold to forgiveness; command what is right; but turn away from the

٧٢٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنِي، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالْتَّجَاءُ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ فَأَذَلُّوهُ، فَانْطَلَقُوا عَلَى مَهْلِهِمْ فَتَنَجَّوْا، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ بِمَا جِئْتُ بِهِ مِنَ الْحَقِّ».

[طرفه في: ٦٤٨٢].

٧٢٨٤، ٧٢٨٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عَقِيلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ». فَقَالَ: وَاللَّهِ لَا أُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ. فَقَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ. قَالَ ابْنُ بَكْرٍ وَعَبْدُ اللَّهِ، عَنِ اللَّيْثِ: عَنَّا، وَهُوَ أَصَحُّ.

[طرفه في: ١٣٩٩، ١٤٠٠].

٧٢٨٦ - حَدَّثَنِي إِسْمَاعِيلُ: حَدَّثَنِي ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُدَيْفَةَ بْنِ بَدْرٍ، فَتَزَلَّ عَلَى ابْنِ أُخِيهِ الْحُرِّ بْنِ قَيْسِ بْنِ حِصْنٍ، وَكَانَ مِنَ الثَّقَرِ الَّذِينَ يُدْنِيهِمْ عُمَرُ، وَكَانَ الْقُرَاءُ أَصْحَابَ مَجْلِسِ عُمَرَ وَمُشَاوَرَتِهِ، كَهُولًا كَانُوا أَوْ شَبَانًا، فَقَالَ عُيَيْنَةُ لِابْنِ أُخِيهِ: يَا ابْنَ أُخِيهِ، هَلْ لَكَ وَجْهٌ عِنْدَ هَذَا الْأَمِيرِ فَمَسْتَأْذِنُ لِي عَلَيْهِ؟ قَالَ: سَأَسْتَأْذِنُ لَكَ عَلَيْهِ، قَالَ ابْنُ عَبَّاسٍ: فَاسْتَأْذَنَ لِغَيْبَتِهِ، فَلَمَّا دَخَلَ قَالَ: يَا ابْنَ الْخَطَّابِ، وَاللَّهِ مَا تُعْطِينَا الْجَزَلَ، وَمَا تَحْكُمُ بَيْنَنَا بِالْعَدْلِ، فَغَضِبَ عُمَرُ حَتَّى هَمَّ بِأَنْ يَقَعَ بِهِ، فَقَالَ الْحُرُّ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ اللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ ﷺ: ﴿خُذِ الْعَفْوَ، وَأْمُرْ بِالْعُرْفِ، وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

٧٢٨٣ - قوله: (فالتجاء) ممدوداً ومقصوراً بالنصب على أنه مفعول مطلق أي الإسراع والإدلا السير أول الليل ومن باب الافتعال السير آخر الليل ا هـ. عيني.

- قوله: على مهلهم أي بالسكينة والثاني، وقوله: واجتاهم أي استأصلهم ا هـ.

٧٢٨٦ - قوله: (وجه) أي وجهة ومنزلة: ا هـ. شارح.

- قوله: (الجزل) أي الكثير.

- قوله: (هم بأن يقع به) أي قصد أن يبالغ في ضربه ا هـ. شارح.

ignorant." (Al'a'raf 199) and this (Oyaina) is one of the ignorants." By Allah, Omar did not overlook that Verse when Al'hurr recited it before him. Indeed, he used to observe (the orders of) Allah's Book strictly.

7287- Asma Bint "daughter of" Abu'bakr "Allah be pleased with both" reported: I came to A'isha when the sun eclipsed, and the people were standing for prayer. She also was standing for prayer. I said to her: "What has happened to the people?" She pointed out towards the sky and said: "Glorified be Allah!" I said to her: "Is there a sign?" She nodded with her head meaning, "Yes." After The Prophet "Allah's blessing and peace be upon him" had finished the prayer, he got up, praised and glorified Allah, and then said: "Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of The Charlatan (Ad'dajjal), (by being asked: "What do you know about The Prophet Mohammad") Then the faithful believer (or Asma said a similar word) will reply: "He is Mohammad (Allah's Apostle) who had come to us with clear evidences. We responded to him, and believed (what he had said)." Then it will be said to him: "Sleep peacefully as we have come to know that you were a faithful believer." On the other hand, a hypocrite or a doubtful person (the sub narrator did not know which word Asma used) will reply: "I do not know, but I heard the people saying something and so I said it."

7288- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Leave me when I leave you. However, the people before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. But if I order you to do something, then do it as much as you can."

### [3] What about the hateful questions?

and Allah's saying: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, most forbearing." (The Repast 101)

7289- Amer Ibn Sa'd Ibn Abu'waqqas narrated from his father: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most sinful person from amongst Muslims is he, who asked about something which had been lawful (before his question), and then became unlawful as a result of his question."

7290- Zaid Ibn Thabit "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" took a room in the mosque, made of date-palm leaves mats, in which he prayed for a few nights till the people gathered (to offer the night prayer) behind him. But on

وَأَنَّ هَذَا مِنَ الْجَاهِلِينَ، فَوَاللَّهِ مَا جَاوَزَهَا عُمُرُ جِبْنَ تَلَاهَا عَلَيْهِ، وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ .  
[طرفه في: ٤٦٤٢].

٧٢٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ ابْنَةَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهَا قَالَتْ: أَتَيْتُ عَائِشَةَ جِبْنَ حَسَفَتِ الشَّمْسُ وَالنَّاسُ قِيَامًا، وَهِيَ قَائِمَةٌ تُصَلِّي فَقُلْتُ: مَا لِلنَّاسِ؟ فَأَشَارَتْ بِيَدِهَا نَحْوَ السَّمَاءِ فَقَالَتْ: سُبْحَانَ اللَّهِ، فَقُلْتُ: آيَةٌ؟ قَالَتْ بِرَأْسِهَا: أَنْ نَعَمَ، فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ لَمْ أَرَهُ إِلَّا وَقَدْ رَأَيْتُهُ فِي مَقَامِي، حَتَّى الْجَنَّةَ وَالنَّارَ، وَأَوْجِي إِلَيَّ أَنْتُمْ تَفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَالِ، فَأَمَّا الْمُؤْمِنُ أَوِ الْمُسْلِمُ - لَا أُدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: مُحَمَّدٌ جَاءَنَا بِالْبَيِّنَاتِ فَأَجَبْنَا وَآمَنَّا، فَيُقَالُ: نَمَّ صَالِحًا عَلِمْنَا أَنَّكَ مُوقِنٌ، وَأَمَّا الْمُنَافِقُ أَوِ الْمُزْتَابُ - لَا أُدْرِي أَيُّ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أُدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ» .

[طرفه في: ٨٦].

٧٢٨٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَعُونِي مَا تَرَكْتُمْ، إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»

### ٣ - بَابُ مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ وَتَكْلِيفِ مَا لَا يَعْغِيهِ

وَقَوْلُهُ تَعَالَى: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾ [المائدة: ١٠١].

٧٢٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي: حَدَّثَنَا سَعِيدٌ: حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنْ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرِّمْ مِنْ أَجْلِ مَسْأَلَتِهِ» .

[طرفه في: مسلم: كتاب الفضائل، باب توقيره ﷺ وترك إكثار سؤاله...، رقم: ٢٣٥٨].

٧٢٩٠ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةَ فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيْلِي حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، ثُمَّ فَقَدُوا صَوْتَهُ

٧٢٨٧ - كسفت الشمس نخـ.

- قوله: (تفتنون) أي تمتحنون ا هـ. عيني.

- قوله: (حتى الجنة والنار) بالنصب عطف على الضمير المنصوب في قوله رأيت ويجوز الرفع على أن حتى ابتدائية والجنة مبتدأ محذوف الخبر أي حتى الجنة مرتبة والنار عطف عليه ا هـ. قسطلاني.

٧٢٩٠ - حجة نخـ.

- ثم فقدوا صوته نخـ.

the fourth night, the people did not hear his voice. Thought he had slept, some of them started humming in order that he might come out. The Prophet "Allah's blessing and peace be upon him" then said: "You kept on doing what I saw you doing till I was afraid that this (night prayer) might be enjoined on you, and if it were enjoined on you, you would not keep on performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is that which he performs at his home except the compulsory congregational) prayer."

7291- Abu'moosa "Allah be pleased with him" told: The Prophet "Allah's blessing and peace be upon him" was asked about things which he did not like, but when the questioners insisted, The Prophet "Allah's blessing and peace be upon him" got angry. He then said to people: "Ask me anything you like." A man asked: "Who is my father?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." Then another man got up and said: "Who is my father, O Allah's Apostle?" He replied: "Your father is Salim, the freed slave of Shaiba." Saw the anger on the face of The Prophet "Allah's blessing and peace be upon him", Omar said: "O Allah's Apostle! We repent to Allah (because of our disturbing you)."

7292- Warrad, the clerk of Al'mogheera Ibn Shu'ba, narrated: Mo'awiya wrote to Al'mogheera: "Write to me a tradition you heard from The Messenger of Allah "Allah's blessing and peace be upon him"." Al'mogheera wrote to him: "I heard him saying after each (obligatory) prayer: "There is no God but Allah, the one and alone, with whom there is no partner. To Him be the dominion, and to Him be the praise; and He has power over all things. O Allah! Nobody can hold back what you gave, nobody can give what you held back, and no effort can benefit (anyone, whatever lucky he might be) without you." He also used to forbid idle talk, asking too many questions (in religion), wasting money, being undutiful to mothers, burying one's little daughters (alive), preventing what should be given, and asking others for something (except in great necessity).

7293- Anas "Allah be pleased with him" narrated: We were with Omar who said: "We have been forbidden to undertake difficult tasks beyond our capability.

7294- Anas Ibn Malik "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" came out after the sun had declined and offered the Dhuhhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit, mentioned the Hour and told that there would be great events before it. Then he said: "Whoever wants to ask me any question, may do so, for by Allah, nothing you will ask me about, but I will answer it as long as I am at this place of mine." On

لَيْلَةً، فَظَنُّوا أَنَّهُ قَدْ نَامَ، فَجَعَلَ بَعْضُهُمْ يَتَخَنَّحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمْ الَّذِي رَأَيْتُمْ مِنْ صَبِيْعِكُمْ، حَتَّى خَشِيتُمْ أَنْ يُكْتَبَ عَلَيْكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنْ أَفْضَلَ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

٧٢٩١ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سُئِلَ رَسُولُ اللَّهِ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرُوا عَلَيْهِ الْمَسْئَلَةَ غَضِبَ، وَقَالَ: «سَلُونِي». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُدَافَةُ». ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَبِي؟ فَقَالَ: «أَبُوكَ سَالِمٌ مَوْلَى شَيْبَةَ». فَلَمَّا رَأَى عُمَرُ مَا يَوْجُهُ رَسُولِ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

[طرفه في: ٩٢].

٧٢٩٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادٍ، كَاتِبِ الْمُغِيرَةِ، قَالَ: كَتَبَ مُعَاوِيَةَ إِلَى الْمُغِيرَةِ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، وَكَتَبَ إِلَيْهِ: إِنَّهُ كَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةِ الْمَالِ. وَكَانَ يَنْهَى عَنْ عُقُوقِ الْأُمَّهَاتِ، وَوَادِ الْبَنَاتِ، وَمَنْعِ وَهَاتِ.

[طرفه في: ٨٤٤].

٧٢٩٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كُنَّا عِنْدَ عُمَرَ فَقَالَ: نُهَيْتَا عَنْ التَّكْلِيفِ.

٧٢٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ بَيْنَ يَدَيْهَا أُمُورًا عَظَامًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَ عَن شَيْءٍ فَلْيَسْأَلْ عَنْهُ، فَوَاللَّهِ لَا تَسْأَلُونِي عَن شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا». قَالَ أَنَسٌ: فَأَكْثَرَ الْأَنْصَارُ الْبُكَاءَ، وَأَكْثَرَ رَسُولُ

= - من صنعكم نخد.

٧٢٩٢ - قوله: (قيل وقال) بينهما على الفتح على سبيل الحكاية وبجرهما وتوניהما معربين كما في الشارح. وقوله: (وواد البنات) أي دفنهن أحياء كفعل الجاهلية وقوله: (ومنع أي منع الحقوق الواجبة، وقوله: وهات أي الطلب بلا حاجة.

٧٢٩٤ - فأكثر الأنصار البكاء نخد.

- قوله: (أولى) لم يثبت في بعض النسخ وهو أولى وذكر الشارح أن معناه أو لا ترضون يعني رضيتم أو لا قال: وكتبت بالياء في أكثر النسخ ا هـ. مصحح.

this, the Ansar wept strongly, and The Messenger of Allah "Allah's blessing and peace be upon him" kept on saying: "Ask Me!" Then a man got up and asked: "Where will my entrance be, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" said: "It will be the Fire." Then Abdullah Ibn Hudhafa got up and asked: "Who is my father, O Allah's Apostle?" The Prophet "Allah's blessing and peace be upon him" replied: "Your father is Hudhafa." The Prophet "Allah's blessing and peace be upon him" then kept on saying (angrily): "Ask me! Ask me!" Then, Omar knelt on his knees and said: "We are satisfied with Allah as (our) Lord, Islam as (our) religion, and Mohammad as (our) Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" became quiet when Omar said that. Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "By He, in Whose Hand my life is! Paradise and Hell were displayed before me on this wall while I was praying, and I have never seen such good and evil as I saw today."

7295- Anas "Allah be pleased with him" narrated: Once a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "Who is my father?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your father is so-and-so." Then the following verse was revealed: "Ye who believe ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, most forbearing." (The Repast 101)

7296- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "People will not stop asking questions till they say: "This is Allah, the Creator of everything, then who created Allah?" "

7297- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was going with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet for a while. I thought he was being inspired Divinely. So I stayed till that state of The Prophet "Allah's blessing and peace be upon him" (while being inspired) was over. The Prophet "Allah's blessing and peace be upon him" then recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

#### [4] Following the actions of The Prophet

7298- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold ring. Then people started wearing such gold rings. The Prophet "Allah's blessing and peace be upon him" said: "I had taken a gold ring." He threw it away and said: "I would never wear it again." Then people threw away their rings.

اللَّهُ ﷺ أَنْ يَقُولَ: «سَلُونِي». فَقَالَ أَنَسٌ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَيْنَ مَدْخَلِي يَا رَسُولَ اللَّهِ؟ قَالَ: قَالَ: «النَّارُ». فَقَامَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ حُدَافَةُ». قَالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولَ: «سَلُونِي، سَلُونِي». فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذَلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ عُرِضْتُ عَلَى الْجَنَّةِ وَالنَّارِ أَنْفَاءً فِي عُرْضِ هَذَا الْحَائِطِ، وَأَنَا أَصْلِي، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ». [طرفه في: ٩٣].

٧٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا رُوْحُ بْنُ عَبَّادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانٌ». وَنَزَلَتْ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ﴾ الآية. [طرفه في: ٩٣].

٧٢٩٦ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هَذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللَّهُ»

٧٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبِيدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَرْثِ الْمَدِينَةِ - وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ - فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يُسْمِعُكُمْ مَا تَكْرَهُونَ، فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا الْقَاسِمِ، حَدَّثْنَا عَنِ الرُّوحِ، فَقَامَ سَاعَةً يَنْظُرُ، فَعَرَفَتْ أَنَّهُ يُوحَى إِلَيْهِ، فَتَأَخَّرَتْ عَنْهُ حَتَّى صَعِدَ الْوَحْيُ، ثُمَّ قَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي﴾. [طرفه في: ١٢٥].

#### ٤ - باب الإفتداءِ بأفعالِ النَّبِيِّ ﷺ

٧٢٩٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا مِنْ ذَهَبٍ، فَاتَّخَذَ النَّاسُ حَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ» فَتَبَدُّهُ وَقَالَ: «إِنِّي لَنْ أَلْبَسَهُ أَبَدًا». فَتَبَدَّدَ النَّاسُ حَوَاتِيمَهُمْ. [طرفه في: ٥٨٦٥].

= - قوله في عرض هذا الحائط أي جانبه.

٧٢٩٧ - قوله: (على عسيب) أي على عصاً من جريد النخل ا هـ. شارح.

- قوله: (لا يسمعكم) بضم أوله والجزم على النهي والرفع على الاستئناف (شارح).

**[4] It is hateful to exaggerate (in doing the deeds), to have disputes with others concerning the (religious) knowledge, and to overdo or innovate in religion (what is not implied in its essence)**

7299- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" forbade fasting continuously. They said to him: "But you practice it, O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" replied: "Who amongst you is similar to me? I am given food and drink during my sleep by my Lord." So, when the people refused to stop fasting continuously, The Prophet "Allah's blessing and peace be upon him" fasted continuously along with them for two days or nights. Then they saw the crescent moon (of the month of Shawwal). The Prophet "Allah's blessing and peace be upon him" said to them (angrily): "If It (the crescent) had not appeared, I would have made you fast for a longer period." That was as a punishment for them when they refused to stop fasting continuously.

7300- Ibrahim At'taimi narrated from his father: Ali "Allah be pleased with him" addressed us while being on a brick pulpit, having a sword, on which a scroll was hung. He said: We have no Book to recite except the Book of Allah (Qur'an) and this paper. Then Ali took out the paper in which there were the ages of the camels (to be paid as charity or as blood money). It also implied: "Medina is a sanctuary from Air (mountain) to such-and-such place. So whoever innovates in it a heresy (concerning religion), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. In addition, the asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement. Furthermore, any (freed slave) ascribes himself to some people (as his be-friends) (other than his previously real masters) without the permission of his previously real masters, then he will incur the curse of Allah, the angels, and all the people, and none of his obligatory or optional good deeds will be accepted on The Day of Judgement."

٥ - **باب مَا يُكْرَهُ مِنَ التَّعَمُّقِ وَالتَّنَازُعِ فِي الْعِلْمِ، وَالغُلُوفِ فِي الدِّينِ وَالْبِدَعِ**  
لِقَوْلِهِ تَعَالَى: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾  
[النساء: ١٧١].

٧٢٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تُوَاصِلُوا». قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمْ يَنْتَهُوا عَنِ الْوِصَالِ، قَالَ: فَوَاصِلُ بِهِمُ النَّبِيُّ ﷺ يَوْمِينَ، أَوْ لَيْلَتَيْنِ، ثُمَّ رَأَوْا الْهِلَالَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَأَخَّرَ الْهِلَالُ لَرَدْتَكُمْ». كَالْمُنْكَرِ لَهُمْ.

[طرفه في: ١٩٦٥].

٧٣٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ التَّمِيمِيُّ: حَدَّثَنِي أَبِي قَالَ: حَظَبْنَا عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرٍ مِنْ أَجْرٍ، وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعَلَّقَةٌ، فَقَالَ: وَاللَّهِ مَا عِنْدَنَا مِنْ كِتَابٍ يُقْرَأُ إِلَّا كِتَابُ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ، فَتَشَرَّهَا فَإِذَا فِيهَا أَسْنَانُ الْإِبِلِ، وَإِذَا فِيهَا: «الْمَدِينَةُ حَرَمٌ مِنْ عَيْرٍ إِلَى كَذَا، فَمَنْ أَخَذَتْ فِيهَا حَدَثًا فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». وَإِذَا فِيهِ: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». وَإِذَا فِيهَا: «مَنْ وَالَى قَوْمًا بِعَيْرٍ إِذْنِ مَوْلِيهِ فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا» [طرفه في: ١١١].

باب ٥ - قوله: (من التعمق) أي التشدد في الأمر حتى يتجاوز الحد فيه ا هـ. شارح.

٧٢٩٩ - وَيَسْقِينِ نَخ.

- كَالْمُنْكَرِ لَهُمْ نَخ.

- كَالْمُنْكَرِ لَهُمْ نَخ.

٧٣٠٠ - (الآجر) هو الطوب المشوي ا هـ. شارح.

- قوله: (من عير) هو جبل بالمدينة المنورة - وقوله: إلى كذا أي إلى ثور كما جاء في رواية مسلم ذكره القسطلاني وهو التباس من الراوي فإنه ليس بالمدينة جبل يسمى ثوراً وإنما هو بمكة ولعل الحديث من عير إلى أحد كما في المصباح وقد أصاب العين في قوله كناية عن موضع أو جبل ا هـ. مصححه.

- قوله: (حدثاً) أي بدعة أو ظلماً ا هـ. عيني.

- الصرف الفريضة والعدل النافلة وقيل: بالعكس ا هـ. عيني.

- قوله: (فمن أخفر) أي نقض عهده ا هـ. عيني.

- قوله: (من والى قوماً) أي نسب نفسه إليهم كاتمنائه إلى غير أبيه أو اتمنائه إلى غير معتقه، وذلك لما فيه من كفر النعمة وتضييع حقوق الإرث والولاء وقطع الرحم ونحوه ولفظ بغير إذن مواليه ليس لتقييد الحكم به، وإنما هو إيراد الكلام على ما هو الغالب ا هـ. عيني.

7301- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" did something which was made permissible from the religious perspective, but some people refrained from it. When The Prophet "Allah's blessing and peace be upon him" heard of that, he, after glorifying and praising Allah, said: "Why do some people refrain from doing something which I do? By Allah, I know Allah better, and fear him more, than they."

7302- Ibn Abu'mulaika narrated: The two righteous persons were about to be ruined, i.e. Abu'bakr and Omar who raised their voices before The Prophet "Allah's blessing and peace be upon him" when the delegation of Banu'tamim came to him. One of the two recommended Al'aqra Ibn Habis Al'hanzali, the brother of Banu'mujashi to be their ruler, while the other recommended somebody else. Abu'bakr said to Omar: "You wanted nothing but to oppose me!" Omar said: "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed: "O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not." (The Chambers "Al'hujurat" 2) Ibn Az'zubair said: "Since then, Omar used to speak to The Prophet "Allah's blessing and peace be upon him" in such a low tone that The Prophet "Allah's blessing and peace be upon him" had to ask him to repeat his statements." But Ibn Az'zubair did not mention that about his (maternal) grandfather (Abu'bakr).

7303- A'isha "Allah be pleased with her" narrated: Allah's Apostle "Allah's blessing and peace be upon him" in his illness said: "Tell Abu'bakr to lead the people in prayer." I said to him: "If Abu'bakr stands in your place, the people will not hear him because of his excessive weeping. So please order Omar to lead people in the prayer." But he said once again: "Tell Abu'bakr to lead people in prayer." A'isha added: I said to Hafsa: "Say to him: If Abu'bakr leads people in the prayer in your place, they will not be able to hear him regarding his weeping; so please, order Omar to lead the prayer." Hafsa did so but Allah's Apostle "Allah's blessing and peace be upon him" said: "You are verily the Companions of Joseph. Tell Abu'bakr to lead the people in the prayer." Hafsa said to A'isha: "I never got anything good from you."

7304- Sahl Ibn Sa'd "Allah be pleased with him" reported: Owaimer Al'ajlani came to Asim Ibn Adi Al'ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim then went to The Prophet "Allah's blessing and peace be upon him" And asked him that question but Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful. Then Asim returned home and told him that Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful. Owaimer then said: "By Allah, I will go and ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Owaimer came to

٧٣٠١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ ، عَنْ مَسْرُوقٍ قَالَ : قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : صَنَعَ النَّبِيُّ ﷺ شَيْئاً تَرَحُّصٌ ، وَتَنْزَهُ عَنْهُ قَوْمٌ ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ ، فَحَمَدَ اللَّهُ ثُمَّ قَالَ : « مَا بَالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ ، فَوَاللَّهِ إِنِّي أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُّهُمْ لَهُ حَشِيَةً » .

[طرفه في: ٦٦٠١].

٧٣٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا وَكَيْعٌ ، عَنْ نَافِعِ بْنِ عُمَرَ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ : كَادَ الْخَيْرَانِ أَنْ يَهْلِكََا : أَبُو بَكْرٍ وَعُمَرُ ، لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفَدَى بَنِي تَمِيمٍ ، أَشَارَ أَخْذُهُمَا بِالْأَقْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ أَخِي بَنِي مُحَاشِعٍ ، وَأَشَارَ الْآخَرَ بِغَيْرِهِ ، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ : إِنَّمَا أَرَدْتُ خِلَافِي ، فَقَالَ عُمَرُ : مَا أَرَدْتُ خِلَافَكَ ، فَارْتَفَعَتْ أَصْوَاتُهُمَا عِنْدَ النَّبِيِّ ﷺ فَتَرَلَّتْ : ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ إِلَى قَوْلِهِ - عَظِيمٌ ﴾ . [الحجرات : ١] قَالَ ابْنُ أَبِي مُلَيْكَةَ : قَالَ ابْنُ الزُّبَيْرِ : فَكَانَ عُمَرُ بَعْدُ - وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ ، يَغْنِي أَبُو بَكْرٍ - إِذَا حَدَّثَ النَّبِيُّ ﷺ بِحَدِيثٍ ، حَدَّثَهُ كَأَخِي السَّرَارِ ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَهْمَهُ .

[طرفه في: ٤٣٦٧].

٧٣٠٣ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ : « مُرُوا أَبَا بَكْرٍ يُصَلِّيَ بِالنَّاسِ » . قَالَتْ عَائِشَةُ : قُلْتُ : إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ ، فَمُرْ عُمَرَ فَلْيُصَلِّ . فَقَالَ : « مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ » . فَقَالَتْ عَائِشَةُ : قُلْتُ لِحَفْصَةَ : قُولِي إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ ، فَمُرْ عُمَرَ فَلْيُصَلِّ بِالنَّاسِ . فَفَعَلَتْ حَفْصَةُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّكُمْ لَأَتْنَنُ صَوَاحِبَ يَوْسُفَ ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ لِلنَّاسِ » . فَقَالَتْ حَفْصَةُ لِعَائِشَةَ : مَا كُنْتُ لِأَصِيبَ مِنْكَ خَيْرًا .

[طرفه في: ١٩٨].

٧٣٠٤ - حَدَّثَنَا آدَمُ : حَدَّثَنَا ابْنُ أَبِي ذَثْبٍ : حَدَّثَنَا الزُّهْرِيُّ عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ : جَاءَ عُوَيْمِرُ الْعَجْلَابِيُّ إِلَى عَاصِمِ بْنِ عَدِيٍّ ، فَقَالَ : أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَيَقْتُلُهُ ، أَتَقْتُلُونَهُ بِهِ؟ سَلْ لِي يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ ، فَسَأَلَهُ فَكَرِهَ النَّبِيُّ ﷺ الْمَسَائِلَ وَعَابَ ، فَرَجَعَ عَاصِمٌ فَأَخْبَرَهُ : أَنَّ النَّبِيَّ ﷺ كَرِهَ الْمَسَائِلَ ، فَقَالَ عُوَيْمِرُ : وَاللَّهِ لَا تَبِينُ النَّبِيُّ ﷺ ، فَجَاءَ

٧٣٠٢ - قوله: (بالأقرع) أي بتأميره ا هـ . قسطلاني .

- قوله: (ولم يذكر) الخ جملة معترضة بين اسم كان ومتعلقه وفيه إطلاق الأب على الجد لأم فإن سيدنا أبا بكر جد عبد الله بن الزبير لأنه أسماء ذات النطاقين .

٧٣٠٣ - قوله: (يصلي) بالياء بعد اللام مرفوع على الاستئناف أو أجري المعتل مجرى الصحيح (شارح) .

٧٣٠٤ - قوله: (وحره): هي دويبة فوق العدسة حمراء ا هـ . من العين .

The Prophet "Allah's blessing and peace be upon him", on whom the revelation was sent down concerning this case (just after Asim had left). Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an." Then he sent for them; and they performed the measures of invoking Allah's curse upon the liar according to what Allah had mentioned in His Book. Owaimer said: "O Allah's Apostle! If I kept her I would be a liar." So Owaimer divorced her (thrice) before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". In this way, divorce became a tradition after them for those who happened to be involved in a case of invoking Allah's curse upon the liar of the two couples (husband and wife) when she is accused of committing adultery. The Prophet "Allah's blessing and peace be upon him" said (to the people): "Wait for her! If she delivers a red short child like a Wahra, then I do not see except that he is liar; but if she delivers a black big-eyed one with big buttocks, then I do not think except that he is true in accusing her." Then, she gave birth to a child that proved the disliked opinion.

7305- Malik Ibn Aws narrated: I entered upon Omar, when his doorman Yarfa came saying : "Othman, Abdur'rahman Ibn Awf, Az'zubair and Sa'd Ibn Abu'waqqas are asking your permission (to enter into you). May I admit them?" Omar said: "Yes." So they were admitted. They came in, greeted him, and sat down. A while later, Yarfa came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. They came in, greeted (him), and sat down. Then Abbas said: "O Commander of The Believers! Judge between me and this oppressor (Ali)." (They had a dispute regarding the property of Banun'nadir, which Allah had given to His Apostle as booty.) they (Abbas and Ali) started reproaching one another. The (present) people said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." Omar said: "Be patient! I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophet's) property will not be inherited, and whatever we leave, is to be used for charity"; and The Messenger of Allah "Allah's blessing and peace be upon him" meant himself (by saying "we")?" The group said: "He said so." Omar then turned to Ali and Abbas and said: "I beseech you by Allah, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said so?" They replied: " He said so." Omar then said: "So, I will talk to you about this matter. Allah bestowed on His Apostle with a special favour of something of this booty which he gave to nobody else." Omar then recited Allah's saying: " What Allah has bestowed on His Messenger (and taken away) From them- for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things." (The Mustering "Al'hashr" 6)

Omar added: "So this property was especially given to Allah's Apostle, but, by Allah, neither did he take possession of it and leave you, nor did he favour himself with it to your exclusion. On the contrary, he gave it to all of you and distributed it amongst you till this property remained out of it. The Messenger of Allah "Allah's blessing and peace be upon him" used to spend the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause. The Messenger of Allah "Allah's blessing and peace be upon him" kept on doing this during all his lifetime. I ask you by Allah, do you know this?" They replied: "Yes." Omar then said to Ali and Abbas: "I ask you by Allah, do you know this?" they said: "Yes." Omar added: "When Allah had taken His Prophet unto Him, Abu'bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". So, Abu'bakr took over that property which he managed in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do; though you (and he turned to Ali and Abbas) said that Abu'bakr was such-and-such. But Allah knows that he was true, pious, and rightly-guided. He was also a follower of what was right. Then Allah took Abu'bakr unto Him and I became the successor of The Prophet "Allah's blessing and peace be upon him" and Abu'bakr. I kept that property in my possession for the first two years of my Caliphate, managing it in the same way as The

وَقَدْ أَنْزَلَ اللَّهُ تَعَالَى الْقُرْآنَ خَلْفَ عَاصِمٍ، فَقَالَ لَهُ: «قَدْ أَنْزَلَ اللَّهُ فِيكُمْ قُرْآنًا» فَدَعَا بِهِمَا فَتَقَدَّمَا فَتَلَاَعْنَا، ثُمَّ قَالَ عُوَيْمِرُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمَسَكْتَهَا، فَفَارَقَهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفِرَاقِهَا، فَجَرَبَتِ السُّنَّةُ فِي الْمُتَلَاعِنِينَ. وَقَالَ النَّبِيُّ ﷺ: «انظروها، فَإِنْ جَاءَتْ بِهِ أَحْمَرُ فَصِيراً مِثْلَ وَحْرَةٍ، فَلَا أَرَاهُ إِلَّا قَدْ كَذَبَ، وَإِنْ جَاءَتْ بِهِ أَسْحَمُ أَعْيَنَ ذَا أَلْيَتَيْنِ، فَلَا أَحْسِبُ إِلَّا قَدْ صَدَّقَ عَلَيْهَا». فَجَاءَتْ بِهِ عَلَى الْأَمْرِ الْمَكْرُوهِ.

[طرفه في: ٤٢٣].

٧٣٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ النَّضْرِيِّ، وَكَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ ذَلِكَ، فَدَخَلْتُ عَلَى مَالِكٍ فَسَأَلْتُهُ، فَقَالَ: انْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى عُمَرَ أَنَا هَاجِرٌ يَرْفَا، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ وَسَعِيدِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، فَقَالَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ فَأَذِنَ لَهُمَا، قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَفْضَ بَيْنِي وَبَيْنَ الظَّالِمِ، اسْتَبَا، فَقَالَ الرَّهْطُ، عُثْمَانُ وَأَصْحَابُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضَ بَيْنَهُمَا وَأَرَخَ أَحَدَهُمَا مِنَ الْآخِرِ فَقَالَ: اتَّبِدُوا، أَنْشُدْكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُورَثُ مَا تَرَكَتْنَا صَدَقَةً». يُرِيدُ رَسُولَ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ؟ فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ عُمَرُ: فَإِنِّي مُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ كَانَ حَصَّ رَسُولَهُ ﷺ فِي هَذَا الْمَالِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَإِنَّ اللَّهَ يَقُولُ: ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ﴾ [الحشر: ٦]. الْآيَةُ. فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْذِنَتْ بِهَا عَلَيْكُمْ، وَقَدْ أَعْطَاكُمْوهَا وَبَثَّهَا فِيكُمْ حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وَكَانَ النَّبِيُّ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلُ مَالِ اللَّهِ، فَعَمِلَ النَّبِيُّ ﷺ بِذَلِكَ حَيَاتِهِ، أَنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ ذَلِكَ؟ فَقَالُوا: نَعَمْ، ثُمَّ قَالَ لِعَلِيٍّ وَعَبَّاسٍ: أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، ثُمَّ تَوَفَّى اللَّهُ نَبِيَّهُ ﷺ فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَجَبَّضَهَا أَبُو بَكْرٍ فَعَمِلَ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ، وَأَتَتْمَا حَيْثُذُ - وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ - تَزْعَمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَّاءٌ، وَاللَّهُ يَعْلَمُ: أَنَّهُ فِيهَا صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ، فَجَبَّضْتُهَا سَتَيْتَيْنِ

= - قوله: (أسحم) أي أسود، وقوله: أعين أي واسع العين ١ هـ. عيني.

- قوله: (ذا اليتيم) هو على الأصل وإلا فالاستعمال على حذف التاء منه قيل كل الناس ذو اليتيم أي

عجيزتين وأجيب بأن معناه اليتيم كبيرتين ١ هـ. عيني.

٧٣٠٥ - قوله: يرفا بالف بعد الفاء وقد تهمز قاله الشارح.

- قوله: استبا استئناف لبيان المخاصمة وخشونة الكلام، وفي نسخة واستبا ١ هـ.

Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do. Then you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You, Abbas, came to me asking for your share from your nephew's property, and this man, i.e. Ali, came to me asking for his wife's share from her father's property. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge and Convention that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" and Abu'bakr used to do, and as I have done since I was in charge of it." So, both of you said (to me): "Hand it over to us." On that condition I handed it over to you. So, I ask you by Allah, did I hand it over to them on this condition?" The group replied: "Yes." Then Omar turned to Ali and Abbas saying: "I ask you by Allah, did I hand it over to you on this condition?" They said: "Yes. " He said: " Now then, do you want me to give a different decision? By Allah, by Whose power both the Heaven and the earth exist, I will never give any decision other than that (I have already given) until The Hour is established. If you are unable to manage it, then return it to me; and I will do the job on your behalf."

#### **[6] The sin of sheltering the one who innovates (heresies in religion)**

7306- Asim narrated: I asked Anas: "Has The Messenger of Allah "Allah's blessing and peace be upon him" made Medina a sanctuary?" Anas said: Yes. (The Prophet said: "Medina is a sanctuary) from that place to that. Its trees should not be cut and no heresy should be innovated in it. Whoever innovates in it a heresy will incur the curse of Allah, the angels, and all the people." Asim said: Moosa Ibn Anas told me in addition: "Or shelters such one who innovates heresies (in religion)."

#### **[7] Disgracing the misleading verdicts and pointless analogies**

Allah Almighty said: "And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the day of reckoning)." (The Night Journey "Al'isra" 36)

7307- Urwa narrated: Once, Abdullah Ibn Amr passed by us while he was performing Hajj. He narrated to us: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain only ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray." Urwa said: I told that to A'isha "Allah be pleased with her". Later, Abdullah Ibn Amr performed Hajj once again. A'isha said to me: "O my

أَعْمَلُ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، ثُمَّ جِئْتُمَانِي وَكَلِمَتُكُمَا عَلَى كَلِمَةٍ وَاحِدَةٍ وَأَمْرُكُمَا جَمِيعٌ، جِئْتَنِي تَسْأَلْنِي نَصِيحَتَكَ مِنْ ابْنِ أَخِيكَ، وَأَتَانِي هَذَا يَسْأَلُنِي نَصِيحَةَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنْ عَلَيْكُمَا عَهْدُ اللَّهِ وَمِيثَاقُهُ، تَعْمَلَانِ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَبِمَا عَمِلَ فِيهَا أَبُو بَكْرٍ، وَبِمَا عَمِلْتُ فِيهَا مُنْذُ وَلِيْتُهَا، وَإِلَّا فَلَا تُكَلِّمَانِي فِيهَا، فَقُلْتُمَا: اذْفَعُهَا إِلَيْنَا بِذَلِكَ، فَدَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ، أَنْشُدْكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْهِمَا بِذَلِكَ؟ قَالَ الرَّهْطُ: نَعَمْ، فَأَقْبَلَ عَلَيَّ وَعَبَّاسٌ، فَقَالَ أَنْشُدْكُمْ بِاللَّهِ، هَلْ دَفَعْتُهَا إِلَيْكُمَا بِذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: أَقْتَلْتُمَا مِنْ مَنِي قِضَاءٍ غَيْرِ ذَلِكَ، فَوَالَّذِي يَأْذِنُهُ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ، لَا أَقْضِي فِيهَا قِضَاءً غَيْرَ ذَلِكَ حَتَّى تَقْوَمَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَادْفَعَاهَا إِلَيَّ فَأَنَا أَكْفِيكُمَاهَا.

[طرفه في: ٢٩٠٤].

## ٦ - بَابُ إِثْمِ مَنْ أَوَى مُحَدِّثًا

رَوَاهُ عَلِيُّ، عَنِ النَّبِيِّ ﷺ.

٧٣٠٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنْسٍ: أَحَرَّمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ؟ قَالَ: نَعَمْ: «مَا بَيْنَ كَذَا إِلَى كَذَا، لَا يَقْطَعُ شَجَرُهَا، مَنْ أَخَذَتْ فِيهَا حَدَنًا فَعَلِيهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ». قَالَ عَاصِمٌ: فَأَخْبَرَنِي مُوسَى بْنُ أَنْسٍ: أَنَّهُ قَالَ: «أَوْ أَوَى مُحَدِّثًا».

[طرفه في: ١٨٦٧].

## ٧ - بَابُ مَا يُذَكَّرُ مِنْ ذَمِّ الرَّأْيِ وَتَكْلِيفِ الْقِيَاسِ

﴿وَلَا تَقْفُ﴾: لَا تَقُلْ ﴿مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ [الإسراء: ٣٦].

٧٣٠٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلِيدٍ: حَدَّثَنِي ابْنُ وَهَبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شَرِيحٍ وَغَيْرُهُ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ قَالَ: حَجَّ عَلِيًّا عَبْدُ اللَّهِ بْنُ عَمْرٍو، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُمُوهُ انْتِزَاعًا، وَلَكِنْ يَنْتَزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ، فَيَبْقَى نَاسٌ جُهَالًا، يُسْتَفْتَوْنَ فَيُفْتَوْنَ بِرَأْيِهِمْ، فَيُضِلُّونَ وَيَضِلُّونَ». فَحَدَّثْتُ بِهِ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ، ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو حَجَّ بَعْدُ، فَقَالَتْ: يَا ابْنَ أَخْتِي، انْطَلِقْ إِلَى

باب ٦ - قوله: (رواه) أي إثم من أوى محدثاً يعني مبتدعاً أو ظالماً ا هـ. من الشارح.

باب ٧ - قوله: (لا تقل) لم يوجد في بعض النسخ مع وجوده في متن الشارح، قال: وسقط قول: لا تقل لأبي ذر ا هـ.

٧٣٠٧ - قوله: (علينا) أي مازأ علينا كذا في الشارح.

- أعطاكموه نخ.

- فحدثت ع عائشة نخ.

nephew! Go to Abdullah and ask him to confirm for me this narration you had told me." I went and asked him, and he told me the same as he had said earlier. I came to A'isha and told her. She got astonished and said: "Verily! Abdullah Ibn Amr has kept (this narration well)."

7308- Al'a'mash narrated: I asked Abu'wa'il: "Did you take part in the battle of Siffin?" He said: "Yes, where I heard Sahl Ibn Hunaif (when he was blamed for lack of enthusiasm to fight) saying: "You'd better blame your wrong opinions. I wish you had seen me on the day of Abu'jandal. If I had the courage to disobey the order of The Prophet "Allah's blessing and peace be upon him", I would have done so. We had not put our swords on our necks and shoulders for a thing which frightened us, but that they (our swords) drove us to an easier situation, except in the case of the above battle (of Siffin)." Abu'wa'il said: "I witnessed the battle of Siffin, and how nasty Siffin was!"

**[8] Whenever The Prophet was asked about something for which no revelation was sent down to him, he would say: "I do not know", or would not answer until the revelation was sent down; and he never said something out of his own opinion or depending upon analogy**

this is in view of Allah's saying: "We have sent down to thee the book in truth, that thou mightest judge between men, as guided by Allah." (The Women 105)

7309- Jaber "Allah be pleased with him" narrated: I was sick when Allah's Apostle "Allah's blessing and peace be upon him" and Abu'bakr came to visit me as walking. I was unconscious. He performed ablution and sprinkled the remaining water on me until I became conscious. I said: "O Allah's Apostle! "What would I do with my property? What would I do with my property?" he gave no reply until the Divine verses of the inheritance were sent down.

**[9] The Prophet used to teach people from What Allah had taught him**

7310- Abu'sa'eed "Allah be pleased with him" narrated: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! The men receive the greatest share of your teachings, so please fix for us some of your time, a day on which we may come to you to teach us of what Allah has taught you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gather on such-and-such a day at such-and-such a place." They gathered and The Messenger of Allah "Allah's blessing and peace be upon him" came to them and taught them of what Allah had taught him. He then said: "No woman among you who has lost her three children (by death) but that they will screen her from

عَبْدِ اللَّهِ فَاسْتَبِيَتْ لِي مِنْهُ الَّذِي حَدَّثْتَنِي عَنْهُ، فَجِئْتُهُ فَسَأَلْتُهُ، فَحَدَّثَنِي بِهِ كَنَحْوِ مَا حَدَّثْتَنِي، فَاتَيْتُ عَائِشَةَ فَأَخْبَرْتُهَا، فَعَجِبَتْ فَقَالَتْ: وَاللَّهِ لَقَدْ حَفِظَ عَبْدُ اللَّهِ بِنُ عَمْرٍو.

[طرفه في: ١٠٠].

٧٣٠٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْرَةَ: سَمِعْتُ الْأَعْمَشَ قَالَ: سَأَلْتُ أَبَا وَائِلٍ: هَلْ شَهِدْتَ صَفِيْنَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: (ح). وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ قَالَ: قَالَ سَهْلُ بْنُ حُنَيْفٍ: يَا أَيُّهَا النَّاسُ أَنْتَهُمُورَأْيَكُمْ عَلَى دِينِكُمْ، لَقَدْ رَأَيْتَنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ اسْتَطِيعَ أَنْ أَرُدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ يُفْطَعُنَا إِلَّا أَسهَلَنَّا بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرَ هَذَا الْأَمْرِ. قَالَ: وَقَالَ أَبُو وَائِلٍ: شَهِدْتُ صَفِيْنَ وَبِئْسَتْ صِفُونَ.

[طرفه في: ٣١٨١].

٨- باب مَا كَانَ النَّبِيُّ ﷺ يُسْأَلُ مِمَّا لَمْ يُنْزَلْ عَلَيْهِ الْوَحْيُ، فَيَقُولُ: «لَا أَدْرِي». أَوْ لَمْ يُجِبْ حَتَّى يُنْزَلَ عَلَيْهِ الْوَحْيُ، وَلَمْ يَقُلْ بِرَأْيٍ وَلَا بِقِيَاسٍ لِقَوْلِهِ تَعَالَى: ﴿بِمَا أَرَاكَ اللَّهُ﴾ [النساء: ١٠٥]. وَقَالَ ابْنُ مَسْعُودٍ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرُّوحِ فَسَكَتَ، حَتَّى نَزَلَتْ الْآيَةُ.

٧٣٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرَضْتُ، فَجَاءَنِي رَسُولُ اللَّهِ ﷺ يُعُودِنِي، وَأَبُو بَكْرٍ، وَهُمَا مَاشِيَانِ، فَتَأْنِي وَوَقَدْ أَغْمِي عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ ثُمَّ صَبَّ وَضُوءَهُ عَلَيَّ فَأَفَقْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَرَبِّمَا قَالَ سُفْيَانُ: فَقُلْتُ: أَيُّ رَسُولِ اللَّهِ، كَيْفَ أَقْضِي فِي مَالِي؟ كَيْفَ أَضْنَعُ فِي مَالِي؟ قَالَ: فَمَا أَجَابَنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ.

[طرفه في: ١٩٤].

٩- باب تَعْلِيمِ النَّبِيِّ ﷺ أُمَّتَهُ مِنَ الرِّجَالِ وَالنِّسَاءِ مِمَّا عَلَّمَهُ اللَّهُ، لَيْسَ بِرَأْيٍ وَلَا تَمَثِيلٍ ٧٣١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنِ أَبِي صَالِحِ ذُكْوَانَ، عَنِ أَبِي سَعِيدٍ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ، تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ، فَقَالَ: «اجْتَمِعْنَ فِي يَوْمٍ كَذَا وَكَذَا، فِي مَكَانٍ كَذَا وَكَذَا». فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ امْرَأَةٌ تُقَدِّمُ بَيْنَ يَدَيْهَا مِنْ وَلَدِهَا ثَلَاثَةَ، إِلَّا كَانَ لَهَا حِجَابًا

٧٣٠٨ - قوله: (إلا أسهلنا بنا) أي أفضين بنا إلى سهولة يعني السيوف أفضين بنا إلى أمر سهل نعرفه خيراً غير هذا الأمر أي الذي نحن فيه من هذه المقاتلة في صفين، فإنها لا يسهل بنا، وفي رواية الكشميهني بها هـ.

عيني.

the Fire." A woman among them said: "O Allah's Apostle! If she lost two children?" She repeated her question twice, whereupon The Prophet "Allah's blessing and peace be upon him" said: "Even two, even two, even two!"

**[10] The Prophet's saying: "Some of my followers will remain victorious (and on the right path), fighting (in Allah's cause), i.e. the men of (religious) knowledge**

7311- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Some of my followers will remain victorious (and on the right path) till the Allah's order comes, and they will still be victorious."

7312- Mo'awiya "Allah be pleased with him" reported: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "If Allah wants to do good for a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (It should be known) that this nation (true Muslims) will remain good till The Hour is established or Allah's order comes."

**[11] Allah's saying: "Or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other." (The Cattle "Al'an'am" 65)**

7313- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65), Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other", Allah's Apostle "Allah's blessing and peace be upon him" said: "Those two (distresses of confusion in party strife and mutual vengeance) are lighter (or) easier."

**[12] When one likens something with a clear matter having a known judgement of Allah in order to make it understandable to the questioner**

7314- Abu'huraira "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! A black child has been born for me, which I denied." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you have camels?" The man said: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "What colour are they?" The man replied: "Red." The Prophet "Allah's blessing and peace be upon him" said: "Is there a gray one among them?" The man replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "how does that come?" He said: " It may be because of heredity." The Prophet "Allah's blessing and peace be upon him" said: "Then, perhaps your latest son has this colour because of heredity." In this way, The Prophet "Allah's blessing and peace be upon him" did not allow him to deny his paternity of the child.

مِنَ النَّارِ». فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: يَا رَسُولَ اللَّهِ اثْنَيْنِ؟ قَالَ: فَأَعَادَتْهَا مَرَّتَيْنِ، ثُمَّ قَالَ: «وَأَثْنَيْنِ وَأَثْنَيْنِ»

[طرفه في: ١٠١].

### ١٠ - باب قَوْلِ النَّبِيِّ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ» يُقَاتِلُونَ وَهُمْ أَهْلُ الْعِلْمِ.

