Sunan Ibn-e-Majah

سُنَنُ ابنِ ماجہ

by:

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SUNAN IBN-E-MAJAH

(Vol: II)

by:

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MUHAMMAD BIN YAZID IBN-E-MAJAH
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In the name of Allah the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

12-Book Of Businees Transactions

١٢ - كِتَابُ التِّجَارَاتِ

Chapter1 - Encouragement of Earning

١ - بَابُ الْحَثِّ عَلَى الْمَكَاسِبِ

2137 - Hazrat Ayesha ﷺ narrated, "The Messenger of Allah ﷺ said; "The best (most pure) food a man consumes is that which he has earned himself and his child (and his child's wealth) is part of his earning"

٢١٣٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' وَاِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبٍ ' قَالُوْا ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا الْاَعْمَشُ عَنْ اِبْرَاهِيْمَ ' عَنِ الْاَسْوَدِ ' عَنْ عَائِشَةَ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَطْيَبَ مَا اَكَلَ الرَّجُلُ مِنْ كَسْبِهٖ ' وَاِنَّ وَلَدَهٗ مِنْ كَسْبِهٖ.

سنن نسائی (٤٤٦٢-٤٤٦٤)

2138 - Hazrat Miqdam bin Madikarib (Az-Zubaidi) ﷺ narrated that the Messenger of Allah ﷺ said, "No man earns anything better than that which he earns with his own hands and what a man spends on himself, his wife, his child and his servant, then it is charity".

٢١٣٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ عَنْ بَحِيْرِ بْنِ سَعْدٍ ' عَنْ خَالِدِ بْنِ مَعْدَانَ ' عَنِ الْمِقْدَامِ بْنِ مَعْدِىْ كَرِبَ الزُّبَيْدِىِّ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ مَا كَسَبَ الرَّجُلُ كَسْبًا اَطْيَبَ مِنْ عَمَلِ يَدِهٖ ' وَمَا اَنْفَقَ الرَّجُلُ عَلٰى نَفْسِهٖ وَاَهْلِهٖ وَوَلَدِهٖ وَخَادِمِهٖ ' فَهُوَ صَدَقَةٌ. ابن ماجہ

2139 - Hazrat Ibn-e-Umar ﷺ narrated, "That Messenger of Allah ﷺ said, "The trustworthy, honest Muslim merchant will be with the martyrs on the Day of Resurrection".

٢١٣٩ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ ' ثَنَا كَثِيْرُ بْنُ هِشَامٍ ' ثَنَا كُلْثُوْمُ بْنُ جَوْشَنٍ اَلْقُشَيْرِىُّ عَنْ اَيُّوْبَ ' عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلتَّاجِرُ الْاَمِيْنُ الصَّدُوْقُ الْمُسْلِمُ ' مَعَ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ. ابن ماجہ

2140 - Hazrat Abu Hurayrah ﷺ narrated that the Propther ﷺ said, "The one who strives to support the widow and the poor is like a Mujahid (holy warrior) who fights in the cause of Allah and like one who stands in the night (praying) and fasts by day".

٢١٤٠ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' ثَنَا عَبْدُ الْعَزِيْزِ الدَّرَاوَرْدِىُّ ' عَنْ ثَوْرِ بْنِ زَيْدٍ اَلدِّيْلِىِّ ' عَنْ اَبِى الْغَيْثِ مَوْلَى ابْنِ مُطِيْعٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ النَّبِىَّ ﷺ قَالَ اَلسَّاعِىْ عَلَى الْاَرْمَلَةِ وَالْمِسْكِيْنِ كَالْمُجَاهِدِ فِىْ سَبِيْلِ اللّٰهِ ' وَكَالَّذِىْ يَقُوْمُ اللَّيْلَ وَيَصُوْمُ النَّهَارَ.

صحیح البخاری (٥٣٥٣-٦٠٠٦م-٦٠٠٧) صحیح مسلم (٧٣٩٣)

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سنن ترمذی(۱۹۶۹م)سنن نسائی(۲۵۷۶)

۲۱٤۱ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ' ثَنَا عَبْدُ اللّٰهِ بْنُ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ اللّٰهِ بْنِ خُبَيْبٍ' عَنْ اَبِيْهِ ' عَنْ عَمِّهِ ' قَالَ كُنَّا فِىْ مَجْلِسٍ' فَجَاءَ النَّبِىُّ ﷺ وَعَلٰى رَاْسِهِ اَثَرُ مَاءٍ ' فَقَالَ لَهُ بَعْضُنَا نَرَاكَ الْيَوْمَ طَيِّبَ النَّفْسِ' فَقَالَ اَجَلْ' وَالْحَمْدُ لِلّٰهِ.ثُمَّ اَفَاضَ الْقَوْمُ فِىْ ذِكْرِ الْغِنٰى ' فَقَالَ لَا بَاْسَ بِالْغِنٰى لِمَنِ اتَّقٰى ' وَالصِّحَّةُ لِمَنِ اتَّقٰى خَيْرٌ مِّنَ الْغِنٰى ' وَطِيْبُ النَّفْسِ مِنَ النَّعِيْمِ. ابن ماجہ

2141 - Muadh bin Abdullah bin Khubaib reported from his father that his paternal uncle said, "We were sitting in a gathering and the Prophet ﷺ came with traces of water on his head. One of us said to him, "We see that you are of good cheer today" He said, "Yes, praise to Allah", then he spoke to the people about being rich. He said, "There is nothing wrong with being rich for one who has piety, but good health, for one who has piety is better than riches and being of good cheer is a blessing".

۲ - بَابُ الْاِقْتِصَادِ فِىْ طَلَبِ الْمَعِيْشَةِ

Chapter2 - Moderation in striving for a living

۲۱٤۲ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ' عَنْ عُمَارَةَ بْنِ غَزِيَّةَ ' عَنْ رَبِيْعَةَ بْنِ اَبِىْ عَبْدِ الرَّحْمٰنِ' عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيْدِ الْاَنْصَارِىِّ' عَنْ اَبِىْ حُمَيْدٍ السَّاعِدِىِّ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَجْمِلُوْا فِىْ طَلَبِ الدُّنْيَا فَاِنَّ كُلًّا مُّيَسَّرٌ لِّمَا خُلِقَ لَهُ. ابن ماجہ

2142 - Hazrat Abu Humaid As-Saidi ؓ narrated, "The Messenger of Allah ﷺ said, "Be moderate in seeking worldly things for everyone will be facilitated for which he was created".

۲۱٤۳ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ بَهْرَامٍ ' ثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ' زَوْجُ بِنْتِ الشَّعْبِىِّ ' ثَنَا سُفْيَانُ عَنِ الْاَعْمَشِ' عَنْ يَّزِيْدَ الرَّقَاشِىِّ ' عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَعْظَمُ النَّاسِ هَمًّا' اَلْمُؤْمِنُ الَّذِىْ يَهُمُّ بِاَمْرِ دُنْيَاهُ وَاَمْرِ اٰخِرَتِهِ.

ابن ماجہ

2143 - Hazrat Anas ؓ bin Malik narrated, "The Messenger of Allah ﷺ said, "The one who has most concerns is the believer who is concerned about both his worldly affairs and his Hereafter"

قَالَ اَبُوْ عَبْدِ اللّٰهِ هٰذَا حَدِيْثٌ غَرِيْبٌ. تَفَرَّدَ بِهٖ اِسْمَاعِيْلُ.

Abu Abdullah said, "The Hadith is Gharib (weak). Ismail alone has narrated it".

۲۱٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفّٰى الْحِمْصِىُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جُرَيْجٍ ' عَنْ اَبِى الزُّبَيْرِ '

2144 - Hazrat Jabir ؓ bin Abdullah narrated, "The Messenger of Allah ﷺ said,

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عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَيُّهَا النَّاسُ! اِتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِى الطَّلَبِ، فَاِنَّ نَفْسًا لَّنْ تَمُوْتَ حَتّٰى تَسْتَوْفِىَ رِزْقَهَا، وَاِنْ اَبْطَاَ عَنْهَا، فَاتَّقُوا اللّٰهَ وَاَجْمِلُوْا فِى الطَّلَبِ، خُذُوْا مَا حَلَّ، وَدَعُوْا مَا حَرُمَ. ابن ماجہ

"O people fear Allah and be moderate in seeking a living for no soul will die until it has received all its provision, even if it is slow in coming, so fear Allah and be moderate in seeking provision. Take that which is permissible and leave that which is forbidden".

٣ - بَابُ التَّوَقِّىْ فِى التِّجَارَةِ

Chapter3 - Fearing Allah in Merchandizing

٢١٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ شَقِيْقٍ ، عَنْ قَيْسِ بْنِ اَبِىْ غَرَزَةَ ، قَالَ كُنَّا نُسَمّٰى ، فِىْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ السَّمَاسِرَةَ ، فَمَرَّ بِنَا رَسُوْلُ اللّٰهِ ﷺ فَسَمَّانَا بِاسْمٍ هُوَ اَحْسَنُ مِنْهُ ، فَقَالَ يَا مَعْشَرَ التُّجَّارِ! اِنَّ الْبَيْعَ يَحْضُرُهُ الْحَلِفُ وَاللَّغْوُ، فَشُوْبُوْهُ بِالصَّدَقَةِ.

سنن ابوداؤد(٣٣٢٦_٣٣٢٧)سنن ترمذی(١٢٠٨)سنن نسائی(٣٨٠٦_٣٨٠٧_٣٨٠٨_٣٨٠٩_٤٤٧٥)

2145 - Hazrat Qais bin Abu Gharazah ؓ narrated, "At the time of the Messenger of Allah ﷺ we used to be called brokers, but the Messenger of Allah ﷺ passed by us and called by a name that was better than that. He said, "O merchants, selling involves (false) oaths and idle talk, so mix some charity with it".

٢١٤٦ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ ، عَنْ اِسْمَاعِيْلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ رِفَاعَةَ ، قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ فَاِذَا النَّاسُ يَتَبَايَعُوْنَ بُكْرَةً ، فَنَادَاهُمْ يَا مَعْشَرَ التُّجَّارِ! فَلَمَّا رَفَعُوْا اَبْصَارَهُمْ ، وَمَدُّوْا اَعْنَاقَهُمْ ، قَالَ اِنَّ التُّجَّارَ يُبْعَثُوْنَ يَوْمَ الْقِيَامَةِ فُجَّارًا ، اِلَّا مَنِ اتَّقَى اللّٰهَ وَبَرَّ وَصَدَقَ. صحیح ترمذی(١٢١٠)

2146 - Ismail bin Ubaid bin Rifffah reported from his father that his grand-father Riffah said, "We went out with the Messenger of Allah ﷺ and the people were trading early in the Morning. He called them, "O merchants!" and when they looked up and craned their necks, he said, "The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth".

٤ - بَابٌ اِذَا قُسِّمَ لِلرَّجُلِ رِزْقٌ مِّنْ وَّجْهٍ فَلْيَلْزَمْهُ

Chapter4 - If a man finds a way of earning, he should stick to it.

٢١٤٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ ؛ ثَنَا فَرْوَةُ اَبُوْ يُوْنُسَ عَنْ هِلَالِ بْنِ جُبَيْرٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ

2147 - Hazrat Anas ؓ bin Malik narrated, "The Messenger of Allah ﷺ said, "Whoever achieves at something let him stick with it".

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اَصَابَ مِنْ شَيْءٍ ' فَلْيَلْزَمْهُ. ابن ماجه

٢١٤٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُوْ عَاصِمٍ ' اَخْبَرَنِىْ اَبِىْ عَنِ الزُّبَيْرِ بْنِ عُبَيْدٍ ' عَنْ نَّافِعٍ ' قَالَ كُنْتُ اُجَهِّزُ اِلَى الشَّامِ وَاِلٰى مِصْرَ ' فَجَهَّزْتُ اِلَى الْعِرَاقِ ' فَاَتَيْتُ اُمَّ الْمُؤْمِنِيْنَ عَائِشَةَ فَقُلْتُ لَهَا يَا اُمَّ الْمُؤْمِنِيْنَ! كُنْتُ اُجَهِّزُ اِلَى الشَّامِ فَجَهَّزْتُ اِلَى الْعِرَاقِ ' فَقَالَتْ لَا تَفْعَلْ مَا لَكَ وَلِمَتْجَرِكَ؟ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِذَا سَبَّبَ اللّٰهُ لِاَحَدِكُمْ رِزْقًا مِّنْ وَجْهٍ فَلَا يَدَعْهُ حَتّٰى يَتَغَيَّرَ لَهُ ' اَوْ يَتَنَكَّرَ لَهُ. ابن ماجه

2148 - Nafi reported "I used to send trade goods to Syria and Egypt, then I prepared to send trade goods to Iraq. I went to Ayesha رضی اللہ عنہا, the mother of the believers and siad to her, "O mother of the believers, I used to send trade goods to Sham (Syria) (but) I am preparing to send trade good to Iraq". She said, "Do not do that, what is wrong with the way you have been doing it? I heard The Messenger of Allah ﷺ say, "If Allah causes provision to come to one of you through a certain means, he should not leave it unless it changes or deteriorates".

٥ - بَابُ الصَّنَاعَاتِ

Chapter5 - Occupations

٢١٤٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيْدٍ الْقُرَشِيُّ عَنْ جَدِّهٖ ' عَنْ سَعِيْدِ بْنِ اَبِىْ اُحَيْحَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا بَعَثَ اللّٰهُ نَبِيًّا اِلَّا رَاعِىَ غَنَمٍ. قَالَ لَهُ اَصْحَابُهُ وَاَنْتَ يَا رَسُوْلَ اللّٰهِ! قَالَ وَاَنَا ' كُنْتُ اَرْعَاهَا لِاَهْلِ مَكَّةَ بِالْقَرَارِيْطِ. صحیح بخاری(٢٢٦٢)

قَالَ سُوَيْدٌ يَعْنِىْ كُلَّ شَاةٍ بِقِيْرَاطٍ.

2149 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Allah has not sent any Prophet but he was a shepherd". His Companions said to him, "Even you, O Messenger of Allah ﷺ"? He said, "Even me, I used to tend the sheep of the people of Makkah for a few qirats (coins)".

Suwaid (one of the narrators) said, "Meaning one qirat for every sheep"

٢١٥٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الْخُزَاعِىُّ وَالْحَجَّاجُ وَالْهَيْثَمُ بْنُ جَمِيْلٍ ' قَالُوْا ثَنَا حَمَّادٌ عَنْ ثَابِتٍ ' عَنْ اَبِىْ رَافِعٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كَانَ زَكَرِيَّا نَجَّارًا. صحیح مسلم(٦١١٢)

2150 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ, said: "Zakariyya علیہ السلام was a carpenter".

٢١٥١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ ' عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ' عَنْ عَائِشَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اَصْحَابَ الصُّوَرِ يُعَذَّبُوْنَ

2151 - Hazrat Ayesha رضی اللہ عنہا narrated that the Messenger of Allah ﷺ said, "The image-makers will be punished on the Day of Resurrection and will be told: Give life

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to that which you have created".

يَوْمَ الْقِيَامَةِ ' يُقَالُ لَهُمْ اَحْيُوْا مَا خَلَقْتُمْ.

صحیح بخاری(۷۵۵۷)سنن نسائی(۵۳۷۷)

2152 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "The most dishonest of people are the dyers and the gold smiths."

٢١٥٢ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ' ثَنَا عُمَرُ بْنُ هَارُوْنَ ' عَنْ هَمَّامٍ ' عَنْ فَرْقَدٍ اَلسَّبَخِيِّ ' عَنْ يَزِيْدَ بْنِ عَبْدِ اللّٰهِ بْنِ الشِّخِّيْرِ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَكْذَبُ النَّاسِ الصَّبَّاغُوْنَ وَالصَّوَّاغُوْنَ . ابن ماجہ

Chapter6 - Hoarding and Trading

٦ - بَابُ الْحُكْرَةِ وَالْجَلَبِ

2153 - Hazrat Umar bin Khatab ﷺ narrated, "The Messenger of Allah ﷺ said, "The trader (importer) is blessed with provison and the hoarder is cursed"

٢١٥٣ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ اَلْجَهْضَمِيُّ ' ثَنَا اَبُوْ اَحْمَدَ ' ثَنَا اِسْرَائِيْلُ عَنْ عَلِيِّ بْنِ سَالِمِ بْنِ ثَوْبَانَ ' عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ عُمَرَ بْنِ الْخَطَّابِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْجَالِبُ مَرْزُوْقٌ وَّالْمُحْتَكِرُ مَلْعُوْنٌ.

ابن ماجہ

2154 - Hazrat Ma'mar bin Abdullah bin Nadlah ﷺ narrated, "The Messenger of Allah ﷺ said, "No one hoards but a sinner".

٢١٥٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ مَّعْمَرِ بْنِ عَبْدِ اللّٰهِ بْنِ نَضْلَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَحْتَكِرُ اِلَّا خَاطِئٌ. صحیح مسلم(۴۰۹۸-۴۰۹۹-۴۱۰۰)سنن ابوداؤد (۳۴۴۷)سنن ترمذی(۱۲۶۷)

2155 - Hazrat Umar bin Khatab ﷺ narrated, "I heard the Messenger of Allah ﷺ say, "Whoever hoards food (and keeps it from) the Muslims, Allah will afflict him with leprosy and bankruptcy".

٢١٥٥ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ ' ثَنَا اَبُوْ بَكْرٍ اَلْحَنَفِيُّ ' ثَنَا الْهَيْثَمُ بْنُ رَافِعٍ ' حَدَّثَنِيْ اَبُوْ يَحْيَى الْمَكِّيُّ ' عَنْ فَرُّوْخَ مَوْلٰى عُثْمَانَ بْنِ عَفَّانَ ' عَنْ عُمَرَ بْنِ الْخَطَّابِ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنِ احْتَكَرَ عَلَى الْمُسْلِمِيْنَ طَعَامًا ضَرَبَهُ اللّٰهُ بِالْجُذَامِ وَالْاِفْلَاسِ. ابن ماجہ

Chapter7 - The Wages of incantation

٧ - بَابُ اَجْرِ الرَّاقِيْ

2156 - Hazrat Abu Saeed Al-Khudri ﷺ

٢١٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا

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narrated, "The Messenger of Allah ﷺ sent us, thiry horsemen on a military campaign. We camped near some people and asked them for hospitality but they refused. Then their leader was stung by a scorpion and they said, 'Is there any one among you who can recite Ruqyah (incantation) for a scorpion sting?" I said, "yes, I can, but I will not recite Ruqyah for him until you give us some sheep". They said, "We will give you thirty sheep". So we accepted them and I recited Al-Hamd (Surah Al-Fatihah) over him seven times. Then he recovered and I took the sheep. Then some doubts occured within ourselves. Then we said, "Let us not hasten (to make a decision concerning the sheep) untill we come to the Prophet ﷺ'. So when we came back, I told him what I had done. He said, "How did you know that it is a Ruqyah? Divide them up and give me a share as well"

اَبُوْ مُعَاوِيَةَ ' ثَنَا الْاَعْمَشُ عَنْ جَعْفَرِ بْنِ اِيَاسٍ ' عَنْ اَبِىْ نَضْرَةَ ' عَنْ اَبِىْ سَعِيْدِ اَلْخُدْرِىِّ ' قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ ﷺ ثَلَاثِيْنَ رَاكِبًا فِىْ سَرِيَّةٍ ' فَنَزَلْنَا بِقَوْمٍ ' فَسَاَلْنَاهُمْ اَنْ يَّقْرُوْنَا ' فَاَبَوْا ' فَلُدِغَ سَيِّدُهُمْ ' فَاَتَوْنَا فَقَالُوْا اَفِيْكُمْ اَحَدٌ يَّرْقِىْ مِنَ الْعَقْرَبِ؟ فَقُلْتُ نَعَمْ ' اَنَا ' وَلٰكِنْ لَّا اَرْقِيْهِ حَتّٰى تُعْطُوْنَا غَنَمًا. فَقَالُوْا اِنَّا نُعْطِيْكُمْ ثَلَاثِيْنَ شَاةً ' فَقَبِلْنَا ' فَقَرَاْتُ عَلَيْهِ ﴿اَلْحَمْدُ﴾ سَبْعَ مَرَّاتٍ ' فَبَرِىءَ وَقَبَضْتُ الْغَنَمَ ' فَعَرَضَ فِىْ اَنْفُسِنَا مِنْهَا شَىْءٌ ' فَقُلْنَا لَا تَعْجَلُوْا حَتّٰى نَاْتِىَ النَّبِىَّ ﷺ ' فَلَمَّا قَدِمْنَا ذَكَرْتُ لَهُ الَّذِىْ صَنَعْتُ ' فَقَالَ اَوَ مَا عَلِمْتَ اَنَّهَا رُقْيَةٌ؟ اِقْتَسِمُوْهَا وَاضْرِبُوْا لِىْ مَعَكُمْ سَهْمًا. صحیح بخاری(۲۲۷۶۔ ۵۷۴۹)صحیح مسلم(۵۶۹۷۔ ۵۶۹۸)سنن ابوداؤد (۳۹۰۰۔ ۳۴۱۸)سنن ترمذی(۲۰۶۳۔ ۲۰۶۴)ابن ماجہ(۲۱۵۷)

2156m - Abu Kuraib quoted the similar wording by another chain of transmitters.

۲۱۵۶م - حَدَّثَنَا اَبُوْ كُرَيْبٍ ' ثَنَا هُشَيْمٌ ' ثَنَا اَبُوْ بِشْرٍ عَنِ ابْنِ اَبِى الْمُتَوَكِّلِ ' عَنْ اَبِى الْمُتَوَكِّلِ ' عَنْ اَبِىْ سَعِيْدٍ ' عَنِ النَّبِىِّ ﷺ بِنَحْوِهٖ. سابقہ(۲۱۵۶)

Abu Abdullah said, "(The Hadith of) Abul Mutawakkil is the right one (sawab).

قَالَ اَبُوْ عَبْدِ اللّٰهِ وَالصَّوَابُ هُوَ اَبُو الْمُتَوَكِّلِ.

Chapter8 - Wages for Teaching the Quran.

۸- بَابُ الْاَجْرِ عَلٰى تَعْلِيْمِ الْقُرْاٰنِ

2157 - Hazrat Ubadah bin Samit رضی اللہ عنہ narrated, "I taught people from Ahlus-Suffah, the Quran and how to write and one of them gave me a bow. I said it is not money and I can shoot (with it) for the sake of Allah. I asked the Messenger of Allah ﷺ about it and he said, "If it

۲۱۵۷ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ' وَمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا مُغِيْرَةُ بْنُ زِيَادٍ اَلْمَوْصِلِىُّ عَنْ عُبَادَةَ بْنِ نُسَيٍّ ' عَنِ الْاَسْوَدِ بْنِ ثَعْلَبَةَ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ ' قَالَ عَلَّمْتُ نَاسًا مِّنْ اَهْلِ الصُّفَّةِ الْقُرْاٰنَ وَالْكِتَابَةَ ' فَاَهْدٰى اِلَىَّ رَجُلٌ مِّنْهُمْ قَوْسًا ' فَقُلْتُ لَيْسَتْ بِمَالٍ ' وَاَرْمِىْ عَنْهَا فِىْ سَبِيْلِ

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would please you to have a necklace of fire placed around your neck then accept it."

اللّٰهِ ، فَسَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنْهَا، فَقَالَ اِنْ سَرَّكَ اَنْ تُطَوَّقَ بِهَا طَوْقًا مِّنْ نَّارٍ فَاقْبَلْهَا.

سنن ابوداؤد(٣٤١٦)

Note: Ahlus-Suffah were the poor Companions of the Messenger of Allah ﷺ who resided in the mosque as they did not have a house to live in.

2158 - Hazrat Ubayy bin Kab ؓ narrated, "I taught a man the Quran and he gave me a bow. I mentioned that to the Messenger of Allah ﷺ and he said, "If you accept it you will be accepting a bow of fire". So, I returned it".

٢١٥٨ - **حَدَّثَنَا** سَهْلُ بْنُ اَبِىْ سَهْلٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنْ ثَوْرِ بْنِ يَزِيْدَ، حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ بْنُ سَلْمٍ عَنْ عَطِيَّةَ الْكَلَاعِيِّ ، عَنْ اُبَيِّ بْنِ كَعْبٍ ، قَالَ عَلَّمْتُ رَجُلًا الْقُرْاٰنَ ، فَاَهْدٰى اِلَيَّ قَوْسًا. فَذَكَرْتُ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ فَقَالَ اِنْ اَخَذْتَهَا اَخَذْتَ قَوْسًا مِّنْ نَّارٍ. فَرَدَدْتُّهَا. ابن ماجہ

Note: Majority of the Muslim scholars hold that the wages for teaching the Quran is permissible as is mentioned in the Ahadith of Sahih Bukhari.

Chapter9 - Forbiddance of price of a dog, the payment to a prostitute, wages of a sooth-sayer and rent of a stud-statllion.

٩ - بَابُ النَّهْيِ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ وَعَسْبِ الْفَحْلِ

2159 - Hazrat Abu Masud ؓ narrated that the Prophet ﷺ forbade the price of a dog, the payment (given to a prostitute) and the payment made to a soothsayer.

٢١٥٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ اَبِىْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِىْ مَسْعُوْدٍ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ ، وَحُلْوَانِ الْكَاهِنِ.

صحیح بخاری(٢٢٣٧ـ ٢٢٨٢ـ ٥٣٤٦ـ ٥٧٦١)صحیح مسلم (٣٩٨٥)سنن ابوداؤد(٣٤٢٨ـ ٣٤٨١)سنن ترمذی (١١٣٣ـ ١٢٧٦)سنن نسائی(٤٣٠٣ـ ٤٦٨٠)

2060 - Hazrat Abu Huruyrah ؓ narrated, "The Messenger of Allah ﷺ forbade the price of a dog and studding a stallion".

٢١٦٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، وَمُحَمَّدُ بْنُ طَرِيْفٍ قَالَا ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ثَنَا الْاَعْمَشُ عَنْ اَبِىْ حَازِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ. سنن ترمذی(١٢٧٩)

2061 - Abu Az-Zubair reported that Jabir ؓ said, "The Messenger of Allah ﷺ forbade the price of a cat".

٢١٦١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ، اَنْبَاَنَا ابْنُ لَهِيْعَةَ عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهٰى

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رَسُوْلُ اللّٰهِ ﷺ عَنْ ثَمَنِ السِّنَّوْرِ. ابن ماجہ

١٠ - بَابُ كَسْبِ الْحَجَّامِ

Chapter10 - Earning of a scarificator (Cupper)

٢١٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِىْ عُمَرَ الْعَدَنِىُّ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنِ ابْنِ طَاوُسٍ ، عَنْ اَبِيْهِ ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ اِحْتَجَمَ وَاَعْطَاهُ اَجْرَهُ.

صحیح بخاری(٢٢٧٨_٥٦٩١) صحیح مسلم(٤٠١٧_٥٧١٣)

وَتَفَرَّدَ بِهِ ابْنُ اَبِىْ عُمَرَ وَحْدَهُ ، قَالَهُ ابْنُ مَاجَةَ.

2162 - Hazrat Ibn-e-Abbas ؓ narrated that the Prophet ﷺ was treated with scarification (cupping) and he gave him (the cupper) his wages.

(Muhammad) bin Abu Umar was alone in narrating it. Ibn Majah said that.

٢١٦٣ - **حَدَّثَنَا** عَمْرُو بْنُ عَلِىٍّ اَبُوْ حَفْصٍ اَلصَّيْرَفِىُّ ، ثَنَا اَبُوْ دَاوُدَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِىُّ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، قَالَا ثَنَا وَرْقَاءُ عَنْ عَبْدِ الْاَعْلٰى عَنْ اَبِىْ جَمِيْلَةَ ، عَنْ عَلِىٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ اِحْتَجَمَ رَسُوْلُ اللّٰهِ ﷺ وَاَمَرَنِىْ فَاَعْطَيْتُ الْحَجَّامَ اَجْرَهُ. ابن ماجہ

2163 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ was treated with cupping and he told me to give the cupper his wages".

٢١٦٤ - **حَدَّثَنَا** عَبْدُ الْحَمِيْدِ بْنُ بَيَانٍ اَلْوَاسِطِىُّ ، ثَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ عَنْ يُوْنُسَ ، عَنِ ابْنِ سِيْرِيْنَ ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ النَّبِىَّ ﷺ اِحْتَجَمَ وَاَعْطَى لِلْحَجَّامِ اَجْرَهُ. ابن ماجہ

2164 - Hazrat Anas ؓ bin Malik narrated that the Prophet ﷺ was treated with cupping and gave the cupper his wages.

٢١٦٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا يَحْيَى بْنُ حَمْزَةَ ، حَدَّثَنِى الْاَوْزَاعِىُّ عَنِ الزُّهْرِىِّ ، عَنْ اَبِىْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ ، عَنْ اَبِىْ مَسْعُوْدٍ عُقْبَةَ بْنِ عَمْرٍو ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ كَسْبِ الْحَجَّامِ. ابن ماجہ

2165 - Hazrat Abu Masud ؓ Uqbah bin Amr narrated, "The Messenger of Allah ﷺ forbade the earnings of a cupper".

٢١٦٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا شَبَابَةُ بْنُ سَوَّارٍ عَنِ ابْنِ اَبِىْ ذِئْبٍ ، عَنِ الزُّهْرِىِّ ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ ، عَنْ اَبِيْهِ اَنَّهُ سَاَلَ النَّبِىَّ ﷺ عَنْ كَسْبِ الْحَجَّامِ ، فَنَهَاهُ عَنْهُ ، فَذَكَرَ لَهُ الْحَاجَةَ ، فَقَالَ اِعْلِفْهُ نَوَاضِحَكَ. سنن ابوداؤد(٣٤٢٢) سنن ترمذی(١٢٧٧)

2166 - Haram bin Muhayyisah reported that his father asked the Prophet ﷺ about the earnings of a cupper and he forbade him that. Then he mentioned his need and he said, "Spend it on feeding your she camels that draw water".

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١١ - بَابُ مَا لَا يَحِلُّ بَيْعُهُ

Chapter11 - What is not permissible to sell

٢١٦٧ - **حَدَّثَنَا** عِيْسَى بْنُ حَمَّادٍ اَلْمِصْرِيُّ ' اَنْبَانَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَّزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ' اَنَّهُ قَالَ قَالَ عَطَاءُ بْنُ اَبِىْ رَبَاحٍ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ اَنَّ اللّٰهَ وَرَسُوْلَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيْرِ وَالْاَصْنَامِ.فَقِيْلَ لَهُ ' عِنْدَ ذٰلِكَ يَا رَسُوْلَ اللّٰهِ! اَرَاَيْتَ شُحُوْمَ الْمَيْتَةِ ' فَاِنَّهُ يُدْهَنُ بِهَا السُّفُنُ ' وَيُدْهَنُ بِهَا الْجُلُوْدُ ' وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ قَالَ لَا ' هُنَّ حَرَامٌ ' ثُمَّ قَالَ رَسُوْلُ اللّٰهِ ﷺ قَاتَلَ اللّٰهُ الْيَهُوْدَ ' اِنَّ اللّٰهَ حَرَّمَ عَلَيْهِمُ الشُّحُوْمَ فَاَجْمَلُوْهَا ' ثُمَّ بَاعُوْهُ فَاَكَلُوْا ثَمَنَهُ . صحیح بخاری(٤٢٩٦ ـ ٢٢٣٦ ـ ٤٦٣٣) صحیح مسلم(٤٠٢٤) سنن ابوداؤد(٣٤٨٦ ـ ٣٤٨٧) سنن ترمذی(١٢٩٧) سنن نسائی(٤٢٦٧ ـ ٤٦٨٣)

Chapter11 - What is not permissible to sell

2167 - Ata bin Abu Rabah reported, "I heard Jabir bin Abdullah ؓ say, "In the year of the Conquest while he was in Makkah, the Messenger of Allah ﷺ said, "Allah and his Messenger ﷺ have forbidden the sale of wines, meat of dead animals, pigs and idols". It was said to him, "O Messenger of Allah ﷺ , what do you think of the fat of dead animals for it is used to caulk ships, it is daubed on animal skins and people use it to light their lamps?' He said, "No, it is unlawful." Then the Messenger of Allah ﷺ said, "May Allah curse the Jews for Allah forbade them the fat (of animals) but they rendered it, sold it and consumed its price".

٢١٦٨ - **حَدَّثَنَا** اَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيْدٍ اَلْقَطَّانُ ' ثَنَا هَاشِمُ بْنُ الْقَاسِمِ ' ثَنَا اَبُوْ جَعْفَرٍ الرَّازِىُّ عَنْ عَاصِمٍ ' عَنْ اَبِى الْمُهَلَّبِ ' عَنْ عُبَيْدِ اللّٰهِ الْاِفْرِيْقِىِّ ' عَنْ اَبِىْ اُمَامَةَ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ الْمُغَنِّيَاتِ ' وَعَنْ شِرَائِهِنَّ ' وَعَنْ كَسْبِهِنَّ ' وَعَنْ اَكْلِ اَثْمَانِهِنَّ.

سنن ترمذی(١٢٨٢ ـ ٣١٩٥)

2168 - Hazrat Abu Umamah ؓ narrated, "The Messenger of Allah ﷺ forbade selling or buying singing girls and their wages and consuming their price".

١٢ - بَابُ مَا جَاءَ فِى النَّهْىِ عَنِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ

Chapter12- About the forbiddance of Munabadha and Mulamasah.

Note: Ancient Arabs indulged in a lottery type transactions. In Munabadha, the buyer threw his cloth to the seller and the seller threw his cloth towards the buyer and it was thought that the deal was done. In Mulamasah only the touch by the buyer of the commodity made it compulsory for the buyer to buy the commodity whether, he liked it or not.

٢١٦٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ

2169 - Hazrat Abu Hurayrah ؓ narrated

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that the Messenger of Allah ﷺ forbade two kinds of transactions Mulamasah and Munabadhah.

اللّٰهِ بْنُ نُمَيْرٍ وَّاَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ حَبِيْبِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ حَفْصِ بْنِ عَاصِمٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ. سابقہ(۱۲٤۸)

2170 - Hazrat Abu Saeed Al-Khadri رضی اللہ عنہ narrated that the Messenger of Allah ﷺ forbade Mulamasah and Munabadhah.

۲۱۷۰ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَسَهْلُ بْنُ اَبِىْ سَهْلٍ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' عَنِ الزُّهْرِىِّ ' عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِىِّ ' عَنْ اَبِىْ سَعِيْدِ اَلْخُدْرِىِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

Sahl added, "Sufyan narrated, "Mulamasah means when a man touches something with his hand without seeing it, and Munabadhah means when he says, "Toss me what you have and I will toss you what I have".

زَادَ سَهْلٌ قَالَ سُفْيَانُ اَلْمُلَامَسَةُ اَنْ يَّلْمِسَ الرَّجُلُ بِيَدِهِ الشَّىْءَ وَلَا يَرَاهُ ' وَالْمُنَابَذَةُ اَنْ تَقُوْلَ اَلْقِ اِلَىَّ مَا مَعَكَ ' وَاُلْقِىَ اِلَيْكَ مَا مَعِىْ.

صحیح بخاری(۲۱٤۷_٦۲۸٤)سنن ابوداؤد(۳۳۷۷_۳۳۷۸)
سنن نسائی(٤٥۲٤_٤٥۲۷_٥۳٥٦)سنن ابن ماجہ(۳٥٥۹)

Chapter13 - A man should not undersell the sale of his borther and should not out haggle him.

۱۳ - بَابٌ لَّا يَبِيْعُ الرَّجُلُ عَلٰى بَيْعِ اَخِيْهِ وَلَا يَسُوْمُ عَلٰى سَوْمِهٖ

2171 - Hadrat Ibn-e-Umar رضی اللہ عنہما narrated that the Messenger of Allah ﷺ said: "Let one of you not undersell another".

۲۱۷۱ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَبِيْعُ بَعْضُكُمْ عَلٰى بَيْعِ بَعْضٍ.

صحیح بخاری(۲۱۳۹_۲۱٦٥)صحیح مسلم(۳۷۹۰_۳۷۹۹)
سنن ابوداؤد(۳٤۳٦)سنن نسائی(٤٥۱٥)

Note: Here undersell means urging someone to cancel a sale already agreed upon so as to sell him ones own good. In it, a seller urges a buyer to return the already bought item to the first seller and the second seller sells his own item.

2172 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "A man is not to undersell his brother nor is he to try to out-haggle his brother".

۲۱۷۲ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا سُفْيَانُ عَنِ الزُّهْرِىِّ عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ لَا يَبِيْعُ الرَّجُلُ عَلٰى بَيْعِ اَخِيْهِ وَلَا يَسُوْمُ عَلٰى سَوْمِ اَخِيْهِ. سابقہ(۱۸٦۷)

Note: Here out-haggle means urging a seller to cancel a deal already agreed upon with the first buyer so that the new buyer can purchase it by offering the seller a higher price.

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١٤ - بَابُ مَا جَاءَ فِى النَّهْيِ عَنِ النَّجْشِ

Chapter14 - About the forbidden of Najsh

٢١٧٣ - **قَرَأْتُ** عَلٰى مُصْعَبِ بْنِ عَبْدِ اللّٰهِ الزُّبَيْرِيِّ ' عَنْ مَّالِكٍ. ح وَحَدَّثَنَا اَبُوْ حُذَافَةَ ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ نَهٰى عَنِ النَّجَشِ.

صحیح بخاری(٢١٤٢_٦٩٦٣)صحیح مسلم(٣٧٩٧)سنن نسائی(٤٥١٧)

2173 - Hazrat Ibn-e-Umar ؓ narrated that the Prophet ﷺ forbade the Najsh.

Note: Here Najsh means offering a bid only to incite another real buyer to pay a higher price.

٢١٧٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَسَهْلُ بْنُ اَبِىْ سَهْلٍ ' قَالَا ثَنَا سُفْيَانُ عَنِ الزُّهْرِىِّ ' عَنْ سَعِيْدٍ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ لَا تَنَاجَشُوْا.

سابقہ(١٨٦٧)

2174 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "Do not practise Najsh".

١٥ - بَابُ النَّهْىِ اَنْ يَّبِيْعَ حَاضِرٌ لِّبَادٍ

Chapter15 - Forbiddance of a city-dweller selling on behalf of a Bedouin

٢١٧٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَبِيْعُ حَاضِرٌ لِّبَادٍ. سابقہ(١٨٦٧)

2175 - Hazrat Abu Hurayrha ؓ narrated that the Messenger of Allah ﷺ said, "The city dweller should not sell for a Bedouin".

٢١٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِى الزُّبَيْرِ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' اَنَّ النَّبِىَّ ﷺ قَالَ لَا يَبِيْعُ حَاضِرٌ لِّبَادٍ' دَعُوا النَّاسَ يَرْزُقُ اللّٰهُ بَعْضَهُمْ مِنْ بَعْضٍ. صحیح مسلم(٣٨٠٦)سنن ترمذی(١٢٢٣)

2176 - Hazrat Jabir bin Abdullah ؓ narrated that the Prophet ﷺ said, "A city dweller should not sell for a Bedouin. Leave people to (engage in trade) and Allah will grant them provision through one another".

٢١٧٧ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِىُّ' ثَنَا عَبْدُ الرَّزَّاقِ' اَنْبَاَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ' عَنْ اَبِيْهِ' عَنِ ابْنِ عَبَّاسٍ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّبِيْعَ حَاضِرٌ لِّبَادٍ.

قُلْتُ لِابْنِ عَبَّاسٍ مَّا قَوْلُهُ حَاضِرٌ لِّبَادٍ؟ قَالَ لَا يَكُوْنُ سِمْسَارًا. صحیح بخاری(٢١٦٣_٢١٥٨_٢٢٧٤)صحیح

2177 - Ibn Tawus reported from his father that Ibn-e-Abbas ؓ said, "The Messenger of Allah ﷺ forbade a city dweller to sell for a Bedouin".

"I (Tawus) said to Ibn-e-Abbas ؓ, "What is meant by the words, 'A

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city-dweller selling for a Bedouin'. He said, "He should not be a broker for him".

مسلم(٣٨٠٤)سنن ابوداؤد(٣٤٣٩)سنن نسائی(٥٤١٢)

Chapter16 - Forbiddance of buying from the traders on the way.

١٦ - بَابُ النَّهْيِ عَنْ تَلَقِّى الْجَلَبِ

2178 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "Do not meet the traders (to buy the goods) on the way (before reaching the market) and whoever meets any of them and buys from him, the vendor has the choice of annulling the transaction when he comes to the market place".

٢١٧٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِىِّ ﷺ قَالَ لَا تَلَقَّوُا الْاَجْلَابَ، فَمَنْ تَلَقَّى مِنْهُ شَيْئًا فَاشْتَرٰى، فَصَاحِبُهُ بِالْخِيَارِ، اِذَا اَتَى السُّوْقَ. ابن ماجہ

2179 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ forbade meeting traders on the way" (To buy their goods at lower price before reaching the market place as they do not know the trend of the market).

٢١٧٩ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ تَلَقِّى الْجَلَبِ. ابن ماجہ

2180 - Hazrat Abdullah bin Masud ﷺ narrated "The Messenger of Allah ﷺ forbade meeting the owners of goods"

٢١٨٠ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ وَحَمَّادُ بْنُ مَسْعَدَةَ عَنْ سُلَيْمَانَ التَّيْمِىِّ. ح وَحَدَّثَنَا اِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبِ بْنِ الشَّهِيْدِ، ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ سَمِعْتُ اَبِىْ، قَالَ ثَنَا اَبُوْ عُثْمَانَ النَّهْدِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ تَلَقِّى الْبُيُوْعِ. صحیح بخاری(٢١٤٩-٢١٦٤)صحیح مسلم(٣٨٠٠)سنن ترمذی(١٢٢٠)

Chapter17 - Choice of the transacting parties if they have not yet parted.

١٧ - بَابُ الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا

2181 - Hazrat Abdullah bin Umar ﷺ narrated that the Messenger of Allah ﷺ said, "When two men enter into a transaction each of them has the choice (of annulling it) so long as they have not

٢١٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِىُّ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ اِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا وَكَانَا جَمِيْعًا، اَوْ يُخَيِّرُ

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yet parted and are still together or one of them has given the option to the other. Once he has accepted the terms of the other, then the transaction is binding. If they part after concluding the transaction and neither of them has rescinded the transaction, then the transaction is binding".

اَحَدُهُمَا الْاٰخَرَ' فَاِنْ خَيَّرَ اَحَدُهُمَا الْاٰخَرَ فَتَبَايَعَا عَلٰى ذٰلِكَ' فَقَدْ وَجَبَ الْبَيْعُ' وَاِنْ تَفَرَّقَا بَعْدَ اَنْ تَبَايَعَا' وَلَمْ يَتْرُكْ وَاحِدٌ مِّنْهُمَا الْبَيْعَ' فَقَدْ وَجَبَ الْبَيْعُ.

صحیح بخاری(۲۱۱۲)صحیح مسلم(۳۸۳۳)سنن نسائی(٤٤٨٣-٤٤٨٤)

2182 - Hazrat Abu Barzah Al-Aslami ﷺ narrated that the Messenger of Allah ﷺ said, "The two parties to a transction have the choice (of annulling it) so long as they have not yet parted".

٢١٨٢ - حَدَّثَنَا اَحْمَدُ بْنُ عَبْدَةَ وَاَحْمَدُ بْنُ الْمِقْدَامِ' قَالَا ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ جَمِيْلِ بْنِ مُرَّةَ' عَنْ اَبِى الْوَضِيْءِ' عَنْ اَبِىْ بَرْزَةَ الْاَسْلَمِيِّ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا.

سنن ابوداؤد(۳٤٥٧)

2183 - Hazrat Sumurah ﷺ narrated, "The Messenger of Allah ﷺ said, "The two parties to a transaction have the choice (of annulling it) so long as they have not yet parted".

٢١٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى وَاِسْحَاقُ بْنُ مَنْصُوْرٍ' قَالَا ثَنَا عَبْدُ الصَّمَدِ' ثَنَا شُعْبَةُ عَنْ قَتَادَةَ' عَنِ الْحَسَنِ' عَنْ سَمُرَةَ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا.

سنن نسائی(٤٤٩٣-٤٤٩٤)

Chapter18 - Transaction with the choice (to cancel)

١٨ - بَابُ بَيْعِ الْخِيَارِ

2184 - Hazrat Jabir bin Abdullah ﷺ narrated, "The Messenger of Allah ﷺ bought a load of fodder from a Bedouin man. When the transaction was concluded the Messenger of Allah ﷺ said, "Choose (either to go ahead or to cancel the transaction), the Bedouin said, "May Allah grant you a long life of good transaction".

٢١٨٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى وَاَحْمَدُ بْنُ عِيْسَى الْمِصْرِيَّانِ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ' اَخْبَرَنِى ابْنُ جُرَيْجٍ عَنْ اَبِى الزُّبَيْرِ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ' قَالَ اِشْتَرٰى رَسُوْلُ اللّٰهِ ﷺ مِنْ رَّجُلٍ مِّنَ الْاَعْرَابِ حِمْلَ خَبَطٍ' فَلَمَّا وَجَبَ الْبَيْعُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِخْتَرْ. فَقَالَ الْاَعْرَابِىُّ عَمَرَكَ اللّٰهُ بَيْعًا. سنن ترمذی(۱۲٤۹)

2185 - Dawud bin Salih Al-Madani reported that his father said, "I heard Abu Saeed Al-Khudri ﷺ say, "The Messenger of Allah ﷺ said, "Transactions may only be done by mutual consent".

٢١٨٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِىُّ' ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ' عَنْ دَاوٗدَ بْنِ صَالِحٍ الْمَدَنِىِّ' عَنْ اَبِيْهِ' قَالَ سَمِعْتُ اَبَا سَعِيْدِ اَلْخُدْرِىَّ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ. ابن ماجہ

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١٩ - بَابُ الْبَيِّعَانِ يَخْتَلِفَانِ

Chapter19 - Parties differing with one another

٢١٨٦ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا هُشَيْمٌ ' اَنْبَاَنَا ابْنُ اَبِىْ لَيْلٰى عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ اَنَّ عَبْدَ اللّٰهِ بْنَ مَسْعُوْدٍ بَاعَ مِنَ الْاَشْعَثِ بْنِ قَيْسٍ رَّقِيْقًا مِّنْ رَّقِيْقِ الْاِمَارَةِ ' فَاخْتَلَفَا فِى الثَّمَنِ ' فَقَالَ ابْنُ مَسْعُوْدٍ بِعْتُكَ بِعِشْرِيْنَ اَلْفًا. وَقَالَ الْاَشْعَثُ بْنُ قَيْسٍ اِنَّمَا اشْتَرَيْتُ مِنْكَ بِعَشْرَةِ 'اٰلَافٍ' فَقَالَ عَبْدُ اللّٰهِ اِنْ شِئْتَ حَدَّثْتُكَ بِحَدِيْثٍ سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ ' قَالَ هَاتِهِ ' قَالَ فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِذَا اخْتَلَفَ الْبَيِّعَانِ ' وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ ' وَالْبَيْعُ قَائِمٌ بِعَيْنِهِ ' فَالْقَوْلُ مَا قَالَ الْبَائِعُ ' اَوْ يَتَرَادَّانِ الْبَيْعَ. قَالَ فَاِنِّىْ اَرٰى اَنْ اَرُدَّ الْبَيْعَ ' فَرَدَّهُ.

سنن ابوداؤد (٣٥١٢)

2186 - Qasim bin Abdur-Rahman reported from his father that Abdullah bin Masud ﷺ sold one of the slaves from the state, (Khums) to Ashath bin Qais and they differed concerning the price. Ibn Masud ﷺ said, "I sold him to you for twenty thousand, but Ashath bin Qais said, "I bought him from you for ten thousand". Abdullah ﷺ said, 'If you want, I will tell you a Hadith which I heard from the Messenger of Allah ﷺ, He said, "Tell me it" He said, "I heard the Messener of Allah ﷺ say, "If two parties to a transaction, differ and they have no proof and the sale item remains (unredeemed) then what the seller says is valid. Or they may cancel the transaction". He said, "I want to cancel the transaction". And he cancelled it.

٢٠ - بَابُ النَّهْىِ عَنْ بَيْعِ مَا لَيْسَ عِنْدَكَ ' وَعَنْ رِّبْحِ مَا لَمْ يُضْمَنْ

Chapter20 - Forbiddance of selling what is not with you and profitting on what is not in your possession.

٢١٨٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ اَبِىْ بِشْرٍ ' قَالَ سَمِعْتُ يُوْسُفَ بْنَ مَاهَكَ يُحَدِّثُ عَنْ حَكِيْمِ بْنِ حِزَامٍ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَلرَّجُلُ يَسْاَلُنِى الْبَيْعَ وَلَيْسَ عِنْدِىْ ' اَفَاَبِيْعُهُ؟ قَالَ لَا تَبِعْ مَا لَيْسَ عِنْدَكَ .

سنن ابوداؤد (٣٥٠٣) سنن ترمذی (١٢٣٢ ـ ١٢٣٣ ـ ١٢٣٥)

سنن نسائی (٤٦٢٧)

2187 - Hazrat Hakim bin Hizam ﷺ narrated, "I said, 'O Messenger of Allah ﷺ a man is asking me to sell him something that I do not possess, shall I sell it to him?' He said, "Do not sell what is not with you".

٢١٨٨ - **حَدَّثَنَا** اَزْهَرُ بْنُ مَرْوَانَ ' قَالَ ثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا اَبُوْ كُرَيْبٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ ' قَالَا ثَنَا اَيُّوْبُ عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَحِلُّ بَيْعُ مَا

2188 - Amr bin Shuaib reported from his father that his grand-father said, "The Messenger of Allah ﷺ said, "It is not permissible to sell something that is not with you nor to profit from what you do not

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possess".

لَيْسَ عِنْدَكَ، وَلَا رِبْحُ مَا لَمْ يُضْمَنْ.

سنن ابوداؤد(٣٥٠٤)سنن ترمذی (١٢٣٤) سنن نسائی (٤٦٢٥_٤٦٤٤_٤٦٤٥)

2189 - Ata reported that Attab bin Asid ؓ narrated that when the Messenger of Allah ﷺ sent him to Makkah, he forbade him from profiting from what he did not possess.

٢١٨٩ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ لَيْثٍ' عَنْ عَطَاءٍ ' عَنْ عَتَّابِ بْنِ اَسِيْدٍ' قَالَ لَمَّا بَعَثَهُ رَسُوْلُ اللّٰهِ ﷺ اِلٰى مَكَّةَ ' نَهَاهُ عَنْ شِفِّ مَا لَمْ يُضْمَنْ. ابن ماجہ

Chapter21 - If the two authorized persons make a sale, then the transaction is of the first.

٢١ - بَابٌ، اِذَا بَاعَ الْمُجِيْزَانِ فَهُوَ لِلْاَوَّلِ

2190 - Uqbah bin Amir ؓ or Samurah bin Jundad ؓ narrated that the Messenger of Allah ﷺ said, "Any man who sells to two men, it is for the one who was first".

٢١٩٠ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا خَالِدُ بْنُ الْحَارِثِ ' ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ' عَنِ الْحَسَنِ ' عَنْ عُقْبَةَ بْنِ عَامِرٍ اَوْ سَمُرَةَ بْنِ جُنْدُبٍ' عَنِ النَّبِىِّ ﷺ قَالَ اَيُّمَا رَجُلٍ بَاعَ بَيْعًا مِّنْ رَّجُلَيْنِ فَهُوَ لِلْاَوَّلِ مِنْهُمَا.

سنن ابوداؤد(٢٠٨٨)سنن ترمذی(١١١٠)سنن نسائی(٤٦٩٦)

2191 - Hazrat Samurah ؓ narrated that the Messenger of Allah ﷺ said, "If two (separate) authorized persons make a sale (of the same thing) then the first transaction is the one that is valid".

٢١٩١ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ اَبِى السَّرِىِّ الْعَسْقَلَانِىُّ وَمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' قَالَا ثَنَا وَكِيْعٌ' ثَنَا سَعِيْدُ بْنُ بَشِيْرٍ عَنْ قَتَادَةَ ' عَنِ الْحَسَنِ ' عَنْ سَمُرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا بَاعَ الْمُجِيْزَانِ فَهُوَ لِلْاَوَّلِ. سابقہ(٢١٩٠)

Chapter22 - Sale with Earnest Money.

٢٢ - بَابُ بَيْعِ الْعُرْبَانِ

2192 - Amr bin Shuaib reported from his father from his grand-father that the Prophet ﷺ forbade the deal involving earnest money.

٢١٩٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا مَالِكُ بْنُ اَنَسٍ' قَالَ بَلَغَنِىْ عَنْ عَمْرِو بْنِ شُعَيْبٍ' عَنْ اَبِيْهِ' عَنْ جَدِّهٖ اَنَّ النَّبِىَّ ﷺ نَهٰى عَنْ بَيْعِ الْعُرْبَانِ.

سنن ابوداؤد(٣٥٠٢)

Note: Earnest money or 'Urban' is a kind of down payment. It is like the token money that is counted towards the cost of the goods if the transaction is completed. It is kept by the seller if the transaction is cancelled. Allah knows the best.

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2193 - Amr bin Shuaib reported from his father from his grand-father that the Prophet ﷺ forbade the deal involving earnest money.

٢١٩٣ - حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ الرُّخَامِيُّ ، ثَنَا حَبِيبُ بْنُ اَبِى حَبِيبٍ، اَبُو مُحَمَّدٍ، كَاتِبُ مَالِكِ بْنِ اَنَسٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ عَامِرٍ الْاَسْلَمِيُّ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيهِ ، عَنْ جَدِّهِ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ بَيْعِ الْعُرْبَانِ. ابن ماجہ

Abu Abdullah said, "Earnest money (Urban) refers to when a man buys an animal for one hundred Dinars, then he gives the seller two Dinars in advance and says, "If I do not buy the animal then the two Dinars are yours".

قَالَ اَبُو عَبْدِ اللّٰهِ الْعُرْبَانُ اَنْ يَّشْتَرِىَ الرَّجُلُ دَآبَّةً بِمِائَةِ دِينَارٍ، فَيُعْطِيهِ دِينَارَيْنِ عُرْبُونًا ، فَيَقُولُ اِنْ لَّمْ اَشْتَرِ الدَّآبَّةَ ، فَالدِّينَارَانِ لَكَ.

And it was said that it refers, and Allah knows best, to when a man buys something and gives the seller a Dirham or less or more and says, "If I take it (all well and good) and if I do not then the Dirham is yours".

وَقِيلَ يَعْنِى ، وَاللّٰهُ اَعْلَمُ اَنْ يَّشْتَرِىَ الرَّجُلُ الشَّىْءَ ، فَيَدْفَعَ اِلَى الْبَائِعِ دِرْهَمًا اَوْ اَقَلَّ اَوْ اَكْثَرَ، وَ يَقُولُ اِنْ اَخَذْتُهُ ، وَاِلَّا فَالدِّرْهَمُ لَكَ.

Chapter23 - Forbiddance of Hasah and Gharar Transactions.

٢٣ - بَابُ النَّهْيِ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ

Note: In Hasa transaction, the seller throws pebbles onto the goods and the deal is done of whatever the pebbles land on. In Gharar, the deal is done of an unpredictable thing such as the catch of fish from the river etc. Both are like lottery.

2194 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ forbade Gharar transaction and Hasah transaction".

٢١٩٤ - حَدَّثَنَا مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِىُّ ، ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ اَبِى الزِّنَادِ، عَنِ الْاَعْرَجِ ، عَنْ اَبِى هُرَيْرَةَ ، قَالَ نَهٰى رَسُولُ اللّٰهِ ﷺ عَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الْحَصَاةِ.

صحیح مسلم (۳۷۸۷) سنن ابوداؤد (۳۳۷۶) سنن ترمذی (۱۲۳۰)
سنن نسائی (۴۵۳۰)

2195 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ forbade Gharartransaction".

٢١٩٥ - حَدَّثَنَا اَبُو كُرَيْبٍ وَّالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِىُّ ، قَالَا ثَنَا الْاَسْوَدُ بْنُ عَامِرٍ، ثَنَا اَيُّوبُ بْنُ عُتْبَةَ عَنِ ابْنِ اَبِى كَثِيرٍ، عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ نَهٰى رَسُولُ اللّٰهِ ﷺ عَنْ بَيْعِ الْغَرَرِ.

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Chapter24 - Forbiddance of buying what is in the wombs and udders of cattle and what a diver is about to find.

2196 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ forbade selling what is in the wombs of cattle untill they give birth and (selling) what is in their udders unless it is measured out, and (selling) a slave who has fled and selling spoil of war until it has been distributed and selling sadaqah until it has been received and what a diver is going to bring up".

٢٤ - بَابُ النَّهْيِ عَنْ شِرَاءِ مَا فِيْ بُطُوْنِ الْاَنْعَامِ وَضُرُوْعِهَا وَضَرْبَةِ الْغَائِصِ

٢١٩٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا حَاتِمُ بْنُ اِسْمَاعِيْلَ، ثَنَا جَهْضَمُ بْنُ عَبْدِ اللّٰهِ الْيَمَانِيُّ عَنْ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ الْبَاهِلِيِّ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ الْعَبْدِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ شِرَاءِ مَا فِيْ بُطُوْنِ الْاَنْعَامِ حَتّٰى تَضَعَ، وَعَنْ مَّا فِيْ ضُرُوْعِهَا، اِلَّا بِكَيْلٍ، وَعَنْ شِرَاءِ الْعَبْدِ وَهُوَ اٰبِقٌ، وَعَنْ شِرَاءِ الْمَغَانِمِ حَتّٰى تُقْسَمَ، وَعَنْ شِرَاءِ الصَّدَقَاتِ حَتّٰى تُقْبَضَ، وَعَنْ ضَرْبَةِ الْغَائِصِ.

سنن ترمذی (١٥٦٣)

2197 - Hazrat Ibn-e-Umar ؓ narrated that the Prophet ﷺ forbade selling Hablul-Habalah (a baby of an animal before its birth)

٢١٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ عَنْ اَيُّوْبَ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

سنن نسائی (٤٦٣٧)

Chapter25 - Auctional Transaction

2198 - Hazrat Anas bin Malik ؓ narrated that a man from among the Ansar came to the Prophet ﷺ and begged from him. He said: "Do you have anything in your house?" He said, "Yes, a blanket, part of which we cover ourselves with, and part we spread beneath us, and a bowl from which we drink water". He said, 'Give them to me". So he brought them to him, and the Messenger of Allah ﷺ took them in his hand and said, "Who will buy these two things?" A man said, "I will buy them

٢٥ - بَابُ بَيْعِ الْمُزَايَدَةِ

٢١٩٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا عِيْسَى بْنُ يُوْنُسَ، ثَنَا الْاَخْضَرُ بْنُ عَجْلَانَ، ثَنَا اَبُوْ بَكْرٍ الْحَنَفِيُّ عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَجُلًا مِّنَ الْاَنْصَارِ جَاءَ اِلَى النَّبِيِّ ﷺ يَسْاَلُهٗ، فَقَالَ لَكَ فِيْ بَيْتِكَ شَيْءٌ؟ قَالَ بَلٰى. حِلْسٌ نَّلْبَسُ بَعْضَهٗ وَنَبْسُطُ بَعْضَهٗ، وَقَدَحٌ نَشْرَبُ فِيْهِ الْمَاءَ. قَالَ اِئْتِنِيْ بِهِمَا. قَالَ فَاَتَاهُ بِهِمَا، فَاَخَذَهُمَا رَسُوْلُ اللّٰهِ ﷺ بِيَدِهٖ، ثُمَّ قَالَ مَنْ يَّشْتَرِيْ هٰذَيْنِ؟ فَقَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمٍ، قَالَ مَنْ يَّزِيْدُ عَلٰى دِرْهَمٍ؟ مَرَّتَيْنِ اَوْ ثَلَاثًا، قَالَ رَجُلٌ اَنَا اٰخُذُهُمَا بِدِرْهَمَيْنِ، فَاَعْطَاهُمَا اِيَّاهُ فَاَخَذَ الدِّرْهَمَيْنِ،

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فَاَعْطَاهُمَا لِلْاَنْصَارِيِّ وَقَالَ اِشْتَرِ بِاَحَدِهِمَا طَعَامًا فَانْبِذْهُ اِلٰى اَهْلِكَ وَاشْتَرِ بِالْاٰخَرِ قَدُوْمًا فَاْتِنِىْ بِهٖ. فَفَعَلَ فَاَخَذَهٗ رَسُوْلُ اللّٰهِ ﷺ فَشَدَّ فِيْهِ عُوْدًا بِيَدِهٖ وَقَالَ اِذْهَبْ فَاحْتَطِبْ وَلَا اَرَاكَ خَمْسَةَ عَشَرَ يَوْمًا. فَجَعَلَ يَحْتَطِبُ وَيَبِيْعُ فَجَاءَ وَقَدْ اَصَابَ عَشَرَةَ دَرَاهِمَ فَقَالَ اِشْتَرِ بِبَعْضِهَا طَعَامًا وَّبِبَعْضِهَا ثَوْبًا ثُمَّ قَالَ هٰذَا خَيْرٌ لَّكَ مِنْ اَنْ تَجِيْءَ وَالْمَسْاَلَةُ نُكْتَةٌ فِىْ وَجْهِكَ يَوْمَ الْقِيَامَةِ اِنَّ الْمَسْاَلَةَ لَا تَصْلُحُ اِلَّا لِذِىْ فَقْرٍ مُّدْقِعٍ اَوْ لِذِىْ غُرْمٍ مُّفْظِعٍ اَوْ مُدْقِعٍ اَوْ لِذِىْ دَمٍ مُّوْجِعٍ.

سنن ابوداؤد (١٦٤١) سنن ترمذی (١٢١٨) سنن نسائی (٤٥٢٠)

for one Dirham" He said, "Who will offer more than a Dirham?" two or three times. A man said, "i will buy them for two Dirhams", so he gave them to him and took the two Dirhams, which he gave to the Ansari and said, "Buy food with one of them, and give it to your family and buy an axe with the other and bring it to me", so he did that and the Messenger of Allah ﷺ took it and fixed a handle to it and said, "Go and gather fire wood and I do not want to see you for fifteen days". So he went and gathered fire wood and sold it, then he came back and he had earned ten dirhams (the Propther ﷺ said), "Buy food with some of it and clothes with some, "then he said, "This is better for you than coming with begging (appearing) as a spot on your face on the Day of Resurrection. Begging is only appropriate for one who is extemely poor or who is in severe debt, or one who must pay painful blood money".

٢٦ - بَابُ الْاِقَالَةِ

Chapter26 - Cancelletion (oftransaction)

٢١٩٩ - **حَدَّثَنَا** زِيَادُ بْنُ يَحْيٰى اَبُو الْخَطَّابِ ثَنَا مَالِكُ بْنُ سُعَيْرٍ ثَنَا الْاَعْمَشُ عَنْ اَبِىْ صَالِحٍ عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَقَالَ مُسْلِمًا اَقَالَهُ اللّٰهُ عَثْرَتَهٗ يَوْمَ الْقِيَامَةِ. ابن ماجہ

2199 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever agrees with a Muslim to cancel a transaction Allah will forgive his sins on the Day of Resurrection".

٢٧ - بَابُ مَنْ كَرِهَ اَنْ يُّسَعِّرَ

Chapter27 - Dislike of fixing prices

٢٢٠٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ثَنَا حَجَّاجٌ ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ وَحُمَيْدٌ وَّثَابِتٌ عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ غَلَا السِّعْرُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! قَدْ غَلَا السِّعْرُ

2200 - Hazrat Anas bin Malik ؓ narrated, "Prices rose during the time of the Messenger of Allah ﷺ and they said, 'O Messenger of Allah ﷺ prices have risen, so fix the prices for us". He said, "Indeed

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Allah is the Musair (Riser), the Qabid (Restrainer) the Basit (Expander), the Razzaq (Provider). And I am hopeful that I meet my Lord and none of you is seeking (recompense from) me for an injustice involving blood or wealth".

فَسَعِّرْ لَنَا ' فَقَالَ اِنَّ اللّٰهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ' اِنِّیْ لَاَرْجُوْ اَنْ اَلْقٰی رَبِّیْ وَلَیْسَ اَحَدٌ یَّطْلُبُنِیْ بِمَظْلِمَةٍ فِیْ دَمٍ وَّلَا مَالٍ.

سنن ابوداؤد(۳٤٥۰)سنن ترمذی(۱۳۱٤)

2201 - Hazrat Abu Saeed ؓ narrated, "Prices rose at the time of the Messenger of Allah ﷺ and they said, "Why do you not fix the food price, O Messenger of Allah ﷺ?' He said, "I hope that when I leave you no one among you will be demanding restitution for a wrong that I have done to him".

۲۲۰۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ زِیَادٍ' ثَنَا عَبْدُ الْاَعْلٰی ' ثَنَا سَعِیْدٌ عَنْ قَتَادَةَ ' عَنْ اَبِیْ نَضْرَةَ ' عَنْ اَبِیْ سَعِیْدٍ' قَالَ غَلَا السِّعْرُ عَلٰی عَهْدِ رَسُوْلِ اللّٰهِ ﷺ' فَقَالُوْا لَوْ قَوَّمْتَ ' یَا رَسُوْلَ اللّٰهِ! قَالَ اِنِّیْ لَاَرْجُوْ اَنْ اُفَارِقَكُمْ وَلَا یَطْلُبَنِیْ اَحَدٌ بِمَظْلِمَةٍ ظَلَمْتُهُ. ابن ماجہ

Chapter28 - Being Lenient during Transactions.

۲۸ - بَابُ السَّمَاحَةِ فِی الْبَیْعِ

2202 - Hazrat Uthman bin Affan ؓ narrated that the Messenger of Allah ﷺ said, "Allah will admit to Paradise a man who was lenient when he sold and when he bought".

۲۲۰۲ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبَانَ الْبَلْخِیُّ اَبُوْ بَكْرٍ' ثَنَا اِسْمَاعِیْلُ ' عَنْ یُوْنُسَ بْنِ عُبَیْدٍ' عَنْ عَطَاءِ بْنِ فَرُّوْخَ ' قَالَ قَالَ عُثْمَانُ بْنُ عَفَّانَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَدْخَلَ اللّٰهُ الْجَنَّةَ رَجُلًا كَانَ سَهْلًا ' بَائِعًا وَّمُشْتَرِیًا. سنن نسائی(٤٧۱۰)

2203 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ said, "May Allah have mercy on a person who is lenient when he sells, lenient when he buys and lenient when he asks for payment".

۲۲۰۳ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِیْدِ بْنِ كَثِیْرِ بْنِ دِیْنَارٍ الْحِمْصِیُّ ' ثَنَا اَبِیْ ' ثَنَا اَبُوْ غَسَّانَ مُحَمَّدُ بْنُ مُطَرِّفٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ رَحِمَ اللّٰهُ عَبْدًا سَمْحًا اِذَا بَاعَ' سَمْحًا اِذَا اشْتَرٰی ' سَمْحًا اِذَا اقْتَضٰی. صحیح بخاری(۲۰۷٦)

Chapter29 - Haggling

۲۹ - بَابُ السَّوْمِ

2204 - Hazrat Qailah Umm-e-Bani Anmar ؓ narrated, "I came to the Messenger of Allah ﷺ during one of his Umrah at Marwah and said, "O Messenger of Allah ﷺ I am a woman who buys and sells, when I want to buy something I state a

۲۲۰٤ - **حَدَّثَنَا** یَعْقُوْبُ بْنُ حُمَیْدِ بْنِ كَاسِبٍ' ثَنَا یَعْلَی بْنُ شَبِیْبٍ عَنْ عَبْدِ اللّٰهِ بْنِ عُثْمَانَ بْنِ خُثَیْمٍ' عَنْ قَیْلَةَ اُمِّ بَنِیْ اَنْمَارٍ' قَالَتْ اَتَیْتُ رَسُوْلَ اللّٰهِ ﷺ فِیْ بَعْضِ عُمَرِهٖ عِنْدَ الْمَرْوَةِ ' فَقُلْتُ یَا رَسُوْلَ اللّٰهِ! اِنِّی امْرَاَةٌ اَبِیْعُ وَ اَشْتَرِیْ' فَاِذَا اَرَدْتُّ

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price less than I want to pay, then I raise it gradually until it reaches the price I want to pay and when I want to sell something I state a price more than I want, then I lower it until it reaches the price I want". The Messenger of Allah ﷺ said, "Do not do that, O' Qailah when you want to buy something state the price you want whether it is given or not. And when you want to sell something, state the price you want whether it is given or not".

اَنْ اَبْتَاعَ الشَّيْءَ سُمْتُ بِهٖ اَقَلَّ مِمَّا اُرِيْدُ ' ثُمَّ زِدْتُّ ' ثُمَّ زِدْتُّ حَتّٰى اَبْلُغَ الَّذِىْ اُرِيْدُ' فَاِذَا اَرَدْتُّ اَنْ اَبِيْعَ الشَّيْءَ سُمْتُ لَهٗ اَكْثَرَ مِنَ الَّذِىْ اُرِيْدُ' ثُمَّ وَضَعْتُ حَتّٰى اَبْلُغَ الَّذِىْ اُرِيْدُ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَفْعَلْ يَا قَيْلَةُ! اِذَا اَرَدْتِ اَنْ تَبْتَاعِىْ شَيْئًا فَاسْتَامِىْ بِهِ الَّذِىْ تُرِيْدِيْنَ ' اُعْطِيْتِ اَوْ مُنِعْتِ' فَقَالَ اِذَا اَرَدْتِ اَنْ تَبِيْعِىْ شَيْئًا فَاسْتَامِىْ بِهِ الَّذِىْ تُرِيْدِيْنَ ' اَعْطَيْتِ اَمْ مَنَعْتِ. ابن ماجہ

2205 - Hazrat Jabir bin Abdullah ؓ narrated, "I was with the Prophet ﷺ on a military compaign and he said to me, "Will you sell this camel of yours for a Dinar?". I said, "O Messenger of Allah ﷺ it is yours when I get to Al-Madinah'. He said, "Then sell it for two Dinar, may Allah forgive you". And he kept increasing the price, Dinar by Dinar for me, saying, may Allah forgive you' each time until the amount reached twenty Dinar. When I came to Al-Madinah, I took hold of the camel's head and brought it to the Prophet ﷺ and he said, "O Bilal give him twenty Dinar from the spoils of war'. And he said, "Take your camel away and go to your people with it".

٢٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنِ الْجُرَيْرِىِّ' عَنْ اَبِىْ نَضْرَةَ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ كُنْتُ مَعَ النَّبِىِّ ﷺ فِىْ غَزْوَةٍ ' فَقَالَ لِىْ اَتَبِيْعُ نَاضِحَكَ هٰذَا بِدِيْنَارٍ' وَاللّٰهُ يَغْفِرُ لَكَ؟ قُلْتُ يَا رَسُوْلَ اللّٰهِ! هُوَ نَاضِحُكُمْ اِذَا اَتَيْتُ الْمَدِيْنَةَ' قَالَ فَتَبِيْعُهٗ بِدِيْنَارَيْنِ ' وَاللّٰهُ يَغْفِرُ لَكَ؟قَالَ فَمَا زَالَ يَزِيْدُنِىْ دِيْنَارًا دِيْنَارًا وَيَقُوْلُ ' مَكَانَ كُلِّ دِيْنَارٍ وَاللّٰهُ يَغْفِرُ لَكَ' حَتّٰى بَلَغَ عِشْرِيْنَ دِيْنَارًا ' فَلَمَّا بَلَغْتُ الْمَدِيْنَةَ اَخَذْتُ بِرَاْسِ النَّاضِحِ فَاَتَيْتُ بِهِ النَّبِىَّ ﷺ' فَقَالَ يَا بِلَالُ! اَعْطِهٖ مِنَ الْغَنِيْمَةِ عِشْرِيْنَ دِيْنَارًا' وَقَالَ اِنْطَلِقْ بِنَاضِحِكَ فَاذْهَبْ بِهٖ اِلٰى اَهْلِكَ.

صحیح بخاری(۲۷۱۸) صحیح مسلم(۳۶۲۷۔۴۰۷۸) سنن نسائی (۴۶۵۵)

2206 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ forbade haggling before sunrise, and (he forbade) slaughtering animals that yield milk".

٢٢٠٦ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ' وَسَهْلُ بْنُ اَبِىْ سَهْلٍ ' قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ' اَنْبَاَنَا الرَّبِيْعُ بْنُ حَبِيْبٍ عَنْ نَوْفَلِ بْنِ عَبْدِ الْمَلِكِ ' عَنْ اَبِيْهِ ' عَنْ عَلِىٍّ رَضِىَ اللّٰهُ عَنْهُ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ السَّوْمِ قَبْلَ طُلُوْعِ الشَّمْسِ' وَعَنْ ذَبْحِ ذَوَاتِ الدَّرِّ. ابن ماجہ

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٣٠ - بَابُ مَا جَاءَ فِىْ كَرَاهِيَةِ الْاَيْمَانِ فِى الْبَيْعِ وَالشِّرَاءِ

Chapter30 - About the Dislike of swearing oaths while buying and selling.

٢٢٠٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، وَعَلِىُّ بْنُ مُحَمَّدٍ ، وَاَحْمَدُ بْنُ سِنَانٍ ، قَالُوْا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثَةٌ لَّا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيْهِمْ ، وَلَا يَنْظُرُ اِلَيْهِمْ ، وَلَهُمْ عَذَابٌ اَلِيْمٌ رَجُلٌ عَلٰى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ ابْنَ السَّبِيْلِ ، وَرَجُلٌ بَايَعَ رَجُلًا سِلْعَةً بَعْدَ الْعَصْرِ فَحَلَفَ بِاللّٰهِ لَاَخَذَهَا بِكَذَا وَكَذَا ، فَصَدَّقَهُ ، وَهُوَ عَلٰى غَيْرِ ذٰلِكَ ، وَرَجُلٌ بَايَعَ اِمَامًا ، لَا يُبَايِعُهُ اِلَّا لِدُنْيَا ، فَاِنْ اَعْطَاهُ مِنْهَا وَفٰى لَهُ ، وَاِنْ لَّمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ. صحیح مسلم(٢٩٣)سنن ابن ماجہ(٢٨٧٠)

2207 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "There are three to whom Allah The Mighty and the Exalted will not speak on the Day of Resurrection, nor will He look at them nor purify them and there will be a painful torment. A man who has surplus water in the desert but refuses to give any to a way farer, a man who sells a product to a man after Asr and swears by Allah that he bought it for such and such amount and he believes him when that is not the case, and a man who swears allegiance to a ruler and only deos so for wordly gains, so if he gives him some of (these wordly benefits) he fulfills his oath of allegiance and if he is not given anything he does not uphold his oath of allegiance".

٢٢٠٨ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ، قَالَا ثَنَا وَكِيْعٌ عَنِ الْمَسْعُوْدِىِّ ، عَنْ عَلِىِّ بْنِ مُدْرِكٍ ، عَنْ خَرَشَةَ بْنِ الْحُرِّ ، عَنْ اَبِىْ ذَرٍّ ، عَنِ النَّبِىِّ ﷺ . ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، ثَنَا شُعْبَةُ عَنْ عَلِىِّ بْنِ مُدْرِكٍ ، عَنْ اَبِىْ زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيْرٍ ، عَنْ خَرَشَةَ بْنِ الْحُرِّ ، عَنْ اَبِىْ ذَرٍّ ، عَنِ النَّبِىِّ ﷺ قَالَ ثَلَاثَةٌ لَّا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ اِلَيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ. فَقُلْتُ مَنْ هُمْ؟ يَا رَسُوْلَ اللّٰهِ! فَقَدْ خَابُوْا وَخَسِرُوْا ، قَالَ الْمُسْبِلُ اِزَارَهُ ، وَالْمَنَّانُ عَطَاءَهُ ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحِلْفِ الْكَاذِبِ.
صحیح مسلم(٢٨٩)سنن ابوداؤد(٤٠٨٧_٤٠٨٨)سنن ترمذی (١٢١١)سنن نسائی(٢٥٦٢_ ٢٥٦٣_ ٤٤٧٠_٤٤٧١_ ٥٣٤٨)

2208 - Hazrat Abu Dharr ؓ narrated that the Prophet ﷺ said, "There are three of whom Allah will not speak on the Day of Resurrrection nor will He look at them nor purify them and theirs will be a painful torment." I said, "Who are they, O Messenger of Allah ﷺ? For they are indeed losers". He said, "The one who lets his garments hang beneath his ankles, the one who reminds another of what he has given him and the one who sells his product by means of false oaths".

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٢٢٠٩ - **حَدَّثَنَا** يَحْيَى بْنُ خَلَفٍ ، ثَنَا عَبْدُ الْاَعْلٰى. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ، قَالَا ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ ، عَنْ سَعِيْدِ بْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ اَبِىْ قَتَادَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِيَّاكُمْ وَالْحَلِفَ فِى الْبَيْعِ ، فَاِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ.

صحیح مسلم(٤١٠٢)سنن نسائی(٤٤٧٢)

2209 - Hazrat Abu Qatadah ؓ narrated, "The Messenger of Allah said, "Be aware of swearing oaths when selling, for it may help you to make a sale but it destroys the blessing".

٣١ - بَابُ مَا جَاءَ فِيْمَنْ بَاعَ نَخْلًا مُؤَبَّرًا اَوْ عَبْدًا لَّهُ مَالٌ

Chapter31 - About that who sells a pollinated palm tree or a slave having wealth.

٢٢١٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا مَالِكُ بْنُ اَنَسٍ ، قَالَ حَدَّثَنِىْ نَافِعٌ عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنِ اشْتَرٰى نَخْلًا قَدْ اُبِّرَتْ فَثَمَرَتُهَا لِلْبَائِعِ ، اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ. صحیح بخاری(٢٢٠٤-٢٧١٦)صحیح مسلم(٣٨٧٨) سنن ابوداؤد(٣٤٣٤)

2210 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said, "Whoever buys a palm tree that has been pollinated, its fruit belongs to the seller, unless the purchaser has stipulated a condition".

٢٢١٠م - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ ، عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِىِّ ﷺ ، بِنَحْوِهٖ.

صحیح بخاری(٢٢٠٦)صحیح مسلم(٣٨٨٠)سنن نسائی(٤٦٤٩)

2210m - By another chain from Ibn-e-Umar ؓ from the Prophet ﷺ the similar wordings have been quoted.

٢٢١١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، جَمِيْعًا عَنِ ابْنِ شِهَابٍ الزُّهْرِىِّ ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ بَاعَ نَخْلًا قَدْ اُبِّرَتْ فَثَمَرَتُهَا لِلَّذِىْ بَاعَهَا ، اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ ، وَمَنِ ابْتَاعَ عَبْدًا وَّلَهٗ مَالٌ ، فَمَالُهٗ لِلَّذِىْ بَاعَهٗ ، اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ.

سابقہ(٢٢١٠م)صحیح مسلم(٣٨٨٣)سنن ابوداؤد(٣٤٣٣) سنن نسائی(٤٦٥٠)

2211 - Salim bin Abdullah bin Umar ؓ reported from Ibn-e-Umar ؓ that the Messenger of Allah ﷺ said, "Whoever sells palm tree that has been pollinated, its fruit belongs to the seller unless the purchaser has stipulated a conditon. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser has stipulated a condition".

٢٢١٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْوَلِيْدِ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، ثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهٖ بْنِ سَعِيْدٍ ، عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ ، اَنَّهٗ قَالَ مَنْ

2212 - Nafi reported from Ibn-e-Umar ؓ that the Prophet ﷺ said, "Whoever sells a palm tree and sells a slave". Mentioning both of them together.

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بَاعَ نَخْلًا وَّبَاعَ عَبْدًا جَمَعَهُمَا. ابن ماجه

2213 - Hazrat Ubadah bin Samit ﷺ narrated, "The Messenger of Allah ruled that the fruit of palm tree belongs to the one who pollinated it unless the purchaser stipulated a condition and that the wealth of a slave belongs to the one who sold him unless the purchaser stipulated a condition".

٢٢١٣ - **حَدَّثَنَا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ اَبُو الْمُغَلِّسِ النُّمَيْرِيُّ ، ثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ عَنْ مُّوْسَى بْنِ عُقْبَةَ ، حَدَّثَنِىْ اِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيْدِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ بِثَمَرِ النَّخْلِ لِمَنْ اَبَّرَهَا ، اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ ، وَاَنَّ مَالَ الْمَمْلُوْكِ لِمَنْ بَاعَهُ ، اِلَّا اَنْ يَّشْتَرِطَ الْمُبْتَاعُ. ابن ماجه

Chapter32 - Forbiddance of selling fruits before their full-appearance.

٣٢ - بَابُ النَّهْىِ عَنْ بَيْعِ الثِّمَارِ قَبْلَ اَنْ يَّبْدُوَ صَلَاحُهَا

2214 - Hazrat Ibn-e-Umar ﷺ narrated that the Messenger of Allah ﷺ said, "Do not sell fruits until they have appeared fully". And he forbade the seller and the purchaser. (to engage in such a transaction).

٢٢١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ لَا تَبِيْعُوا الثَّمَرَ حَتّٰى يَبْدُوَ صَلَاحُهَا. نَهَى الْبَائِعَ وَ الْمُشْتَرِىَ. سنن نسائی (٤٥٣١)

2215 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "Do not sell fruits until they have appeared fully".

٢٢١٥ - **حَدَّثَنَا** اَحْمَدُ بْنُ عِيْسَى الْمِصْرِيُّ ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ يُّوْنُسَ بْنِ يَزِيْدَ ، عَنِ ابْنِ شِهَابٍ ، حَدَّثَنِىْ سَعِيْدُ بْنُ الْمُسَيَّبِ وَاَبُوْ سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَبِيْعُوا الثَّمَرَ حَتّٰى يَبْدُوَ صَلَاحُهُ.

صحیح مسلم (٣٨٥٤) سنن نسائی (٤٥٣٣)

2216 - Hazrat Jabir ﷺ narrated that the Prophet ﷺ forbade selling fruits until they have appeared fully.

٢٢١٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ ، عَنْ عَطَاءٍ ، عَنْ جَابِرٍ اَنَّ النَّبِىَّ ﷺ نَهٰى عَنْ بَيْعِ الثَّمَرِ حَتّٰى يَبْدُوَ صَلَاحُهُ. صحیح بخاری (٢٣٨١ـ ٢١٨٩) صحیح مسلم (٣٨٨٥ـ ٣٨٨٦ـ ٣٨٨٧) سنن ابوداؤد (٢٣٧٣) سنن نسائی (٣٨٨٨ـ ٤٥٣٦ـ ٤٥٣٧ـ ٤٥٦٤)

2217 - Hazrat Anas bin Malik ﷺ narrated that the Messenger of Allah ﷺ forbade selling fruits until they have changed the colour and selling grapes until they have turned black and selling grains until they

٢٢١٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا حَجَّاجٌ ، ثَنَا حَمَّادٌ عَنْ حُمَيْدٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ بَيْعِ الثَّمَرَةِ حَتّٰى تَزْهُوَ ، وَعَنْ بَيْعِ الْعِنَبِ حَتّٰى يَسْوَدَّ ، وَعَنْ بَيْعِ الْحَبِّ حَتّٰى يَشْتَدَّ.

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have hardened.

سنن ابوداؤد(۳۳۷۱)سنن ترمذی(۱۲٤۷)

Chapter33 - Selling fruits for years ahead and crop failure.