٧٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ».

[طرفه في: ٣٦٤٠].

٧٣١٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي حَمِيدٌ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ يَخْطُبُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَيُعْطِي اللَّهُ، وَلَنْ يَزَالَ أَمْرُ هَذِهِ الْأُمَّةِ مُسْتَقِيمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ: حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

[طرفه في: ٧١].

### ١١ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ يَلْبَسَكُمْ شِيَعًا﴾ [الأنعام: ٦٥]

٧٣١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾ قَالَ: «أَعُوذُ بِوَجْهِكَ». ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾. قَالَ: «أَعُوذُ بِوَجْهِكَ». فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبَسَكُمْ شِيَعًا وَيُذِيقُ بَعْضَكُمْ بَأْسَ بَعْضٍ﴾. قَالَ: «هَاتَانِ أَهْوَنُ، أَوْ: أَيْسَرُ».

[طرفه في: ٤٦٢٨].

### ١٢ - باب مَنْ شَبَّهَ أَضْلًا مَعْلُومًا بِأَضْلٍ مُبَيَّنٍّ، قَدْ بَيَّنَّ اللَّهُ حُكْمَهُمَا، لِيَفْهَمَ السَّائِلُ

٧٣١٤ - حَدَّثَنَا أَصْبَغُ بْنُ الْفَرَجِ: حَدَّثَنِي ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أَمْرًا تِي وَلَدْتُ غُلَامًا أَسْوَدَ، وَإِنِّي أَتَكَرَّتُهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟». قَالَ: نَعَمْ، قَالَ: «فَمَا أَلْوَانُهَا؟». قَالَ: حُمْرٌ، قَالَ: «هَلْ فِيهَا مِنْ أَوْزَقٍ؟». قَالَ: إِنَّ فِيهَا لَوْزَقًا، قَالَ: «فَأَنَّى تَرَى ذَلِكَ جَاءَهَا؟». قَالَ: يَا رَسُولَ اللَّهِ، عِزَّقُ نَزَعَهَا. قَالَ: «وَلَعَلَّ هَذَا عِزَّقُ نَزَعَهُ».

٧٣١٣ - قوله: (هاتان) أي المحتتان اللبس والإذافة ا هـ. شارح.

باب ١٢ - وقد بين رسول الله نخذ.

٧٣١٤ - قوله: (ترى) بفتح الفوقية أو بضمها أي تظن (شارح).

7315- Abdullah Ibn Abbas "Allah be pleased with both" narrated: A woman came to The Prophet "Allah's blessing and peace be upon him" and said: "My mother had vowed to perform Hajj but she died before performing it. May I perform Hajj on her behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Had there been a debt on her, would you have paid it?" She replied: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" said: "So, pay Allah's debt (and perform Hajj on her behalf) as He has more right for it to be paid."

**[13] When the judges do their best to judge by (the light of) what Allah has revealed**

Allah Almighty said: "And if any fail to judge by (the light of) what Allah hath revealed, they are (no better than) wrongdoers." (The Repast 45)

The Messenger of Allah "Allah's blessing and peace be upon him" praised the man of wisdom by (the light of) which he judges among people.

7316- Abdullah Ibn Mas'ood "Allah be pleased with him" told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "Do not have the desire to be in one's place except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (religious knowledge) according to which he gives his decisions, and which he teaches to the others."

7317- Al'mogheera Ibn Shu'ba narrated: Omar consulted the people concerning the woman's miscarriage when she is hit by somebody. He said: "Who of you heard the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" regarding this case?" I said: "I heard it." Omar asked: "What is it?" I said: "I heard The Prophet "Allah's blessing and peace be upon him" judging that a slave or a slave girl should be given (as a blood money)." Omar said: "Do not leave until you bring one to witness with you for that."

7318- I came out and found Mohammad Ibn Maslama whom I brought with me. He testified with me that he had heard The Prophet "Allah's blessing and peace be upon him" judging that a slave or a slave girl should be given (as a blood money)."

وَلَمْ يُرْخَصْ لَهُ فِي الْإِنْتِقَاءِ مِنْهُ .

[طرفه في: ٥٣٠٥].

٧٣١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَمَامَتَ قَبْلَ أَنْ تَحُجَّ، أَفَأُحُجَّ عَنْهَا؟ قَالَ: «نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَتَهُ؟» قَالَتْ: نَعَمْ، فَقَالَ: «فَاقْضُوا اللَّهَ الَّذِي لَهُ، فَإِنَّ اللَّهَ أَحَقُّ بِالرِّفَاءِ» .

[طرفه في: ١٨٥٢].

### ١٣ - بَابُ مَا جَاءَ فِي اجْتِهَادِ الْقَضَاةِ بِمَا أَنْزَلَ اللَّهُ تَعَالَى

لِقَوْلِهِ: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ» [المائدة: ٤٥] وَمَدَحِ النَّبِيِّ ﷺ صَاحِبِ الْحِكْمَةِ حِينَ يَقْضِي بِهَا وَيَعْلَمُهَا لَا يَتَكَلَّفُ مِنْ قِبَلِهِ، وَمُشَاوَرَةِ الْخُلَفَاءِ وَسُؤَالِهِمْ أَهْلَ الْعِلْمِ .

٧٣١٦ - حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَآخَرَ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا» . [طرفه في: ٧٣].

٧٣١٧ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: سَأَلَ عُمَرُ بْنُ الْخَطَّابِ عَنِ إِمْلَاصِ الْمَرْأَةِ، هِيَ الَّتِي يُضْرَبُ بَطْنُهَا فَتَلْقِي جَنِينًا، فَقَالَ: أَيْكُمْ سَمِعَ مِنَ النَّبِيِّ ﷺ فِيهِ شَيْئًا؟ فَقُلْتُ: أَنَا، فَقَالَ: مَا هُوَ؟ قُلْتُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ» . فَقَالَ: لَا تَبْرُخْ حَتَّى تَجِئْتَنِي بِالْمَخْرَجِ فِيمَا قُلْتَ . [طرفه في: ٦٩٠٥].

٧٣١٨ - فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بْنَ مَسْلَمَةَ - فَجِئْتُ بِهِ، فَشَهِدَ مَعِيَ - أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ» . تَابَعَهُ ابْنُ أَبِي الزُّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنِ الْمُغِيرَةِ . [طرفه في: ٦٩٠٦].

### ١٤ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَتَتَّبِعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ»

٧٣١٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ

٧٣١٥ - قوله: إكُنْتُ قَاضِيَةً نَخ .

باب ١٣ - وَمَدَحِ النَّبِيِّ ﷺ .

- وَلَا يَتَكَلَّفُ مِنْ قِبَلِهِ نَخ .

٧٣١٧ - (الإملاص) إلقاء المرأة الجنين ميتاً هـ . عيني .

باب ١٤ - سنن من قبلكم نَخ .

**[14] The Prophet's saying: "You will follow the conventions of previous nations"**

7319- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The Hour will not be established till my followers imitate the conventions of the previous nations very closely: span by span, and cubit by cubit." It was said: "O Allah's Apostle! Do you mean by those (previous nations) the Persians and the Romans?" The Prophet "Allah's blessing and peace be upon him" said: "Who can it be other than them?"

7320- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Verily, you will imitate the conventions of the previous nations very closely, span by span, and cubit by cubit; and even if they entered into a hole of a lizard, you would follow them." We said: "O Allah's Apostle! Do you mean The Jews and The Christians?" The Prophet "Allah's blessing and peace be upon him" said: "Who else?"

**[15] The sin of the one, who called for a heresy or did an evil deed**

Allah Almighty said in this issue: "Let them bear, on the day of judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they Misled. Alas, how grievous the burdens they will bear." (The Bees 25)

7321- Abdullah "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to start the convention of murdering."

**[16] What was mentioned by The Messenger of Allah concerning the two sanctuaries of Mecca and Medina, in addition to the places of The Prophet, the Emigrants, and The Ansar, and the praying place and the grave of The Prophet**

7322- Jaber Ibn Abdullah "Allah be pleased with both" narrated: A Bedouin came to The Prophet "Allah's blessing and peace be upon him" and gave a pledge of allegiance for embracing Islam. Later on, he was afflicted with fever. He came and said (to The Prophet "Allah's blessing and peace be upon him"): "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). Then he came to him once again and said: "Please cancel my pledge of allegiance." The Prophet "Allah's blessing and peace be upon him" refused (that request). He came to him for the third time and said: "Please cancel my pledge of allegiance." But The Messenger of Allah "Allah's blessing and peace be upon him" refused. Then this Bedouin left (Medina). The Prophet said: "Medina is like a furnace, in such a way that it expels out the impurities (bad persons) and selects the good ones and makes them perfect."

رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخْذِ الْقُرُونِ قَبْلَهَا، شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ». فَعِيلٌ: يَا رَسُولَ اللَّهِ، كَفَارِسَ وَالرُّومِ؟ فَقَالَ: «وَمِنَ النَّاسِ إِلَّا أَوْلَيْكَ».

٧٣٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا أَبُو عَمَرَ الصَّنَعَانِيُّ - مِنَ الْيَمَنِ - عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَتَتَّبَعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ، شِبْرًا شِبْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ». قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى؟ قَالَ: «فَمَنْ» [طرفه في: ٣٤٥٦].

### ١٥ - باب إثم من دعا إلى ضلالة، أو سنَّ سنة سيئة

لِقَوْلِ اللَّهِ تَعَالَى: ﴿وَمِنَ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ﴾ [النحل: ٢٥]. الآية.

٧٣٢١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مَرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَ مِنْ نَفْسٍ تَقْتُلُ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا - وَرُبَّمَا قَالَ سُفْيَانُ: مِنْ دِمَاحِهَا - لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ أَوْلًا».

[طرفه في: ٣٣٣٥].

### ١٦ - باب ما ذَكَرَ النَّبِيُّ ﷺ وَحَضَّ عَلَى اتِّفَاقِ أَهْلِ الْعِلْمِ، وَمَا أَجْمَعَ عَلَيْهِ الْحَرَمَانِ مَكَّةَ وَالْمَدِينَةَ، وَمَا كَانَ بِهَا مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ، وَمُضَلَّى النَّبِيِّ ﷺ وَالْمَنْبَرِ وَالْقَبْرِ

٧٣٢٢ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ السَّلْمِيِّ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الْإِسْلَامِ، فَأَصَابَ الْأَعْرَابِيَّ وَعُكٌ بِالْمَدِينَةِ، فَجَاءَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقْلِنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ ﷺ، ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي، فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: أَقْلِنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ الْأَعْرَابِيُّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكَبِيرِ، تَنْفِي حَبْثَهَا وَيَنْصَعُ طَيْبُهَا».

[طرفه في: ١٨٨٣].

= - قوله: (سنن من كان قبلكم) أي طريقتهم.

٧٣٢٠ - (الجحر) بتقديم الجيم للضب واليربوع والحية والجمع جحرة كقردة كما في المصباح.

- قوله: اليهود بالرفع والنصب ا هـ. شرح.

باب ١٦ - وما أجمع عليه نخ.

- قوله: (الحرمان) أي أهلها ا هـ.

- قوله: (وما كان بها) أي بالمدينة المنورة.

٧٣٢٢ - قوله: (وعك) أي حمى.

- (الكبير) زق الحداد الذي ينفخ به النار، والمراد هنا الموضوع المشتمل عليها كما في الشارح.

7323- Ibn Abbas "Allah be pleased with both" narrated: I used to teach (Qur'an to) Abdur'rahman Ibn Awf. When it was the last Hajj of Omar Ibn Al'khattab, Abdur'rahman said to me: "Would that you had seen the man who came today to The Commander of The Believers saying: "O Commander of The Believers! What do you think about so-and-so who says: "If Omar died, I would give the pledge of allegiance to such-and-such person." Omar then said: "Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (of ruling).""

Abdur'rahman said: I said: "O Commander of The Believers! Do not do that, for the season of Hajj gathers the riff-raff and the rubble, and it will be they, who will gather around you when you stand to address the people. I am afraid that you will get up and say something, whose meaning they might not understand, and might not interpret it correctly. Then they would improperly spread it wherever they went. So you should wait till you reach Medina, as it is the homeland of emigration and of Prophet's Traditions. Therein you can come in touch with the learned and noble people from The Emigrants and The Ansar, and tell them your ideas with confidence; and the learned people will understand your statement and put it in its proper place." On that, Omar said: "By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina."

Ibn Abbas said: We arrived in Medina. (On the first Friday, Omar came up the pulpit to deliver the speech). He said: "Allah sent Mohammad with the Truth and revealed the Holy Book to him, involving the Verse of stoning."

7324- Mohammad narrated: We were with Abu'huraira while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying: "Bravo! Bravo! Abu'huraira is cleaning his nose with linen! There came a time when I would fall senseless between the pulpit of The Messenger of Allah "Allah's blessing and peace be upon him" and A'isha's dwelling whereupon a passerby would come and put his foot on my neck, considering me a mad man, though I had no madness. I suffered from nothing but hunger."

7325- Abdur'rahman Ibn Abis narrated: Ibn Abbas was asked: "Did you attend the prayer of The Sacrifice (Al'ad'ha) festival or the breaking Fast (Al'fitr) festival with Allah's Apostle?" Ibn Abbas answered: "Yes, and had it not been for my close relationship with him, I could not have performed it" (Because he was still too young). Ibn Abbas added: "The Messenger of Allah "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As'salt and offered the prayer. Then he delivered the speech." Ibn Abbas mentioned nothing concerning the Adhan (the call for prayer) or the Iqama (the call for prayer establishment). He added: "Then The Prophet "Allah's blessing and peace be upon him" ordered (women) to give alms. Indeed, I saw the women reaching out (their hands to) their ears and necks (to take off the earrings and necklaces, etc.). he (The Prophet) ordered Bilal to go to them (and collect the alms). Then Bilal returned to The Prophet "Allah's blessing and peace be upon him"."

٧٣٢٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ : حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كُنْتُ أَقْرِيءُ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ ، فَلَمَّا كَانَ آخِرَ حَجَّةٍ حَجَّهَا عَمْرٌ ، فَقَالَ عَبْدُ الرَّحْمَنِ بِمَنَى : لَوْ شَهِدْتَ أَمِيرَ الْمُؤْمِنِينَ أَنَاهُ رَجُلٌ قَالَ : إِنَّ فُلَانًا يَقُولُ : لَوْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَبَايَعْنَا فُلَانًا ، فَقَالَ عَمْرٌ : لِأَقَوْمٍ الْعَشِيَّةِ ، فَأَحَدَرُ هَؤُلَاءِ الرَّهْطِ الَّذِينَ يُرِيدُونَ أَنْ يَعْصِبُوهُمْ ، قُلْتُ : لَا تَفْعَلْ ، فَإِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ ، يَغْلِبُونَ عَلَى مَجْلِسِكَ ، فَأَخَافُ أَنْ لَا يَنْزِلُوهَا عَلَيَّ وَجْهَهَا ، فَيُطِيرُ بِهَا كُلَّ مُطِيرٍ ، فَأَمْهَلْ حَتَّى تَقْدَمَ الْمَدِينَةَ دَارَ الْهَجْرَةِ وَدَارَ السُّنَّةِ ، فَتَخْلُصَ بِأَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ، فَيَحْفَظُوا مَقَالَتَكَ وَيَنْزِلُوهَا عَلَيَّ وَجْهَهَا ، فَقَالَ : وَاللَّهِ لِأَقَوْمٍ بِهِ فِي أَوَّلِ مَقَامِ أَقَوْمِهِ بِالْمَدِينَةِ . قَالَ ابْنُ عَبَّاسٍ : فَقَدِمْنَا الْمَدِينَةَ ، فَقَالَ : إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ ، فَكَانَ فِيهَا أَنْزَلَ آيَةَ الرَّجْمِ .

[طرفه في: ٢٤٦٢].

٧٣٢٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَزْبٍ : حَدَّثَنَا حَمَادٌ ، عَنْ أَيُّوبَ ، عَنْ مُحَمَّدٍ قَالَ : كُنْتُ عِنْدَ أَبِي هُرَيْرَةَ ، وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنَ الْكَثَانِ ، فَتَمَخَّطُ ، فَقَالَ : بَخْ بَخْ ، أَبُو هُرَيْرَةَ يَتَمَخَّطُ فِي الْكَثَانِ ، لَقَدْ رَأَيْتُنِي وَإِنِّي لِأَخْرُ فِيمَا بَيْنَ مَنْبَرِ رَسُولِ اللَّهِ ﷺ إِلَى حُجْرَةِ عَائِشَةَ مَغْشِيًا عَلَيَّ ، فَيَجِيءُ الْعَجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي ، وَيُرَى أَنِّي مَجْنُونٌ ، وَمَا بِي مِنْ جُنُونٍ ، مَا بِي إِلَّا الْجَوْعُ .

٧٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ : سُئِلَ ابْنُ عَبَّاسٍ : أَشَهِدْتَ الْعِيدَ مَعَ النَّبِيِّ ﷺ؟ قَالَ : نَعَمْ ، وَلَوْلَا مَنْرِلَتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغَرِ ، فَأَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ ، فَصَلَّى ثُمَّ خَطَبَ ، وَلَمْ يَذْكُرْ أَدَانًا وَلَا إِقَامَةً ، ثُمَّ أَمَرَ بِالصَّدَقَةِ ، فَجَعَلَ النِّسَاءُ يُشِرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ ، فَأَمَرَ بِأَدَانِهِنَّ ، ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ . [طرفه في: ٩٨].

٧٣٢٣ - قوله: فلما كان آخر حجة جواب لما محذوف نحو رجع عبد الرحمن بن عوف بن عوف من عند عمر رضي الله تعالى عنهما ا هـ. عيني.

- فقال إن فلاناً نخـ.

- قوله: (فأحذر) بالنصب ولأبي ذر بالرفع وللكشميهني فلاحذر ا هـ. قسطلاني.

- قوله: أن لا ينزلوها الضمير للمقالة كما ينبىء عنه السياق ا هـ.

- فيما أنزل نخـ.

٧٣٢٤ - قوله: (ممشقان) أي مصبوغان بالمشق بكسر الميم وسكون الشين وهو الطين الأحمر ا هـ. عيني.

- بَخْ بَخْ نخـ.

٧٣٢٥ - فلم يذكر نخـ.

- قوله: (يشرن) أي يهوين بأيديهن ا هـ. شارح.

7326- Ibn Omar "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" used to come to Quba (mosque) as riding (sometimes), and walking (sometimes).

7327- Hesham narrated from his father: A'isha "Allah be pleased with her" said to Abdullah Ibn Az'zubair: "Bury me with my female companions (the wives of The Prophet "Allah's blessing and peace be upon him") and do not bury me with The Prophet "Allah's blessing and peace be upon him" in the house, for I dislike to be regarded as sanctified (just for being buried there)."

7328- Hesham narrated from his father: Omar sent a message to A'isha, saying: "Would you please allow me to be buried with my two companions (The Prophet "Allah's blessing and peace be upon him" and Abu'bakr) ?" She said: "Yes, by Allah!" It is true that whenever a man from among the companions (before Omar) sent to her asking her to allow him to be buried there, she would say: "No, by Allah, I will never give permission to anyone to be buried with them."

7329- Anas Ibn Malik "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" used to offer the Asr prayer and then If a person went (after the prayer) to the outskirts of Medina, he would reach there when the sun was still high. Some of the outskirts of Medina were about three or four miles from the town.

7230- As'sa'ib Ibn Yazid "Allah be pleased with him" reported: The Sa at the time of The Prophet "Allah's blessing and peace be upon him" was equal to one plus one-third a Mudd of your time. Then it was increased (during the time of Omar Ibn Abdul'aziz).

7331- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Bless them in their measures, and bless them in their Sa and Mudd." He meant those of Medina.

7332- Ibn Omar "Allah be pleased with both" narrated: The Jews brought before The Messenger of Allah "Allah's blessing and peace be upon him" a man and a woman from amongst them who committed adultery. He ordered that they should be stoned (to death) near the place of performing the funeral prayers beside the mosque.

7333- Anas "Allah be pleased with him" narrated that The Prophet "Allah's blessing and peace be upon him" looked at Ohud and said: "This is a mountain which loves us as well as we love it. O Allah! Abraham made Mecca a sanctuary; and I make the area between its (Medina's) two mountains a sanctuary."

٧٣٢٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِي قُبَاءً مَاشِياً وَرَاكِباً. [طرفه في: ١١٩١].

٧٣٢٧ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: قَالَتْ لِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: اذْفِنِّي مَعَ صَوَاحِبِي، وَلَا تَذْفِنِّي مَعَ النَّبِيِّ ﷺ فِي الْبَيْتِ، فَإِنِّي أَكْرَهُ أَنْ أُرَكَى.

[طرفه في: ١٣٩١].

٧٣٢٨ - وَعَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمَرَ أَرْسَلَ إِلَى عَائِشَةَ: ائْذِنِي لِي أَنْ أَذْفَنَ مَعَ صَاحِبِي، فَقَالَتْ: إِي وَاللَّهِ، قَالَ: وَكَانَ الرَّجُلُ إِذَا أَرْسَلَ إِلَيْهَا مِنَ الصَّحَابَةِ قَالَتْ: لَا وَاللَّهِ، لَا أُوْرِثُهُمْ بِأَحَدٍ أَبَدًا.

٧٣٢٩ - حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ، فَيَأْتِي الْعَوَالِي، وَالشَّمْسُ مُرْتَفِعَةٌ. وَزَادَ اللَّيْثُ، عَنْ يُونُسَ: وَبُعْدُ الْعَوَالِي أَرْبَعَةٌ أَمْثَالِ أَوْ ثَلَاثَةٌ.

[طرفه في: ٥٤٨].

٧٣٣٠ - حَدَّثَنَا عَمْرُو بْنُ زُرَّارَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ، عَنِ الْجَعِيدِ: سَمِعْتُ السَّائِبَ ابْنَ يَزِيدٍ يَقُولُ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مَدًّا وَثَلَاثًا بِمَدِّكُمْ الْيَوْمَ، وَقَدْ زِيدَ فِيهِ.

[طرفه في: ١٨٥٩].

٧٣٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مَكِّيَالِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ». يَعْنِي أَهْلَ الْمَدِينَةِ.

[طرفه في: ٢١٣٠].

٧٣٣٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ الْيَهُودَ جَاؤُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ وَامْرَأَةٍ زَنِيًا، فَأَمَرَ بِهِمَا فَرُجِمَا، قَرِيبًا مِنْ حَيْثُ تَوَضَّعَ الْجَنَائِزُ عِنْدَ الْمَسْجِدِ. [طرفه في: ١٣٢٩].

٧٣٣٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَمْرُو، مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أَحَدٌ، فَقَالَ: هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا. تَابَعَهُ سَهْلٌ، عَنِ النَّبِيِّ ﷺ فِي أَحَدٍ. [طرفه في: ٣٧١].

7334- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The distance between the prayer place of Allah's Apostle "Allah's blessing and peace be upon him" and the wall was just sufficient for a sheep to pass through.

7335- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Between my house and my pulpit there is a garden of those of Paradise, and my pulpit is on my fount."

7336- Abdullah Ibn Omar "Allah be pleased with both" told: Allah's Apostle "Allah's blessing and peace be upon him" issued an order for a horse race. The trained horses (which were given less food for a few days before the race to be able to win) were to run from a place called Al'hafya to Thaniyat Al'wada and the horses, which were not trained, were to run from Ath'thaniya to the mosque of Banu'zuraiq. Abdullah, according to the narration, was one of those who took part in the race.

7337- Ibn Omar "Allah be pleased with both" narrated: I heard Omar (delivering a speech) on the pulpit of The Prophet "Allah's blessing and peace be upon him".

7338- As'sa'ib Ibn Yazid narrated that he had heard Othman delivering a speech while being on the pulpit of The Prophet "Allah's blessing and peace be upon him".

7339- A'isha "Allah be pleased with her" narrated: This big copper vessel was put for The Messenger of Allah "Allah's blessing and peace be upon him" and me to take water from it together (whenever we took a bath).

7340- Asim Al'ahwal narrated from Anas: The Prophet "Allah's blessing and peace be upon him" made alliance between Quraish and the Ansar in my house which is in Medina. For a month, he kept on invoking evil, (in the last Rak'a of every obligatory prayer), upon some tribes from Banu'sulaim.

٧٣٣٤ - حَدَّثَنَا ابْنُ أَبِي مَرْزِيمٍ: حَدَّثَنَا أَبُو عَسَانَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ: أَنَّهُ كَانَ بَيْنَ جِدَارِ الْمَسْجِدِ مِمَّا يَلِي الْقِبْلَةَ وَبَيْنَ الْمِنْبَرِ مَمْرُ الشَّاةِ.  
[طرفه في: ٤٩٦].

٧٣٣٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكٌ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَرِي عَلَى حَوْضِي».  
[طرفه في: ١١٩٦].

٧٣٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَابَقَ النَّبِيُّ ﷺ بَيْنَ الْخَيْلِ، فَأُرْسِلَتْ الَّتِي ضَمُرَتْ مِنْهَا، وَأَمَدَهَا إِلَى الْحَفِيَاءِ إِلَى تَيْبَةِ الْوَدَاعِ، وَالَّتِي لَمْ تَضْمُرْ، أَمَدَهَا تَيْبَةُ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَإِنَّ عَبْدَ اللَّهِ كَانَ فِيهِمْ سَابِقًا.  
[طرفه في: ٤٢٠].

٧٣٣٧ - حَدَّثَنَا قُتَيْبَةُ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ (ح). وَحَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا عَيْسَى، وَابْنُ إِدْرِيسَ، وَابْنُ أَبِي عَيْنَةَ، عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ عُمَرَ عَلَى مِثْبَرِ النَّبِيِّ ﷺ.  
[طرفه في: ٤٦١٩].

٧٣٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: سَمِعَ عُثْمَانَ بْنَ عَفَّانَ حَاطَبًا عَلَى مِثْبَرِ النَّبِيِّ ﷺ.

٧٣٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ: أَنَّ هِشَامَ ابْنَ عَزْوَةَ حَدَّثَهُ: عَنْ أَبِيهِ: أَنَّ عَائِشَةَ قَالَتْ: كَانَ يُوضَعُ لِي وَلِرَسُولِ اللَّهِ ﷺ هَذَا الْمِرْكَنُ، فَتَشْرَعُ فِيهِ جَمِيعًا.  
[طرفه في: ٢٥٠].

٧٣٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ: حَدَّثَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَنَسِ قَالَ: خَالَفَ النَّبِيُّ ﷺ بَيْنَ الْأَنْصَارِ وَقُرَيْشٍ فِي دَارِي النَّبِيِّ بِالْمَدِينَةِ.  
[طرفه في: ٢٢٩٤].

وَقَتَّتْ شَهْرًا يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ. [طرفه في: ١٠٠١].

٧٣٣٦ - الأمد الغاية.

- وأمدها الحفيا نخذ.

٧٣٣٩ - (المركن) هو الإجماعة التي يغسل فيه الثياب.

٧٣٤٠ - قوله: خالف: أي عاقد.

7341- Abu'burda narrated: When I came to Medina I met Abdullah Ibn Salam. He said: "Come to my house so that I would let you drink in a utensil in which The Messenger of Allah "Allah's blessing and peace be upon him" had drunk, and then let you (go and) pray in a mosque, in which The Messenger of Allah "Allah's blessing and peace be upon him" had prayed." I went with him. He gave me Sawiq and dates. Then I (went and) prayed in the mosque of The Messenger of Allah "Allah's blessing and peace be upon him".

7342- The same as above.

7343- Ibn Abbas narrated: Omar told me that The Messenger of Allah "Allah's blessing and peace be upon him" said to me, and he was in Aqiq: "Tonight, a comer from my Lord came to me (in a dream) and told me to offer prayer in this blessed valley, and then say: "(I assume Ihram for) Umra and Hajj."

7344- Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" made Qarn as the Miqat (the place from where people could assume Ihram) for the people of Najd; Al'juhfa for the people of Sham; and Dhul'hulaifa for the people of Medina. He said: "I heard this from The Prophet "Allah's blessing and peace be upon him". I was told that he also made Yalamlam for the people of Yemen." When Iraq was mentioned Ibn Omar said: "At this time, (the people of) Iraq had not yet embraced Islam."

7345- Abdullah Ibn Omar "Allah be pleased with both" narrated: It was said to The Prophet "Allah's blessing and peace be upon him" while he was (in a dream) sleeping at Dhul'hulaifa in the last part of the night: "You are in a blessed valley."

**[17] Allah's saying: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)**

7346- Ibn Omar "Allah be pleased with both" reported that he heard The Messenger of Allah "Allah's blessing and peace be upon him", when raising his head from bowing of the last Rak'a of the Morning Prayer, invoking: "O Allah! Curse so-and-so and so-and-so" after saying: "Allah hears he, who sends his praises to Him. Our Lord, all the Praises be to you!" So Allah revealed: "Not for thee, (but for Allah), is the decision: whether he turn in mercy to them, or punish them; for they are indeed wrongdoers." (Al Imran 128)

٧٣٤١ - ٧٣٤٢ - حَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرَيْدَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَلَقِيَنِي عَبْدُ اللَّهِ بْنُ سَلَامٍ، فَقَالَ لِي: انْطَلِقْ إِلَى الْمَنْزِلِ، فَأَسْقِيكَ فِي فَدَحٍ شَرِبَ فِيهِ رَسُولُ اللَّهِ ﷺ، وَتُصَلِّي فِي مَسْجِدٍ صَلَّى فِيهِ النَّبِيُّ ﷺ. فَاَنْطَلَقْتُ مَعَهُ، فَسَقَانِي سَوِيْقًا، وَأَطْعَمَنِي تَمْرًا، وَصَلَّيْتُ فِي مَسْجِدِهِ.

[طرفه في: ٣٨١٤].

٧٣٤٣ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ: حَدَّثَنِي النَّبِيُّ ﷺ قَالَ: «أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي، وَهُوَ بِالْحَقِيقِ، أَنْ صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةٌ وَحَجَّةٌ». وَقَالَ هَارُونُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَلِيُّ: «عُمْرَةٌ فِي حَجَّةٍ».

[طرفه في: ١٥٣٤].

٧٣٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: وَقَتَ النَّبِيِّ ﷺ قَرْنَا لِأَهْلِ نَجْدٍ، وَالْحُجَفَةَ لِأَهْلِ الشَّامِ، وَذَا الْحُلَيْفَةَ لِأَهْلِ الْمَدِينَةِ، قَالَ: سَمِعْتُ هَذَا مِنَ النَّبِيِّ ﷺ، وَبَلَّغَنِي أَنَّ النَّبِيَّ ﷺ قَالَ: «وَلِأَهْلِ الْيَمَنِ يَلْمَلُمٌ». وَذَكَرَ الْعِرَاقُ، فَقَالَ: لَمْ يَكُنْ عِرَاقٌ يَوْمَئِذٍ.

٧٣٤٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا الْفُضَيْلُ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَرَى وَهُوَ فِي مَعْرَسِهِ بِذِي الْحُلَيْفَةِ، فَقِيلَ لَهُ: إِنَّكَ بِيَطْحَاءَ مُبَارَكَةٍ.

[طرفه في: ٤٨٣].

## ١٧ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٧٨]

٧٣٤٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي صَلَاةِ الْفَجْرِ، رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، قَالَ: «اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ». فِي الْأَخِيرَةِ، ثُمَّ قَالَ: «اللَّهُمَّ الْعَنِ فُلَانًا وَفُلَانًا». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾.

[طرفه في: ٤٠٦٩].

٧٣٤٣ - وقل عمره وحجة نخه.

٧٣٤٤ - قوله: لم يكن عراق يومئذ أي لم يكن أهل العراق في ذلك الوقت مسلمين ا هـ.

٧٣٤٥ - قوله: في معرسته أي في منزله الذي كان فيه آخر الليل ا هـ.

٧٣٤٦ - قوله: في الأخيرة أي في الركعة الأخيرة ولأبي ذر في الآخرة (شارح).

**[18] Allah's saying: "but man is, in, most things, contentious." (The Cave 54)**

he also said: "And dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Islam)." (The Spider "Al'ankabut" 46)

7347- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle "Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving, striking his thigh (with his hand) and saying: " but man is, in, most things, contentious." (The Cave 54)

7348- Abu'huraira "Allah be pleased with him" narrated: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached the place where Torah was recited. He called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported (Allah's message) to us, O Abul'qasim!" he said: "This is what I wanted (from you). If you embrace Islam, you will be safe." they said: "You have reported (Allah's message) to us, O Abul'qasim!" he said: "This is what I wanted (from you)." then he said his first statement once again. upon that, they replied: "You have reported (Allah's message) to us, O Abul'qasim!" he said it for the third time. then he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

**[19] Allah's saying: " Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (The Heifer 143); and The Prophet's order to stick to the group (of learnt men)**

7349- Abu'sa'eed "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Noah (and his nation) will come on the Day of Judgement; and Allah will ask (Noah): "Did you report (the Message)?" He will reply: "Yes, O my Lord!" Then Allah will ask Noah's nation: "Did Noah report My Message to you?" They will reply: "No, no Warner came to us." Then Allah will ask Noah: "Who will bear witness for you?" He will reply: "Mohammad and his followers." You will be brought and will stand as witnesses for him (that he reported

١٨ - باب قَوْلِهِ تَعَالَى: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤] وَقَوْلِهِ تَعَالَى: ﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [العنكبوت: ٤٦]

٧٣٤٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ (ح). حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ ابْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «أَلَا تَصَلُّونَ؟». فَقَالَ عَلِيُّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَنْعَتَنَا بَعَثَنَا. فَأَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ لَهُ ذَلِكَ، وَلَمْ يَرْجِعْ إِلَيْهِ شَيْئًا، ثُمَّ سَمِعَهُ وَهُوَ مُدْبِرٌ، يَضْرِبُ فِخْذَهُ، وَهُوَ يَقُولُ: ﴿وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾. مَا أَتَاكَ لَيْلًا فَهُوَ طَارِقٌ، وَيُقَالُ: الطَّارِقُ النَّجْمُ، وَالثَّقَابُ الْمُضِيءُ، يُقَالُ: أَثْقَبَ نَارَكَ لِلْمَوْقِدِ. [طرفه في: ١١٢٧].

٧٣٤٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ سَعِيدٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ، حَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ». فَحَرَجْنَا مَعَهُ حَتَّى جِئْنَا بَيْتَ الْمِذْرَاسِ، فَقَامَ النَّبِيُّ ﷺ فَنَادَاهُمْ فَقَالَ: «يَا مَعْشَرَ يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ، قَالَ: فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ، أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَّغْتَ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ» ثُمَّ قَالَهَا الثَّلَاثَةَ، فَقَالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ، وَأَنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فاعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ». [طرفه في: ٣١٦٧].

١٩ - باب قَوْلِهِ تَعَالَى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ [البقرة: ١٤٣] وَمَا أَمَرَ النَّبِيُّ ﷺ بِلُزُومِ الْجَمَاعَةِ، وَهُمْ أَهْلُ الْعِلْمِ

٧٣٤٩ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجَاءُ بَنُوْحَ يَوْمَ الْقِيَامَةِ، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ؟ فَيَقُولُ: نَعَمْ يَا رَبِّ، فَتُسْأَلُ أُمَّتُهُ: هَلْ بَلَّغْتُمْ؟ فَيَقُولُونَ: مَا جَاءَنَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ شُهِدُوكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيُجَاءُ بِكُمْ فَتَشْهَدُونَ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:

٧٣٤٧ - قوله: (اثقب) أمر من الثقب وهو متعد من باب نصر كما في العيني، وقال القسطلاني بكسر القاف وسكت عن ضبط الهمزة ا هـ.

٧٣٤٨ - قوله: (ذلك) أي إقراركم بالتبليغ (شارح).

- ولرسوله نخد.

Allah's Message)." Then he recited Allah's saying: " Thus have We made of you a nation justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves." (Heifer 143)

**[20] If a ruler or an appointee passed, by mistake, a judgement contradicting the tradition of The Prophet of which he had no knowledge, then his judgement should be cancelled**

indeed, The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one did something contradicting our tradition, then it should be cancelled."

7350- both of Abu'sa'eed Al'khudri and Abu'huraira "Allah be pleased with them" narrated: Allah's Apostle "Allah's blessing and peace be upon him" appointed the brother of Banu'adi Al'ansari as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (excellent type of dates) for two Sas of the inferior type of dates." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) unless it is an equal amount for an equal amount, or sell the dates (of inferior quality) for money, with which you could buy good dates."

7351- The same previous narration.

**[21] The reward of the ruler when he judges according to the best of his knowledge, right or wrong it might be**

7352- Amr Ibn Al'ass "Allah be pleased with him" narrated That he heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "If a judge gives a verdict according to the best of his knowledge and his verdict is right (as agreeing with that of Allah and His Apostle), he will receive a double reward. If he gives a verdict according to the best of his knowledge and his verdict is wrong (as contradicting that of Allah and His Apostle), even then he will get a reward."

**[22] What about the proof that the judgements of The Prophet were transparent? and what about the fact that sometimes, some companions did not attend The Prophet's sessions or gatherings?**

7353- Obaidullah Ibn Omair narrated: Abu'moosa asked Omar to admit him but he was not admitted as Omar was busy, so Abu'moosa went back.

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا - قَالَ: عَدْلًا - لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾. وَعَنْ جَعْفَرِ بْنِ عَوْنٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ بِهَذَا.

[طرفه في: ٣٣٣٩].

٢٠ - بَابُ إِذَا اجْتَهَدَ الْعَامِلُ أَوْ الْحَاكِمُ، فَأَخْطَأَ خِلَافَ الرَّسُولِ مِنْ غَيْرِ عِلْمٍ، فَحُكْمُهُ مَزْدُودٌ لِقَوْلِ النَّبِيِّ ﷺ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ زِدٌ».

٧٣٥٠، ٧٣٥١ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ عَبْدِ الْمَجِيدِ ابْنِ سُهَيْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ: أَنَّ أَبَا سَعِيدِ الْخُدْرِيِّ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَخَا بَنِي عَدِيَّ الْأَنْصَارِيِّ، وَاسْتَعْمَلَهُ عَلَى حَيَبٍ، فَقَدِمَ بِتَمْرٍ جَنِيبٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَكُلْ تَمْرَ حَبِيبٍ هَكَذَا؟». قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَشْتَرِي الصَّاعَ بِالصَّاعِينَ مِنَ الْجَمْعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلُوا، وَلَكِنْ مِثْلًا بِمِثْلِ، أَوْ يَبِعُوا هَذَا وَاشْتَرَوْا بِثَمَنِهِ مِنْ هَذَا، وَكَذَلِكَ الْمِيزَانَ».

[طرفه في: ٢٢٠١].

## ٢١ - بَابُ أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

٧٣٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيَوَةُ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَقَادِيِّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرٍو بْنِ الْعَاصِ، عَنْ عَمْرٍو بْنِ الْعَاصِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ». قَالَ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أَبَا بَكْرٍ ابْنَ عَمْرٍو بْنِ حَزْمٍ فَقَالَ: هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ. وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي سَلَمَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ

٢٢ - بَابُ الْحُجَّةِ عَلَى مَنْ قَالَ: إِنَّ أَحْكَامَ النَّبِيِّ ﷺ كَانَتْ ظَاهِرَةً، وَمَا كَانَ يَغِيبُ بَعْضُهُمْ مِنْ مَشَاهِدِ النَّبِيِّ ﷺ وَأُمُورِ الْأَسْلَامِ

٧٣٥٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عَمِيرٍ قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ، فَكَأَنَّهُ وَجَدَهُ مُشْغُولًا فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ أَسْمَعْ

٧٣٥٠ - (الجنيب) أجود تمرهم والجمع تمر رديء ١ هـ.

- قوله: (وكذلك الميزان) يعني كل ما يوزن.

باب ٢٢ - قوله: (وما كان) أي وباب ما كان بعض الصحابة يغييب الخ فما موصولة يعني أن التواتر ليس شرطاً في قبول الخبر فقد صح أنهم كان يأخذ بعضهم عن بعض ويرجع بعضهم إلى ما رواه غيره وانهقد الإجماع على القول بالعمل بأخبار الأحاد.

When Omar finished his job he said: "Didn't I hear the voice of Abdullah Ibn Qais? Let him come in." Omar was told that he had left. So, he sent for him and asked him: "O Abdullah Ibn Qais! What did cause you to do what you did?" Abu'moosa said: "We were ordered to do so." (That is to leave if not admitted after asking permission). Omar told him: "Bring witness in proof of your statement lest I will do with you so-and-so." Abu'moosa went to the Ansar's meeting places and asked them. They said: "None amongst us will give this witness except the youngest of us, (Abu'sa'eed Al'khudri)." Abu'sa'eed Al'khudri got up, (went to Omar with Abu'moosa) and said: "Indeed, we used to be ordered to do so." Omar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me? However, I was occupied by trading in markets."

7354- Abu'huraira "Allah be pleased with him" narrated: You people say that Abu'huraira tells many narrations from The Messenger of Allah "Allah's blessing and peace be upon him". I was a poor man; and I used to stick to The Messenger of Allah "Allah's blessing and peace be upon him", satisfied with what fills my stomach. The Emigrants were occupied by trading in markets, and The Ansar used to be busy with their properties. No doubt I was present when The Messenger of Allah "Allah's blessing and peace be upon him" once said: "Whoever spreads his garment till I have finished my present speech and then gathers it to himself, will remember whatever I will say." So, I spread a garment I was wearing till The Messenger of Allah "Allah's blessing and peace be upon him" had finished his saying, and then I gathered it to my chest. By He, Who sent him with the truth! I did forget none of those narrations.

**[23] What about the opinion that the Prophet's not disapproval of something is a proof of people's accepting it?**

7355- Mohammad Ibn Al'monkadir narrated: I heard Jaber "Allah be pleased with him" swearing that Ibn Saiyyad was The Charlatan (Ad'dajjal). I asked him: "Do you swear by Allah?" He replied: "I heard Omar swearing by Allah concerning this case in the presence of The Prophet "Allah's blessing and peace be upon him"; and The Prophet "Allah's blessing and peace be upon him" did not deny that."

**[24] The opinion that the judgements of The Prophet might be known by the evidence; and what is the meaning of the evidence**

in this respect, it was mentioned that when The Messenger of Allah "Allah's blessing and peace be upon him" talked about horses and was asked about donkeys, he guided them to Allah's saying: "Then shall anyone who has done an atom's weight of good, see it!" (The Earthquake 7)

When The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating the mastigure, he said: "I neither eat it, nor do I prohibit it." When the mastigure was eaten by some people on the table of The Prophet "Allah's blessing and peace be upon him", Ibn Abbas took a proof that eating it was not unlawful.

صَوَّتَ عَبْدُ اللَّهِ بْنُ قَيْسٍ؟ ائْذَنُوا لَهُ. فَدُعِيَ لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهِذَا. قَالَ: فَأْتِنِي عَلَى هَذَا بَيِّنَةً أَوْ لَأَفْعَلَنَّ بِكَ، فَاذْهَبْ إِلَى مَجْلِسِ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَشْهَدُ إِلَّا أَصَاغِرْنَا، فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ: قَدْ كُنَّا نُؤْمَرُ بِهِذَا، فَقَالَ عُمَرُ: خَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ النَّبِيِّ ﷺ، أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ.

[طرفه في: ٢٠٦٢].

٧٣٥٤ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي الرَّهْرِيُّ: أَنَّهُ سَمِعَهُ مِنَ الْأَعْرَجِ يَقُولُ: أَخْبَرَنِي أَبُو هُرَيْرَةَ قَالَ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَلَى رَسُولِ اللَّهِ ﷺ، وَاللَّهُ الْمَوْعِدُ، إِنِّي كُنْتُ أَمْرًا مَسْكِينًا، أَلَزِمَ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، وَكَانَ الْمُهَاجِرُونَ يَسْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكَانَتْ الْأَنْصَارُ يَسْغَلُهُمُ الْقِيَامَ عَلَى أَمْوَالِهِمْ، فَشَهِدْتُ مِنْ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، وَقَالَ: «مَنْ يَبْسُطُ رِذَاءَهُ حَتَّى أَقْضِيَ مَقَالَتِي، ثُمَّ يَقْبِضَهُ، فَلَنْ يَنْسَى شَيْئًا سَمِعَهُ مِنِّي». فَبَسَطْتُ بُرْدَةً كَانَتْ عَلَيَّ، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ، مَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ [طرفه في: ١١٨].

### ٢٣ - بَابُ مَنْ رَأَى تَرَكَ النَّكِيرِ مِنَ النَّبِيِّ ﷺ حُجَّةً، لَا مِنْ غَيْرِ الرَّسُولِ

٧٣٥٥ - حَدَّثَنَا حَمَادُ بْنُ حُمَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ: أَنَّ ابْنَ الصَّيَادِ الدَّجَالَ، قُلْتُ: تَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يَنْكِرْهُ النَّبِيُّ ﷺ.

### ٢٤ - بَابُ الْأَحْكَامِ الَّتِي تُعْرَفُ بِالِدَّلَائِلِ، وَكَيْفَ مَعْنَى الدَّلَالَةِ وَتَفْسِيرِهَا

وَقَدْ أَخْبَرَ النَّبِيُّ ﷺ أَمْرَ الْحَيْلِ وَغَيْرَهَا، ثُمَّ سُئِلَ عَنِ الْحُمْرِ، فَذَلَّهْمُ عَلَى قَوْلِهِ تَعَالَى: «فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ» وَسُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ، فَقَالَ: «لَا أَكُلُهُ وَلَا أُحْرَمُهُ». وَأَكَلَ عَلَى مَا بَدَأَ النَّبِيُّ ﷺ الضَّبَّ، فَاسْتَدَلَّ ابْنُ عَبَّاسٍ بِأَنَّهُ لَيْسَ بِحَرَامٍ.

٧٣٥٦ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْحَيْلُ لثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ

٧٣٥٤ - قوله: (والله الموعد) جملة معترضة ومراده من هذا يوم القيامة.

- مَنْ بَسَطَ نَحْدَ.

- فَلَنْ يَنْسَى نَحْدَ.

- فَلَمْ يَنْسَ نَحْدَ.

- قوله: (يقبضه) بالرفع وفي اليونانية بالجزم، وقوله: ينس بغير تحتية بعد السين وخروج على لغة من

يجزم بلن ا هـ. شارح.

٧٣٥٦ - من المرجح أو الروضة نحد.

7356- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Keeping horses is for three: It may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (by preparing it for holy war) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person that keeps them for earning his living so as not to ask others, and at the same time he gives Allah's right (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming Muslims, his horses will be a source of sins to him." When Allah's Apostle "Allah's blessing and peace be upon him" was asked about donkeys, he replied: "Nothing particular was revealed to me regarding them except the uniquely comprehensive verses: "Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."(The Earthquake "Az'zalzala" 7:8)

7357- A'isha "Allah be pleased with her" narrated: A woman asked The Prophet "Allah's blessing and peace be upon him" about the bath which is taken after finishing the menses. The Prophet "Allah's blessing and peace be upon him" told her what to do and said: "Purify yourself with a piece of cloth scented with musk." The woman asked: "How shall I purify myself with it, O Messenger of Allah?" He said: "Purify yourself (with it)." The woman asked once again: "How shall I purify myself with it, O Messenger of Allah?" He said: "Purify yourself with it." Knew what was meant by The Messenger of Allah "Allah's blessing and peace be upon him", I pulled her to myself and showed her (how to do so).

7358- Ibn Abbas "Allah be pleased with both" reported: Ommu'hufaid Bint Al'harith sent some dried yogurt, ghee (a clarified semi-fluid butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ordered that this (meal) be put on his table, but he did not eat of it as if he disliked it. If it had been illegal to eat, it would not have been eaten at the table of Allah's Apostle, nor would he have ordered (his companions) to eat of it.

سِتْرٌ، وَعَلَى رَجُلٍ وَرَزْرٌ، فَأَمَّا الَّذِي لَهُ أَجْرٌ: فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ الْمَرْجِ وَالرَّوْضَةِ كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَّ شَرَفًا أَوْ شَرَفَيْنِ، كَانَتْ آثَارُهَا وَأَزْوَانُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ الرَّجُلِ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعْفُفًا، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رَبَابِهَا وَلَا ظُهُورِهَا، فَهِيَ لَهُ سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِبَاءً، فَهِيَ عَلَى ذَلِكَ وَرَزْرٌ. وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ، قَالَ: «مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةَ الْفَاذَةَ الْجَامِعَةَ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾».

[طرفه في: ٢٣٧١].

٧٣٥٧ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مَنْصُورِ بْنِ صَفِيَّةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ.

[طرفه في: ٣١٤].

حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ عُقْبَةَ -: حَدَّثَنَا الْفَضِيلُ بْنُ سُلَيْمَانَ التُّمَيْرِيُّ البَصْرِيُّ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ ابْنُ شَيْبَةَ، حَدَّثَنِي أُمِّي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنِ الْحَيْضِ، كَيْفَ تَغْتَسِلُ مِنْهُ؟ قَالَ: «تَأْخُذِينَ فِرْصَةَ مَمْسَكَةٍ، فَتَوَضَّئِينَ بِهَا». قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا يَا رَسُولَ اللَّهِ؟ قَالَ النَّبِيُّ ﷺ: «تَوَضَّئِينَ». قَالَتْ: كَيْفَ اتَّوَضَّأُ بِهَا يَا رَسُولَ اللَّهِ؟ قَالَ النَّبِيُّ ﷺ: «تَوَضَّئِينَ بِهَا». قَالَتْ عَائِشَةُ: فَعَرَفْتُ الَّذِي يُرِيدُ رَسُولُ اللَّهِ ﷺ فَجَدَّبْتُهَا إِلَيَّ فَعَلَّمْتُهَا.

٧٣٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُمَّ حَفِيدَةَ بِنْتَ الْحَارِثِ بْنِ حَزْنٍ: أَهَدَتْ إِلَى النَّبِيِّ ﷺ سَمْنًا وَأَقْطًا وَأَصْبًا. فَدَعَا بِهِ النَّبِيُّ ﷺ، فَأَكَلَنَ عَلَى مَائِدَتِهِ، فَتَرَكَهُنَّ النَّبِيُّ ﷺ كَالْمَتَقَدِّرِ لَهُنَّ، وَلَوْ كُنَّ حَرَامًا مَا أَكَلَنَ عَلَى مَائِدَتِهِ، وَلَا أَمَرَ بِأَكْلِهِنَّ. [طرفه في: ٢٥٧٥].

٧٣٥٩ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا

٧٣٥٧ - قوله: (كيف نغتسل) بنون مفتوحة وكسر السين ولأبي ذر بتحتية مضمومة وفتح السين، وفي نسخة بالمشناة الفوقية المفتوحة (شارح).

- قوله: (ممسكة) قد تأول الممسكة على معنى الإمساك دون الطيب يريد أنها تمسكها بيدها فتستعملها كما في العيني.

٧٣٥٨ - وضباً نخذ.

- كالمتقدِّر لهِنَّ نخذ.

٧٣٥٩ - قوله: (خضرات) بهذا الضبط وبضم الخاء وفتح الصاد كما في العيني.

7359- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever eats garlic or onion should keep away from our mosque or should remain in his house." (According to another narration) Once a big pot containing cooked vegetables was brought to The Messenger of Allah "Allah's blessing and peace be upon him". Detecting unpleasant smell coming from it, The Prophet "Allah's blessing and peace be upon him" asked: "What is in it?" He was told of the vegetables that were in it. The Prophet "Allah's blessing and peace be upon him" ordered that it should be brought near to some of his companions who were with him. When The Prophet "Allah's blessing and peace be upon him" saw that he (his companion) disliked to eat it he said: "Eat. (I Don't eat) for I converse with those whom you don't converse with (meaning the angels)."

7360- Mohammad Ibn Jubair Ibn Mut'im narrated from his father "Allah be pleased with him": A woman came to The Prophet "Allah's blessing and peace be upon him" and talked with him about something. He gave her an order and then told her (to return to him again). She said: "O Messenger of Allah! What if I came and did not find you?" (as if she meant his death). The Prophet "Allah's blessing and peace be upon him" said: "If you do not find me, then you can go to Abu'bakr."

**[25] The Prophet's saying: "Do not ask the people of Scriptures about anything (concerning religion)"**

7361- Humaid Ibn Abdur'rahman narrated that he had heard Mo'awiya talking to some men of Quraish. When he mentioned Ka'b Al'ahbar (chief of rabbis), he said: "Verily, he was the truest (from amongst The Jews) who told us narrations about the people of scriptures, though we noticed some lies (in his narrations)."

7362- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: " Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."" (The Heifer 136)

7363- Obaidullah narrated: Ibn Abbas "Allah be pleased with both" said: "O community of Muslims! How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) which was revealed to The Messenger of Allah "Allah's blessing and peace be upon him" has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (regarding their changed Scriptures): "This is from Allah", in order to get some worldly benefit thereby."

فَلْيَعْتَزِلْنَا، أَوْ لِيَعْتَزِلْ مَسْجِدَنَا، وَلِيَقْعُدْ فِي بَيْتِهِ». وَإِنَّهُ أَتَى بَدْرًا، قَالَ ابْنُ وَهَبٍ: يَغْنِي طَبَقًا، فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ عَنْهَا فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرَّبُوهَا». فَقَرَّبُوهَا إِلَى بَعْضِ أَصْحَابِهِ كَأَنَّ مَعَهُ، فَلَمَّا رَأَهُ كَرِهَ أَكْلَهَا قَالَ: «كُلْ فَإِنِّي أَنَا جِي مَنْ لَا تُنَاجِي». وَقَالَ ابْنُ عَفِيرٍ، عَنِ ابْنِ وَهَبٍ: يَقْدِرُ فِيهِ خَضِرَاتٌ، وَلَمْ يَذْكَرِ اللَّيْثُ وَأَبُو صَفْوَانَ، عَنْ يُونُسَ، قِصَّةَ الْقِدْرِ، فَلَا أَذْرِي هُوَ مِنْ قَوْلِ الزُّهْرِيِّ أَوْ فِي الْحَدِيثِ.

[طرفه في: ٨٥٤].

٧٣٦٠ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي وَعَمِّي قَالَا: حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرٍ: أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ، فَأَمَرَهَا بِأَمْرٍ، فَقَالَتْ: أَرَأَيْتَ يَا رَسُولَ اللَّهِ إِنْ لَمْ أَجِدْكَ؟ قَالَ: إِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ. زَادَ الْحَمِيدِيُّ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ: كَأَنَّهَا تَغْنِي الْمَوْتَ.

[طرفه في: ٣٦٥٩].

## ٢٥ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا تَسْأَلُوا أَهْلَ الْكِتَابِ عَنْ شَيْءٍ»

٧٣٦١ - وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعَ مُعَاوِيَةَ يُحَدِّثُ رَهْطًا مِنْ قُرَيْشٍ بِالْمَدِينَةِ، وَذَكَرَ كَعْبَ الْأَخْبَارِ فَقَالَ: إِنْ كَانَ مِنْ أَصْدَقِ هَؤُلَاءِ الْمُحَدِّثِينَ الَّذِينَ يُحَدِّثُونَ عَنْ أَهْلِ الْكِتَابِ، وَإِنْ كُنَّا مَعَ ذَلِكَ لَنَبْلُو عَلَيْهِ الْكَذِبَ.

٧٣٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَأُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْأَسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكذِّبُوهُمْ، وَقُولُوا: ﴿أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ...﴾ [البقرة: ١٣٦]. الْآيَةَ».

[طرفه في: ٤٤٨٥].

٧٣٦٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ، وَكِتَابُكُمْ الَّذِي أَنْزَلَ عَلَى رَسُولِ اللَّهِ ﷺ أَحَدُثُ، تَقْرَأُونَهُ مَحْضًا لَمْ يَسْبِ، وَقَدْ حَدَّثَكُمْ أَنَّ أَهْلَ الْكِتَابِ بَدَّلُوا كِتَابَ اللَّهِ وَغَيَّرُوهُ، وَكَتَبُوا بِأَيْدِيهِمُ الْكِتَابَ، وَقَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لَيْسَتْ رَوَاهُ بِمَنْعًا قَلِيلًا؟ أَلَا

٧٣٦١ - قوله: (إن كان) كلمة إن مخففة من المثقلة ا هـ.

- قوله: (ومن أصدق الخ. ويروى لمن أصدق بزيادة لام التأكيد ا هـ. عيني.

٧٣٦٣ - قوله: (أحدث) أي أقرب نزولاً.

- قوله: (لم يسب) أي لم يخلط بغيره.

Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

### [26] It is hateful to differ (about the interpretation of Qur'an)

7364- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

7365- Jundub "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Recite (and study) the Qur'an as long as you agree about its interpretation, but if you have any difference of opinion (regarding its meaning) then you should stop for the time being."

7366- Obaidullah Ibn Abdullah narrated: Ibn Abbas "Allah be pleased with both" said: "When The Messenger of Allah "Allah's blessing and peace be upon him" was on his deathbed and there were some men in the house, he said: "Come near, I will write for you something after which you will not go astray." Omar said: "The Messenger of Allah "Allah's blessing and peace be upon him" is seriously ill and you have the Holy Qur'an. Allah's Book is sufficient for us." In this way, the people in the house differed and started disputing. Some of them said: "Give him writing material so that he may write for you something after which you will not go astray." But others said: "Follow what Omar had said." So when their noise and differences increased, The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get up." Ibn Abbas used to say (commenting): "What a great disaster it was that The Messenger of Allah "Allah's blessing and peace be upon him" was prevented from writing for them that book because of their differences and noise."

يُنْهَأَكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنِ مَسْئَلَتِهِمْ؟ لَا وَاللَّهِ، مَا رَأَيْنَا مِنْهُمْ رَجُلًا يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ.

[طرفه في: ٢٦٨٥].

## ٢٦ - باب كَرَاهِيَةِ الْخِلَافِ

٧٣٦٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سَلَامِ بْنِ أَبِي مُطِيعٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «افْرُوا الْقُرْآنَ مَا اثْتَلَفْتُمْ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ».

[طرفه في: ٥٠٦٠].

٧٣٦٥ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «افْرُوا الْقُرْآنَ مَا اثْتَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ». وَقَالَ: يَزِيدُ بْنُ هَارُونَ، عَنْ هَارُونَ الْأَعْوَرِ: حَدَّثَنَا أَبُو عِمْرَانَ، عَنْ جُنْدَبِ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٠٦٠].

٧٣٦٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَ النَّبِيُّ ﷺ قَالَ، وَفِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ ابْنُ الْخَطَّابِ، قَالَ: «هَلَمْ أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ». قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ عَلَبَهُ الْوَجَعُ، وَعِنْدَكُمْ الْقُرْآنُ، فَحَسْبُنَا كِتَابُ اللَّهِ. وَاخْتَلَفَ أَهْلُ الْبَيْتِ، وَاخْتَصَمُوا: فَمِنْهُمْ مَنْ يَقُولُ: قَرُبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ ﷺ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغَطَ وَالْإِخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ قَالَ: «قُومُوا عَنِّي». قَالَ عَبْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزِيَّةَ كُلَّ الرِّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، مِنْ إِخْتِلَافِهِمْ وَلَعَطِهِمْ. [طرفه في: ١١٤].

## ٢٧ - باب نَهْيِ النَّبِيِّ ﷺ عَنِ التَّحْرِيمِ إِلَّا مَا تُعْرِفُ بِإِبَاحَتِهِ، وَكَذَلِكَ أَمْرُهُ

نَحْوَ قَوْلِهِ حِينَ أَحَلُّوا: «أَصِيبُوا مِنَ النِّسَاءِ»، وَقَالَ جَابِرٌ: وَلَمْ يَعْزِمْ عَلَيْهِمْ، وَلَكِنْ

= - عَنْ مَسْأَلَتِهِمْ نَخ.

٧٣٦٦ - قوله: (لما حضر) بلفظ المجهول أي لما حضره الموت ا هـ. عيني.

- قوله: (هلم) أي تعالوا وعند الحجازيين يستوي فيه المفرد والجمع والمؤنث والمذكر ا هـ. عيني.

- قوله: (اللغط) هو الصوت بلا فهم المقصود ا هـ. عيني.

- الرزية: المصيبة.

باب ٢٧ - قوله: باب أي هذا باب، وقوله: نهى النبي ﷺ كلام إضافي مرفوع بالابتداء، وقوله على التحريم خبره =

### [27] The prohibited things which The Messenger of Allah forbade

7367- Ata narrated: I heard Jaber Ibn Abdullah in a session saying: "We, the companions of The Messenger of Allah "Allah's blessing and peace be upon him" assumed the state of Ihram for only Hajj without Umra." Jaber further said: "The Prophet "Allah's blessing and peace be upon him" arrived (in Mecca) on the fourth of Dhul'hijja. When we arrived, The Prophet "Allah's blessing and peace be upon him" ordered us to finish the state of Ihram, saying: "Finish your Ihram and go to your wives (for sexual relation)."" Jaber added: "The Prophet "Allah's blessing and peace be upon him" did not make it obligation for us (to go to our wives), but he only made it lawful for us. Then he heard that we were saying: "Is it that only five days earlier than that of Arafat, he orders us to finish our Ihram by sleeping with our wives with the result that we will go to Arafat with our male organs dribbling with semen?" (Jaber pointed out with his hand illustrating what he was saying). The Messenger of Allah "Allah's blessing and peace be upon him" stood up and said: "You (People) know that I am the most Allah-fearing, the most truthful, and the best doer of good deeds from among you. Had I not brought the sacrificial animal with me, I would have finished my Ihram as you will do. So finish your Ihram. Had I early known what I came to know lately, I would not have brought the sacrificial animal with me." We finished our Ihram. In this way, we listened to, and obeyed The Prophet "Allah's blessing and peace be upon him"."

7368- Abdullah Al'muzani "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Pray before the Maghrib (compulsory) prayer." He said it thrice. In the third time, he said: "Whoever wants to offer it can do so." He said so because he did not like the people to take it as a tradition.

### [28] Allah's saying: "who (conduct) their affairs by mutual Consultation." (The Consultation "Ash'shura" 38)

he also said: "and ask for (Allah's) forgiveness them in affairs (of moment). Then when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in him)." (Al Imran 159)

in this way, Allah Almighty has forwarded consultation before decision. But, if The Messenger of Allah took the decision, then, no human being has the right to forward (with his decision) before Allah and his messenger. For example, The Messenger of Allah "Allah's blessing and peace be upon

أَحْلَهُنَّ لَهُمْ. وَقَالَتْ أُمُّ عَطِيَّةَ: نُهَيْتَا عَنِ اتِّبَاعِ الْجَنَازَةِ وَلَمْ يُعْزَمِ عَلَيْنَا.

٧٣٦٧ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ مُحَمَّدُ بْنُ بَكْرٍ، حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ فِي أَنَسٍ مَعَهُ قَالَ: أَهْلَلْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ فِي الْحَجِّ خَالِصًا لَيْسَ مَعَهُ عُمْرَةٌ، قَالَ عَطَاءٌ: قَالَ جَابِرٌ: فَقَدِمَ النَّبِيُّ ﷺ صَبِيحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَلَمَّا قَدِمْنَا أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَحِلَّ، وَقَالَ: أَحْلُوا وَأَصِيبُوا مِنَ النَّسَاءِ. قَالَ عَطَاءٌ: قَالَ جَابِرٌ: وَلَمْ يُعْزَمِ عَلَيْهِمْ، وَلَكِنْ أَحْلَهُنَّ لَهُمْ، فَبَلَّغَهُ أَنَا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ، أَمَرْنَا أَنْ نَحِلَّ إِلَى نِسَائِنَا، فَتَأْتِي عَرَفَةَ تَقْطُرُ مَذَاكِرِنَا الْمَذْيَ، قَالَ: وَيَقُولُ جَابِرٌ بِيَدِهِ هَكَذَا، وَحَرَكَهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «قَدْ عَلِمْتُمْ أَنِّي أَتَقَاكُمْ لِلَّهِ، وَأَصْدَقُكُمْ وَأَبْرَكُكُمْ، وَلَوْلَا هَذِي لَحَلَلْتُ كَمَا تَحِلُّونَ، فَحَلُّوا، فَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ». فَحَلَلْنَا وَسَمِعْنَا وَأَطَعْنَا [طرفه في: ١٥٥٧].

٧٣٦٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنِ ابْنِ بُرَيْدَةَ: حَدَّثَنِي عَبْدُ اللَّهِ الْمُرَبِّعِيُّ، عَنِ النَّبِيِّ ﷺ قَالَ: صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ. قَالَ فِي الثَّالِثَةِ: «لِمَنْ شَاءَ». كَرَاهِيَةٌ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً. [طرفه في: ١١٨٣].

## ٢٨ - باب

قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ [الشورى: ٣٨]، ﴿وَشَاوَرَهُمْ فِي الْأَمْرِ﴾ [آل عمران: ١٥٩]. وَإِنَّ الْمِشَارَاوَةَ قَبْلَ الْعَزْمِ وَالْتَبِينُ، لِقَوْلِهِ: ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ [آل عمران: ١٥٩]. فَإِذَا عَزَمَ الرَّسُولُ ﷺ لَمْ يَكُنْ لِيَسِّرِ التَّقَدُّمُ عَلَى اللَّهِ وَرَسُولِهِ.

وَشَاوَرَ النَّبِيُّ ﷺ أَصْحَابَهُ يَوْمَ أُحُدٍ فِي الْمَقَامِ وَالْخُرُوجِ فَرَأَوْا لَهُ الْخُرُوجَ، فَلَمَّا لَيْسَ لِأُمَّتِهِ وَعَزَمَ قَالُوا: أَقِمْ، فَلَمْ يَجِبْ إِلَيْهِمْ بَعْدَ الْعَزْمِ وَقَالَ: «لَا يَنْبَغِي لِنَبِيِّ يَلْبَسُ لِأُمَّتِهِ فَيَضَعُهَا، حَتَّى يَحْكُمَ اللَّهُ». وَشَاوَرَ عَلِيًّا وَأَسَامَةَ فِيمَا رَمَى بِهِ أَهْلُ الْأَنْفِكَ عَائِشَةَ فَسَمِعَ مِنْهُمَا حَتَّى نَزَلَ الْقُرْآنُ، فَجَلَدَ الرَّامِينَ وَلَمْ يَلْتَفِتْ إِلَى تَنَازُعِهِمْ، وَلَكِنْ حَكَمَ بِمَا أَمَرَهُ اللَّهُ. وَكَانَتْ الْأَيْمَةُ بَعْدَ النَّبِيِّ ﷺ يَسْتَشِيرُونَ الْأَمَنَاءَ مِنْ أَهْلِ الْعِلْمِ فِي الْأُمُورِ الْمُبَاحَةِ لِيَأْخُذُوا بِأَسْهَلِهَا، فَإِذَا وَضَحَ الْكِتَابُ أَوْ السُّنَّةُ لَمْ يَتَّعِدُوهُ إِلَى غَيْرِهِ، أَفْتِدَاءً بِالنَّبِيِّ ﷺ. وَرَأَى أَبُو بَكْرٍ قِتَالَ مَنْ مَنَعَ الرِّكَاعَةَ، فَقَالَ عُمَرُ: كَيْفَ تُقَاتِلُ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِزْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا

= ومتعلقه حاصل أو واقع أو نحو ذلك كذا في شرح العيني وأفاد القسطلاني أن باب مضاف لتاليه.

- نهى النبي ﷺ عن التَّحْرِيمِ نَحْدَ.

٧٣٦٧ - قوله: تقطر مذاكيرنا المني نَحْدَ.

باب ٢٨ - قوله: (لامته) بغير همز أي درعه، وروي لأمته بهمة ساكنة كما في الشارح.

him” consulted his companions at first concerning the Holy Battle of Uhud; and they gave the opinion of proceeding towards fighting. But, when he took his decision of proceeding, and wore his armour, and, at the same time, his companions reverted to the other opinion (of staying in Medina and waiting the pagans), The Messenger of Allah rejected to cancel his decision and said: “No prophet wore his armour should put it down once again until Allah judges the matter.”

7369- A'isha “Allah be pleased with her” narrated, when those of the false speech said about her what they had said: Allah's Apostle "Allah's blessing and peace be upon him" called Ali Ibn Abu'talib and Usama Ibn Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (A'isha).

Usama Ibn Zaid said what he knew of the good reputation of his wives. Ali Ibn Abu'talib said: “O Allah's Apostle! Allah has not imposed restrictions on you, and there are many women other than her. Yet you may ask the woman-servant who will tell you the truth.” On that Allah's Apostle "Allah's blessing and peace be upon him" (called Barira and) said: “Did you ever see anything, which roused your suspicions about her?” Barira said: “No, by Allah Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.” On that day Allah's Apostle "Allah's blessing and peace be upon him" came up the pulpit and said: “Who will support me to punish that person (Abdullah Ibn Obai Ibn Salool) who has hurt me by slandering the reputation of my wife? By Allah, I know nothing about my wife but good.” Then he mentioned the innocence of A'isha.

7370- A'isha “Allah be pleased with her” narrated: The Messenger of Allah “Allah’s blessing and peace be upon him” delivered a speech, addressing people. He praised and glorified Allah. Then he said: “What is your opinion concerning those people who are abusing my wife? I know nothing evil about her.” Urwa (The sub-narrator) said: When A'isha was told of the slander, she said: “O Allah's Apostle! Would you please allow me to join my parents' home?” He allowed her and sent a slave along with her. An Ansari man said: “Glorified be You (Allah)! It is not right for us to speak about this. Glorified be You (Allah)! This is a great lie!”

اللَّهُ، فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ». فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ مَا جَمَعَ رَسُولُ اللَّهِ ﷺ، ثُمَّ تَابَعَهُ بَعْدَ عُمَرَ. فَلَمَّ يَلْتَفَتُ أَبُو بَكْرٍ إِلَى مَشُورَةٍ، إِذْ كَانَ عِنْدَهُ حُكْمُ رَسُولِ اللَّهِ ﷺ فِي الَّذِينَ فَرَّقُوا بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَأَرَادُوا تَبْدِيلَ الدِّينِ وَأَحْكَامِهِ، قَالَ النَّبِيُّ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». وَكَانَ الْقُرَاءُ أَصْحَابَ مَشُورَةِ عُمَرَ، كُهُولًا كَانُوا أَوْ شُبَّانًا، وَكَانَ وَقَافًا عِنْدَ كِتَابِ اللَّهِ عَزَّ وَجَلَّ.

٧٣٦٩ - حَدَّثَنَا الْأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ، وَابْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بِنْتُ وَقَاصٍ: وَعَبِيدُ اللَّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، حِينَ قَالَ لَهَا أَهْلُ الْأَفْكِ مَا قَالُوا، قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا حِينَ اسْتَلَبَتْ الْوَحْيَ، يَسْأَلُهُمَا وَهُوَ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ: فَأَشَارَ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَأَمَّا عَلِيٌّ فَقَالَ: لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءَ سِوَاهَا كَثِيرٌ، وَسِلَ الْجَارِيَةِ تَصُدُّكَ. فَقَالَ: «هَلْ رَأَيْتَ مِنْ شَيْءٍ يَرِيْبُكَ؟». قَالَتْ: مَا رَأَيْتُ أَمْرًا أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثَةُ السِّنِّ، تَنَامُ عَنْ عَجَبِينَ أَهْلِهَا، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ، فَقَامَ عَلَى الْمَنْبَرِ فَقَالَ: «يَا مَعْشَرَ الْمُسْلِمِينَ، مَنْ يَعْذُرُنِي مِنْ رَجُلٍ بَلَغَنِي أَذَاهُ فِي أَهْلِي، وَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا». فَذَكَرَ بَرَاءَةَ عَائِشَةَ. وَقَالَ أَبُو أُسَامَةَ، عَنْ هِشَامٍ.

[طرفه في: ٢٥٩٣].

٧٣٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ حَزْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَكَرِيَاءَ الْعَسَانِيُّ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: «مَا تُشِيرُونَ عَلَيَّ فِي قَوْمٍ يَسُونُ أَهْلِي، مَا عَلِمْتُ عَلَيْهِمْ مِنْ سُوءٍ قَطُّ». وَعَنْ عُرْوَةَ قَالَ: لَمَّا أُخْبِرَتْ عَائِشَةُ بِالْأَمْرِ قَالَتْ: يَا رَسُولَ اللَّهِ، أَتَأْذُنُ لِي أَنْ أَنْطَلِقَ إِلَى أَهْلِي؟ فَأَذِنَ لَهَا، وَأَرْسَلَ مَعَهَا الْغُلَامَ. وَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: سُبْحَانَكَ، مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا، سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ.

[طرفه في: ٢٥٩٣].

= - إلى مشورته نخد.

٧٣٦٩ - قوله: (استلبت) أي أبطأ.

- قوله: (فتأتي الداجن) أي الشاة التي تألف البيوت (شارح).

٧٣٧٠ - وحدثنني نخد.

**(98) The Book of Monotheism****[1] The Prophet's calling upon his nation to believe in Allah, the only one**

7371- Ibn Abbas "Allah be pleased with both" narrated that The Messenger of Allah "Allah's blessing and peace be upon him" sent Mu'adh to Yemen...

7372- Ibn Abbas "Allah be pleased with both" reported: When The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen, he said to him: "You will go to people of scripture; so the first thing to which you have to invite them is that they should believe in Allah, The Only One. If they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor; and avoid (taking it) from the best of their property."

7373- Mu'adh Ibn Jabal "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked: "O Mu'adh! Do you know what Allah's right on His slaves is?" I said: "Allah and his Messenger know better." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's right on his slaves is that they should worship him and never associate anything with him (in worship). Do you know what the right of His slaves on Him is?" I replied: "Allah and his Messenger know better." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is that he would not punish them."

7374- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: A man heard another reciting: "Say He is Allah, the One and only" (Al'ikhlas "The Purity of Faith" 1) repeatedly. The next morning he came to Allah's Apostle "Allah's blessing and peace be upon him" and informed him about it as if he thought that it was not enough to recite. On that Allah's Apostle

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### ٩٨ - كِتَابُ التَّوْحِيدِ

#### ١ - بَابُ مَا جَاءَ فِي دُعَاءِ النَّبِيِّ ﷺ أُمَّتَهُ إِلَى تَوْحِيدِ اللَّهِ تَبَارَكَ وَتَعَالَى

٧٣٧١ - حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ .  
[طرفه في: ١٣٩٥].

٧٣٧٢ - وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا الْفَضْلُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ أُمَيَّةَ، عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ: أَنَّهُ سَمِعَ أَبَا مَعْبُدٍ، مَوْلَى ابْنِ عَبَّاسٍ، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا بَعَثَ النَّبِيُّ ﷺ مُعَاذًا نَحْوَ الْيَمَنِ، قَالَ لَهُ: «إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوْحِدُوا اللَّهَ تَعَالَى، فَإِذَا عَرَفُوا ذَلِكَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا صَلَّوْا، فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ، فَإِذَا أَقْرَأُوا بِذَلِكَ فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ» .  
[طرفه في: ١٣٩٥].

٧٣٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَصِينٍ وَالْأَشْعَثِ ابْنِ سَلِيمٍ: سَمِعَا الْأَسْوَدَ بْنَ هِلَالٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟». قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ يَعْْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، أَتَدْرِي مَا حَقُّهُمْ عَلَيْهِ؟». قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَنْ لَا يُعَذِّبَهُمْ» . [طرفه في: ٢٨٥٦].

٧٣٧٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ لَهُ ذَلِكَ، وَكَأَنَّ الرَّجُلَ يَتَقَالَهَا،

٧٣٧٢ - قوله: (فليكن أول ما تدعوهم إلى أن يوحدوا الله) أي فليكن أول الأشياء دعوتهم إلى التوحيد وكلمة ما مصدرية ومضى في الزكاة فليكن أول ما تدعوهم إليه عبادة الله ا هـ . عيني .

٧٣٧٤ - وكان الرجل نخـ .

- قوله: (يتقالها): أي يعدها قلبه .

"Allah's blessing and peace be upon him" said: "By he, in Whose Hand my life is, this Sura is equal to one-third of the Qur'an!"

7375- A'isha "Allah be pleased with her" reported: The Prophet "Allah's blessing and peace be upon him" sent a detachment under the leadership of a man who used to lead his companions in the prayers and finish his recitation with the Sura (of The Purity of Faith): Say: "He is Allah, the only One." When they returned (from the battle), they mentioned that to The Prophet "Allah's blessing and peace be upon him" who said (to them): "Ask him why he does so." They asked him and he said: "I do so because it mentions the qualities of the most gracious, and I love to recite it (in my prayer)." The Prophet "Allah's blessing and peace be upon him" said (to them): "Tell him that Allah loves him."

**[2] Allah's saying: "Say: call upon Allah, or call upon Rahman (Most Gracious): by whatever name ye call upon him, (it is well): for to him belong the most beautiful names. Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (The Night Journey "Al'isra" 110)**

7376- Jarir Ibn Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will not treat mercifully the one, who is not merciful to others."

7377- Abu'othman narrated: Usama Ibn Zaid "Allah be pleased with both" said: While we were with The Prophet "Allah's blessing and peace be upon him" a messenger from one of his daughters came to him saying (on her tongue): "My son is dying; please come to attend (his death)." The Prophet "Allah's blessing and peace be upon him" returned him saying: "It is for Allah what He takes, and what He gives; and everything in His sight has a limited time. So, she should hope for Allah's reward and remain patient." She again sent (a message), swearing on him by Allah to come. So, The Prophet "Allah's blessing and peace be upon him" got up, accompanied by Sa'd Ibn Obada and Mu'adh Ibn Jabal. The child was placed on his lap while his breath was disturbed in his chest (as if it was a leather water-skin). Upon that, tears flowed from the eyes of The Prophet "Allah's blessing and peace be upon him". Sa'd said to him: "What is this, O Allah's Apostle?" He said: "This Is Mercy, which Allah has implanted in the hearts of whomever He wished of His slaves. Allah never bestows His Mercy but on the merciful from amongst His slaves."

**[3] Allah's saying: " For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (forever)." (Adh'dhariyat 58)**

فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». زَادَ إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ مَالِكٍ، عَنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِيهِ، عَنِ أَبِي سَعِيدٍ، أَخْبَرَنِي أَخِي قَتَادَةُ بْنُ الثُّعْمَانِ، عَنِ النَّبِيِّ ﷺ.

[طرفه في: ٥٠١٣].

٧٣٧٥ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو، عَنِ ابْنِ أَبِي هِلَالٍ: أَنَّ أَبَا الرَّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ، عَنِ أُمِّهِ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، وَكَانَتْ فِي حَجْرِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنِ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَفْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَخْتِمُ ﴿بِقُلِّ هُوَ اللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «سَلُّوهُ لِأَيِّ شَيْءٍ يَضَعُ ذَلِكَ». فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أَحِبُّ أَنْ أَفْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ»

٢ - باب قول الله تبارك وتعالى: ﴿قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى﴾ [الإسراء: ١١٠]

٧٣٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ زَيْدِ بْنِ وَهْبٍ وَأَبِي ظَبْيَانَ، عَنِ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ؛ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَحُمُ اللَّهُ مَنْ لَا يَزَحُمُ النَّاسَ». [طرفه في: ٦٠١٣].

٧٣٧٧ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ عَاصِمِ الْأَحْوَلِ، عَنِ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ أُسَامَةَ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَسُولٌ إِخْدَى بِنَاتِهِ يَدْعُوهُ إِلَى ابْنِهَا فِي الْمَوْتِ، فَقَالَ النَّبِيُّ ﷺ: ازْجِعْ، فَأَخْبَرَهَا أَنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى، فَمُرْهَا فَلْتَضْبِرْ وَلْتَحْتَسِبْ. فَأَعَادَتِ الرَّسُولَ أَنَّهَا أَقْسَمَتْ لِتَأْتِيَنَّهَا، فَقَامَ النَّبِيُّ ﷺ، وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ، فَدَفِعَ الصَّبِيَّ إِلَيْهِ وَنَفْسُهُ تَقْفَعُ كَأَنَّهَا فِي شَنْ، فَفَاضَتْ عَيْنَاهُ، فَقَالَ لَهُ سَعْدٌ: يَا رَسُولَ اللَّهِ؟ قَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَزَحُمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ».

[طرفه في: ١٢٨٤].

٣ - باب قول الله تعالى: ﴿أَنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ [الذاريات: ٥٨]

٧٣٧٨ - حَدَّثَنَا عَبْدَانُ: عَنِ أَبِي حَمْرَةَ، عَنِ الْأَعْمَشِ، عَنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا أَحَدٌ أَصْبَرَ عَلَى أَدَى

٧٣٧٥ - قوله: (على سرية) أي أميراً عليهم ا هـ. عيني.

باب ٣ - إن الله هو الرزاق نخـ.

٧٣٧٨ - قوله: (أصبر) أفعل التفضيل خبر ما وضبط بالرفع، وقوله من الله صلة لأصبر ا هـ.

7378- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "None is more patient than Allah against the harmful and annoying words He hears (from the people). Though they attribute children to Him, He bestows upon them health and provides them with livelihood."

**[4] Allah Almighty said: "He (alone) knows the Unseen, nor does He make any one acquainted with his Mysteries." (The Spirits "Al'jinn" 26)**

He further said: "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34)

Allah said too: "But Allah beareth witness that what he hath sent unto thee he hath sent from his (own) knowledge, and the angels bear witness: but enough is Allah for a witness." (The Women 166)

He further said: "And no female conceive, or lays down (her load), but with His knowledge. Nor is a man long lived granted length of days, nor is a part Cut off from his life, But is in a Decree (ordained). All this is easy to Allah." (Fatir 11)

Allah Almighty also said: "To Him is referred the Knowledge of the Hour (of Judgment: He knows all): not date fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth (young), but by His Knowledge. The Day that (Allah) will propound to them the (question), Where are the Partners (ye attributed) to Me? They will say, We do assure thee not one of us can bear witness!" (Fussilat "Expounded" 47)

7379- Abdullah Ibn Omar "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The keys of the unseen knowledge are five which nobody knows but Allah: Nobody knows but Allah what is in the womb; nobody knows but Allah what will happen tomorrow; nobody knows but Allah when it will rain; nobody knows but Allah where he will die; and nobody knows but Allah when will The Hour be established."

7380- Masruq narrated from A'isha "Allah be pleased with her": He, who told you that (The Prophet) Mohammad "Allah's blessing and peace be upon him" had seen his Lord, has told a lie, for Allah Almighty says: "No vision could grasp Him." (The Cattle 103) moreover, he, who told you that Mohammad has seen the Unseen, has told a lie, for Allah says: "None has the knowledge of the Unseen but Allah."

**[5] Allah's saying: "The Source of Peace (and Perfection), the Guardian of Faith." (The Mustering "Al'hashr" 23)**

7381- Abdullah Ibn Mas'ood "Allah be pleased with him" narrated: Whenever we prayed behind The Prophet "Allah's blessing and peace be upon him" we used to recite (in sitting): "Peace be upon Allah." Once Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Himself is the source of Peace (and perfection), but say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an upon the pious slaves of Allah. I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (At'tahiyyatu lillah, was'salawatu wat'taiyyibat. As'salamu alayka aiyuhan'nabiyu warahmatollahi wabarakatuh. As'salamu alayna wa'ala ibadillahii as'salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Mohammadan abduhu warasooluh)

**[6] Allah's saying: "The king (or Ruler) of Mankind." (Mankind "An'nas" 2)**

7382- Abu'huraira "Allah be pleased with him" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will hold the whole earth, and roll all the heavens up in His Right Hand, and then He will say: "I am the King; where are the kings of the earth?"

سَمِعَهُ مِنَ اللَّهِ، يَدْعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ». [طرفة في: ٦٠٩٩].

#### ٤ - بَابُ

قَوْلِ اللَّهِ تَعَالَى: ﴿عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ [الجن: ٢٦]، ﴿وَإِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [لقمان: ٣٤]، ﴿وَأَنْزَلَهُ بِعِلْمِهِ﴾ [النساء: ١٦٦]، ﴿وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾ [فاطر: ١١]، ﴿إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ﴾ [فصلت: ٤٧]، قَالَ يَحْيَى: الظَّاهِرُ عَلَى كُلِّ شَيْءٍ عِلْمًا، وَالْبَاطِنُ عَلَى كُلِّ شَيْءٍ عِلْمًا.

٧٣٧٩ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهَا إِلَّا اللَّهُ، لَا يَعْلَمُ مَا تَعْيِضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا فِي عَدِ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ». [طرفة في: ١٠٣٩].

٧٣٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ رَأَى رَبَّهُ فَقَدْ كَذَبَ، وَهُوَ يَقُولُ: ﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ، وَهُوَ يَقُولُ: «لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ». [طرفة في: ٣٢٣٤].

#### ٥ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿السَّلَامُ الْمُؤْمِنُ﴾ [الحشر: ٢٣]

٧٣٨١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُعْبِرَةُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فَتَقُولُ: السَّلَامُ عَلَى اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ قُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ، وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [طرفة في: ٨٣١].

#### ٦ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿مَالِكِ النَّاسِ﴾ [الناس: ٢]

فِيهِ ابْنُ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

٧٣٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ». وَقَالَ شُعَيْبٌ، وَالزُّبَيْدِيُّ، وَابْنُ

**[7] Allah's saying: "Glory to thy Lord, the Lord of Honour and Power (He is free) from what they ascribe (to Him)." (As'saffat 180)**

he further said: "But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not." (The Hypocrites "Al'munafiqun" 8)

7383- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to say: "I seek refuge (with You) by Your Honour, there is no God but You, Who never dies, while the Jinns and the human beings die."

7384- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)? (Qaf 30) Till Allah puts His Foot over it and it will say: "Enough! Enough! By your Honour! By Your Generosity!" (on the contrary) Paradise will remain spacious enough to accommodate more people until Allah will create some more people to live in the superfluous space of Paradise."

**[8] Allah's saying: "It is He Who created the heavens and the earth in true (proportions): the day he saith, be, behold it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For he is the wise, well acquainted (with all things)." (The Cattle "Al'an'am" 73)**

7385- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to supplicate to Allah at night as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You have the possession of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth. Your word is the Truth and Your Promise is the truth; meeting You is true, Paradise is true, And Hell is true; And the Day of Judgement is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. I repent to You, And with Your help I argue (with my opponents, the

مُسَافِرٍ، وَإِسْحَاقُ بْنُ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ .  
[طرفه في: ٤٨١٢].

### ٧ - باب قول الله تعالى: ﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الصفات: ١٨٠]

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ﴾ [الصفات: ١٨٠]. ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ﴾ [المنافقون: ٨]، وَمَنْ حَلَفَ بِعِزَّةِ اللَّهِ وَصَفَاتِهِ .

وَقَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: «تَقُولُ جَهَنَّمُ: قَطِ قَطٌ وَعِزَّتِكَ». وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «يَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، أَخْرَجَ أَهْلَ النَّارِ دُخُولًا الْجَنَّةَ، فَيَقُولُ: رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا». قَالَ أَبُو سَعِيدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ. وَقَالَ أَيُّوبُ: «وَعِزَّتِكَ، لَا غِنَى بِي عَنْ بَرَكَتِكَ».

٧٣٨٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنِ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ، الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ»

٧٣٨٤ - حَدَّثَنَا ابْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ، عَنِ قَتَادَةَ، عَنِ أَنَسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُلْقَى فِي النَّارِ». وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنِ قَتَادَةَ، عَنِ أَنَسِ. وَعَنْ مُعْتَمِرٍ: سَمِعْتُ أَبِي، عَنِ قَتَادَةَ، عَنِ أَنَسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ فِيهَا رَبُّ الْعَالَمِينَ قَدَمَهُ، فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ، ثُمَّ تَقُولُ: قَدْ، قَدْ، بِعِزَّتِكَ وَكَرَمِكَ، وَلَا تَزَالُ الْجَنَّةُ تَفْضُلُ، حَتَّى يُنْشِئَ اللَّهُ لَهَا خَلْقًا، فَيُسْكِنَهُمْ فَضْلَ الْجَنَّةِ». [طرفه في: ٤٨٤٨].

### ٨ - باب قول الله تعالى: ﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ﴾ [الأنعام: ٧٣]

٧٣٨٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ سُلَيْمَانَ، عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو مِنَ اللَّيْلِ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، قَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ

باب ٧ - قوله: (قط قط) بفتح القاف وكسر الطاء أو سكونهما فيهما أي حسب ا هـ. شارح.

- وهو آخر أهل النار نخذ.

- لا غناء بي نخذ.

٧٣٨٤ - قوله: (قد قد) روي بسكون الدال وكسرها وهو اسم مرادف لقط أي حسب ا هـ. عيني.

- ولا تزال الجنة بفضل نخذ.

non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed. There is no God to be worshipped but you.”

**[9] Allah’s saying: “Allah is he that heareth and seeth (all things).” (Women 134)**

7386- Abu'moosa "Allah be pleased with him" reported: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. Whenever we went up a high place we used to magnify Allah saying: "Allah is Greater (Allahu Akbar)." Our voices used to rise, so The Prophet "Allah's blessing and peace be upon him" said: "O people! Be merciful to yourselves (by not raising your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to everything).” Then he came to me while I was saying: “There is neither might nor power except with Allah.” He said to me: “O Abdullah Ibn Qais! Say: “There is neither might nor power except with Allah”, for it is one of Paradise’s treasures” (or) “Shall I guide you to a word which is one of Paradise’s treasures? Say: “There is neither might nor power except with Allah”.”

7387- Abdullah Ibn Amr narrated: Abu'bakr As'siddiq "Allah be pleased with him" said to Allah's Apostle "Allah's blessing and peace be upon him": “O Messenger of Allah! Teach me a supplication with which I may invoke Allah in my prayer. He said: Say: " O Allah! I have done great injustice to myself and none except you forgives sins, so bestow on me forgiveness from you, and Have Mercy on me, you are the Forgiver, the most Merciful.”

7388- The same as above.

7389- A’isha “Allah be pleased with her” narrated that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Gabriel “Peace be upon him” called me saying: “Allah heard your people's saying to you, and what they had replied back to you.””

**[10] Allah’s saying: “Say: he hath power.” (The Cattle 65)**

7390- Jaber Ibn Abdullah "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to choose the right action (concerning any job or deed), in all matters, (Istikhara) as he taught us the Suras of the Qur'an. He said: "If anyone of you thinks of doing any job he should offer a two-Rak'a prayer other than the compulsory ones and say after the prayer: “O Allah! I ask guidance from your knowledge, And Power from Your Might and I ask for your great blessings. You are capable and I am not. You know and I do not and you know the unseen. O Allah! If You know that this job (Then the person should name his need) is good for my religion and my subsistence

خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَأَسْرَزْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ لِي غَيْرُكَ». [طرفه في: ١١٢٠].

حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ بِهَذَا، وَقَالَ: «أَنْتَ الْحَقُّ، وَفَوْلُكَ الْحَقُّ». .  
قَوْلَ اللَّهِ تَعَالَى: ﴿وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾ [النساء: ١٣٤].

وَقَالَ الْأَعْمَشُ، عَنْ تَمِيمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى النَّبِيِّ ﷺ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الْبَنِيِّ تُجَادِلُكَ فِي زَوْجِهَا﴾ [المجادلة: ١].

### ٩ - باب ﴿وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا﴾

٧٣٨٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي عُمَانَ، عَنْ أَبِي مُوسَى قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنَّا إِذَا عَلَوْنَا كَبَّرْنَا، فَقَالَ: «ارْزِعُوا عَلَيَّ أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا». ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِي نَفْسِي: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ لِي: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، قُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ». أَوْ قَالَ: «أَلَا أَدُلُّكَ؟». بِهِ. [طرفه في: ٢٩٩٢].

٧٣٨٧، ٧٣٨٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو، عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ: سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو: أَنَّ أَبَا بَكْرَ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: «قُلْ، اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مِنْ عِنْدِكَ مَغْفِرَةً، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» [طرفه في: ٨٣٤].

٧٣٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهُ: قَالَ النَّبِيُّ ﷺ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ نَادَانِي قَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ وَمَا رَدُّوا عَلَيْكَ». [طرفه في: ٣٢٣١].

### ١٠ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ هُوَ الْقَادِرُ﴾ [الأنعام: ٦٥]

٧٣٩٠ - حَدَّثَنِي إِبرَاهِيمُ بْنُ الْمُثَنِّرِ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُثَنِّدِ يُحَدِّثُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ يَقُولُ: أَخْبَرَنِي جَابِرُ ابْنُ عَبْدِ اللَّهِ السَّلْمِيُّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُ أَصْحَابَهُ الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ

باب ٩ - قوله: (وسع سمعه الأصوات) وتامه لقد جاءت المجادلة إلى رسول الله ﷺ تكلمه في جانب البيت ما أسمع ما تقول فانزل الله تعالى ا هـ. شرح.

and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me, make it easy for me to get, And then bless me in it. If You know that this job is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.””

**[11] He Who turns the hearts; and Allah's saying: "We (too) shall turn to (confusion) their hearts." (The Cattle 110)**

7391- Abdullah Ibn Omar "Allah be pleased with both" reported: Whenever The Prophet "Allah's blessing and peace be upon him" took an oath, he very often used to say: "No, by he who turns the hearts."

**[12] Allah has one hundred names minus one**

7392- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has ninety-nine names, i.e. One-hundred minus one, and whoever knows them will go to Paradise.”

**[13] Asking, and seeking refuge with (Allah) by Allah's beautiful names**

7393- Abu'huraira "Allah be please with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him. Then he should say: "In the name of You, O my Lord, I sleep, and by (virtue of) You I get up. If You took hold of myself, You might bestow your mercy upon it. If You let it, You might keep it in the same way You keep Your good servants.”

لِيَقُلَ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ هَذَا الْأَمْرَ - ثُمَّ تُسَمِّيهِ بِعَيْنِهِ - خَيْرًا لِي فِي عَاجِلِ أَمْرِي وَآجِلِهِ - قَالَ: أَوْ فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - فَأَقْدَرُهُ لِي وَيَسِّرُهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْنِي عَنْهُ، وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ». [طرفه في: ١١٦٢].

### ١١ - بَابُ مُقَلَّبِ الْقُلُوبِ

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَنَقَلْنَا قُلُوبَهُمْ وَأَبْصَرْنَا عَنْهُمْ﴾ [الأنعام: ١١٠].

٧٣٩١ - حَدَّثَنِي سَعِيدُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ، عَنْ عَبْدِ اللَّهِ قَالَ: أَكْثَرُ مَا كَانَ النَّبِيُّ ﷺ يَخْلِفُ: «لَا وَمُقَلَّبِ الْقُلُوبِ». [طرفه في: ٦٦١٧].

### ١٢ - بَابُ إِنْ لِلَّهِ مِئَةٌ إِسْمٍ إِلَّا وَاحِدًا

قَالَ ابْنُ عَبَّاسٍ: ﴿ذُو الْجَلَالِ﴾ [الرحمان: ٢٧] الْعِظَمَةِ. ﴿الْبَرُّ﴾ [الطور: ٢٨] اللَّطِيفُ.

٧٣٩٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا، مِئَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ». ﴿أَخْصِيئَاهُ﴾ [يس: ١٢] حَفِظْنَاهُ. [طرفه في: ٢٧٣٦].

### ١٣ - بَابُ السُّؤَالِ بِأَسْمَاءِ اللَّهِ تَعَالَى وَالِاسْتِعَاذَةِ بِهَا

٧٣٩٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا جَاءَ أَحَدَكُمْ فِرَاشُهُ فَلْيَنْفِضْهُ بِصِنْفَةِ ثَوْبِهِ ثَلَاثَ مَرَّاتٍ، وَلْيَقُلْ: بِاسْمِكَ رَبِّ وَضَعْتَ جَنِّي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتْ نَفْسِي فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا فَاخْفِظْهَا بِمَا تَخْفِظُ بِهِ عِبَادَكَ الصَّالِحِينَ». تَابَعَهُ يَحْيَى وَبِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. وَرَادَ زُهَيْرٌ وَأَبُو ضَمْرَةَ وَإِسْمَاعِيلُ بْنُ زَكْرِيَاءَ، عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ ابْنُ عَجَلَانَ، عَنْ سَعِيدِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ. تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ وَالدَّرَاوَزْدِيُّ وَأَسَامَةُ بْنُ حَفْصٍ. [طرفه في: ٦٣٢٠].