۳۳ - بَابُ بَيْعِ الثِّمَارِ سِنِيْنَ وَالْجَائِحَةِ

2218 - Hazrat Jabir bin Abdullah ﷺ narrated that the Messenger of Allah ﷺ forbade selling for many years ahead.

۲۲۱۸ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الْاَعْرَجِ ' عَنْ سُلَيْمَانَ بْنِ عَتِيْقٍ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ بَيْعِ السِّنِيْنَ.

صحیح مسلم(۳۹۰۷)سنن ابوداؤد(۳۳۷٤)سنن نسائی(٤٥٤٤_ ٤٦٤١)

2219 - Hazrat Jabir bin Abdullah ﷺ narrated that the Messenger of Allah ﷺ said, "Whoever sells fruits, then the crop fails, should not take any of his brother's money. Why would any of you take the money of his Muslim brother".

۲۲۱۹ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا يَحْيَى بْنُ حَمْزَةَ ' ثَنَا ثَوْرُ بْنُ يَزِيْدَ عَنِ ابْنِ جُرَيْجٍ ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ بَاعَ ثَمْرًا فَاَصَابَتْهُ جَائِحَةٌ ' فَلَا يَاْخُذْ مِنْ مَّالِ اَخِيْهِ شَيْئًا ' عَلَامَ يَاْخُذُ اَحَدُكُمْ مَالَ اَخِيْهِ الْمُسْلِمِ؟. صحیح مسلم(۳۹۵۲)سنن ابوداؤد(۳٤۷۰)سنن نسائی(٤٥٤٠_ ٤٥٤١)

Chapter34 - Allowing more while weighing

۳٤ - بَابُ الرُّجْحَانِ فِى الْوَزْنِ

2220 - Hazrat Suwaid bin Qais ﷺ narrated, "Makhrafah Al-Abdi and I brought linen from Hajar, The Messenger of Allah ﷺ came to us to bargain with us with some trousers. There was some one with me who weighed (the goods) in exchange for a wage. So the Prophet ﷺ said to the one weighing, "Weigh and add more".

۲۲۲۰ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' وَمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' قَالُوْا ثَنَا وَكِيْعٌ ' ثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ ' عَنْ سُوَيْدِ بْنِ قَيْسٍ ' قَالَ جَلَبْتُ اَنَا وَ مَخْرَفَةُ الْعَبْدِىُّ بَزًّا مِّنْ هَجَرَ ' فَجَاءَنَا رَسُوْلُ اللّٰهِ ﷺ ' فَسَاوَمَنَا سَرَاوِيْلَ ' وَعِنْدَنَا وَزَّانٌ يَّزِنُ بِالْاَجْرِ ' فَقَالَ لَهُ النَّبِىُّ ﷺ يَا وَزَّانُ! زِنْ وَاَرْجِحْ.

سنن ابوداؤد(۳۳۳٦_۳۳۳۷)سنن ترمذی(۱۳۰۵)سنن نسائی(٤٦۰٦_٤٦۰۷)سنن ابن ماجہ(۳۵۷۹)

2221 - Simak bin Harb reported, "I heard Malik Abu Safwan bin Umairah say, "I bought a pair of trousers from the Messenger of Allah ﷺ before the Hijrah and he weighed it for me and allowed

۲۲۲۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَّمُحَمَّدُ بْنُ الْوَلِيْدِ ' قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ ' قَالَ سَمِعْتُ مَالِكًا ' اَبَا صَفْوَانَ بْنَ عُمَيْرَةَ ' قَالَ بِعْتُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ رِجْلَ

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more".

سَرَاوِيلَ قَبْلَ الْهِجْرَةِ ' فَوَزَنَ لِيْ ' فَأَرْجَحَ لِيْ.

سابقہ(۲۲۲۰)

2222 - Hazrat Jabir bin Abdullah ﷺ narrated that the Messenger of Allah ﷺ said, "When you weigh allow more".

۲۲۲۲ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الصَّمَدِ' ثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ دِثَارٍ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وَزَنْتُمْ فَأَرْجِحُوْا. ابن ماجہ

Chapter35 - Being cautious in weighing and measuring.

۳۵ - بَابُ التَّوَقِّيْ فِي الْكَيْلِ وَالْوَزْنِ

2223 - Hazrat Ibn-e-Abbas ﷺ narrated, "When the Prophet ﷺ came to Al-Madinah they were the worst people in weights then Allah Glorious is He, revealed, "Woe to the Mutaffifin". (those who give less in measure and weight) (Surah Al-Mutaffifin:83:1) and they were fair in wights (and measures) after that".

۲۲۲۳ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بِشْرِ بْنِ الْحَكَمِ وَمُحَمَّدُ بْنُ عَقِيْلِ بْنِ خُوَيْلِدٍ' قَالَا ثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ' حَدَّثَنِيْ اَبِيْ ' حَدَّثَنِيْ يَزِيْدُ النَّحْوِيُّ اَنَّ عِكْرِمَةَ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ' قَالَ لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِيْنَةَ كَانُوْا مِنْ اَخْبَثِ النَّاسِ كَيْلًا' فَاَنْزَلَ اللّٰهُ ﴿وَيْلٌ لِّلْمُطَفِّفِيْنَ O الَّذِيْنَ اِذَا اكْتَالُوْا﴾ (المطففين: ۱ ـ ۲) فَاَحْسَنُوا الْكَيْلَ بَعْدَ ذٰلِكَ.

ابن ماجہ

Chapter34 - Forbiddance of Adulteration. (Cheating)

۳۶ - بَابُ النَّهْيِ عَنِ الْغَشِّ

2224 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ passed by a man who was selling food. He put his hand in it and saw that there was something wrong with it. The Messenger of Allah ﷺ said, "He is not one of us who adulterates".(Cheats)

۲۲۲۴ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ' ثَنَا سُفْيَانُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ مَرَّ رَسُوْلُ اللّٰهِ ﷺ بِرَجُلٍ يَّبِيْعُ طَعَامًا' فَاَدْخَلَ يَدَهُ فِيْهِ ' فَاِذَا هُوَ مَغْشُوْشٌ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ مِنَّا مَنْ غَشَّ. سنن ابوداؤد(۳۴۵۲)

2225 - Hazrat Abu Hamra ﷺ narrated, "I saw the Messenger of Allah ﷺ pass by a man having food in a vessel. He put his hand in it, and said, "Perhaps you are cheating, whoever cheats us is not one of us".

۲۲۲۵ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ نُعَيْمٍ' ثَنَا يُوْنُسُ بْنُ اَبِيْ اِسْحَاقَ عَنْ اَبِيْ اِسْحَاقَ' عَنْ اَبِيْ دَاوُدَ ' عَنْ اَبِي الْحَمْرَاءِ ' قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ مَرَّ بِجَنَبَاتِ رَجُلٍ عِنْدَهُ طَعَامٌ فِيْ وِعَاءٍ ' فَاَدْخَلَ يَدَهُ فِيْهِ ' فَقَالَ لَعَلَّكَ غَشَشْتَ ' مَنْ غَشَّنَا فَلَيْسَ مِنَّا . ابن ماجہ

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٣٧ - بَابُ النَّهْيِ عَنْ بَيْعِ الطَّعَامِ قَبْلَ مَا لَمْ يُقْبَضْ

Chapter37 - Forbiddance of selling food before its possession.

٢٢٢٦ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، اَنَّ النَّبِيَّ ﷺ قَالَ مَنِ ابْتَاعَ طَعَامًا، فَلَا يَبِيْعُهُ حَتّٰى يَسْتَوْفِيَهُ.

صحیح بخاری(٢١٢٦_٢١٣٦)صحیح مسلم(٣٨١٩)سنن ابوداؤد (٣٤٩٢)سنن نسائی(٤٦٠٩)

2226 - Hazrat Ibn-e-Umar ؓ narrated that the Propthet ﷺ said, "Whoever buys food let him not sell it untill he has taken full possession of it".

٢٢٢٧ - حَدَّثَنَا عِمْرَانُ بْنُ مُوْسَى اللَّيْثِيُّ، ثَنَا حَمَّادُ بْنُ زَيْدٍ. ح وَحَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيْرُ، ثَنَا اَبُوْ عَوَانَةَ وَحَمَّادُ بْنُ زَيْدٍ، قَالَا ثَنَا عَمْرُو بْنُ دِيْنَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ ابْتَاعَ طَعَامًا، فَلَا يَبِعْهُ حَتّٰى يَسْتَوْفِيَهُ.

قَالَ اَبُوْ عَوَانَةَ، فِيْ حَدِيْثِهٖ قَالَ ابْنُ عَبَّاسٍ وَاَحْسِبُ كُلَّ شَيْءٍ مِثْلَ الطَّعَامِ.

صحیح بخاری(٢١٣٥_٢١٣٠)صحیح مسلم(٣٨١٥)سنن ابوداؤد (٣٤٩٧)سنن ترمذی(١٢٩١)سنن نسائی(٤٦١٢)

2227 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever buys food let him not sell it untill he has taken full possession of it".

In his narration, (a narrator) Abu Awanah said, "Ibn-e-Abbas ؓ said, I think everything in like food".

٢٢٢٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنِ ابْنِ اَبِيْ لَيْلٰى، عَنْ اَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتّٰى يَجْرِيَ فِيْهِ الصَّاعَانِ، صَاعُ الْبَائِعِ وَصَاعُ الْمُشْتَرِيْ. ابن ماجہ

2228 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ forbade selling food bought by measure until two Sa have been measured, the Sa of the seller and the Sa of the buyer".

٣٨ - بَابُ بَيْعِ الْمُجَازَفَةِ

Chapter38 - Sales in Piles (Unknown Amount)

٢٢٢٩ - حَدَّثَنَا سَهْلُ بْنُ اَبِيْ سَهْلٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا نَشْتَرِي الطَّعَامَ مِنَ الرُّكْبَانِ جِزَافًا، فَنَهَانَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَبِيْعَهُ حَتّٰى نَنْقُلَهُ مِنْ مَّكَانِهٖ.

صحیح مسلم(٣٨٢١)

2229 - Hazrat Ibn-e-Umar ؓ narrated, "We used to buy food from troops of riders (the caravans) without knowing the amount but the Messenger of Allah ﷺ forbade us to sell it until it had been delivered to us".

٢٢٣٠ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُوْنٍ الرَّقِّيُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ عَنِ ابْنِ لَهِيْعَةَ، عَنْ مُّوْسَى بْنِ وَرْدَانَ،

2230 - Hazrat Uthman bin Affan ؓ narrated, "I used to sell dates in the market place and I would say, "This was

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such and such an amount" (when I bought it). I would give the purchaser a specific amount of dates according to the way it had been measured for me; and take my profit. Then I began to have some doubts about that, so I asked the Messenger of Allah ﷺ and he said, "When you name the amount, measure it in front of the purchaser"

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ عُثْمَانَ بْنِ عَفَّانَ ' قَالَ كُنْتُ اَبِيْعُ التَّمْرَ فِى السُّوْقِ' فَاَقُوْلُ كِلْتُ فِىْ وَسُقِىْ هٰذَا كَذَا' فَاَدْفَعُ اَوْسَاقَ التَّمْرِ بِكَيْلِهٖ وَ اٰخُذُ شِفِّىْ ' فَدَخَلَنِىْ مِنْ ذٰلِكَ شَىْءٌ ' فَسَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ اِذَا سَمَّيْتَ الْكَيْلَ فَكِلْهُ. ابن ماجه

Chapter39 - Hope of Blessing while measuring food.

٣٩ - بَابُ مَا يُرْجٰى فِىْ كَيْلِ الطَّعَامِ مِنَ الْبَرَكَةِ

2231 - Hazrat Abdullah bin Busr Al-Mazini رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say: "Measure your food, may you be blessed, there in."

٢٢٣١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْيَحْصُبِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ الْمَازِنِىِّ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ كِيْلُوْا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيْهِ.

ابن ماجه

2232 - Hazrat Abu Ayyub رضی اللہ عنہ narrated that the Prophet ﷺ said, "Measure your food, may you be blessed therein".

٢٢٣٢ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ ' ثَنَا بَقِيَّةُ بْنُ الْوَلِيْدِ عَنْ بَحِيْرِ بْنِ سَعْدٍ' عَنْ خَالِدِ بْنِ مَعْدَانَ ' عَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ ' عَنْ اَبِىْ اَيُّوْبَ ' عَنِ النَّبِىِّ ﷺ قَالَ كِيْلُوْا طَعَامَكُمْ يُبَارَكْ لَكُمْ فِيْهِ. ابن ماجه

Chapter40 - Market places and entering them

٤٠ - بَابُ الْاَسْوَاقِ وَدُخُوْلِهَا

2233 - Hazrat Abu Usaid رضی اللہ عنہ narrated that the Messenger of Allah ﷺ went to the market of Nabit and looked at it and said, "This is not a market for you". Then we went to another market and he looked at it, and said, "This is not a market for you", then he came back to this market and walked around in it, then he said, "This is your market. Nothing less will be given and no duty will be levied on it".

٢٢٣٣ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ ' ثَنَا اِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ سَعِيْدٍ' حَدَّثَنِىْ صَفْوَانُ بْنُ سُلَيْمٍ ' حَدَّثَنِىْ مُحَمَّدٌ وَّعَلِىٌّ اِبْنَا الْحَسَنِ بْنِ اَبِى الْحَسَنِ الْبَرَّادِ اَنَّ ابْنَ الْمُنْذِرِ بْنِ اَبِىْ اُسَيْدٍ حَدَّثَهُمَا اَنَّ اَبَاهُ الْمُنْذِرَ اَنَّ اَبَا اُسَيْدٍ حَدَّثَهُ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ ذَهَبَ اِلٰى سُوْقِ النَّبِيْطِ' فَنَظَرَ اِلَيْهِمْ ' فَقَالَ لَيْسَ هٰذَا لَكُمْ بِسُوْقٍ. ثُمَّ ذَهَبَ اِلٰى سُوْقٍ' فَنَظَرَ اِلَيْهِ فَقَالَ لَيْسَ هٰذَا لَكُمْ بِسُوْقٍ. ثُمَّ رَجَعَ اِلٰى هٰذَا

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السُّوْقِ فَطَافَ بِهٖ ثُمَّ قَالَ هٰذَا سُوْقُكُمْ ' فَلَا يُنْتَقَصَنَّ وَلَا يُضْرَبَنَّ عَلَيْهِ خَرَاجٌ. ابن ماجہ

2234 - Hazrat Salman ﷺ narrated, "I heard the Messenger of Allah ﷺ saying, "Whoever goes to the morning prayer, first thing in the morning, he goes out with the banner of faith, but whoever goes out to the market-place, first thing in the morning, he goes out under the banner of Iblis" (devil).

٢٢٣٤ - حَدَّثَنَا اِبْرَاهِيْمُ بْنُ الْمُسْتَمِرِّ الْعُرُوْقِيُّ ' ثَنَا اَبِيْ ' ثَنَا عُبَيْسُ بْنُ مَيْمُوْنٍ ' ثَنَا عَوْنٌ الْعُقَيْلِيُّ عَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ ' عَنْ سَلْمَانَ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ غَدَا اِلٰى صَلٰوةِ الصُّبْحِ ' غَدَا بِرَايَةِ الْاِيْمَانِ ' وَمَنْ غَدَا اِلَى السُّوْقِ ' غَدَا بِرَايَةِ اِبْلِيْسَ. ابن ماجہ

2235 - Salim bin Abdullah bin Umar ﷺ reported from his father that his grand father told that the Messenger of Allah said, "Whoever says, when he enters the market place La Ilaha Illallah Wahdahu La Sharika Lahu Lahul-Mulk wa Lahul-Hamdu Yuhyi Wa Yumutu Wa Huwa Hayyun La Yamitu bi Yadihil-Khairu Kulluhu Wa Huwa ala Kulli Shayin Qadir. (None has the right to be worshiped but Allah alone, with no partner, to Him belongs all sovereignty and to Him is the praise, He gives life and gives death, and He is ever-living and does not die, in His Hand is all goodness and He is able to do all things) Allah will record for him one million good deeds and will erase from him one million bad deeds and will build a house in Paradise for him".

٢٢٣٥ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الضَّرِيْرُ ' ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' مَوْلٰى اٰلِ الزُّبَيْرِ ' عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَ حِيْنَ يَدْخُلُ السُّوْقَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ' لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ ' وَهُوَ حَيٌّ لَّا يَمُوْتُ ' بِيَدِهِ الْخَيْرُ كُلُّهٗ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ' كَتَبَ اللّٰهُ لَهٗ اَلْفَ اَلْفِ حَسَنَةٍ ' وَمَحَا عَنْهُ اَلْفَ اَلْفِ سَيِّئَةٍ ' وَبَنٰى لَهٗ بَيْتًا فِي الْجَنَّةِ.

سنن ترمذی (٣٤٢٨_٣٤٢٩) سنن ابن ماجہ (٣٨٩٢)

Chapter41 - Hope of Blessing in the Mornings.

٤١ - بَابُ مَا يُرْجٰى مِنَ الْبَرَكَةِ فِي الْبُكُوْرِ

2236 - Hazrat Sakhr AL-Ghamidi ﷺ narrated, "The Messenger of Allah ﷺ said, "O Allah bless my nation in their early mornings".

٢٢٣٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا هُشَيْمٌ عَنْ يَّعْلَى بْنِ عَطَاءٍ ' عَنْ عُمَارَةَ بْنِ حَدِيْدٍ ' عَنْ صَخْرٍ الْغَامِدِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ بَارِكْ لِاُمَّتِيْ فِيْ بُكُوْرِهَا

He said, "When he sent out a raiding party or an army, he would send them at

قَالَ وَكَانَ اِذَا بَعَثَ سَرِيَّةً اَوْ جَيْشًا ' بَعَثَهُمْ فِيْ

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the beginning of the day".

اَوَّلِ النَّهَارِ.

He (a narrator) said, "Sakhr was a man engaged in trade and he used to send his goods out at the beginning of the day and his wealth grew and increased".

قَالَ وَكَانَ صَخْرٌ رَجُلًا تَاجِرًا وَكَانَ يَبْعَثُ تُجَّارَهُ فِيْ اَوَّلِ النَّهَارِ فَاَثْرٰى وَكَثُرَ مَالُهُ.

سنن ابوداؤد(٢٦٠٦)سنن ترمذی(١٢١٢)

2237 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "O Allah bless my nation early in the morning of Thursday".

٢٢٣٧ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، ثَنَا مُحَمَّدُ بْنُ مَيْمُوْنٍ اَلْمَدَنِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِى الزِّنَادِ، عَنْ اَبِيْهِ، عَنِ الْاَعْرَجِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ بَارِكْ لِاُمَّتِىْ فِىْ بُكُوْرِهَا يَوْمَ الْخَمِيْسِ. ابن ماجه

2239 - Hazrat Ibn-e-Umar ﷺ narrated that the Prophet ﷺ said, "O Allah bless my nation in their early mornings".

٢٢٣٨ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، ثَنَا اِسْحَاقُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ بَكْرٍ اَلْجَدْعَانِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، اَنَّ النَّبِىَّ ﷺ قَالَ اَللّٰهُمَّ بَارِكْ لِاُمَّتِىْ فِىْ بُكُوْرِهَا. ابن ماجه

Chapter42 - Sale of Musarrah (Unmilked cattle)

٤٢ - بَابُ بَيْعِ الْمُصَرَّاةِ

Note: Musarrah means a sheep or she-camel that is not milked for days to increase the amount of milk in its udder. In this way it is sold for a higher price. It is a sort of deception.

2239 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "Whoever buys Musarrah, he has the choice (of annulling the deal) for three days. If he returns it then he must also give a Sa of dates not Samra". Meaning Wheat.

٢٢٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِىِّ ﷺ قَالَ مَنِ ابْتَاعَ مُصَرَّاةً، فَهُوَ بِالْخِيَارِ ثَلَاثَةَ اَيَّامٍ، فَاِنْ رَدَّهَا، رَدَّ مَعَهَا صَاعًا مِّنْ تَمْرٍ، لَا سَمْرَاءَ. يَعْنِى الْحِنْطَةَ. ابن ماجه

2240 - Hazrat Abdullah bin Umar ﷺ narrated, "The Messenger of Allah said, "Whoever buys a Muhaffala (Musarrah), he has the choice (of annulling the deal) for three days. If he returns it then he must also give wheat equal to twice the

٢٢٤٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ، ثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، ثَنَا صَدَقَةُ بْنُ سَعِيْدٍ اَلْحَنَفِيُّ، ثَنَا جُمَيْعُ بْنُ عُمَيْرٍ اَلتَّيْمِيُّ، حَدَّثَنِىْ عَبْدُ اللّٰهِ بْنُ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَا اَيُّهَا النَّاسُ! مَنْ بَاعَ مُحَفَّلَةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ اَيَّامٍ، فَاِنْ

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رَدَّهَا ، رَدَّ مَعَهَا مِثْلَىْ لَبَنِهَا. اَوْ قَالَ. مِثْلَ لَبَنِهَا قَمْحًا.

سنن ابوداؤد(٣٤٤٦)

amount of its milk', or he said, 'equal to the amount of its milk".

٢٢٤١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ، ثَنَا وَكِيْعٌ، ثَنَا الْمَسْعُوْدِيُّ عَنْ جَابِرٍ، عَنْ اَبِى الضُّحٰى، عَنْ مَسْرُوْقٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ، اَنَّهُ قَالَ اَشْهَدُ عَلَى الصَّادِقِ الْمَصْدُوْقِ اَبِى الْقَاسِمِ ﷺ اَنَّهُ حَدَّثَنَا، قَالَ بَيْعُ الْمُحَفَّلَاتِ خِلَابَةٌ، وَلَا تَحِلُّ الْخِلَابَةُ لِمُسْلِمٍ. ابن ماجه

2241 - Hazrat Abdullah bin Masud ؓ narrated, "I bear witness that the true and truely inspired one, Abul-Qasim ﷺ told us, "Selling a Muhaffalah is Khilabah and Khilabah is not lawful for the Muslim".

Ibn Majah said, "Meaning, deception".

٤٣ - بَابُ الْخَرَاجِ بِالضَّمَانِ

Chapter43 - A slave's earnings belong to his master.

٢٢٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنِ ابْنِ اَبِىْ ذِئْبٍ، عَنْ مَخْلَدِ بْنِ خُفَافِ بْنِ اِيْمَاءَ بْنِ رَحَضَةَ الْغِفَارِىِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى اَنَّ خَرَاجَ الْعَبْدِ بِضَمَانِهِ. سنن ابوداؤد(٣٥٠٨، ٣٥٠٩) سنن ترمذی(١٢٨٥) سنن نسائی(٤٥٠٣)

2242 - Hazrat Ayesha narrated that the Messenger of Allah ﷺ ruled that what a slave earns belongs to his guarantor (master).

٢٢٤٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِىُّ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ، عَنْ عَائِشَةَ اَنَّ رَجُلًا اِشْتَرٰى عَبْدًا فَاسْتَغَلَّهُ، ثُمَّ وَجَدَ بِهِ عَيْبًا فَرَدَّهُ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّهُ قَدِ اسْتَغَلَّ غُلَامِىْ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْخَرَاجُ بِالضَّمَانِ.

سنن ابوداؤد(٣٥١٠) سنن ترمذی(١٢٨٦)

2243 - Hazrat Ayesha narrated that a man bought a slave and put him to work, then he found some defect in him, so he returned him. He (the seller) said, 'O Messenger of Allah ﷺ he put my slave to work (and got his wages)'. The Messenger of Allah ﷺ said, "A slave's earnings belong to his guarantor".

٤٤ - بَابُ عُهْدَةِ الرَّقِيْقِ

Chapter44 - Contractual obligation of a slave.

٢٢٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ اِنْ شَآءَ اللّٰهُ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ عُهْدَةُ الرَّقِيْقِ ثَلَاثَةُ اَيَّامٍ. ابن ماجه

2244 - Hazrat Samurah bin Jundab ؓ narrated, "The Messenger of Allah ﷺ said, "The contractual obligation regarding a slave lasts for three days".

(The seller is responsible for any defect found in the slave during three days)

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٢٢٤٥ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، ثَنَا هُشَيْمٌ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا عُهْدَةَ بَعْدَ اَرْبَعٍ.

سنن ابوداؤد(٣٥٠٦_٣٥٠٧)

2245 - Hazrat Uqbah bin Amir ؓ narrated that the Messenger of Allah ﷺ said, "There is no contractual obligation after four" (days)

٤٥ - بَابُ مَنْ بَاعَ عَيْبًا فَلْيُبَيِّنْهُ

Chapter45 - Pointing out the defect while selling the defective commodity.

٢٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا وَهْبُ بْنُ جَرِيْرٍ، ثَنَا اَبِىْ، سَمِعْتُ يَحْيَى ابْنَ اَيُّوْبَ يُحَدِّثُ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُمَاسَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْمُسْلِمُ اَخُو الْمُسْلِمِ، وَلَا يَحِلُّ لِمُسْلِمٍ بَاعَ مِنْ اَخِيْهِ بَيْعًا، فِيْهِ عَيْبٌ، اِلَّا بَيَّنَهُ لَهُ.

صحیح مسلم(٣٤٤٩)

2246 - Hazrat Uqbah bin Amir ؓ narrated, "I heard the Messenger of Allah ﷺ say, "The Muslim is the brother of another Muslim and is not permissible for a Muslim to sell his brother, goods in which there is a defect, without pointing that out to him".

٢٢٤٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ، ثَنَا بَقِيَّةُ بْنُ الْوَلِيْدِ عَنْ مُعَاوِيَةَ بْنِ يَحْيٰى، عَنْ مَكْحُوْلٍ وَّسُلَيْمَانَ بْنِ مُوْسٰى، عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ بَاعَ عَيْبًا لَّمْ يُبَيِّنْهُ، لَمْ يَزَلْ فِىْ مَقْتِ اللّٰهِ، وَلَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ.

ابن ماجہ

2247 - Hazrat Wathilah bin Asqa ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Whoever sells defective goods without pointing it out, he will remain subject to the wrath of Allah and the angels will continue to curse him".

٤٦ - بَابُ النَّهْيِ عَنِ التَّفْرِيْقِ بَيْنَ السَّبْيِ

Chapter46 - Forbiddance of Separating the captives. (of one family)

٢٢٤٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ، قَالَا ثَنَا وَكِيْعٌ ثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ اَبِيْهِ، عَنِ ابْنِ مَسْعُوْدٍ، قَالَ كَانَ النَّبِىُّ ﷺ اِذَا اُتِىَ بِالسَّبْيِ اَعْطٰى اَهْلَ الْبَيْتِ جَمِيْعًا، كَرَاهِيَةَ اَنْ يُّفَرِّقَ بَيْنَهُمْ. ابن ماجہ

2248 - Hazrat Abdullah bin Masud ؓ narrated that "When captives were brought to him, the Prophet ﷺ would give the members of one family together (to one person) disliking to separate them".

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٢٢٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' عَنْ عَفَّانَ' عَنْ حَمَّادٍ' اَنْبَاَنَا الْحَجَّاجُ عَنِ الْحَكَمِ ' عَنْ مَيْمُوْنِ بْنِ اَبِىْ شَبِيْبٍ ' عَنْ عَلِيٍّ رَضِىَ اللّٰهُ عَنْهُ ' قَالَ وَهَبَ لِىْ رَسُوْلُ اللّٰهِ ﷺ غُلَامَيْنِ اَخَوَيْنِ' فَبِعْتُ اَحَدَهُمَا ' فَقَالَ مَا فَعَلَ الْغُلَامَانِ؟ قُلْتُ بِعْتُ اَحَدَهُمَا. قَالَ رُدَّهُ. سنن ترمذی(١٢٨٤)

2249 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ gave me two slaves who were brothers and I sold one of them. He said, "What happened with the two slaves?" I said, "I sold one of them". He said, "Take him back".

٢٢٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ الْهَيَّاجِ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ' اَنْبَاَنَا اِبْرَاهِيْمُ بْنُ اِسْمَاعِيْلَ عَنْ طَلِيْقِ بْنِ عِمْرَانَ ' عَنْ اَبِىْ بُرْدَةَ ' عَنْ اَبِىْ مُوْسٰى ' قَالَ لَعَنَ رَسُوْلُ اللّٰهِ ﷺ مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا' وَبَيْنَ الْاَخِ وَبَيْنَ اَخِيْهِ. ابن ماجہ

2250 - Hazrat Abu Musa ؓ narrated, "The Messenger of Allah ﷺ cursed the one who separates a mother and her child or a brother from his brother".

٤٧ - بَابُ شِرَاءِ الرَّقِيْقِ

٢٢٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا عَبَّادُ بْنُ لَيْثٍ' صَاحِبُ الْكَرَابِيْسِىِّ ' ثَنَا عَبْدُ الْمَجِيْدِ بْنُ وَهْبٍ ' قَالَ قَالَ لِىَ الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ اَلَا نُقْرِئُكَ كِتَابًا كَتَبَهُ لِىْ رَسُوْلُ اللّٰهِ ﷺ؟قَالَ قُلْتُ بَلٰى ' فَاَخْرَجَ لِىْ كِتَابًا' فَاِذَا فِيْهِ هٰذَا مَا اشْتَرَى الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ مِنْ مُحَمَّدٍ رَّسُوْلِ اللّٰهِ ﷺ' شَرٰى مِنْهُ عَبْدًا اَوْ اَمَةً ' لَا دَاءَ وَلَا غَائِلَةَ وَلَا خِبْثَةَ ' بَيْعَ الْمُسْلِمِ لِلْمُسْلِمِ.
صحیح بخاری(٢٠٧٩)سنن ترمذی(١٢١٦)

2251 - Abdul Majid bin Wahb reported, "Adda bin Khalid bin Hawdhah said to me, 'Shall I not read to you a letter that the Messenger of Allah ﷺ wrote to me?' I said 'yes'. So he took out a letter. In it was, "This is what Adda bin Khalid bin Hawdhah bought (from) Muhammad the Messenger of Allah ﷺ. He bought from him a slave - or - female slave, having no ailments nor being a run away, nor having any malicious behaviour. Sold by a Muslim to a Muslim".

٢٢٥٢ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ' ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنِ ابْنِ عَجْلَانَ ' عَنْ عَمْرِو بْنِ شُعَيْبٍ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اشْتَرٰى اَحَدُكُمُ الْجَارِيَةَ فَلْيَقُلِ اللّٰهُمَّ اِنِّىْ اَسْاَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ' وَاَعُوْذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ ' وَلْيَدْعُ بِالْبَرَكَةِ ' وَاِذَا اشْتَرٰى اَحَدُكُمْ بَعِيْرًا فَلْيَاْخُذْ بِذِرْوَةِ سِنَامِهٖ وَلْيَدْعُ بِالْبَرَكَةِ وَلْيَقُلْ مِثْلَ ذٰلِكَ. سابقہ(١٩١٨)

2252 - Amr bin Shuaib reported from his father that his grand-father told that the Messenger of Allah ﷺ said, "When anyone of you buys a slave woman let him say, "Allahumma inni as aluka khairaha wa khaira ma jabaltaha alaihi wa audhu bika min sharriha wa sharri ma jabaltaha alaihi (O Allah, I ask You for the goodness with in her and the goodness that You have made her inclined towards and I seek

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refuge with You from the evil within her and the evil that Tou have made her inclined towards) and he should pray for blessing and if anyone of you buys a camel then he should take hold of its hump and pray for blessing and say similar words".

Chapter48 - Bartering, where excesses are not permitted in hand to hand exchange.

٤٨ - بَابُ الصَّرْفِ وَمَا لَا يَجُوزُ مُتَفَاضِلًا يَدًا بِيَدٍ

2253 - Malik bin Aws bin Hadathan Nasri reported, "I heard Umar ﷺ bin Al-Khatab say, "The Messenger of Allah ﷺ said, "Exchanging gold for gold is usury, unless it is done on the spot. (Exchanging) barley for barley is usury unless it is done on the spot. (Exchanging) dates for dates is usury, unless it is done on the spot".

٢٢٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ' وَهِشَامُ بْنُ عَمَّارٍ' وَ نَصْرُ بْنُ عَلِيٍّ ' وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالُوْا اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' عَنْ مَّالِكِ بْنِ اَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيِّ' قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلذَّهَبُ بِالذَّهَبِ رِبًا اِلَّا هَاءَ وَهَاءَ 'وَالْبُرُّ بِالْبُرِّ رِبًا اِلَّا هَاءَ وَهَاءَ ' وَالشَّعِيْرُ بِالشَّعِيْرِ رِبًا اِلَّا هَاءَ وَهَاءَ ' وَالتَّمْرُ بِالتَّمْرِ ربًا اِلَّا هَاءَ وَهَاءَ.

صحیح بخاری(٢١٣٤_٢١٧٠_٢١٧٤)صحیح مسلم(٤٠٣٥)
سنن ابوداؤد(٣٣٤٨)سنن ترمذی(١٢٤٣)سنن نسائی (٤٥٧٢)
سنن ابن ماجہ(٢٢٥٩_٢٢٦٠)

2254 - Muslim bin Yasar and Abdullah bin Ubaid reported, "Ubadha ﷺ bin Samit and Mu-awiya ﷺ happened to meet either in a church or in a Synogogue. Ubadah bin Samit ﷺ narrated to them and said, "The Messenger of Allah ﷺ forbade us from selling silver for silver, gold for gold, wheat for wheat, barley for barley and dates for dates". One of them said, "And salt for salt", but the other did not say it. "And he commanded us to sell wheat for barley or barley for wheat hand to hand

٢٢٥٤ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ ' قَالَا ثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ التَّمِيْمِيُّ ' ثَنَا مُحَمَّدُ بْنُ سِيْرِيْنَ ' اَنَّ مُسْلِمَ بْنَ يَسَارٍ وَّعَبْدَ اللّٰهِ بْنَ عُبَيْدٍ حَدَّثَاهُ قَالَا جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَمُعَاوِيَةَ اِمَّا فِىْ كَنِيْسَةٍ وَّاِمَّا فِىْ بِيْعَةٍ ' فَحَدَّثَهُمْ عُبَادَةُ بْنُ الصَّامِتِ فَقَالَ نَهَانَا رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ الْوَرِقِ بِالْوَرِقِ' وَالذَّهَبِ بِالذَّهَبِ ' وَالْبُرِّ بِالْبُرِّ ' وَالشَّعِيْرِ بِالشَّعِيْرِ ' وَالتَّمْرِ بِالتَّمْرِ. قَالَ اَحَدُهُمَا وَالْمِلْحِ بِالْمِلْحِ ' وَلَمْ يَقُلْهُ

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however we wished".

الْاٰخَرُ. وَاَمَرَنَا اَنْ نَّبِيْعَ الْبُرَّ بِالشَّعِيْرِ، وَالشَّعِيْرَ بِالْبُرِّ يَدًا بِيَدٍ، كَيْفَ شِئْنَا.

سنن نسائی (٤٥٧٤_٤٥٧٥_٤٥٧٦)

2255 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, "(Sell) silver for silver, gold for gold, barley for barley, wheat for wheat, like for like".

٢٢٥٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا يَعْلَى بْنُ عُبَيْدٍ، ثَنَا فُضَيْلُ بْنُ غَزْوَانَ عَنِ ابْنِ اَبِىْ نُعْمٍ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ اَلْفِضَّةُ بِالْفِضَّةِ، وَالذَّهَبُ بِالذَّهَبِ، وَالشَّعِيْرُ بِالشَّعِيْرِ، وَالْحِنْطَةُ بِالْحِنْطَةِ، مِثْلًا بِمِثْلٍ. صحیح مسلم (٨٤) سنن نسائی (٤٥٨٣)

2256 - Hazrat Abu Saeed ﷺ narrated "The Prophet ﷺ used to give us dates from the collection (mixed) dates and we would exchange them for dates that were better and we add to the price. The Messenger of Allah ﷺ said, "It is not right to give one Sa of dates for two Sa nor one Dirham for two Dirham. A Dirham for a Dirham and a Dinar for a Dinar is allowed, the only difference between them is (equal) in weight". (the weight must be equal).

٢٢٥٦ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِىْ سَلَمَةَ، عَنْ اَبِىْ سَعِيْدٍ، قَالَ كَانَ النَّبِيُّ ﷺ يَرْزُقُنَا تَمْرًا مِّنْ تَمْرِ الْجَمْعِ، فَنَسْتَبْدِلُ بِهٖ تَمْرًا هُوَ اَطْيَبُ مِنْهُ وَنَزِيْدُ فِى السِّعْرِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَصْلُحُ صَاعُ تَمْرٍ بِصَاعَيْنِ، وَلَا دِرْهَمٌ بِدِرْهَمَيْنِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، وَالدِّيْنَارُ بِالدِّيْنَارِ، وَلَا فَضْلَ بَيْنَهُمَا اِلَّا وَزْنًا.

صحیح بخاری (٢٠٨٠) صحیح مسلم (٤٠٦١) سنن نسائی (٤٥٦٩_٤٥٧٠)

٤٩ - بَابُ مَنْ قَالَ لَا رِبًا اِلَّا فِى النَّسِيْئَةِ

Chapter49 - That who says, there is no usury except in credit. (deferred payment)

2257 - Hazrat Abu Hurayrah ﷺ narrated, "I heard Abu Saeed Al-Khudri ﷺ say, "A Dirham for a Dirham, a Dinar for a Dinar". So I said, 'I heard Ibn-e-Abbas ﷺ say, something other than that'. He said, "But I met Ibn-e-Abbas ﷺ and said, "Tell me about what you say concerning exchange, is it something that you heard from the Messenger of Allah ﷺ or something that you found in the book of Allah?" He said, "I did not find it in the Book of Allah and I did not hear it from the Messenger of Allah ﷺ

٢٢٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنْ اَبِىْ صَالِحٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ سَمِعْتُ اَبَا سَعِيْدِ اَلْخُدْرِىَّ يَقُوْلُ اَلدِّرْهَمُ بِالدِّرْهَمِ، وَالدِّيْنَارُ بِالدِّيْنَارِ. فَقُلْتُ اِنِّىْ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُوْلُ غَيْرَ ذٰلِكَ. قَالَ اَمَّا اِنِّىْ لَقِيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ اَخْبِرْنِىْ عَنْ هٰذَا الَّذِىْ تَقُوْلُ فِى الصَّرْفِ، اَشَىْءٌ سَمِعْتَهٗ مِنْ رَّسُوْلِ اللّٰهِ ﷺ، اَمْ شَىْءٌ وَّجَدْتَّهٗ فِىْ كِتَابِ اللّٰهِ؟ فَقَالَ مَا وَجَدْتُّهٗ فِىْ كِتَابِ اللّٰهِ، وَلَا سَمِعْتُهٗ مِنْ رَّسُوْلِ اللّٰهِ ﷺ، وَلٰكِنْ اَخْبَرَنِىْ اُسَامَةُ بْنُ زَيْدٍ اَنَّ

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رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّمَا الرِّبَا فِى النَّسِيْئَةِ.

صحیح بخاری(۲۱۷۸_۲۱۷۹)صحیح مسلم(٤٠٦٤_٤٠٦٥_٤٠٦٦_٤٠٦٧)سنن نسائی(٤٥٩٤_٤٥٩٥)

rather Usamah bin Zaid رضی اللہ عنہ told me that the Messenger of Allah ﷺ said, "Usury is only in credit" (deferred payment).

٢٢٥٨ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ ' اَنْبَاَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ اَلرِّبْعِيِّ ' عَنْ اَبِى الْجَوْزَاءِ قَالَ سَمِعْتُهُ يَاْمُرُ بِالصَّرْفِ يَعْنِى ابْنَ عَبَّاسٍ ' وَيُحَدِّثُ ذٰلِكَ عَنْهُ ' ثُمَّ بَلَغَنِىْ اَنَّهُ رَجَعَ عَنْ ذٰلِكَ ' فَلَقِيْتُهُ بِمَكَّةَ فَقُلْتُ اِنَّهُ بَلَغَنِىْ اَنَّكَ رَجَعْتَ. قَالَ نَعَمْ . اِنَّمَا كَانَ ذٰلِكَ رَاْيًا مِّنِّىْ ' وَهٰذَا اَبُوْ سَعِيْدٍ يُحَدِّثُ عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهُ نَهٰى عَنِ الصَّرْفِ.

ابن ماجہ

2258 - Abu Jawza reported, "I heard him, meaning Ibn-e-Abbas رضی اللہ عنہما allowing exchange (of dirham for dirham etc., if extra was given) and that was narrated from him. Then I heard that he had taken back this opinion. I met him in Makkah and said, "I heard that you had taken back" (your opinion). He said, 'yes' that was just my own opinion but Abu Saeed رضی اللہ عنہ narrated from the Messenger of Allah ﷺ that he forbade exchange". (for like items if extra is given).

٥٠ - بَابُ صَرْفِ الذَّهَبِ بِالْوَرِقِ

Chapter50 - Exchange of gold for silver.

٢٢٥٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ' سَمِعَ مَالِكَ بْنَ اَوْسِ بْنِ الْحَدَثَانِ يَقُوْلُ سَمِعْتُ عُمَرَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلذَّهَبُ بِالْوَرِقِ رِبًا اِلَّا هَاءَ وَهَاءَ.

سابقہ(٢٢٥٣)

2259 - Zuhri heard Malik bin Aws bin Hadathan say, "I heard Umar رضی اللہ عنہ say, The Messenger of Allah ﷺ said, "Gold for silver is usury unless it is exchanged on the spot".

قَالَ اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ سَمِعْتُ سُفْيَانَ يَقُوْلُ لِلذَّهَبُ بِالْوَرِقِ. اِحْفَظُوْا.

Abu Bakr bin Shaibah said, "I heard Sufyan saying, 'Gold for silver', memorize (it)".

٢٢٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ' عَنْ مَّالِكِ بْنِ اَوْسِ بْنِ الْحَدَثَانِ قَالَ اَقْبَلْتُ اَقُوْلُ مَنْ يَّصْطَرِفُ الدَّرَاهِمَ؟ فَقَالَ طَلْحَةُ ابْنُ عُبَيْدِ اللّٰهِ ' وَهُوَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ اَرِنَا ذَهَبَكَ ' ثُمَّ ائْتِنَا ' اِذَا جَاءَ خَازِنُنَا ' نُعْطِكَ وَرِقَكَ. فَقَالَ عُمَرُ كَلَّا ' وَاللّٰهِ ' لَتُعْطِيَنَّهُ وَرِقَهُ اَوْ لَتَرُدَّنَّ اِلَيْهِ ذَهَبَهُ ' فَاِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْوَرِقُ بِالذَّهَبِ رِبًا اِلَّا هَاءَ وَهَاءَ. سابقہ(٢٢٥٣)

2260 - Malik bin Aws bin Hadathan reported, "I came saying, who will exchange Dirham? Talhah bin Ubaidullah رضی اللہ عنہ who was with Umar bin Khattab رضی اللہ عنہ said, "Show us your gold, then come to us, when our treasure comes, we will give you your silver'. Umar رضی اللہ عنہ said, 'No' by Allah you will give him silver (now) or give him back his gold, for the Messenger of Allah ﷺ said, "Silver for gold is usury unless it is

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exchanged on the spot".

٢٢٦١ - حَدَّثَنَا اَبُوْ اِسْحَاقَ الشَّافِعِيُّ اِبْرَاهِيْمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ، حَدَّثَنِيْ اَبِيْ عَنْ اَبِيْهِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ اَبِيْ طَالِبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلدِّيْنَارُ بِالدِّيْنَارِ، وَالدِّرْهَمُ بِالدِّرْهَمِ، لَا فَضْلَ بَيْنَهُمَا، فَمَنْ كَانَتْ لَهٗ حَاجَةٌ بِوَرِقٍ، فَلْيَصْطَرِفْهَا بِذَهَبٍ، وَمَنْ كَانَتْ لَهٗ حَاجَةٌ بِذَهَبٍ، فَلْيَصْطَرِفْهَا بِالْوَرِقِ، وَالصَّرْفُ هَاءَ وَهَاءَ. ابن ماجه

2261 - Umar bin Muhammad bin Ali bin Abi Talib ؓ reported from his father that his grand-father said, The Messenger of Allah ﷺ said, "Dinar for Dinar, Dirham for Dirham with no increase between them. Whoever has need of silver, let him trade gold for it, and whoever has need of gold, let him trade silver for it, and let the transaction be done on the spot".

٥١ - بَابُ اِقْتِضَاءِ الذَّهَبِ مِنَ الْوَرِقِ وَالْوَرِقِ مِنَ الذَّهَبِ

Chapter51 - Exchange of gold for silver and silver for gold.

٢٢٦٢ - حَدَّثَنَا اِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبٍ، وَسُفْيَانُ بْنُ وَكِيْعٍ، وَمُحَمَّدُ بْنُ عُبَيْدِ بْنِ ثَعْلَبَةَ الْحِمَّانِيُّ قَالُوْا حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ، ثَنَا عَطَاءُ بْنُ السَّائِبِ اَوْ سِمَاكٌ. وَلَا اَعْلَمُهٗ اِلَّا سِمَاكًا عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنْتُ اَبِيْعُ الْاِبِلَ، فَكُنْتُ اٰخُذُ الذَّهَبَ مِنَ الْفِضَّةِ، وَالْفِضَّةَ مِنَ الذَّهَبِ، وَالدِّيْنَارَ مِنَ الدَّرَاهِمِ، وَالدَّرَاهِمَ مِنَ الدَّنَانِيْرِ، فَسَاَلْتُ النَّبِيَّ ﷺ فَقَالَ اِذَا اَخَذْتَ اَحَدَهُمَا وَاَعْطَيْتَ الْاٰخَرَ، فَلَا تُفَارِقْ صَاحِبَكَ وَبَيْنَكَ وَبَيْنَهٗ لَبْسٌ.

سنن ابوداؤد (٣٣٥٤ - ٣٣٥٥) سنن ترمذی (١٢٤٢) سنن نسائی (٤٥٩٦-٤٥٩٧-٤٥٩٨-٤٥٩٩-٤٦٠١-٤٦٠٢-٤٦٠٣)

2262 - Hazrat Ibn-e-Umar ؓ narrated, "I used to sell camels and I used to buy gold for silver and silver for gold. Dinar for Dirham and Dirham for Dinar. I asked the Prophet ﷺ about that and he said, "If you take one of them and give the other then you and your companion should not separate, until everything is clear (exchange is complete)".

٢٢٦٢م - حَدَّثَنَا يَحْيَى بْنُ حَكِيْمٍ، ثَنَا يَعْقُوْبُ بْنُ اِسْحَاقَ، اَنْبَاَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ نَحْوَهٗ. سابقہ (٢٢٦٢)

2262m - Yahya bin Hakim reported the similar wording by another chain.

٥٢ - بَابُ النَّهْيِ عَنْ كَسْرِ الدَّرَاهِمِ وَالدَّنَانِيْرِ

Chapter52 - Forbiddance of breaking Dirham and Dinar (metal Coins)

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٢٢٦٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، وَسُوَيْدُ بْنُ سَعِيْدٍ ، وَهَارُوْنُ بْنُ اِسْحَاقَ قَالُوْا اَنْبَاَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ فَضَاءَ ، عَنْ اَبِيْهِ ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللّٰهِ ، عَنْ اَبِيْهِ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ كَسْرِ سِكَّةِ الْمُسْلِمِيْنَ الْجَائِزَةِ بَيْنَهُمْ ، اِلَّا مِنْ بَاْسٍ. سنن ابوداؤد(٣٤٤٩)

2263 - Alqamah bin Abdullah reported that his father said, "The Messenger of Allah ﷺ forbade breaking the coins of the Muslims that are in circulation among them, without any necessary reason".

٥٣ - بَابُ بَيْعِ الرُّطَبِ بِالتَّمْرِ

Chapter53 - Sale of fresh-dates for dried-dates.

٢٢٦٤ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ وَاِسْحَاقُ بْنُ سُلَيْمَانَ ، قَالَا ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ ، مَوْلَى الْاَسْوَدِ بْنِ سُفْيَانَ ، اَنَّ زَيْدًا اَبَا عَيَّاشٍ ، مَوْلًى لِّبَنِىْ زُهْرَةَ اَخْبَرَهُ اَنَّهُ سَاَلَ سَعْدَ بْنَ اَبِىْ وَقَّاصٍ عَنِ اشْتِرَاءِ الْبَيْضَاءِ بِالسُّلْتِ ، فَقَالَ لَهُ سَعْدٌ اَيَّتُهُمَا اَفْضَلُ؟ قَالَ الْبَيْضَاءُ ، فَنَهَانِىْ عَنْهُ وَقَالَ اِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ سُئِلَ عَنِ اشْتِرَاءِ الرُّطَبِ بِالتَّمْرِ فَقَالَ اَيَنْقُصُ الرُّطَبُ اِذَا يَبِسَ؟ قَالُوْا نَعَمْ ، فَنَهٰى عَنْ ذٰلِكَ. سنن ابوداؤد(٣٣٥٩_٣٣٦٠)سنن ترمذی(١٢٢٥)سنن نسائی(٤٥٥٩_٤٥٦٠)

2264 - Abdullah bin Yazid, the freed slave of Al-Aswad bin Sufyan narrated that Zaid Abu Ayyash, the freed slave of Bani Zuhrah told him that he asked Sa'd bin Abu Waqaas ؓ about buying white wheat with barley, Sa'd ؓ said to him, 'Which of them is better?" He said, 'wheat'. (and) He told him not to do that and said, "I heard the Messenger of Allah ﷺ being asked about buying fresh-dates with dried-dates and he said, "Do fresh-dates decrease in weight when they become dry? "They said, 'yes', so he told them not to do that".

٥٤ - بَابُ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ

Chapter54 - The Muzabanah and the Muhaqalah deal.

٢٢٦٥ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْمُزَابَنَةِ ، وَالْمُزَابَنَةُ اَنْ يَّبِيْعَ الرَّجُلُ تَمْرَ حَائِطِهٖ ، اِنْ كَانَتْ نَخْلًا بِتَمْرٍ كَيْلًا ، وَاِنْ كَانَ كَرْمًا اَنْ يَّبِيْعَهُ بِزَبِيْبٍ كَيْلًا ، وَاِنْ كَانَتْ زَرْعًا اَنْ يَّبِيْعَهُ بِكَيْلِ طَعَامٍ ، نَهٰى عَنْ ذٰلِكَ كُلِّهٖ. صحیح بخاری(٢٢٠٥)صحیح مسلم(٣٨٧٦)سنن نسائی(٤٥٦٣)

2265 - Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ forbade the Muzabanah. The Muzabanah means when a man sells the dates of his grove when they are still on the tree, for a measure of dry dates or if it is grapes, he sells them when they are still on the vine, for a measure of raisins or if it is a crop, he sells it for food estimating the amount. (of the crop in the field) He forbade all of these things".

Note: The Muhaqalah is like the Muzabanah. It is selling crops that have not

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yet ripened.

٢٢٦٦ - حَدَّثَنَا اَزْهَرُ بْنُ مَرْوَانَ، ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ اَيُّوْبَ، عَنْ اَبِى الزُّبَيْرِ وَسَعِيْدُ بْنُ مِيْنَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

صحیح مسلم(۳۸۸۹_۳۸۹۰_۳۸۹۲)سنن ابوداؤد(۳۳۷۵_۳۴۰۴)سنن ترمذی(۱۳۱۳)سنن نسائی(۴۶۴۷_۴۶۴۸)

2766 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ forbade the Muhaqalah and the Muzabanah.

٢٢٦٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، ثَنَا اَبُو الْاَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيْجٍ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

سنن ابوداؤد(۳۴۰۰)سنن نسائی(۳۹۰۰_۳۹۰۱_۳۹۰۲_۴۵۴۹)

2267 - Hazrat Rafi bin Khadij ؓ narrated that the Messenger of Allah ﷺ forbade the Muhaqalah and the Muzabanah.

٥٥ - بَابُ بَيْعِ الْعَرَايَا بِخَرْصِهَا تَمْرًا

Chapter55 - The 'Araya' sale by estimating the amount for dry-dates.

٢٢٦٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ اَبِيْهِ، حَدَّثَنِىْ زَيْدُ بْنُ ثَابِتٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ رَخَّصَ فِى الْعَرَايَا.

صحیح بخاری(۲۱۷۳_۲۱۸۴_۲۱۸۸_۲۱۹۲_۲۳۸۰)
صحیح مسلم(۳۸۵۳_۳۸۵۵_۳۸۵۶_۳۸۵۷_۳۸۵۹_۳۸۶۰_۳۸۶۱_۳۸۶۲)سنن ترمذی(۱۳۰۰_۱۳۰۲)سنن نسائی(۴۵۵۰_۴۵۵۲_۴۵۵۳_۴۵۵۴)

2268 - Salim reported from his father, "Zaid ؓ bin Thabit narrated to me that the Messenger of Allah ﷺ gave a concession regarding the sale of Araya".

٢٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، اَنَّهٗ قَالَ حَدَّثَنِىْ زَيْدُ بْنُ ثَابِتٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَرْخَصَ فِىْ بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

سابقہ(۲۲۶۸)

قَالَ يَحْيٰى اَلْعَرِيَّةُ اَنْ يَّشْتَرِىَ الرَّجُلُ ثَمَرَ النَّخَلَاتِ بِطَعَامِ اَهْلِهٖ رُطَبًا، بِخَرْصِهَا تَمْرًا.

2269 - Hazrat Abdullah bin Umar ؓ narrated that he said, "Zaib bin Thabit ؓ told me that the Messenger of Allah ﷺ gave a concession regarding the sale of the estimated harvest of Araya in return for dried dates"

Yahya (one of the narrators) said, 'The Araya is when a man purchases (fresh) dated on the trees for food for his family

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in return of estimated dried-dates.

٥٦ - بَابُ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً

Chapter56 - (Sale of) animals for animals on credit.

٢٢٧٠ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيْدِ بْنِ اَبِىْ عَرُوْبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيْئَةً.

سنن ابوداؤد (٣٣٥٦) سنن ترمذی (١٢٣٧) سنن نسائی (٤٦٣٤)

2270 - Hazrat Samurah bin Jundab ؓ narrated that the Messenger of Allah ﷺ forbade selling animals for animals on credit.

٢٢٧١ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا حَفْصُ بْنُ غِيَاثٍ وَّاَبُوْ خَالِدٍ عَنْ حَجَّاجٍ، عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا بَاْسَ بِالْحَيَوَانِ وَاحِدًابِاثْنَيْنِ، يَدًا بِيَدٍ وَكَرِهَهُ نَسِيْئَةً.

سنن ترمذی (١٢٣٨)

2271 - Hazrat Jabir ؓ narrated that the Messenger of Allah ﷺ said, "There is nothing wrong with selling animals, one for two, hand to hand", but he disliked selling them on credit.

٥٧ - بَابُ الْحَيَوَانِ بِالْحَيَوَانِ مُتَفَاضِلًا يَدًا بِيَدٍ

Chapter57 - Selling animals for animals of different kind, hand to hand.

٢٢٧٢ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيِّ اَلْجَهْضَمِيُّ، ثَنَا الْحُسَيْنُ بْنُ عُرْوَةَ. ح وَحَدَّثَنَا اَبُوْ عُمَرَ حَفْصُ بْنُ عَمْرٍو، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالَا ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ اَنَسٍ اَنَّ النَّبِىَّ ﷺ اِشْتَرٰى صَفِيَّةَ بِسَبْعَةِ اَرْؤُسٍ.

قَالَ عَبْدُ الرَّحْمٰنِ مِنْ دِحْيَةَ الْكَلْبِيِّ. ابن ماجه

2272 - Hazrat Anas ؓ narrated that the Prophet ﷺ bought Saffiyah ؓ for seven slaves".

(one of the narrators) Abdur Rahman said, "from Dihyah ؓ kalbi.

Note: In other narrations the exchange was not for seven slaves but for another she-slave.

٥٨ - بَابُ التَّغْلِيْظِ فِى الرِّبَا

Chapter 58- Viciousness of Usury

٢٢٧٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ اَبِى الصَّلْتِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَتَيْتُ، لَيْلَةَ اُسْرِىَ بِىْ، عَلٰى قَوْمٍ

2273 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "On the night in which I was taken on the Night Journey (Meraj), I came to people whose stomachs were like houses, in which there

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were snakes that could be seen from outside their stomachs. I said, "Who are these, O Jibrail?" He said, 'They are the ones who consumed usury".

بُطُوْنُهُمْ كَالْبُيُوْتِ، فِيْهَا الْحَيَّاتُ تُرٰى مِنْ خَارِجِ بُطُوْنِهِمْ، فَقُلْتُ مَنْ هٰؤُلَآءِ يَا جِبْرَائِيْلُ؟ قَالَ هٰؤُلَآءِ اٰكِلَةُ الرِّبَا. ابن ماجه

2274 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother".

٢٢٧٤ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ اَبِىْ مَعْشَرٍ، عَنْ سَعِيْدٍ الْمَقْبُرِىِّ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلرِّبَا سَبْعُوْنَ حُوْبًا، اَيْسَرُهَا اَنْ يَّنْكِحَ الرَّجُلُ اُمَّهُ. ابن ماجه

2275 - Hazrat Abdullah ﷺ narrated that the Prophet ﷺ said, "There are seventy-three degrees of usury".

٢٢٧٥ - **حَدَّثَنَا** عَمْرُو بْنُ عَلِيٍّ اَلصَّيْرَفِىُّ اَبُوْ حَفْصٍ، ثَنَا ابْنُ اَبِىْ عَدِىٍّ، عَنْ شُعْبَةَ، عَنْ زُبَيْدٍ، عَنْ اِبْرَاهِيْمَ، عَنْ مَسْرُوْقٍ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِىِّ ﷺ قَالَ اَلرِّبَا ثَلَاثَةٌ وَّسَبْعُوْنَ بَابًا. ابن ماجه

2276 - Hazrat Umar bin Khattab ﷺ narrated, "The last thing to be revealed was the Verse on usury but the Messenger of Allah ﷺ died before he had explained it to us. So give up usury and doubtful things".

٢٢٧٦ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ اَلْجَهْضَمِىُّ، ثَنَا خَالِدُ بْنُ الْحَارِثِ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ اِنَّ اٰخِرَ مَا نَزَلَتْ اٰيَةُ الرِّبَا، وَاِنَّ رَسُوْلَ اللّٰهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرْهَا لَنَا، فَدَعُوا الرِّبَا وَالرِّيْبَةَ. ابن ماجه

2277 - Hazrat Abdullah bin Masud ﷺ narrated that the Messenger of Allah ﷺ cursed the one who consumes usury, the one who pays it, those who witness it and the one who writes it down.

٢٢٧٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ، ثَنَا سِمَاكُ بْنُ حَرْبٍ، قَالَ سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ عَبْدِ اللّٰهِ يُحَدِّثُ عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ لَعَنَ اٰكِلَ الرِّبَا وَمُوْكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ.

سنن ابوداؤد (٣٣٣٣) سنن ترمذی (١٢٠٦)

2278 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "There will come a time when there will be no one left who does not consume usury and whoever does not consume it, will nevertheless be affected by it".

٢٢٧٨ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ، ثَنَا دَاوُدُ بْنُ اَبِىْ هِنْدٍ، عَنْ سَعِيْدِ بْنِ اَبِى خَيْرَةَ، عَنِ الْحَسَنِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيَاْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَّا يَبْقٰى اَحَدٌ مِّنْهُمْ، اِلَّا اٰكِلَ الرِّبَا، فَمَنْ لَّمْ يَاْكُلْ، اَصَابَهُ مِنْ غُبَارِهِ. سنن ابوداؤد (٣٣٣١) سنن نسائی (٤٤٦٧)

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٢٢٧٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ جَعْفَرٍ، ثَنَا عَمْرُو بْنُ عَوْنٍ، ثَنَا يَحْيَى بْنُ اَبِىْ زَائِدٍ، عَنْ اِسْرَائِيْلَ، عَنْ رُكَيْنِ بْنِ الرَّبِيْعِ بْنِ عُمَيْلَةَ، عَنْ اَبِيْهِ، عَنِ ابْنِ مَسْعُوْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ مَا اَحَدٌ اَكْثَرَ مِنَ الرِّبَا اِلَّا كَانَ عَاقِبَةُ اَمْرِهٖ اِلٰى قِلَّةٍ. ابن ماجه

2279 - Hazrat Ibn Masud ؓ narrated that the Prophet ﷺ said, "There is no one who deals in usury a great deal (to increase his wealth) but he will end up with little".

٥٩ - بَابُ السَّلَفِ (فِىْ كَيْلٍ مَّعْلُوْمٍ وَّوَزْنٍ مَّعْلُوْمٍ) اِلٰى اَجَلٍ مَّعْلُوْمٍ

Chapter59 - Advance payment for a known amount, a known weight and till a known time.

٢٢٨٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ اَبِىْ نَجِيْحٍ، عَنْ عَبْدِ اللّٰهِ بْنِ كَثِيْرٍ، عَنْ اَبِى الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمَ النَّبِيُّ ﷺ وَهُمْ يُسْلِفُوْنَ فِى التَّمْرِ، اَلسَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ مَنْ اَسْلَفَ فِىْ تَمْرٍ فَلْيُسْلِفْ فِىْ كَيْلٍ مَّعْلُوْمٍ وَّوَزْنٍ مَّعْلُوْمٍ، اِلٰى اَجَلٍ مَّعْلُوْمٍ. صحیح بخاری (٢٢٣٩_٢٢٤٠_٢٢٤١_٢٢٥٣) صحیح مسلم (٤٠٩٤_٤٠٩٥) سنن ابوداؤد (٣٤٦٣) سنن ترمذی (١٣١١) سنن نسائی (٤٦٣٠)

2280 - Hazrat Ibn-e-Abbas ؓ narrated, "When the Prophet ﷺ came (to AL-Madinah) they used to pay in advance for dates, two or three years in advance. He said, "Whoever pays in advance for dates, let him pay for known amount and a known weight (to be delivered) till a known time".

٢٢٨١ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ يُوْسُفَ بْنِ عَبْدِ اللّٰهِ بْنِ سَلَامٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ عَبْدِ اللّٰهِ ابْنِ سَلَامٍ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ اِنَّ بَنِىْ فُلَانٍ اَسْلَمُوْا لِقَوْمٍ مِّنَ الْيَهُوْدِ. وَاِنَّهُمْ قَدْ جَاعُوْا، فَاَخَافُ اَنْ يَّرْتَدُّوْا، فَقَالَ النَّبِيُّ ﷺ مَنْ عِنْدَهٗ؟ فَقَالَ رَجُلٌ مِّنَ الْيَهُوْدِ عِنْدِىْ كَذَا وَكَذَا لِشَىْءٍ قَدْ سَمَّاهُ. اُرَاهُ قَالَ ثَلَاثُمِائَةِ دِيْنَارٍ بِسِعْرِ كَذَا وَكَذَا مِنْ حَائِطِ بَنِىْ فُلَانٍ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ بِسِعْرِ كَذَا وَكَذَا اِلٰى اَجَلِ كَذَا وَكَذَا، وَلَيْسَ مِنْ حَائِطِ بَنِىْ فُلَانٍ. ابن ماجه

2281 - Hazrat Abdullah ؓ bin Salam said, "A man came to the Prophet ﷺ and said, "The tribe of Banu so and so who were descended from the Jews have become Muslim and they are starving and I am afraid that they may apostatize (return to their previous religion). The Prophet ﷺ said, "Who has something with him?" A Jewish man said, "I have such and such", and he named it and I think he said, three hundred Dinar (of produce) from the garden of the tribe of Banu so and so. The Messenger of Allah ﷺ said, "For such and such a price and till such a time, but not from the garden of the tribe of Banu so and so".

٢٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا يَحْيَى بْنُ

2282 - Abu Mujahid reported, "Abdullah

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bin Shaddad and Abu Barzah had a dispute about paying in advance. They sent me to Abdullah bin Abu Awfa ﷺ to ask him about it. He said, "We used to make payments in advance at the time of the Messenger of Allah ﷺ and the time of Abu Bakr ﷺ and Umar ﷺ for wheat, barley, raisins and dates to people who did not yet possess those things". I asked Ibn Abza and he said something similar".

سَعِيْدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيَّ ، قَالَا ثَنَا شُعْبَةُ قَالَ يَحْيٰى عَنْ عَبْدِ اللّٰهِ بْنِ اَبِى الْمُجَالِدِ، وَقَالَ عَبْدُ الرَّحْمٰنِ عَنْ اَبِى الْمُجَالِدِ قَالَ اِمْتَرٰى عَبْدُ اللّٰهِ بْنُ شَدَّادٍ وَاَبُوْ بُرْزَةَ فِى السَّلَمِ ، اِلٰى عَبْدِ اللّٰهِ بْنِ اَبِىْ اَوْفٰى ، وَسَاَلْتُهُ فَقَالَ كُنَّا نُسْلِمُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ، وَعَهْدِ اَبِىْ بَكْرٍ وَ عُمَرَ فِى الْحِنْطَةِ، وَالشَّعِيْرِ ، وَالزَّبِيْبِ ، وَالتَّمْرِ ، عِنْدَ قَوْمٍ مَّا عِنْدَهُمْ. فَسَاَلْتُ ابْنَ اَبْزٰى فَقَالَ مِثْلَ ذٰلِكَ.

صحیح بخاری(۲۲٤۲_۲۲٤۳_۲۲٤٤_۲۲٤٥_ ۲۲٥٤_ ۲۲٥٥)سنن ابوداؤد(۳٤٦٤_۳٤٦٥)سنن نسائی(٤٦۲۸_٤٦۲۹)

Chapter60 - That who has paid in advance for something should not exchange it for another thing.

٦٠ - بَابُ مَنْ اَسْلَمَ فِىْ شَىْءٍ فَلَا يَصْرِفُهُ اِلٰى غَيْرِهٖ

2283 - Hazrat Abu Saeed ﷺ narrated, "The Messenger of Allah ﷺ said, "When you have paid in advance for something, (then) do not exchange it for something else".

۲۲۸۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا شُجَاعُ بْنُ الْوَلِيْدِ ، ثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ سَعْدٍ، عَنْ عَطِيَّةَ ، عَنْ اَبِىْ سَعِيْدٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَسْلَفْتَ فِىْ شَىْءٍ ، فَلَا تَصْرِفْهُ اِلٰى غَيْرِهٖ.

سنن ابوداؤد(۳٤٦۸)

2283m - Abdullah bin Saeed quoted the similar but he did not mention Sa'd in his narration.

۲۲۸۳م - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا شُجَاعُ بْنُ الْوَلِيْدِ عَنْ زِيَادِ بْنِ خَيْثَمَةَ ، عَنْ عَطِيَّةَ ، عَنْ اَبِىْ سَعِيْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ، فَذَكَرَ مِثْلَهٗ وَلَمْ يَذْكُرْ سَعْدًا. ابن ماجہ

Chapter61 - If one pays in advance for a specific date-palm and it does not yield.

٦١ - بَابٌ اِذَا اَسْلَمَ فِىْ نَخْلٍ بِعَيْنِهٖ لَمْ يُطْلِعْ

2284 - Najrani reported, "I said to Abdullah bin Umar ﷺ, 'can I pay in advance for a date-palm before it bears fruit?' He said, 'No'. I said, "Why not?" He said, 'A man paid in advance for a grove of trees during the time of the Messenger of Allah ﷺ

۲۲۸٤ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ، ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِىْ اِسْحَاقَ، عَنِ النَّجْرَانِىِّ ، قَالَ قُلْتُ لِعَبْدِ اللّٰهِ بْنِ عُمَرَ اُسْلِمُ فِىْ نَخْلٍ قَبْلَ اَنْ يُّطْلِعَ؟ قَالَ لَا ، قُلْتُ لِمَ؟ قَالَ اِنَّ رَجُلًا اَسْلَمَ فِىْ حَدِيْقَةِ نَخْلٍ ، فِىْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ قَبْلَ اَنْ يُّطْلِعَ النَّخْلُ ، فَلَمْ يُطْلِعْ

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النَّخْلُ شَيْئًا ' ذٰلِكَ الْعَامَ ' فَقَالَ الْمُشْتَرِىْ ' هُوَ لِىْ حَتّٰى يُطْلِعَ . وَقَالَ الْبَائِعُ اِنَّمَا بِعْتُكَ النَّخْلَ هٰذِهِ السَّنَةَ ' فَاخْتَصَمَا اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ لِلْبَائِعِ اَخَذَ مِنْ نَّخْلِكَ شَيْئًا؟ قَالَ لَا قَالَ ' قَالَ فَبِمَا تَسْتَحِلُّ مَالَهُ؟ اُرْدُدْ عَلَيْهِ مَا اَخَذْتَ مِنْهُ ' وَلَا تَسْلِمُوْا فِىْ نَخْلٍ حَتّٰى يَبْدُوَ صَلَاحُهُ. سنن ابوداؤد(٣٤٦٧)

before they had produced any fruit and they did not bear anything that year. The purchaser said, "They belong to me until they produce but the seller said, "I only sold the trees to you for this year". They referred their dispute to the Messenger of Allah ﷺ who said to the seller, "Did he take anything from your date palms?" He said, "No". He said, "Then why do you regard his wealth as lawful for you? Give back what you took from him and do not take payment in advance for date-palms until their usefulness (fruit) appears".

٦٢ - بَابُ السَّلَمِ فِى الْحَيَوَانِ

Chapter62 - Advance payment (salam) for animals.

٢٢٨٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مُسْلِمُ بْنُ خَالِدٍ ' ثَنَا زَيْدُ بْنُ اَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ ' عَنْ اَبِىْ رَافِعٍ ' اَنَّ النَّبِىَّ ﷺ اِسْتَسْلَفَ مِنْ رَّجُلٍ بَكْرًا وَقَالَ اِذَا جَاءَتْ اِبِلُ الصَّدَقَةِ قَضَيْنَاكَ. فَلَمَّا قَدِمَتْ قَالَ يَا اَبَا رَافِعٍ! اِقْضِ هٰذَا الرَّجُلَ بَكْرَهُ ' فَلَمْ اَجِدْ اِلَّا رَبَاعِيًا فَصَاعِدًا فَاَخْبَرْتُ النَّبِىَّ ﷺ فَقَالَ اَعْطِهِ ' فَاِنَّ خَيْرَ النَّاسِ اَحْسَنُهُمْ قَضَاءً.

صحیح مسلم(٤٠٨٤_٤٠٨٥)سنن ابوداؤد (٣٣٤٦)سنن ترمذی(١٣١٨)سنن نسائی(٤٦٣١)

2285 - Hazrat Abu Rafi ؓ narrated that the Prophet ﷺ took from a man as a loan, a young camel and said, "When the camels of the Sadaqah come, we will pay you back". When the camels came, he said, 'O Abu Rafi, pay this man back for his young camel'. But all I could find was a seven-year old camel or that which was better. I told the Prophet ﷺ and he said, "Give it to him for the best of people are those who are best in repaying".

٢٢٨٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا زَيْدُ بْنُ الْحُبَابِ ' ثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ ' حَدَّثَنِىْ سَعِيْدُ بْنُ هَانِىءٍ ' قَالَ سَمِعْتُ الْعِرْبَاضَ بْنَ سَارِيَةَ يَقُوْلُ كُنْتُ عِنْدَ النَّبِىِّ ﷺ ' فَقَالَ اَعْرَابِىٌّ اِقْضِنِىْ بَكْرِىْ ' فَاَعْطَاهُ بَعِيْرًا مُسِنًّا ' فَقَالَ الْاَعْرَابِىُّ يَا رَسُوْلَ اللّٰهِ! هٰذَا اَسَنُّ مِنْ بَعِيْرِىْ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُ النَّاسِ خَيْرُهُمْ قَضَاءً. سنن نسائی(٤٦٣٣)

2286 - Saeed bin Hani reported, "I heard Irbadh bin Sariyah ؓ say, "I was with the Prophet ﷺ and a Bedouin said, "Pay me back for my young camel", and he gave him an older (better) camel. He said, "O Messenger of Allah ﷺ, it is older than my camel'. The Messenger of Allah ﷺ said, "The best people are those who are best in repaying".

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٦٣- بَابُ الشَّرِكَةِ وَالْمُضَارَبَةِ

Chapter63 - Shirkat (partnership) and Mudharabat (profit sharing)

٢٢٨٧- **حَدَّثَنَا** عُثْمَانُ وَاَبُوْ بَكْرٍ اَبْنَا اَبِىْ شَيْبَةَ، قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنِ السَّائِبِ، قَالَ لِلنَّبِيِّ ﷺ كُنْتَ شَرِيْكِىْ فِى الْجَاهِلِيَّةِ، فَكُنْتَ خَيْرَ شَرِيْكٍ، كُنْتَ لَا تُدَارِيْنِىْ وَلَا تُمَارِيْنِىْ. سنن ابوداود(٤٨٣٦)

2287 - Hazrat Saib ؓ narrated that the Prophet ﷺ said, "You were my partner during the ignorance period and you were the best of partners, you did not contend and did not dispute with me".

٢٢٨٨- **حَدَّثَنَا** اَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ، ثَنَا اَبُوْ دَاوُدَ الْحَفَرِىُّ عَنْ سُفْيَانَ، عَنْ اَبِىْ اِسْحَاقَ، عَنْ اَبِىْ عُبَيْدَةَ، عَنْ عَبْدِ اللّٰهِ، قَالَ اِشْتَرَكْتُ اَنَا وَسَعْدٌ وَّعَمَّارٌ يَوْمَ بَدْرٍ، فِيْمَا نُصِيْبُ، فَلَمْ اَجِىْءْ اَنَا وَلَا عَمَّارٌ بِشَىْءٍ، وَجَاءَ سَعْدٌ بِرَجُلَيْنِ.

سنن ابوداود(٣٣٨٨) سنن نسائى(٣٩٤٧_٤٧١١)

2288 - Hazrat Abdullah ؓ narrated, "Sa'd ؓ, Ammar ؓ and I entered into a partnership on the day of Badr. (agreeing to share) whatever was alloted to us. Ammar ؓ and I did not get anything but Sa'd ؓ got two men". (Slaves).

٢٢٨٩- **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، ثَنَا بِشْرُ بْنُ ثَابِتٍ الْبَزَّارُ، ثَنَا نَصْرُ بْنُ الْقَاسِمِ عَنْ عَبْدِ الرَّحِيْمِ بْنِ دَاوُدَ، عَنْ صَالِحِ بْنِ صُهَيْبٍ، عَنْ اَبِيْهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثٌ فِيْهِنَّ الْبَرَكَةُ الْبَيْعُ اِلٰى اَجَلٍ، وَ الْمُقَارَضَةُ، وَاَخْلَاطُ الْبُرِّ بِالشَّعِيْرِ لِلْبَيْتِ، لَا لِلْبَيْعِ. ابن ماجه

2289 - Salih bin Suhaib reported that his father said, "The Messenger of Allah ﷺ said, "There are three things in which there is blessing, A sale with deferred payment, Muqaradhah (profit sharing) and mixing wheat with barley for one's house but not for sale".

Note: According to most of the scholars, the narrator Salih bin Suhaib is not authentic. He is thought to be unreliable.

٦٤- بَابُ مَا لِلرَّجُلِ مِنْ مَّالِ وَلَدِهٖ

Chapter64 - How much a man has from his son's wealth.

٢٢٩٠- **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا ابْنُ اَبِىْ زَائِدَةَ عَنِ الْاَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهٖ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَطْيَبَ مَا اَكَلْتُمْ مِنْ كَسْبِكُمْ، وَاِنَّ اَوْلَادَكُمْ مِنْ كَسْبِكُمْ. سنن ابوداود(٣٥٢٨_٣٥٢٩) سنن ترمذى(١٣٥٨) سنن نسائى(٤٤٦١_٤٤٦٢)

2290 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ said, "The best of your provision is what you earn, and your children are part of what you earn".

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٢٢٩١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا عِيسَى بْنُ يُونُسَ ، ثَنَا يُوسُفُ بْنُ اِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّ لِيْ مَالًا وَّوَلَدًا، وَاِنَّ اَبِيْ يُرِيْدُ اَنْ يَّجْتَاحَ مَالِيْ، فَقَالَ اَنْتَ وَمَالُكَ لِاَبِيْكَ. ابن ماجه

2291 - Hazrat Jabir bin Abdullah ﷺ narrated that a man said, "O Messenger of Allah ﷺ I have wealth and a son, and my father wants to take all my wealth". He said, "You and your wealth belong to your father".

٢٢٩٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى وَيَحْيَى بْنُ حَكِيْمٍ ، قَالَا ثَنَا يَزِيْدُ بْنُ هَارُوْنَ، اَنْبَاَنَا حَجَّاجٌ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ اِنَّ اَبِيْ اِجْتَاحَ مَالِيْ، فَقَالَ اَنْتَ وَمَالُكَ لِاَبِيْكَ. وَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَوْلَادَكُمْ مِنْ اَطْيَبِ كَسْبِكُمْ ، فَكُلُوْا مِنْ اَمْوَالِهِمْ. ابن ماجه

2292 - Amr bin Shuaib reported from his father, that his grand-father said, "A man came to the Prophet ﷺ and said, "My father is taking all my wealth". He said, "You and your wealth belong to your father and the Messenger of Allah ﷺ said, "Your children are among the best of your earnings, so eat from your wealth".

٦٥ - بَابُ مَا لِلْمَرْاَةِ مِنْ مَّالِ زَوْجِهَا

Chapter65 - How much a woman has from her husband's wealth.

٢٢٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، وَعَلِيُّ بْنُ مُحَمَّدٍ ، وَاَبُوْ عُمَرَ الضَّرِيْرُ، قَالُوْا ثَنَا وَكِيْعٌ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ جَاءَتْ هِنْدٌ اِلَى النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَبَا سُفْيَانَ رَجُلٌ شَحِيْحٌ، لَا يُعْطِيْنِيْ مَا يَكْفِيْنِيْ وَوَلَدِيْ، اِلَّا مَا اَخَذْتُ مِنْ مَّالِهٖ ، وَهُوَ لَا يَعْلَمُ ، فَقَالَ خُذِيْ وَوَلَدَكِ مَا يَكْفِيْكِ بِالْمَعْرُوْفِ.

صحیح مسلم(٤٤٥٣)سنن نسائی(٥٤٣٥)

2293 - Hazrat Ayesha narrated; "Hind came to the Prophet ﷺ and said, "O Messenger of Allah ﷺ Abu Sufyan is a stingyman and he does not give me enough for me and my child except for what I take from his wealth, without him realizing'. He said, "Take what is sufficient for you and your child, on a reasonable basis".

٢٢٩٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِيْ وَاَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ وَائِلٍ ، عَنْ مَّسْرُوْقٍ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَنْفَقَتِ الْمَرْاَةُ. وَقَالَ اَبِيْ فِيْ حَدِيْثِهٖ اِذَا اَطْعَمَتِ الْمَرْاَةُ مِنْ بَيْتِ زَوْجِهَا، غَيْرَ مُفْسِدَةٍ ، كَانَ لَهَا اَجْرُهَا، وَلَهٗ مِثْلُهٗ بِمَا اكْتَسَبَ، وَلَهَا بِمَا اَنْفَقَتْ ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ ، مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اُجُوْرِهِمْ شَيْئًا. صحیح بخاری(١٤٢٥ـ ١٤٣٧ـ١٤٣٩ـ ١٤٤٠ـ ٢٠٦٥) صحیح مسلم(٢٣٦١ـ٢٣٦٢ـ٢٣٦٣ـ٢٣٦٤) سنن ابوداؤد

2294 - Hazrat Ayesha narrated, "The Messenger of Allah ﷺ said, "When a woman spends-and my father said in This Hadith, "When a woman feeds (the poor) from her husband's house without spending too much, she will have her reward and he will be rewarded likewise because he earned it, and she will be rewarded for what she spent. The same applies to the store keeper (manager of the house) without anything being

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detracted from their rewards".

(۱۶۸۵)سنن ترمذی(۶۷۲)

Note: Here my father means Muhammad bin Abdullah's father i.e. The narrator's father.

۲۲۹۵ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ اَلْخَوْلَانِيُّ، قَالَ سَمِعْتُ اَبَا اُمَامَةَ الْبَاهِلِيَّ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا تُنْفِقُ الْمَرْاَةُ شَيْئًا مِنْ بَيْتِهَا اِلَّا بِاِذْنِ زَوْجِهَا، قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَلَا الطَّعَامَ؟ قَالَ ذٰلِكَ مِنْ اَفْضَلِ اَمْوَالِنَا. سنن ترمذی(٦٧٠)

2295 - Shurahbil bin Muslim Khawlani reported, 'I heard Abu Umamah Al-Bahili ؓ say, "I heard the Messenger of Allah ﷺ say, "No woman should spend anything from her house without her husband's permission". They said, 'O Messenger of Allah ﷺ, 'not even food?' He said, "That is among the best of our wealth".

٦٦ - بَابُ مَا لِلْعَبْدِ اَنْ يُعْطِيَ وَيَتَصَدَّقَ

Chapter66 - What can a slave give away and give in charity.

۲۲۹۶ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، ثَنَا سُفْيَانُ ح وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، ثَنَا جَرِيْرٌ عَنْ مُسْلِمٍ اَلْمُلَائِيِّ، سَمِعَ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُجِيْبُ دَعْوَةَ الْمَمْلُوْكِ.

سنن ترمذی(۱۰۱۷)سنن ابن ماجہ(٤١٧٨)

2296 - Muslim Al Mulai reported that he heard Anas bin Malik ؓ say, "The Messenger of Allah ﷺ used to accept the invitation of a slave".

۲۲۹۷ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ مَوْلٰى اَبِي اللَّحْمِ قَالَ كَانَ مَوْلَايَ يُعْطِيْنِي الشَّيْءَ فَاُطْعِمُ مِنْهُ، فَمَنَعَنِيْ، اَوْ قَالَ فَضَرَبَنِيْ. فَسَاَلْتُ النَّبِيَّ ﷺ اَوْ سَاَلَهُ، فَقُلْتُ لَا اَنْتَهِيْ اَوْ لَا اَدَعُهُ فَقَالَ اَلْاَجْرُ بَيْنَكُمَا.

صحیح مسلم(۲۳٦٥)سنن نسائی(۲٥۳٦)

2297 - Hazrat Umair ؓ, the freed slave of Aabi Lahm narrated, "My master used to give me food and I would feed others from it then he stopped me-or he said, "He beat me". So I asked the Propther ﷺ or he asked him and I said, "I will not stop". He said, "Both of you will be rewarded".

٦٧ - بَابُ مَنْ مَرَّ عَلٰى مَاشِيَةِ قَوْمٍ اَوْ حَائِطٍ، هَلْ يُصِيْبُ مِنْهُ؟

Chapter67 - That who passes by the livestock (of some people) or a garden - can he benefit from that.

۲۲۹۸ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا شَبَابَةُ بْنُ سَوَّارٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْوَلِيْدِ، قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ عَنْ اَبِيْ بِشْرٍ جَعْفَرِ بْنِ اِيَاسٍ، قَالَ سَمِعْتُ عَبَّادَ بْنَ

2298 - Abu Bishr Jafar bin Abu Iyas reported "I heard Abbas bin Shurahbil ؓ, a man from Banu Ghubar say, "We suffered a year of famine and I came to Al-Madinah. I came to one of its gardens

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and took an ear of corn. I rubbed it, ate same and put the rest in my garment. The owner of the garden came and beat me and took my garment. I came to the Prophet ﷺ and told him (what had happened). He said to the man, "You did not feed him when he was hungry and you did not teach him when he was ignorant", then the Prophet ﷺ told him to give back his garment and ordered that a Wasq or half a Wasq of food be brought for him".