باب ١١ - في نسخة (مقلب القلوب وقول الله تعالى) بالرفع بدون ذكر باب.

باب ١٢ - ذو الجلال العظيم نخ.

٧٣٩٣ - قوله: (بصنفة ثوبه) أي بطرف ثوبه وهو جانبه الذي لا هذب له ا هـ. من الشارح.

7394- Hudhaifa "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, I am going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

7395- Abu'dharr "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" used to say whenever he went to bed: "In the name of you, O Allah, we are going to die and then be alive again." Whenever he got up, he used to say: "Praise be to you, O Allah, who gave life to us after he had caused us to die, and to whom will be The Resurrection."

7396- Ibn Abbas "Allah be pleased with both" reported: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any of you says, while committing sexual intercourse with his wife: "O Allah! Let us be far from Satan; and let Satan be far from what you would give us", and then, he had, as a result of this meeting with his wife, a child, Satan should not harm this child."

7397- Adi Ibn Hatim narrated: I asked The Prophet "Allah's blessing and peace be upon him": "I send my trained hunting dogs (to pursue a game); (what is your opinion concerning the hunted game?" He said: "If you send your trained hunting dogs and mention the Name of Allah, then, if they catch some game, eat (thereof). And if you hit the game with a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron, and it wounds it, you can eat (it)."

7398- A'isha "Allah be pleased with her" narrated: Some people said: "O Allah's Apostle! Some people, who have just recently embraced Islam, come to us and bring meat; and we are not sure whether the name of Allah has been mentioned on it (at the time of slaughtering the animals)." Allah's Apostle "Allah's blessing and peace be upon him" said (to them): "Mention the name of Allah and eat it."

7399- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" slaughtered two rams as sacrifice. He mentioned Allah's Name and said: "Allah is greater" (while slaughtering).

٧٣٩٤ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رَبِيعِي، عَنْ حُدَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَحْيَا وَأَمُوتُ». وَإِذَا أَصْبَحَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

[طرفه في: ٦٣١٢].

٧٣٩٥ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِي بْنِ جِرَاشٍ، عَنْ حَرَشَةَ بْنِ الْحَرِّ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «بِاسْمِكَ نَمُوتُ وَنَحْيَا». فَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

[طرفه في: ٦٣٢٥].

٧٣٩٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ: بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

[طرفه في: ١٤١].

٧٣٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا فَضِيلٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: «سَأَلْتُ النَّبِيَّ ﷺ قُلْتُ: أُرْسِلُ كِلَابِي الْمُعَلَّمَةَ، قَالَ: «إِذَا أُرْسَلَتْ كِلَابُكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللَّهِ، فَأَمْسَكَنْ فُكْلًا، وَإِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَرِّقْ فُكْلًا».

[طرفه في: ١٧٥].

٧٣٩٨ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو خَالِدٍ الْأَخْمَرِيُّ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ هُنَا أَقْوَامًا حَدِيثًا عَهْدُهُمْ بِشِرْكٍ، يَأْتُونَنَا بِالْحَمَانِ، لَا تَدْرِي: يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا أَمْ لَا؟ قَالَ: «اذْكُرُوا أَنْتُمْ اسْمَ اللَّهِ وَكُلُوا». تَابَعَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، وَالِدُ الرَّزْدِيِّ، وَأَسَامَةُ بْنُ حَفْصٍ.

[طرفه في: ٢٠٥٧].

٧٣٩٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: صَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنٍ، يُسَمَّى وَيُكَبَّرُ.

[طرفه في: ٥٥٥٣].

٧٤٠٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبٍ: أَنَّهُ

٧٣٩٧ - المعراض مثل المفتاح سهم لا ريش له والخزق النفوذ كما في المصباح.

٧٣٩٨ - يأتوننا نخ.

7400- Jundub "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" performed the prayer on the day of Slaughtering and then delivered the sermon. Then he slaughtered and said: "He, who slaughtered before the prayer, should slaughter another. He, who has not yet slaughtered, should slaughter in the name of Allah."

7401- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by your fathers. If one should swear, then he would swear by Allah."

#### **[14] Allah's descriptions and beautiful names**

7402- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent ten persons implying Khubaib Al'ansari, as spies on some enemies. Obaidullah Ibn Iyad reported that the daughter of Al'harith had told him: "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. When they took him out of the sanctuary to kill him, he recited: "I, being martyred as a Muslim, Do not mind how I am killed in Allah's Cause. That is because my killing is for Allah's Sake. If Allah wishes, He will bless the amputated parts of a torn body." It was the son of Al'harith who killed him. The Prophet "Allah's blessing and peace be upon him" told his companions of their (the ten's) killing on the very day they were killed.

**[15] Allah's saying: " Let not the Believers take for friends or helpers Unbelievers rather than Believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) himself; for the final goal is to Allah." (Al Imran 28)**

He said too: "And behold! Allah will say: "O Jesus the son of Mary! didst thou say unto men, "Worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, Thou wouldst indeed have known it. Thou knowest what is in my heart, though I know not what is in Thine. For Thou knowest in full all that is hidden." (The Repast 116)

7403- Abdullah "Allah be pleased with him" reported from The Prophet "Allah's blessing and peace be upon him": "None is more protective (for his slaves) than Allah. For this reason, He has prohibited shameful sins (adultery, etc.) Whether committed openly or secretly. None loves to be praised more than Allah does."

شَهِدَ النَّبِيُّ ﷺ يَوْمَ النَّخْرِ صَلَّى ثُمَّ خَطَبَ، فَقَالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يَصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[طرفه في: ٩٨٥].

٧٤٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «قَالَ النَّبِيُّ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ، وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ».

#### ١٤ - بَابُ مَا يُذَكَّرُ فِي الذَّاتِ وَالنُّعُوتِ وَأَسْمَاءِ اللَّهِ

وَقَالَ حَبِيبٌ: وَذَلِكَ فِي ذَاتِ الْإِلَهِ، فَذَكَرَ الذَّاتَ بِاسْمِهِ تَعَالَى.

٧٤٠٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ ابْنِ أَبِي سَيْدٍ بِنِ جَارِيَةَ الثَّقَفِيِّ - حَلِيفُ بِنْتِي زُهْرَةَ - وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ، مِنْهُمْ حَبِيبُ الْأَنْصَارِيِّ، فَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عِيَّاضٍ: أَنَّ ابْنَةَ الْحَارِثِ أَخْبَرَتْهُ: أَنَّهُمْ حِينَ اجْتَمَعُوا اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ قَالَ حَبِيبُ الْأَنْصَارِيِّ:

وَلَسْتُ أَبَالِي حِينَ أَقْتَلُ مُسْلِمًا      عَلَى أَيِّ شَيْءٍ كَانَ لِلَّهِ مَضْرَعِي  
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ      يُبَارِكُ عَلَيَّ أَوْصَالِ شِلْوٍ مُمَزَّعٍ  
فَقَتَلَهُ ابْنُ الْحَارِثِ، فَأَخْبَرَ النَّبِيُّ ﷺ أَصْحَابَهُ خَبَرَهُمْ يَوْمَ أُصَيْبِوَا.

[طرفه في: ٣٠٤٥].

#### ١٥ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ﴾ [آل عمران: ٢٨]

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ﴾ [المائدة: ١١٦].

٧٤٠٣ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ، وَمَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمَذْحُ مِنَ اللَّهِ».

[طرفه في: ٤٦٣٤].

٧٤٠٢ - قوله: (موسى) مفعول أو فعلى منصرف على خلاف بين الصرفيين كذا في العيني. والوجه الصرف كما قال ابن السكيت لكن التأنيث في بها مشعر بالمنع ويجمع على قول الصرف الموسوي وعلى قول المنع الموسيات كالجليات ذكره صاحب المصباح.

- قوله: (في ذات الإله) أي في طاعة الله وسبيله ا هـ. عيني.

- قوله: (على أوصال شلو ممزغ) الأوصال جمع وصل ويراد بها المفاصل أو العظام والشلو هو العضو والممزغ هو المفروق والمقطع ا هـ. عيني وزاد الفيومي على تفسير الشلو بالعضو قول ابن دريد شلو الإنسان جسده بعد بلاه ا هـ.

7404- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote in His Book, and He wrote (that) about Himself, which is placed with Him on the Throne: "Verily My Mercy overcomes My Anger.""

7405- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah says: "I am just as my slave thinks of me. I am with him when He remembers me. If he remembers me in himself, I too, will remember him in myself. If he remembers me in a group of people, I shall remember him in a better group. If he comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running. ""

**[16] Allah's saying: "Everything (that exists) will perish except His own Face." (The Narrations "Al'qasas" 88)**

7406- Jaber "Allah be pleased with him" reported: When this Verse was revealed: "Say: he hath power to send calamities on you, from above" (The Cattle 65), Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with Your Face (from this punishment)." And when Allah resumed: "and below ", Allah's Apostle "Allah's blessing and peace be upon him" said: "I seek refuge with Your Face (from this punishment)." But when there was revealed: " or to cover you with confusion in party strife, giving you a taste of mutual vengeance each from the other", Allah's Apostle "Allah's blessing and peace be upon him" said: "Those two (distresses of confusion in party strife and mutual vengeance) are lighter (or) easier."

**[17] Allah's saying: "and (this) in order that thou mayest be reared under mine eye." (Ta Ha 39)**

he further said: "She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!" (The Moon "Al'qamar" 14)

7407- Abdullah "Allah be pleased with him" narrated: Ad'dajjal was mentioned in presence of The Messenger of Allah "Allah's blessing and peace be upon him" who said: "You should know that Allah is not one-eyed while Ad'dajjal is blind in his right eye, (and he pointed with his hand to his eye); and His eye looks like a protruding out grape."

٧٤٠٤ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، هُوَ يَكْتُبُ عَلَيَّ نَفْسِي، وَهُوَ وَضَعَ عِنْدَهُ عَلَيَّ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

[طرفه في: ٣١٩٤].

٧٤٠٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرِ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

[الحدِيث ٧٤٠٥ - طرفاه في: ٧٥٠٥، ٧٥٣٧].

## ١٦ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨]

٧٤٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْفِكُمْ﴾ [الأنعام: ٦٥]. قَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ». فَقَالَ: «أَوْ مِنْ تَحْتِ أَرْجُلِكَ» فَقَالَ النَّبِيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ». قَالَ: «أَوْ يَلْبَسُكُمْ شَيْعًا» فَقَالَ النَّبِيُّ ﷺ: «هَذَا أَيْسَرُ».

[طرفه في: ٤٦٢٨].

## ١٧ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَلِتُصْنَعَ عَلَى عَيْنِي﴾ [طه: ٣٩]

تُعَدَّى. وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿تَجْرِي بِأَعْيُنِنَا﴾ [القمر: ١٤].  
٧٤٠٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ قَالَ: ذُكِرَ الدَّجَالُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «إِنَّ اللَّهَ لَا يَخْفَى عَلَيْكُمْ، إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ - وَأَشَارَ بِيَدِهِ إِلَى عَيْنِهِ - وَإِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَّةٍ».

[طرفه في: ٣٠٥٧].

٧٤٠٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ رَضِي

٧٤٠٤ - قوله: (وهو وضع) بمعنى موضوع عنده وكذا في رواية أخرى لمسلم فهو موضوع عنده ا هـ. عيني قال القسطلاني وفي رواية أبي ذر على ما حكاه عياض بفتح الضاد فعل ماض مبني للفاعل وفي نسخة معتمدة وضع بكسر الضاد مع التنوين ا هـ.

باب ١٧ - قَوْلُ اللَّهِ تَعَالَى.

- وَقَوْلُهُ جَلَّ ذِكْرُهُ نَحْد.

٧٤٠٧ - أَعْوَرَ الْعَيْنِ الْيُمْنَى نَحْد.

7408- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "No prophet was sent except that he warned his followers against the one-eyed liar Charlatan (Ad'dajjal). Beware! He is one-eyed person, and your Lord is not so. Between Ad'dajjal's eyes, there will be written (the word) Unbeliever."

**[18] Allah's saying: "He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names; whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise." (The Mustering "Al'hashr" 24)**

7409- Ibn Muhairiz narrated from Abu'sa'eed: "We went with Allah's Apostle "Allah's blessing and peace be upon him" in the battle of Banul'mustaliq in which we took many female captives, of whom we wanted to enjoy (by having sexual relations with them), but we were afraid that they would be pregnant. So we asked The Messenger of Allah "Allah's blessing and peace be upon him" about coitus interruptus. He said: "It is better for you not to do so. No soul, destined (by Allah) to exist, up to the Day of Judgement, but will definitely come into existence."

**[19] Allah's saying: "(Allah) said: O Iblis. What prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?" (Sad 75)**

7410- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will assemble and say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands, ordered the angels to prostrate to, and taught the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will mention his sin thereof. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will mention his sin thereof and will say: "Go to Abraham, The Bosom Friend of (Allah) The Most Gracious", to whom They will go and he will say: "I am not fit for this task." Then he will mention his sins and say: "Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention his sin thereof, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will

اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَ قَوْمَهُ الْأَعْوَرَ الْكَذَّابَ، إِنَّهُ أَعْوَرٌ، وَإِنْ رَبُّكُمْ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ».

[طرفه في: ٧١٣١].

### ١٨ - باب قول الله تعالى: ﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِيءُ الْمُصَوِّرُ﴾ [الحشر: ٢٤]

٧٤٠٩ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى، هُوَ ابْنُ عُقْبَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ: أَنَّهُمْ أَصَابُوا سَبَايَا، فَأَرَادُوا أَنْ يَسْتَمْتِعُوا بِهِنَّ وَلَا يَحْمِلْنَ، فَسَأَلُوا النَّبِيَّ ﷺ عَنِ الْعَزْلِ، فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، فَإِنَّ اللَّهَ قَدْ كَتَبَ مِنْ هُوَ خَالِقٌ إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ مُجَاهِدٌ، عَنِ قَزَعَةَ: سَمِعْتُ أَبَا سَعِيدٍ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «لَيْسَتْ نَفْسٌ مَخْلُوقَةٌ إِلَّا اللَّهُ خَالِفُهَا».

[طرفه في: ٢٢٢٩].

### ١٩ - باب قول الله تعالى: ﴿لَمَّا خَلَقْتُ بِيَدَيَّ﴾ [ص: ٧٥]

٧٤١٠ - حَدَّثَنِي مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنِ قَتَادَةَ، عَنِ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَجْمَعُ اللَّهُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ كَذَلِكَ، فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ، أَمَا تَرَى النَّاسَ؟ خَلَقَكَ اللَّهُ بِيَدَيْهِ، وَأَسْجَدَ لَكَ مَلَائِكَتُهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، اشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَقُولُ: لَسْتُ هُنَاكَ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنْ ائْتُوا نُوحًا، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَ نُوحًا، فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنْ ائْتُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ لَهُمْ خَطَايَاهُ الَّتِي أَصَابَهَا، وَلَكِنْ ائْتُوا مُوسَى، عَبْدَ آتَاهُ اللَّهُ التَّوْرَةَ وَكَلَّمَهُ تَكْلِيمًا، فَيَأْتُونَ مُوسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ لَهُمْ خَطِيئَتَهُ الَّتِي أَصَابَ، وَلَكِنْ ائْتُوا عِيسَى، عَبْدَ اللَّهِ وَرَسُولَهُ، وَكَلِمَتَهُ وَرُوحَهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَلَكِنْ ائْتُوا مُحَمَّدًا ﷺ، عَبْدًا غَفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِي، فَأَنْطَلِقُ فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتَ رَبِّي وَفَعْتُ لَهُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، ثُمَّ يُقَالُ لِي: ارْفَعْ مَحْضُدًا، وَقُلْ يُسْمَعُ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَحْمَدُ رَبِّي بِمَحَامِدِ عِلْمِنِيهَا، ثُمَّ أَسْفَعُ، فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ

باب ١٨ - هو الله الخالق الباري المصور نخ.

٧٤١٠ - قوله: (شفع) أمر من التشفيع وهو قبول الشفاعة قال الكرمانى وهو لا يناسب المقام اللهم إلا أن يقال:

هو تفعيل للتكثير والمبالغة وفي بعض النسخ اشفع أمر من شفع يشفع ا هـ. عيني ومثله في القسطلاني.

- فَيَأْتُونِي نَخ.

admit into Paradise. Then I will come back again to Allah, and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will admit into Paradise. Then I will come back (for the third time) to Allah; and when I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with an invocation He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will admit into Paradise. Then I will come back (for the fourth time) saying: "None remains in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay."

The Prophet of Allah "Allah's blessing and peace be upon him" said: "Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. Whoever said: "There is no God to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

7411- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

7412- Ibn Omar "Allah be pleased with both" narrated from The Messenger of Allah "Allah's blessing and peace be upon him": "on The Day of Judgement, Allah will take hold of the earth and the heavens with His Right (Hand). Then he will say: "I'm The King."

7413- Ibn Omar narrated the same previous narration which was narrated also by Abu'huraira.

أَرْجِعْ فَإِذَا رَأَيْتَ رَبِّي وَقَعْتَ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، ثُمَّ يُقَالُ: ازْفَعْ مُحَمَّدُ، وَقُلْ يَسْمَعُ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَحْمَدُ رَبِّي بِمَحَامِدِ عِلْمِنِيهَا رَبِّي، ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ، فَإِذَا رَأَيْتَ رَبِّي وَقَعْتَ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، ثُمَّ يُقَالُ: ازْفَعْ مُحَمَّدُ، قُلْ يَسْمَعُ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَحْمَدُ رَبِّي بِمَحَامِدِ عِلْمِنِيهَا، ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ، ثُمَّ أَرْجِعُ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ، وَوَجِبَ عَلَيْهِ الْخُلُودُ. قَالَ النَّبِيُّ ﷺ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مَا يَزِنُ مِنَ الْخَيْرِ ذَرَّةً». [طرفه في: ٤٤].

٧٤١١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدُّ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَدِهِ، وَقَالَ: عَرْشُهُ عَلَى الْمَاءِ، وَيَبِيدُهُ الْأَخْرَى الْمِيزَانَ، يَخْفِضُ وَيَرْفَعُ». [طرفه في: ٤٦٨٤].

٧٤١٢ - حَدَّثَنَا مُقَدَّمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَمِي الْقَاسِمُ بْنُ يَحْيَى، عَنِ عَبْدِ اللَّهِ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ، وَتَكُونُ السَّمَاوَاتُ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ». رَوَاهُ سَعِيدٌ عَنْ مَالِكٍ.

٧٤١٣ - وَقَالَ عُمَرُ بْنُ حَمْزَةَ: سَمِعْتُ سَالِمًا: سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِهَذَا. وَقَالَ أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْبِضُ اللَّهُ الْأَرْضَ»

[طرفه في: ٤٨١٢].

= - وَقُلْ تَسْمَعُ وَسَلْ تُعْطَى نَخ.

- علمنيها ربي نخ.

- قوله: (من الخير) أي من الإيمان ا هـ. عيني زيادة على أصل التوحيد ا هـ. قسطلاني.

٧٤١١ - قوله: (لا يغيضها) ولأبي ذر: لا تغيضها أي لا تنقصها ا هـ. من الشارح.

- قوله: (سحاء) بفتح السين وتشديد الحاء وبالمد أي دائمة السح أي الصب والسيلان يقال: سح يسح بضم السين في المضارع فهو سحاح والمؤنث سحاء وهي فعلاء لا أفعل لها كهطلاء وقوله: الليل والنهار منصوبان على الظرفية ا هـ. من شرح العيني.

- وكان عرشه نخ.

٧٤١٢ - يوم القيامة الأرضين نخ.

7414- Abdullah "Allah be pleased with him" reported: A Jew came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the mountains on one finger, the trees on one finger, and all of the creatures on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

7415- Abdullah "Allah be pleased with him" reported: A (Jewish) man from the people of scripture came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and all of the creatures on one finger. Then He will say: I am the King." Then, I saw The Prophet "Allah's blessing and peace be upon him" smiling so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

**[20] The Prophet's saying: "None is more protective than Allah (for his slaves)"**

7416- Al'mogheera narrated: Sa'd Ibn Obada said: "If I saw a man with my wife, I would kill him with the sharp side of my sword." Being informed of that, The Prophet "Allah's blessing and peace be upon him" said: "Are you astonished by Sa'd's protectiveness? Verily, I am more protective than Sa'd, and Allah is more protective than me. For this, He has prohibited Shameful deeds and sins (such as adultery), done openly and secretly. Moreover, none likes that the people should repent to Him and beg His pardon more than Allah does. For this reason He sent the warners and the givers of glad tidings. None likes to be praised more than Allah does. For this reason, Allah promised to grant Paradise (to the good doers)."

٧٤١٤ - حَدَّثَنَا مُسَدَّدٌ: سَمِعَ يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ وَسَلِيمَانُ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، أَنَّ يَهُودِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧]. قَالَ يَحْيَى بْنُ سَعِيدٍ: وَزَادَ فِيهِ فَضِيلُ بْنُ عِيَّاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَعَجُّبًا وَتَصَدِيقًا لَهُ.

[طرفه في: ٤٨١١].

٧٤١٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَلْقَمَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ أَهْلِ الْكِتَابِ فَقَالَ: يَا أَبَا الْقَاسِمِ، إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ وَالثَّرَى عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الْمَلِكُ. فَرَأَيْتُ النَّبِيَّ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

[طرفه في: ٤٨١١].

## ٢٠ - باب قَوْلِ النَّبِيِّ ﷺ: «لَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ»

وَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ لَا شَخْصَ أَغْيَرُ مِنَ اللَّهِ.

٧٤١٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادِ كَاتِبِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ: لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُضْفَحٍ، قَبْلَئِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ، وَاللَّهِ لَأَنَا أَغْيَرُ مِنْهُ، وَاللَّهِ أَغْيَرُ مِنِّي، وَمِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنذِرِينَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمَدْحَةُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ وَعَدَّ اللَّهُ الْجَنَّةَ» [طرفه في: ٦٨٤٦].

## ٢١ - باب ﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾ [الأنعام: ١٩]

وَسَمَّى اللَّهُ تَعَالَى نَفْسَهُ شَيْئًا، قُلِ اللَّهُ، وَسَمَّى النَّبِيُّ ﷺ الْقُرْآنَ شَيْئًا، وَهُوَ صِفَةٌ مِنْ صِفَاتِ اللَّهِ. وَقَالَ: ﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾ [القصص: ٨٨].

باب ٢٠ - قَوْلُ النَّبِيِّ.

٧٤١٦ - قوله: (مصفتح) بهذا الضبط عند العيني ويفتح الصاد والغاء المشددة عند القسطلاني قال وبسكون الصاد وتخفيف الغاء وهو الذي في اليونانية أي غير ضارب بعرضه بل بحده هـ. وقوله: تعجبون ولابي ذر: أنتعجبون هـ.

**[21] Allah's saying: "Say: what things is most weighty in evidence? say: Allah is witness between me and you." (The Cattle 19)**

7417- Sahl Ibn Sa'd "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" asked somebody: "Do you have anything of the Qur'an?" The man said: "Yes, (I have) such-and-such Sura, and such-and-such Sura", naming many Suras (he had kept by heart).

**[22] Allah's saying: "He it is who created the heavens and the earth in six days and his throne was over the waters that he might try you, which of you is best in conduct." (Hud 7)**

he further said: "there is no god but He: on Him is my trust- He the Lord of the Throne (of Glory) Supreme!" (The Repentance "At'tawba" 129)

7418- Imran Ibn Husain "Allah be pleased with both" narrated: I was with The Messenger of Allah "Allah's blessing and peace be upon him", when some people from Banu'tamim came in, to whom he said: "O Banu'tamim! Rejoice with glad tidings." They said: "You have given us glad tidings, now give us something." Then the people of Yemen came to him and he said: "O people of Yemen! Accept the good tidings, as Banu'tamim refused them." The Yemenites said: "We accept them O Messenger of Allah since we came to you to understand the religion, and ask you about the beginning of this universe." The Prophet "Allah's blessing and peace be upon him" said: "First of all, there was nothing but Allah. (Then He created His Throne). His throne was over the water. He wrote everything in the Book (in the Heaven) and created the Heavens and the Earth." Then a man cried: "O Ibn Husain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the mirage. By Allah, I wished I had left it, and that I had not got up.

7419- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah's Hand is full, and (its richness) is not affected by the continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the bounty or the power to bring about death. He raises some people, and lowers others."

7420- Anas "Allah be pleased with him" narrated: Zaid Ibn Haritha came to The Prophet "Allah's blessing and peace be upon him" complaining of his wife. The Prophet "Allah's blessing and peace be upon him" kept on saying (to him): "Fear Allah, and keep your wife." A'isha said: "Were The Messenger of Allah "Allah's blessing and peace be upon him" to conceal anything (of The Holy Qur'an) he would have concealed this Verse." Zainab used to feel self-important before the wives of The Prophet "Allah's blessing and peace be upon him" and used to say: "You were married by your families, while I was married (to The Prophet "Allah's blessing and peace be upon him") by Allah from over seven Heavens."

٧٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «أَمَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا، لِسُورٍ سَمَّاهَا.

[طرفه في: ٢٣١].

## ٢٢ - بَابُ ﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾ [هود: ٧]

﴿وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾ [التوبة: ١٢٩].

قَالَ أَبُو الْعَالِيَةِ: «اسْتَوَى إِلَى السَّمَاءِ» اِزْتَفَعَ. ﴿فَسَوَّاهُنَّ﴾ [البقرة: ٢٩]، خَلَقَهُنَّ. وَقَالَ مُجَاهِدٌ: «اسْتَوَى» عَلَا «عَلَى الْعَرْشِ» [الأعراف: ٥٤]، وَقَالَ ابْنُ عَبَّاسٍ: «الْمَجِيدُ» [البروج: ١٥]: الْكَرِيمُ، «وَالْوُدُودُ» [البروج: ١٤]، الْحَبِيبُ، يُقَالُ حَمِيدٌ مَجِيدٌ، كَأَنَّهُ فَعِيلٌ مِنْ مَاجِدٍ، مَخْمُودٌ مِنْ حَمِيدٍ.

٧٤١٨ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنِ جَامِعِ بْنِ شَدَّادٍ، عَنِ صَفْوَانَ بْنِ مُخْرِزٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: إِنِّي عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ قَوْمٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: «اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ». قَالُوا: بَشَرْتَنَا فَأَعْطِنَا، فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ، فَقَالَ: «اقْبَلُوا يَا أَهْلَ الْيَمَنِ، إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ». قَالُوا: قَبَلْنَا، جِئْنَاكَ لِنَتَّفَقَهُ فِي الدِّينِ، وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ، قَالَ: «كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، ثُمَّ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ». ثُمَّ أَنَايِي رَجُلٌ فَقَالَ: «يَا عِمْرَانُ أَدْرَكَ نَاقَتَكَ فَقَدْ ذَهَبَتْ، فَاَنْطَلَقْتُ أَطْلُبُهَا، فَإِذَا السَّرَابُ يَنْقَطِعُ دُونَهَا، وَإِيمَ اللَّهُ لَوِدِدْتُ أَنَّهَا قَدْ ذَهَبَتْ وَلَمْ أَقْمُ».

[طرفه في: ٣١٩٠].

٧٤١٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ: حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ يَمِينَ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَعَرْشُهُ عَلَى الْمَاءِ، وَيَبِيدُ الْأُخْرَى الْفَيْضُ، أَوْ الْقَبْضُ، يَرْفَعُ وَيَخْفِضُ».

[طرفه في: ٤٦٨٤].

٧٤٢٠ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: جَاءَ زَيْدُ بْنُ حَارِثَةَ يَشْكُو، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «اتَّقِ اللَّهَ، وَأَمْسِكْ عَلَيْكَ زَوْجَكَ». قَالَتْ عَائِشَةُ: لَوْ كَانَ رَسُولُ اللَّهِ ﷺ كَاتِمًا شَيْئًا لَكَتَمَ هَذِهِ، قَالَ: فَكَانَتْ زَيْنَبُ تَفَحَّرُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ تَقُولُ: زَوْجَكُنْ أَهَالِيكُنْ، وَزَوْجِنِي اللَّهُ تَعَالَى مِنْ فَوْقِ سَبْعِ

٧٤١٨ - قوله: عن أول هذا الأمر نخذ.

Thabit (the sub-narrator) told that the verse "But thou didst hide in thy heart that which Allah was about to make manifest thou didst fear the people, But it is more fitting that thou shouldst fear Allah" (The Confederates 37) was revealed concerning Zainab Bint Jahsh and Zaid Ibn Haritha.

7421- Anas "Allah be pleased with him" narrated: The holy verse of veiling (women) was revealed in connection with Zainab Bint Jahsh whose wedding banquet (with The Messenger of Allah) was of bread and meat. She used to post before The Prophet's wives saying: "I was married (to The Prophet "Allah's blessing and peace be upon him") by Allah from over the Heaven."

7422- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote (in His Book, which is placed) with Him on the Throne: "Verily My Mercy overcomes My Anger.""

7423- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said: "O Allah's Apostle! Shall we inform the people with this good news?" He said: "The Garden has one-hundred grades which Allah has reserved for the militants who fight in His Cause, the distance between each two of which is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Paradise which is the best and highest part of The Garden, above which there is the Throne of the most gracious (Allah), and from which originate the rivers of The Garden."

7424- Ibrahim At'taimi narrated from his father: Abu'dharr "Allah be pleased with him" told: I entered the mosque where The Prophet "Allah's blessing and peace be upon him" was sitting. When the sun set, he asked me: "O Abu'dharr! Do you know where this (sun) goes (at the time of sunset)?" I replied: "Allah and His Apostle know better." He said: "It goes (Travelling) till it takes the permission to prostrate itself (underneath the Throne); and it is given permission. But (one day, it will not be permitted) as if it were said to it: "Go back from where you came." This is why it will rise from the West." Then The Prophet "Allah's blessing and peace be upon him" recited: "And the sun Runs its fixed course for a term (decreed)" (Ya Sin 38) according to Abdullah's recitation.

سَمَاوَاتٍ. وَعَنْ ثَابِتٍ: «وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ» [الأحزاب: ٣٧] نَزَلَتْ فِي شَأْنِ زَيْنَبَ وَزَيْدِ بْنِ حَارِثَةَ». [طرفه في: ٤٧٨٧].

٧٤٢١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا عَيْسَى بْنُ طَهْمَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَتْ آيَةُ الْحَجَابِ فِي زَيْنَبَ بِنْتِ جَحْشٍ، وَأَطَعَمَ عَلَيْهَا يَوْمَئِذٍ خُبْزًا وَلَحْمًا، وَكَانَتْ تَفْخَرُ عَلَى نِسَاءِ النَّبِيِّ ﷺ، وَكَانَتْ تَقُولُ: إِنَّ اللَّهَ أَنْكَحَنِي فِي السَّمَاءِ. [طرفه في: ٤٧٩١].

٧٤٢٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ لَمَّا قَضَى الْخَلْقَ، كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي».

[طرفه في: ٣١٩٤].

٧٤٢٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي هِلَالٌ، عَنِ عَطَاءِ بْنِ يَسَارٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا». قَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا تُنَبِّئُ النَّاسَ بِذَلِكَ؟ قَالَ: «إِنَّ فِي الْجَنَّةِ مِثَّةَ ذَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، كُلُّ ذَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوه الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرَ أَنْهَارُ الْجَنَّةِ».

[طرفه في: ٢٧٩٠].

٧٤٢٤ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ - هُوَ التَّمِيمِيُّ - عَنِ أَبِيهِ، عَنِ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَلَمَّا عَرَبَتْ الشَّمْسُ قَالَ: «يَا أَبَا ذَرٍّ، هَلْ تَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟». قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهَا تَذْهَبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا، وَكَأَنَّهَا قَدْ قِيلَ لَهَا: ازْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا، ثُمَّ قَرَأَ: ذَلِكَ مُسْتَقَرٌّ لَهَا». فِي قِرَاءَةِ عَبْدِ اللَّهِ.

[طرفه في: ٣١٩٩].

٧٤٢٥ - حَدَّثَنَا مُوسَى، عَنِ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عَبْدِ بْنِ السَّبَّاقِ: أَنَّ زَيْدَ ابْنَ ثَابِتٍ. وَقَالَ اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ السَّبَّاقِ: أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ قَالَ: أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ، فَتَبَعْتُ الْقُرْآنَ، حَتَّى وَجَدْتُ أَحْرَ سُورَةَ التَّوْبَةِ

٧٤٢٣ - قوله: (أفلا ننبئ) بهذا الضبط عند الشارح القسطلاني ونقل العيني عن الكرمانتي أنه قال بالخطاب وبالتكلم اهـ.

٧٤٢٥ - قوله: (لم أجدها مع أحد غيره) يريد أنه ما وجدها مكتوبة عند غير أبي خزيمة وإلا فهي موجودة عند =

7425- Zaid Ibn Thabit Al'ansari narrated: Abu'bakr sent for me (to compile The Holy Qur'an). I started gathering Qur'anic material and collecting it (from parchments, scapula, leaf stalks of date palms and from the memories of men who knew it by heart). I found with Khuzaima the last (two) Verses of The Sura of The Repentance "At'tawba", which I had not found with anybody else: "Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful" (128) to the end of The Sura.

7426- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" used to say at the time of difficulty: "There is no God but Allah, The All-Knowing, The Forbearing. There is no God but Allah, The lord of the throne, The Great. There is no God but Allah, The lord of the heavens and the earth, and The Lord of the throne, The Bounteous."

7427- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The people will swoon on The Day of Judgement. then I will (be the first to get up and) see Moses holding one of the sides of the Throne."

7428- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "I will be the first to be resurrected and will see Moses holding the Throne."

**[23] Allah's saying: "The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years." (Al'ma'arij "Ways of Ascent" 4)**

He further said: "To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil, for them is a Penalty terrible; and the plotting of such Will be void (of result)." (Fatir 10)

مَعَ أَبِي حُزَيْمَةَ الْأَنْصَارِيِّ، لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ حَتَّى خَاتِمَةَ ﴿بِرَاءةٍ﴾. [طرفه في: ٢٨٠٧].

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ بِهَذَا، وَقَالَ: مَعَ أَبِي حُزَيْمَةَ الْأَنْصَارِيِّ.

٧٤٢٦ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ».

٧٤٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ يَضَعَفُونَ يَوْمَ الْقِيَامَةِ، فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ».

[طرفه في: ٢٤١٢].

٧٤٢٨ - وَقَالَ الْمَاجِشُونُ: عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَأَكُونُ أَوَّلَ مَنْ يُبْعَثُ، فَإِذَا مُوسَى آخِذٌ بِالْعَرْشِ».

[طرفه في: ٢٤١١].

### ٢٣ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿تَعْرِجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ﴾ [المعارج: ٤].

وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾ [فاطر: ١٠].

وَقَالَ أَبُو جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ: بَلَغَ أَبَا ذَرٍّ مَبْعُثُ النَّبِيِّ ﷺ، فَقَالَ لِأَخِيهِ: اعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ، الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ. وَقَالَ مُجَاهِدٌ: ﴿الْعَمَلُ الصَّالِحُ﴾ [فاطر: ١٠]: يَرْفَعُ الْكَلِمَ الطَّيِّبَ. يُقَالُ: ﴿ذِي الْمَعَارِجِ﴾ [المعارج: ٣]: الْمَلَائِكَةُ تَعْرِجُ إِلَى اللَّهِ.

٧٤٢٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ

= غيره إذ القرآن متواتر ا هـ.

- قوله: حتى خاتمة براءة هي رب العرش العظيم ا هـ.

٧٤٢٦ - [أ هو نخـ].

- قوله: (الكريم) كذا بالجر في المتن المشكول وقياس قوله تعالى: ذو العرش المجيد الرفع فليظنر ا هـ.

٧٤٢٨ - قوله: (الماجشون) قال العينى بفتح الجيم وضمها وكسرهما وهو معرب ماهكون يعني شبيه القمر وهو عبد العزيز بن عبد الله المدني وهذا اللقب قد يستعمل أيضاً لأكثر أقاربه ا هـ. بحذف (مصححه).

باب ٢٣ - تعرج إليه نخـ.

7429- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Two groups of) angels stay with you at night and by daytime in succession. Both the groups gather at the time of the Asr and Fajr prayers. Then those angels who have stayed with you overnight, come up (to Heaven) whom Allah asks (about you), (though) He knows everything about you: "In what state did you leave My slaves?" The angels reply: "When we left them, they were praying, and when we reached them, they were praying.""

7430- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "If one gives in charity what equals to one date-fruit from the honestly earned money, and nothing except good ascends to Allah, Allah will take it in His right (hand), and then enlarge its reward for that person (who has given it), as anyone of you brings up his baby horse, so much that it becomes as big as a mountain." Abu'huraira "Allah be pleased with him" told: Allah's Apostle "Allah's blessing and peace be upon him" said: "Nothing except good ascends to Allah."

7431- Ibn Abbas "Allah be pleased with both" reported: The Prophet "Allah's blessing and peace be upon him" used to supplicate Allah at the time of distress by saying: "There is no God but Allah, The Great, and The Forbearing. There is no God but Allah, The Lord of the thrown, The Great. There is no God but Allah, The Lord of the heavens, and The Lord of the thrown, The Bounteous."

7432- Abu'sa'eed "Allah be pleased with him" reported: Ali "Allah be pleased with him" sent a piece of gold in its ore to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al'aqra Ibn Habis Al'hanzali from the tribe of Mujashi, Oyaina Ibn Badr Al'fazari, Zaid at'ta'i who belonged to (the tribe of) Banu'nabhan, and Alqama Ibn Olatha Al'ameri who belonged to (the tribe of) Banu'kilab. So the Quraish and the Ansar became angry and said: "He (The Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon him" said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of The Prophet "Allah's blessing and peace be upon him") and said: "Be afraid of Allah, O Mohammad!" The Prophet "Allah's blessing and peace be upon him" said:

رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ، ثُمَّ يَعْزُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ بِكُمْ، فَيَقُولُ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[طرفه في: ٥٥٥].

٧٤٣٠ - وَقَالَ خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَضَعُدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ، فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهَ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ». وَرَوَاهُ وَرَقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «وَلَا يَضَعُدُ إِلَى اللَّهِ إِلَّا الطَّيِّبُ».

[طرفه في: ١٤١٠].

٧٤٣١ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهِنَّ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ».

[طرفه في: ٦٣٤٥].

٧٤٣٢ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، أَوْ أَبِي نُعْمٍ - شَكَّ قَبِيصَةُ - عَنْ أَبِي سَعِيدٍ قَالَ: بُعِثَ إِلَى النَّبِيِّ ﷺ بِذَهَبِيَّةٍ فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ. وَحَدَّثَنِي إِسْحَاقُ ابْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ، وَهُوَ بِالْيَمَنِ، إِلَى النَّبِيِّ ﷺ بِذَهَبِيَّةٍ فِي ثُرَيْبَتِهَا، فَقَسَمَهَا بَيْنَ الْأَقْرَعِ ابْنِ حَابِسِ الْحَنْظَلِيِّ، ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ، وَبَيْنَ عَيْبَةَ بْنِ بَدْرِ الْفَزَارِيِّ، وَبَيْنَ عَلْقَمَةَ بْنِ عَلَانَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ، وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ، ثُمَّ أَحَدِ بَنِي نَبْهَانَ، فَتَعَصَّبَتْ قُرَيْشٌ وَالْأَنْصَارُ، فَقَالُوا: يُعْطِيهِ صَنَادِيدُ أَهْلِ نَجْدٍ وَيَدْعُنَا، قَالَ: «إِنَّمَا أَنَا لَفْهُمُ». فَأَقْبَلَ رَجُلٌ غَائِرٌ الْعَيْنِينَ، نَاتِيءُ الْجَبِينِ، كَثُّ اللَّحْيَةِ، مُشْرِفُ الْوَجْهَتَيْنِ، مَخْلُوقُ الرَّأْسِ، فَقَالَ: يَا مُحَمَّدُ أَتَيْتِ

١٤٣٠ - قوله: (بعدل) بفتح الغين وكسرهما ما يعادلها في قيمتها ا هـ. شرح.

- يقبلها نخ.

- لصاحبها نخ.

- قوله: (فلوه) الفلوز وزان عدوز هو المهر يفصل عن أمه والمهر بضم الميم ولد الخيل.

٧٤٣١ - قوله: (حدثنا عبد الأعلى) إلى قوله: (حدثنا قبيصة) قال العيني ليس هذا بمطابق للترجمة ومحلّه في

الباب السابق ولعلّ الناس نقله إلى هنا ا هـ.

٧٤٣٢ - قوله: (بذهبية) مصغر ذهبه وفي الصحاح الذهب معروف وربما أنت والقطعة منه ذهبه ا هـ.

"Then, who would obey Allah if I disobeyed Him? (Is it right that) Allah has entrusted all the people of the earth to me while you do not trust me?" Somebody who, I think, was Khalid Ibn Al'walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill this man, but he prevented him. When the man left, The Prophet "Allah's blessing and peace be upon him" said: "From the offspring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (because they will recite without understanding or acting on it). Moreover, they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will let alive the idolaters. If I live up to their time, I will kill them (entirely)as the people of Ad were killed."

7433- Abu'dharr "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him" about (the meaning of Allah's saying): "And the Sun runs its fixed course for a period determined for it : that is the decree of (Him), The Exalted in Might, the All knowing." (Ya Sin 38) He said: "Its fixed course is underneath Allah's Throne."

**[24] Allah's saying: "Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord." (The Resurrection "Al'qiyama" 22:23)**

7434- Jarir "Allah be pleased with him" reported: We were with The Prophet "Allah's blessing and peace be upon him" who looked at the moon (which was full) and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through anything that might occupy you) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so."

7435- Jarir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Certainly you will see your Lord with your own eyes."

7436- Jarir "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" came out to us while the moon was full. Then he said: "Certainly you will see your Lord on The Day of Judgement as you see this (moon), having no trouble in seeing Him."

اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «فَمَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ؟ فَيَأْمُنُونِي عَلَى أَهْلِ الْأَرْضِ، وَلَا تَأْمُنُونِي». فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ قَتْلَهُ - أَرَاهُ خَالِدَ بْنَ الْوَلِيدِ - فَمَنَعَهُ النَّبِيُّ ﷺ، فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ ضَيْضِيءٍ هَذَا قَوْمًا يَقْرَؤُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدْعُونَ أَهْلَ الْأَوْثَانِ، لَيْتَنِ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

[طرفه في: ٣٣٤٤].

٧٤٣٣ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنِ أَبِيهِ، عَنِ أَبِي ذَرٍّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ قَوْلِهِ: «وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا» [يس: ٣٨] قَالَ: «مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ».

[طرفه في: ٣١٩٩].

٢٤ - بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَجُودَةٌ يَوْمَئِذٍ نَاصِرَةٌ \* إِلَى رَبِّهَا نَاظِرَةٌ» [القيامة: ٢٢ - ٢٣]

٧٤٣٤ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ وَهَشِيمٌ، عَنِ إِسْمَاعِيلَ، عَنِ قَيْسِ، عَنِ جَرِيرِ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، قَالَ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ، وَصَلَاةٍ قَبْلَ غُرُوبِ الشَّمْسِ، فَافْعَلُوا». [طرفه في: ٥٥٤].

٧٤٣٥ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ الْمِزْبُوعِيِّ: حَدَّثَنَا أَبُو شَهَابٍ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ عَيْنًا».

[طرفه في: ٥٥٤].

٧٤٣٦ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنِ زَائِدَةَ: حَدَّثَنَا بِيَّانُ بْنُ بَشِيرٍ، عَنِ قَيْسِ بْنِ أَبِي حَازِمٍ: حَدَّثَنَا جَرِيرٌ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْبَدْرِ، فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبِّكُمْ يَوْمَ الْقِيَامَةِ كَمَا تَرُونَ هَذَا، لَا تُضَامُونَ فِي رُؤْيَيْهِ».

[طرفه في: ٥٥٤].

= قوله: (فيأمني) بفتح الميم وتشديد النون ولأبي ذرٍّ فيأمني وقوله: ولا تأمنوني ولأبي ذرٍّ ولا تأمنوني بنونين كالسابقة كذا في الشارح ومقتضاه التشديد كأنه جازي والرسْم في المتون المشكولة على حذف إحدى النونين كما تراه فليحترز أ هـ. مصححه.

٧٤٣٤ - قوله: (لا تضامون) بهذا الضبط عند القسطلاني: أي لا تتزاحمون يعني لا ينضم بعضهم إلى بعض وعند العينين بتخفيف الميم مع الضيم وهو على ما ذكره الفيومي كالضير في الوزن والمعنى أي لا يضم بعضهم بعضاً في الرؤية بأن يدفعه عنه ونحوه قال ويروي من الضم وذكر في هذه الرواية فتح التاء وضمها اقتصر الشارح على الثاني منهما في هذا وفيما بعد هذا أ هـ. مصححه.

7437- Abu'huraira "Allah be pleased with him" narrated: The people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" He replied: "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied: "No, O Allah's Apostle!" He said: "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O Allah's Apostle!" He said: "You will see Allah (your Lord) in the same way. On the Day of Judgement, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say: "I am Your Lord." They will say: "we shall stay in this place till our Lord comes to us. When our Lord comes, we will recognize Him." Then Allah comes to them again and say: "I am your Lord." They will say: "you are our Lord." Allah will call them, while The Bridge will be laid across Hell and I (Mohammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak. Their speech will be: "O Allah! Save us. O Allah! Save us."

There will be hooks like the thorns of Sa'dan In Hell. (The Prophet asked them): Have you seen the thorns of Sa'dan?" The people said: "Yes." He said: "These hooks will be like the thorns of Sa'dan. But nobody except Allah knows their hugeness in size. These will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell. When Allah finishes His Judgments among the people, He will, through His Mercy, take whomever He wishes out of Hell. He will order the angels to take out of Hell whomever he wants to bestow His mercy upon, of those who worship none but Him alone, who testify that there is no God but Allah. The angels will recognize them from the traces of prostrations (Sujud), for the Fire will eat away from the whole of the human body except the marks of the prostrations. Allah has forbidden the (Hell) fire to eat away those traces of prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of the torrent.

Then when Allah achieves the Judgments amongst his creations, only one man will be left, facing The (Hell) Fire. He will be the last man from

٧٤٣٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ تَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ تَضَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ؟». قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: فَهَلْ تَضَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟». قَالُوا: لَا يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئاً فَلْيَتَّبِعْهُ، فَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتَّبِعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا شَافِعُوهَا، أَوْ مَنَافِقُوهَا - شَكَ إِبْرَاهِيمُ - فَيَأْتِيهِمُ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَنَا رَبُّنَا عَرَفْنَا، فَيَأْتِيهِمُ اللَّهُ فِي صُورَتِهِ الَّتِي يَعْرِفُونَ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا فَيَتَّبِعُونَهُ، وَيُضْرَبُ الصِّرَاطُ بَيْنَ ظَهْرِي جَهَنَّمَ فَأَكُونُ أَنَا وَأُمَّتِي أَوَّلَ مَنْ يَجِيزُهَا، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرَّسُلُ، وَدَعْوَى الرَّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلَالِيبٌ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمُ السَّعْدَانَ؟». قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ مَا قَدْرُ عَظَمِهَا إِلَّا اللَّهُ، تَخَطَّفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ الْمُؤْتِقُ بِقِيَّ بَعْمَلِهِ، أَوْ الْمُؤْتِقُ بِعَمَلِهِ، وَمِنْهُمْ الْمُحْزَذُ، أَوْ الْمُجَازِي، أَوْ نَحْوُهُ، ثُمَّ يَتَجَلَّى، حَتَّى إِذَا فَرَعُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَأَرَادَ أَنْ يُخْرِجَ بِرَحْمَتِهِ مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مِنَ النَّارِ مَنْ كَانَ لَا يُشْرِكُ بِاللَّهِ شَيْئاً، مِمَّنْ أَرَادَ اللَّهُ أَنْ يَرْحَمَهُ، مِمَّنْ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَيَعْرِفُونَهُمْ فِي النَّارِ بِأَثَرِ السُّجُودِ، تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ، حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ قَدْ ائْتَحَشُوا، فَيُصَبُّ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ تَحْتَهُ، كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ،

٧٤٣٧ - قوله: (تضارون) ذكر الشارح في الموضوعين هنا أن الرأء فيها تشديد وتخفيف والضير لغة في الضر كما أن الضيم كالضير وزناً ومعنى فتضارون يشاكل تضامون تشديداً وتخفيفاً ا هـ. - مصححه.

- قوله: فليتبعة بالتخفيف والتشديد وكذا قوله: فيتبع ومعطوفاه وكذا قوله الآتي: فيتبعونه كما في الشارح.

- قوله: (بين ظهري جهنم) أي على وسطها ويروى بين ظهرائي جهنم ذكره البدر العيني والصراط جسر ممدود على متن جهنم أحد من السيف وأدق من الشعر يمر عليه الناس كلهم ا هـ.

- قوله: (من يجيزها) أي يجوزها يقال: أجزت الوادي وجزته لغتان وفي رواية المستملي أول من يجيء ا هـ. عيني.

- فمنهم المؤتق بعمله نخ.

- قد ائتحشوا نخ.

- قوله: (كما تنبت الحبة في حميل السيل) تشبيه في سرعة النبات وطرأوته وحسنه والمراد أن الغناء الذي يحمله السيل تكون فيه الحبة وهي من بزور الصحراء فتقع في جانب الوادي فتصبح من يومها نابذة.

the people of Hell to enter paradise. He will say: "O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me." He will invoke Allah as Allah wishes him to invoke. Allah will ask him: "Will you ask for anything more in case this favour is granted to you?" He will say: "No by Your Honour!" And he will give to his Lord (Allah) what he wishes of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah wills. He then will say: "O my Lord! Let me go near to the gate of Paradise." Allah will ask him: "Didn't you give pledges and make covenants that you would not ask for anything more than what you requested at first? Woe to you, son of Adam! How treacherous you are!" He will say: "O my Lord!" then he will invoke Allah until Allah says: "If this request is granted, will you then ask for anything else?" He will say: "No! By Your Honour! I shall not ask for anything else." Then he will give to his Lord what He wills of the pledges and the covenants.

Allah will then let him go near to the gate of Paradise. On reaching there, The Paradise will be opened and spread before him. Seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say: "O my Lord! Let me enter Paradise." Allah will say: "Woe to you, O son of Adam! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given? How treacherous you are!" He will say: "O my Lord! Do not make me the most miserable amongst your creatures." He will keep on invoking Allah until Allah laughs for his statement. When Allah laughs for his statement, he will say to him: "Enter into Paradise." When he enters Paradise, Allah will ask him to request as much as he likes. He will ask his Lord so much that Allah will remind him: "Ask for more of such and such things." When all his desires and wishes are fulfilled, Allah will say: "All this is granted to you and a similar amount as well.""

7438- Abu'sa'eed Al'khudri, who was present and did not deny what Abu'huraira had narrated except when he said: "All this is granted to you and a similar amount besides", said: "That is for you and ten times more like it, O Abu'huraira!" Abu'huraira said: "I do not remember from Allah's Apostle "Allah's blessing and peace be upon him" except (his saying): "All this is granted to you and a similar amount besides." Abu'sa'eed said: I testify that Allah's Apostle "Allah's blessing and peace be upon him" said: "That is for you and ten times more like it." Abu'huraira said: This is the last person to enter Paradise.

هُوَ آخِرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ، فَيَقُولُ: أَي رَبِّ اضْرَفْ وَجْهِي عَنِ النَّارِ، فَإِنَّهُ قَدْ قَسَبَنِي رِيحَهَا، وَأَحْرَقَنِي ذُكَاؤُهَا، فَيَدْعُو اللَّهَ بِمَا شَاءَ أَنْ يَدْعُوهُ، ثُمَّ يَقُولُ اللَّهُ: هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَنِي غَيْرَهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي رَبَّهُ مِنْ عُهُودِ وَمَوَائِقٍ مَا شَاءَ، فَيَضْرِبُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أُقْبِلَ عَلَى الْجَنَّةِ وَرَأَاهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَي رَبِّ قَدَّمَنِي إِلَى بَابِ الْجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ: أَلَسْتَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَائِقَكَ أَنْ لَا تَسْأَلَنِي غَيْرَ الَّذِي أُعْطِيتَ أَبَدًا، وَيَلِكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكُ، فَيَقُولُ: أَي رَبِّ، وَيَدْعُو اللَّهَ حَتَّى يَقُولَ: هَلْ عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهُ، وَيُعْطِي مَا شَاءَ مِنْ عُهُودِ وَمَوَائِقٍ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا قَامَ إِلَى بَابِ الْجَنَّةِ انْفَهَقَتْ لَهُ الْجَنَّةُ، فَرَأَى مَا فِيهَا مِنَ الْحَبْرَةِ وَالسَّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ يَقُولُ: أَي رَبِّ أَذْخَلَنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ: أَلَسْتَ قَدْ أُعْطِيتَ عُهُودَكَ وَمَوَائِقَكَ أَنْ لَا تَسْأَلَ غَيْرَ مَا أُعْطِيتَ؟ فَيَقُولُ: وَيَلِكُ يَا ابْنَ آدَمَ مَا أَغْدَرَكُ، فَيَقُولُ: أَي رَبِّ لَا أَكُونَنَّ أَشَقَى خَلْقِكَ، فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ اللَّهُ مِنْهُ، فَإِذَا ضَحِكَ مِنْهُ قَالَ لَهُ: اذْخُلِ الْجَنَّةَ، فَإِذَا دَخَلَهَا قَالَ اللَّهُ لَهُ: تَمَنَّهُ، فَسَأَلَ رَبَّهُ وَتَمَنَّى، حَتَّى إِنْ اللَّهُ لَيَذْكُرُهُ، يَقُولُ: كَذَا وَكَذَا، حَتَّى انْقَطَعَتْ بِهِ الْأَمَانِيُّ، قَالَ اللَّهُ: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ.

[طرفه في: ٨٠٦].

٧٤٣٨ - قَالَ عَطَاءُ بْنُ يَزِيدَ: وَأَبُو سَعِيدِ الْخُدْرِيُّ مَعَ أَبِي هُرَيْرَةَ، لَا يَزِدُّ عَلَيْهِ مِنْ حَدِيثِهِ شَيْئًا، حَتَّى إِذَا حَدَّثَ أَبُو هُرَيْرَةَ: أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدِ الْخُدْرِيُّ: «وَعَشْرَةَ أَمْثَالِهِ مَعَهُ». يَا أَبَا هُرَيْرَةَ. قَالَ أَبُو هُرَيْرَةَ: مَا حَفِظْتُ إِلَّا قَوْلَهُ: «ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ». قَالَ أَبُو سَعِيدِ الْخُدْرِيُّ: أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَوْلَهُ: «ذَلِكَ لَكَ وَعَشْرَةَ أَمْثَالِهِ». قَالَ أَبُو هُرَيْرَةَ: فَذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ.

[طرفه في: ٢٢].

٧٤٣٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي

= - قوله: قد قسبني أي آذاني واهلكني أ هـ.

- ذكاهما نخـ.

- قوله: ما أغدرك فعل التعجب من الغدر وهو ترك الوفاء بالعهد.

- قوله: (انفهمت) أي انفتحت واتسعت أ هـ.

- قوله: من الحبرة أي سعة العيش ورواية مسلم من الخير أ هـ.

- لا أكون نخـ.

- قوله: (تمننه) الهاء فيه للسكت وهو أمر من تمنى يتمنى أ هـ. عيني.

٧٤٣٩ - قوله: (تضارون) بتشديد الراء وتخفيفها كما مر سابقاً.

7439- Abu'sa'eed Al'khudri "Allah be pleased with him" reported: During the lifetime of The Prophet "Allah's blessing and peace be upon him" some people said: "O Allah's Apostle! Shall we see our Lord on the Day of Judgement?" The Prophet "Allah's blessing and peace be upon him" said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied: "No." He said: "Do you have any difficulty in seeing the moon at a full moon night when it is bright and there is no cloud in the sky?" They replied: "No." The Prophet "Allah's blessing and peace be upon him" said: "(Then) you will have no difficulty in seeing Allah on the Day of Judgement as you have no difficulty in seeing either of them. On the Day of Judgement, a call-maker will announce: "Let every nation follow that which they used to worship." Those of cross will go with their cross, those of idles will go with theirs, and every nation will go with their god which they used to worship other than Allah. There will remain none but those who used to worship Allah, whether they were obedient (Good) or disobedient (Bad) and the remaining party of the people of the Scripture. At this time, The Hell will be brought and displayed like a mirage. Then the Jews will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Ezra, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We want to drink." They will be directed and addressed thus: "Drink" whereupon they will fall into The Hell. Afterwards the Christians will be called upon and it will be said to them: "Whom do you use to worship?" They will say: "We used to worship Jesus, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them: "What do you want?" They will say : "O Lord! We want to drink." They will be addressed: "Drink." Then they will fall into The Hell. Then, when there remain (in the gathering) none but those who used to worship Allah whether they were obedient or disobedient, it will be said: "What are you waiting for? Every nation has followed what they used to worship." They will reply: "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Then the Irresistible will come to them in a shape other than the one which they saw the first time. He will say: "I am your Lord." They will say: "You are not our Lord." And none will speak to Him then but The Prophets. Then it will be said to them: "Do you know any sign by which you can recognize Him?" They will say: "The Shin." Allah will then uncover His Shin whereupon every believer will prostrate before Him except those who used to prostrate before Him just for showing off and getting good reputation. These people will try to prostrate but their backs will be as rigid as a piece of wood. Then the bridge will be laid across Hell." We, the companions of The Prophet "Allah's blessing and peace be upon him" said: "O Allah's Apostle! What is the bridge?" He said: "It is a slippery (bridge) on which there are clamps and (Hooks like) thorny seeds which are wide at one side and narrow at the other, having thorns with bent ends. Such thorny seeds are found in Najd and are called Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, (others as fast as) a strong wind, (others as quick as) fast horses or she-camels.

هِلَالَ، عَنْ زَيْدٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟». قُلْنَا: لَا، قَالَ: «فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَيْهِمَا». ثُمَّ قَالَ: «يُنَادِي مُنَادٍ: لِيَذْهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ، فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، وَعُغْبِرَاتٌ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ، فَيَقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرَ ابْنَ اللَّهِ، فَيَقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا: نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ. ثُمَّ يُقَالُ لِلنَّصَارَى: مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةٌ وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: نُرِيدُ أَنْ تَسْقِينَا، فَيَقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، فَيَقَالُ لَهُمْ: مَا يَخْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ: فَارَقْنَاهُمْ وَنَحْنُ أَخْوَجُ مِمَّا إِلَيْهِ الْيَوْمَ، وَأَنَا سَمِعْنَا مُنَادِيًا يُنَادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ، وَإِنَّمَا نَنْتَظِرُ رَبَّنَا، قَالَ: فَيَأْتِيهِمُ الْجَبَّارُ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ، فَيَقُولُونَ: السَّاقِ، فَيَكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً وَسُمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ». قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْجَسْرُ؟ قَالَ: «مَدْحَضَةٌ مَرَّلَةٌ، عَلَيْهِ خَطَاطِيفٌ وَكَلَالِيْبٌ، وَحَسَكَةٌ مُفْلَطْحَةٌ لَهَا شَوْكَةٌ عَقِيْفَاءُ، تَكُونُ يَنْجِدٍ، يُقَالُ لَهَا: السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ

= قوله: (غبرات) بالجر عطفًا على المجرور أو الرفع عطفًا على مرفوع يبقى أي بقايا أفاده الشارح وهو جمع غير جمع غابر ا هـ.

- قوله: (عزير) اسم منصرف وإن كانت فيه العجمة والعلمية مثل نوح ولوط كذا في العيني ومثله في القسطلاني وفي التنظير نظر والذي سَوَّغ الصرف فيه مضاهاته العربية ببنية التصغير التي هي من خصائصها والتلاوة بالصرف في الكتاب العزيز والمانع من التنوين هنا توصيفه بالابن ا هـ. مصححه.

- ما يُجْلِسُكُمْ نَحْ.

- قوله: (إليه) هكذا بضمير الأفراد في جميع النسخ ولا مرجع له وهو مخالف لما قبله ولفظ الحديث في تفسير سورة النساء (قالوا: فارقتنا الناس في الدنيا على أفقر ما كنا إليهم) والشرحان اللذان عندي لم يشرحا إلا بالمعنى جمعاً مع أن المثنين المنطويين تحتها ليسا إلا كما ترى فليحور وسبقني بهذا التنبيه مصحح القسطلاني المطبوع ا هـ. مصححه.

- قوله: (بالجسر) يفتح الجيم وكسرهما حكاهما ابن السكيت والجوهري كذا في شرح العيني.

- قوله: (خطاطيف) جمع خطاف وزان خفاش وهو الحديدية المعوجة كالكلوب وزان تنور الذي هو واحدة الكلاليب وحسكة شوكة صلبة وقوله: مفلطح أي عريضة والأول هو المعروف وقوله: عقيفاء هي المنعطفة المعوجة ويورى عقيفة. وقوله: ومكدوس أي مصروع ويورى بالشين المعجمة أي مدفوع مطرود ويورى مكدوس من كرددت الدواب إذا ركب بعضها بعضاً ا هـ. من العيني بتصرف في العبارة.

So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge).”

The Prophet “Allah’s blessing and peace be upon him” said: “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in intercession with The Irresistible for their (Muslim) brothers on that Day, when they see themselves safe. They will say: “O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.” Allah will say: “Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of a Dinar.” Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize. Then they will return, to whom Allah will say : “Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of half a Dinar.” They will take out whomever they will recognize. Then they will return, to whom Allah will say: “Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant).” They will take out whomever they will recognize.”

Abu’sa’eed said: “If you do not believe me then you can recite: “Allah is never unjust in the least degree: if there is any good (done), he doubleth it, and giveth from his own presence a great reward.” (Women 40)

The Prophet “Allah’s blessing and peace be upon him” further said: “Then The Prophets, the Angels, and the believers will intercede, and (at last) The Irresistible (Allah) will say: “Now there remains My Intercession.” He will hold a handful of the Fire from which He will take out some people whose bodies have been burnt. They will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. Perhaps you observed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green, while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, wearing necklaces. Then they will enter into Paradise whereupon the people of Paradise will say: “Those are the people set free by The Most Gracious. He has admitted them into Paradise though they did no good deeds nor did they sent forth any good (for themselves).” Then it will be said to them: “All of what you have seen is For you, in addition to an amount equal to it as well.”

7440- Anas "Allah be pleased with him" narrated: The Prophet “Allah’s blessing and peace be upon him” said: "On the Day of Judgement, the Believers will be imprisoned and left as much as Allah wishes. Then some of them will say: "Let us ask somebody to intercede for us with our Lord, so that He might relieve us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands. (He also) made you dwell in Paradise, ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then Adam will mention his sin of eating from the tree, from which he was forbidden to eat. He will say: "Go to Noah, who was the first Messenger Allah sent to the inhabitants of the earth." They will go to him who will say: "I am not fit for this task." He will mention his sin of asking Allah what he had no knowledge of, and will say: "Go to Abraham, The Bosom Friend of (Allah) The Most

وَالرَّيْحِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرَّكَابِ، فَتَاجُ مُسَلَّمٍ وَتَاجُ مَخْدُوشٍ، وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمِيذٍ لِلْجَبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ نَجَوْا، فِي إِخْوَانِهِمْ، يَقُولُونَ: رَبَّنَا إِخْوَانُنَا، كَانُوا يُصَلُّونَ مَعَنَا، وَيَصُومُونَ مَعَنَا، وَيَعْمَلُونَ مَعَنَا، فَيَقُولُ اللَّهُ تَعَالَى: أَذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ، وَيَحْرِمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ فِي النَّارِ إِلَى قَدَمِهِ، وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ، فَيَقُولُ: أَذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ مَنْ عَرَفُوا ثُمَّ يَعُودُونَ، فَيَقُولُ: أَذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ مَنْ عَرَفُوا. قَالَ أَبُو سَعِيدٍ: فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَأُوا: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا﴾ [النساء: ٤٠] «فَيَسْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ، فَيَقُولُ الْجَبَّارُ: بَقِيَّتْ شَفَاعَتِي، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ، فَيُخْرِجُ أَقْوَامًا قَدْ امْتَحَشُوا، فَيَلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ: مَاءَ الْحَيَاةِ، فَيَنْتَبِثُونَ فِي حَافَتَيْهِ كَمَا تَنْبُثُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ، إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمْ اللَّوْلُؤُ، فَيَجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمَ، فَيَدْخُلُونَ الْجَنَّةَ، فَيَقُولُ أَهْلُ الْجَنَّةِ: هُوَ لَأَيْ عَتَقَاءَ الرَّحْمَنِ، أَدْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ، وَلَا خَيْرٍ قَدَّمُوهُ، فَيَقَالُ لَهُمْ: لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ»

[طرفه في: ٢٢].

٧٤٤٠ - وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يُحَسِّنُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ حَتَّى يُهْمُوا بِذَلِكَ، فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحُنَا مِنْ مَكَانِنَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَعَلَّمَكَ أَسْمَاءَ كُلِّ شَيْءٍ، لِتَسْفَعَ لَنَا عِنْدَ رَبِّكَ حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، قَالَ: فَيَقُولُ: لَسْتُ هُنَاكُمْ، قَالَ: وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ: أَكَلَهُ مِنَ الشَّجَرَةِ وَقَدْ نَهِيَ عَنْهَا، وَلَكِنْ اثْتُوا نُوحًا أَوَّلَ نَبِيِّ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَ نُوحًا فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ: سَأَلَهُ رَبُّهُ بِغَيْرِ عِلْمٍ، وَلَكِنْ اثْتُوا

= - قوله: بأفواه الجنة أي بأوائلها جمع فوهة كثرمة على غير قياس يقال: فوهة الطريق وفوهة الزقاق، وفوهة النهر كما في المصباح المنير.

٧٤٤٠ - قوله: (يهموا) بضم أوله وكسر الهاء ولأبي ذر بفتح الياء وضم الهاء. ١ هـ. قسطلاني وأولى منه ما ذكره العيني بقوله من الهم بمعنى القصد والحزن معروفاً ومجهولاً وفي صحيح مسلم يهتموا أي يعتنوا بسؤال الشفاعة وإزالة الكرب عنهم ١ هـ.

- قوله: لست هناكم أي لست أهلاً لذلك وليس لي هذه المنزلة ١ هـ. عيني.

- فيأتونني نخـ.

Gracious", to whom They will go and he will say: "I am not fit for this task." Then he will mention his sins of his three statements in which he told a lie and say: "Go to Moses, the slave to whom Allah spoke (directly), and he gave him the Torah." They will go to him and he will say: "I am not fit for this mission." He will mention his sin of killing a person without a just cause, and he will say: "Go to Jesus, Allah's Slave, His Messenger, and Allah's Word and a Spirit coming from Him." They will go to Jesus who will say: "I am not fit for this job, go to Mohammad the Slave of Allah whose past and future sins were forgiven by Allah." They will come to me and I will proceed till I will ask my Lord's Permission which I will be given. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes when I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. He will fix a limit (number of people) to me (to intercede for) whom I will (take out of Hell, according to Quatada, and) admit into Paradise. Then I will come back again to Allah, asking for His permission; and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. Then I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will (take out of Hell, according to Quatada, and) admit into Paradise. Then I will come back for the third time to Allah, asking for His permission, which I will be given. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes. I will be addressed: "Raise (your head) O Mohammad. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted." I will raise my head and praise Allah with praises He will teach me, and then I will intercede. Allah will fix a limit to me to intercede for, whom I will (take out of Hell, according to Quatada, and) admit into Paradise. None will remain in Hell but those whom the Qur'an has imprisoned (in Hell) in which they have been destined to an eternal stay. Then he recited: soon will thy Lord raise thee to a station of praise and Glory!" (The Night Journey "Al'isra" 79)

He commented: "This station of praise and glory is what your Prophet "Allah's blessing and peace be upon him" was promised (by Allah)."

7441- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" sent for The Ansar who assembled in a tent. He said to them: "Keep patient until you meet Allah and His Messenger; and I will be (your predecessor) at The Fount."

إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، وَيَذْكُرُ ثَلَاثَ كَلِمَاتٍ كَذَبُهُنَّ، وَلَكِنْ أَتَوْا مُوسَى: عَبْدًا آتَاهُ اللَّهُ التَّوْرَةَ وَكَلَّمَهُ وَقَرَّبَهُ نَجِيًّا، قَالَ: فَيَأْتُونَ مُوسَى فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، وَيَذْكُرُ خَطِيئَتَهُ الَّتِي أَصَابَ: قَتْلَهُ النَّفْسِ، وَلَكِنْ أَتَوْا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ، وَرُوحَ اللَّهِ وَكَلِمَتَهُ، قَالَ: فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَلَكِنْ أَتَوْا مُحَمَّدًا ﷺ، عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَيَأْتُونِي، فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتَهُ وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، فَيَقُولُ: ارْزُقْ مُحَمَّدًا، وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ، وَسَلْ تُعْطَى، قَالَ: فَأَرْفَعُ رَأْسِي فَأَثْنِي عَلَى رَبِّي بِسَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، فَيَحْدُ لِي حَدًّا، فَأَخْرُجُ فَأَدْخِلُهُمُ الْجَنَّةَ - قَالَ قَتَادَةُ: وَسَمِعْتُهُ أَيْضًا يَقُولُ: فَأَخْرُجُ فَأَخْرِجُهُمْ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ - ثُمَّ أَعُودُ فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ، فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتَهُ وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، ثُمَّ يَقُولُ: ارْزُقْ مُحَمَّدًا، وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ، وَسَلْ تُعْطَى، قَالَ: فَأَرْفَعُ رَأْسِي فَأَثْنِي عَلَى رَبِّي بِسَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، قَالَ: ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا، فَأَخْرُجُ فَأَدْخِلُهُمُ الْجَنَّةَ - قَالَ قَتَادَةُ: وَسَمِعْتُهُ يَقُولُ: فَأَخْرُجُ فَأَخْرِجُهُمْ مِنَ النَّارِ وَأَدْخِلُهُمُ الْجَنَّةَ - ثُمَّ أَعُودُ الثَّلَاثَةَ، فَأَسْتَأْذِنُ عَلَى رَبِّي فِي دَارِهِ فَيُؤْذَنُ لِي عَلَيْهِ، فَإِذَا رَأَيْتَهُ وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي، ثُمَّ يَقُولُ: ارْزُقْ مُحَمَّدًا، وَقُلْ يُسْمَعُ، وَاشْفَعْ تُشْفَعُ، وَسَلْ تُعْطَى، قَالَ: فَأَرْفَعُ رَأْسِي، فَأَثْنِي عَلَى رَبِّي بِسَنَاءٍ وَتَحْمِيدٍ يُعَلِّمُنِيهِ، قَالَ: ثُمَّ أَشْفَعُ فَيَحْدُ لِي حَدًّا، فَأَخْرُجُ فَأَدْخِلُهُمُ الْجَنَّةَ - وَقَدْ سَمِعْتُهُ يَقُولُ: فَأَخْرُجُ فَأَخْرِجُهُمْ مِنَ النَّارِ، وَأَدْخِلُهُمُ الْجَنَّةَ - حَتَّى مَا يَبْقَى فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ. أَي وَجَبَ عَلَيْهِ الْخُلُودُ. قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَخْمُودًا﴾ [الإسراء: 79]

قَالَ: وَهَذَا الْمَقَامُ الْمَخْمُودُ الَّذِي وَعَدَهُ نَبِيِّكُمْ ﷺ.

[طرفه في: ٤٤٤].

٧٤٤١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي عَمِّي: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ وَقَالَ لَهُمْ: «اضْبُرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ، فَإِنِّي عَلَى الْحَوْضِ».

[طرفه في: ٣١٤٦].

٧٤٤٢ - حَدَّثَنِي ثَابِتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنِ سُلَيْمَانَ الْأَخْوَلِ، عَنِ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ

= - قوله: (في داره) أي في جنته التي اتخذها لأولياته.

- وَسَلْ تُعْطَى نَحْ.

٧٤٤٢ - قوله: قال قيس بن سعد وأبو الزبير عن طاوس قيام يعني أن قيساً وأبا الزبير وقع عندهما أنت قيام السماوات بدل أنت قيم السماوات رواية منها عن طاوس عن ابن عباس رضي الله عنهما.

7442- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: "O Allah! All the praises be to You; You are the Holder of the Heavens and the Earth. All the praises be to You; You are The Lord of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth, Your Word is the truth, Your Promise is the truth, meeting You is true, Paradise is true, Hell is true, And the Hour (Day of Judgement) is true. O Allah ! I surrender (my will) to you; I believe in you and depend on you. With Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins, whatever I concealed or revealed, and whatever you know better than me. There is no God to be worshipped but you."

7443- Adi Ibn Hatim "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none except that Allah will speak to him (directly on The Day of Judgement) with neither interpreter (between Allah and him) nor veil to screen him."

7444- Abdullah Ibn Qais "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. Nothing will prevent the people who will be in the Garden of Eden from seeing their Lord except the curtain of Majesty over His Face."

7445- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Whoever deprived A Muslim person of his property by taking a false oath, will meet Allah who will be angry with him." Abdullah said: Then The Prophet "Allah's blessing and peace be upon him" recited what Allah had revealed to confirm this: "As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

7446- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "There are three types of

قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، أَنْتَ قَيْمُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ حَاصَمْتُ، وَبِكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَأَسْرَزْتُ وَأَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، لَا إِلَهَ إِلَّا أَنْتَ». قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ قَيْسُ بْنُ سَعْدٍ وَأَبُو الزُّبَيْرِ، عَنْ طَاوُسٍ: «قِيَامٌ». وَقَالَ مُجَاهِدٌ: الْقِيَوْمُ الْقَائِمُ عَلَى كُلِّ شَيْءٍ، وَقَرَأَ عَمْرُ: الْقِيَامُ. وَكِلَاهُمَا مَذْحٌ.

[طرفه في: 1120].

٧٤٤٣ - حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنِي الْأَعْمَشُ، عَنْ حَيْثَمَةَ، عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، وَلَا حِجَابٌ يَحْجُبُهُ».

[طرفه في: 1413].

٧٤٤٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، عَنْ أَبِي عِمْرَانَ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «جَنَّتَانِ مِنْ فِضَّةٍ، آتَيْتَهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ، آتَيْتَهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ».

[طرفه في: 4878].

٧٤٤٥ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ، وَجَامِعُ بْنُ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ افْتَتَحَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ كَاذِبَةٍ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ». قَالَ عَبْدُ اللَّهِ: ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ جَلَّ ذِكْرُهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ﴾ [آل عمران: ٧٧] الْآيَةَ.

[طرفه في: 2356].

٧٤٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ: لَقَدْ أُعْطِيَ بِهَا أَكْثَرَ مِمَّا أُعْطِيَ وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ

= - وقال قيس بن سعد نخ.

٧٤٤٤ - قوله: رداء الكبرياء نخ.

٧٤٤٥ - قوله: مصداقه مفعال من الصدق أي ما يصدق هذا الحديث ويوافقه اه. عيني.

٧٤٤٦ - على سلعته نخ.

people whom Allah will neither talk to, nor look at, on the Day of Judgement: 1 A man who takes an oath falsely that he has been offered for his goods so much more than what he is given. 2 A man who takes a false oath after the Asr prayer in order to take hold of a Muslim's property. 3 A man who withholds his superfluous water. Allah will say to him: "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created.""

7447- Abu'bakra "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession: Dhul'qa'da, Dhul'hijja and Muharram, and the fourth is Rajab of the Mudar (tribe), between Jumada The Other and Sha'ban." Then The Prophet "Allah's blessing and peace be upon him" asked: "Which is this month?" We said: "Allah and His Apostle know better." On that The Prophet "Allah's blessing and peace be upon him" kept quiet so long that we thought that he might name it with another name. Then The Prophet "Allah's blessing and peace be upon him" said: "Isn't it the month of Dhul'hijja?" We replied: "Yes." Then he said: "Which town is this?" We replied: "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the town of Mecca?" We replied: "Yes." Then he said: "Which day is today?" We replied: "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said: "Isn't it the day of slaughtering one's sacrifice?" We replied: "Yes." He said: "So your blood, your properties, And your honour Are as sacred to one another as this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, who will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (whenever Mohammad, the sub-narrator, mentioned this narration, he used to say: "The Messenger of Allah "Allah's blessing and peace be upon him" is true.") Then, he (The Prophet) asked twice: "Haven't I conveyed (Allah's Message) to you?"

**[25] What was mentioned regarding Allah's saying: "for the mercy of Allah is (always) near to those who do good." (The Heights "Al'a'raf" 56)**

7448- Usama Ibn Zaid "Allah be pleased with both" narrated: A child of one of the daughters of The Prophet "Allah's blessing and peace be upon him" was dying (or was gasping); and she sent for him to come. But The Prophet "Allah's blessing and peace be upon him" sent for her saying: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up accompanied by me, Mu'adh Ibn Jabal, Obai Ibn Ka'b, Obada Ibn As'samit. When we entered, the child was brought to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (the sub-narrator said: I think that he said: "as if it was a leather water-skin").

بَعْدَ الْعَصْرِ لِيَقْتَطَعَ بِهَا مَالٌ أَمْرِيءِ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَاءٍ، فَيَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ بِدَاكِ.

[طرفه في: ٢٣٥٨].

٧٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمِ، وَرَجَبٌ مُضَرُّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ يُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟». قُلْنَا: بَلَى، قَالَ: «أَيُّ بَلَدٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَدَةُ؟». قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟». قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟». قُلْنَا: بَلَى، قَالَ: فَإِنْ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَحْسِبُهُ قَالَ - وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، وَسَتَلْفُونُ رَبِّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبْلِغَ الشَّاهِدَ الْغَائِبِ، فَلَعَلَّ بَعْضٌ مَن يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى مِن بَعْضٍ مَن سَمِعَهُ - فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ قَالَ: صَدَقَ النَّبِيُّ ﷺ - ثُمَّ قَالَ: أَلَا هَلْ بَلَّغْتُ، أَلَا هَلْ بَلَّغْتُ. [طرفه في: ٦٧].

## ٢٥ - بَاب مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى:

﴿إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ﴾ [الأعراف: ٥٦]

٧٤٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عَثْمَانَ، عَنْ أُسَامَةَ قَالَ: كَانَ ابْنُ لِبَعْضِ بَنَاتِ النَّبِيِّ ﷺ يَقْضِي، فَأَرْسَلَتْ إِلَيْهِ أَنْ يَأْتِيَهَا، فَأَرْسَلَ: «إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ إِلَى أَجَلٍ مُّسَمًّى، فَلْتَضْمِرْ وَلْتَحْتَسِبْ». فَأَرْسَلَتْ إِلَيْهِ، فَأَقْسَمَتْ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَقُمْتُ مَعَهُ، وَمُعَاذُ بْنُ جَبَلٍ وَأَبِي بَنُ كَعْبٍ وَعَبَادَةُ بْنُ الصَّامِتِ، فَلَمَّا دَخَلْنَا، نَاقَلُوا رَسُولَ اللَّهِ ﷺ الصَّبِيَّ، وَنَفْسُهُ تَقْلُقُ فِي صَدْرِهِ،

٧٤٤٧ - قوله: (ورجى مضر) إنما أضافه إليهم لأنهم كانوا يحافظون على تحريمه أشد محافظه من غيرهم ا هـ. عيني.

- قوله: يضرب برفع يضرب جملة مستأنفة مبينة لقوله: لا ترجعوا.

٧٤٤٨ - قوله: يقضي أي يموت.

- يُضْمِرُ نَحْ.

- إن لله ما أخذ وله ما أعطى نَحْ.

- قوله: تقلقل أي تصوت اضطراباً ا هـ. عيني.

On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful (to others)."

7449- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Paradise and the (Hell) Fire argued. Paradise said: "What is the matter with me? Why do only the weak and the humble among the people enter me?" The (Hell) Fire said: "I have been given the privilege of receiving the arrogant and the tyrants." On that, Allah said to Paradise: "You are My Mercy (which I bestow on whomever I wish of my servants)." Then Allah said to the (Hell) Fire: "You are my punishment by which I excruciate whomever I wish of my slaves." (Then he said to both): "Each of you will have its fill. As regards Paradise, Allah will not wrong any of His creatures. As for the (Hell) Fire, Allah will create whomever He wished to be thrown into it. It will say thrice: "Is there any more?" Then Allah puts His Foot over it till it will be filled, and its different parts will come closer to each other." Then, it will say: "Enough! Enough! Enough!"

7450- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Some people will receive a touch of Fire as punishment of sins they had committed. Then, they will be admitted, by Allah's mercy, in Paradise, whom people of Paradise will name (Hell Fire people)."

**[26] Allah's saying: "It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none not one can sustain them thereafter: verily He is Most Forbearing, Oft-Forgiving." (Fatir 41)**

7451- Abdullah "Allah be pleased with him" reported: A rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "O Mohammad! We learn that Allah will put all the heavens on one finger, the earths on one finger, the mountains on one finger, the trees and rivers on one finger, and all of the creatures on one finger. Then He will say: I am the King." Thereupon The Prophet "Allah's blessing and peace be upon him" smiled so that his premolar teeth became visible, in confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

حَسِبْتُهُ قَالَ: كَأَنَّهَا شَيْءٌ، فَبَكَى رَسُولُ اللَّهِ ﷺ، فَقَالَ سَعْدُ بْنُ عُبَادَةَ: أَتَبْكِي؟ فَقَالَ: «إِنَّمَا يَزْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ».

[طرفه في: ١٢٨٤].

٧٤٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ ابْنِ كَيْسَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ إِلَى رَبِّهِمَا، فَقَالَتِ الْجَنَّةُ: يَا رَبِّ، مَا لَهَا لَا يَدْخُلُهَا إِلَّا الضُّعَفَاءُ النَّاسِ وَسَقَطُهُمْ، وَقَالَتِ النَّارُ - يَعْني - أُوثِرْتُ بِالْمُتَكَبِّرِينَ، فَقَالَ اللَّهُ تَعَالَى لِلْجَنَّةِ: أَنْتِ رَحِمَتِي، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أُصِيبُ بِكَ مِنْ أَشْيَاءٍ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا، قَالَ: «فَأَمَّا الْجَنَّةُ: فَإِنَّ اللَّهَ لَا يَظْلِمُ مِنْ خَلْقِهِ أَحَدًا، وَإِنَّهُ يُنْشِئُ لِلنَّارِ مِنْ يَشَاءٍ، فَيُلْقِرُونَ فِيهَا، فَتَقُولُ: هَلْ مِنْ مَزِيدٍ، ثَلَاثًا، حَتَّى يَضَعَ فِيهَا قَدَمَهُ فَيَمْتَلِيءُ، وَيُرَدُّ بَعْضُهَا إِلَى بَعْضٍ، وَتَقُولُ: قَطُّ قَطُّ قَطُّ».

[طرفه في: ٤٨٤٩].

٧٤٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هِشَامٌ، عَنِ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِصِّبَيْنِ أَقْوَامًا سَفَعُ مِنَ النَّارِ، بِذُنُوبٍ أَصَابُوهَا عُقُوبَةٌ، ثُمَّ يَدْخُلُهُمُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ، يُقَالُ لَهُمْ: الْجَهَنَّمِيُّونَ». وَقَالَ هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ. [طرفه في: ٦٥٥٩].

٢٦ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾ [فاطر:

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٧٤٥١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: جَاءَ حَبْرٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يَضَعُ السَّمَاءَ عَلَى إِضْبَعِ، وَالْأَرْضَ عَلَى إِضْبَعِ، وَالْجِبَالَ عَلَى إِضْبَعِ، وَالشَّجَرَ وَالْأَنْهَارَ عَلَى إِضْبَعِ، وَسَائِرَ الْخَلْقِ عَلَى إِضْبَعِ، ثُمَّ يَقُولُ بِيَدِهِ: أَنَا الْمَلِكُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ [الزمر: ٦٧].

[طرفه في: ٤٨١١].

٢٧ - بَابُ مَا جَاءَ فِي تَخْلِيْقِ السَّمَاوَاتِ وَالْأَرْضِ وَغَيْرِهَا مِنَ الْخَلَائِقِ

وَهُوَ فِعْلُ الرَّبِّ تَبَارَكَ وَتَعَالَى وَأَمْرُهُ، فَالرَّبُّ بِصِفَاتِهِ وَفِعْلِهِ وَأَمْرِهِ، وَهُوَ الْخَالِقُ هُوَ

٧٤٤٩ - قوله: وسقطهم أي الضعفاء الساقطون من أعين الناس لتواضعهم لربهم تعالى وذلتهم له (قسطلاني).

٧٤٥٠ - السفع علامة تغير ألوانهم ا هـ. ابن الأثير.

باب ٢٦ - قَوْلُ اللَّهِ تَعَالَى نَحْد.

باب ٢٧ - ما جاء الخ نحد.

**[27] What was mentioned as regards creating the heavens and the earth**

7452- Ibn Abbas "Allah be pleased with both" narrated: I stayed for a night in the house of my aunt Maimuna, while The Prophet "Allah's blessing and peace be upon him" with her, in order that I could see how the night prayer of The Prophet was. The Messenger of Allah "Allah's blessing and peace be upon him" talked with his wife for a while and then went to bed. When it was the last third of the night, he got up and looked towards the sky and said: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding." (Al Imran 190) Then he stood up, performed ablution, brushed his teeth with a Siwak, and prayed eleven Rak'as. Then Bilal pronounced the call for the Fajr prayer. The Prophet "Allah's blessing and peace be upon him" prayed two Rak'as and went out (to the Mosque) and led the Fajr prayer.

**[28] Allah's saying: "Already has Our Word been passed before (this) to Our Servants sent (by Us)." (As'saffat 171)**

7453- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the creations, He wrote on His Throne with Him: "My Mercy has preceded My Anger."

7454- Abdullah "Allah be pleased with him" narrated: Allah's Apostle, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother for forty days, and then he becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds characteristic of the people of Paradise till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, which he will enter. Similarly a man amongst you may do (evil) deeds characteristic of the people of The (Hell) Fire till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, which he will enter."

المَكُونُ، غَيْرُ مَخْلُوقٍ. وَمَا كَانَ يَفْعَلُهُ وَأَمْرُهُ وَتَخْلِيْقُهُ وَتَكْوِينُهُ، فَهُوَ مَفْعُولٌ مَخْلُوقٌ مُكُونٌ.

٧٤٥٢ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي شَرِيكُ بْنُ عَبْدِ

اللَّهِ بْنِ أَبِي نَعْمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَثَّ فِي بَيْتِ مَيْمُونَةَ لَيْلَةً، وَالنَّبِيُّ ﷺ عِنْدَهَا، لَأَنْظُرَ كَيْفَ صَلَاةَ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ، فَتَحَدَّثَ رَسُولُ اللَّهِ ﷺ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ، أَوْ بَعْضُهُ، قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ، فَقَرَأَ: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ - إِلَى قَوْلِهِ - لَأُولَى الْأَلْبَابِ﴾ [آل عمران: ١٩٠]. ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ، ثُمَّ صَلَّى إِحْدَى عَشْرَةَ رُكْعَةً، ثُمَّ أَذَّنَ بِلَالٍ بِالصَّلَاةِ، فَصَلَّى رُكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى لِلنَّاسِ الصُّبْحَ.

[طرفه في: ١١٧].

## ٢٨ - بَابٌ ﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ﴾ [الصفات: ١٧١]

٧٤٥٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ

رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ عِنْدَهُ فَوْقَ عَرْشِهِ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي».

[طرفه في: ٣١٩٤].

٧٤٥٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ زَيْدَ بْنَ وَهَبٍ: سَمِعْتُ

عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا وَأَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عِلْقَةً مِثْلَهُ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَهُ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ، فَيُؤَذِّنُ بِأَرْبَعِ كَلِمَاتٍ، فَيَكْتُبُ: رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيَّ أُمِّ مِثْلَهُ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى لَا يَكُونَ بَيْنَهَا وَبَيْنَهُ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ. وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

[طرفه في: ٣٢٠٨].

٧٤٥٥ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا عُمَرُ بْنُ دَرٍّ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ سَعِيدِ بْنِ

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: يَا جَبْرِيلُ، مَا يَمْنَعُكَ أَنْ تَرُورَنَا

= - وأمره وكلامه نخد.

- مخلوق مكوّن نخد.

٧٤٥٢ - الاستئذان الاستياك.

٧٤٥٤ - يبعث الله الملك نخد.

7455- Ibn Abbas "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" asked Gabriel: "O Gabriel! Why Don't you visit us more often than you do?" Then the following Holy Verse was revealed (concerning this matter): "And we (angels) descend not but by the order of your Lord. To Him belong what is before us and what is behind us, and what is between those two and your Lord was never forgetful." (Mary 64) he said: "This was the answer to Mohammad "Allah's blessing and peace be upon him"."

7456- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was walking with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question. But they asked him about it. The Prophet "Allah's blessing and peace be upon him" kept reclining (on the date-palm leaf stalk) for a while, and I was behind him. I thought he was being inspired Divinely. Then The Prophet "Allah's blessing and peace be upon him" recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85) then some of The Jews said to the others: "Did not we tell you not to ask him?"

7457- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah guarantees to the person who fought in His (Allah's) Cause and nothing compelled him to go out but the Jihad in His Cause and belief in His Words, that He will either admit him into Paradise (if he gets martyr) or return him to his residence from where he went out, with his reward or the booty he had gained."

7458- Abu'moosa "Allah be pleased with him" reported: A man came to The Prophet "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! Indeed, some of us fight because of pride and haughtiness; some for the sake of bravery; and others for showing off. Which of those kinds of fighting is in Allah's cause?" The Prophet "Allah's blessing and peace be upon him" said: "He who fights for Allah's Word (Islam) to be superior, would fight in Allah's cause."

**[29] Allah's saying: "For to anything which we have willed, we but say the word, be, and it is." (The Bees "An'nahl" 40)**

أَكْثَرَ مِمَّا تَزُورُنَا». فَتَزَلَّتْ: ﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ [مريم: ٦٤] إِلَى آخِرِ الْآيَةِ. قَالَ: هَذَا كَانَ الْجَوَابَ لِمُحَمَّدٍ ﷺ.  
[طرفه في: ٣٢١٨].

٧٤٥٦ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فِي حَزْبِ الْمَدِينَةِ، وَهُوَ مُتَكِيٌّ عَلَى عَسِيبٍ، فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ عَنِ الرُّوحِ، فَسَأَلُوهُ، فَقَامَ مُتَوَكِّئًا عَلَى الْعَسِيبِ، وَأَنَا خَلْفُهُ، فَظَنَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: ﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥]، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ قُلْنَا لَكُمْ لَا تَسْأَلُوهُ.  
[طرفه في: ١٢٥].

٧٤٥٧ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَكْفَلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصَدِيقُ كَلِمَاتِهِ، بَأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».  
[طرفه في: ٣٦].

٧٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ أَبِي مُوسَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ حِمِيَّةً، وَيُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ رِبَاءً، فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».  
[طرفه في: ١٢٣].

## ٢٩ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ﴾ [النحل: ٤٠]

٧٤٥٩ - حَدَّثَنَا هَبَابُ بْنُ عَبَادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمِيدٍ، عَنِ إِسْمَاعِيلَ، عَنِ قَيْسِ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ مِنْ أُمَّتِي قَوْمٌ ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ».  
[طرفه في: ٣٦٤٠].

٧٤٥٦ - فِي حَرْبِ بِالْمَدِينَةِ.

- وَهُوَ مُتَوَكِّئٌ نَخًا.

- لَا تَسْأَلُوهُ عَنِ الرُّوحِ فَسَأَلُوهُ فَقَامَ نَخًا.

بَاب ٢٩ - قَوْلُهُ: (إِذَا أَرَدْنَا أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ) لَمْ يَوْجَدْ فِي بَعْضِ النُّسخِ.

7459- Al'mogheera Ibn Shu'ba "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Some of my followers will remain victorious over others (and on the right path) till Allah's order comes."

7460- Mo'awiya narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Some of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order comes while they are in that state."

7461- Ibn Abbas "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" stood before Musailama (and his companions) and said: "If you asked me even this piece (of a date-palm leaf), I would not give it to you. You cannot avoid the fate you are destined to by Allah."

7462- Abdullah Ibn Mas'ood "Allah be pleased with him" told: While I was walking with The Prophet "Allah's blessing and peace be upon him" through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: "Ask him (The Prophet) about the spirit." Some of them said that they should not ask him that question as he might give a reply, which would displease them. But some of them insisted on asking, and so one of them stood up and asked: "O Abul'qasim! What is the spirit?" The Prophet "Allah's blessing and peace be upon him" remained quiet for a while. (Having being divinely inspired), The Prophet "Allah's blessing and peace be upon him" then recited: " They ask thee concerning the spirit (of inspiration). Say: the spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men)" (The Night Journey "Al'isra" 85)

**[30] Allah's saying: "Say: if the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (The Cave 109)**

he further said: "And if all the trees on earth were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power, full of Wisdom." (Luqman 27)

Allah Almighty said too: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!" (The Heights "Al'a'raf" 54)

٧٤٦٠ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ قَالَ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ، مَا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ وَلَا مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ». فَقَالَ مَالِكُ ابْنُ يُخَايِمِرَ: سَمِعْتُ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ، فَقَالَ مُعَاوِيَةُ: هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ: وَهُمْ بِالشَّامِ.. [طرفه في: ٧١].

٧٤٦١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى مُسَيْلَمَةَ فِي أَصْحَابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَنْ أُذَبِّرْتَ لِيَعْقِرَنَّكَ اللَّهُ». [طرفه في: ٣٦٢٠].

٧٤٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: عَنِ عَبْدِ الْوَاحِدِ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي بَعْضِ حَرْثِ الْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ، فَمَرَرْنَا عَلَى نَقْرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ، فَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ أَنْ يَجِيءَ فِيهِ بِشَيْءٍ تَكْرَهُونَهُ، فَقَالَ بَعْضُهُمْ: لِنَسْأَلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا الْقَاسِمِ، مَا الرُّوحُ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ، فَعَلِمْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ: ﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ [الإسراء: ٨٥] قَالَ الْأَعْمَشُ: هَكَذَا فِي قِرَاءَتِنَا. [طرفه في: ١٢٥].

### ٣٠ - باب

قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مِدَادًا﴾ [الكهف: ١٠٩]، ﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ﴾ [لقمان: ٢٧]، ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُ شَاءَ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤].

٧٤٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَكْفَلُ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا

٧٤٦٠ - من كذبهم ولا من خذلهم نخ.

٧٤٦١ - قوله: (هذه القطعة) وهي قطعة جريد كانت بيده الشريفة.

٧٤٦٢ - في بعض حرث بالمدينة نخ.

باب ٣٠ - قَوْلِ اللَّهِ تَعَالَى نخ.

- قوله: سخر ذلل ساقط عن بعض المتون ا هـ.

7463- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah guarantees to the person who carried Jihad in His (Allah's) Cause and nothing compelled him to go out from his house but the Jihad in His Cause and belief in His Words, that He will either admit him into Paradise (if he gets martyr) or return him to his residence from where he went out, with his reward or the booty he had gained."

**[31] Allah's saying: "Say: "O Allah! Lord of Power (and Rule), Thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things thou hast power." (Al Imran 26)**

he further said: "Nor say of anything, I shall be sure to do so and so tomorrow Without adding, so please Allah and call thy Lord to mind when thou forgettest, and say, I hope that my Lord will guide me ever closer (even) than this to the right road." (The Cave "Al'kahf" 23:24)

Allah said too: "It is true thou will not be able to guide every one whom thou lovest; but Allah guides those whom He will. And He knows best those who receive guidance." (The Narrations "Al'qasas" 56)

Allah Almighty also said: "Allah intends every facility for you; He does not want to put you to difficulties." (The Heifer "Al'baqara" 85)

7464- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you appeal to Allah for something, you should ask with determination and should not say: "O Allah, if You wish, give me." No doubt, nobody can force Allah to do something against His Will."