شُرَحْبِيلَ ' رَجُلًا مِّنْ بَنِي غُبَرَ قَالَ اَصَابَنَا عَامُ مُخْمَصَةٍ ' فَاَتَيْتُ الْمَدِيْنَةَ ' فَاَتَيْتُ حَائِطًا مِّنْ حِيْطَانِهَا ' فَاَخَذْتُ سُنْبُلًا فَفَرَكْتُهُ وَاَكَلْتُهُ وَجَعَلْتُهُ فِيْ كِسَائِيْ ' فَجَاءَ صَاحِبُ الْحَائِطِ ' فَضَرَبَنِيْ وَاَخَذَ ثَوْبِيْ ' فَاَتَيْتُ النَّبِيَّ ﷺ فَاَخْبَرْتُهُ ' فَقَالَ لِلرَّجُلِ مَا اَطْعَمْتَهُ اِذْ كَانَ جَائِعًا اَوْ سَاغِبًا ' وَلَا عَلَّمْتَهُ اِذْ كَانَ جَاهِلًا ' فَاَمَرَهُ النَّبِيُّ ﷺ فَرَدَّ اِلَيْهِ ثَوْبَهُ ' وَاَمَرَ لَهُ بِوَسْقٍ مِّنْ طَعَامٍ اَوْ نِصْفِ وَسْقٍ.

سنن ابوداؤد (۲۶۲۰۔۲۶۲۱) سنن نسائی (۵۴۲۴)

2299 - Hazrat Rafi bin Amr Al-Ghifari رضی اللہ عنہ narrated, "When I was a boy I used to throw stones at our date-palm trees or he said, the date-palm trees of Ansar. I was brought to the Prophet ﷺ and he said, "O boy (one of the narrators) Ibn Kasib narrated, "he said, "O my son why are you throwing stones at the date-palm trees?" I said, "So I can eat'. He said, "Do not throw stones at the date-palm trees. Eat from them which falls to the ground, then he patted me on the head and said, "O Allah give him enough to eat".

۲۲۹۹ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَيَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' قَالَا ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ سَمِعْتُ ابْنَ اَبِي الْحَكَمِ الْغِفَارِيَّ قَالَ حَدَّثَتْنِيْ جَدَّتِيْ عَنْ عَمِّ اَبِيْهَا رَافِعِ بْنِ عَمْرٍو الْغِفَارِيِّ قَالَ كُنْتُ وَاَنَا غُلَامٌ اَرْمِيْ نَخْلَنَا ' اَوْ قَالَ نَخْلَ الْاَنْصَارِ ' فَاُتِيَ بِيَ النَّبِيَّ ﷺ ' فَقَالَ يَا غُلَامُ! وَقَالَ ابْنُ كَاسِبٍ فَقَالَ يَا بُنَيَّ لِمَ تَرْمِي النَّخْلَ؟ قَالَ قُلْتُ ' اَكُلُ. قَالَ فَلَا تَرْمِي النَّخْلَ ' وَكُلْ مِمَّا يَسْقُطُ فِيْ اَسَافِلِهَا ' قَالَ ثُمَّ مَسَحَ رَاْسِيْ وَقَالَ اَللّٰهُمَّ اَشْبِعْ بَطْنَهُ.

سنن ابوداؤد (۲۶۲۲) سنن ترمذی (۱۲۸۸)

2300 - Hazrat Abu Saeed رضی اللہ عنہ narrated that the Prophet ﷺ said, "When you come to a shepherd, call him three times. If he answers (all well and good) otherwise drink (milk from the flock) without taking advantage. And when you come to a garden, call the owner of the garden three times. If he answers (all well and good) otherwise eat (from the produce of the garden) without taking advantage".

۲۳۰۰ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا الْجُرَيْرِيُّ عَنْ اَبِيْ نَضْرَةَ ' عَنْ اَبِيْ سَعِيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ اِذَا اَتَيْتَ عَلٰى رَاعٍ ' فَنَادِهِ ثَلَاثَ مِرَارٍ ' فَاِنْ اَجَابَكَ ' وَاِلَّا فَاشْرَبْ فِيْ غَيْرِ اَنْ تُفْسِدَ ' وَاِذَا اَتَيْتَ عَلٰى حَائِطِ بُسْتَانٍ ' فَنَادِ صَاحِبَ الْبُسْتَانِ ثَلَاثَ مَرَّاتٍ ' فَاِنْ اَجَابَكَ ' وَاِلَّا فَكُلْ فِيْ غَيْرِ اَنْ لَّا تُفْسِدَ. ابن ماجہ

2301 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "When anyone of you passes by a garden let him eat

۲۳۰۱ - **حَدَّثَنَا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ' وَاَيُّوْبُ بْنُ حَسَّانٍ الْوَاسِطِيُّ ' وَعَلِيُّ بْنُ سَلَمَةَ ' قَالُوْا ثَنَا

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there from but he should not carry any away in his garments".

يَحْيَى بْنُ سُلَيْمٍ اَلطَّائِفِيُّ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَافِعٍ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا مَرَّ اَحَدُكُمْ بِحَائِطٍ' فَلْيَاْكُلْ ' وَلَا يَتَّخِذْ خُبْنَةً.

سنن ترمذی(۱۲۸۷)

Chapter68 - Forbiddance of taking something except with the permission of the owner.

٦٨ - بَابُ النَّهْيِ اَنْ يُّصِيْبَ مِنْهَا شَيْئًا اِلَّا بِاِذْنِ صَاحِبِهَا

2302 - Hazrat Abdullah bin Umar ؓ narrated that the Messenger of Allah ﷺ stood up and said, "No one of you should milk from the livestock of another man without his permission. Would anyone of you like some one to break into the store room and take his food? The udders of their livestock store food for them. SO none of you should milk the livestock of another man without his permission".

٢٣٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ قَالَ اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهٗ قَامَ فَقَالَ لَا يَحْتَلِبَنَّ اَحَدُكُمْ مَاشِيَةَ رَجُلٍ بِغَيْرِ اِذْنِهٖ ' اَيُحِبُّ اَحَدُكُمْ اَنْ تُؤْتٰى مَشْرُبَتُهٗ فَيُكْسَرَ بَابُ خِزَانَتِهٖ ' فَيُنْتَشَلَ طَعَامُهٗ؟ فَاِنَّمَا تَخْزُنُ لَهُمْ ضُرُوْعُ مَوَاشِيْهِمْ اَطْعِمَاتِهِمْ ' فَلَا يَحْتَلِبَنَّ اَحَدُكُمْ مَاشِيَةَ امْرِىءٍ بِغَيْرِ اِذْنِهٖ.

صحیح مسلم(٤٤٨٧)

2303 - Hazrat Abu Hurayrah ؓ narrated, "While we were with the Messenger of Allah ﷺ on a journey, we saw some camels with their udders tied, among some thorny trees. We rushed towards them, but the Messenger of Allah ﷺ called us and we came back to him. He said, "These camels belong to a family of Muslims and this is their support (and blessing) after Allah. Would you be happy if you went back to your vessels and found that what was in them had been taken away? Do you think that is fair?" They said, "No". He said, "This is like that". we said, "What do you think if we are in need of food and drink?' He said, "Eat but do not carry any away; drink but do not carry any away".

٢٣٠٣ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ بِشْرِ بْنِ مَنْصُوْرٍ' ثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ حَجَّاجٍ ' عَنْ سَلِيْطِ بْنِ عَبْدِ اللّٰهِ الطُّهَوِيِّ ' عَنْ ذُهَيْلِ بْنِ عَوْفِ بْنِ شَمَّاخٍ اَلطُّهَوِيِّ ' ثَنَا اَبُوْ هُرَيْرَةَ قَالَ بَيْنَمَا نَحْنُ مَعَ رَسُوْلِ اللّٰهِ ﷺ فِيْ سَفَرٍ' اِذْ رَاَيْنَا اِبِلًا مَّصْرُوْرَةً بِعِضَاهِ الشَّجَرِ' فَثُبْنَا اِلَيْهَا ' فَنَادَانَا رَسُوْلُ اللّٰهِ ﷺ' فَرَجَعْنَا اِلَيْهِ ' فَقَالَ اِنَّ هٰذِهِ الْاِبِلَ لِاَهْلِ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ' هُوَ قُوَّتُهُمْ وَهَمَّتُهُمْ بَعْدَ اللّٰهِ ' اَيَسُرُّكُمْ اِذَا رَجَعْتُمْ اِلٰى مَزَاوِدِكُمْ فَوَجَدْتُّمْ مَا فِيْهَا قَدْ ذُهِبَ بِهٖ؟ اَتَرَوْنَ ذٰلِكَ عَدْلًا؟ قَالُوْا لَا. قَالَ فَاِنَّ هٰذَا كَذٰلِكَ' قُلْنَا اَفَرَاَيْتَ اِنِ احْتَجْنَا اِلَى الطَّعَامِ وَالشَّرَابِ؟ فَقَالَ كُلْ وَلَا تَحْمِلْ ' وَاشْرَبْ وَلَا تَحْمِلْ. ابن ماجہ

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Chapter69 - Keeping Animals

٦٩ - بَابُ اِتِّخَاذِ الْمَاشِيَةَ

2304 - Hazrat Umm-e-Hani رضی اللہ عنہا narrated that The Propthet ﷺ said to her, "keep sheep for in them is blessing".

٢٣٠٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ اُمِّ هَانِىءٍ ' اَنَّ النَّبِىَّ ﷺ قَالَ لَهَا اِتَّخِذِىْ غَنَمًا ' فَاِنَّ فِيْهَا بَرَكَةً.

ابن ماجہ

2305 - Urwah Al-Bariqi said in a Marfu report, "Camels are the pride of their owners and sheep are a blessing and goodness is tied to the forelocks of horses until the Day of Resurrection".

٢٣٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ حُصَيْنٍ ' عَنْ عَامِرٍ ' عَنْ عُرْوَةَ الْبَارِقِىِّ ' يَرْفَعُهُ قَالَ اَلْاِبِلُ عِزٌّ لِاَهْلِهَا ' وَالْغَنَمُ بَرَكَةٌ ' وَالْخَيْرُ مَعْقُوْدٌ فِىْ نَوَاصِى الْخَيْلِ اِلٰى يَوْمِ الْقِيَامَةِ. صحیح بخاری (٢٨٥٠ ـ ٢٨٥٢ ـ ٣١١٩ ـ ٣٦٤٢) صحیح مسلم (٤٨٢٦ ـ ٤٨٢٧) سنن ترمذی (١٦٩٤) سنن نسائی (٣٥٧٦ ـ ٣٥٧٧ ـ ٣٥٧٨ ـ ٣٥٧٩)

2306 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that the Messenger of Allah ﷺ said, "Sheep are among the animals of Paradise".

٢٣٠٦ - **حَدَّثَنَا** عَصْمَةُ بْنُ الْفَضْلِ النَّيْسَابُوْرِىُّ وَمُحَمَّدُ بْنُ فِرَاسٍ اَبُوْ هُرَيْرَةَ الصَّيْرَفِىُّ ' قَالَا ثَنَا حَرَمِىُّ بْنُ عُمَارَةَ ' ثَنَا زِرْبِىٌّ ' اِمَامُ مَسْجِدِ هِشَامِ بْنِ حَسَّانَ ' ثَنَا مُحَمَّدُ بْنُ سِيْرِيْنَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلشَّاةُ مِنْ دَوَآبِّ الْجَنَّةِ. ابن ماجہ

Note: In this narration Zirbi bin Abdullah is a weak narrator (Daif) consensusly.

2307 - Hazrat Abu-Hurayrah رضی اللہ عنہ narrated that The Messenger of Allah ﷺ commanded the rich to keep sheep and he commanded the poor to keep chickens and he said, "When the rich keep chickens, Allah will give permission to the town to be destroyed".

٢٣٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' ثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا عَلِىُّ بْنُ عُرْوَةَ ' عَنِ الْمَقْبُرِىِّ ' عَنْ اَبِىْ هُرَيْرَةَ قَالَ اَمَرَ رَسُوْلُ اللّٰهِ ﷺ الْاَغْنِيَاءَ بِاتِّخَاذِ الْغَنَمِ ' وَاَمَرَ الْفُقَرَاءَ بِاتِّخَاذِ الدَّجَاجِ ' وَقَالَ عِنْدَ اِتِّخَاذِ الْاَغْنِيَاءِ الدَّجَاجَ ' يَاْذَنُ اللّٰهُ بِهَلَاكِ الْقُرٰى. ابن ماجہ

In the Name of Allah the Beneficent the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

13 - Book of Rulings

١٣ - كِتَابُ الْاَحْكَامِ

Chapter1 - Mention of judges.

١ - بَابُ ذِكْرِ الْقُضَاةِ

2308 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever is appointed judge between the people he

٢٣٠٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُعَلَّى بْنُ مَنْصُوْرٍ عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ ' عَنْ عُثْمَانَ بْنِ

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has been slaughtered without a knife".

مُحَمَّدٍ، عَنِ الْمَقْبُرِيِّ، عَنْ اَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ، فَقَدْ ذُبِحَ بِغَيْرِ سِكِّيْنٍ. سنن ابوداؤد (۳۵۷۱)

2309 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever asks to be appointed a judge will be entrusted to himself but whoever is forced to accept the position, an angel will come down to him and guide him".

۲۳۰۹ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا اِسْرَائِيْلُ عَنْ عَبْدِ الْاَعْلٰى، عَنْ بِلَالِ بْنِ اَبِيْ مُوْسٰى، عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ سَاَلَ الْقَضَاءَ وُكِلَ اِلٰى نَفْسِهٖ، وَمَنْ جُبِرَ عَلَيْهِ نَزَلَ اِلَيْهِ مَلَكٌ فَسَدَّدَهٗ.

سنن ابوداؤد (۳۵۷۷) سنن ترمذی (۱۳۲۲م)

2310 - Hazrat Ali ؓ narrated, "The Messnger of Allah ﷺ sent me to Yemen, I said, "O Messenger of Allah ﷺ you are sending me to judge between them while I am a young man and I do not know how to judge". He struck me on the chest with his hand and said, "O Allah guide his heart and make his tongue stead fast". And after that I never doubted in passing judgement between two people".

۲۳۱۰ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا يَعْلٰى وَاَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ اَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ، قَالَ بَعَثَنِيْ رَسُوْلُ اللّٰهِ ﷺ اِلَى الْيَمَنِ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! تَبْعَثُنِيْ وَاَنَا شَابٌّ اَقْضِيْ بَيْنَهُمْ، وَلَا اَدْرِيْ مَا الْقَضَاءُ؟ قَالَ فَضَرَبَ بِيَدِهٖ فِيْ صَدْرِيْ، ثُمَّ قَالَ اَللّٰهُمَّ اهْدِ قَلْبَهٗ وَثَبِّتْ لِسَانَهٗ، قَالَ فَمَا شَكَكْتُ بَعْدُ فِيْ قَضَاءٍ بَيْنَ اثْنَيْنِ. ابن ماجہ

۲ - بَابُ التَّغْلِيْظِ فِي الْحَيْفِ وَالرِّشْوَةِ

Chapter2 - Utmost prohibition of Injustice and bribery.

2311 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said, "There is no judge who judges between the people but on the Day of Resurrection an angel will come and take hold of the back of his head and raise his head towards the sky and if it is said, "Throw him", he will throw him into an abyss the depth of forty atumns". (Years).

۲۳۱۱ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، ثَنَا يَحْيٰى بْنُ سَعِيْدٍ الْقَطَّانُ، ثَنَا مُجَالِدٌ عَنْ عَامِرٍ، عَنْ مَسْرُوْقٍ، عَنْ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ عَبْدٍ يَّحْكُمُ بَيْنَ النَّاسِ اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَمَلَكٌ اٰخِذٌ بِقَفَاهُ، ثُمَّ يَرْفَعُ رَاْسَهٗ اِلَى السَّمَآءِ، فَاِنْ قَالَ اَلْقِهٖ، اَلْقَاهُ فِيْ مَهْوَاةٍ اَرْبَعِيْنَ خَرِيْفًا.

ابن ماجہ

2312 - Hazrat Abdullah bin Abu Awfa ؓ narrated, "The Messenger of Allah ﷺ said, "Allah is with the judge so long as he is not unjust, but if he rules unjustly, He entrusts him to himself".

۲۳۱۲ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ، ثَنَا مُحَمَّدُ بْنُ بِلَالٍ عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ حُسَيْنٍ يَّعْنِي ابْنَ عِمْرَانَ، عَنْ اَبِيْ اِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللّٰهِ ابْنِ اَبِيْ اَوْفٰى، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ مَعَ

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الْقَاضِىُ ' مَا لَمْ يَجُرْ ' فَإِذَا جَارَ وَكَلَهُ إِلٰى نَفْسِهِ.

سنن ترمذی(۱۳۳۰)

2313 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The curse of Allah is upon the one who offers a bribe and the one who takes it".

۲۳۱۳ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيعٌ ' ثَنَا ابْنُ اَبِىْ ذِئْبٍ عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَعْنَةُ اللّٰهِ عَلَى الرَّاشِىْ وَالْمُرْتَشِىْ.

سنن ابوداؤد(۳۵۸۰)سنن ترمذی(۱۳۳۷)

۳ - بَابُ الْحَاكِمِ يَجْتَهِدُ فَيُصِيْبُ الْحَقَّ

Chapter3 - When the judge strives and reaches the justice.

2314 - Hazrat Amr bin As رضی اللہ عنہ narrated that he heard the Messenger of Allah ﷺ say, "When the judge passes a judgement and does his best and gets it right, he will have two rewards; and if he passes a judgement and does his best and gets it wrong he will have one reward".

۲۳۱٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ اَلدَّرَاوَرْدِىُّ ' ثَنَا يَزِيْدُ بْنُ عَبْدِ اللّٰهِ بْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ التَّيْمِىِّ ' عَنْ بُسْرِ بْنِ سَعِيْدٍ ' عَنْ اَبِىْ قَيْسٍ مَوْلٰى عَمْرِو بْنِ الْعَاصِ ' عَنْ عَمْرِو بْنِ الْعَاصِ ' اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَاَصَابَ فَلَهُ اَجْرَانِ ' وَاِذَا حَكَمَ فَاجْتَهَدَ فَاَخْطَاَ فَلَهُ اَجْرٌ. صحیح بخاری(۷۳۵۲) صحیح مسلم(٤٤٦٢_٤٤٦٣_٤٤٦٤)سنن ابوداؤد(۳۵۷٤)

Yazid (one of the narrators) said, "So I narrated it to Abu Bakr bin Amr bin Hazm. He said, "This is how it was narrated to me by Abu Salamah from Abu Hurayrah رضی اللہ عنہ".

قَالَ يَزِيْدُ فَحَدَّثْتُ بِهٖ اَبَا بَكْرِ بْنَ عَمْرِو بْنِ حَزْمٍ ' فَقَالَ هٰكَذَا حَدَّثَنِيْهِ اَبُوْ سَلَمَةَ عَنْ اَبِىْ هُرَيْرَةَ.

2315 - Abu Hashim reported, "Were it not for the Hadith of Ibn Buraidah from his father from the Prophet ﷺ who said, "Judges are of three types, two of whom will be in Hell and one will be in Paradise. The man who knows the truth and rules in accordance with it will be in Paradise. The man who passes judgement on the people in ignorance will be in Hell and the man who is unjust in judgment will be in Hell- we would have said that if the judge

۲۳۱۵ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ تَوْبَةَ ' ثَنَا خَلَفُ بْنُ خَلِيْفَةَ ' ثَنَا اَبُوْ هَاشِمٍ ' قَالَ قَالَ لَوْ لَا حَدِيْثُ ابْنِ بُرَيْدَةَ عَنْ اَبِيْهِ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ اَلْقُضَاةُ ثَلَاثَةٌ اِثْنَانِ فِى النَّارِ ' وَوَاحِدٌ فِى الْجَنَّةِ ' رَجُلٌ عَلِمَ الْحَقَّ فَقَضٰى بِهٖ فَهُوَ فِى الْجَنَّةِ ' وَرَجُلٌ قَضٰى لِلنَّاسِ عَلٰى جَهْلٍ فَهُوَ فِى النَّارِ ' وَرَجُلٌ جَارَ فِى الْحُكْمِ فَهُوَ فِى النَّارِ ' لَقُلْنَا اِنَّ الْقَاضِىَ اِذَا اجْتَهَدَ فَهُوَ فِى الْجَنَّةِ. سنن ابوداؤد(۳۵۷۳)

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strives his best, he will be in Paradise".

٤ - بَابٌ لَّا يَحْكُمُ الْحَاكِمُ وَهُوَ غَضْبَانُ

Chapter4 - The judge should not make a judgement while in anger.

٢٣١٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ ' وَاَحْمَدُ بْنُ ثَابِتٍ اَلْجَحْدَرِيُّ قَالُوْا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ اَبِىْ بَكْرَةَ عَنْ اَبِيْهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَقْضِى الْقَاضِىْ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

2316 - Abdul Malik bin Umair reported that he heard Abdur Rahman bin Abu Bakrah (narrate) from his father that the Messenger of Allah ﷺ said, "Let the judge (Qadi) not pass a judgement when he is angry".

قَالَ هِشَامٌ فِىْ حَدِيْثِهٖ لَا يَنْبَغِىْ لِلْحَاكِمِ اَنْ يَّقْضِىَ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ.

In his narration Hisham said, "The judge (ruler) should not judge between two people when he is angry".

صحیح بخاری(٧١٥٨) صحیح مسلم(٤٤٦٥) سنن ابوداؤد(٣٥٨٩)
سنن ترمذی(١٣٣٤) سنن نسائی(٥٤٢١_٥٤٣٦)

٥ - بَابُ قَضِيَّةِ الْحَاكِمِ لَا تُحِلُّ حَرَامًا وَّلَا تُحَرِّمُ حَلَالًا

Chapter5 - The Ruling of a judge does not permit what is forbidden nor forbid what is permissible.

٢٣١٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ ' ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ' عَنْ زَيْنَبَ بِنْتِ اُمِّ سَلَمَةَ ' عَنْ اُمِّ سَلَمَةَ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّكُمْ تَخْتَصِمُوْنَ اِلَىَّ وَاِنَّمَا اَنَا بَشَرٌ ' وَلَعَلَّ بَعْضَكُمْ اَنْ يَّكُوْنَ اَلْحَنَ بِحُجَّتِهٖ مِنْ بَعْضٍ ' وَاِنَّمَا اَقْضِىْ لَكُمْ عَلٰى نَحْوٍ مِّمَّا اَسْمَعُ مِنْكُمْ ' فَمَنْ قَضَيْتُ لَهٗ مِنْ حَقِّ اَخِيْهِ شَيْئًا ' فَلَا يَاْخُذْهُ ' فَاِنَّمَا اَقْطَعُ لَهٗ قِطْعَةً مِّنَ النَّارِ يَاْتِىْ بِهَا يَوْمَ الْقِيَامَةِ.

2317 - Hazrat Umm-e-Salamah رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ said, "You refer your disputes to me and I am only human. Perhaps some of you may be more eloquent in presenting your case than others. So I rule in your favour because of what I hear from you. If I pass a judgement in favour of one of you that detracts from his brother's right then he should not take it, because it is a piece of fire that is given to him which he will bring forth on the Day of Resurrection".

صحیح بخاری(٢٤٥٨_٢٦٨٠_٦٩٦٧_٧١٦٩_٧١٨١_٧١٨٥) صحیح مسلم(٤٤٤٨_٤٤٥٠_٤٤٥١) سنن ابوداؤد(٣٥٨٣)
سنن ترمذی(١٣٣٩) سنن نسائی(٥٤١٦_٥٤٣٧)

٢٣١٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' ثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ اَبِىْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ

2318 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I am only human and some of you may be more eloquent in presenting your case than

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others. If I pass a judgement in his favour that detracts from his brother's right, I am giving him a piece of fire".

إِنَّمَا أَنَا بَشَرٌ ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ ، فَمَنْ قَطَعْتُ لَهُ مِنْ حَقِّ أَخِيهِ قِطْعَةً فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ. ابن ماجه

Chapter6 - That who claims something that is not his, and disputes for it.

٦ - بَابُ مَنِ ادَّعَى مَا لَيْسَ لَهُ وَخَاصَمَ فِيهِ

2319 - Hazrat Abu Dharr ﷺ narrated that he heard the Messenger of Allah ﷺ say, "Whoever claims something that does not belong to him, he is not one of us, so let him take his place in Hell".

٢٣١٩ - **حَدَّثَنَا** عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، أَبُو عُبَيْدَةَ ، حَدَّثَنِي أَبِي عَنْ أَبِيهِ، ثَنِي الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، قَالَ حَدَّثَنِي يَحْيَى بْنُ يَعْمُرَ أَنَّ أَبَا الْأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ عَنْ أَبِي ذَرٍّ ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنِ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا ، وَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. ابن ماجه

2320 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said, "Whoever takes the wrongdoer's side in a dispute or supports wrongdoing, he will remain subject to the wrath of Allah until he gives it up".

٢٣٢٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءَ ، حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ سَوَاءَ عَنْ حُسَيْنٍ الْمُعَلِّمِ ، عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ أَوْ يُعِينُ عَلَى ظُلْمٍ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ. سنن ابوداؤد (٣٥٩٨)

Chapter7 - Responsibility of proof is on the claimant and the oath is on the respondent.

٧ - بَابُ الْبَيِّنَةُ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ

2321 - Hazrat Ibn-e-Abbas ﷺ narrated that the Messenger of Allah ﷺ said, "If the people were given what they claimed some would have claimed the lives and property of men. But the one the claim is made against (respondent) is obliged to swear an oath".

٢٣٢١ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ ، ثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ ، لَادَّعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ ، وَلَكِنِ الْيَمِينُ عَلَى الْمُدَّعَى عَلَيْهِ. صحیح بخاری (٢٥١٤_٢٦٦٨_ ٤٥٥٢) صحیح مسلم (٤٤٤٥_ ٤٤٤٦) سنن ابوداؤد (٣٦١٩) سنن ترمذی (١٣٤٢) سنن نسائی (٥٤٤٠)

2322 - Hazrat Ashath bin Qais ﷺ narrated, "There was a dispute between myself and

٢٣٢٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ

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وَعَلِيُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ ، قَالَا ثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ ، قَالَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ ، فَجَحَدَنِي ، فَقَدَّمْتُهُ لِلنَّبِيِّ ﷺ ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ هَلْ لَكَ بَيِّنَةٌ؟ قُلْتُ لَا . قَالَ لِلْيَهُودِيِّ احْلِفْ ، قُلْتُ إِذًا يَحْلِفُ فَيَذْهَبُ بِمَالِي ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ (آل عمران:٧٧) إِلَى آخِرِ الْآيَةِ. صحیح بخاری (٢٣٥٦ ـ ٢٣٥٧ ـ ٢٤١٦ ـ ٢٤١٧ ـ ٢٥١٥ ـ ٢٦٦٦ ـ ٢٦٧٣ ـ ٢٦٧٦ ـ ٢٦٧٧ ـ ٤٥٤٩ ـ ٤٥٥٠ ـ ٦٦٥٩ ـ ٦٦٦٠ ـ ٦٦٧٦ ـ ٦٦٧٧ ـ ٧١٨٣ ـ ٧١٨٤) صحیح مسلم (٣٥٣ ـ ٣٥٤) سنن ابوداؤد (٣٢٤٣) سنن ترمذی (١٢٦٩ ـ ٢٩٩٤)

Jewish man concerning some land and he denied me my rights, so I brought him to the Prophet ﷺ. The Messenger of Allah ﷺ said to me, "Do you have proof? "I said, "No". He said to the Jew, "Swear an oath". I said, "If he swears an oath he will take my property". Then Allah Glorious is He, revealed: "Verily those purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them and they shall have a painful torment". (Surah Ale Imran 3:77)

٨ - بَابُ مَنْ حَلَفَ عَلَى يَمِينٍ فَاجِرَةٍ لِيَقْتَطِعَ بِهَا مَالًا

Chapter8 - That who swears a false oath to extort other's wealth.

٢٣٢٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ، ثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ ، قَالَا ثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ حَلَفَ عَلَى يَمِينٍ ، وَهُوَ فِيهَا فَاجِرٌ ، يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانُ.

سابقہ (٢٣٢٢)

2323 - Hazrat Abdullah bin Masud ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever swears a false oath in order to seize the wealth of a Muslim unlawfully, he will meet Allah when He is angry with him".

٢٣٢٤ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ ، أَنَّهُ سَمِعَ أَخَاهُ عَبْدَ اللَّهِ بْنَ كَعْبٍ ، أَنَّ أَبَا أُمَامَةَ الْحَارِثِيَّ حَدَّثَهُ ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ لَا يَقْتَطِعُ رَجُلٌ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَأَوْجَبَ لَهُ النَّارَ ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ يَا رَسُولَ اللَّهِ! وَإِنْ كَانَ شَيْئًا يَسِيرًا؟ قَالَ وَإِنْ كَانَ سِوَاكًا مِنْ أَرَاكٍ.

صحیح مسلم (٣٥١ ـ ٣٥٢) سنن نسائی (٥٤٣٤)

2324 - Hazrat Abu Umamah Al-Harithi ؓ narrated that he heard the Messenger of Allah ﷺ say, "No man Seizes the wealth of a Muslim unlawfully by means of his (false) oath but Allah will deny Paradise to him and will doom him to Hell". A man among the people said, "O Messenger of Allah ﷺ even if it is something small?' He said, "Even if it is a twig of an Arak Tree".

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٩ - بَابُ الْيَمِيْنِ عِنْدَ مَقَاطِعِ الْحُقُوْقِ

Chapter9 - Swearing an Oath to usurp (other's) rights.

٢٣٢٥ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. ح وَحَدَّثَنَا اَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، ثَنَا صَفْوَانُ بْنُ عِيْسٰى، قَالَا ثَنَا هَاشِمُ بْنُ هَاشِمٍ عَنْ عَبْدِ اللّٰهِ بْنِ نِسْطَاسٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ حَلَفَ بِيَمِيْنٍ اٰثِمَةٍ، عِنْدَ مِنْبَرِيْ هٰذَا، فَلْيَتَبَوَّاْ مَقْعَدَهُ مِنَ النَّارِ، وَلَوْ عَلٰى سِوَاكٍ اَخْضَرَ. سنن ابوداؤد(٣٢٤٦)

2325 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever swears a false oath near this pulpit of mine, let him take his place in Hell, even if it is for a green twig".

٢٣٢٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، وَزَيْدُ بْنُ اَخْزَمَ، قَالَا ثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، ثَنَا الْحَسَنُ بْنُ يَزِيْدَ بْنِ فَرُّوْخَ، قَالَ مُحَمَّدُ بْنُ يَحْيٰى وَهُوَ اَبُوْ يُوْنُسَ الْقَوِيُّ قَالَ سَمِعْتُ اَبَا سَلَمَةَ يَقُوْلُ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَحْلِفُ عِنْدَ هٰذَا الْمِنْبَرِ عَبْدٌ، وَلَا اَمَةٌ عَلٰى يَمِيْنٍ اٰثِمَةٍ، وَلَوْ عَلٰى سِوَاكٍ رَطْبٍ، اِلَّا وَجَبَتْ لَهُ النَّارُ. ابن ماجه

2326 - Muhammad bin Yahya who is Abu Yunus Al-Qawi reported "I heard Abu Salamah say, "I heard Abu Hurayrah ؓ say, "The Messenger of Allah said, "No man or woman swears a false oath beside this pulpit even if it is for a fresh twig but he will be doomed to Hell".

١٠ - بَابٌ بِمَا يُسْتَحْلَفُ اَهْلُ الْكِتَابِ

Chapter10 - By what should the people of the Book be asked to swear.

٢٣٢٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ دَعَا رَجُلًا مِنْ عُلَمَاءِ الْيَهُوْدِ، فَقَالَ اَنْشُدُكَ بِالَّذِيْ اَنْزَلَ التَّوْرَاةَ عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ. صحيح مسلم(٤٤١٥، ٤٤١٦) سنن ابوداؤد(٤٤٤٧، ٤٤٤٨) سنن ابن ماجه(٢٥٥٨)

2327 - Hazrat Bara bin Azib ؓ narrated that the Messenger of Allah ﷺ called one of the Jewish scholars and said, "Swear by the one who sent the Torah (Tawrat) down to Musa ؑ".

٢٣٢٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ اُسَامَةَ عَنْ مُجَالِدٍ، اَنْبَاَنَا عَامِرٌ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِيَهُوْدِيَّيْنِ نَشَدْتُكُمَا بِاللّٰهِ الَّذِيْ اَنْزَلَ التَّوْرَاةَ عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ. سنن ابوداؤد(٤٤٥٠، ٤٤٥٢، ٤٤٥٣، ٤٤٥٤)

2328 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ said to two Jews, "Swear by Allah who sent the Torah down to Musa ؑ".

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١١ - بَابُ الرَّجُلَانِ يَدَّعِيَانِ السِّلْعَةَ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ

Chapter11 - When two men claim something and neither has any proof.

٢٣٢٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ الْحَارِثِ' ثَنَا سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ عَنْ قَتَادَةَ ' عَنْ خِلَاسٍ' عَنْ اَبِىْ رَافِعٍ' عَنْ اَبِىْ هُرَيْرَةَ اَنَّهُ ذَكَرَ اَنَّ رَجُلَيْنِ ادَّعَيَا دَآبَّةً ' وَلَمْ يَكُنْ بَيْنَهُمَا بَيِّنَةٌ ' فَاَمَرَهُمَا النَّبِىُّ ﷺ اَنْ يَّسْتَهِمَا عَلَى الْيَمِيْنِ.

سنن ابوداؤد(٣٦١٦_٣٦١٧)سنن ابن ماجه(٢٣٤٦)

2329 - Hazrat Abu Harayrah ؓ narrated that two men laid claim to an animal and neither of them had any proof. So the Prophet ﷺ commanded them to cast lots as to which of them should swear an oath.

٢٣٣٠ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ' وَمُحَمَّدُ بْنُ مَعْمَرٍ' وَزُهَيْرُ بْنُ مُحَمَّدٍ ' قَالُوْا ثَنَا رَوْحُ بْنُ عُبَادَةَ ' ثَنَا سُفْيَانُ عَنْ قَتَادَةَ ' عَنْ سَعِيْدِ بْنِ اَبِىْ بُرْدَةَ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ مُوْسٰى اَنَّ رَسُوْلَ اللّٰهِ ﷺ اِخْتَصَمَ اِلَيْهِ رَجُلَانِ ' بَيْنَهُمَا دَآبَّةٌ ' وَلَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ ' فَجَعَلَهَا بَيْنَهُمَا نِصْفَيْنِ.

سنن ابوداؤد(٣٦١٣_٣٦١٤_٣٦١٥)سنن نسائی(٥٤٣٩)

2330 - Hazrat Abu Musa ؓ narrated that two men referred a dispute to the Messenger of Allah ﷺ concerning an animal and neither of them had proof. So he ruled that it should be divided in half.

١٢ - بَابُ مَنْ سُرِقَ لَهُ شَىْءٌ ' فَوَجَدَهُ فِىْ يَدِ رَجُلٍ' اِشْتَرَاهُ

Chapter12 - That person whose thing is stolen and he finds it with a man who purchased it.

٢٣٣١ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا حَجَّاجٌ عَنْ سَعِيْدِ بْنِ عُبَيْدِ بْنِ زَيْدِ بْنِ عُقْبَةَ ' عَنْ اَبِيْهِ ' عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا ضَاعَ لِلرَّجُلِ مَتَاعٌ' اَوْ سُرِقَ لَهُ مَتَاعٌ' فَوَجَدَهُ فِىْ يَدِ رَجُلٍ يَّبِيْعُهُ' فَهُوَ اَحَقُّ بِهٖ ' وَيَرْجِعُ الْمُشْتَرِىْ عَلَى الْبَائِعِ بِالثَّمَنِ. ابن ماجه

2331 - Hazrat Samurah bin Jundab ؓ narrated, "The Messenger of Allah ﷺ said, "If a man loses something or it is stolen from him and he finds it in the possession of a man who bought it, then he has more right to it, and the one who bought it should ask for his money back from the one who sold it to him".

١٣ - بَابُ الْحُكْمِ فِيْمَا اَفْسَدَتِ الْمَوَاشِىْ

Chapter13: Ruling on the damage caused by animals.

٢٣٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِىُّ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ' عَنِ ابْنِ مُحَيِّصَةَ الْاَنْصَارِىِّ اَخْبَرَهُ اَنَّ نَاقَةً لِلْبَرَاءِ بْنِ عَازِبٍ ' كَانَتْ

2332 - Ibn Shihab reported that Ibn Muhayyisah Al-Ansari ؓ told him that a she-camel belonging to Bara bin Azib used to wander free. It entered a garden

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ضَارِيَةً ، دَخَلَتْ فِيْ حَائِطِ قَوْمٍ ، فَاَفْسَدَتْ فِيْهِ ، فَكُلِّمَ رَسُوْلُ اللّٰهِ ﷺ فِيْهَا ، فَقَضٰى اَنَّ حِفْظَ الْاَمْوَالِ عَلٰى اَهْلِهَا بِالنَّهَارِ ، وَعَلٰى اَهْلِ الْمَوَاشِيْ مَا اَصَابَتْ مَوَاشِيْهِمْ بِاللَّيْلِ. سنن ابوداؤد (۳۵۷۰)

belonging to some people and caused some damage. The Messenger of Allah ﷺ was told of that, and he ruled that property was to be protected by its owners during the day but the owners of livestock were responsible for any damage caused by their animals during the night.

۲۳۳۲م - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيِّ بْنِ عَفَّانَ ، ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللّٰهِ بْنِ عِيْسٰى ، عَنِ الزُّهْرِيِّ ، عَنْ حَرَامِ بْنِ مُحَيِّصَةَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ اَنَّ نَاقَةً لِاٰلِ الْبَرَاءِ اَفْسَدَتْ شَيْئًا ، فَقَضٰى رَسُوْلُ اللّٰهِ ﷺ ، بِمِثْلِهِ. سابقہ (۲۳۳۲)

2332m - It is quoted by another chain from Haram bin Muhayyisah, from Bara bin Azib, that a she- camel belonging to the family of Bara damaged something and the Messenger of Allah ﷺ issued a similar ruling.

١٤ - بَابُ الْحُكْمِ فِيْمَنْ كَسَرَ شَيْئًا

Chapter14 - Ruling about the one who breaks something.

۲۳۳۳ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا شَرِيْكُ بْنُ عَبْدِ اللّٰهِ عَنْ قَيْسِ بْنِ وَهْبٍ ، عَنْ رَجُلٍ ، مِّنْ بَنِيْ سُوْاَةَ قَالَ قُلْتُ لِعَائِشَةَ اَخْبِرِيْنِيْ عَنْ خُلُقِ رَسُوْلِ اللّٰهِ ﷺ ، قَالَتْ اَوَ مَا تَقْرَاُ الْقُرْاٰنَ ﴿وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ﴾؟ (القلم: ٤) قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ مَعَ اَصْحَابِهٖ ، فَصَنَعْتُ لَهٗ طَعَامًا ، وَصَنَعَتْ لَهٗ حَفْصَةُ طَعَامًا ، قَالَتْ فَسَبَقَتْنِيْ حَفْصَةُ ، فَقُلْتُ لِلْجَارِيَةِ اِنْطَلِقِيْ فَاَكْفِنِيْ قَصْعَتَهَا ، فَلَحِقَتْهَا وَقَدْ هَمَّتْ اَنْ تَضَعَ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ ﷺ فَاَكْفَاَتْهَا فَانْكَسَرَتِ الْقَصْعَةُ ، وَانْتَشَرَ الطَّعَامُ ، قَالَتْ فَجَمَعَهَا رَسُوْلُ اللّٰهِ ﷺ وَمَا فِيْهَا مِنَ الطَّعَامِ عَلَى النِّطَعِ ، فَاَكَلُوْا ، ثُمَّ بَعَثَ بِقَصْعَتِيْ ، فَدَفَعَهَا اِلٰى حَفْصَةَ ، فَقَالَ خُذُوْا ظَرْفًا مَّكَانَ ظَرْفِكُمْ وَكُلُوْا مَا فِيْهَا ، قَالَتْ فَمَا رَاَيْتُ ذٰلِكَ فِيْ وَجْهِ رَسُوْلِ اللّٰهِ ﷺ . ابن ماجہ

2333 - A man from Banu Sawaah narrated, "I said to Ayesha ؓ, "Tell me about the character of the Messenger of Allah ﷺ". She said, "Have you not read the Quran" "And verily you (O Muhammad) are on an exalted (standard of) character?" (Surah Qalam 68:4) She said, "The Messenger of Allah ﷺ was with his Companions and I made some food for him, and Hafsah made some food for him but Hafsah got there before me. So I said to the slave girl, "Overturn her bowl', She went and caught up with her and she was about to put (the bowl) infront of the Messenger of Allah ﷺ, she overturned it and the bowl broke, scattering the food. The Messenger of Allah ﷺ gathered the pieces and the food on the leather mat, and they ate. Then he sent for my bowl and gave it to Hafsah and said "Take this pot in place of your pot, and eat what is in it". And I did not see any expression of anger on the face of

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the Messenger of Allah ﷺ".

٢٣٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا خَالِدُ بْنُ الْحَارِثِ، ثَنَا حُمَيْدٌ عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ ﷺ عِنْدَ اِحْدٰى اُمَّهَاتِ الْمُؤْمِنِيْنَ ، فَاَرْسَلَتْ اُخْرٰى بِقَصْعَةٍ فِيْهَا طَعَامٌ ، فَضَرَبَتْ يَدَ الرَّسُوْلِ ، فَسَقَطَتِ الْقَصْعَةُ فَانْكَسَرَتْ ، فَاَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَيْنِ فَضَمَّ اِحْدَاهُمَا اِلَى الْاُخْرٰى، فَجَعَلَ يَجْمَعُ فِيْهَا الطَّعَامَ وَيَقُوْلُ غَارَتْ اُمُّكُمْ ، كُلُوْا. فَاَكَلُوْا، حَتّٰى جَاءَتْ بِقَصْعَتِهَا الَّتِيْ فِيْ بَيْتِهَا، فَدَفَعَ الْقَصْعَةَ الصَّحِيْحَةَ اِلَى الرَّسُوْلِ ، وَتَرَكَ الْمَكْسُوْرَةَ فِيْ بَيْتِ الَّتِيْ كَسَرَتْهَا.

سنن ابوداؤد(٣٥٦٧)سنن نسائی(٣٩٦٥)

2334 - Hazrat Anas bin Malik رضی اللہ عنہ narrated that the Prophet ﷺ was with one of the Mothers of the Believers (his wives) and another wife sent a bowl containing food. (The first wife) struck the hand of the Messenger of Allah ﷺ and the bowl fell and broke. The Messenger of Allah ﷺ took the two pieces and put them back together, then he started gathering up the food and putting it in (the bowl). He said, "Your mother was jealous, Eat". So they ate and she (the wife who broke two bowl) brought the bowl that was in her house and gave the intact bowl to the Messenger of Allah ﷺ, who left the broken bowl in the house of the one who broke it.

١٥ - بَابُ الرَّجُلُ يَضَعُ خَشَبَةً عَلٰى جِدَارِ جَارِهٖ

Chapter15 - A man pegging wood into the wall of his neighbour.

٢٣٣٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ الرَّحْمٰنِ الْاَعْرَجِ ، قَالَ سَمِعْتُ اَبَا هُرَيْرَةَ ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ ، قَالَ اِذَا اسْتَاْذَنَ اَحَدُكُمْ جَارَهُ اَنْ يَّغْرِزَ خَشَبَةً فِيْ جِدَارِهٖ فَلَا يَمْنَعْهُ، فَلَمَّا حَدَّثَهُمْ اَبُوْ هُرَيْرَةَ طَاَطَئُوْا رُءُوْسَهُمْ ، فَلَمَّا رَاٰهُمْ قَالَ مَا لِيْ اَرَاكُمْ عَنْهَا مُعْرِضِيْنَ ، وَاللّٰهِ ! لَاَرْمِيَنَّ بِهَا بَيْنَ اَكْتَافِكُمْ.

صحیح بخاری(٢٤٦٣)صحیح مسلم(٤١٠٦۔٤١٠٧)
سنن ابوداؤد(٣٦٣٤)سنن ترمذی(١٣٥٣)

2335 - Abdur Rahman Al-Araj reported, "I heard Abu Hurayrah رضی اللہ عنہ narrating that the Prophet ﷺ said, "When anyone of you asks his neighbour for permission to fix a piece of wood to his wall, he should not refuse him". When Abu Hurayrah رضی اللہ عنہ told them this they lowered their heads, and when I saw them, he said, "Why do I see you turning away from it? By Allah I will force you to accept it".

٢٣٣٦ - حَدَّثَنَا اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ، ثَنَا اَبُوْ عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِيْنَارٍ، اَنَّ هِشَامَ بْنَ يَحْيٰى اَخْبَرَهُ ، اَنَّ عِكْرِمَةَ بْنَ سَلَمَةَ اَخْبَرَهُ اَنَّ اَخَوَيْنِ مِنْ بَلْمُغِيْرَةَ اَعْتَقَ اَحَدُهُمَا اَنْ لَّا يَغْرِزَ خَشَبًا فِيْ جِدَارِهٖ ، فَاَقْبَلَ مُجَمِّعُ بْنُ يَزِيْدَ وَرِجَالٌ

2336 - Ikrimah bin Salamah reported that there were two brothers from among the sons of Mughirah. One of them swore an oath to set a slave free if the other one fixed a piece of wood to his wall. Mujammi bin Yazid and many men among

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the Ansar came and said, "We bear witness that the Messenger of Allah ﷺ said, "None of you should refuse to let his neighbour fix a piece of wood to his wall". He said, "O my brother, judgement has been passed in your favour against me but I have sworn an oath, so make a pillar at my wall and fix your wood at it".

كَثِيرٌ مِنَ الْاَنْصَارِ، فَقَالُوْا نَشْهَدُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَمْنَعُ اَحَدُكُمْ جَارَهُ اَنْ يَّغْرِزَ خَشَبَةً فِيْ جِدَارِهٖ، فَقَالَ يَا اَخِيْ! اِنَّكَ مَقْضِيٌّ لَّكَ عَلَيَّ، وَقَدْ حَلَفْتُ، فَاجْعَلْ اُسْطُوَانًا دُوْنَ حَائِطِيْ اَوْ جِدَارِيْ، فَاجْعَلْ عَلَيْهِ خَشَبَكَ. ابن ماجه

2337 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Prophet ﷺ said, "No one of you should refuse to let his neighbour fix a piece of wood to his wall".

٢٣٣٧ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِي ابْنُ لَهِيْعَةَ، عَنْ اَبِي الْاَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ النَّبِيَّ ﷺ قَالَ لَا يَمْنَعُ اَحَدُكُمْ جَارَهُ اَنْ يَّضَعَ خَشَبَةً عَلٰى جِدَارِهٖ. ابن ماجه

Chapter16 - While disputing at the width of the road.

١٦ - بَابٌ اِذَا تَشَاجَرُوْا فِيْ قَدْرِ الطَّرِيْقِ

2338 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Make the path seven forearms length wide".

٢٣٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا وَكِيْعٌ، ثَنَا مُثَنَّى بْنُ سَعِيْدٍ الضُّبَعِيُّ عَنْ قَتَادَةَ، عَنْ بَشِيْرِ بْنِ كَعْبٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِجْعَلُوا الطَّرِيْقَ سَبْعَةَ اَذْرُعٍ.

سنن ابوداؤد (٣٦٣٣) سنن ترمذی (١٣٥٦)

2339 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "When you dispute concerning a path, make it seven forearms length wide".

٢٣٣٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى وَمُحَمَّدُ بْنُ عُمَرَ بْنِ هَيَّاجٍ، قَالَا ثَنَا قَبِيْصَةُ، ثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اخْتَلَفْتُمْ فِي الطَّرِيْقِ فَاجْعَلُوْهُ سَبْعَةَ اَذْرُعٍ. ابن ماجه

Chapter17 - One who constructs in his own property that harms his neighbour.

١٧ - بَابُ مَنْ بَنٰى فِيْ حَقِّهٖ مَا يَضُرُّ بِجَارِهٖ

2340 - Hazrat Ubadah bin Samit رضی اللہ عنہ narrated that the Messenger of Allah ﷺ ruled, "There should be neither harming nor reciprocating harm".

٢٣٤٠ - **حَدَّثَنَا** عَبْدُ رَبِّهٖ بْنُ خَالِدٍ النُّمَيْرِيُّ اَبُو الْمُغَلِّسِ، ثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، ثَنَا مُوْسَى بْنُ عُقْبَةَ، ثَنَا اِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيْدِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى اَنْ لَّا ضَرَرَ وَلَا ضِرَارَ. ابن ماجه

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٢٣٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ عَنْ جَابِرٍ اَلْجُعْفِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا ضَرَرَ وَلَا اِضْرَارَ. ابن ماجه

2341 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "There should be neither harming nor reciprocating harm"

٢٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ لُؤْلُؤَةَ ، عَنْ اَبِىْ صِرْمَةَ ، عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ مَنْ ضَآرَّ اَضَرَّ اللّٰهُ بِهٖ ، وَمَنْ شَآقَّ شَقَّ اللّٰهُ عَلَيْهِ. سنن ابوداود (٣٦٣٥) سنن ترمذی (١٩٤٠)

2342 - Hazrat Abu Sirmah رضی اللہ عنہ narrated, that the Messenger of Allah ﷺ said, "Whoever harms others Allah will harm him and whoever causes hardship to others Allah will cause hardship to him".

١٨ - بَابُ الرَّجُلَانِ يَدَّعِيَانِ فِىْ خُصٍّ

Chapter18 - Two men claiming the same hut.

٢٣٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمَّارُ بْنُ خَالِدٍ اَلْوَاسِطِىُّ ، قَالَا ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ دَهْثَمِ بْنِ قُرَّانٍ ، عَنْ نِمْرَانَ بْنِ جَارِيَةَ ، عَنْ اَبِيْهِ اَنَّ قَوْمًا اِخْتَصَمُوْا اِلَى النَّبِىِّ ﷺ فِىْ خُصٍّ كَانَ بَيْنَهُمْ ، فَبَعَثَ حُذَيْفَةَ يَقْضِىْ بَيْنَهُمْ ، فَقَضٰى لِلَّذِيْنَ يَلِيْهِمُ الْقِمْطُ ، فَلَمَّا رَجَعَ اِلَى النَّبِىِّ ﷺ اَخْبَرَهٗ فَقَالَ اَصَبْتَ وَاَحْسَنْتَ. ابن ماجه

2343 - Nimran bin Jariyah reported from his father that some people referred a dispute to the Prophet ﷺ about a hut, so that he could judge between them. He sent Hudhaifah رضی اللہ عنہ to judge between them and he ruled in favour of those who had the rope (with which the hut was bound together). When he went back to the Prophet ﷺ, he told him what he had done and he said, "You did the right thing and you did well".

١٩ - بَابُ مَنِ اشْتَرَطَ الْخَلَاصَ

Chapter19 - One who imposes Khalas (condition)

٢٣٤٤ - حَدَّثَنَا يَحْيَى بْنُ حَكِيْمٍ ، ثَنَا اَبُو الْوَلِيْدِ ، ثَنَا هَمَّامٌ عَنْ قَتَادَةَ ، عَنِ الْحَسَنِ ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ، عَنِ النَّبِىِّ ﷺ قَالَ اِذَا بِيْعَ الْبَيْعُ مِنْ رَجُلَيْنِ ، فَالْبَيْعُ لِلْاَوَّلِ. سابقه (٢١٩٠)

قَالَ اَبُو الْوَلِيْدِ فِىْ هٰذَا الْحَدِيْثِ اِبْطَالُ الْخَلَاصِ.

2344 - Samurah bin Jundab رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "If a product is sold to two men, it is for the one who was first".

Abu Al-Walid said, "This Hadith shows that khalas is invalid".

Note: Khalas is a condition stipulating that the seller will deliver the product when it comes to his possession.

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٢٠ - بَابُ الْقَضَاءِ بِالْقُرْعَةِ

Chapter20 - Judging by casting lots.

٢٣٤٥ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنّٰى ، قَالَا ثَنَا عَبْدُ الْاَعْلٰى ، ثَنَا خَالِدٌ الْحَذَّاءُ عَنْ اَبِىْ قِلَابَةَ ، عَنْ اَبِى الْمُهَلَّبِ ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلًا كَانَ لَهٗ سِتَّةُ مَمْلُوْكِيْنَ لَيْسَ لَهٗ مَالٌ غَيْرُهُمْ ، فَاَعْتَقَهُمْ عِنْدَ مَوْتِهٖ فَجَزَّاَهُمْ رَسُوْلُ اللّٰهِ ﷺ ، فَاَعْتَقَ اثْنَيْنِ وَاَرَقَّ اَرْبَعَةً.

صحیح مسلم(٤٣١١-٤٣١٢)سنن ابوداؤد(٣٩٥٨-٣٩٥٩-٣٩٦٠)سنن ترمذی(١٣٦٤)

2345 - Hazrat Imran bin Husain ؓ narrated that a man had six slaves and he did not have any other wealth apart from them and he set them free when he died. The Messenger of Allah ﷺ divided them into groups, set two free and left four as slaves.

Note: One third of the property given in charity is lawful.

٢٣٤٦ - **حَدَّثَنَا** جَمِيْلُ بْنُ الْحَسَنِ الْعَتَكِيُّ ، ثَنَا عَبْدُ الْاَعْلٰى ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ، عَنْ خِلَاسٍ ، عَنْ اَبِىْ رَافِعٍ ، عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَجُلَيْنِ تَدَارَءَا فِىْ بَيْعٍ لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ ، فَاَمَرَهُمَا النَّبِىُّ ﷺ اَنْ يَسْتَهِمَا عَلَى الْيَمِيْنِ ، اَحَبَّا ذٰلِكَ اَمْ كَرِهَا.

سابقہ(٢٣٢٩)

2346 - Hazrat Abu Hurayrah ؓ narrated that two men disputed concerning a transaction, and neither of them had proof. The Messenger of Allah ﷺ commanded them to draw lots as to which of them should swear an oath, whether they liked it or not.

٢٣٤٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَحْيَى بْنُ يَمَانَ عَنْ مَّعْمَرٍ ، عَنِ الزُّهْرِىِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ كَانَ اِذَا سَافَرَ اَقْرَعَ بَيْنَ نِسَائِهٖ.

سابقہ(١٩٧٠)

2347 - Hazrat Ayesha ؓ narrated that when the Prophet ﷺ traveled, he would cast lots among his wives. (To decide which one would accompany him).

٢٣٤٨ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ، اَنْبَاَنَا عَبْدُ الرَّزَّاقِ ، اَنْبَاَنَا الثَّوْرِىُّ عَنْ صَالِحٍ الْهَمْدَانِىِّ ، عَنِ الشَّعْبِىِّ ، عَنْ عَبْدِ خَيْرٍ الْحَضْرَمِىِّ ، عَنْ زَيْدِ بْنِ اَرْقَمَ ، قَالَ اُتِىَ عَلِىُّ بْنُ اَبِىْ طَالِبٍ رَضِىَ اللّٰهُ عَنْهُ ، وَهُوَ بِالْيَمَنِ ، فِىْ ثَلَاثَةٍ قَدْ وَقَعُوْا عَلٰى امْرَاَةٍ فِىْ طُهْرٍ وَّاحِدٍ ، فَسَاَلَ اثْنَيْنِ ، فَقَالَ اَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالَا لَا ، ثُمَّ سَاَلَ اثْنَيْنِ فَقَالَ اَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ فَقَالَا لَا ، فَجَعَلَ كُلَّمَا سَاَلَ اثْنَيْنِ اَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ قَالَا لَا ، فَاَقْرَعَ بَيْنَهُمْ ، وَاَلْحَقَ الْوَلَدَ

2348 - Hazrat Zaid bin Arqam ؓ narrated that a case was brought to Ali bin Abu Talib ؓ when he was in Yemen concerning three men who had intercourse with a woman during one period of being free from menses. He asked two of them, "Do you affirm that this child belongs to (the third man)?" And they said, "No". Every time he asked two of them whether they affirmed that the child belonged to the third, They would say "No". So he cast lots

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بِالَّذِیْ اَصَابَتْهُ الْقُرْعَةُ ' وَجَعَلَ عَلَيْهِ ثُلُثَي الدِّيَةِ ' فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهُ.

سنن ابوداؤد (۲۲۷۰) سنن نسائی (۳٤۸۸)

between them and attributed the child to the one whose name was chosen in the manner and obliged him to pay two thirds of the Diyah (value of the slave woman). The Prophet ﷺ was told of this and he smiled so broadly that his back teeth became visible.

٢١ - بَابُ الْقَافَةِ

Chapter21 - The Physiognomists (detecting family lineage)

٢٣٤٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' وَهِشَامُ بْنُ عَمَّارٍ ' وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالُوْا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِیِّ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ ' قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ ﷺ ذَاتَ يَوْمٍ مَسْرُوْرًا وَّهُوَ يَقُوْلُ يَا عَائِشَةُ ! اَلَمْ تَرَیْ اَنَّ مُجَزِّزًا الْمُدْلِجِیَّ دَخَلَ عَلَیَّ فَرَاٰی اُسَامَةَ وَزَيْدًا ' عَلَيْهِمَا قَطِيْفَةٌ ' قَدْ غَطَّيَا رُءُوْسَهُمَا وَقَدْ بَدَتْ اَقْدَامُهُمَا. فَقَالَ اِنَّ هٰذِهِ الْاَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. صحیح بخاری (٦٧٧١) صحیح مسلم (٣٦٠٢) سنن ابوداؤد (٢٢٦٧) سنن ترمذی (٢١٢٩م) سنن نسائی (٣٤٩٤)

2349 - Hazrat Ayesha ؓ narrated that the Messenger of Allah ﷺ came one day looking happy and said, "O Ayesha, did you not see that Mujazziz AL-Mudliji entered upon me and saw Usamah and Zaid. There was a blanket over them and their faces were covered but their feet were exposed and he said, "These feet belong to one another".

٢٣٥٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُحَمَّدُ بْنُ يُوْسُفَ ' ثَنَا اِسْرَائِيْلُ ' ثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ قُرَيْشًا اَتَوْا امْرَاَةً كَاهِنَةً ' فَقَالُوْا لَهَا اَخْبِرِيْنَا اَشْبَهَنَا اَثَرًا بِصَاحِبِ الْمَقَامِ ' فَقَالَتْ اِنْ اَنْتُمْ جَرَرْتُمْ كِسَاءً عَلٰى هٰذِهِ السَّهْلَةِ ' ثُمَّ مَشَيْتُمْ عَلَيْهَا ' اَنْبَاْتُكُمْ ' قَالَ فَجَرُّوْا كِسَاءً ' ثُمَّ مَشَى النَّاسُ عَلَيْهَا ' فَاَبْصَرَتْ اَثَرَ رَسُوْلِ اللّٰهِ ﷺ ' قَالَتْ هٰذَا اَقْرَبُكُمْ اِلَيْهِ شَبَهًا ' ثُمَّ مَكَثُوْا بَعْدَ ذٰلِكَ عِشْرِيْنَ سَنَةً ' اَوْ مَا شَآءَ اللّٰهُ ' ثُمَّ بَعَثَ اللّٰهُ مُحَمَّدًا ﷺ. ابن ماجہ

2350 - Hazrat Ibn-e-Abbas ؓ narrated that the Quraish went to a sorceress (physiognomist) and they said to her. "Tell us whose foot prints most resemble those of the owner of Al-Maqam. (the station of Ibrahim). She said, "If you spread a piece of cloth over this soft earth and walk over it, 'I will tell you', so they spread out a piece of cloth and the people walked over it. She saw the footprints of the Messenger of Allah ﷺ and said, "This one most closely resembles him among you". After that twenty years passed, or as long as Allah willed, then Allah sent Muhammad (as the Prophet ﷺ).

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٢٢ - بَابُ تَخْيِيرِ الصَّبِيِّ بَيْنَ اَبَوَيْهِ

Chapter22 - Giving a child the choice between his parents.

٢٣٥١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ هِلَالِ بْنِ اَبِي مَيْمُوْنَةَ، عَنْ اَبِي مَيْمُوْنَةَ، عَنْ اَبِي هُرَيْرَةَ، اَنَّ النَّبِيَّ ﷺ خَيَّرَ غُلَامًا بَيْنَ اَبِيْهِ وَاُمِّهِ وَقَالَ يَا غُلَامُ! هٰذِهِ اُمُّكَ وَهٰذَا اَبُوْكَ. سنن ابوداؤد(٢٢٧٧) سنن ترمذی(١٣٥٧)

2351 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ gave a child the choice between his father and his mother (to live with) He said, "O boy this is your mother and this is your father".

٢٣٥٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ عَبْدِ الْحَمِيْدِ بْنِ سَلَمَةَ، عَنْ اَبِيْهِ، عَنْ جَدِّهِ اَنَّ اَبَوَيْهِ اخْتَصَمَا اِلَى النَّبِيِّ ﷺ، اَحَدُهُمَا كَافِرٌ وَّالْاٰخَرُ مُسْلِمٌ، فَخَيَّرَهُ فَتَوَجَّهَ اِلَى الْكَافِرِ، فَقَالَ اَللّٰهُمَّ اهْدِهِ. فَتَوَجَّهَ اِلَى الْمُسْلِمِ، فَقَضٰى لَهُ بِهِ.
سنن ابوداؤد(٢٢٤٤) سنن نسائی(٣٤٩٥)

2352 - Abdul Hamid bin Salamah from his father from his grand-father reported that his parents referred their dispute to the Prophet ﷺ and one of them was a disbeliever while the other a Muslim. He gave him the choice and he turned towards the disbeliever (The Prophet ﷺ) said, "O Allah guide him", and he turned towards the Muslim and he ruled that he should go with that (Parent).

٢٣ - بَابُ الصُّلْحِ

Chapter23 - Reconciliation.

٢٣٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ، ثَنَا خَالِدُ بْنُ مَخْلَدٍ، ثَنَا كَثِيْرُ بْنُ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عَوْفٍ عَنْ اَبِيْهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِيْنَ، اِلَّا صُلْحًا حَرَّمَ حَلَالًا، اَوْ اَحَلَّ حَرَامًا. سنن ترمذی(١٣٥٢)

2353 - Kathir bin Abdullah bin Amr bin Awf reported from his father that his grand-father said, "I heard the Messenger of Allah ﷺ say, "Reconciling between Muslim is permissible except reconciliation that forbids something that is allowed or allows something that is forbidden".

٢٤ - بَابُ الْحَجْرِ عَلٰى مَنْ يُّفْسِدُ مَالَهُ

Chapter24 - Preventing one who squanders his wealth.

٢٣٥٤ - **حَدَّثَنَا** اَزْهَرُ بْنُ مَرْوَانَ، ثَنَا عَبْدُ الْاَعْلٰى، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَجُلًا كَانَ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ، فِيْ عُقْدَتِهِ ضَعْفٌ، وَكَانَ يُبَايِعُ، وَاَنَّ اَهْلَهُ اَتَوُا النَّبِيَّ ﷺ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! اُحْجُرْ عَلَيْهِ، فَدَعَاهُ النَّبِيُّ ﷺ،

2354 - Hazrat Anas bin Malik ؓ narrated that there was a man at the time of the Messenger of Allah ﷺ whose mental faculties were lacking and he used to buy and sell. His family came to the Prophet ﷺ and said, "O Messenger of Allah ﷺ stop him', so the Prophet ﷺ called him

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فَنَهَاهُ عَنْ ذٰلِكَ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّیْ لَا اَصْبِرُ عَنِ الْبَيْعِ، فَقَالَ اِذَا بَايَعْتَ فَقُلْ هَا، وَلَا خِلَابَةَ.

سنن ابوداؤد(۳۵۰۱)سنن ترمذی(۱۲۵۰)

and told him not to do that. He said, "O Messenger of Allah ﷺ I cannot bear to be away from business'. He said, "If you engage in a transaction then say, 'Take it (the good) and don't cheat (me)".

۲۳۵۵ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا عَبْدُ الْاَعْلٰی عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيٰی بْنِ حَبَّانَ، قَالَ هُوَ جَدِّیْ مُنْقِذُ بْنُ عَمْرٍو، وَكَانَ رَجُلًا قَدْ اَصَابَتْهُ اٰمَّةٌ فِیْ رَاْسِهٖ فَكَسَرَتْ لِسَانَهٗ، وَكَانَ لَا يَدَعُ عَلٰی ذٰلِكَ التِّجَارَةَ، وَكَانَ لَا يَزَالُ يُغْبَنُ، فَاَتَی النَّبِیَّ ﷺ فَذَكَرَ ذٰلِكَ لَهٗ، فَقَالَ لَهٗ اِذَا اَنْتَ بَايَعْتَ فَقُلْ لَا خِلَابَةَ، ثُمَّ اَنْتَ فِیْ كُلِّ سِلْعَةٍ ابْتَعْتَهَا بِالْخِيَارِ ثَلَاثَ لَيَالٍ، فَاِنْ رَضِيْتَ فَاَمْسِكْ، وَاِنْ سَخِطْتَ فَارُدُدْهَا عَلٰی صَاحِبِهَا.

سابقہ(۲۳۵٤)

2355 - Muhammad bin Yahya bin Habban reported "My grand father was Munqidh bin Amr. He was a man who had suffered a head wound and lost the power of speech but that did not stop him from engaging in trade. He was always being cheated, so he went to the Prophet ﷺ and told him about that. He said to him, "When you buy something you say, 'there should be no intention of cheating', and for every product you buy, You have the choice for three nights. If you are pleased with it keep it and if you are displeased, then return it to its owner".

۲۵ - بَابُ تَفْلِيْسِ الْمُعْدِمِ وَالْبَيْعِ عَلَيْهِ لِغُرَمَائِهٖ

Chapter25 - Poor man's bankruptcy and sale for paying off his creditors.

۲۳۵٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا شَبَابَةُ، ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللّٰهِ بْنِ الْاَشَجِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللّٰهِ بْنِ سَعْدٍ، عَنْ اَبِیْ سَعِيْدٍ الْخُدْرِیِّ قَالَ اُصِيْبَ رَجُلٌ فِیْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فِیْ ثِمَارٍ ابْتَاعَهَا، فَكَثُرَ دَيْنُهٗ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ تَصَدَّقُوْا عَلَيْهِ، فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهٖ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ خُذُوْا مَا وَجَدْتُّمْ، وَلَيْسَ لَكُمْ اِلَّا ذٰلِكَ. يَعْنِی الْغُرَمَاءَ.

صحیح مسلم(۳۹۵۸)سنن ابوداؤد(۳٤٦۹)سنن ترمذی(٦۵۵)
سنن نسائی(٤۵٤۳-٤٦۹۲)

2356 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "At the time of the Messenger of Allah ﷺ a man suffered loss of some fruit that he had purchased and his debts increased, the Messenger of Allah ﷺ said, "Give him charity". So the people gave him charity but that was not enough to pay off his debts. The Messenger of Allah ﷺ said, "Take what you find but you have no right to more than that', meaning his creditors".

۲۳۵۷ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا اَبُوْ عَاصِمٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ مُسْلِمِ بْنِ هُرْمُزٍ عَنْ سَلَمَةَ الْمَكِّیِّ،

2357 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ

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rid Muadh bin Jabal of his creditos, then he appointed him governor of Yemen Muadh said, "The Messenger of Allah ﷺ settled my debts with my creditors using that wealth I had, then he appointed me as a governor".

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ خَلَعَ مُعَاذَ بْنَ جَبَلٍ مِنْ غُرَمَائِهِ ' ثُمَّ اسْتَعْمَلَهُ عَلَى الْيَمَنِ ' فَقَالَ مُعَاذٌ اِنَّ رَسُوْلَ اللّٰهِ ﷺ اِسْتَخْلَصَنِىْ بِمَالِىْ ' ثُمَّ اسْتَعْمَلَنِىْ. ابن ماجه

Chapter26 - One who finds his precise property with a man who is pauper.

٢٦ - بَابُ مَنْ وَّجَدَ مَتَاعَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ اَفْلَسَ

2358 - Hazrat Abu Harayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever finds his exact property with a man who has become bankrupt, then he has more right to it than anyone else".

٢٣٥٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ . ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ ' جَمِيْعًا عَنْ يَحْيَى بْنِ سَعِيْدٍ ' عَنْ اَبِىْ بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ ' عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ ' عَنْ اَبِىْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ وَّجَدَ مَتَاعَهُ بِعَيْنِهِ عِنْدَ رَجُلٍ قَدْ اَفْلَسَ ' فَهُوَ اَحَقُّ بِهِ مِنْ غَيْرِهِ. صحیح بخاری(٢٤٠٢) صحیح مسلم(٣٩٦٣۔ ٣٩٦٥) سنن ابوداؤد (٣٥١٩۔ ٣٥٢٠۔ ٣٥٢١۔ ٣٥٢٢) سنن ترمذی (١٢٦٢) سنن نسائی(٤٦٩٠۔ ٤٦٩١)

2359 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Any man who sells a product, then he finds the exact product with the man who has become bankrupt and he has not taken any of its price, it belongs to him, but if he had taken any of its price, then he is like anyother creditor".

٢٣٥٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ عَنْ مُوْسَى بْنِ عُقْبَةَ ' عَنِ الزُّهْرِىِّ ' عَنْ اَبِىْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ النَّبِىَّ ﷺ قَالَ اَيُّمَا رَجُلٍ بَاعَ سِلْعَةً ' فَاَدْرَكَ سِلْعَتَهُ بِعَيْنِهَا عِنْدَ رَجُلٍ ' وَقَدْ اَفْلَسَ ' وَلَمْ يَكُنْ قَبَضَ مِنْ ثَمَنِهَا شَيْئًا ' فَهِىَ لَهُ ' وَاِنْ كَانَ قَبَضَ مِنْ ثَمَنِهَا شَيْئًا ' فَهُوَ اُسْوَةُ الْغُرَمَاءِ. سابقہ(٢٣٥٨)

2360 - Abi Khaldah Az-zurqi who was a judge in Al-Madinah reported "We came to Abu Hurayrah ؓ and asked him about a companion of ours who had become bankrupt. He said, "This is what the Prophet ﷺ ruled, "Any man who dies or

٢٣٦٠ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ وَعَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِىُّ ' قَالَا ثَنَا ابْنُ اَبِىْ فُدَيْكٍ عَنِ ابْنِ اَبِىْ ذِئْبٍ ' عَنْ اَبِى الْمُعْتَمِرِ بْنِ عَمْرِو بْنِ رَافِعٍ ' عَنْ اَبِىْ خَلْدَةَ الزَّرْقِىِّ ' وَكَانَ قَاضِيًا بِالْمَدِيْنَةِ ' قَالَ جِئْنَا اَبَا هُرَيْرَةَ فِىْ صَاحِبٍ

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becomes bankrupt, the owner of the product has more right to it, if he finds the exact thing with him".

لَنَا قَدْ اَفْلَسَ، فَقَالَ هٰذَا الَّذِیْ قَضٰی فِیْهِ النَّبِیُّ ﷺ اَیُّمَا رَجُلٍ مَّاتَ اَوْ اَفْلَسَ، فَصَاحِبُ الْمَتَاعِ اَحَقُّ بِمَتَاعِهٖ، اِذَا وَجَدَهٗ بِعَیْنِهٖ. سنن ابوداؤد(۳۵۲۳)

2361 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Any man who dies and has the property of another man, whether he paid something towards it or not, (the owner of those goods) is like any other creditor".

۲۳۶۱ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِیْدِ بْنِ كَثِیْرِ بْنِ دِیْنَارٍ الْحِمْصِیُّ، ثَنَا الْیَمَانُ بْنُ عَدِیٍّ، حَدَّثَنِی الزُّبَیْدِیُّ مُحَمَّدُ بْنُ الْوَلِیْدِ، عَنِ الزُّهْرِیِّ، عَنْ اَبِیْ سَلَمَةَ، عَنْ اَبِیْ هُرَیْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَیُّمَا امْرِیءٍ مَّاتَ وَعِنْدَهٗ مَالُ امْرِیءٍ بِعَیْنِهٖ، اِقْتَضٰی مِنْهُ شَیْئًا اَوْ لَمْ یَقْتَضِ، فَهُوَ اُسْوَةُ الْغُرَمَاءِ.

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Chapter27 - Dislike of the testimony that is not asked.

۲۷ - بَابُ كَرَاهِیَةِ الشَّهَادَةِ لِمَنْ لَّمْ یُسْتَشْهَدْ

2362 - Hazrat Abdullah bin Masud ؓ narrated that the Messenger of Allah ﷺ was asked, "Which of the people are best?' He said, "My generation, then those that follow them, then those that follow them then there will come people whose testimony precedes their oath and whose oath precedes their testimony".

۲۳۶۲ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِیْ شَیْبَةَ وَعَمْرُو بْنُ رَافِعٍ، قَالَا ثَنَا جَرِیْرٌ عَنْ مَّنْصُوْرٍ، عَنْ اِبْرَاهِیْمَ، عَنْ عَبِیْدَةَ السَّلْمَانِیِّ، قَالَ قَالَ عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ سُئِلَ رَسُوْلُ اللّٰهِ ﷺ اَیُّ النَّاسِ خَیْرٌ؟ قَالَ قَرْنِیْ، ثُمَّ الَّذِیْنَ یَلُوْنَهُمْ، ثُمَّ الَّذِیْنَ یَلُوْنَهُمْ، ثُمَّ یَجِیْءُ قَوْمٌ تَبْدُرُ شَهَادَةُ اَحَدِهِمْ یَمِیْنَهٗ، وَیَمِیْنُهٗ شَهَادَتَهٗ.

صحیح بخاری(۲۶۵۲_۳۶۵۱_۶۴۲۹_۶۶۵۸) صحیح مسلم (۶۴۱۶_۶۴۱۷_۶۴۱۸_۶۴۱۹) سنن ترمذی(۳۸۵۹)

2363 - Jabir bin Samurah reported, "Umar ؓ bin Khattab addressed us at Jabiyah and said, "The Messenger of Allah ﷺ stood up among us as I stand among you and said, "Honour my Companions for my sake, then those who come after them, then those who come after them. Then lying will prevail until a man will give testimony without being asked to do so and he will swear an oath without being asked to swear".

۲۳۶۳ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْجَرَّاحِ، ثَنَا جَرِیْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَیْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ رَضِیَ اللّٰهُ عَنْهُ بِالْجَابِیَةِ، فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَامَ فِیْنَا مِثْلَ مُقَامِیْ فِیْكُمْ فَقَالَ اِحْفَظُوْنِیْ فِیْ اَصْحَابِیْ، ثُمَّ الَّذِیْنَ یَلُوْنَهُمْ، ثُمَّ الَّذِیْنَ یَلُوْنَهُمْ، ثُمَّ یَفْشُو الْكَذِبُ حَتّٰی یَشْهَدَ الرَّجُلُ وَمَا یُسْتَشْهَدُ وَیَحْلِفَ وَمَا یُسْتَحْلَفُ.

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٢٨ - بَابُ الرَّجُلِ عِنْدَهُ الشَّهَادَةُ لَا يَعْلَمُ بِهَا صَاحِبُهَا

Chapter28 - A man having testimony while that person is unaware to whom it pertains.

٢٣٦٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُعْفِيُّ ' قَالَا ثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ ' اَخْبَرَنِیْ اُبَیُّ بْنُ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِیُّ ' حَدَّثَنِیْ اَبُوْ بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ ' حَدَّثَنِیْ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ ' حَدَّثَنِیْ خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ ' اَخْبَرَنِیْ عَبْدُ الرَّحْمٰنِ بْنُ اَبِیْ عَمْرَةَ الْاَنْصَارِیُّ ' اَنَّهُ سَمِعَ زَيْدَ بْنَ خَالِدِ الْجُهَنِیَّ يَقُوْلُ اِنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ خَيْرُ الشُّهُوْدِ مَنْ اَدّٰى شَهَادَتَهُ قَبْلَ اَنْ يُّسْئَلَهَا.

صحیح مسلم (٤٤٦٩) سنن ابوداؤد (٣٥٩٦) سنن ترمذی (٢٢٩٥_٢٢٩٦_٢٢٩٧)

2364 - Hazrat Zaid bin Khalid AL-Juhani رضی اللہ عنہ narrated that he heard the Messenger of Allah ﷺ say, "The best of witnesses is the one who gives his testimony before he is asked for it".

٢٩ - بَابُ الْاِشْهَادِ عَلَى الدُّيُوْنِ

Chapter29 - Witnessing Loans.

٢٣٦٥ - حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ يُوْسُفَ الْجُبَيْرِیُّ ' وَجَمِيْلُ بْنُ الْحَسَنِ الْعَتَكِیُّ ' قَالَا ثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعِجْلِیُّ ' ثَنَا عَبْدُ الْمَلِكِ بْنُ اَبِیْ نَضْرَةَ عَنْ اَبِيْهِ ' عَنْ اَبِیْ سَعِيْدٍ ' قَالَ تَلَا هٰذِهِ الْاٰيَةَ ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰى اَجَلٍ مُّسَمًّى. حَتّٰى بَلَغَ. فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا﴾ (البقرہ: ٢٨٢_٢٨٣) فَقَالَ هٰذِهِ نَسَخَتْ مَا قَبْلَهَا.

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2365 - It is narrated that Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ recited this Verse "O You who believe! when you contract a debt for a fixed period....." until "then if one of you entrusts the other". (Surah Baqarah :282,283) Then he said, "This abrogates what came before".

٣٠ - بَابُ مَنْ لَّا تَجُوْزُ شَهَادَتُهُ

Chapter30 - The one whose witness is not permissible.

٢٣٦٦ - حَدَّثَنَا اَيُّوْبُ بْنُ مُحَمَّدٍ الرَّقِّیُّ ' ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' قَالَا ثَنَا حَجَّاجُ بْنُ اَرْطَاةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَجُوْزُ شَهَادَةُ خَائِنٍ وَّلَا خَائِنَةٍ '

2366 - Amr bin Shuaib reported from his father that his grand-father said "The Messenger of Allah ﷺ said, "The testimony of a man or woman who is treacherous, or of one who has been subjected to one of the Hadd punishments

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of Islam or of one who bears a grudge against his brother is not permissible".

وَلَا مَحْدُوْدٍ فِي الْإِسْلَامِ ' وَلَا ذِيْ غِمْرٍ عَلٰى اَخِيْهِ.

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2367 - Hazrat Abu-Hurayrah narrated that he heard the Messenger of Allah say "The testimony of a Bedouin against a town dweller is not permissible".

٢٣٦٧ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ نَافِعُ بْنُ يَزِيْدَ عَنِ ابْنِ الْهَادِ ' عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ ' عَنْ عَطَاءِ بْنِ يَسَارٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا تَجُوْزُ شَهَادَةُ بَدَوِيٍّ عَلٰى صَاحِبِ قَرْيَةٍ.

سنن ابوداؤد(٣٦٠٢)

Chapter31 - Judging on the basis of a witness and an oath.

٣١ - بَابُ الْقَضَاءِ بِالشَّاهِدِ وَالْيَمِيْنِ

2368 - Hazrat Abu Hurayrah narrated that the Prophet passed judgment on the basis of an oath (from the claimant) along-with a (single) witness.

٢٣٦٨ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ الْمَدِيْنِيُّ ' اَحْمَدُ بْنُ عَبْدِ اللّٰهِ الزُّهْرِيُّ وَيَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِيُّ ' قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ رَبِيْعَةَ بْنِ اَبِيْ عَبْدِ الرَّحْمٰنِ ' عَنْ سُهَيْلِ بْنِ اَبِيْ صَالِحٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى بِالْيَمِيْنِ مَعَ الشَّاهِدِ.

سنن ابوداؤد(٣٦١٠_٣٦١١)سنن ترمذی(١٣٤٣)

2369 - Hazrat Jabir narrated that the Prophet passed judgment on the basis of an oath (from the claimant) along-with a (single) witness.

٢٣٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا عَبْدُ الْوَهَّابِ ' ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ اَبِيْهِ ' عَنْ جَابِرٍ اَنَّ النَّبِيَّ ﷺ قَضٰى بِالْيَمِيْنِ مَعَ الشَّاهِدِ.

سنن ترمذی(١٣٤٤)

2370 - Hazrat Ibn-e-Abbas narrated that the Messenger of Allah passed judgment on the basis of a witness along-with an oath. (by the claimant)

٢٣٧٠ - **حَدَّثَنَا** اَبُوْ اِسْحَاقَ الْهَرَوِيُّ اِبْرَاهِيْمُ بْنُ عَبْدِ اللّٰهِ بْنِ حَاتِمٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ الْحَارِثِ الْمَخْزُوْمِيُّ ' ثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِّيُّ ' اَخْبَرَنِيْ قَيْسُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ بِالشَّاهِدِ وَالْيَمِيْنِ.

صحیح مسلم(٤٤٤٧)سنن ابوداؤد(٣٦٠٨_٣٦٠٩)

2371 - Hazrat Surraq narrated that the Prophet allowed the testimony of a man along-with the oath of the claimant.

٢٣٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا جُوَيْرِيَةُ بْنُ اَسْمَاءَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ مَوْلَى الْمُنْبَعِثِ عَنْ رَجُلٍ مِّنْ اَهْلِ مِصْرَ ' عَنْ

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سُرَّقٍ اَنَّ النَّبِيَّ ﷺ اَجَازَ شَهَادَةَ الـ ـلِ وَيَمِيْنَ الطَّالِبِ. ابن ماجه

٣٢ - بَابُ شَهَادَةِ الزُّوْرِ

Chapter32 - False Witness.

٢٣٧٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ' ثَنَا سُفْيَانُ الْعُصْفُرِىُّ عَنْ اَبِيْهِ ' عَنْ حَبِيْبِ بْنِ النُّعْمَانِ الْاَسَدِىِّ ' عَنْ خُرَيْمِ بْنِ فَاتِكٍ الْاَسَدِىِّ ' قَالَ صَلَّى النَّبِيُّ ﷺ الصُّبْحَ ' فَلَمَّا انْصَرَفَ قَامَ قَائِمًا ' فَقَالَ عُدِلَتْ شَهَادَةُ الزُّوْرِ بِالْاِشْرَاكِ بِاللّٰهِ. ثَلَاثَ مَرَّاتٍ. ثُمَّ تَلَا هٰذِهِ الْاٰيَةَ ﴿وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ O حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ﴾ (الحج: ٣٠-٣١). سنن ابوداؤد (٣٥٩٩) سنن ترمذی (٢٣١٠)

2372 - Hazrat Khuraim bin Fatik Al-Asadi ؓ narrated that the Prophet ﷺ prayed the Morning Prayer and when he had finished, he stood up and said, "Bearing false witness is equivalent to associating others with Allah", three times. Then he recited this verse: "And shun lying speech (false statement), 'Hunafa Lillah' (worshiping none but Allah) not associating partners (in worship) to Him". (Surah AL-Haj 22:30,31)

٢٣٧٣ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ' ثَنَا مُحَمَّدُ بْنُ الْفُرَاتِ' عَنْ مُحَارِبِ بْنِ دِثَارٍ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَنْ تَزُوْلَ قَدَمَ شَاهِدِ الزُّوْرِ حَتّٰى يُوْجِبَ اللّٰهُ لَهُ النَّارَ. ابن ماجه

2373 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said, "The one who bears false witness will not move away (on the Day of Resurrection) until Allah condemns him to Hell".