7465- Ali Ibn Abu'talib "Allah be pleased with him" narrated: One night Allah's Apostle "Allah's blessing and peace be upon him" came to me and Fatima, the daughter of The Prophet "Allah's blessing and peace be upon him" and asked: "Won't you pray (at night)?" I said: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying a word. But I heard him, as leaving, striking his thigh (with his hand) and saying: " but man is, in, most things, contentious." (The Cave 54)

7466- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The example of a believer is that of a fresh tender plant. From wherever the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities. But he remains patient until Allah removes his difficulties. Otherwise, an impious wicked person is like a pine tree which keeps hard and straight till Allah breaks it down when He wishes."

الْجِهَادُ فِي سَبِيلِهِ وَتَضْدِيقُ كَلِمَتِهِ، أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرَدَّهُ إِلَى مَسْكِنِهِ بِمَا نَالَ مِنْ أَجْرِ أَوْ غَنِيمَةٍ». [طرفه في: ٣٦].

### ٣١ - باب

قَوْلِ اللَّهِ تَعَالَى: ﴿تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ﴾ [آل عمران: ٢٦]، ﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَا \* إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ [الكهف: ٢٣، ٢٤]، ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [القصص: ٥٦]، قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ: نَزَلَتْ فِي أَبِي طَالِبٍ. ﴿يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾ [البقرة: ١٨٥].

٧٤٦٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ: «إِذَا دَعَوْتُمْ اللَّهَ فَاغْزِمُوا فِي الدُّعَاءِ، وَلَا يَقُولَنَّ أَحَدُكُمْ: إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللَّهَ لَا مُسْتَكْرَهَ لَهُ». [طرفه في: ٦٣٣٨].

٧٤٦٥ - حَدَّثَنَا أَبُو اليمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ لَيْلَةً، فَقَالَ لَهُمْ: «أَلَا تُصَلُّونَ». قَالَ عَلِيُّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَاَنْصَرَفَ رَسُولُ اللَّهِ ﷺ حِينَ قُلْتُ ذَلِكَ، وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ، يَضْرِبُ فِخْذَهُ، وَيَقُولُ: «وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ [الكهف: ٥٤]. [طرفه في: ١١٢٧].

٧٤٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالُ بْنُ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَبْيُءُ وَرَفُهُ، مِنْ حَيْثُ أَتَتْهَا الرِّيحُ تُكْفِتُهَا، فَإِذَا سَكَنْتِ اعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ يُكْفَأُ بِالْبَلَاءِ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَةِ، صَمَاءٌ مُعْتَدِلَةٌ، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ». [طرفه في: ٥٦٤٤].

باب ٣١ - وقوله تعالى نخذ.

- قَوْلُ اللَّهِ تَعَالَى نَخِذ.

٧٤٦٤ - قوله: (لا مستكره له) أي أنه يوهم إمكان إعطائه على غير المشيئة وليس بعد المشيئة إلا الإكراه والله لا مكره له (عيني).

٧٤٦٦ - قوله: (بفيء) أي يتحوّل ويرجع.

- قوله: (تكفئها) أي تقلبها وتحولها.

- قوله: (الأرزة) شجرة الصنوبر.

- قوله: (صماء) أي صلبة ليست بجوفاء ولا رخوة.

- قوله: يقصمها أي يكسرها هـ. عيني.

7467- Abdullah Ibn Omar "Allah be pleased with both" narrated: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying on the pulpit: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: "O our Lord! Though they worked less than we did, they were given more than us." Allah said: "Have I usurped any of your right?" They said: "No." Allah said: "That is my blessing I bestow upon whomever I wish."

7468- Obada Ibn As'samit "Allah be pleased with him" narrated: I gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" while being in a gathering. He said: "Swear allegiance to me for: Not to associate anything in worship along with Allah; not to steal; not to commit adultery; not to kill your children; not to accuse (falsely) an innocent person (among people); and not to be disobedient (when ordered) to do good deed." The Prophet added: "Whoever among you fulfils his pledge will be rewarded by Allah. Whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be expiation for that sin. If one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."

7469- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Prophet of Allah, Solomon, son of David, had sixty wives. Once he said: "Tonight I will have sexual intercourse with all of my wives, each of whom will give birth to a knight, who will fight in Allah's Cause." Though he went round all of them, only one of those women conceived and gave birth to a half-man." The Prophet "Allah's blessing and peace be upon him" commented: "If he had said: "Allah willing", each of his wives would have conceived and given birth to a knight, fighting in Allah's Cause."

٧٤٦٧ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ : أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ : «إِنَّمَا بَقَاؤُكُمْ فِيمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ ، كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ ، أُعْطِيَ أَهْلَ التَّوْرَةِ التَّوْرَةَ ، فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ ثُمَّ عَجَزُوا ، فَأَعْطُوا قِيرَاطًا قِيرَاطًا ، ثُمَّ أُعْطِيَ أَهْلَ الْإِنْجِيلِ الْإِنْجِيلَ ، فَعَمِلُوا بِهِ حَتَّى صَلَاةِ الْعَصْرِ ثُمَّ عَجَزُوا ، فَأَعْطُوا قِيرَاطًا قِيرَاطًا ، ثُمَّ أُعْطِيتُمْ الْفُرْقَانَ ، فَعَمِلْتُمْ بِهِ حَتَّى غُرُوبِ الشَّمْسِ ، فَأَعْطِيتُمْ قِيرَاطَيْنِ قِيرَاطَيْنِ . قَالَ أَهْلُ التَّوْرَةِ : رَبَّنَا هَؤُلَاءِ أَقْلُ عَمَلًا وَأَكْثَرُ أَجْرًا؟ قَالَ : هَلْ ظَلَمْتُمْ مِنْ أَجْرِكُمْ مِنْ شَيْءٍ؟ قَالُوا : لَا ، فَقَالَ : فَذَلِكَ فَضْلِي أَوْتِيهِ مَنْ أَسَاءَ .

[طرفه في : ٥٥٧].

٧٤٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ الْمُسْنَدِيُّ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنِ أَبِي إِدْرِيسَ ، عَنِ عِبَادَةَ بْنِ الصَّامِتِ قَالَ : بَايَعْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ ، فَقَالَ : «أَبَايَعُكُمْ عَلَى أَنْ لَا تَشْرِكُوا بِاللَّهِ شَيْئًا ، وَلَا تَسْرِقُوا ، وَلَا تَزْنُوا ، وَلَا تَقْتُلُوا أَوْلَادَكُمْ ، وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأَخِذْ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ وَطَهُورٌ ، وَمَنْ سَتَرَهُ اللَّهُ فَذَلِكَ إِلَيَّ اللَّهُ : إِنْ شَاءَ عَذَبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ» .

[طرفه في : ١٨].

٧٤٦٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا وَهَيْبٌ ، عَنِ أَيُّوبَ ، عَنِ مُحَمَّدٍ ، عَنِ أَبِي هُرَيْرَةَ : «أَنَّ نَبِيَّ اللَّهِ سُلَيْمَانَ عَلَيْهِ السَّلَامُ كَانَ لَهُ سِتُونَ امْرَأَةً ، فَقَالَ لِأَطُوقِ اللَّيْلَةَ عَلَى نِسَائِي فَلَيَتَحْمِلَنَّ كُلُّ امْرَأَةٍ ، وَلَتَلِدَنَّ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ ، فَطَافَ عَلَى نِسَائِهِ ، فَمَا وَلَدَتْ مِنْهُنَّ إِلَّا امْرَأَةً ، وَلَدَتْ شَيْقُ غَلَامٍ» . قَالَ نَبِيُّ اللَّهِ ﷺ : «لَوْ كَانَ سُلَيْمَانُ اسْتَتَنَى لِحَمَلَتْ كُلُّ امْرَأَةٍ مِنْهُنَّ ، فَوَلَدَتْ فَارِسًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ» .

[طرفه في : ٢٨١٩].

٧٤٦٧ - فيمن سلف نخد.

- أقل أعمالاً وأكثر جزءاً نخد.

- من أجوركم شيئاً نخد.

٧٤٦٨ - ولا تعصوا نخد.

٧٤٦٩ - قوله : (كان له ستون امرأة) لفظ ستون لا ينافي ما تقدم من سبعين وتسعين إذ مفهوم العدد لا اعتبار له (عيني).

- قوله : فلتحملن بسكون اللامين وتخفيف النون وقد يفتحان وتشدد النون وقوله : ولتلدن بسكون وتخفيف أو فتح وتشديد (تسطلاني).

- جاءت بشق غلام نخد.

7470- Ibn Abbas "Allah be pleased with both" reported: Once The Prophet "Allah's blessing and peace be upon him" paid a visit to a sick Bedouin. The Prophet "Allah's blessing and peace be upon him" said to him: "No harm will befall you! Allah willing, Allah will clean (by it) you (from your sins)!" The Bedouin said: "You say: Allah will cleanse me? No, for it is a fever which boils in (the body of) an old man, and will lead him to the grave." The Prophet "Allah's blessing and peace be upon him" said: "Yes, then may it be as you say."

7471- Abu'quatada "Allah be pleased with him" narrated: When they (Muslims) slept and failed to get up at the due time of the (Fajr) prayer, The Prophet "Allah's blessing and peace be upon him" said: "Allah captured your souls when He wished, and released them when He wished." Then they went to answer the call of nature and performed ablution. When the sun came up and became bright, The Prophet "Allah's blessing and peace be upon him" stood up and prayed.

7472- Abu'huraira "Allah be pleased with him" narrated: Two persons, a Muslim and a Jew, quarrelled. The Muslim said: "By he, who gave Mohammad superiority over all the people!" The Jew said: "By he, who gave Moses superiority over all the people!" The Muslim became angry, raised his hand, and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will swoon (and I will be one of them), but I will Be the first to get up, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (he) has also fallen unconscious and got up before me, or Allah has exempted him from that swoon."

7473- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ad'dajjal will come to Medina; but he will find the angels guarding it. Allah willing, neither Ad'dajjal nor plague will be able to approach it."

٧٤٧٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ : حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ : حَدَّثَنَا خَالِدُ الْحَدَّاءُ ، عَنْ عِكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ ، فَقَالَ : «لَا بَأْسَ عَلَيْكَ ، طَهُورٌ إِنْ شَاءَ اللَّهُ» . قَالَ : قَالَ الْأَعْرَابِيُّ : طَهُورٌ؟ بَلْ هِيَ حُمَى تَقُورُ ، عَلَى شَيْخٍ كَبِيرٍ ، تُزِيرُهُ الْقُبُورَ ، قَالَ النَّبِيُّ ﷺ : «فَتَعَمَّ إِذَا» .

[طرفه في: ٣٦١٦].

٧٤٧١ - حَدَّثَنَا ابْنُ سَلَامٍ : أَخْبَرَنَا هُشَيْمٌ ، عَنْ حُصَيْنٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ : حِينَ نَامُوا عَنِ الصَّلَاةِ ، قَالَ النَّبِيُّ ﷺ : «إِنَّ اللَّهَ قَبِضَ أَرْوَاحَكُمْ حِينَ شَاءَ وَرَدَّهَا حِينَ شَاءَ» ، فَقَضُوا حَوَائِجَهُمْ ، وَتَوَضَّؤُوا إِلَى أَنْ طَلَعَتِ الشَّمْسُ وَابْيَضَّتْ ، فَقَامَ فَصَلَّى .

[طرفه في: ٥٩٥].

٧٤٧٢ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ : حَدَّثَنَا إِبْرَاهِيمُ ، عَنْ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ وَالْأَعْرَجِ . وَحَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي أَخِي ، عَنْ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيْبِ : أَنَّ أَبَا هُرَيْرَةَ قَالَ : اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ ، وَرَجُلٌ مِنَ الْيَهُودِ ، فَقَالَ الْمُسْلِمُ : وَالَّذِي اضْطَفَى مُحَمَّدًا عَلَى الْعَالَمِينَ ، فِي قَسَمٍ يُقْسِمُ بِهِ ، فَقَالَ الْيَهُودِيُّ : وَالَّذِي اضْطَفَى مُوسَى عَلَى الْعَالَمِينَ ، فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ ، فَلَطَمَ الْيَهُودِيُّ . فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ ، فَأَخْبَرَهُ بِالَّذِي كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ ، فَقَالَ النَّبِيُّ ﷺ : «لَا تَخَيَّرُونِي عَلَى مُوسَى ، فَإِنَّ النَّاسَ يَضَعُقُونَ يَوْمَ الْقِيَامَةِ ، فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ ، فَإِذَا مُوسَى بَاطِشٌ بِجَانِبِ الْعَرْشِ ، فَلَا أَذْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي ، أَوْ كَانَ مِمَّنِ اسْتَنْتَى اللَّهَ» .

٧٤٧٣ - حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي عَيْسَى : أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ : أَخْبَرَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْمَدِينَةُ يَأْتِيهَا الدَّجَالُ ، فَيَجِدُ الْمَلَائِكَةَ يَحْرُسُونَهَا ، فَلَا يَفْرُبُهَا الدَّجَالُ وَلَا الطَّاعُونَ إِنْ شَاءَ اللَّهُ» .

[طرفه في: ١٨٨١].

٧٤٧٤ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ

٧٤٧٠ - قوله: (قال الأعرابي طهور) قوله: هذا استبعاد الطهارة منه فلذلك قال: بل هي حمى تقور من الفوران وهو الغليان ا هـ. عيني.

- قوله: طهور بل حمى تقور لم يثبت لفظه طهور هنا في متن القسطلاني المطبوع مع ثبوتها في النسخ المعتمدة.

- بل هي حمى تقور نخ.

٧٤٧٤ - قوله: (أن أختبئ) في بعض النسخ أن أختبئ بفتححة على الباء من غير همز وفي متن القسطلاني المطبوع أن أختلي باللام بدل الباء وهو تحريف.

7474- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "For every Prophet there is one (special) invocation to which Allah responds. I want to keep such an invocation to intercede for my followers in the Hereafter."

7475- Abu'huraira "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "While I was sleeping, I saw myself standing at a well (on which there was a bucket). I drew water from the well as much as Allah wished. Then Ibn Abu'quhafa took the bucket from me and drew one or two buckets (of water) and there was weakness in his drawing of water. May Allah forgive for him his weakness. Then the bucket turned into a very big one when Ibn Al'khattab took it over. Indeed, I had never seen such a strong person amongst the people as Omar in drawing water, till the people drank their fill and watered their camels that knelt down there."

7476- Abu'burda reported from Abu'moosa "Allah be pleased with him": Whenever a beggar came to Allah's Apostle "Allah's blessing and peace be upon him", or he was asked for something, he used to say (to his companions): "Help and recommend him and you will receive the reward for it. Allah will bring about what He wills through His Prophet's tongue."

7477- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "None of you should say: "O Allah, forgive me if You wish; O Allah, be merciful to me if You wish; O Allah, sustain me if you wish." But he should always appeal to Allah with determination, for Allah does whatever he wants, and nobody can force Allah to do something against His Will."

7478- Ibn Abbas "Allah be pleased with both" was reported to have gone on dispute with Al'hurr Ibn Qais Ibn Hisn Al'fazari about Moses's companion. Ibn Abbas said: "He is Khadir." Such being the case, Obai Ibn Ka'b "Allah be pleased with him" passed by them, whom Ibn Abbas called and asked: "I went on a heated discussion with my friend about Moses's companion whom Moses asked (Allah) to meet. Did you hear Allah's Messenger mentioning something regarding him?" Obai Ibn Ka'b "Allah be pleased with him" replied: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying regarding him: "Once The Prophet Moses stood up and addressed Israelites. A man came and asked him: "Do you know anyone who is more learned than you?" Moses said: "No." Allah inspired to him that our slave Khadir (is more learnt than you). Moses asked Allah how to meet him. Allah made a sign for him the fish. It was said to him: "When you loose this fish, then return and you will find him." Moses was retracing the fish in the sea. His (servant) boy said to him: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!" Moses said: "that was what we were seeking after." So they went back on their footsteps, following (the path they had come). (The Cave 63:64) then they met Khadir whose story was mentioned by Allah in The Holy Qur'an."

الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ، فَأَرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتِيبَ دَعْوَتِي، شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ». [طرفه في: ٦٣٠٤].

٧٤٧٥ - حَدَّثَنَا يَسْرَةُ بْنُ صَفْوَانَ بْنِ جَمِيلٍ اللَّحْمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الرَّهْرِيِّ، عَنِ سَعِيدِ بْنِ الْمَسَيْبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُنِي عَلَى قَلْبٍ، فَتَزَعْتُ مَا شَاءَ اللَّهُ أَنْ أَنْزِعَ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ، فَتَزَعَهُ ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عَمْرٌ، فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ عَبْرِيًّا مِنْ النَّاسِ يَفْرِي قَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ حَوْلَهُ بِعَطَنٍ». [طرفه في: ٣٦٦٤].

٧٤٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ بُرَيْدٍ، عَنِ أَبِي بُرْدَةَ، عَنِ أَبِي مُوسَى قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَنَاهُ السَّائِلُ، وَرُبَّمَا قَالَ: جَاءَهُ السَّائِلُ أَوْ صَاحِبِ الْحَاجَةِ، قَالَ: «اشْفَعُوا فَلْتَوْجُرُوا، وَيَقْضِيَ اللَّهُ عَلَى لِسَانِ رَسُولِهِ مَا شَاءَ». [طرفه في: ١٤٣٢].

٧٤٧٧ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ، عَنِ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، ارْحَمْنِي إِنْ شِئْتَ، ارْزُقْنِي إِنْ شِئْتَ، وَلِيَعْزِمَ مَسْئَلَتَهُ، إِنَّهُ يَفْعَلُ مَا يَشَاءُ، لَا مُكْرَهَ لَهُ». [طرفه في: ٦٣٣٩].

٧٤٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ بْنُ قَيْسِ بْنِ حِضْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى: أَهْوَى خَضِرٌ؟ فَمَرَّ بِهِمَا أَبِي بِنُ كَعْبِ الْأَنْصَارِيِّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: إِنِّي تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ السَّبِيلَ إِلَى لِقَائِهِ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟ قَالَ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا مُوسَى فِي مَلَأِ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُ رَجُلٌ، فَقَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ فَقَالَ مُوسَى: لَا، فَأَوْجِي إِلَى مُوسَى: بَلَى، عَبْدُنَا خَضِرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَى لِقَائِهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا فَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ، فَقَالَ فَتَى مُوسَى لِمُوسَى: «أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ؟ فَإِنِّي نَسِيتُ الْحُوتَ، وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرَهُ» [الكهف: ٦٣] قَالَ مُوسَى: «ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا» [الكهف: ٦٤] فَوَجَدَا خَضِرًا، وَكَانَ

٧٤٧٥ - قوله: الغرب الدلو العظيم.

٧٤٧٨ - في ملا من بني إسرائيل نخد.

7479- Abu'huraira "Allah be pleased with him" narrated: On the day of slaughtering, The Prophet "Allah's blessing and peace be upon him" said: "Tomorrow we shall stay at Khaif Banu'kinana where the pagans had taken the oath of disbelief (heathenism)." He meant (by that place) Al'muhassab.

7480- Abdullah Ibn Omar "Allah be pleased with both" reported: When Allah's Apostle "Allah's blessing and peace be upon him" besieged Ta'if and could not conquer its people, he said: "We will return to Medina if Allah wills." The Companions (of The Prophet "Allah's blessing and peace be upon him") said: "We shall not go away before conquering it (The Fort of Ta'if)." Then The Prophet "Allah's blessing and peace be upon him" said (to them): "Fight tomorrow." They fought fiercely and (many of them) were wounded, whereupon The Prophet "Allah's blessing and peace be upon him" said: "We will return (to Medina) tomorrow if Allah wills." All of them kept silent, as if they were pleased by his saying. The Prophet "Allah's blessing and peace be upon him" smiled.

**[32] Allah's saying: "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then will they say, What is it that your Lord Commanded? they will say, That which is true and just; and He is the Most High, Most Great." (Sheba 23)**

he further said: "Who is there can intercede in his presence except as he permitteth?" (The Heifer 255)

مِنْ شَأْنَيْهِمَا مَا قَصَّ اللَّهُ .

[طرفه في: ٧٤].

٧٤٧٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي هُرَيْرَةَ، عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «نُنزِلُ عَدَاً إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». يُرِيدُ الْمُحْصَبَ.

[طرفه في: ١٥٨٩].

٧٤٨٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ عَمْرِو، عَنِ أَبِي الْعَبَّاسِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَاصِرَ النَّبِيِّ ﷺ أَهْلَ الطَّائِفِ فَلَمْ يَفْتَحْهَا، فَقَالَ: «إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ». فَقَالَ الْمُسْلِمُونَ: تَقْفُلْ وَلَمْ تَفْتَحْ! قَالَ: فَاعْدُوا عَلَى الْقِتَالِ. فَعَدُوا فَاصَابَتْهُمْ جِرَاحَاتٌ، قَالَ النَّبِيُّ ﷺ: «إِنَّا قَافِلُونَ عَدَاً إِنْ شَاءَ اللَّهُ». فَكَأَنَّ ذَلِكَ أَعْجَبَهُمْ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ.

[طرفه في: ٤٣٢٥].

### ٣٢ - بَابُ قَوْلِ اللَّهِ تَعَالَى:

﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سبأ: ٢٣].

وَلَمْ يَقُلْ: مَاذَا خَلَقَ رَبُّكُمْ.

وَقَالَ جَلَّ ذِكْرُهُ: ﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾ [البقرة: ٢٥٥]، وَقَالَ مَسْرُوقٌ، عَنِ ابْنِ مَسْعُودٍ: إِذَا تَكَلَّمَ اللَّهُ بِالْوَحْيِ سَمِعَ أَهْلَ السَّمَاوَاتِ شَيْئاً، فَإِذَا فُزِعَ عَن قُلُوبِهِمْ وَسَكَنَ الصَّوْتُ، عَرَفُوا أَنَّهُ الْحَقُّ وَنَادَوْا: ﴿مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ﴾، وَيُذَكَّرُ عَنِ جَابِرٍ، عَنِ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَحْشُرُ اللَّهُ الْعِبَادَ، فَيُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرَّبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ».

٧٤٨١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنِ عَمْرِو، عَنِ عِكْرَمَةَ، عَنِ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، قَالَ: «إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ، ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا

٧٤٧٩ - قوله: (حيث تقاسموا) أي تحالفوا على الكفر أي على أنهم لا يناكحوا بني هاشم وبني المطلب ولا يبايعوهم ولا يساكنوهم بمكة حتى يسلموا إليهم النبي ﷺ وكتبوا بها صحيفة وعلقوها على الكعبة ا هـ .  
عيني وقسطلاني .

باب ٣٢ - قوله: (من ربكم) ساقط في بعض النسخ ا هـ .

٧٤٨١ - قوله: (صفوان) باختلاف في فتح الفاء وسكونها وقوله: يتفذهم ذلك ساقط في بعض الروايات كما في الشارح .

7481- Abu'huraira "Allah be pleased with him" told, ascribing to The Prophet "Allah's blessing and peace be upon him": "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great." (Sheba 23)

7482- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to The prophet "Allah's blessing and peace be upon him", reciting the Qur'an in a pleasant tone." (It means, reciting it aloud, according to The companion of Abu'huraira).

7483- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah will say (on the Day of Judgement): "O Adam!" Adam will reply: "Yes, I am responding to your call, and all the good is in Your Hand." Then a loud voice will be heard: "Allah orders you to bring out of your offspring the people of the fire."

7484- A'isha "Allah be pleased with her" narrated: I did not feel jealous of any of the wives of The Prophet "Allah's blessing and peace be upon him" as much as I did of Khadija; and Allah had told him to give her the glad tidings that she would have a palace (of pipes of precious stones and pearls) in Paradise.

خُضَعَانَا لِقَوْلِهِ، كَأَنَّهُ سَلْسِلَةٌ عَلَى صَفْوَانَ - قَالَ عَلِيٌّ: وَقَالَ غَيْرُهُ: صَفْوَانٌ يَنْفُذُهُمْ ذَلِكَ - فَإِذَا ﴿فُرِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾. قَالَ عَلِيٌّ: وَحَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ، بِهَذَا. قَالَ سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ عِكْرِمَةَ: حَدَّثَنَا أَبُو هُرَيْرَةَ. قَالَ عَلِيٌّ: قُلْتُ لِسُفْيَانَ: قَالَ سَمِعْتُ عِكْرِمَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، قَالَ: نَعَمْ، قُلْتُ لِسُفْيَانَ: إِنَّ إِنْسَانًا رَوَى عَنْ عَمْرُو، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ: أَنَّهُ قَرَأَ ﴿فُرِّعَ﴾. قَالَ سُفْيَانُ هَكَذَا قَرَأَ عَمْرُو، فَلَا أُذْرِي سَمِعَهُ هَكَذَا أَمْ لَا، قَالَ سُفْيَانُ: وَهِيَ قِرَاءَتُنَا.

[طرفه في: ٤٧٠١].

٧٤٨٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذِنَ اللَّهُ لشيءٍ مَا أَذِنَ لِلنَّبِيِّ ﷺ يَتَعَنَّى بِالْقُرْآنِ». وَقَالَ صَاحِبُ لَهُ: يُرِيدُ: أَنْ يَجْهَرَ بِهِ.

[طرفه في: ٥٠٢٣].

٧٤٨٣ - حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ، فَيَنَادِي بِصَوْتٍ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ مِنْ دُرَّتِكَ بَعْتًا إِلَى النَّارِ».

[طرفه في: ٣٣٤٨].

٧٤٨٤ - حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَزَتْ عَلَى امْرَأَةٍ مَا غَزَتْ عَلَى حَدِيدِجَةَ، وَلَقَدْ أَمَرَهُ رَبُّهُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي الْجَنَّةِ.

[طرفه في: ٣٨١٦].

### ٣٣ - بَابُ كَلَامِ الرَّبِّ مَعَ جِبْرِيلَ، وَبَدَاءِ اللَّهِ الْمَلَائِكَةَ

وَقَالَ مَعْمَرٌ: ﴿وَإِنَّكَ لَتَلْقَى الْقُرْآنَ﴾ [النمل: ٦] أَي يَلْقَى عَلَيْكَ وَتَلْقَاهُ أَنْتَ، أَي تَأْخُذُهُ عَنْهُمْ، وَمِثْلُهُ: ﴿فَتَلْقَى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ﴾ [البقرة: ٣٧].

٧٤٨٥ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

= - يَنْفُذُهُمْ نَخ.

- قوله: (قرأ فرغ) كذا في نسخة العينين بالراء والغين والذي عند الشارح القسطلاني فرغ بالزاي والعين كالقراءة المشهورة والسياق يدل لما عند العينين انظره (مصححه).

٧٤٨٢ - يريد يجهر به نخ.

### [33] The Lord's speech to Gabriel, and His call for the angels

7485- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "If Allah loves a person, He calls Gabriel saying: "Allah loves so and-so; O Gabriel! Love him." Gabriel would love him and make an announcement amongst the inhabitants of the Heaven: "Allah loves so-and-so, therefore you should love him too." So all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

7486- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Two groups of) angels stay with you at night and by daytime in succession. Both the groups gather at the time of the Asr and Fajr prayers. Then those angels who have stayed with you overnight, come up (to Heaven) whom Allah asks (about you), (though) He knows everything about you: "In what state did you leave My slaves?" The angels reply: "When we left them, they were praying, and when we reached them, they were praying.""

7487- Abu'dharr "Allah be pleased with him" reported: The Prophet "Allah's blessing and peace be upon him" said: "Gabriel came to me and gave me the glad tidings that whoever dies, while associating nothing with Allah in worship, will enter Paradise." I said: "Even if he committed theft and adultery?" He said: "Even If he committed theft and adultery."

**[34] Allah's saying: "But Allah beareth witness that what he hath sent unto thee he hath sent from his (own) knowledge, and the angels bear witness: but enough is Allah for a witness." (The Women 166)**

7488- Al'bara "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, recommending somebody: "If you go to bed, you should say: "O Allah! I surrendered myself to you, depended upon you in all of my affairs, directed my face to you, and relied upon your support and sustenance, out of fearing of you, and desiring for your mercy. O Allah! There is neither shelter nor refuge from you but to you. I believed in your book and Prophet you have sent down". If you died then, you would die while believing in the true religion (of Islam)."

7489- Abdullah Ibn Abu'awfa "Allah be pleased with both" reported: Allah's Apostle "Allah's blessing and peace be upon him" invoked evil upon the pagans on the Day of The Confederates, saying: "O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts! O Allah, defeat the Confederates! O Allah, defeat and shake them!"

اللَّهُ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ: إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانًا فَأَجِبْهُ، فَيَجِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ: إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانًا فَأَجِبُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ».

[طرفه في: ٣٢٠٩].

٧٤٨٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ: مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْعَصْرِ وَصَلَاةِ الْفَجْرِ، ثُمَّ يَغْرُجُ الَّذِينَ بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ، وَهُوَ أَعْلَمُ، كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

[طرفه في: ٥٥٥].

٧٤٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ وَاصِلٍ، عَنِ الْمَعْرُورِ قَالَ: سَمِعْتُ أَبَا ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ فَبَشَّرَنِي: أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ». قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: «وَإِنْ سَرَقَ وَإِنْ زَنَى».

[طرفه في: ١٢٣٧].

### ٣٤ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةَ يَشْهَدُونَ﴾ [النساء: ١٦٦]

قَالَ مُجَاهِدٌ: ﴿يَنْزَلُ الْأَمْرَ بَيْنَهُنَّ﴾ [الطلاق: ١٢] بَيْنَ السَّمَاءِ السَّابِعَةِ وَالْأَرْضِ السَّابِعَةِ.

٧٤٨٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا فَلَانُ، إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ: اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنَّكَ إِنْ مِتُّ فِي لَيْلَتِكَ مِتُّ عَلَى الْفِطْرَةِ، وَإِنْ أَصْبَحْتَ أَصْبَحْتَ أَجْرًا».

[طرفه في: ٢٤٧].

٧٤٨٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «اللَّهُمَّ مَنزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ وَزَلْزِلْ بِهِمْ». زَادَ الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ: سَمِعْتُ عَبْدَ اللَّهِ: سَمِعْتُ النَّبِيَّ ﷺ. [طرفه في: ٢٩٣٣].

٧٤٩٠ - حَدَّثَنَا مُسَدَّدٌ: عَنْ هُشَيْمٍ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

٧٤٨٧ - قوله: قلت وإن سرق وإن زنى وفي نسخة الشارح وإن سرق وزنا بإسقاط إن وبالألف خطأ بدل الباء.

٧٤٩٠ - قوله: أسمعهم الخ فيه تقديم وتأخير أي أسمعهم حتى يأخذوا عنك القرآن ولا تجهروا.

7490- Ibn Abbas "Allah be pleased with both" reported, concerning Allah's saying: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between" (110): This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more he raised his voice as reciting The Holy Qur'an (in prayer), the more the unbelievers heard it (The Holy Qur'an), and abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

**[35] Allah's saying: " They wish to change Allah's decree: say: Not thus will ye follow us: Allah has already declared (this) beforehand: then they will say, But ye are jealous of us. Nay, but little do they understand (such things)." (Victory "Al'fath" 15)**

7491- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah said: "The son of Adam hurts me for he abuses Time though I am Time: in My Hands are all things, and I cause the revolution of day and night.""

7492- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah Almighty says (about the fasting person): "Fasting is for me, for which I give reward (to the fasting person). He has left his (sexual) desires, food, and drink for my sake." Fasting is a shield (from Hell). No doubt, the fasting person has two pleasures: One is when he breaks his fast, and the other is when he meets Allah. The smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk."

7493- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "While Job was naked, taking a bath, a swarm of gold locusts fell on him which he started collecting in his garment. His Lord called him: "O Job! Haven't I made you too rich (enough) to need what you see?" He said: "Yes, O Lord! But I cannot dispense with your Blessing."

7494- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke me, so that I may respond to his invocation? Is there anyone to ask me, so that I may grant him his request? Is there anyone to seek for my forgiveness, so that I may forgive him?"

رَضِيَ اللَّهُ عَنْهُمَا: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠]، قَالَ: أَنْزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُتَوَارِ بِمَكَّةَ، فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ، فَسَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، وَقَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ ﴿لَا تَجْهَرُ بِصَلَاتِكَ﴾ حَتَّى يَسْمَعَ الْمُشْرِكُونَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنِ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ أَسْمِعُهُمْ وَلَا تَجْهَرُ، حَتَّى يَأْخُذُوا عَنكَ الْقُرْآنَ.  
[طرفه في: ٤٧٢٢].

### ٣٥ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ﴾ [الفتح: ١٥] ﴿لَقَوْلٍ فَضْلٍ﴾ حَقٌّ ﴿وَمَا هُوَ بِالْهَزْلِ﴾ [الطارق: ١٣ - ١٤] بِاللَّيْبِ.

٧٤٩١ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ، عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «قَالَ اللَّهُ تَعَالَى: يُؤَذِّنُنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلِبُ اللَّيْلَ وَالنَّهَارَ».  
[طرفه في: ٤٨٢٦].

٧٤٩٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا الْأَعْمَشُ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي وَأَنَا أُجْزِي بِهِ، يَدْعُ شَهْوَتَهُ وَأَكَلَهُ وَشَرِبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جُنَّةٌ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يَفْطُرُ، وَفَرْحَةٌ حِينَ يَلْقَى رَبَّهُ، وَلِخَلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمَسْكِ».  
[طرفه في: ١٨٩٤].

٧٤٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ هَمَّامٍ، عَنِ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا أَيُّوبُ يَغْتَسِلُ غُرِيَانًا، حَرَ عَلَيْهِ رَجُلٌ جَرَادٍ مِنْ ذَهَبٍ، فَجَعَلَ يَخْثِي فِي ثَوْبِهِ، فَتَادَى رَبُّهُ: يَا أَيُّوبُ. أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ».  
[طرفه في: ٢٨٩].

٧٤٩٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِيِّ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَنَزَّلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».  
[طرفه في: ١١٤٥].

٧٤٩٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزُّنَادِ: أَنَّ الْأَعْرَجَ حَدَّثَهُ: أَنَّهُ

7495- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "We (Muslims) are the last (in the world), but will be the foremost on the Day of Judgement."

7496- He (Abu'huraira) also reported through the same chain of narrators: "Allah said (to man): "Spend (in charity), and I will compensate you.""

7497- Abu'huraira "Allah be pleased with him" narrated: Gabriel came to The Prophet "Allah's blessing and peace be upon him" and said: "This is Khadija coming to you with a dish of food (or a vessel of something to drink). (When she reaches you), greet her on behalf of her Lord (Allah), and give her the glad tidings of having a palace made of pipes of precious stones and pearls in Paradise wherein there will be neither noise nor fatigue (trouble). "

7498- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah said: "I have prepared for My Pious slaves things which have never been seen by an eye, or heard by an ear, or thought of by a mind.""

7499- Ibn Abbas "Allah be pleased with both" narrated: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at night, offering the Tahajjud, he used to supplicate to Allah as saying: " All the praises be to You; You are the Light of the Heavens and the Earth. All the praises be to You; You are the Holder of the Heavens and the Earth. All the praises be to You; You are The Lord of the Heavens and the Earth and whatever is in them. You are the Truth, Your Promise is the truth, Your speech is the truth, meeting You is true, The Paradise is true, The Hell is true, all The Prophets are true, And The Hour is true. O Allah ! I surrender (my will) to you. I believe in you. I depend on you. I repent to You. With Your help I argue (with my opponents, the non-believers). I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed. You are my God, except Whom there is no God." Abdul'karim added: "There is neither power nor might except with you)."

7500- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration when she said: By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. But Allah revealed "Those who brought forward the lie are a body among yourselves..." the ten holy verses (from The Sura of The Light: 11:20).

سَمِعَ أَبَا هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْأَجْرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ».  
[طرفه في: ٢٣٨].

٧٤٩٦ - وَبِهَذَا الْإِسْنَادِ: «قَالَ اللَّهُ: «أَنْفِقْ أَنْفِقْ عَلَيْكَ». [طرفه في: ٤٦٨٤].

٧٤٩٧ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: فَقَالَ: هَذِهِ خَدِيجَةُ أَتَتْكَ بِإِنَاءٍ فِيهِ طَعَامٌ، أَوْ إِنَاءٍ فِيهِ شَرَابٌ، فَأَقْرِئْهَا مِنْ رَبِّهَا السَّلَامَ، وَبَشِّرْهَا بِبَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.  
[طرفه في: ٣٨٢٠].

٧٤٩٨ - حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «قَالَ اللَّهُ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ: مَا لَأَعِينَ رَأَتْ، وَلَا أَدُنُّ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبٍ بَشِيرٌ».  
[طرفه في: ٣٢٤٤].

٧٤٩٩ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي سُلَيْمَانُ الْأَخْوَلُ: أَنَّ طَاوُسًا أَخْبَرَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قِيَمُ السَّمَاوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ، وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَلِقَاؤُكَ الْحَقُّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبَّتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ». [طرفه في: ١١٢٠].

٧٥٠٠ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الثَّمِيرِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ، وَسَعِيدَ بْنَ الْمُسَيَّبِ، وَعَلْقَمَةَ ابْنَ وَقَّاصٍ، وَعَبِيدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، وَكُلُّ حَدِيثِي طَائِفَةٌ مِنَ الْحَدِيثِ الَّذِي حَدَّثَنِي، عَنْ عَائِشَةَ قَالَتْ: وَلَكِنْ وَاللَّهِ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ يُنْزِلُ فِي بَرَاتِي وَحَيَاتِي، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحَقَّرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ يَتَلَى، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبَرِّئُنِي اللَّهُ بِهَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ﴾ [النور: ١١] الْعَشْرَ الْآيَاتِ.

[طرفه في: ٢٥٩٣].

7501- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah says: "If My slave intends to do a bad deed then (O Angels) do not write it unless he does it; and if he does it, then write it as it is. But if he refrains from doing it for My Sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed for him (in his account); and if he does it, then write it for him (in his account) as ten up to seven-hundred good deeds. "

7502- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said: "What is the matter?" It said: "I seek refuge with you from those who break the ties of Kith and kin." Allah said: "Will you be satisfied if I bestow my favours on he who keeps your ties, and withhold my favours from he who breaks your ties?" It said: "Yes, O my Lord!" Then Allah said: "That is for you." Abu'huraira resumed: "If you want, recite Allah's saying: "Then is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?" (Mohammad 22)

7503- Zaid Ibn Khalid narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was on a rainy day when he said: "Allah said: "In this morning some of my slaves remained as true believers and some became non-believers.""

7504- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty said: "If my slave wished meeting me, then I would wish to meet him; and if he disliked meeting me, then I would dislike to meet him.""

7505- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah said: "I'm as my slave thinks of me.""

7506- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "A man used not to do good deeds. When death came closer to him, he said to his sons: "After my death, burn me, (then crush me) and scatter half (of the powder) in the sea, and the other half in the earth, for by Allah, if Allah has control over me, He will give me such a punishment as He has never given to anyone else." Allah ordered the sea to gather what it has, and the earth to gather what it has of his particles. Allah asked (him): "What caused you to do what you did?" He replied: "I feared You, and You know better." So Allah forgave him. "

٧٥٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَاتَّكَبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَاتَّكَبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَاتَّكَبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَاتَّكَبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِثَّةٍ».

٧٥٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي مُرَرٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّجْمُ، فَقَالَ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، فَقَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ، وَأَقْطَعَ مِنْ قِطْعِكَ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَلِكَ لَكَ». ثُمَّ قَالَ أَبُو هُرَيْرَةَ: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ» [محمد: ٢٢].

[طرفه في: ٤٨٣٠].

٧٥٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سَفِيَانُ، عَنْ صَالِحٍ، عَنْ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: مُطِرَ النَّبِيُّ ﷺ فَقَالَ: «قَالَ اللَّهُ: أَصْبَحَ مِنْ عِبَادِي كَافِرٌ بِي وَمُؤْمِنٌ بِي».

[طرفه في: ٨٤٦].

٧٥٠٤ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

٧٥٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي».

[طرفه في: ٧٤٠٥].

٧٥٠٦ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ: فَإِذَا مَاتَ فَحَرَّقُوهُ، وَأَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ، فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبُهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، فَأَمَرَ اللَّهُ الْبَحْرَ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ، ثُمَّ قَالَ: لِمَ فَعَلْتَ؟ قَالَ: مِنْ خَشْيَتِكَ، وَأَنْتَ أَعْلَمُ، فَغَفَرَ لَهُ». [طرفه في: ٣٤٨١].

٧٥٠٦ - قوله: (فإذا مات) الخ كان مقتضى السياق أو يقول إذا مات لكنه على طريق الالتفات ا هـ شارح.

- إذا مات نخذ.

- قوله: (وأذروا) كذا بوصل الهمزة ا هـ.

7507- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "When somebody commits a sin and then says: "O my Lord! I have committed a sin, please forgive me!" Then his Lord says: "My slave has known that he has a Lord who forgives sins for which he also punishes; I therefore have forgiven my slave (his sins)." Then he remains without committing any sin for a while before he commits another sin and says: "O my Lord! I have committed another sin, please forgive me." Then Allah says: "My slave has known that he has a Lord who forgives sins as well as he punishes for them; I therefore have forgiven my slave (his sin)." Then he remains without doing any sin for a while before he commits another sin (for the third time) and says: "O my Lord! I have committed another sin, please forgive me!" Allah then says: "My slave has known that he has a Lord Who forgives sins for which he also punishes; I therefore have forgiven My slave (his sin) thrice, he can do whatever he likes.""

7508- Abu'sa'eed "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "Amongst the people before you, there was a man (and The Prophet said a sentence meaning that) Allah had given him money in abundance and children. While he was in his deathbed, he called his sons and asked: "What sort of father have I been to you?" They replied: "You have been a good father." He said: "I have never done a single good deed; and if Allah has control over me he will punish me. So when I die, burn me, and when I turn into coal, scatter the resulting ashes on a windy day." Then by Allah, he took a firm promise from his children to do so, and they did so. But Allah gathered his particles by commanding: "Be!" behold! There was a man standing, whom Allah asked: "What made you do so?" He replied: "For fear of you." Nothing saved him but Allah's Mercy (and He forgave him)."

٧٥٠٧ - حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرُبَّمَا قَالَ: أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ، وَرُبَّمَا قَالَ: أَصَبْتُ، فَاغْفِرْ لِي، فَقَالَ رَبُّهُ: أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ - أَوْ أَصَبْتُ - آخَرَ فَاغْفِرْهُ، فَقَالَ: أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ، ثُمَّ أَذْنَبَ ذَنْبًا وَرُبَّمَا قَالَ: أَصَابَ ذَنْبًا، قَالَ: قَالَ: رَبِّ أَصَبْتُ - أَوْ: أَذْنَبْتُ - آخَرَ فَاغْفِرْهُ لِي، فَقَالَ: «أَعَلِمَ عَبْدِي أَنْ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثَلَاثًا، فَلْيَعْمَلْ مَا شَاءَ».

٧٥٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ عُثْبَةَ بْنِ عَبْدِ الْغَافِرِ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ ذَكَرَ رَجُلًا فِيمَنْ سَلَفَ، أَوْ فِيمَنْ كَانَ قَبْلَكُمْ، قَالَ - كَلِمَةً - يَغْنِي - أَعْطَاهُ اللَّهُ مَالًا وَوَلَدًا، فَلَمَّا حَضَرَتِ الْوَفَاةُ، قَالَ لِبَنِيهِ: أَيُّ أَبِي كُنْتُ لَكُمْ؟ قَالُوا: خَيْرَ أَبِي، قَالَ: فَإِنَّهُ لَمْ يَبْتَنِرْ، أَوْ لَمْ يَبْتَنِرْ عِنْدَ اللَّهِ خَيْرًا، وَإِنْ يَقْدِرِ اللَّهُ عَلَيْهِ يُعَذِّبُهُ، فَانظُرُوا إِذَا مِتُّ فَأَخْرِقُونِي، حَتَّى إِذَا صِرْتُ فَحَمًّا فَاسْحَقُونِي، أَوْ قَالَ: فَاسْحَكُونِي، فَإِذَا كَانَ يَوْمَ رِيحِ عَاصِيفٍ فَأَذْرُونِي فِيهَا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: فَأَخَذَ مَوَائِقَهُمْ عَلَى ذَلِكَ وَرَبِّي، فَفَعَلُوا ثُمَّ أَذْرُوهُ فِي يَوْمِ عَاصِيفٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: كُنْ، فَإِذَا هُوَ رَجُلٌ قَائِمٌ، قَالَ اللَّهُ: أَيُّ عَبْدِي مَا حَمَلَكَ عَلَى أَنْ فَعَلْتَ مَا فَعَلْتَ؟ قَالَ: مَخَافَتِكَ، أَوْ: فَرَقْتُ مِنْكَ، قَالَ: فَمَا تَلَفَاهُ أَنْ رَحِمَهُ عِنْدَهَا». وَقَالَ مَرَّةً أُخْرَى: «فَمَا تَلَفَاهُ غَيْرُهَا». فَحَدَّثْتُ بِهِ أَبَا عَثْمَانَ فَقَالَ: سَمِعْتُ هَذَا مِنْ سَلْمَانَ، غَيْرَ أَنَّهُ زَادَ فِيهِ: «أَذْرُونِي فِي الْبَحْرِ». أَوْ كَمَا حَدَّثَ.

حَدَّثَنَا مُوسَى: حَدَّثَنَا مُعْتَمِرٌ وَقَالَ: «لَمْ يَبْتَنِرْ». وَقَالَ خَلِيفَةُ: حَدَّثَنَا مُعْتَمِرٌ وَقَالَ: «لَمْ يَبْتَنِرْ». فَسَرَّهُ قَتَادَةُ: لَمْ يَدْخُرْ.

[طرفه في: ٣٤٧٨].

### ٣٦ - بَابُ كَلَامِ الرَّبِّ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مَعَ الْأَنْبِيَاءِ وَغَيْرِهِمْ

٧٥٠٩ - حَدَّثَنَا يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا كَانَ يَوْمَ الْقِيَامَةِ

٧٥٠٧ - قوله: (فاغفر) أي ذنبي ولأبي ذر فاغفره وللكشميين فاغفر لي ا هـ. من الشارح.

٧٥٠٨ - قوله: (أي أبي) بنصب أي ويجوز رفعه وخير أب الأجدود نصب خير ويجوز رفعه أفاده الشارح.

- قوله: (لم يبتنر) أي لم يدخر والمعروف في هذا المعنى هو الابتثار بالراء كما في الشارح.

- قوله: (فأذروني) كذا بقطع الهمزة هنا يقال: ذرا الريح الشيء وأذرته أطارته وأذهبت كما في الشارح.

- قوله: (فما تلافاه أي فما تداركه إلا أن رحمه).

### [36] Allah's speech to Prophets and others on The Day of Judgement

7509- Anas "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "On the Day of Judgement I will intercede and say: "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise. Then I will say: "O my Lord! Admit into Paradise (even) those who have the least amount of faith in their hearts."" Anas then said: As if I am just now looking at the fingers of Allah's Apostle.

7510- Ma'bad Ibn Hilal Al'anzi narrated: We, i.e. some people from Basra gathered and went to Anas Ibn Malik. We went with Thabit Al'bunani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace. We just arrived at the time he was performing Duha prayer. We asked permission to enter and we were admitted. He was sitting on his bed. We said to Thabit: "Do not ask him about anything else first except the Hadith of Intercession." He said: "O Abu'hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas "Allah be pleased with him" said: (The Prophet) Mohammad "Allah's blessing and peace be upon him" said: "On the Day of Judgement the people will surge with each other like waves, and then they will come to Adam and say: "Please intercede for us with your Lord." He will say: "I am not fitting for that but it is better for you to go to Abraham, since he is the bosom friend of Allah, The Most Gracious." They will go to Abraham who will say: "I am not fitting for that. It is better for you to go to Moses since he is the one to whom Allah spoke directly." So they will go to Moses who will say: "I am not fitting for that. It is better for you to go to Jesus, who is a soul created by Allah, in addition to being His Word ("Be") And really it was)." they will go to Jesus who will say: "I am not fitting for that. It is better for you to go to Mohammad."