٣٣ - بَابُ شَهَادَةِ اَهْلِ الْكِتَابِ بَعْضِهِمْ عَلٰى بَعْضٍ

Chapter33 - Testimony of the People of the Book against one another.

٢٣٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيْفٍ ' ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ مُجَالِدٍ' عَنْ عَامِرٍ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَجَازَ شَهَادَةَ اَهْلِ الْكِتَابِ ' بَعْضِهِمْ عَلٰى بَعْضٍ. ابن ماجه

2374 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ allowed the People of the Book to testify against one another.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah the Beneficent the Merciful.

١٤ - كِتَابُ الْهِبَاتِ

14 - Book of Gifts

١ - بَابُ الرَّجُلِ يَنْحَلُ وَلَدَهُ

Chapter1 - A man gifting his son

٢٣٧٥ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ عَنْ دَاوٗدَ بْنِ اَبِىْ هِنْدٍ' عَنِ الشَّعْبِىِّ ' عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ' قَالَ انْطَلَقَ بِهٖ اَبُوْهُ يَحْمِلُهٗ اِلَى

2375 - Hazrat Numan bin Bashir ؓ arrated that his father took him to the Prophet ﷺ and said, "Bear witness that I have given Numan such and such from my wealth'. He

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النَّبِيِّ ﷺ، فَقَالَ اَشْهَدُ اَنِّیْ قَدْ نَحَلْتُ النُّعْمَانَ مِنْ مَّالِیْ كَذَا وَكَذَا، قَالَ فَكُلَّ بَنِيْكَ نَحَلْتَ مِثْلَ الَّذِیْ نَحَلْتَ النُّعْمَانَ؟ قَالَ لَا. قَالَ فَاَشْهِدْ عَلٰى هٰذَا غَيْرِیْ. قَالَ اَلَيْسَ يَسُرُّكَ اَنْ يَّكُوْنُوْا لَكَ فِی الْبِرِّ سَوَاءً؟ قَالَ بَلٰى. قَالَ فَلَا، اِذًا.

صحیح بخاری(۲۵۸۷۔۲۶۵۰)صحیح مسلم(٤١٥٧۔ ٤١٥٨۔ ٤١٥٩۔ ٤١٦٠۔ ٤١٦١۔ ٤١٦٢)سنن ابوداؤد(٣٥٤٢)سنن نسائی(٣٦٨١۔٣٦٨٢۔٣٦٨٣۔٣٦٨٤)

said, "Have you given all your children same thing like that which you have given to Numan?" He said, 'No'. He said, "Then let someone other than me bear witness to that and he said, "Would you not like your children to honour you equally?" He said, "Of course'. He said, "Then do not do this".

٢٣٧٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ عَنِ الزُّهْرِیِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، وَمُحَمَّدِ بْنِ النُّعْمَانِ بْنِ بَشِيْرٍ، اَخْبَرَاهُ عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ اَبَاهُ نَحَلَهُ غُلَامًا، وَاَنَّهُ جَاءَ اِلَى النَّبِيِّ ﷺ يُشْهِدُهُ، فَقَالَ اَكُلَّ وَلَدِكَ نَحَلْتَهُ؟. قَالَ لَا. قَالَ فَارْدُدْهُ.

صحیح بخاری(٢٥٨٦)صحیح مسلم(٤١٥٣۔ ٤١٥٤۔ ٤١٥٥)سنن ترمذی(١٣٦٧)سنن نسائی(٣٦٧٤۔ ٣٦٧٥۔ ٣٦٧٦۔ ٣٦٧٧)

2376 - Hazrat Numan bin Bashir ؓ narrated that his father gave him a gift of a slave and he came to the Prophet ﷺ so that he could witness the gift. He said, "Have you given the same thing to all of your children?" He said, "No". He said, "Then take back" (your gift).

٢ - بَابُ مَنْ اَعْطٰى وَلَدَهُ ثُمَّ رَجَعَ فِيْهِ

Chapter2 - That who gives his son a gift then takes it back.

٢٣٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَاَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِیُّ، قَالَا ثَنَا ابْنُ اَبِیْ عَدِیٍّ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ وَّابْنِ عُمَرَ، يَرْفَعَانِ الْحَدِيْثَ اِلَى النَّبِيِّ ﷺ قَالَ لَا يَحِلُّ لِلرَّجُلِ اَنْ يُّعْطِیَ الْعَطِيَّةَ ثُمَّ يَرْجِعَ فِيْهَا، اِلَّا الْوَالِدَ فِيْمَا يُعْطِیْ وَلَدَهُ.

سنن ابوداؤد(٣٥٣٩)سنن ترمذی(١٢٩٩۔ ٢١٣١۔ ٢١٣٢)

سنن نسائی(٣٦٩٢۔٣٧٠٥)

2377 - Hazrat Ibn-e-Abbas ؓ and Ibn-e-Umar ؓ who attributed the Hadith to the Prophet ﷺ narrated that he said, "It is not permissible for a man to give a gift then take it back except what a father gives to his child".

٢٣٧٨ - حَدَّثَنَا جَمِيْلُ بْنُ الْحَسَنِ، ثَنَا عَبْدُ الْاَعْلٰى، ثَنَا سَعِيْدٌ عَنْ عَامِرٍ الْاَحْوَلِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، اَنَّ نَبِیَّ اللّٰهِ ﷺ قَالَ لَا يَرْجِعُ اَحَدُكُمْ فِیْ هِبَتِهٖ، اِلَّا الْوَالِدَ مِنْ وَّلَدِهٖ.

2378 - Amr bin Shuaib reported from his father, from his grand-father that the Prophet of Allah ﷺ said, "None of you should take back his gift, except a father (taking it back) from his son"

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سنن نسائی (۳٦۹۱)

۳ - بَابُ الْعُمْرٰى

Chapter13 - Lifelong gift

۲۳۷۹ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ اَبِیْ زَائِدَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ اَبِیْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا عُمْرٰى ' فَمَنْ اُعْمِرَ شَيْئًا ' فَهُوَ لَهُ. ابن ماجہ

2379 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "There is no lifelong grant. Whoever is given something as a lifelong grant, it is his".

۲۳۸۰ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ جَابِرٍ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ اَعْمَرَ رَجُلًا عُمْرٰى لَهُ وَلِعَقِبِهِ فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ فِيْهَا ' فَهِیَ لِمَنْ اُعْمِرَ وَلِعَقِبِهِ.

صحیح بخاری (۲٦۲۵) صحیح مسلم (٤١٦٤_٤١٦٥_٤١٦٦_٤١٦٧_٤١٦٨_٤١٦٩) سنن ابوداؤد (۳٥٥۰_۳٥٥۲_۳٥٥۳_۳٥٥٤) سنن ترمذی (۳۱٤۸) سنن نسائی (۳۷٤٤_۳۷٤٥_۳۷٤۷_۳۷٤۸_۳۷٤۹_۳۷٥۰_۳۷٥۱_۳۷٥۲_۳۷٥۳_۳۷٥٤)

2380 - Hazrat Jabir ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Whoever gives a lifelong grant to a man, it belongs to him (the recipient) and to his heirs. His (the giver's) words put an end to his right to it, and it belongs to the one to whom it was given for life and to his heirs".

۲۳۸۱ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ طَاوُسٍ ' عَنْ حُجْرٍ اَلْمَدَرِیِّ ' عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّ النَّبِیَّ ﷺ جَعَلَ الْعُمْرٰى لِلْوَارِثِ. سنن ابوداؤد (۳٥٥۹) سنن نسائی (۳۷۱۸_۳۷۱۹_۳۷۲۱_۳۷۲۳_۳۷۲٤_۳۷۲٥_۳۷۲٦)

2381 - Hazrat Zaid bin Thabit ؓ narrated that the Prophet ﷺ ruled that a gift given for life belongs to the heirs". (of the recipient)

٤ - بَابُ الرُّقْبٰى

Chapter4 - The Ruqba Gifting.

Note: Ruqba means, to gift a thing with the condition that if the recepient dies before the death of the giver then the gift will be of the giver and if the giver dies before that of the recepient then the gift will be of the recepient.

۲۳۸۲ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ' اَنْبَاَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ ' عَنْ عَطَاءٍ ' عَنْ حَبِيْبِ بْنِ اَبِیْ ثَابِتٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا رُقْبٰى ' فَمَنْ اُرْقِبَ شَيْئًا فَهُوَ لَهُ ' حَيَاتَهُ وَمَمَاتَهُ.

سنن نسائی (۳۷۳٥_۳۷۳٦_۳۷۳۷)

2382 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said, "There is no Ruqba. Whoever is given a gift on the basis of Ruqba, it belongs to him whether he lives or dies".

قَالَ وَالرُّقْبٰى اَنْ يَّقُوْلَ هُوَ لِلْاٰخِرِ مِنِّیْ وَمِنْكَ

(The narrator) He said: "Ruqba is

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when one man says to another, "Till either of us dies".

مَوْتًا.

2383 - Hazrat Jabir bin Abdullah ﷺ narrated, "The Messenger of Allah ﷺ said, "Lifelong gifting is permissible for the one who has been given it and Ruqba is permissible for the one who has been given Ruqba".

٢٣٨٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، ثَنَا هُشَيْمٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ مُعَاوِيَةَ قَالَا ثَنَا دَاوُدُ عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْعُمْرٰى جَائِزَةٌ لِّمَنْ اُعْمِرَهَا، وَالرُّقْبٰى جَائِزَةٌ لِّمَنْ اُرْقِبَهَا. سنن ابوداؤد(٣٥٥٨)سنن ترمذی(١٣٥١)سنن نسائی(٣٧٤١۔ ٣٧٤٢)

Chapter5 - Taking back after gifting.

٥ - بَابُ الرُّجُوْعِ فِى الْهِبَةِ

2384 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "The example of the one who gives a gift then takes it back is like the dog that vomits after eating to his full, then he returns to his vomit and licks it up".

٢٣٨٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عَوْفٍ، عَنْ خِلَاسٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مَثَلَ الَّذِىْ يَعُوْدُ فِىْ عَطِيَّتِهٖ كَمَثَلِ الْكَلْبِ، اَكَلَ، حَتّٰى اِذَا شَبِعَ قَاءَ، ثُمَّ عَادَ فِىْ قَيْئِهٖ، فَاَكَلَهٗ. ابن ماجہ

2385 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said, "The one who takes back his gift is like the one who takes back his vomit".

٢٣٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنّٰى، قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْعَائِدُ فِىْ هِبَتِهٖ كَالْعَائِدِ فِىْ قَيْئِهٖ. صحیح بخاری(٢٦٢١)صحیح مسلم(٤١٤٦۔ ٤١٤٩۔ ٤١٥٠)سنن ابوداؤد(٣٥٣٨)سنن نسائی(٣٦٩٥۔ ٣٦٩٦۔ ٣٦٩٧۔ ٣٦٩٨۔ ٣٦٩٩)سنن ابن ماجہ(٢٣٩١)

2386 - Hazrat Ibn-e-Umar ﷺ narrated that the Prophet ﷺ said, "The one who takes back his gift is like the dog that goes back to its vomit".

٢٣٨٦ - حَدَّثَنَا اَحْمَدُ بْنُ عَبْدِ اللّٰهِ بْنِ يُوْسُفَ الْعَرْعَرِىُّ، ثَنَا يَزِيْدُ بْنُ اَبِىْ حَكِيْمٍ، ثَنَا الْعُمَرِىُّ عَنْ زَيْدِ بْنِ اَسْلَمَ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِىِّ ﷺ قَالَ اَلْعَائِدُ فِىْ هِبَتِهٖ كَالْكَلْبِ يَعُوْدُ فِىْ قَيْئِهٖ. ابن ماجہ

Chapter6 - That who gives a gift hoping for its reward.

٦ - بَابُ مَنْ وَّهَبَ هِبَةً رَجَاءَ ثَوَابِهَا

2387 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "A man has more right to his gift so long as he has

٢٣٨٧ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا اِبْرَاهِيْمُ بْنُ اِسْمَاعِيْلَ بْنِ مُجَمِّعِ بْنِ جَارِيَةَ الْاَنْصَارِىُّ عَنْ عَمْرِو بْنِ دِيْنَارٍ،

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not gotten something in reward for it".

عَنْ اَبِیْ هُرَیْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلرَّجُلُ اَحَقُّ بِهِبَتِهِ مَا لَمْ یُثَبْ مِنْهَا. ابن ماجہ

Chapter7 - A woman giving gift without her husband's permission.

٧ - بَابُ عَطِیَّةِ الْمَرْاَةِ بِغَیْرِ اِذْنِ زَوْجِهَا

2388 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ said, in a sermon that he delivered, "It is not permissible for a woman to dispose of her wealth except with her husband's permission once he has married her".

٢٣٨٨ - **حَدَّثَنَا** اَبُوْ یُوْسُفَ الرَّقِّیُّ ' مُحَمَّدُ بْنُ اَحْمَدَ الصَّیْدَلَانِیُّ ' ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْمُثَنّٰی بْنِ الصَّبَّاحِ ' عَنْ عَمْرِو بْنِ شُعَیْبٍ ' عَنْ اَبِیْهِ ' عَنْ جَدِّهٖ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ فِیْ خُطْبَةٍ خَطَبَهَا لَا یَجُوْزُ لِامْرَاَةٍ فِیْ مَالِهَا ' اِلَّا بِاِذْنِ زَوْجِهَا ' اِذَا هُوَ مَلَكَ عِصْمَتَهَا. ابن ماجہ

2389 - Abdullah bin Yahya, one of the sons of Kab bin Malik reported from his father, from his grand-father that his grand-mother Khairah the wife of Kab bin Malik came to the Messenger of Allah ﷺ with some jewelry belonging to her and said, "I am giving this in charity". The Messenger of Allah ﷺ said to her, "It is not permissible for a woman to dispose of her wealth without her husband's permission. Did you ask Kab's permission?" She said, "Yes". So the Messenger of Allah ﷺ sent for Kab bin Malik, her husband, and said, "Did you give Khairah permission to give her jewelry in charity?" He said, "yes". So the Messenger of Allah ﷺ accepted it from her.

٢٣٨٩ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ یَحْیٰی ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِی اللَّیْثُ بْنُ سَعْدٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ یَحْیٰی رَجُلٌ مِّنْ وَّلَدِ كَعْبِ بْنِ مَالِكٍ ' عَنْ اَبِیْهِ ' عَنْ جَدِّهٖ اَنَّ جَدَّتَهٗ خَیْرَةَ ' اِمْرَاَةَ كَعْبِ بْنِ مَالِكٍ ' اَتَتْ رَسُوْلَ اللّٰهِ ﷺ بِحُلِیٍّ لَّهَا ' فَقَالَتْ اِنِّیْ تَصَدَّقْتُ بِهٰذَا ' فَقَالَ لَهَا رَسُوْلُ اللّٰهِ ﷺ لَا یَجُوْزُ لِلْمَرْاَةِ فِیْ مَالِهَا اِلَّا بِاِذْنِ زَوْجِهَا ' فَهَلِ اسْتَاْذَنْتِ كَعْبًا؟ قَالَتْ نَعَمْ . فَبَعَثَ رَسُوْلُ اللّٰهِ ﷺ اِلٰی كَعْبِ بْنِ مَالِكٍ ' فَقَالَ هَلْ اَذِنْتَ لِخَیْرَةَ اَنْ تَتَصَدَّقَ بِحُلِیِّهَا؟ فَقَالَ نَعَمْ. فَقَبِلَهٗ رَسُوْلُ اللّٰهِ ﷺ مِنْهَا. ابن ماجہ

In the name of Allah, the Beneficent the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

15 - Book of Charity (Sadaqat)

١٥ - كِتَابُ الصَّدَقَاتِ

Chapter1 - Taking back one's charity

١ - بَابُ الرُّجُوْعِ فِی الصَّدَقَةِ

2390 - Hazrat Umar bin Khatab ؓ narrated

٢٣٩٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا وَكِیْعٌ '

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that the Messenger of Allah ﷺ said, "Do not take back your charity".

ثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ اَسْلَمَ ' عَنْ اَبِيْهِ ' عَنْ عُمَرَ بْنِ الْخَطَّابِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا تَعُدْ فِيْ صَدَقَتِكَ. صحیح بخاری (۱۴۹۰۔۲۶۲۳۔۲۶۳۶۔۲۹۷۰۔ ۳۰۰۳) صحیح مسلم (۴۱۳۹۔۴۱۴۰) سنن نسائی (۲۶۱۴)

2391 - Hazrat Abdullah bin Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "The likeness of the one who gives charity then takes it back is that of a dog who vomits then goes back and eats its vomit".

۲۳۹۱ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ ' حَدَّثَنِيْ اَبُوْ جَعْفَرٍ ' مُحَمَّدُ بْنُ عَلِيٍّ ' حَدَّثَنِيْ سَعِيْدُ بْنُ الْمُسَيَّبِ ' حَدَّثَنِيْ عَبْدُ اللّٰهِ بْنُ الْعَبَّاسِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَثَلُ الَّذِيْ يَتَصَدَّقُ ثُمَّ يَرْجِعُ فِيْ صَدَقَتِهٖ ' مَثَلُ الْكَلْبِ يَقِيْءُ ثُمَّ يَرْجِعُ فَيَاْكُلُ قَيْئَهٗ.

سابقہ (۲۳۸۵)

Chapter2 - That who gives charity then finds it being sold - can he buy it?

۲ - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ فَوَجَدَهَا تُبَاعُ هَلْ يَشْتَرِيْهَا؟

2392 - Umar bin Abdullah bin Umar reported meaning from his father, from his grand-father Umar رضی اللہ عنہ that he gave a horse in charity at the time of the Messenger of Allah ﷺ. Then he saw its owner selling it for a low price. He went to the Prophet ﷺ and asked him about that and he said, "Do not buy what you gave in charity".

۲۳۹۲ - حَدَّثَنَا تَمِيْمُ بْنُ الْمُنْتَصِرِ الْوَاسِطِيُّ ' ثَنَا اِسْحَاقُ بْنُ يُوْسُفَ عَنْ شَرِيْكٍ ' عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ عُمَرَ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' يَعْنِيْ عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' اَنَّهٗ تَصَدَّقَ بِفَرَسٍ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' فَاَبْصَرَ صَاحِبُهَا يَبِيْعُهَا بِكَسْرٍ ' فَاَتَى النَّبِيَّ ﷺ فَسَاَلَهٗ فَقَالَ لَا تَبْتَعْ صَدَقَتَكَ.

ابن ماجہ

2393 - Hazrat Zubair bin Awwam رضی اللہ عنہ narrated that he gave a horse called Ghamer or Ghamrah to someone then he saw one of its colts or fillies attributed to his horse being sold, but he refrained from (buying) it.

۲۳۹۳ - حَدَّثَنَا يَحْيَى بْنُ حَكِيْمٍ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' ثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرٍ ' عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ اَنَّهٗ حَمَلَ عَلٰى فَرَسٍ يُقَالُ لَهٗ غَمْرٌ اَوْ غَمْرَةٌ ' فَرَاٰى مُهْرًا اَوْ مُهْرَةً مِنْ اَفْلَائِهَا تُبَاعُ ' تُنْسَبُ اِلٰى فَرَسِهٖ ' فَنَهٰى عَنْهَا. ابن ماجہ

Chapter3 - That who gives something in charity then inherits it.

۳ - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا

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2394 - Abdullah bin Buraidah reported that his father said, "A woman came to the Prophet ﷺ and said, "O Messenger of Allah ﷺ I gave my mother a slave girl of mine and she has died". The Messenger of Allah ﷺ said, "Allah has rewarded you and returned to you your inheritance".

٢٣٩٤ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَطَاءٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ ، قَالَ جَاءَ تِ امْرَاَةٌ اِلَى النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ تَصَدَّقْتُ عَلٰى اُمِّىْ بِجَارِيَةٍ ، وَاِنَّهَا مَاتَتْ ، فَقَالَ اَجَرَكِ اللّٰهُ ، وَرَدَّ عَلَيْكِ الْمِيْرَاثَ. سابقہ(۱۷۵۹)

2395 - Amr bin Shuaib reported from his father that his grand-father said, "A man came to the Prophet ﷺ and said, "I gave my mother a garden of mine, and she has died and has no other heir but me". The Messenger of Allah ﷺ said, "Your charity is valid and your garden has been returned to you".

٢٣٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ جَعْفَرٍ اَلرَّقِّىُّ ، ثَنَا عُبَيْدُ اللّٰهِ عَنْ عَبْدِ الْكَرِيْمِ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ اِنِّىْ اَعْطَيْتُ اُمِّىْ حَدِيْقَةً لِّىْ ، وَاِنَّهَا مَاتَتْ وَلَمْ تَتْرُكْ وَارِثًا غَيْرِىْ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ وَجَبَتْ صَدَقَتُكَ، وَرَجَعَتْ اِلَيْكَ حَدِيْقَتُكَ. ابن ماجہ

Chapter4 - That who establishes an endowment (Waqf)

٤ - بَابُ مَنْ وَّقَفَ

2396 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "Umar bin Khattab رضی اللہ عنہ acquired some land at Khybar and he came to the Prophet ﷺ and consulted him. He said, "O Messenger of Allah ﷺ, I have been given some wealth at Khybar and I have never been given any wealth that is more precious to me than it. What do you command me to do with it?" He said, "If you wish you can make it endowment and give (its produce) in charity". So Umar رضی اللہ عنہ gave it on the basis that it would not be sold, given away or inherited and (its produce) was to be given to the poor, to relatives, for freeing slaves, in the cause of Allah, to way farers and to guests, and there was nothing wrong if a person appointed to be in charge of it consumed from it on a reasonable basis or feeding a friend, without accumulating it

٢٣٩٦ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ اَلْجَهْضَمِىُّ ، ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ ابْنِ عَوْنٍ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ ،قَالَ اَصَابَ عُمَرُ بْنُ الْخَطَّابِ اَرْضًا بِخَيْبَرَ ، فَاَتَى النَّبِيَّ ﷺ فَاسْتَاْمَرَهُ ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ اَصَبْتُ مَالًا بِخَيْبَرَ ، لَمْ اُصِبْ مَالًا قَطُّ هُوَ اَنْفَسُ عِنْدِىْ مِنْهُ ، فَمَا تَاْمُرُ بِهٖ؟ فَقَالَ اِنْ شِئْتَ حَبَّسْتَ اَصْلَهَا وَتَصَدَّقْتَ بِهَا. قَالَ فَعَمِلَ بِهَا عُمَرُ عَلٰى اَنْ لَا تُبَاعَ اَصْلُهَا وَلَا يُوْهَبَ وَلَا يُوْرَثَ ، تَصَدَّقَ بِهَا لِلْفُقَرَآءِ وَفِى الْقُرْبٰى ، وَفِى الرِّقَابِ ، وَفِىْ سَبِيْلِ اللّٰهِ ، وَابْنِ السَّبِيْلِ ، وَالضَّيْفِ. لَا جُنَاحَ عَلٰى مَنْ وَّلِيَهَا اَنْ يَّاْكُلَهَا بِالْمَعْرُوْفِ، اَوْ يُطْعِمَ صَدِيْقًا، غَيْرَ مُتَمَوِّلٍ. صحیح بخاری(۲۷۳۷۔۲۷۷۲۔۲۷۷۳) صحیح مسلم (۴۲۰۰) سنن ابوداؤد(۲۸۷۸) سنن ترمذی(۱۳۷۵) سنن نسائی (۳۶۰۱۔۳۶۰۲۔۳۶۰۳)

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for himself".

٢٣٩٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِیْ عُمَرَ الْعَدَنِیُّ ' ثَنَا سُفْیَانُ عَنْ عُبَیْدِ اللّٰهِ بْنِ عُمَرَ 'عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ یَا رَسُوْلَ اللّٰهِ! اِنَّ الْمِائَةَ سَهْمٍ ' اَلَّتِیْ بِخَیْبَرَ ' لَمْ اُصِبْ مَالًا قَطُّ هُوَ اَحَبُّ اِلَیَّ مِنْهَا' وَقَدْ اَرَدْتُ اَنْ اَتَصَدَّقَ بِهَا' فَقَالَ النَّبِیُّ ﷺ احْبِسْ اَصْلَهَا' وَسَبِّلْ ثَمَرَتَهَا.

سنن نسائی (٣٦٠٥_٣٦٠٦)

2397 - Hazrat Ibn-e-Umar ؓ reported, "Umar bin Khattab ؓ said, "O Messenger of Allah ﷺ the one hundred shares of the Khyber, I have never been given any wealth that is more beloved to me than them, and I wanted to give them in charity". The Prophet ﷺ said, "Make it an endowment and give its produce in the cause of Allah".

قَالَ ابْنُ اَبِیْ عُمَرَ اِنِّیْ وَجَدْتُ هٰذَا الْحَدِیْثَ فِیْ مَوْضِعٍ اٰخَرَ فِیْ کِتَابِیْ عَنْ سُفْیَانَ' عَنْ عَبْدِ اللّٰهِ عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ ' فَذَکَرَ نَحْوَهٗ.

(One of the narrators) Ibn Abu Umar said, "I found this Hadith in another location in my book from Sufyan from Abdullah from Nafi from Ibn-e-Umar ؓ who said", "Umar ؓ said", and he mentioned similarly".

٥ - بَابُ الْعَارِیَةِ

Chapter5 - Borrowing

٢٣٩٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا اِسْمَاعِیْلُ بْنُ عَیَّاشٍ' حَدَّثَنِیْ شُرَحْبِیْلُ بْنُ مُسْلِمٍ ' قَالَ سَمِعْتُ اَبَا اُمَامَةَ یَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ اَلْعَارِیَةُ مُؤَدَّاةٌ ' وَالْمِنْحَةُ مَرْدُوْدَةٌ.

سنن ترمذی (١٢٦٥) سنن ابن ماجہ (٤٨٨٤)

2398 - Shurahbil bin Muslim reported, "I heard Abu Umamah ؓ say, "I heard the Messenger of Allah ﷺ say, "Borrowed items are to be returned and an animal borrowed for milking is to be returned".

٢٣٩٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّعَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِیْمَ الدِّمَشْقِیَّانِ قَالَا ثَنَا مُحَمَّدُ بْنُ شُعَیْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ یَزِیْدَ ' عَنْ سَعِیْدِ بْنِ اَبِیْ سَعِیْدٍ' عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ اَلْعَارِیَةُ مُؤَدَّاةٌ وَّالْمِنْحَةُ مَرْدُوْدَةٌ. ابن ماجہ

2399 - Hazrat Anas bin Malik ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Borrowed items are to be returned and an animal borrowed for milking is to be returned".

٢٤٠٠ - **حَدَّثَنَا** اِبْرَاهِیْمُ بْنُ الْمُسْتَمِرِّ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ. ح وَحَدَّثَنَا یَحْیَی بْنُ حَکِیْمٍ ' ثَنَا ابْنُ اَبِیْ عَدِیٍّ' جَمِیْعًا عَنْ سَعِیْدٍ' عَنْ قَتَادَةَ ' عَنِ الْحَسَنِ ' عَنْ سَمُرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ عَلَی الْیَدِ مَا اَخَذَتْ حَتّٰی تُؤَدِّیَهٗ

سنن ابوداؤد (٣٥٦١) سنن ترمذی (١٢٦٦)

2400 - Hazrat Samurah ؓ narrated that the Messenger of Allah ﷺ said, "The hand that takes is responsible for what it has taken until it returns it"

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Chapter6 - The entrusted items.

٦ - بَابُ الْوَدِيْعَةِ

2401 - Amr bin Shuaib reported from his father that his grand-father said, "The Messenger of Allah ﷺ said, "Whoever is entrusted with an item for safe keeping, is not responsible for it" (so long as he is not negligent).

٢٤٠١ - **حَدَّثَنَا** عُبَيْدُ اللّٰهِ بْنُ الْجَهْمِ الْاُنْمَاطِيُّ ' ثَنَا اَيُّوْبُ بْنُ سُوَيْدٍ عَنِ الْمُثَنّٰى ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اُوْدِعَ وَدِيْعَةً ' فَلَا ضَمَانَ عَلَيْهِ. ابن ماجه

Chapter7 - The trustkeeper trading with the entrusted thing and making profit.

٧ - بَابُ الْاَمِيْنِ يَتَّجِرُ فِيْهِ فَيَرْبَحُ

2402 - Hazrat Urwah Al-Bariqi رضي الله عنه narrated that the Prophet ﷺ gave him a Dinar to buy him a sheep and he bought two sheep for him, then sold one of them for a Dinar and brought a Dinar and a Sheep to the Prophet ﷺ. The Messenger of Allah ﷺ prayed for blessing for him.

(One of the narrators) He said, "If he had bought dust he would have made a profit from it".

٢٤٠٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ شَبِيْبِ بْنِ غَرْقَدَةَ ' عَنْ عُرْوَةَ الْبَارِقِيِّ اَنَّ النَّبِىَّ ﷺ اَعْطَاهُ دِيْنَارًا اِشْتَرٰى لَهٗ شَاةً ' فَاشْتَرٰى لَهٗ شَاتَيْنِ ' فَبَاعَ اِحْدَاهُمَا بِدِيْنَارٍ ' فَاَتَى النَّبِىَّ ﷺ بِدِيْنَارٍ وَّشَاةٍ ' فَدَعَا لَهٗ رَسُوْلُ اللّٰهِ ﷺ بِالْبَرَكَةِ.

قَالَ فَكَانَ لَوِ اشْتَرَى التُّرَابَ لَرَبِحَ فِيْهِ.

صحیح بخاری (٣٦٤٠ ـ ٣٦٤١ ـ ٣٦٤٢) سنن ابوداؤد (٣٣٨٤ ـ ٣٣٧٥) سنن ترمذی (١٢٥٨)

2402m - It is quoted by another chain from Urwah bin Abu Jad Al-Bariqi who narrated "Some trade arrived, so the Prophet ﷺ gave me a Dinar", and he mentioned similarly.

٢٤٠٢م - **حَدَّثَنَا** اَحْمَدُ بْنُ سَعِيْدٍ اَلدَّارِمِيُّ ' ثَنَا حَبَّانُ بْنُ هِلَالٍ ' ثَنَا سَعِيْدُ بْنُ زَيْدٍ ' ثَنَا الزُّبَيْرُ بْنُ الْخِرِّيْتِ عَنْ اَبِىْ لَبِيْدٍ لِمَازَةَ بْنِ زَبَّارٍ ' عَنْ عُرْوَةَ بْنِ اَبِى الْجَعْدِ الْبَارِقِيِّ ' قَالَ قَدِمَ جَلَبٌ ' وَاَعْطَانِى النَّبِىُّ ﷺ دِيْنَارًا ' فَذَكَرَ نَحْوَهٗ. سابقه (٢٤٠٢)

Chapter8 - Referred Debt (Hawalah)

٨ - بَابُ الْحَوَالَةِ

2403 - Hazrat Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "(Wrongdoing) is when a rich man takes a long time to repay a debt and if one of you is referred to a rich man (to collect a debt) he should accept that referral".

٢٤٠٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِى الزِّنَادِ ' عَنِ الْاَعْرَجِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلظُّلْمُ مَطْلُ الْغَنِيِّ ' وَاِذَا اُتْبِعَ عَلٰى مَلِىْءٍ اَحَدُكُمْ ' فَلْيَتْبَعْ. سنن نسائی (٤٧٠٢)

2404 - Hazrat Ibn-e-Umar رضي الله عنهما narrated,

٢٤٠٤ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ تَوْبَةَ ' ثَنَا هُشَيْمٌ عَنْ

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يُونُسَ بْنِ عُبَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَطْلُ الْغَنِيِّ ظُلْمٌ ، وَإِذَا أُحِلْتَ عَلَى مَلِيءٍ فَاتْبَعْهُ. ابن ماجه

"The Messenger of Allah ﷺ said, "When a rich man takes too long to repay a debt, this is wrongdoing, and if the debt is transferred to a rich man you should accept it".

٩ - بَابُ الْكَفَالَةِ

Chapter8 - Guaranty (Kafala)

٢٤٠٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَالْحَسَنُ بْنُ عَرَفَةَ ، قَالَا ثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، حَدَّثَنِي شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ ، قَالَ سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الزَّعِيمُ غَارِمٌ ، وَالدَّيْنُ مَقْضِيٌّ. سابقه(٢٣٩٨)

2405 - Shurabil bin Muslim Al-Khulani reported, "I heard Abu Umamah Al-Bahili ﷺ say, "I heard the Messenger of Allah ﷺ say, "The guarantor is responsbile and the debt must be repaid".

٢٤٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّارَوَرْدِيُّ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَزِمَ غَرِيمًا لَهُ بِعَشَرَةِ دَنَانِيرَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَالَ مَا عِنْدِي شَيْءٌ أُعْطِيكَهُ ، قَالَ لَا وَاللَّهِ! لَا فَارَقْتُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ، فَجَرَّهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ كَمْ تَسْتَنْظِرُهُ؟ فَقَالَ شَهْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ فَأَنَا أَحْمِلُ لَهُ. فَجَاءَهُ فِي الْوَقْتِ الَّذِي قَالَ النَّبِيُّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ مِنْ أَيْنَ أَصَبْتَ هَذَا؟ قَالَ مِنْ مَعْدِنٍ. قَالَ لَا خَيْرَ فِيهَا. وَقَضَاهَا عَنْهُ. سنن ابوداؤد(٣٣٢٨)

2406 - Hazrat Ibn-e-Abbas ﷺ narrated that during the time of Messenger of Allah ﷺ a man pursued a debtor who owed him Ten Dinar and he said, "I do not have anything to give you". He (the creditor) said, "No, By Allah I will not leave you until you pay the debt, or you bring me a guarantor'. Then he dragged him to the Prophet ﷺ and the Prophet ﷺ said to him, "How long will you wait?" He said, "One month'. The Messenger of Allah ﷺ said, "I will be a guarantor for him", then he came to him at the time the Prophet ﷺ had said, and the Prophet ﷺ said, "Where did you get this from?" He said, 'From a mine'. He said, "There is nothing good in it", and he paid the debt for him.

٢٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا أَبُو عَامِرٍ، ثَنَا شُعْبَةُ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجَنَازَةٍ لِيُصَلِّيَ عَلَيْهَا، فَقَالَ صَلُّوا عَلَى صَاحِبِكُمْ. فَإِنَّ عَلَيْهِ دَيْنًا. فَقَالَ أَبُو قَتَادَةَ أَنَا أَتَكَفَّلُ بِهِ، قَالَ النَّبِيُّ ﷺ بِالْوَفَاءِ؟ قَالَ بِالْوَفَاءِ ، وَكَانَ

2407 - Uthman bin Abdullah bin Mawhab reported "I heard Abdullah bin Abu Qatadah narrate from his father that a dead body was brought to the Prophet ﷺ for him to offer the funeral prayer, and he said, "Pray for your companion for he owes a debt. Abu Qatadah ﷺ said, "I will stand

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surety for him". The Prophet ﷺ said, "In full?". He said, "In full". And the debt he owed was eighteen or nineteen Dirham".

الَّذِیْ عَلَیْهِ ثَمَانِیَةَ عَشَرَ اَوْ تِسْعَةَ عَشَرَ دِرْهَمًا.

سنن ترمذی(۱۰۶۹)سنن نسائی(۴۷۰۶_۱۹۵۹)

Chapter10 - That who takes a loan with the intention to repay it.

۱۰ - بَابُ مَنِ ادَّانَ دَیْنًا وَّهُوَ یَنْوِیْ قَضَاءَ هٗ

2408 - The Mother of the Believers Maimunah رضی اللہ عنہا used to take loans frequently and some of her family said, "Do not do that" and they denounced her for that. She said, "No, I heard my Prophet ﷺ and my close friend say, "There is no Muslim who takes a loan and Allah knows that he intends to pay it back, but Allah will pay it back for him in this world".

۲۴۰۸ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا عَبِیْدَةُ بْنُ حُمَیْدٍ عَنْ مَّنْصُوْرٍ' عَنْ زِیَادِ بْنِ عَمْرِو بْنِ هِنْدٍ' عَنِ ابْنِ حُذَیْفَةَ هُوَ عِمْرَانُ' عَنْ اُمِّ الْمُؤْمِنِیْنَ مَیْمُوْنَةَ' قَالَتْ كَانَتْ تَدَّانُ دَیْنًا' فَقَالَ لَهَا بَعْضُ اَهْلِهَا لَا تَفْعَلِیْ ' وَاَنْكَرَ ذٰلِكَ عَلَیْهَا ' قَالَتْ بَلٰی. اِنِّیْ سَمِعْتُ نَبِیِّیْ وَخَلِیْلِیْ ﷺ یَقُوْلُ مَا مِنْ مُّسْلِمٍ یَّدَّانُ دَیْنًا' یَعْلَمُ اللّٰهُ مِنْهُ اَنَّهٗ یُرِیْدُ اَدَاءَ هٗ ' اِلَّا اَدَّاهُ اللّٰهُ عَنْهُ فِی الدُّنْیَا. سنن نسائی(۴۷۰۰)

2409 - Hazrat Abdullah رضی اللہ عنہ bin Jafar narrated, "The Messenger of Allah ﷺ said, "Allah will be with the borrower until he pays off his debt, so long as it (the loan) is not for something that Allah dislikes".

۲۴۰۹ - **حَدَّثَنَا** اِبْرَاهِیْمُ بْنُ الْمُنْذِرِ ' ثَنَا ابْنُ اَبِیْ فُدَیْكٍ' ثَنَا سَعِیْدُ بْنُ سُفْیَانَ مَوْلَی الْاَسْلَمِیِّیْنَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ' عَنْ اَبِیْهِ ' عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ رَضِیَ اللّٰهُ عَنْهُمْ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كَانَ اللّٰهُ مَعَ الدَّائِنِ حَتّٰی یَقْضِیَ دَیْنَهٗ ' مَا لَمْ یَكُنْ فِیْمَا یَكْرَهُ اللّٰهُ.

He said, "Abdullah bin Jafar used to say to his store-keeper, "Go and take out a loan for me for I would hate to spend the night without Allah being with me, after I heard that from the Messenger of Allah ﷺ

قَالَ فَكَانَ عَبْدُ اللّٰهِ بْنُ جَعْفَرٍ یَقُوْلُ لِخَازِنِهٖ اِذْهَبْ فَخُذْ لِیْ بِدَیْنٍ ' فَاِنِّیْ اَكْرَهُ اَنْ اَبِیْتَ لَیْلَةً اِلَّا وَاللّٰهُ مَعِیْ ' بَعْدَ الَّذِیْ سَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ. ابن ماجہ

Chapter11 - One who takes a loan with no intention to repay it.

۱۱ - بَابُ مَنِ ادَّانَ دَیْنًا لَّمْ یَنْوِ قَضَاءَ هٗ

2410 - Hazrat Suhaib Al-Khair رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Any man who takes a loan having resolved not to pay it back, will meet Allah as a thief".

۲۴۱۰ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا یُوْسُفُ بْنُ مُحَمَّدِ بْنِ صَیْفِیِّ بْنِ صُهَیْبٍ الْخَیْرِ' حَدَّثَنِیْ عَبْدُ الْحَمِیْدِ بْنُ زِیَادِ بْنِ صَیْفِیِّ بْنِ صُهَیْبٍ' عَنْ شُعَیْبِ بْنِ عَمْرٍو' حَدَّثَنِیْ صُهَیْبُ الْخَیْرِ عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ اَیُّمَا رَجُلٍ تَدَیَّنَ دَیْنًا ' وَهُوَ مُجْمِعٌ اَنْ

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لَا يُوَفِّيهُ إِيَّاهُ ' لَقِيَ اللّٰهَ سَارِقًا. ابن ماجہ

2410m - Ibrahim bin Munzir quoted the similar wording by another chain.

٢٤١٠م - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ' ثَنَا يُوسُفُ بْنُ مُحَمَّدِ بْنِ صَيْفِيٍّ عَنْ عَبْدِ الْحَمِيدِ بْنِ زِيَادٍ عَنْ أَبِيهِ ' عَنْ جَدِّهِ صُهَيْبٍ ' عَنِ النَّبِيِّ ﷺ نَحْوَهُ. ابن ماجہ

2411 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever takes people's wealth with the intention of destroying it, Allah will destroy him".

٢٤١١ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ ' ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ ' عَنْ أَبِي الْغَيْثِ ' مَوْلَى ابْنِ مُطِيعٍ ' عَنْ أَبِي هُرَيْرَةَ ' أَنَّ النَّبِيَّ ﷺ قَالَ مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ إِتْلَافَهَا ' أَتْلَفَهُ اللّٰهُ. صحیح بخاری (۲۳۸۷)

Chapter12 - Dire warning against Debt.

١٢ - بَابُ التَّشْدِيدِ فِي الدَّيْنِ

2412 - Hazrat Thawban رضی اللہ عنہ, the freed slave of the Messenger of Allah ﷺ narrated that the Messenger of Allah ﷺ said, "Anyone whose soul leaves his body and he is free of three things will enter Paradise: Arrogance, stealing from the spoils of war, and debt".

٢٤١٢ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا خَالِدُ بْنُ الْحَارِثِ ' ثَنَا سَعِيدٌ عَنْ قَتَادَةَ ' عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ' عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ ' عَنْ ثَوْبَانَ ' مَوْلَى رَسُولِ اللّٰهِ ﷺ ' عَنْ رَسُولِ اللّٰهِ ﷺ أَنَّهُ قَالَ مَنْ فَارَقَ الرُّوحُ الْجَسَدَ ' وَهُوَ بَرِيءٌ مِنْ ثَلَاثٍ ' دَخَلَ الْجَنَّةَ مِنَ الْكِبْرِ وَالْغُلُولِ وَالدَّيْنِ.