They would come to me; and I will say: "I am (fitting) for that." Then I will ask for my Lord's permission, which will be given. Then He will inspire me to praise Him with such praises, as I do not know now. So I will praise Him with those praises and will fall down in prostration before Him. Then it will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord, my followers! My followers!" Then it will be said: "Go and take out of Hell all those who have faith in their hearts, equal to the weight of a barley grain." I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. Then it will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! My followers! My followers!" It will be said: "Go and take out of it (The Hell) all those who have faith in their hearts equal to the weight of a small atom or a mustard seed." I will go and do so, and then return to praise Him with the same praises, and fall down in prostration before Him. It will be said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! My followers! My followers!" Then He will say: "Go and take out (of the fire) all of those in whose hearts there is faith equal to the weight of even the lightest, lightest, lightest mustard seed." I will go and do so."

شَفَعْتُ. فَقُلْتُ: يَا رَبِّ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ، فَيَدْخُلُونَ، ثُمَّ أَقُولُ: أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى شَيْءٍ». فَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٤٤].

٧٥١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا مَعْبُدُ بْنُ هِلَالٍ الْعَنْزِيُّ قَالَ: اجْتَمَعْنَا نَاسٌ مِنْ أَهْلِ الْبَصْرَةِ، فَذَهَبْنَا إِلَى أَنَسِ بْنِ مَالِكٍ، وَذَهَبْنَا مَعَنَا بِثَابِتٍ إِلَيْهِ، يَسْأَلُهُ لَنَا عَنْ حَدِيثِ الشَّفَاعَةِ، فَإِذَا هُوَ فِي قَصْرِهِ، فَوَافَقْنَاهُ يُصَلِّي الضُّحَى، فَاسْتَأْذَنَّا فَأَذِنَ لَنَا وَهُوَ قَاعِدٌ عَلَى فِرَاشِهِ، فَقُلْنَا لِثَابِتٍ: لَا تَسْأَلْهُ عَنْ شَيْءٍ أَوْلَ مِنْ حَدِيثِ الشَّفَاعَةِ، فَقَالَ: يَا أَبَا حَمْرَةَ، هُوَ لَآءٍ إِخْوَانِكَ مِنْ أَهْلِ الْبَصْرَةِ، جَاؤُوكَ يَسْأَلُونَكَ عَنْ حَدِيثِ الشَّفَاعَةِ، فَقَالَ: حَدَّثَنَا مُحَمَّدٌ ﷺ قَالَ: «إِذَا كَانَ يَوْمَ الْقِيَامَةِ مَآجِ النَّاسِ بَغْضُهُمْ فِي بَغْضٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ، فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونِي، فَأَقُولُ: أَنَا لَهَا، فَاسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدَهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَأَجْرُهُ لِي سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ازْفَعْ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٌ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَجْرُهُ لِي سَاجِدًا، وَأَشْفَعُ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيُقَالُ: انْطَلِقْ فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٌ مِنْ إِيْمَانٍ، فَانْطَلِقْ فَأَفْعَلْ، ثُمَّ أَعُودُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَجْرُهُ لِي سَاجِدًا، فَيُقَالُ: يَا مُحَمَّدُ ازْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعُ تُشْفَعُ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي، فَيَقُولُ: انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالِ حَبَّةٍ خَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ، فَانْطَلِقْ فَأَفْعَلْ». فَلَمَّا خَرَجْنَا مِنْ عِنْدِ أَنَسٍ، قُلْتُ لِبَعْضِ أَصْحَابِنَا: لَوْ مَرَرْنَا بِالْحَسَنِ، وَهُوَ مَتَوَارٍ فِي مَنْزِلِ أَبِي خَلِيفَةَ، بِمَا حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ،

٧٥١٠ - فوافقناه نـخـ.

- جاؤوا يسألونك نـخـ.

- قوله: (ماج الناس) أي اضطربوا من هول ذلك اليوم ا هـ. شرح.

- فيأتونني نـخـ.

- فيلهمني نـخـ.

- وسل تعطه نـخـ.

- وروي بدل (فيقال) في كل موضع فيقول وبالعكس كما في الشارح.

- أدنى أدنى نـخـ.

When we left Anas, I said to some of my companions: "Let's pass by Al'hasan who is hiding himself in the house of Abu'khalifa to require him to tell us what Anas Ibn Malik had told us." So we went and greeted him. He admitted us. We said to him: "O Abu'sa'eed! We came to you from your brother Anas Ibn Malik who related to us a Hadith about the intercession the like of which we have never heard." He said: "What is that?" We told him of the Hadith and said: "He stopped at this point." He said: "What then?" We said: "He did add nothing to that." He said: "Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said: "O Abu'sa'eed ! Relate that to us." He smiled and said: "Man was created hasty. I did not mention it but that of which I wanted to inform you. Anas told me the same as he told you and said that The Prophet "Allah's blessing and peace be upon him" further added: "I then will return for the fourth time, praise Him similarly, and prostrate myself before Him. It will be said to me the same as it had been said: "O Mohammad! Raise your head and speak, for you will be listened to; ask, for you will be granted (your request); and intercede, for your intercession will be accepted." I will say: "O Lord! Allow me to intercede for he, who said: "There is no God (to be worshipped) but Allah". Then Allah will say: "By my Power, by my Majesty, by My Supremacy, and by My Greatness! I will take out of Hell whoever said: "There is no God (to be worshipped) but Allah"."

7511- Abdullah "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The last to come out of the (Hell) Fire, and the last to enter Paradise will be a man, coming out of the (Hell) Fire crawling, to whom Allah will say : "Go and enter Paradise." He will say: "O Lord! It is full." Allah will say to him the same thrice, and in every time the man will reply: "It is full." Then Allah will say: "Go and enter Paradise, and you will have as much as ten times the like of the world."

7512- Adi Ibn Hatim narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one of you except that he will be talked to by Allah when there will be no interpreter between him and Allah. Then he will look to his right and see nothing but his deeds which he had forwarded. Then he will look to his left and see nothing but (his deeds) which he had forwarded. Then he will look in front of him, and see nothing but The Fire facing him. So, any of you should save himself from the fire even by giving half a date-fruit (in charity), or by saying a good pleasant word."

فَأْتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَأَذِنَ لَنَا، فَقُلْنَا لَهُ: يَا أَبَا سَعِيدٍ، جِئْنَاكَ مِنْ عِنْدِ أَخِيكَ أَنَسِ بْنِ مَالِكٍ، فَلَمْ نَرَ مِثْلَ مَا حَدَّثْنَا فِي الشَّفَاعَةِ، فَقَالَ: هَيْه، فَحَدَّثْنَا بِالْحَدِيثِ، فَأَنْتَهَى إِلَيَّ هَذَا الْمَوْضِعَ، فَقَالَ: هَيْه، فَقُلْنَا: لَمْ يَزِدْ لَنَا عَلَى هَذَا، فَقَالَ: لَقَدْ حَدَّثَنِي، وَهُوَ جَمِيعٌ، مِنْذُ عَشْرِينَ سَنَةً، فَلَا أَذْرِي أَنَسِي أَمْ كَرِهَ أَنْ تَتَكَلَّمُوا، قُلْنَا يَا أَبَا سَعِيدٍ، فَحَدَّثْنَا: فَضَحِكَ وَقَالَ: خَلَقَ الْإِنْسَانُ عَجُولاً، مَا ذَكَرْتُهُ إِلَّا وَأَنَا أُرِيدُ أَنْ أَحَدِّثْكُمْ، حَدَّثَنِي كَمَا حَدَّثْتُكُمْ بِهِ، قَالَ: «ثُمَّ أَعُوذُ الرَّابِعَةَ فَأُحْمَدُهُ بِتِلْكَ، ثُمَّ أَخِرُّ لَهُ سَاجِداً، فَيَقَالُ: يَا مُحَمَّدُ ازْفَعِ رَأْسَكَ، وَقُلْ يَسْمَعُ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشْفَعْ، فَأَقُولُ: يَا رَبِّ ائْذَنْ لِي فَيَمْنَنُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، فَيَقُولُ: وَعِزَّتِي جَلَالِي وَكِبْرِيَائِي وَعَظْمَتِي لِأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ».

[طرفه في: ٤٤].

٧٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ آخِرَ أَهْلِ الْجَنَّةِ دُخُولاً الْجَنَّةَ، وَآخِرَ أَهْلِ النَّارِ خُرُوجاً مِنَ النَّارِ، رَجُلٌ يَخْرُجُ حَبُوءاً، فَيَقُولُ لَهُ رَبُّهُ: اذْخُلِ الْجَنَّةَ، فَيَقُولُ: رَبِّ الْجَنَّةِ مَلَأَى، فَيَقُولُ لَهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَكُلُّ ذَلِكَ يُعِيدُ عَلَيْهِ: الْجَنَّةَ مَلَأَى، فَيَقُولُ: إِنَّ لَكَ مِثْلَ الدُّنْيَا عَشْرَ مَرَّاتٍ».

[طرفه في: ٦٥٧١].

٧٥١٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ الْأَعْمَشِ، عَنْ حَيْثِمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ أَحَدٌ إِلَّا سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنُ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ». قَالَ الْأَعْمَشُ: وَحَدَّثَنِي عَمْرُو بْنُ مَرْةٍ، عَنْ حَيْثِمَةَ: مِثْلُهُ. وَزَادَ فِيهِ: «وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ».

[طرفه في: ١٤١٣].

= - قوله: (وهو متوارٍ) يعني خوفاً من الحجاج.

- قوله: (هيه) كلمة استزادة أي زد وامنض بالحديث ا هـ.

- قوله: وهو جميع أي مجتمع العقل غير كبير السن.

- فقلنا: يا أبا سعيد نخـ.

- فأحمدته بتلك المحامد نخـ.

- قوله: من قال: لا إله إلا الله أي مع محمد رسول الله.

٧٥١١ - كل ذلك نخـ.

- عشر مرّات نخـ.

٧٥١٢ - ثم ينظر أشأم منه نخـ.

7513- Abdullah "Allah be pleased with him" reported: A rabbi came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "On The Day of Judgement, Allah will put all the heavens on one finger, the earths on one finger, the water and dust on one finger, and all of the creatures on one finger. Then He will shake them and say: I am the King." Thereupon I saw The Prophet "Allah's blessing and peace be upon him" smiling so that his premolar teeth became visible, in astonishment and confirmation to the Jew. Then Allah's Apostle "Allah's blessing and peace be upon him" recited: "No just estimate have they made of Allah such as is due to Him: on the Day of Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (The Crowds "Az'zumar" 67)

7514- Safwan Ibn Muhriz narrated: A man asked Ibn Omar "Allah be pleased with both": "What did you hear from The Messenger of Allah "Allah's blessing and peace be upon him" concerning (Allah's) confidential talk (to his slaves)?" He replied: "I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: "Allah will bring a believer near Him to be sheltered with His Screen and ask him: "Did you commit such-and-such sins?" He will say: "Yes, my Lord." He will ask him once again: "Did you commit such-and-such sins?" He will say: "Yes, my Lord." Allah will keep on asking him till he lets him confess all his sins. Allah will say: "I did screen your sins in the world and I forgive them for you today."

**[37] Allah's saying: "Of some messengers We have already told thee the story; of others We have not; and to Moses Allah spoke direct." (The Women 164)**

7515- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adam and Moses argued with each other. Moses said to Adam: "You are Adam whose mistake expelled you from Paradise." Adam said to him: "You are Moses whom Allah selected as His Messenger and as the one to whom He spoke directly; yet you blame me for a thing which had already been decreed for me before being created?" In this way, Adam overpowered Moses."

7516- Anas "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "On the Day of Judgement, the Believers will be imprisoned and left as much as Allah wishes. Then some of them will say: "Let us ask somebody to intercede for us with our Lord, so that He might relive us from this situation of ours." They will go to Adam and say: "You are the father of all the people, whom Allah created with His Own Hands. (He also) made you dwell in Paradise, ordered the

٧٥١٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ: إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ، جَعَلَ اللَّهُ السَّمَاوَاتِ عَلَى إِضْبَعٍ، وَالْأَرْضِينَ عَلَى إِضْبَعٍ، وَالْمَاءَ وَالْثَرَى عَلَى إِضْبَعٍ، وَالْخَلَائِقَ عَلَى إِضْبَعٍ، ثُمَّ يَهْزُهُنَّ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا الْمَلِكُ، فَلَقَدْ رَأَيْتَ النَّبِيَّ ﷺ يَضْحَكُ حَتَّى بَدَتْ نَوَاجِذُهُ، تَعَجُّبًا وَتَصْدِيقًا لِقَوْلِهِ، ثُمَّ قَالَ النَّبِيُّ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ - إِلَى قَوْلِهِ - يُشْرِكُونَ﴾ [الزمر: ٦٧].

[طرفه في: ٤٨١١].

٧٥١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُخْرِزٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: «يَذْنُو أَحَدَكُمْ مِنْ رَبِّهِ حَتَّى يَضَعَ كَتْفَهُ عَلَيْهِ، فَيَقُولُ: أَعْمَلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، وَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ نَعَمْ، فَيَقْرُؤُهُ ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْفِزُهَا لَكَ الْيَوْمَ». وَقَالَ آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا صَفْوَانُ، عَنْ ابْنِ عُمَرَ: سَمِعْتُ النَّبِيَّ ﷺ.

[طرفه في: ٢٤٤١].

### ٣٧ - بَابُ قَوْلِهِ تَعَالَى: ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ [النساء: ١٦٤]

٧٥١٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اِخْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: أَنْتَ آدَمُ الَّذِي أَخْرَجْتَ ذُرِّيَّتَكَ مِنَ الْحَجَّةِ؟ قَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اضْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ وَكَلَامِهِ، ثُمَّ تَلَوْنِي عَلَى أَمْرٍ قَدْ قَدَّرَ عَلَيَّ قَبْلَ أَنْ أُخْلَقَ؟ فَحَجَّ آدَمُ مُوسَى».

[طرفه في: ٣٤٠٩].

٧٥١٦ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُجْمَعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ، فَيَقُولُونَ: لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيُرِيحُنَا مِنْ مَكَانِنَا هَذَا، فَيَأْتُونَ آدَمَ فَيَقُولُونَ لَهُ: أَنْتَ آدَمُ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْجَدَ

٧٥١٣ - (جاء حبر من اليهود) إلى النبي ﷺ فقال نخذ.

٧٥١٤ - قوله: (في النجوى) أي التي تقع بين الله وبين عبده يوم القيامة ا هـ. شرح.

- قوله: كنفه أي حفظه يعني يستره عن أهل الموقف ا هـ. شرح.

- أعملت كذا وكذا نخذ.

٧٥١٥ - قال آدم: أنت موسى نخذ.

- قوله: (فحج آدم موسى) أي غلب عليه بالحجة.

٧٥١٦ - قوله: (فيريحنا) هكذا بالرفع في عدة نسخ معتمدة ا هـ. من هامش الأصل المطبوع.

angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, in order that He may relieve us from this situation." Adam will say: "I am not fit for this (intercession)." Then he will mentioned his sin which he had committed.

7517- Anas "Allah be pleased with him" talked of the night when The Prophet "Allah's blessing and peace be upon him" was made to travel from The Sacred Mosque of Ka'ba. Three persons (Angels) came to The Prophet "Allah's blessing and peace be upon him" before he was divinely inspired, while he was sleeping in The Shrine. The first (of the three angels) said: "Which of them is he?" The second said: "He is the best of them." This was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of The Prophet "Allah's blessing and peace be upon him" were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all The Prophets: Their eyes sleep but their hearts never sleep. Those angels did not talk to him till they carried him and placed him beside the well of Zamzam. From among them Gabriel took charge of him. Gabriel cut open the area between his throat and the middle of his chest (heart) and took all the material out of his chest and Abdomen which he washed with Zamzam water with his own hands till he cleansed the inside of his body. Then a gold tray having a gold bowl full of belief and wisdom was brought with which Gabriel stuffed his chest and throat blood vessels. Then he closed it (the chest). He then ascended with him to the nearest heaven at one of whose doors he knocked. The inhabitants of the Heaven asked: "Who is it?" He said: "Gabriel." They said: "Who is with you?" He said: "Mohammad." They said: "Has he been sent down?" He said: "Yes." They said: "He is welcomed." The inhabitants of the Heaven became pleased with his arrival. However, they would not know what Allah would do to The Prophet "Allah's blessing and peace be upon him" on earth unless Allah informed them. The Prophet "Allah's blessing and peace be upon him" met Adam over the nearest Heaven. Gabriel said to The Prophet "Allah's blessing and peace be upon him": "He is your father. Greet him!" The Prophet "Allah's blessing and peace be upon him" greeted him and Adam returned his greeting and said: "Welcome, O my Son! What a good son you are!" Behold! He saw two flowing rivers, while he was in the nearest heaven. He asked: "What are these two rivers, O Gabriel?" Gabriel said: "These are the sources of the Nile and the Euphrates."

Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk. He asked: "What is this, O Gabriel?" Gabriel said: "This is the Abundance (Kawthar) kept for you by your Lord." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven. (They asked): "Who is it?" Gabriel replied: "Gabriel." They asked: "Who is with you?" He said: "Mohammad." They asked: "Has he been sent down?" He said: "Yes." They said: "He is welcomed." Then he (Gabriel) ascended with The Prophet "Allah's blessing and peace be upon him" to the third Heaven, and the angels said the same as the angels of the first and the second Heavens

لَكَ الْمَلَائِكَةُ، وَعَلِمَكَ أَسْمَاءُ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا، فَيَقُولَ لَهُمْ: لَسْتُ هُنَاكُمْ، فَيَذْكُرُ لَهُمْ حَظِيَّتَهُ الَّتِي أَصَابَ».

[طرفه في: ٤٤].

٧٥١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ ابْنَ مَالِكٍ يَقُولُ: لَيْلَةَ أُسْرِي بِرَسُولِ اللَّهِ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: أَنَّهُ جَاءَهُ ثَلَاثَةٌ نَفَرَ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي الْمَسْجِدِ الْحَرَامِ، فَقَالَ أَوْلَاهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، فَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ، فَكَانَتْ تِلْكَ اللَّيْلَةَ، فَلَمْ يَرَهُمْ حَتَّى أَتَوْهُ لَيْلَةَ أُخْرَى، فِيمَا يَرَى قَلْبُهُ، وَتَنَامُ عَيْنُهُ وَلَا يَتَأَمُّ قَلْبُهُ، وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ، فَلَمْ يُكَلِّمُوهُ حَتَّى احْتَمَلُوهُ، فَوَضَعُوهُ عِنْدَ بَيْتِ رَمَزَمَ، فَتَوَلَّاهُ مِنْهُمْ جِبْرِيلُ، فَشَقَّ جِبْرِيلُ مَا بَيْنَ نَحْرِهِ إِلَى لَبْتِيهِ، حَتَّى فَرَعَ مِنْ صَدْرِهِ وَجَوْفِهِ، فَغَسَلَهُ مِنْ مَاءِ رَمَزَمَ بِيَدِهِ، حَتَّى أَنْقَى جَوْفَهُ، ثُمَّ أَتَى بِطُسْتٍ مِنْ ذَهَبٍ فِيهِ تَوْرٌ مِنْ ذَهَبٍ، مَحْشُوءًا إِيْمَانًا وَحِكْمَةً، فَحَسَا بِهِ صَدْرَهُ وَلَعَاذِيذَهُ، يَغْنِي عُرُوقَ حَلْقِهِ، ثُمَّ أَطْبَقَهُ ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا، فَضْرَبَ بَابًا مِنْ أَبْوَابِهَا، فَتَنَادَاهُ أَهْلُ السَّمَاءِ: مَنْ هَذَا؟ فَقَالَ: جِبْرِيلُ، قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مَعِيَ مُحَمَّدٌ، قَالَ: وَقَدْ بُعِثَ؟ قَالَ: نَعَمْ، قَالُوا: فَمَرْحَبًا بِهِ وَأَهْلًا. فَيَسْتَبْشِرُ بِهِ أَهْلُ السَّمَاءِ، لَا يَعْلَمُ أَهْلُ السَّمَاءِ بِمَا يُرِيدُ اللَّهُ بِهِ فِي الْأَرْضِ حَتَّى يُعْلِمَهُمْ، فَوَجَدَ فِي السَّمَاءِ الدُّنْيَا آدَمَ، فَقَالَ لَهُ جِبْرِيلُ: هَذَا أَبُوكَ فَسَلِّمْ عَلَيْهِ، فَسَلِّمْ عَلَيْهِ وَرَدَّ عَلَيْهِ آدَمَ وَقَالَ: مَرْحَبًا وَأَهْلًا يَا بَنِي، نِعْمَ الْإِنْسُ أَنْتَ، فَإِذَا هُوَ فِي السَّمَاءِ الدُّنْيَا يَنْهَرِينَ يَطْرِدَانِ، فَقَالَ: مَا هَذَانِ النَّهْرَانِ يَا جِبْرِيلُ؟ قَالَ: هَذَا النَّيْلُ وَالْفَرَاتُ غُنْصُرُهُمَا، ثُمَّ مَضَى بِهِ فِي السَّمَاءِ فَإِذَا هُوَ بِنَهْرٍ آخَرَ، عَلَيْهِ قَصْرٌ مِنْ لَوْلُؤٍ وَزَبَرْجَدٍ، فَضْرَبَ يَدَهُ فَإِذَا هُوَ مِسْكٌ، قَالَ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثُرُ الَّذِي حَبَّأَ لَكَ رَبُّكَ، ثُمَّ عَرَّجَ إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَتِ الْمَلَائِكَةُ لَهُ مِثْلَ مَا قَالَتْ لَهُ الْأُولَى: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قَالُوا: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالُوا مَرْحَبًا بِهِ وَأَهْلًا، ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ الثَّالِثَةِ، وَقَالُوا لَهُ مِثْلَ مَا قَالَتْ الْأُولَى وَالثَّانِيَةِ، ثُمَّ عَرَّجَ بِهِ

٧٥١٧ - أنه جاء نخذ.

- إذ جاءه نخذ.

- قوله: (وهو نائم في المسجد الحرام) أي وعنده اثنان حمزة وجعفر كما في الشارح.

- فقال أحدهم: خذوا خيرهم نخذ.

- قوله: (فكانت تلك الليلة) أي فكانت تلك القصة الواقعة تلك الليلة ما ذكر هنا فالضمير المستتر في

كانت لمحذوف وكذا خبر كان (شارح).

- قوله: (محشوا) حال من الضمير في الجار والمجرور انظر الشارح.

- فحشي به صدره ولعاديذُهُ نخذ.

- يستبشر به نخذ.

had said. Then he ascended with him to the fourth Heaven and they said the same. Then he ascended with him to the fifth Heaven and they said the same. Then he ascended with him to the sixth Heaven and they said the same. Then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned from amongst whom I remember Idris on the second Heaven, Aaron on the fourth Heavens, another prophet, whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah): "O Lord! I thought that none would be raised up above me."

But Gabriel ascended with him (The Prophet "Allah's blessing and peace be upon him") for a distance above that, a distance which only Allah knows, till he reached The Farthest Lote Tree, where the Irresistible, the Lord of Honor and Majesty, approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. Of the things which Allah revealed to him then was the obligation of Fifty prayers on his followers in a day and a night.

Then The Prophet "Allah's blessing and peace be upon him" descended till he met Moses, who stopped him and asked: "O Mohammad ! What did your Lord enjoin upon you?" The Prophet "Allah's blessing and peace be upon him" replied: "He enjoined upon me fifty prayers in a day and a night." Moses said: "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." The Prophet "Allah's blessing and peace be upon him" turned to Gabriel as if he wanted his opinion about that matter. Gabriel told him of his opinion, saying: "Yes, if you wish." Gabriel ascended with him to the Irresistible and said while he was in his place: "O Lord! Please lighten our burden as my followers cannot do that." Allah deducted for him ten prayers. When he returned to Moses, he stopped him, and kept on sending him back to his Lord till the obligatory prayers were reduced to only five prayers. Then Moses stopped him after the prayers had been reduced to five and said: "O Mohammad! By Allah, I tried to persuade my nation, Banu'israel to do less than this, but they could not do it, and gave it up. However, your followers are weaker in body, heart, sight, and hearing. Return to your Lord so that He may lighten your burden."

The Prophet "Allah's blessing and peace be upon him" turned towards Gabriel for consultation; and Gabriel did not deny that. He ascended with him for the fifth time. The Prophet "Allah's blessing and peace be upon him" said: "O Lord, my followers are weak in their bodies, hearts, hearing, and constitution. In view of that, lighten our burden." The Irresistible said: "O Mohammad!" The Prophet "Allah's blessing and peace be upon him" replied: "Here I'm responding to Your call, and all happiness be for You!" Allah said: "There is no change in the Word that comes from Me, so it will be as I enjoined on you in the Mother of the Book." Allah added: "Every good deed will be rewarded as ten times. In this way, it is fifty (in reward) in the Mother of the Book but (in practice) you are to perform only five."

The Prophet "Allah's blessing and peace be upon him" returned to Moses who asked: "What did you do?" He said: "He has lightened our burden. He has given us a tenfold reward for every good deed." Moses said: "By Allah! I tried to make Banu'israel offer less than that, but they gave it up. Go back to your Lord so that He may lighten your burden further." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Moses! By Allah, I feel shy of returning to my Lord too many times." Gabriel said: "Descend in Allah's Name." The Prophet "Allah's blessing and peace be upon him" then woke while he was in the Sacred Mosque.

إِلَى الرَّابِعَةِ، فَقَالُوا لَهُ مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ، فَقَالُوا مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّادِسَةِ، فَقَالُوا لَهُ مِثْلَ ذَلِكَ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ، فَقَالُوا لَهُ مِثْلَ ذَلِكَ، كُلُّ سَمَاءٍ فِيهَا أَنْبِيَاءٌ قَدْ سَمَّاهُمْ، فَأَوْعِيَتْ مِنْهُمْ إِدْرِيسَ فِي الثَّانِيَةِ، وَهَارُونَ فِي الرَّابِعَةِ، وَآخَرَ فِي الْخَامِسَةِ لَمْ أَحْفَظْ اسْمَهُ، وَإِبْرَاهِيمَ فِي السَّادِسَةِ، وَمُوسَى فِي السَّابِعَةِ بِتَفْصِيلِ كَلَامِ اللَّهِ، فَقَالَ مُوسَى: رَبِّ لِمَ أَظُنُّ أَنْ يُرْفَعَ عَلَيَّ أَحَدٌ، ثُمَّ عَلَا بِهِ فَوْقَ ذَلِكَ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ، حَتَّى جَاءَ سِدْرَةَ الْمُنتَهَى، وَدَنَا الْجَبَّارُ رَبَّ الْعِزَّةِ، فَتَدَلَّى حَتَّى كَانَ مِنْهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى، فَأَوْحَى اللَّهُ فِيمَا أَوْحَى إِلَيْهِ: خَمْسِينَ صَلَاةً عَلَى أُمَّتِكَ كُلَّ يَوْمٍ وَلَيْلَةٍ، ثُمَّ هَبَطَ حَتَّى بَلَغَ مُوسَى، فَاحْتَبَسَهُ مُوسَى فَقَالَ: يَا مُحَمَّدُ مَاذَا عَهْدَ إِلَيْكَ رَبُّكَ؟ قَالَ: «عَهْدَ إِلَيَّ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ وَلَيْلَةٍ». قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ذَلِكَ، فَارْجِعْ فَلِيُخَفِّفْ عَنْكَ رَبُّكَ وَعَنْهُمْ، فَالْتَفَتَ النَّبِيُّ ﷺ إِلَى جَبْرِئِلَ كَأَنَّهُ يَسْتَشِيرُهُ فِي ذَلِكَ، فَأَشَارَ إِلَيْهِ جَبْرِئِلُ: أَنْ نَعَمْ إِنْ شِئْتَ، فَعَلَا بِهِ إِلَى الْجَبَّارِ، فَقَالَ وَهُوَ مَكَانَهُ: «يَا رَبِّ خَفِّفْ عَنَّا، فَإِنَّ أُمَّتِي لَا تَسْتَطِيعُ هَذَا». فَوَضَعَ عَنْهُ عَشْرَ صَلَوَاتٍ، ثُمَّ رَجَعَ إِلَى مُوسَى فَاحْتَبَسَهُ، فَلَمَّ يَزَلْ يُرَدِّدُهُ مُوسَى إِلَى رَبِّهِ حَتَّى صَارَتْ إِلَى خَمْسِ صَلَوَاتٍ، ثُمَّ احْتَبَسَهُ مُوسَى عِنْدَ الْخَمْسِ فَقَالَ: يَا مُحَمَّدُ، وَاللَّهِ لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَدْنَى مِنْ هَذَا فَضَعُفُوا فَتَرَكُوهُ، فَأَمَّتْكَ أضعف أجساداً وقلوباً وأبداناً وأبصاراً وأسماعاً، فَارْجِعْ فَلِيُخَفِّفْ عَنْكَ رَبُّكَ، كُلُّ ذَلِكَ يَلْتَفِتُ النَّبِيُّ ﷺ إِلَى جَبْرِئِلَ لِيُشِيرَ عَلَيْهِ، وَلَا يَكْرَهُ ذَلِكَ جَبْرِئِلُ، فَرَفَعَهُ عِنْدَ الْخَامِسَةِ فَقَالَ: «يَا رَبِّ إِنْ أُمَّتِي ضَعَفَاءُ، أَجْسَادُهُمْ وَقُلُوبُهُمْ وَأَسْمَاعُهُمْ وَأَبْدَانُهُمْ، فَخَفِّفْ عَنَّا». فَقَالَ الْجَبَّارُ: يَا مُحَمَّدُ، قَالَ: «الْبَيْتُكَ وَسَعْدِيكَ». قَالَ: إِنَّهُ لَا يَبْدُلُ الْقَوْلَ لَدَيَّ، كَمَا فَرَضْتُ عَلَيْكَ فِي أُمِّ الْكِتَابِ، قَالَ: فَكُلُّ حَسَنَةٍ بَعَشْرٍ أَمْثَالِهَا، فَهِيَ خَمْسُونَ فِي أُمِّ الْكِتَابِ، وَهِيَ خَمْسٌ عَلَيْكَ، فَارْجِعْ إِلَى مُوسَى فَقَالَ: كَيْفَ فَعَلْتَ: فَقَالَ: «خَفِّفْ عَنَّا، أَعْطَانَا بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا». قَالَ مُوسَى: قَدْ وَاللَّهِ رَاوَدْتُ بَنِي إِسْرَائِيلَ عَلَى أَدْنَى مِنْ ذَلِكَ فَتَرَكُوهُ، ازْجِعْ إِلَيَّ رَبُّكَ فَلِيُخَفِّفْ عَنْكَ أَيْضاً، قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُوسَى، قَدْ وَاللَّهِ اسْتَحْيَيْتَ مِنْ رَبِّي مِمَّا اخْتَلَفْتَ إِلَيْهِ». قَالَ: فَاهْبِطْ بِاسْمِ اللَّهِ، قَالَ: وَاسْتَقِظْ وَهُوَ فِي مَسْجِدِ الْحَرَامِ. [طرفه في: ٣٥٧٠].

### ٣٨ - باب كَلَامِ الرَّبِّ مَعَ أَهْلِ الْجَنَّةِ

٧٥١٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ

= - الذي حباك به ربك نخذ.

- ثم عرج به نخذ.

- فوعيت منهم إدريس نخذ.

- لم أظن أن ترفع علي أحدًا نخذ.

- كما فرضته عليك نخذ.

### **[38] The speech of The Lord to the people of Paradise**

7518- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah will say to the people of Paradise: "O people of Paradise!" They will say: "We are responding to Your call, O our Lord, all happiness be for You, and all good be in Your Hand!" Allah will say: "Are you pleased?" They will say: "Why have we not been pleased since you gave us what you did not give anyone of your creatures?" Allah will say: "I will give you something better than that." They will ask enquiringly: "O our Lord! What is better than that?" Allah will say: "I will bestow my pleasure and contentment upon you so that I will never be angry with you at all. "

7519- Abu'huraira "Allah be pleased with him" narrated: Once The Prophet "Allah's blessing and peace be upon him" was telling (a story), while a Bedouin was sitting with him: "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him: "Are you not living in the pleasures you like?" He will say: "Yes, but I like to cultivate the land." The Prophet "Allah's blessing and peace be upon him" added: "When the man will sow the seeds and the plants will grow up and get ripe, then (the yield will) be harvested and piled till it will be as huge as mountains within a wink, Allah will then say to him: "O son of Adam! Nothing satisfies you." On that, the Bedouin said: "The man must be either from Quraish or from Ansar, for they are farmers, whereas we are not farmers." The Prophet "Allah's blessing and peace be upon him" smiled.

### **[39] Celebrating (the praises of) Allah according to His command, and the slave's celebration should be in a form of invocation, supplication, and asking for forgiveness**

indeed, Allah Almighty said: "Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith." (The Heifer 152)

he further said: "Relate to them the story of Noah. Behold he said to his people: O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah, yet I put my trust in Allah. Get ye then an agreement a bout your plan and among your partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite> But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)." (Jonah 71:72)

أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنْ اللَّهُ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: يَا رَبَّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ، فَيَقُولُ: أَجِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْحَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا».

[طرفه في: ٦٥٤٩].

٧٥١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ: «أَنْ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ، فَقَالَ لَهُ: أَوْلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلَكِنِّي أَحْبَبْتُ أَنْ أُزْرَعَ، فَأَسْرَعَ وَبَدَرَ، فَتَبَادَرَ الطَّرْفُ نَبَاتُهُ وَاسْتَوَاوَهُ وَاسْتِخْصَاهُ وَتَكَوَّيْرُهُ أَمْثَالُ الْجِبَالِ، فَيَقُولُ اللَّهُ تَعَالَى: ذُوْنِكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لَا يُشْبِعُكَ شَيْءٌ». فَقَالَ الْأَعْرَابِيُّ: يَا رَسُولَ اللَّهِ، لَا تَجِدُ هَذَا إِلَّا قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ أَصْحَابُ زَرْعٍ، فَأَمَّا نَحْنُ فَلَسْنَا بِأَصْحَابِ زَرْعٍ، فَضَحِكَ رَسُولُ اللَّهِ.

[طرفه في: ٢٣٤٨].

### ٣٩ - باب ذِكْرِ اللَّهِ بِالْأَمْرِ، وَذِكْرِ الْعِبَادِ بِالدُّعَاءِ، وَالتَّضَرُّعِ وَالرَّسَالَةِ وَالْإِبْلَاحِ

لِقَوْلِهِ تَعَالَى: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢] ﴿وَإِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكِيرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمَةً ثُمَّ افْضُوا إِلَيَّ وَلَا تُنظِرُونِ \* فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمِرتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ﴾ [يونس: ٧١ - ٧٢]. غَمَةً: هُمْ وَضِيقٌ. قَالَ مُجَاهِدٌ: افْضُوا إِلَيَّ مَا فِي أَنْفُسِكُمْ، يُقَالُ: افْرُقْ أَفْضِ. وَقَالَ مُجَاهِدٌ: ﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ﴾ [التوبة: ٦]، إِنْسَانٌ يَأْتِيهِ، فَيَسْتَمِعُ مَا يَقُولُ وَمَا أَنْزَلَ عَلَيْهِ، فَهُوَ آمِنٌ حَتَّى يَأْتِيَهُ فَيَسْمَعُ كَلَامَ اللَّهِ، وَحَتَّى يَبْلُغَ مَأْمَنَهُ حَيْثُ

٧٥١٩ - فقال له أو لست نخد.

- قال: بلى ولكن نخد.

- فبادر الطرف نخد.

- قوله: وتكويره أي جمعه في اليلدر (شارح).

- قوله: لا تجد هذا أي الذي زرع في الجنة (شارح).

باب ٣٩ - والرسالة والبلاغ نخد.

- قوله: (افرق افرض) الثاني تفسير للأول أراد به تفسير قوله تعالى في سورة المائدة فافرق بيننا وبين القوم

الفاسيقين ذكره هنا لمناسبة قوله ثم افضوا.

**[40] Allah's saying: "then set not up rivals unto Allah when ye know (the truth)." (The Heifer 22)**

he further said: "Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds." (Fussilat 9)

Allah Almighty said too: "Those who invoke not, with Allah, any other god." (The Criterion 68)

Allah also said: "But it has already been revealed to those before thee, If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good). Nay, but worship Allah, and be of those who give thanks." (The Crowds 65:66)

Ikrima recited: "And most of them believe not in Allah without associating (others as partners) with him." (Yusuf 106) "If thou ask them, Who created them, they will certainly say, Allah: how then are they deluded away (from the Truth)?" (The Gold Adornment "Az'zukuruf" 87) "If thou ask them, who it is that created the heavens and the earth. They will certainly say, Allah. Say: Praise be to Allah but most of them understand not." (Luqman 25)

Mujahid recited: "We send not the angels down except for just cause: if they came (to the ungodly), behold no respite would they have." (Al'hijr 8) "That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous Penalty." (The Confederates 8)

7520- Abdullah "Allah be pleased with him" narrated: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour."

**[41] Allah's saying: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (Fussilat 22)**

7521- Abdullah "Allah be pleased with him" narrated: Near the House (Ka'ba) two Quraishi persons and a person from Thaqif (or two persons

جاءه ﴿النَّبَأُ الْعَظِيمُ﴾ [النبا: ٢]: الْفُرْآنُ ﴿صَوَابًا﴾ [النبا: ٣٨] حَقًّا فِي الدُّنْيَا، وَعَمَلٌ بِهِ.

#### ٤٠ - بَابُ

قَوْلِ اللَّهِ تَعَالَى: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا﴾ [البقرة: ٢٢]، وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ﴾ [فصلت: ٩]، وَقَوْلِهِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ [الفرقان: ٦٨] ﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ \* بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ﴾ [الزمر: ٦٥ - ٦٦] وَقَالَ عِكْرِمَةُ: ﴿وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ [يوسف: ١٠٦] ﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ﴾ [الزخرف: ٨٧] ﴿وَمَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾ [لقمان: ٢٥]. فَذَلِكَ إِيمَانُهُمْ، وَهُمْ يَغْبُدُونَ غَيْرَهُ.

وَمَا ذَكَرَ فِي خَلْقِ أَعْمَالِ الْعِبَادِ وَأَكْسَابِهِمْ.

لِقَوْلِهِ تَعَالَى: ﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾ [الفرقان: ٢]. وَقَالَ مُجَاهِدٌ: ﴿مَا تَنْزَلُ الْمَلَائِكَةُ إِلَّا بِالْحَقِّ﴾ [الحجر: ٨] بِالرُّسَالَةِ وَالْعَذَابِ لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ﴾ [الأحزاب: ٨]: الْمُبَلِّغِينَ الْمُؤَدِّينَ مِنَ الرُّسُلِ ﴿وَإِنَّا لَهُ حَافِظُونَ﴾ [الحجر: ٩]: عِنْدَنَا ﴿وَالَّذِي جَاءَ بِالصُّدْقِ﴾ الْفُرْآنُ ﴿وَصَدَّقَ بِهِ﴾ [الزمر: ٣٣] الْمُؤْمِنُ، يَقُولُ يَوْمَ الْقِيَامَةِ: هَذَا الَّذِي أُعْطَيْتَنِي عَمِلْتُ بِمَا فِيهِ.

٧٥٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو ابْنِ شَرْحِبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ». قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». [طرفه في: ٤٤٧٧].

٤١ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾ [فصلت: ٢٢]

٧٥٢١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اجْتَمَعَ عِنْدَ الْبَيْتِ ثَقَفِيَّانِ وَفُرْشِيَّانِ، أَوْ فُرْشِيَّانِ

= - وعملاً به نخـ.

باب ٤٠ - وإنما له لحاظون نخـ.

٧٥٢٠ - قوله: (شرحيبيل) بهذا الضبط منصرفاً وغير منصرف (شارح).

- قوله: (ثم أي) بسكون أي مشددة (شارح).

٧٥٢١ - قوله: (أترون) بفتح التاء وتضم (شارح).

from Thaqif and one from Quraish), met. All of them had very fat bellies but very little intelligence. One of them said: "Do you think that Allah hears what we say?" Another said: "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said: "If He hears our talk in a loud tone, then He can also hear our talk in a low tone." Then Allah, the Honorable, the Majestic revealed: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!" (Fussilat 22)

**[42] Allah's saying: "every day in (new) Splendour doth He (shine)!" (Ar'rahman 29)**

he further said: "Never comes (aught) to them of a renewed message from their Lord, but they listen to it as in jest." (The Prophets 2)

Allah Almighty also said: "thou knowest not if perchance Allah will bring about thereafter some new situation." (The Divorce 1)

It is well-known that His action is not at all like that of the creatures, according to His saying: "there is nothing whatever like unto Him, and He is the One that hears and sees (all things)." (Consultation 11)

7522- Ibn Abbas "Allah be pleased with both" said: "How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) revealed by Allah has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted?"

7523- Obaidullah narrated: Ibn Abbas "Allah be pleased with both" said: "O community of Muslims! How do you ask the people of the Scriptures, though your Book (The Holy Qur'an) which was revealed to The Messenger of Allah "Allah's blessing and peace be upon him" has brought to you the most recent information from Allah and which you recite, (as it is) the Book that has not been distorted? Allah has revealed to you that the people of the scriptures have changed with their own hands what was revealed to them and they have said (regarding their changed Scriptures): "This is from Allah", in order to sell it for a miserable price." Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking about what has been revealed to you."

**[43] Allah's saying: "Move not thy tongue concerning the (Qur'an) to make haste therewith." (The Resurrection 16)**

Abu'huraira narrated from The Messenger of Allah "Allah's blessing and peace be upon him", ascribing it to Allah: "I'm with My slave, wherever he remembers Me, and his lips move while celebrating Me."

وَنَقَفِي، كَثِيرَةٌ شَحْمُ بَطُونِهِمْ، قَلِيلَةٌ فَفَهُ قُلُوبِهِمْ، فَقَالَ أَحَدُهُمْ: أَتَرَوْنَ أَنَّ اللَّهَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْآخَرُ: يَسْمَعُ إِنْ جَهَرْنَا، وَلَا يَسْمَعُ إِنْ أَخْفَيْنَا، وَقَالَ الْآخَرُ: إِنْ كَانَ يَسْمَعُ إِذَا جَهَرْنَا فَإِنَّهُ يَسْمَعُ إِذَا أَخْفَيْنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ﴾ [الآية: ٤٨١٦].

#### ٤٢ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ [الرحمان: ٢٩]

﴿وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ﴾ [الأنبياء: ٢]، وَقَوْلِهِ تَعَالَى: ﴿لَعَلَّ اللَّهُ يُخَدِّثُ بَعْدَ ذَلِكَ أُمَّرَأَ﴾ [الطلاق: ١].  
وَأَنَّ حَدِيثَهُ لَا يُشْبِهُ حَدِيثَ الْمَخْلُوقِينَ.

لِقَوْلِهِ تَعَالَى: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [الشورى: ١١]. وَقَالَ ابْنُ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ يُخَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنْ مِمَّا أَخَذْتَ: أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ».

٧٥٢٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ كُتُبِهِمْ، وَعِنْدَكُمْ كِتَابُ اللَّهِ، أَقْرَبَ الْكُتُبِ عَهْدًا بِاللَّهِ، تَقْرؤُهُ مَخْضًا لَمْ يُشَبَّ؟  
[طرفه في: ٢٦٨٥].

٧٥٢٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، كَيْفَ تَسْأَلُونَ أَهْلَ الْكِتَابِ عَنْ شَيْءٍ، وَكِتَابُكُمْ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّكُمْ ﷺ أَخَذْتَ الْأَخْبَارَ بِاللَّهِ، مَخْضًا لَمْ يُشَبَّ، وَقَدْ حَدَّثَكُمْ اللَّهُ: أَنَّ أَهْلَ الْكِتَابِ قَدْ بَدَلُوا مِنْ كُتُبِ اللَّهِ وَغَيَّرُوا، فَكَتَبُوا بِأَيْدِيهِمْ، قَالُوا: هُوَ مِنْ عِنْدِ اللَّهِ لَيْشْتَرُوا بِذَلِكَ ثَمَنًا قَلِيلًا، أَوْ لَا يَنْهَأَكُمْ مَا جَاءَكُمْ مِنَ الْعِلْمِ عَنْ مَسْئَلَتِهِمْ؟ فَلَا وَاللَّهِ، مَا رَأَيْنَا رَجُلًا مِنْهُمْ يَسْأَلُكُمْ عَنِ الَّذِي أَنْزَلَ عَلَيْكُمْ.  
[طرفه في: ٢٦٨٥].

#### ٤٣ - باب قَوْلِ اللَّهِ تَعَالَى: ﴿لَا تَحْرُكَ بِهِ لِسَانُكَ﴾ [القيامة: ١٦]

وَفِعَلَ النَّبِيِّ ﷺ حِينَ يُنَزَّلُ عَلَيْهِ الْوَحْيُ.  
وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «قَالَ اللَّهُ تَعَالَى: أَنَا مَعَ عَبْدِي حَيْثُمَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ».

باب ٤٣ - أنا مع عبدي إذا ما ذكرني نحو.

- أنا مع عبدي ما ذكرني نحو.

7524- Moosa Ibn Abu'a'isha narrated: Sa'eed Ibn Jubair reported from Ibn Abbas, concerning Allah's saying: "Move not thy tongue concerning the (Qur'an) to make haste therewith" (The Resurrection 16): "The Prophet "Allah's blessing and peace be upon him" used to suffer a great difficulty in receiving the revelation and used to move his lips." (Ibn Abbas said (to Sa'eed): "I move them (my lips) as The Messenger of Allah "Allah's blessing and peace be upon him" used to move his lips." Sa'eed said (to me): "I move my lips as I saw Ibn Abbas moving his lips." Then he moved his lips.) "So Allah revealed: "Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it." (That is, to collect it in your chest and then you recite it). "But when We have promulgated it, follow thou its recital (as promulgated)" (i.e. you should listen to it and keep quiet. Then it is upon Us to make you recite it)."

The narrator commented: "Since then, whenever Gabriel came to The Messenger of Allah "Allah's blessing and peace be upon him", he used to listen, and when Gabriel left, The Prophet "Allah's blessing and peace be upon him" would recite the Qur'an as had been recited to him by Gabriel."

**[44] Allah's saying: "And whether ye hide your word or publish it, he certainly has (full) knowledge, of the secrets of (all) hearts. Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well acquainted (with them)." (The Dominion "Al'mulk" 13:14)**

7525- Ibn Abbas "Allah be pleased with both" narrated, concerning Allah's saying: "**Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between**" (110): This verse was revealed just as The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more The Prophet "Allah's blessing and peace be upon him" prayed with his companions, the more he raised his voice as reciting The Holy Qur'an. The more the unbelievers heard it (The Holy Qur'an), the more they abused The Holy Qur'an, who sent it down, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud (by reciting the Holy Qur'an loudly lest the pagans might abuse it), nor speak it in a low tone, (for fear that it might be unheard by your companions) but seek a middle course between." (Al'isra 110)

7526- A'isha "Allah be pleased with her" narrated, concerning Allah's saying: "**Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between**" (110): "This (verse mentioned above) was sent down in connection with one's invocation (to Allah)."

7527- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Not from us is the one who does not recite Qur'an in a pleasant voice." (that means, according to others) "to recite it loudly."

**[45] The Prophet's saying: "(Do not desire to be in somebody's place except in the case of) a man, whom Allah gave him The (privilege of keeping and understanding the) Qur'an, that he recites while standing for prayer during the hours of the night, and recites during the hours of the day."**

The Prophet also said: "(somebody might say): "I wish I had been given what so-and-so has been given, so that I would do such-and-such (deed)""

Allah Almighty said: "And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know." (The Romans 22)

٧٥٢٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ﴾ قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ يُحْرِكُ شَفْتَيْهِ - فَقَالَ لِي ابْنُ عَبَّاسٍ: أَحْرَكُهُمَا لَكَ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحْرِكُهُمَا، فَقَالَ سَعِيدٌ: أَنَا أَحْرَكُهُمَا كَمَا كَانَ ابْنُ عَبَّاسٍ يُحْرِكُهُمَا، فَحَرَكْتُ شَفْتَيْهِ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ \* إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ قَالَ: جَمَعُهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ ﴿فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ﴾ قَالَ: فَاسْتَمَعْتُ لَهُ وَأَنْصِتُ، ثُمَّ إِنَّ عَلَيْنَا أَنْ تَقْرَأَهُ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا آتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ اسْتَمَعَ، فَإِذَا انْطَلَقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا أَقْرَأَهُ. [طرفه في: ٥].

٤٤ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ \* أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٣ - ١٤]

﴿يَتَخَفَتُونَ﴾ [القلم: ٢٣] [طه: ١٠٣]: يَتَسَارُونَ.

٧٥٢٥ - حَدَّثَنِي عَمْرُو بْنُ زُرَّارَةَ، عَنْ هُشَيْمٍ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ [الإسراء: ١١٠] قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ الْمُشْرِكُونَ، سَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾: أَيِ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ: ﴿وَلَا تُخَافُ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا تَسْمِعُهُمْ. ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾. [طرفه في: ٤٧٢٢].

٧٥٢٦ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَزَلَتْ هَذِهِ آيَةُ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا﴾ فِي الدُّعَاءِ. [طرفه في: ٤٧٢٣].

٧٥٢٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ». وَزَادَ غَيْرُهُ: «يَجْهَرُ بِهِ».

٤٥ - بَابُ قَوْلِ النَّبِيِّ ﷺ: «رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَالنَّهَارِ، وَرَجُلٌ يَقُولُ: لَوْ أُوْتَيْتُ مِثْلَ مَا أُوتِيَ هَذَا فَعَلْتُ كَمَا يَفْعَلُ»

فَبَيَّنَ اللَّهُ: أَنَّ قِيَامَهُ بِالْكِتَابِ هُوَ فِعْلُهُ. وَقَالَ: ﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ

٧٥٢٤ - كما أقرأه جبريل نخد.

٧٥١٥ - قومه: (فيسمع) بالنصب ويجوز الرفع وقوله: فلا تسمعهم بالرفع ا هـ. (شارح).

- فتسمع المشركون نخد.

He further said: "and do good; that ye may prosper." (The Pilgrimage "Al'hajj" 77)

7528- Abu'huraira "Allah be pleased with him" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no jealousy but of two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says: "I wish I had been given what has been given to so-and-so, in order that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say: "I wish I had been given what so-and-so has been given, for then I would do what he does.""

7529- Salim narrated from his father: Allah's Apostle "Allah's blessing and peace be upon him" said: "One should not desire to be in the place of somebody else except in two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day; and a man whom Allah has given wealth and he spends it (on what is just and right), during the hours of the nights and the hours of the day."

**[46] Allah's saying: "O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith." (The Repast 67)**

Az'zuhri said: The message is from Allah, and The Messenger has to proclaim it. As for us, we have to admit it.

Allah Almighty said: "That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing." (Spirits "Al'jinn" 28)

He further said: "I but fulfill towards you the duties of my Lord's mission: sincere is my advice to you, and I know from Allah something that ye know not." (The Heights "Al'a'raf" 62)

Allah Almighty also said: "And say: "Work (righteousness): soon will Allah observe your work, and His Messenger, and the Believers: soon will ye be brought back to the Knower of what is hidden and what is open: then will He show you the truth of all that ye did.""

(The Repentance "At'tawba" 105)

وَإِخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ﴿ [الروم: ٢٢]. وَقَالَ جَلُّ ذِكْرُهُ: ﴿وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾ [الحج: ٧٧].

٧٥٢٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، فَهُوَ يَقُولُ: لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ فِي حَقِّهِ، فَيَقُولُ: لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ مَا يَعْمَلُ».

[طرفه في: ٥٠٢٦].

٧٥٢٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ: عَنِ سَالِمٍ، عَنِ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ». سَمِعْتُ سُفْيَانَ مَرَارًا، لَمْ أَسْمَعْهُ يَذْكُرُ الْخَبْرَ، وَهُوَ مِنْ صَحِيحِ حَدِيثِهِ.

[طرفه في: ٥٠٢٥].

#### ٤٦ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَاتِهِ﴾ [المائدة: ٦٧]

وَقَالَ الزُّهْرِيُّ: مِنَ اللَّهِ الرَّسَالَةَ، وَعَلَى رَسُولِ اللَّهِ ﷺ الْبَلَاغَ، وَعَلَيْنَا التَّسْلِيمَ. وَقَالَ اللَّهُ تَعَالَى: ﴿لِيُعَلِّمَ أَنْ قَدْ أُنْبِغُوا رِسَالَاتِ رَبِّهِمْ﴾ [الجن: ٢٨]، وَقَالَ تَعَالَى: ﴿أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي﴾ [الأعراف: ٦٢]. وَقَالَ كَعْبُ بْنُ مَالِكٍ، حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: ﴿وَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ﴾ [التوبة: ٩٤]. وَقَالَتْ عَائِشَةُ: إِذَا أَعْجَبَكَ حُسْنُ عَمَلِ امْرِئٍ فَقُلْ: ﴿أَعْمَلُوا فَسِيرَى اللَّهِ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ﴾ [التوبة: ١٠٥]. وَلَا يَسْتَحْفَنُكَ أَحَدٌ. وَقَالَ مَعْمَرٌ: ﴿ذَلِكَ الْكِتَابُ﴾ هَذَا الْقُرْآنُ ﴿هُدًى لِلْمُتَّقِينَ﴾ [البقرة: ٢] بَيَانٌ وَدِلَالَةٌ، كَقَوْلِهِ تَعَالَى: ﴿ذَلِكَ حُكْمُ اللَّهِ﴾ [الممتحنة: ١٠]: هَذَا حُكْمُ اللَّهِ ﴿لَا رَيْبَ﴾ [البقرة: ٢]: لَا شَكَّ. ﴿تِلْكَ آيَاتُ﴾ [لقمان: ٢] يَعْنِي هَذِهِ أَعْلَامُ الْقُرْآنِ، وَمِثْلُهُ: ﴿حَتَّى إِذَا كُنْتُمْ فِي الْفُلِّ وَجْرَيْنَ بِهِمْ﴾ [يونس: ٢٢]: يَعْنِي بِكُمْ، وَقَالَ أَنَسٌ: بَعَثَ النَّبِيُّ ﷺ خَالَهُ حَرَامًا إِلَى قَوْمِهِ وَقَالَ: أَتُؤْمِنُونِي أَبْلُغُ رَسُولَ اللَّهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ.

باب ٤٦ - التلاوة: فما بلغت رسالته.

- وقال الله ليعلمم نخد.

- التلاوة: أبلغكم من التفعيل.

- خالي حراماً نخد.

- قوله: (خاله) أي خال أنس وهو حرام بن ملحان ا هـ.

7530- Jubair Ibn Haiyya narrated: Al'mogheera told: The Messenger of Allah "Allah's blessing and peace be upon him" reported to us, as a message from our Lord, that whoever is killed of us (as a martyr) will enter Paradise.

7531- Masruq narrated from A'isha "Allah be pleased with her": Whoever alleged that The Prophet "Allah's blessing and peace be upon him" concealed something of the divine revelation, then do not believe him, for Allah Almighty says: "O Messenger! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His Mission." (The Repast 67)

7532- Abdullah "Allah be pleased with him" narrated: A man asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." He asked: "What is next?" He said: "To kill your son lest he should share your food with you." He asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah Almighty revealed in confirmation to this: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; and any that does this (not only) meets punishment." (The Criterion 68)

**[47] Allah's saying: "Say: bring ye the Torah and study it, if ye men of truth." (Al Imran 93)**

The Prophet "Allah's blessing and peace be upon him" said: "The people of Torah were given The Torah and they worked upon it (for sometime, and then they were exhausted). Then the people of Gospel were given The Gospel and they worked upon it (for sometime and then they were exhausted). Then you (Muslims) were given The Qur'an upon which you work."

The Prophet "Allah's blessing and peace be upon him" called Islam and Faith "deed". In this context, Abu'huraira narrated: The Messenger of Allah "Allah's blessing and peace be upon him" asked Bilal: "Tell me of the best deed you did in Islam." He replied: "I did no better deed than whenever I get clean (and perform ablution), I would perform the prayer."

The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is best in Allah's sight?" he replied: "To believe in Allah and His Messenger, then to carry on Jihad in Allah's cause, and then to offer Hajj (which is to be accepted by Allah)."

٧٥٣٠ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيِّ: حَدَّثَنَا الْمُغْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرْنَبِيُّ، وَزِيَادُ بْنُ جُبَيْرِ بْنِ حَيَّةَ، عَنْ جُبَيْرِ بْنِ حَيَّةَ: قَالَ الْمُغْبِيرَةُ: أَخْبَرَنَا نَبِيُّنَا ﷺ، عَنْ رَسُولِ رَبِّنَا: أَنَّهُ مَنْ قُتِلَ مِنْ أَصَارٍ إِلَى الْجَنَّةِ.

[طرفه في: ٣١٥٩].

٧٥٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ كَتَمَ شَيْئًا. وَقَالَ مُحَمَّدٌ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكَ أَنَّ النَّبِيَّ ﷺ كَتَمَ شَيْئًا مِنَ الْوَحْيِ فَلَا تُصَدِّقْهُ، إِنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ﴾.

[طرفه في: ٣٢٣٤].

٧٥٣٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحَبِيلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلْقُكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَطْعَمَ مَعَكَ». قَالَ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». فَأَنْزَلَ اللَّهُ تَصْدِيقَهَا: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ﴾ [الفرقان: ٦٨]. الآية. [طرفه في: ٤٤٧٧].

#### ٤٧ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ فَاتُوا بِالْتَّوْرَةِ فَاتْلُوهَا﴾ [آل عمران: ٩٣]

وَقَوْلِ النَّبِيِّ ﷺ: «أَعْطِي أَهْلَ التَّوْرَةِ التَّوْرَةَ فَعَمَلُوا بِهَا. وَأَعْطِي أَهْلَ الْإِنْجِيلِ الْإِنْجِيلَ فَعَمَلُوا بِهِ، وَأَعْطَيْتُمُ الْقُرْآنَ فَعَمِلْتُمْ بِهِ». وَقَالَ أَبُو رَزِينٍ: ﴿يَتْلُونَهُ﴾ [البقرة: ١٢١]: يَتَّبِعُونَهُ وَيَعْمَلُونَ بِهِ حَقَّ عَمَلِهِ، يُقَالُ ﴿يَتْلَى﴾ [النساء: ١٢٧] يُقْرَأُ، حَسَنُ التَّلَاوَةِ: حَسَنُ الْقِرَاءَةِ لِلْقُرْآنِ ﴿لَا يَمْسُهُ﴾ [الواقعة: ٧٩]: لَا يَجِدُ طَعْمَهُ وَتَفْعُهُ إِلَّا مَنْ آمَنَ بِالْقُرْآنِ، وَلَا يَحْمِلُهُ بِحَقِّهِ إِلَّا الْمُوقِنُ، لِقَوْلِهِ تَعَالَى: ﴿مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [الجمعة: ٥] وَسَمَّى النَّبِيُّ ﷺ الْإِسْلَامَ وَالْإِيمَانَ عَمَلًا، قَالَ: أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ لِبِلَالٍ: «أَخْبِرْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ». قَالَ: مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ إِلَّا صَلَّيْتُ، وَسُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ، ثُمَّ الْجِهَادُ، ثُمَّ حَجٌّ مَبْرُورٌ».

7533- Abdullah Ibn Omar "Allah be pleased with both" narrated: Allah's Apostle "Allah's blessing and peace be upon him" said: "The period of your stay in relation to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till midday when they were exhausted and given one Qirat (of gold) each. Then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer when they were exhausted and given one Qirat each. Then we were given the Qur'an upon which we acted till sunset and we were given two Qirats each. On that the people of the two scriptures said: "O our Lord! Though they worked less than we did, they were given more than us." Allah said: "Have I usurped any of your right?" They said: "No." Allah said: "That is my blessing I bestow upon whomever I wish."

#### **[48] The Prophet's calling the prayer a deed**

The Prophet "Allah's blessing and peace be upon him" said: "No prayer would be valid for he, who does not recite The Opening Sura "Al'fatiha" (while praying)."

7534- Abdullah (Ibn Mas'ood) "Allah be pleased with him" told: A man asked The Prophet "Allah's blessing and peace be upon him": "Which good deed is the dearest to Allah?" He replied: "To offer the prayers at their early stated fixed times, to be good and dutiful to your parents, and to participate in Jihad (Holy War) in Allah's cause."

**[49] Allah's saying: "Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him." (The Ways of Ascent "Al'ma'arij" 19:21)**

7535- Amr Ibn Taghlib "Allah be pleased with him" narrated: Some property or something was brought to Allah's Apostle "Allah's blessing and peace be upon him" which he distributed. He gave some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allah and said: "And then: By Allah, I may give to a man and ignore another, although the one whom I ignore is more beloved to me than the one whom I give. But I give to some people having impatience and discontentment in their hearts and I leave those who are patient and self-content with the goodness and wealth which Allah has put into their hearts, of whom Amr Ibn Taghlib is one." Amr added: "By Allah! Those words of Allah's Apostle "Allah's blessing and peace be upon him" are more beloved to me than the best red camels."

#### **[50] The Prophet's narration from his Lord**

7536- Anas "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said, ascribing to his Lord: "If the slave comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him. If he comes to me walking, I will come to him running."

٧٥٣٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ، عَنِ ابْنِ عَمْرِو بْنِ رَضِيٍّ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا بَقَاؤُكُمْ فِيَمَنْ سَلَفَ مِنَ الْأُمَمِ، كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أَوْتِيَ أَهْلَ التَّوْرَةِ التَّوْرَةَ، فَعَمِلُوا بِهَا حَتَّى انْتَصَفَ النَّهَارُ ثُمَّ عَجَزُوا، فَأَعْطُوا قَيْرَاطًا قَيْرَاطًا، ثُمَّ أَوْتِيَ أَهْلَ الْإِنْجِيلِ الْإِنْجِيلَ، فَعَمِلُوا بِهِ حَتَّى صَلَبَتِ الْعَصْرُ ثُمَّ عَجَزُوا، فَأَعْطُوا قَيْرَاطًا قَيْرَاطًا، ثُمَّ أَوْتِيَتْهُمُ الْقُرْآنَ، فَعَمِلْتُمْ بِهِ حَتَّى غَرَبَتِ الشَّمْسُ، فَأَعْطَيْتُمْ قَيْرَاطَيْنِ قَيْرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابِ: هَؤُلَاءِ أَقَلُّ مِنَّا عَمَلًا وَأَكْثَرُ أَجْرًا؟ قَالَ اللَّهُ: هَلْ ظَلَمْتُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أَوْتِيَهُ مِنْ أَسَاءٍ». [طرفه في: ٥٥٧].

٤٨ - بَابٌ وَسَمِيَ النَّبِيُّ ﷺ الصَّلَاةَ عَمَلًا، وَقَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»  
٧٥٣٤ - حَدَّثَنِي سُلَيْمَانُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْوَلِيدِ، وَحَدَّثَنِي عَبَّادُ بْنُ يَعْقُوبَ الْأَسَدِيُّ: أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعِيزَارِ، عَنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ لَوْ قُتِيَتْهَا، وَبِرُّ الْوَالِدَيْنِ، ثُمَّ الْجِهَادُ فِي سَبِيلِ اللَّهِ». [طرفه في: ٥٢٧].

٤٩ - بَابٌ قَوْلِ اللَّهِ تَعَالَى: «إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا. إِذَا مَسَّهُ الشَّرُّ جَزُوعًا. وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا» [المعارج: ١٩ - ٢١]: هَلُوعًا: ضَجُورًا  
٧٥٣٥ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ: حَدَّثَنَا عَمْرُو بْنُ تَغْلِبَ قَالَ: أَتَى النَّبِيَّ ﷺ مَالٌ، فَأَعْطَى قَوْمًا وَمَتَعَ آخَرِينَ، فَبَلَغَهُ أَنَّهُمْ عَتَبُوا، فَقَالَ: «إِنِّي أُعْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، أُعْطِي أَقْوَامًا لِمَا فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكُلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ، مِنْهُمْ عَمْرُو بْنُ تَغْلِبَ». فَقَالَ عَمْرُو: مَا أَحَبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ. [طرفه في: ٩٢٣].

### ٥٠ - بَابٌ ذِكْرِ النَّبِيِّ ﷺ وَرَوَايَتِهِ عَنْ رَبِّهِ

٧٥٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ الْهَرَوِيُّ: حَدَّثَنَا شُعْبَةُ، عَنِ قَتَادَةَ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، يَرْوِيهِ عَنْ رَبِّهِ، قَالَ: «إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شَبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، وَإِذَا أَتَانِي مَشِيًا أَتَيْتُهُ هَرْوَلَةً».

باب ٤٩ - قوله: (ضجوراً) لم يثبت في بعض النسخ إلا بعد تمام الآية ١ هـ.

٧٥٣٦ - وإذا أتاني يمشي نخـ.

- قوله: هرولة أي مسرعاً.

7537- Abu'huraira "Allah be pleased with him" narrated: Perhaps The Messenger of Allah "Allah's blessing and peace be upon him" mentioned (the following of his Lord's saying): "If the slave comes a span nearer to Me, I will go a cubit nearer to him. If he comes a cubit nearer to Me, I will come a distance of two outstretched arms nearer to him.

7538- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" told that your Lord said: "Every (evil) deed could be expiated. Fasting is for Me, for which I will give the reward; and the smell coming out of the mouth of a fasting person, is better in Allah's Sight than the smell of musk."

7539- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" said, ascribing to his Lord: "Any slave should not say that he is better than Jonah (Yunus) Ibn Matta."

7540- Abdullah Ibn Mughaffal "Allah be pleased with him" reported: I saw Allah's Apostle "Allah's blessing and peace be upon him" on the day of the Conquest of Mecca over his she-camel, reciting The Sura of Al'fath in a vibrant quivering tone. Then Mo'awiya (a sub-narrator) recited in a vibrant quivering tone as Abdullah Ibn Mughaffal had done. He said: "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as Abdullah Ibn Mughaffal did to imitate The Prophet." I asked Mo'awiya: "How did he recite in that tone?" He said thrice: "A, A, A."

**[51] It is permissible to interpret The Torah or the other scriptures of Allah in Arabic or in other languages**

this is in view of Allah's saying: "Say: bring ye the Torah and study it, if ye men of truth." (Al Imran 93)

7541- Ibn Abbas "Allah be pleased with both" narrated: Abu'sufyan Ibn Harb told me that Heraclius invited his interpreter and then asked for the letter sent by The Prophet (to be read for him), which implied: "In the name of Allah, The Most Gracious, The Most Merciful: From Mohammad, Allah's slave and Messenger to Heraclius, the ruler of Romans: "Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)." (Al Imran 64)

٧٥٣٧ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: رُبَّمَا ذَكَرَ النَّبِيُّ ﷺ قَالَ: «إِذَا تَقَرَّبَ الْعَبْدُ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا، أَوْ بُوعًا». وَقَالَ مُعْتَمِرٌ: سَمِعْتُ أَبِي: سَمِعْتُ أَنَسًا، عَنِ النَّبِيِّ ﷺ، يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ. [طرفه في: ٧٤٠٥].

٧٥٣٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ يَرْوِيهِ، عَنْ رَبِّكُمْ، قَالَ: «لِكُلِّ عَمَلٍ كَفَّارَةٌ، وَالصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلِخَلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ». [طرفه في: ١٨٩٤].

٧٥٣٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، فِيمَا يَرْوِيهِ عَنْ رَبِّهِ، قَالَ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنَّهُ خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». وَنَسَبَهُ إِلَى أَبِيهِ. [طرفه في: ٣٣٩٥].

٧٥٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ: أَخْبَرَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ الْمُرْنَبِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ عَلَى نَاقَةٍ لَهُ، يَقْرَأُ سُورَةَ الْفَتْحِ، أَوْ مِنْ سُورَةِ الْفَتْحِ، قَالَ: فَرَجَعَ فِيهَا، قَالَ: ثُمَّ قَرَأَ مُعَاوِيَةُ يَحْكِي قِرَاءَةَ بِنِ مُعْقَلٍ، وَقَالَ: لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ عَلَيْكُمْ لَرَجَعْتُ كَمَا رَجَعَ ابْنُ مُعْقَلٍ، يَحْكِي النَّبِيُّ ﷺ، فَقُلْتُ لِمُعَاوِيَةَ: كَيْفَ كَانَ تَرْجِيْعُهُ؟ قَالَ: آآ، ثَلَاثَ مَرَّاتٍ. [طرفه في: ٤٢٨١].

٥١ - باب مَا يَجُوزُ مِنْ تَفْسِيرِ التَّوْرَةِ وَغَيْرِهَا مِنْ كُتُبِ اللَّهِ، بِالْعَرَبِيَّةِ وَغَيْرِهَا لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَاتَّوُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ [آل عمران: ٩٣].

٧٥٤١ - وَقَالَ ابْنُ عَبَّاسٍ: أَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ: أَنَّ هِرْقَلَ دَعَا تَرْجُمَانَهُ، ثُمَّ دَعَا بِكِتَابِ النَّبِيِّ ﷺ فَقَرَأَهُ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرْقَلَ وَ: ﴿يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ﴾ [آل عمران: ٦٤] الآية. [طرفه في: ٧].

٧٥٣٧ - قوله: ربما ذكر النبي أي ربما ذكر أبو هريرة النبي ا هـ.

- الباع مسافة ما بين الكفين إذا بسطنتهما يميناً وشمالاً والبوع بمعناه ا هـ.

٧٥٣٨ - الخلوف تغير ريح الفم ا هـ.

٧٥٤٠ - بهمزة مفتوحة بعدها ألف قاله الشارح وفي بعض النسخ آآ.

7542- Abu'huraira "Allah be pleased with him" reported: The people of the Scriptures (Jews) used to recite the Torah in Hebrew and they used to explain it in Arabic to the Muslims. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not believe the people of the Scriptures or disbelieve them, but say: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord: we make no difference between one and another of them: and we bow to Allah (in Islam)."" (The Heifer 136)

7543- Ibn Omar "Allah be pleased with both" narrated: The Jews brought to The Prophet "Allah's blessing and peace be upon him" a man and a woman from amongst them, who committed adultery. The Prophet "Allah's blessing and peace be upon him" asked the Jews: "What do you do with them?" They said: "We blacken their faces and disgrace them." He said: "Bring here the Torah and recite it, if you are truthful." (It was fetched, and) they came and asked a one-eyed man to recite. He went on reciting till he reached a point on which he put his hand. The Prophet "Allah's blessing and peace be upon him" said: "Lift up your hand!" He lifted his hand up. Behold! There appeared the verse of stoning the adulterers to death. Then he said: "O Mohammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then The Prophet "Allah's blessing and peace be upon him" ordered that the two adulterers should be stoned to death; and they were stoned to death. I saw the man sheltering the woman from the stones. (See Hadith No. 809, Vol. 8)

### **[52] The Qur'an (competently) reciter will be with the honourable pious people**

7544- Abu'huraira "Allah be pleased with him" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never listens to anything as He listens to a Prophet while reciting the Qur'an in a pleasant tone", (or) "reciting it aloud."

7545- Az'zuhri narrated: I heard Urwa Ibn Az'zubair, Sa'eed Ibn Al'musaiyyab, Alqama Ibn Waqqas and Obaidullah Ibn Abdullah narrating from A'isha, the wife of The Prophet "Allah's blessing and peace be upon him", the story forged by the liars who said what they said about her and how Allah revealed her innocence. Each of the four narrators related to me a part of her narration when she said: "Then I laid on my bed, knowing that I'm innocent, and Allah will surely show my innocence. By Allah I never thought that Allah would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Holy Qur'an. I had hoped that Allah's Apostle "Allah's blessing and peace be upon him" might have a dream in which Allah would prove my innocence. But Allah revealed "Those who brought forward the lie are a body among yourselves..." the ten holy verses (from The Sura of The Light: 11:20).

٧٥٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَفْرُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ، وَيَفْسَرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكْذِبُوهُمْ». وَقُولُوا ﴿أَمَّا بِاللَّهِ وَمَا أُنزِلَ﴾ [البقرة: ١٣٦] الآية». [طرفه في: ٤٤٨٥].

٧٥٤٣ - حَدَّثَنَا مَسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ وَامْرَأَةٍ مِنَ الْيَهُودِ قَدْ زَنِيَا، فَقَالَ لِيَهُودٍ: «مَا تَصْنَعُونَ بِهِمَا؟». قَالُوا: نُسَخِمُ وَجُوهَهُمَا وَنُخْزِيهِمَا، قَالَ: ﴿فَاتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ﴾ فَجَاؤُوا، فَقَالُوا لِرَجُلٍ مِمَّنْ يَرْضُونَ يَا أَعْرُوزَ: اقْرَأْ، فَقَرَأَ حَتَّى انْتَهَى إِلَى مَوْضِعٍ مِنْهَا فَوَضَعَ يَدَهُ عَلَيْهِ، قَالَ: «آزِفُ يَدِكَ». فَرَفَعَ يَدَهُ فِإِذَا فِيهِ آيَةُ الرَّجْمِ تَلُوحٌ، فَقَالَ يَا مُحَمَّدُ: إِنْ عَلِيهِمَا الرَّجْمُ، وَلَكِنَّا نُكَاتِمُهُ بَيْنَنَا، فَأَمَرَ بِهِمَا فَرَجِمَا، فَرَأَيْتُهُ يُجَانِيءُ عَلَيْهَا الْحِجَارَةَ. [طرفه في: ١٣٢٩].

## ٥٢ - باب قول النبي ﷺ: «الْمَاهِرُ بِالْقُرْآنِ مَعَ الْكِرَامِ الْبَرَّةِ»

«وَرَبُّنَا الْقُرْآنَ بِأَصْوَاتِكُمْ».

٧٥٤٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَا أَذِنَ اللَّهُ لشيءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ بِالْقُرْآنِ يَجْهَرُ بِهِ». [طرفه في: ٥٠٢٣].

٧٥٤٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمَسْبُوبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعَبِيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، وَكُلُّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ، قَالَتْ: فَاضْطَجَعْتُ عَلَى فِرَاشِي، وَأَنَا حِينِيذٌ أَعْلَمُ أَنِّي بَرِيئَةٌ، وَأَنَّ اللَّهَ يُبْرِئُنِي، وَلَكِنِ وَاللَّهِ مَا كُنْتُ أَظُنُّ إِنْ اللَّهَ يُنْزِلُ فِي شَأْنِي وَخِيَا يُتْلَى، وَلَشَأْنِي فِي نَفْسِي كَانَ أَحْقَرَ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرِ يُتْلَى، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ [النور: ١١] الْعَشْرَ الْآيَاتِ كُلَّهَا. [طرفه في: ٢٥٩٣].

٧٥٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مِسْعَرٌ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، أَرَاهُ عَنِ الْبَرَاءِ قَالَ:

٧٥٤٣ - (التسخيم) هو التسيويد بالسخام وهو وزان غراب سواد القدر.

- أَعْرُوزَ نَخْ.

- قوله: يجانيء عليها أي يكب على اليهودية يقيها الحجارة ا ه شرح.

- للحجارة نَخْ.

7546- Al'bara "Allah be pleased with him" narrated: I heard The Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Isha prayer "By the fig, and by the olive". Indeed, I have never heard a sweeter voice and a more pleasant recitation than his."

7547- Ibn Abbas "Allah be pleased with both" narrated: The Prophet "Allah's blessing and peace be upon him" was hidden from disbelievers in Mecca. The more he raised his voice as reciting The Holy Qur'an (in prayer), the more the unbelievers heard it (The Holy Qur'an), and abused The Holy Qur'an, and who came with it. In this way, Allah said to him: "Neither speak thy prayer aloud, nor speak it in a low tone, but seek a middle course between." (Al'isra 110)

7548- Abdur'rahman narrated: Abu'sa'eed Al'khudri "Allah be pleased with him" said to my father: "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer, raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Judgement." Abu'sa'eed added: "I heard this (narration) from Allah's Messenger "Allah's blessing and peace be upon him"."

7549- A'isha "Allah be pleased with her" narrated: The Prophet "Allah's blessing and peace be upon him" used (sometimes) to recite The Qur'an with his head in my lap, while I was menstruating.

**[53] Allah's saying: "read ye, therefore, of the Qur'an as much as may be easy for you." (The Enfolded "Al'muzzammil" 20)**

7550- Omar Ibn Al'khattab "Allah be pleased with him" reported: I heard Hesham Ibn Hakim reciting The Sura of The Criterion (Al'furqan) during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle "Allah's blessing and peace be upon him" had not taught me. I was about to jump over him during his prayer, but I controlled my temper. But as soon as he had completed his prayer, I put his upper garment around his neck and seized him by it and said: "Who taught you this Sura which I heard you reciting?" He replied: "Allah's Apostle "Allah's blessing and peace be upon him" taught it to me." I said: "You are liar, for Allah's Apostle "Allah's blessing and peace be upon him" has taught it to me in a different way." So I dragged him to Allah's Apostle "Allah's blessing and peace be upon him" and said: "I heard this person reciting The Sura of The Criterion (Al'furqan) in a way which you haven't taught me!" On that Allah's Apostle "Allah's blessing and peace be upon him" said (to me): "Release him! Recite, O Hesham!" Then he recited in the same way as I heard him reciting. Then Allah's Apostle "Allah's blessing and peace be upon him" said: "It was revealed in this way," and added: "Recite, O Omar!" I recited it as he had taught me. Allah's Apostle "Allah's blessing and peace be upon him" then said: "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways. So recite of it whichever (way) is easier for you."

سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْعِشَاءِ ﴿التِّينَ وَالزَّيْتُونَ﴾ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ . [طرفه في: ٧٦٧].

٧٥٤٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ مُتَوَارِيًا بِمَكَّةَ، وَكَانَ يَرْفَعُ صَوْتَهُ، فَإِذَا سَمِعَ الْمُشْرِكُونَ سُبُوحَ الْقُرْآنِ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ [الإسراء: ١١٠].

[طرفه في: ٤٧٢٢].

٧٥٤٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ: أَنَّهُ أَخْبَرَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي عَنَمِكَ أَوْ بَادِيَتِكَ، فَأَذْنَتَ لِلصَّلَاةِ، فَازْفَعُ صَوْتَكَ بِاللَّيْلِ، فَإِنَّهُ: «لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جُنَّ وَلَا إِنْسٍ، وَلَا شَيْءٍ، إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ». قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

[طرفه في: ٦٠٩].

٧٥٤٩ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حَجْرِي وَأَنَا حَائِضٌ.

[طرفه في: ٢٩٧].

### ٥٣ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾ [المزمل: ٢٠]

٧٥٥٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ لِقِرَائَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرَأَنَّ بِهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّى سَلِمَ، فَلَبَيْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَأُ؟ قَالَ: أَقْرَأَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: كَذَبْتَ، أَقْرَأْنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَانْطَلَقْتُ بِهِ أَقْوَدُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأَنَّ بِهَا، فَقَالَ: «أَرْسَلُهُ، أَقْرَأْ يَا هِشَامُ». فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَلِكَ أَنْزَلْتُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ يَا عُمَرُ». فَقَرَأْتُ الَّتِي أَقْرَأَنِي، فَقَالَ: «كَذَلِكَ أَنْزَلْتُ، إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ، فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ».

[طرفه في: ٢٤١٩].

**[54] The Prophet's saying: "Everyone is directed to find it easy to do what he has been created to do"**

7551- Imran narrated: I said: "O Messenger of Allah! Why do people (try to) do (good) deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is directed to find it easy to do what he has been created to do, or he will do those deeds which will be made easy for him to do."

7552- Ali Ibn Abu'talib "Allah be pleased with him" narrated: We were with The Prophet "Allah's blessing and peace be upon him" in a funeral procession. He had a small stick in his hand, with which he started scraping the ground. He then said: "There is none among you, but has a place either in Paradise or in Hell assigned for him." We said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds?" The Prophet "Allah's blessing and peace be upon him" said: "Do (good deeds), for everyone is directed to find it easy (to do) what leads him to his destiny." (Then he recited): "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss." (The Night "Al'lail" 5:7)

**[55] Allah's saying: "Nay, this is a Glorious Qur'an (Inscribed) in a Tablet Preserved!" (The Constellations "Al'buruj" 21:22)**

He further said: "By the Mount (of Revelation); By a Decree Inscribed." (The Mount "At'tur" 1:2)

7553- Abu'huraira "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "When Allah created the Creation, He wrote in His Book: "Verily My Mercy overpowers (or precedes) My Anger." This is placed with Him on the Throne."

7554- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "Allah wrote in His Book, Before He created the Creation: "Verily My Mercy precedes My Anger." This is placed with Him on the Throne."

#### ٥٤ - باب قول الله تعالى: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ﴾ [القمر: ١٧]

وَقَالَ النَّبِيُّ ﷺ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ». يُقَالُ: مُيسَّرٌ مُهيأً. وَقَالَ مَطَرُ الْوَرَّاقُ: ﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾. [القمر: ١٧]. قَالَ: هَلْ مِنْ طَالِبٍ عِلْمٍ فُيَعَانُ عَلَيْهِ.

٧٥٥١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: قَالَ يَزِيدُ: حَدَّثَنِي مَطَرُ بْنُ عَبْدِ اللَّهِ، عَنْ عِمْرَانَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، فِيمَا يَعْمَلُ الْعَامِلُونَ؟ قَالَ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ». [طرفه في: ٦٥٩٦].

٧٥٥٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ: سَمِعَا سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ فِي جَنَازَةٍ، فَأَخَذَ عُدُودًا، فَجَعَلَ يَنْكُتُ فِي الْأَرْضِ، فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْحَيَّةِ». قَالُوا: أَلَا نَتَكَلَّمُ؟ قَالَ: «اعْمَلُوا فَكُلُّ مُيسَّرٍ» «فَأَمَّا مَنْ أَعْطَى وَاتَّقَى» [الليل: ٥]. [الآية: ١٣٦٢].

#### ٥٥ - باب قول الله تعالى:

﴿بَلْ هُوَ قُرْآنٌ مَجِيدٌ \* فِي لَوْحٍ مَحْفُوظٍ﴾ [البروج: ٢١ - ٢٢] ﴿وَالطُّورِ \* وَكِتَابٍ مُسْتُورٍ﴾ [الطور: ١ - ٢] قَالَ قَتَادَةُ: مَكْتُوبٌ. ﴿يَسْطُرُونَ﴾ [القلم: ١] يَخْطُونَ ﴿فِي أُمِّ الْكِتَابِ﴾ [الزخرف: ٤]: جُمْلَةُ الْكِتَابِ وَأَصْلُهُ. ﴿مَا يَلْفُظُ﴾ [ق: ١٨]. مَا يَتَكَلَّمُ مِنْ شَيْءٍ إِلَّا كُتِبَ عَلَيْهِ، وَقَالَ ابْنُ عَبَّاسٍ: يُكْتَبُ الْخَيْرُ وَالشَّرُّ. ﴿يُحَرِّفُونَ﴾ [النساء: ٤٦] يَزِيلُونَ، وَلَيْسَ أَحَدٌ يَزِيلُ لَفْظَ كِتَابٍ مِنْ كُتِبَ اللَّهُ عَزَّ وَجَلَّ، وَلَكِنَّهُمْ يُحَرِّفُونَهُ. يَتَأَوَّلُونَهُ عَلَى غَيْرِ تَأْوِيلِهِ. ﴿دَرَسْتُهُمْ﴾ [الأنعام: ١٥٦]: تَلَاوَتْهُمْ. ﴿وَاعِيَةٌ﴾ حَافِظَةٌ [الحاقة: ١٢] ﴿وَتَعْيَاهَا﴾ [الحاقة: ١٢] تَحْفَظُهَا. ﴿وَأَوْجِي إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرْكُمْ بِهِ﴾. يَغْنِي أَهْلَ مَكَّةَ ﴿وَمَنْ بَلَغَ﴾ [الأنعام: ١٩] هَذَا الْقُرْآنَ فَهُوَ لَهُ نَذِيرٌ.

٧٥٥٣ - وَقَالَ لِي خَلِيفَةُ بْنُ حَيَّاطٍ: حَدَّثَنَا مَعْتَمِرٌ: سَمِعْتُ أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ: غَلَبَتْ - أَوْ قَالَ: سَبَقَتْ - رَحْمَتِي غَضَبِي، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ». [طرفه في: ٣١٩٤].

٧٥٥٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي غَالِبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَعْتَمِرٌ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَبَا رَافِعٍ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ فَوْقَ الْعَرْشِ». [طرفه في: ٣١٩٤].

**[56] Allah's saying: "But Allah has created you and your handiwork."  
(As'saffat 96)**

He further said: "Verily, all things have We created in proportion and measure." (The Moon 49)

It will be said to the picture makers: "Give life to what you created."

Allah Almighty said: "Your Guardian-Lord is Allah, Who created the heavens and the earth in six Days, then He established Himself on the Throne (of authority): He draweth the night as a veil O'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His Command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!" (The Heights "Al'a'raf" 54)

7555- Zahdam narrated: We were with Abu'moosa Al'ash'ari; and we had friendly relations with this family of Jarm. Then he was served with food containing chicken. There was a red-faced man from the tribe of Banu Taimullah, seemed to be a Mawla, sitting beside him, who did not approach the food. Abu'moosa said to him: "Come near (to eat), for I saw The Messenger of Allah "Allah's blessing and peace be upon him" eating it (the chicken)." He said: "I saw it (chicken) eating something dirty for which I consider it as unclean, so I took an oath not to eat it." Abu'moosa said: "I will tell you about this matter. I went to The Prophet "Allah's blessing and peace be upon him" along with a group of The Ash'arites, and asked him to provide us with means of transportation. He said: "By Allah! I would not provide you with any means of conveyance, and I have no means of transportation to provide you with." Then some camels as booty were brought to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Where are The Ash'arites?" Then he provided us with five white camels with big humps. When we set out we said: "What have we done? The Messenger of Allah "Allah's blessing and peace be upon him" took an oath not to provide us with means of transportation and that he had no means of transportation to provide us with. We made the Messenger of Allah "Allah's blessing and peace be upon him" forget his oath. We then would never be successful." So, we returned to The Prophet "Allah's blessing and peace be upon him" and told him of that. He replied: "It is not I, but Allah Almighty who provided you with the means of transportation. As for me, Allah willing, if I take an oath to do something, and later on I find out that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath."

## ٥٦ - باب قول الله تعالى:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ [الصفات: ٩٦] ﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾ [القمر: ٤٩]. وَيُقَالُ لِلْمُصَوِّرِينَ: «أَخْيُوا مَا خَلَقْتُمْ». ﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ [الأعراف: ٥٤]. قَالَ ابْنُ عُيَيْنَةَ: بَيَّنَّ اللَّهُ الْخَلْقَ مِنَ الْأَمْرِ، لِقَوْلِهِ تَعَالَى: ﴿أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ﴾ [الأعراف: ٥٤] وَسَمَّى النَّبِيَّ ﷺ الْإِيمَانَ عَمَلًا، قَالَ أَبُو ذَرٍّ وَأَبُو هُرَيْرَةَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ». وَقَالَ: ﴿جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ﴾ [السجدة: ١٧]. وَقَالَ وَفَدَّ عَبْدُ الْقَيْسِ لِلنَّبِيِّ ﷺ: مُرْنَا بِجَمَلٍ مِنَ الْأَمْرِ، إِنْ عَمِلْنَا بِهَا دَخَلْنَا الْجَنَّةَ فَأَمَرَهُمْ بِالْإِيمَانِ وَالشَّهَادَةِ، وَإِقَامِ الصَّلَاةِ وَإِتْيَانِ الزَّكَاةِ. فَجَعَلَ ذَلِكَ كُلَّهُ عَمَلًا.

٧٥٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمَ قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جُرْمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وَدُوحًا، فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَرَّبَ إِلَيْهِ الطَّعَامَ فِيهِ لَحْمٌ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ، كَانَهُ مِنَ الْمَوَالِيِّ، فَدَعَاهُ إِلَيْهِ فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدَّرْتُهُ، فَحَلَفْتُ: لَا أَكُلُهُ، فَقَالَ: هَلَمْ فَلَا حَدَّثَنَّكَ عَنْ ذَلِكَ، إِنِّي أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ نَسَخِمَلُهُ، قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ». فَاتَى النَّبِيَّ ﷺ بِنَهْبٍ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: «أَيْنَ النَّفَرُ الْأَشْعَرِيُّونَ». فَأَمَرَ لَنَا بِخُمْسِ دَوْدٍ غُرِّ الذَّرَى، ثُمَّ انْطَلَقْنَا، قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا، وَمَا عِنْدَهُ مَا يَحْمِلُنَا، ثُمَّ حَمَلْنَا، تَعَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ، وَاللَّهِ لَا نُفْلِحُ أَبَدًا، فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ، فَقَالَ: «لَسْتُ أَنَا أَحْمِلُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، إِنِّي وَاللَّهِ لَا أَخْلِفُ عَلَى يَمِينٍ، فَارَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهُ وَتَحَلَّلْتُهَا».

[طرفه في: ٣١٣٣].

٧٥٥٦ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ الضَّبْعِيُّ: قُلْتُ لِابْنِ عَبَّاسٍ، فَقَالَ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرٍ حُرْمٍ، فَمُرْنَا بِجَمَلٍ مِنْ

٧٥٥٥ - يأكل فقدترته نخ.

- قوله: (فلاحدنك) الخ. أي فوالله لأحدنك وفي أصل اليونانية بسكون اللام والمثلثة ولأبي ذر عن الحموي والمستملي فلاحدنك بنون التأكيد عن ذلك باللام قبل الكاف أفاده الشارح.

- وإني والله نخ.

- هو خير منه وتحللتها نخ.

٧٥٥٦ - في أشهر الحرام نخ.

7556- Ibn Abbas "Allah be pleased with both" narrated: The delegation of Abdul'qais came to The Messenger of Allah "Allah's blessing and peace be upon him". They said: " We cannot come to you except in the sacred months, since there was the infidel (tribe of) Mudar between you and us. So please order us to do something good (concerning religion), by which we might enter Paradise, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you four things. I order you to believe in Allah; and do you know what is the belief in Allah? It is to testify that there is no God but Allah, to offer prayers perfectly, to pay the obligatory charity, and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to drink in dry gourds, green-coloured jars, receptacles, and hollowed stumps of palm-trees."

7557- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The makers of those pictures will be punished on The Day of Judgement, to whom it will be said: "Give life to what you created."

7558- Ibn Omar "Allah be pleased with both" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The makers of those pictures will be punished on The Day of Judgement, to whom it will be said: "Give life to what you created."

7559- Abu'zur'a narrated: Abu'huraira said: I heard Allah's Apostle "Allah's blessing and peace be upon him" saying: Allah said: "Who would be more unjust than those who try to create the like of my creation? Let them create a gnat! Let them create a wheat or a parley grain!"

**[57] The hypocrites' recitation (of The Qur'an) never goes beyond their throats**

7560- Abu'moosa "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "The example of a believer who recites the Qur'an and acts on it, like a citron which tastes good and smells good. The example of a believer, who does not recite the Qur'an but acts on it, is like a date, which tastes good but has no smell. The example of a wicked person who recites the Qur'an is like a basil, which smells good, but tastes bitter. The example of a wicked person who does not recite the Qur'an is like a colocynth which tastes bitter and has no smell."

الْأَمْرَ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ، وَنَدْعُوا إِلَيْهَا مَنْ وَرَاءَنَا، قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: أَمْرُكُمْ بِالْإِيمَانِ بِاللَّهِ، وَهَلْ تَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَتَعْطُوا مِنَ الْمَعْتَمِ الْخُمْسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: لَا تَشْرَبُوا فِي الدُّبَاءِ، وَالتَّقْيِيرِ، وَالظُّرُوفِ الْمُرْفَتَةِ، وَالْحَنْتَمَةِ».

[طرفه في: ٥٣].

٧٥٥٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[طرفه في: ٢١٠٥].

٧٥٥٨ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنِ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ. وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[طرفه في: ٥٩٥١].

٧٥٥٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ: سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، أَوْ: لِيَخْلُقُوا حَبَّةً، أَوْ شَعِيرَةً».

[طرفه في: ٥٩٥٣].

## ٥٧ - باب قراءة الفاجر والمنافق، وأصواتهم وتلاوتهم لا تجاوز حناجرهم

٧٥٦٠ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَالأَثْرَجَةِ، طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالَّذِي لَا يَقْرَأُ كَالتَّمْرَةِ، طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا. وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا».

[طرفه في: ٥٠٢٠].

٧٥٦١ - حَدَّثَنَا عَلِيُّ بْنُ حُدَّادٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ (ح). وَحَدَّثَنِي أَحْمَدُ ابْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهُمَا: سَأَلَ أَنَسُ النَّبِيَّ ﷺ عَنِ الْكُهَّانِ،

= - والنقيير والمزفنة نخ.

٧٥٦١ - يحفظها نخ.

7561- A'isha "Allah be pleased with her" narrated: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the foretellers. He said: "They are nothing." They said: "O Allah's Apostle! Sometimes they tell us of a thing which turns out to be true." The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Jinn snatches that true word which he pours into the ear of his friend, the foreteller, sounding as the cackling of a hen, who mixes with it one hundred lies."

7562- Abu'sa'eed Al'khudri "Allah be pleased with him" narrated: The Prophet "Allah's blessing and peace be upon him" said: "From the East, There will appear some people who will recite the Qur'an which will not go beyond their throats. They will revert from the religion (of Islam) as an arrow darts through the game. They will never come back to it (the religion) unless the arrow (by itself) comes back to the middle of the bow." The people asked: "What are their signs?" He said: "Their sign is that they always shave (their beards)."

**[58] Allah's saying: "We shall set up scales of justice for the day of Judgment, so that not a soul will be dealt with Unjustly in the least." (The Prophets 47)**

7563- Abu'huraira "Allah be pleased with him" narrated: I heard The Prophet "Allah's blessing and peace be upon him" saying: "There are two words, so much dearer to The Most Gracious (Allah). Though they are so much light (or easy) for one's tongue to say, they are so much heavy in weight of one's scale (of justice). They are: "Glorified be Allah, by whose praise (I glory Him)! Glorified be Allah, the great!"

فَقَالَ: «إِنَّهُمْ لَيْسُوا بِشِيءٍ». فَقَالُوا: يَا رَسُولَ اللَّهِ، فَإِنَّهُمْ يُحَدِّثُونَ بِالشَّيْءِ يَكُونُ حَقًّا؟ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ، يَخْطُفُهَا الْجَنِّيُّ، فَيَقْرُؤُهَا فِي أُذُنِ وَلِيِّهِ كَقِرْقَرَةِ الدَّجَاجَةِ، فَيَخْلِطُونَ فِيهِ أَكْثَرَ مِنْ مِئَةِ كَذْبَةٍ». [طرفه في: ٣٢١٠].

٧٥٦٢ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يُحَدِّثُ، عَنْ مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ نَاسٌ مِنْ قِبَلِ الْمَشْرِقِ، وَيَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَعُودُونَ فِيهِ حَتَّى يَعُودَ السَّهْمُ إِلَى فَوْقِهِ». قِيلَ: مَا سِيمَاهُمْ؟ قَالَ: «سِيمَاهُمُ التَّحْلِيْقُ، أَوْ قَالَ: التَّسْيِدُ». [طرفه في: ٣٣٤٤].

### ٥٨ - بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ﴾ [الأنبياء: ٤٧]

#### وَأَنَّ أَعْمَالَ بَنِي آدَمَ وَقَوْلَهُمْ يُورَنُ

وَقَالَ مُجَاهِدٌ: الْقِسْطَاسُ: الْعَدْلُ بِالرُّومِيَّةِ، وَيُقَالُ: الْقِسْطُ مَضْدَرُ الْمُقْسِطِ وَهُوَ الْعَادِلُ، وَأَمَّا الْقَاسِطُ فَهُوَ الْجَائِرُ.

٧٥٦٣ - حَدَّثَنِي أَحْمَدُ بْنُ إِشْكَابٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «كَلِمَتَانِ حَبِيبَتَانِ إِلَيَّ الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ». [طرفه في: ٦٤٠٦].

٧٥٦٠ - قوله: (الفوق) موضع الوتر من السهم ا هـ.

- التحليق إزالة الشعر والتسييد استئصاله.

باب ٥٨ - قوله: وإن بفتح الهمزة وقد تكسر وقوله: القسطاس بضم القاف وكسرها.

- وأقوالهم نخ.

٧٥٦٣ - حدثنا نخ.

- قوله: اشكاب غير منصرف لأنه أعجمي وقيل: بل عربي فينصرف والهمزة فيها الكسر والفتح كما في الشارح.

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