صحیح بخاری (۱۵۷۳)

2413 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The soul of the believer is attached to his debt until it is paid off".

٢٤١٣ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ ' ثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ ' عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ' عَنْ أَبِيهِ ' عَنْ أَبِي هُرَيْرَةَ ' قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ ' حَتَّى يُقْضَى عَنْهُ.

صحیح بخاری (۱۰۷۹)

2414 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever dies owing a Dinar or a Dirham it will be paid from his good deeds because then there will be no Dinar or Dirham".

٢٤١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ ' ثَنَا عَمِّي مُحَمَّدُ بْنُ سَوَاءٍ ' عَنْ حُسَيْنٍ الْمُعَلِّمِ ' عَنْ مَطَرٍ الْوَرَّاقِ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ مَنْ مَاتَ وَعَلَيْهِ دِينَارٌ أَوْ دِرْهَمٌ قُضِيَ مِنْ حَسَنَاتِهِ ' وَلَيْسَ ثَمَّ دِينَارٌ وَلَا دِرْهَمٌ.

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١٣ - بَابُ مَنْ تَرَكَ دَيْنًا اَوْ ضِيَاعًا فَعَلَى اللّٰهِ وَعَلٰى رَسُوْلِهٖ

Chapter13 - When a man leaves a debt or children (with nothing) then they are on Allah and His Messenger ﷺ

٢٤١٥ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَقُوْلُ اِذَا تُوُفِّيَ الْمُؤْمِنُ فِيْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ عَلَيْهِ الدَّيْنُ فَيَسْاَلُ هَلْ تَرَكَ لِدَيْنِهٖ مِنْ قَضَاءٍ؟ فَاِنْ قَالُوْا نَعَمْ، صَلّٰى عَلَيْهِ. وَاِنْ قَالُوْا لَا، قَالَ صَلُّوْا عَلٰى صَاحِبِكُمْ. فَلَمَّا فَتَحَ اللّٰهُ عَلٰى رَسُوْلِهِ الْفُتُوْحَ قَالَ اَنَا اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا، فَهُوَ لِوَرَثَتِهٖ.

صحیح مسلم (٤١٣٣) سنن نسائی (١٩٦٢)

2415 - Hazrat Abu Hurayrah ؓ narrated that if a believer died at the time of the Messenger of Allah ﷺ and he had debts, the Messenger of Allah ﷺ would ask, "Did he leave anything with which to pay off debt?" If they said, "Yes" then he would offer the funeral prayer for him, but if they said, "No" then he would say, "Pray for your companion". When Allah granted his Prophet ﷺ the conquests, he said, "I am nearer to the believers than their ownselves. Whoever dies owing a debt, I will pay it off for him and whoever leaves behind wealth it will be for his heirs".

٢٤١٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ اَبِيْهِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهٖ، وَمَنْ تَرَكَ دَيْنًا اَوْ ضِيَاعًا فَعَلَيَّ، اَنَا اَوْلٰى بِالْمُؤْمِنِيْنَ.

سنن ابوداؤد (٢٩٥٤)

2416 - Hazrat Jabir ؓ narrated "The Messenger of Allah ﷺ said, "Whoever leaves behind money, it is for his heirs and whoever leaves behind a debt or children, I am responsible for them and I am nearer to the believers".

١٤ - بَابُ اِنْظَارِ الْمُعْسِرِ

Chapter14 - Reprieving the one who is in difficulty.

٢٤١٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ صَالِحٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ يَسَّرَ عَلٰى مُعْسِرٍ يَسَّرَ اللّٰهُ عَلَيْهِ فِي الدُّنْيَا وَالْاٰخِرَةِ. ابن ماجہ

2417 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever is easy with (a debtor) who is in difficulty, Allah will be easy with him in this world and in the Hereafter".

٢٤١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِيْ، ثَنَا الْاَعْمَشُ عَنْ نُفَيْعٍ اَبِيْ دَاوُدَ، عَنْ بُرَيْدَةَ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ اَنْظَرَ مُعْسِرًا كَانَ لَهٗ بِكُلِّ يَوْمٍ صَدَقَةٌ، وَمَنْ اَنْظَرَهٗ بَعْدَ حِلِّهٖ كَانَ لَهٗ مِثْلُهٗ فِيْ كُلِّ

2418 - Hazrat Buraidah ؓ (Al-Aslami) narrated that the Prophet ﷺ said, "Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him

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respite after the payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day".

يَوْمٍ صَدَقَةٌ. ابن ماجه

2419 - Hazrat Abu Yasar رضی اللہ عنہ, the Companion of the Prophet ﷺ narrated, "The Messenger of Allah ﷺ said, "Whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan".

٢٤١٩ - **حَدَّثَنَا** يَعْقُوبُ بْنُ اِبْرَاهِيمَ الدَّوْرَقِيُّ ' حَدَّثَنَا اِسْمَاعِيلُ بْنُ اِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اِسْحَاقَ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مُعَاوِيَةَ ' عَنْ حَنْظَلَةَ بْنِ قَيْسٍ' عَنْ اَبِى الْيَسَرِ صَاحِبِ رَسُوْلِ اللّٰهِ ﷺ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَحَبَّ اَنْ يُّظِلَّهُ اللّٰهُ فِىْ ظِلِّهٖ ' فَلْيُنْظِرْ مُعْسِرًا' اَوْ لِيَضَعْ لَهٗ. صحیح مسلم(٧٤٣٧)

2420 - Hazrat Hudhaifah رضی اللہ عنہ narrated that the Prophet ﷺ said, "A man died and it was said to him, "What did you do?" Either he remembered or was reminded and said, 'I used to be easy going in coins and cash concerning collecting debts due, and I used to give respite to (the debtor) who was in difficulty'. So Allah forgave him".

٢٤٢٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا اَبُوْ عَامِرٍ' ثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ سَمِعْتُ رِبْعِىَّ بْنَ حِرَاشٍ يُحَدِّثُ عَنْ حُذَيْفَةَ ' عَنِ النَّبِىِّ ﷺ اَنَّ رَجُلًا مَّاتَ' فَقِيْلَ لَهٗ مَا عَمِلْتَ؟ فَاِمَّا ذَكَرَ اَوْ ذُكِّرَ. قَالَ اِنِّىْ كُنْتُ اَتَجَوَّزُ فِى السِّكَّةِ وَالنَّقْدِ ' وَاُنْظِرُ الْمُعْسِرَ' فَغَفَرَ اللّٰهُ لَهٗ.

Abu Masud رضی اللہ عنہ said, "I heard that from the Messenger of Allah ﷺ".

قَالَ اَبُوْ مَسْعُوْدٍ اَنَا قَدْ سَمِعْتُ هٰذَا مِنْ رَسُوْلِ اللّٰهِ ﷺ. صحیح بخاری(٢٠٧٧_٢٣٩١_٣٤٥١)صحیح مسلم (٣٩٦٩_٣٩٧٠_٣٩٧١_٣٩٧٢)

Chapter15 - Demanding politely and securing ones right decently.

١٥ - بَابُ حُسْنِ الْمُطَالَبَةِ وَاَخْذِ الْحَقِّ فِىْ عَفَافٍ

2421 - Hazrat Ibn-e-Umar رضی اللہ عنہما and Hazrat Ayesha رضی اللہ عنہا narrated that the Messenger of Allah ﷺ said, "Whoever demands his rights let him do so in a decent manner fully or as much as he can". (Not fully)

٢٤٢١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ وَمُحَمَّدُ بْنُ يَحْيٰى ' قَالَا ثَنَا ابْنُ اَبِىْ مَرْيَمَ ' ثَنَا يَحْيَى بْنُ اَيُّوْبَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِىْ جَعْفَرٍ' عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ وَعَائِشَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ طَالَبَ حَقًّا فَلْيَطْلُبْهُ فِىْ عَفَافٍ وَّافٍ ' اَوْ غَيْرِ وَافٍ.

ابن ماجه

2422 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said to the one who was entitled to something, "Take your rights in a decent manner as much as

٢٤٢٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُؤَمَّلِ بْنِ الصَّبَّاحِ الْقَيْسِىُّ ' ثَنَا مُحَمَّدُ بْنُ مُحَبَّبٍ الْقُرَشِىُّ ' ثَنَا سَعِيْدُ بْنُ السَّائِبِ الطَّائِفِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ يَامِيْنَ ' عَنْ

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you can".

اَبِیْ هُرَیْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِصَاحِبِ الْحَقِّ خُذْ حَقَّكَ فِیْ عَفَافٍ وَّافٍ ' اَوْ غَیْرِ وَافٍ. ابن ماجہ

Chapter16 - Retiring debt handsomely

١٦ - بَابُ حُسْنِ الْقَضَاءِ

2423 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "The best of you or among the best of you are those who pay off their debts in the best manner".

٢٤٢٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' حَدَّثَنَا شَبَابَةُ . ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' قَالَا ثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَیْلٍ ' سَمِعْتُ اَبَا سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ یُحَدِّثُ عَنْ اَبِیْ هُرَیْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ خَیْرَكُمْ . اَوْ مِنْ خَیْرِكُمْ . اَحَاسِنُكُمْ قَضَاءً.

صحیح بخاری(٢٣٠٥_٢٣٠٦_٢٣٩٠_٢٣٩٢_ ٢٣٩٣_ ٢٤٠١_٢٦٠٦_٢٦٠٩)صحیح مسلم(٤٠٨٦_٤٠٨٧_ ٤٠٨٨) سنن ترمذی(١٣١٦_١٣١٧)سنن نسائی(٤٦٣٢_ ٤٧٠٧)

2424 - Ismail bin Ibrahim bin Abdullah bin Abi Rabiah Al-Makhzumi reported from his father, from his grand-father that the Prophet ﷺ borrowed thirty or forty thousand from him, when he fought (the battle of) Hunain. When he came back, he paid back the loan then the Prophet ﷺ said to him, "May Allah bless your family and your wealth for you. The reward for lending is repayment and words of praise".

٢٤٢٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا وَكِیْعٌ ' ثَنَا اِسْمَاعِیْلُ بْنُ اِبْرَاهِیْمَ بْنَ عَبْدِ اللّٰهِ بْنِ اَبِیْ رَبِیْعَةَ الْمَخْزُوْمِیُّ ' عَنْ اَبِیْهِ ' عَنْ جَدِّهٖ اَنَّ النَّبِیَّ ﷺ اِسْتَلَفَ مِنْهُ ' حِیْنَ غَزَا حُنَیْنًا ' ثَلَاثِیْنَ اَوْ اَرْبَعِیْنَ اَلْفًا ' فَلَمَّا قَدِمَ قَضَاهَا اِیَّاهُ ' ثُمَّ قَالَ لَهُ النَّبِیُّ ﷺ بَارَكَ اللّٰهُ لَكَ فِیْ اَهْلِكَ وَمَالِكَ ' اِنَّمَا جَزَاءُ السَّلَفِ الْوَفَاءُ وَالْحَمْدُ. سنن نسائی(٤٦٩٧)

Chapter17 - The one having right has authority.

١٧ - بَابٌ لِصَاحِبِ الْحَقِّ سُلْطَانٌ

2425 - Hazrat Ibn-e-Abbas ؓ narrated, "A man came to ask the Prophet of Allah ﷺ for some debt or some right and he spoke harshly to him and the Companions of the Messenger of Allah ﷺ wanted to rebuke him. But the Messenger of Allah ﷺ said, "Let him be, for the one who is owed something, has authority over the debtor, until it is paid off".

٢٤٢٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْاَعْلَى الصَّنْعَانِیُّ ' ثَنَا مُعْتَمِرُ بْنُ سُلَیْمَانَ عَنْ اَبِیْهِ ' عَنْ حَنَشٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ جَاءَ رَجُلٌ یَطْلُبُ نَبِیَّ اللّٰهِ ﷺ بِدَیْنٍ ' اَوْ بِحَقٍّ. فَتَكَلَّمَ بِبَعْضِ الْكَلَامِ ' فَهَمَّ صَحَابَةُ رَسُوْلِ اللّٰهِ ﷺ بِهٖ. فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَهْ. اِنَّ صَاحِبَ الدَّیْنِ لَهُ سُلْطَانٌ عَلٰی صَاحِبِهٖ ' حَتّٰی یَقْضِیَهُ. ابن ماجہ

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٢٤٢٦ - حَدَّثَنَا اِبْرَاهِيمُ بْنُ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ مُحَمَّدٍ ، ثَنَا ابْنُ اَبِى عُبَيْدَةَ اَظُنُّهُ قَالَ ثَنَا اَبِى عَنِ الْاَعْمَشِ ، عَنْ اَبِى صَالِحٍ ، عَنْ اَبِى سَعِيْدِ اَلْخُدْرِيِّ ، قَالَ جَاءَ اَعْرَابِىٌّ اِلَى النَّبِيِّ ﷺ يَتَقَاضَاهُ دَيْنًا كَانَ عَلَيْهِ. فَاشْتَدَّ عَلَيْهِ. حَتّٰى قَالَ لَهُ اُحَرِّجُ عَلَيْكَ اِلَّا قَضَيْتَنِى. فَانْتَهَرَهُ اَصْحَابُهُ وَقَالُوْا وَيْحَكَ! تَدْرِىْ مَنْ تُكَلِّمُ؟ قَالَ اِنِّى اَطْلُبُ حَقِّى. فَقَالَ النَّبِىُّ ﷺ هَلَّا مَعَ صَاحِبِ الْحَقِّ كُنْتُمْ؟ ثُمَّ اَرْسَلَ اِلٰى خَوْلَةَ بِنْتِ قَيْسٍ فَقَالَ لَهَا اِنْ كَانَ عِنْدَكِ تَمْرٌ فَاَقْرِضِيْنَا حَتّٰى يَاْتِيَنَا تَمْرُنَا فَنَقْضِيَكِ. فَقَالَتْ نَعَمْ ، بِاَبِىْ اَنْتَ يَا رَسُوْلَ اللّٰهِ قَالَ فَاَقْرَضَتْهُ. فَقَضَى الْاَعْرَابِىَّ وَاَطْعَمَهُ. فَقَالَ اَوْفَيْتَ ، اَوْفَى اللّٰهُ لَكَ. فَقَالَ اُولٰٓئِكَ خِيَارُ النَّاسِ ، اِنَّهُ لَا قُدِّسَتْ اُمَّةٌ لَّا يَاْخُذُ الضَّعِيْفُ فِيْهَا حَقَّهُ غَيْرَ مُتَعْتَعٍ. ابن ماجہ

2426 - Hazrat Abu-Saeed Al-Khudri رضی اللہ عنہ narrated, "A Bedouin came to the Prophet ﷺ to ask him to pay back a debt that he owed him, and he spoke harshly saying "I will make things difficult for you unless you repay me". His Companions rebuked him and said, "Woe to you, do you know who you are speaking to?' He said, "I am only asking for my rights". The Prophet ﷺ said, "Why do you not support the one who has a right?" Then he sent word to Khawlah رضی اللہ عنہا bint Qais saying to her "If you have dates lend them to us until our dates come, then we will pay you back". She said, "Yes, may my father be ransomed for you, O Messenger of Allah ﷺ!" So she gave him a loan, and he paid back the Bedouin and fed him. He (the Bedouin) said, "You have paid me in full, may Allah pay you in full". He (The Prophet ﷺ) said, "Those are the best of people. May that nation not be cleansed (of sin) among whom the weak cannot get their rights without trouble".

١٨ - بَابُ الْحَبْسِ فِى الدَّيْنِ وَالْمُلَازَمَةِ

Chapter18 - Imprisoning and pursuing the debtors.

٢٤٢٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِيْعٌ ثَنَا وَبْرُ بْنُ اَبِى دُلَيْلَةَ الطَّائِفِىُّ ، حَدَّثَنِى مُحَمَّدُ بْنُ مَيْمُوْنِ بْنِ مُسَيْكَةَ قَالَ وَكِيْعٌ وَاَثْنٰى عَلَيْهِ خَيْرًا عَنْ عَمْرِو بْنِ الشَّرِيْدِ ، عَنْ اَبِيْهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَىُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوْبَتَهُ.

سنن ابوداؤد (٣٦٢٨) سنن نسائی (٤٧٠٣-٤٧٠٤)

قَالَ عَلِىٌّ الطَّنَافِسِىُّ يَعْنِى عِرْضَهُ شِكَايَتَهُ ، وَعُقُوْبَتَهُ سِجْنَهُ.

2427 - Amr bin Sharid reported that his father narrated "The Messenger of Allah ﷺ said, "If one who can afford it, delays repayment his honour and punishment become permissible".

(One of the narrators) Ali At-Tanafisi said, "Honour means that it is permissble

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to make a complaint and punishment means that he may be imprisoned".

٢٤٢٨ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ، ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ، ثَنَا الْهِرْمَاسُ بْنُ حَبِيبٍ عَنْ اَبِيْهِ ، عَنْ جَدِّهِ ، قَالَ اَتَيْتُ النَّبِيَّ ﷺ بِغَرِيْمٍ لِّيْ. فَقَالَ اِلْزَمْهُ. ثُمَّ مَرَّ بِيْ اٰخِرَ النَّهَارِ فَقَالَ مَا فَعَلَ اَسِيْرُكَ يَا اَخَا بَنِيْ تَمِيْمٍ؟. سنن ابوداؤد(٣٠٣٦)

2428 - Hirmas bin Habib reported from his father that his grand-father said, "I came to the Prophet ﷺ with a man who owed me money and he said to me, 'keep him', then he passed by me at the end of the day and said, "What did your prisoner do, O' brother of Banu Tamim?"

٢٤٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى وَيَحْيَى بْنُ حَكِيْمٍ ، قَالَا ثَنَا عُثْمَانُ بْنُ عُمَرَ ، اَنْبَاَنَا يُوْنُسُ بْنُ يَزِيْدَ عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ اَبِيْهِ اَنَّهُ تَقَاضَى ابْنَ اَبِيْ حَدْرَدٍ دَيْنًا لَّهُ عَلَيْهِ فِي الْمَسْجِدِ ، حَتّٰى ارْتَفَعَتْ اَصْوَاتُهُمَا ، حَتّٰى سَمِعَهُمَا رَسُوْلُ اللّٰهِ ﷺ وَهُوَ فِيْ بَيْتِهٖ . فَخَرَجَ اِلَيْهِمَا . فَنَادٰى كَعْبًا. فَقَالَ لَبَّيْكَ يَا رَسُوْلَ اللّٰهِ! قَالَ دَعْ مِنْ دَيْنِكَ هٰذَا. وَاَوْمَاَ بِيَدِهِ الشَّطْرَ. فَقَالَ قَدْ فَعَلْتُ.قَالَ قُمْ فَاقْضِهِ. صحیح بخاری(٤٥٧ـ ٤٧١ـ ٢٤١٨ـ ٢٤٢٤ـ ٢٧٠٦ـ ٢٧١٠)صحیح مسلم(٣٩٦١ـ ٣٩٦٢)سنن ابوداؤد(٣٥٩٥)سنن نسائی(٥٤٢٣ـ ٥٤٢٩)

2429 - Abdullah bin Kab bin Malik reported from his father that he demanded payment owed by Ibn Abi Hadrad in the mosque. Their voices become so loud that the Messenger of Allah ﷺ heard them, when he was in his house. He came out and called Kab who said, "Here I am, O Messenger of Allah ﷺ!' He said, "Waive this much of your loan", and gestured with his hand to indicate half. He said, "I will do that", and he said, "Get up and repay it".

١٩ - بَابُ الْقَرْضِ

Chapter19 - (Reward of) Lending

٢٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ ، ثَنَا يَعْلٰى ، ثَنَا سُلَيْمَانُ بْنُ يُسَيْرٍ عَنْ قَيْسِ بْنِ رُوْمِيٍّ ، قَالَ كَانَ سُلَيْمَانُ بْنُ اُذْنَانٍ يُقْرِضُ عَلْقَمَةَ اَلْفَ دِرْهَمٍ اِلٰى عَطَائِهٖ ، فَلَمَّا خَرَجَ عَطَاؤُهٗ تَقَاضَاهَا مِنْهُ وَاشْتَدَّ عَلَيْهِ ، فَقَضَاهُ ، فَكَاَنَ عَلْقَمَةَ غَضِبَ ، فَمَكَثَ اَشْهُرًا ثُمَّ اَتَاهُ فَقَالَ اَقْرِضْنِيْ اَلْفَ دِرْهَمٍ اِلٰى عَطَائِيْ. قَالَ نَعَمْ ، وَكَرَامَةً ، يَا اُمَّ عُتْبَةَ! هَلُمِّيْ تِلْكَ الْخَرِيْطَةَ الْمَخْتُوْمَةَ الَّتِيْ عِنْدَكِ ، فَجَاءَتْ بِهَا ، فَقَالَ اَمَا وَاللّٰهِ! اِنَّهَا لَدَرَاهِمُكَ الَّتِيْ قَضَيْتَنِيْ ، مَا حَرَّكْتُ مِنْهَا دِرْهَمًا وَّاحِدًا . قَالَ فَلِلّٰهِ اَبُوْكَ! مَا حَمَلَكَ عَلٰى مَا فَعَلْتَ بِيْ؟ قَالَ مَا سَمِعْتُ مِنْكَ. قَالَ مَا

2430 - Qais bin Rumi reported, "Sulaiman bin Udhunan lent Alqamah one thousand Dirham until he got his salary. When he got his salary, he demanded that he pay him back and treated him harshly. He paid him back and it was as if Alqamah was angry. Several months passed then he came to him (again) and said, "lend me one thousand Dirham until my salary comes". He said, "Yes, it would be an honour". "O Umm-e-Utbah! Bring me that sealed leather bag that you have". She brought it. He said, "By Allah! These are

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سَمِعْتَ مِنِّيْ؟ قَالَ سَمِعْتُكَ تَذْكُرُ عَنِ ابْنِ مَسْعُوْدٍ اَنَّ النَّبِيَّ ﷺ قَالَ مَا مِنْ مُسْلِمٍ يُقْرِضُ مُسْلِمًا قَرْضًا مَرَّتَيْنِ اِلَّا كَانَ كَصَدَقَتِهَا مَرَّةً. ابن ماجه

your Dirham that you paid back to me. I did not touch a single Dirham'. He said, "For Allah, your father (be good) what made you do what you did to me (treat me so harshly)?' He said, "What did you hear from me?' He said, "I heard you narrating from Ibn Masud ؓ that the Prophet ﷺ said, "There is no Muslim who lends some thing to another Muslim twice but it will be like giving charity once".

قَالَ كَذٰلِكَ اَنْبَانِي ابْنُ مَسْعُوْدٍ.

He said, "That is what Ibn Masud ؓ told me".

٢٤٣١ - **حَدَّثَنَا** عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْكَرِيْمِ ، ثَنَا هِشَامُ بْنُ خَالِدٍ . وَحَدَّثَنَا اَبُوْ حَاتِمٍ ، ثَنَا هِشَامُ بْنُ خَالِدٍ ، ثَنَا خَالِدُ بْنُ يَزِيْدَ بْنِ اَبِيْ مَالِكٍ عَنْ اَبِيْهِ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ رَاَيْتُ لَيْلَةَ اُسْرِيَ بِيْ عَلٰى بَابِ الْجَنَّةِ مَكْتُوْبًا اَلصَّدَقَةُ بِعَشْرِ اَمْثَالِهَا . وَالْقَرْضُ بِثَمَانِيَةَ عَشَرَ . فَقُلْتُ يَا جِبْرِيْلُ! مَا بَالُ الْقَرْضِ اَفْضَلُ مِنَ الصَّدَقَةِ؟ قَالَ لِاَنَّ السَّائِلَ يَسْاَلُ وَعِنْدَهُ . وَالْمُسْتَقْرِضُ لَا يَسْتَقْرِضُ اِلَّا مِنْ حَاجَةٍ . ابن ماجه

2431 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ said, "On the night on which I was taken on the Night Journey (Isra) I saw written at the gate of Paradise "Charity brings a ten fold reward and a loan brings an eighteen fold reward". I said, "O Jibril ؑ! Why is a loan better than charity?" He said, "Because the beggar asks when he has something but the one who asks for a loan does so only because he is in need".

٢٤٣٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ، حَدَّثَنِيْ عُتْبَةُ بْنُ حُمَيْدٍ اَلضَّبِّيُّ عَنْ يَحْيَى بْنِ اَبِيْ اِسْحَاقَ الْهُنَائِيِّ ، قَالَ سَاَلْتُ اَنَسًا اَلرَّجُلُ مِنَّا يُقْرِضُ اَخَاهُ الْمَالَ فَيُهْدِيْ لَهُ؟ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى لَهُ ، اَوْ حَمَلَهُ عَلَى الدَّآبَّةِ ، فَلَا يَرْكَبْهَا وَلَا يَقْبَلْهُ ، اِلَّا اَنْ يَكُوْنَ جَرٰى بَيْنَهُ وَبَيْنَهُ قَبْلَ ذٰلِكَ. ابن ماجه

2431 - Yahya bin Abu Ishaq Al-Hunai reported, "I asked Anas bin Malik ؓ, "What if a man gives his brother a loan, then (the borrower) gives him a gift?" He said, "The Messenger of Allah ﷺ said, "If anyone of you borrows something then he gives (the lender) a gift or gives him a ride on his riding-beast, he should not accept the gift or the ride unless they used to treat eachother in that manner before".

٢٠ - بَابُ اَدَاءِ الدَّيْنِ عَنِ الْمَيِّتِ

Chapter20 - Retiring debt from the deceased.

٢٤٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَفَّانُ ،

2433 - Hazrat Sad bin Atwal ؓ narrated

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that his brother died leaving behind three hundred Dirham and dependents. He wanted to spend (the money) on his dependents, but the Prophet ﷺ said, "Your brother is being detained by his debt, so pay it off for him". He said, "O Messenger of Allah ﷺ I have paid it off apart from two Dinar, which a woman is claiming but she has no proof". He said, "Give them to her for she is telling the truth".

ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، اَخْبَرَنِیْ عَبْدُ الْمَلِكِ اَبُوْ جَعْفَرٍ عَنْ اَبِیْ نَضْرَةَ ، عَنْ سَعْدِ بْنِ الْاَطْوَلِ اَنَّ اَخَاهُ مَاتَ وَتَرَكَ ثَلاثَ مِائَةِ دِرْهَمٍ وَتَرَكَ عِيَالًا . فَاَرَدْتُّ اَنْ اُنْفِقَهَا عَلٰى عِيَالِهٖ. فَقَالَ النَّبِیُّ ﷺ اِنَّ اَخَاكَ مُحْتَبَسٌ بِدَيْنِهٖ. فَاقْضِ عَنْهُ. فَقَالَ يَا رَسُوْلَ اللّٰهِ! قَدْ اَدَّيْتُ عَنْهُ اِلَّا دِيْنَارَيْنِ ، اِدَّعَتْهُمَا امْرَاَةٌ وَّلَيْسَ لَهَا بَيِّنَةٌ . قَالَ فَاَعْطِهَا فَاِنَّهَا مُحِقَّةٌ. ابن ماجہ

2434 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated that his father died owing thirty Wasq to a Jewish man. Jabir bin Abdullah رضی اللہ عنہ asked him for respite but he refused. Jabir asked the Messenger of Allah ﷺ to intercede for him with him, so the Messenger of Allah ﷺ went and spoke to the Jew, asking him to accept dates in lieu of what was owed, but he refused. The Messenger of Allah ﷺ spoke to him but he refused to give respite. Then the Messenger of Allah ﷺ went in among the date-palm trees and walked among them. Then he said to Jabir, "Pick (dates) for him and pay off what is owed to him in full". So he picked thirty Wasq of dates after the Messenger of Allah ﷺ came back and there were twelve Wasq more (than what was owed). Jabir رضی اللہ عنہ came to the Messenger of Allah ﷺ to tell him what had happened and he found that the Messenger of Allah ﷺ was absent. When the Messenger of Allah ﷺ came back, he came to him and told him that he had paid off the debt in full and he told him about the extra dates. The Messenger of Allah ﷺ

٢٤٣٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِیُّ ، ثَنَا شُعَيْبُ بْنُ اِسْحَاقَ ، ثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ وَهْبِ بْنِ كَيْسَانَ ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ اَبَاهُ تُوُفِّیَ وَتَرَكَ عَلَيْهِ ثَلاثِيْنَ وَسْقًا لِرَجُلٍ مِّنَ الْيَهُوْدِ ، فَاسْتَنْظَرَهُ جَابِرٌ ، فَاَبٰى اَنْ يُّنْظِرَهُ ، فَكَلَّمَ جَابِرٌ رَسُوْلَ اللّٰهِ ﷺ لِيَشْفَعَ لَهٗ اِلَيْهِ ، فَجَاءَهُ رَسُوْلُ اللّٰهِ ﷺ ، فَكَلَّمَ الْيَهُوْدِیَّ لِيَاْخُذَ ثَمَرَ نَخْلِهٖ بِالَّذِیْ لَهٗ عَلَيْهِ ، فَاَبٰى عَلَيْهِ. وَكَلَّمَهُ رَسُوْلُ اللّٰهِ ﷺ فَاَبٰى اَنْ يُّنْظِرَهُ ، فَدَخَلَ رَسُوْلُ اللّٰهِ ﷺ النَّخْلَ ، فَمَشٰى فِيْهَا ، ثُمَّ قَالَ لِجَابِرٍ جُدَّ لَهٗ فَاَوْفِهِ الَّذِیْ لَهٗ. فَجَدَّ لَهٗ ، بَعْدَ مَا رَجَعَ رَسُوْلُ اللّٰهِ ﷺ ، ثَلاثِيْنَ وَسْقًا ، وَفَضَلَ لَهٗ اثْنَا عَشَرَ وَسْقًا ، فَجَاءَ جَابِرٌ رَسُوْلَ اللّٰهِ ﷺ لِيُخْبِرَهٗ بِالَّذِیْ كَانَ ، فَوَجَدَ رَسُوْلَ اللّٰهِ ﷺ غَائِبًا ، فَلَمَّا انْصَرَفَ رَسُوْلُ اللّٰهِ ﷺ جَاءَهٗ فَاَخْبَرَهٗ اَنَّهٗ قَدْ اَوْفَاهُ ، وَاَخْبَرَهٗ بِالْفَضْلِ الَّذِیْ فَضَلَ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَخْبِرْ بِذٰلِكَ عُمَرَ بْنَ الْخَطَّابِ. فَذَهَبَ جَابِرٌ اِلٰى عُمَرَ فَاَخْبَرَهٗ ، فَقَالَ لَهٗ عُمَرُ لَقَدْ عَلِمْتُ حِيْنَ مَشٰى فِيْهِ رَسُوْلُ اللّٰهِ ﷺ لَيُبَارِكَنَّ اللّٰهُ فِيْهَا. صحیح بخاری (٢٣٩٦ ـ ٢٧٠٩) سنن ابوداؤد (٢٨٨٤) سنن نسائی (٣٦٤٢)

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said, "Tell Umar ؓ bin Khattab about that", so Jabir ؓ went to Umar ؓ and told him and Umar ؓ said to him, "I knew when the Messenger of Allah ﷺ walked amongst them that Allah would bless them for us".

Chapter21 - Three cases wherein Allah will pay the debt if a person takes a loan

2435 - Hazrat Abdullah ؓ bin Amr narrated, "The Messenger of Allah ﷺ said, "A debt will be settled on the Day of Resurrection if the one who owes it dies apart from three. A man who lost his strength fighting in the cause of Allah. So he borrowed in order to become strong again to fight the enemy of Allah and his enemy. A man who sees a Muslim die and he can not find anything with which to shroud and cover him except by taking a loan. A man who fears Allah if he stays single, so he gets married for fear of (losing) his religious commitment. Allah will pay off the debt for these people on the Day of Resurrection".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, The Merciful.

16 - Book of Mortgaging

Chapter1 - Narration of Abu Bakr bin Abi Shaibah

2436 - Hazrat Ayesha ؓ narrated that the Prophet ﷺ bought some food from a Jew with payment to be made later and he pledged his armor for that.

٢١ - بَابُ ثَلَاثٍ مَنِ ادَّانَ فِيهِنَّ قَضَى اللّٰهُ عَنْهُ

٢٤٣٥ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا رِشْدِيْنُ بْنُ سَعْدٍ وَعَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ ، وَاَبُوْ اُسَامَةَ ، وَجَعْفَرُ بْنُ عَوْنٍ عَنِ ابْنِ اَنْعُمٍ. قَالَ اَبُوْ كُرَيْبٍ وَحَدَّثَنَا وَكِيْعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ اَنْعُمٍ ، عَنْ عِمْرَانَ بْنِ عَبْدِ الْمَعَافِرِيِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الدَّيْنَ يُقْضٰى مِنْ صَاحِبِهٖ يَوْمَ الْقِيَامَةِ اِذَا مَاتَ ، اِلَّا مَنْ تَدَيَّنَ فِيْ ثَلَاثِ خِلَالٍ اَلرَّجُلُ تَضْعُفُ قُوَّتُهٗ فِيْ سَبِيْلِ اللّٰهِ فَيَسْتَدِيْنُ يَتَقَوّٰى بِهٖ لِعَدُوِّ اللّٰهِ وَعَدُوِّهٖ ، وَرَجُلٌ يَمُوْتُ عِنْدَهٗ مُسْلِمٌ ، لَا يَجِدُ مَا يُكَفِّنُهٗ وَيُوَارِيْهِ اِلَّا بِدَيْنٍ ، وَرَجُلٌ خَافَ عَلٰى نَفْسِهِ الْعُزْبَةَ، فَيَنْكِحُ خَشْيَةً عَلٰى دِيْنِهٖ ، فَاِنَّ اللّٰهَ يَقْضِيْ عَنْ هٰؤُلَاءِ يَوْمَ الْقِيَامَةِ. ابن ماجه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

١٦ - كِتَابُ الرُّهُوْنِ

١ - بَابُ حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ

٢٤٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْاَعْمَشِ، عَنْ اِبْرَاهِيْمَ ، حَدَّثَنِي الْاَسْوَدُ عَنْ عَائِشَةَ اَنَّ النَّبِيَّ ﷺ اِشْتَرٰى مِنْ يَهُوْدِيٍّ طَعَامًا اِلٰى اَجَلٍ ، وَرَهَنَهٗ دِرْعَهٗ.

صحیح بخاری(٢٠٦٨_٢٠٩٦_٢٢٠٠_٢٢٥١_٢٢٥٢_

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٢٣٨٦_٢٥٠٩_٢٥١٣_٢٩١٦_٤٤٦٧)صحیح مسلم(٤٠٩٠_٤٠٩١_٤٠٩٢)سنن نسائی(٤٦٢٣_٤٦٦٤)

٢٤٣٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ، حَدَّثَنِي أَبِي ، ثنا هِشَامٌ عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، قَالَ لَقَدْ رَهَنَ رَسُولُ اللَّهِ ﷺ دِرْعَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ ، فَأَخَذَ لِأَهْلِهِ مِنْهُ شَعِيرًا. صحیح بخاری(٢٠٦٩_٢٥٠٨)سنن ترمذی(١٢١٥)سنن نسائی(٤٦٢٤)

2437 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ pledged his armor to a Jew in Al-Madinah and took barley for his family in return".

٢٤٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثنا وَكِيعٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ ، عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِطَعَامٍ. ابن ماجہ

2438 - Hazrat Asma bint Yazid ؓ narrated that the Prophet ﷺ died while his armor was pawned to a Jew for food.

٢٤٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ ، ثنا ثَابِتُ بْنُ يَزِيدَ ، ثنا هِلَالُ بْنُ خَبَّابٍ عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَدِرْعُهُ رَهْنٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. ابن ماجہ

2439 - Hazrat Ibn-e-Abbas ؓ narrated that the Messenger of Allah ﷺ died while his armor was pawned to a Jew for thirty S'a of barley.

٢ - بَابُ الرَّهْنِ مَرْكُوبٌ وَمَحْلُوبٌ

Chapter2 - Riding and milking the pawned animal.

٢٤٤٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثنا وَكِيعٌ عَنْ زَكَرِيَّا ، عَنِ الشَّعْبِيِّ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُونًا ، وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُونًا ، وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ ، نَفَقَتُهُ.
صحیح بخاری(٢٥١١_٢٥١٢)سنن ابوداؤد(٣٥٢٦)سنن ترمذی(١٢٥٤)

2440 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah said, "A mount may be ridden when it is pawned and its milk may be drunk when it is pawned but the one who rides it or milks it must pay for its upkeep".

٣ - بَابُ لَا يُغْلَقُ الرَّهْنُ

Chapter3 - No forfeiting of the mortgaged items.

٢٤٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ ، ثنا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا يُغْلَقُ الرَّهْنُ. ابن ماجہ

2441 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "Do not forfeit items held in pledge".

٤ - بَابُ أَجْرِ الْأُجَرَاءِ

Chapter4 - Wages of the workers.

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٢٤٤٢ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا يَحْيَى بْنُ سَلِيْمٍ عَنْ اِسْمَاعِيْلَ بْنِ اُمَيَّةَ، عَنْ سَعِيْدِ بْنِ اَبِيْ سَعِيْدٍ اَلْمَقْبُرِيِّ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثَةٌ اَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، وَمَنْ كُنْتُ خَصْمَهُ خَصَمْتُهُ يَوْمَ الْقِيَامَةِ رَجُلٌ اَعْطٰى بِيْ ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَاَكَلَ ثَمَنَهُ، وَرَجُلٌ اِسْتَاْجَرَ اَجِيْرًا فَاسْتَوْفٰى مِنْهُ وَلَمْ يُوْفِهِ اَجْرَهُ.

صحیح بخاری (۲۲۲۷_۲۲۷۰)

2442 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, (Allah says) "I am the opponent of three on the Day of Resurrection and if I am someone's opponent, I will defeat him. A man who makes promises in My Name then proves treacherous, a man who sells a free man and consumes his price, and a man who hires a worker makes use of him, then does not give his wages".

٢٤٤٣ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ، ثَنَا وَهْبُ بْنُ سَعِيْدِ بْنِ عَطِيَّةَ السَّلَمِيُّ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ اَسْلَمَ عَنْ اَبِيْهِ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَعْطُوا الْاَجِيْرَ اَجْرَهُ قَبْلَ اَنْ يَّجِفَّ عَرَقُهُ. ابن ماجہ

2443 - Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ said, "Give the worker his wages before his sweat dries".

٥ - بَابُ اِجَارَةِ الْاَجِيْرِ عَلٰى طَعَامِ بَطْنِهِ

Chapter5 - Hiring a worker on bellyfill meal.

٢٤٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفّٰى الْحِمْصِيُّ، ثَنَا بَقِيَّةُ بْنُ الْوَلِيْدِ عَنْ مَسْلَمَةَ بْنِ عَلِيٍّ، عَنْ سَعِيْدِ بْنِ اَبِيْ اَيُّوْبَ، عَنِ الْحَارِثِ بْنِ يَزِيْدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، قَالَ سَمِعْتُ عُتْبَةَ بْنَ النُّدَّرِ يَقُوْلُ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ فَقَرَاَ ﴿طٰسٓمٓ﴾ حَتّٰى اِذَا بَلَغَ قِصَّةَ مُوْسٰى قَالَ اِنَّ مُوْسٰى ﷺ اٰجَرَ نَفْسَهُ ثَمَانِيَ سِنِيْنَ، اَوْ عَشْرًا، عَلٰى عِفَّةِ فَرْجِهِ وَطَعَامِ بَطْنِهِ. ابن ماجہ

2444 - Ali bin Rabah reported "I heard Utbah ؓ bin Nuddar say, "We were with the Messenger of Allah ﷺ and he recited "TaSin". When he reached the story of Musa ؑ, he said, "Musa hired himself out of eight years or ten in return for his chastity (marriage) and food in his stomach".

٢٤٤٥ - حَدَّثَنَا اَبُوْ عُمَرَ حَفْصُ بْنُ عَمْرٍو، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْمَهْدِيِّ، ثَنَا سَلِيْمُ بْنُ حَيَّانَ، سَمِعْتُ اَبِيْ يَقُوْلُ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ نَشَاْتُ يَتِيْمًا، وَهَاجَرْتُ مِسْكِيْنًا، وَكُنْتُ اَجِيْرًا لِاِبْنَةِ غَزْوَانَ بِطَعَامِ بَطْنِيْ وَعُقْبَةِ رِجْلِيْ، اَحْطِبُ لَهُمْ اِذَا نَزَلُوْا، وَاَحْدُوْ لَهُمْ اِذَا رَكِبُوْا، فَالْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ الدِّيْنَ قِوَامًا، وَجَعَلَ اَبَا هُرَيْرَةَ اِمَامًا. ابن ماجہ

2445 - Salim bin Hayyan reported, "I heard my father say, "I heard Abu Hurayrah ؓ say, "I grew up an orphan and I emigrated as a poor man and I was hired by the daughter of Ghazwan in return for belly fill food and a turn riding the camel. I would gather fire wood for them when they stopped to camp and urge their camels along for them by singing when they rode. Praise is to Allah who has caused his

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religion to prevail and has made Abu Hurayrah an Imam".

Chapter6 - A man drawing a bucket of water for a date and stipulating that they must be of good quality.

٦ - بَابُ الرَّجُلِ يَسْتَقِى كُلَّ دَلْوٍ بِتَمْرَةٍ وَيَشْتَرِطُ جَلِدَةً

2446 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Prophet ﷺ of Allah was in a need of food, and news of that reached Ali ﷺ. He went out seeking work so that he could earn something to give to the Messenger of Allah ﷺ. He came to a garden belonging to a Jewish man, and he drew seventeen buckets of water for him, each bucket for a date. The Jew gave him the option to take seventeen of his Ajwah dates (a high quality of dates) and he brought them to the Prophet of Allah ﷺ".

٢٤٤٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْاَعْلَى الصَّنْعَانِيُّ، ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ اَبِيْهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اَصَابَ النَّبِيُّ ﷺ خَصَاصَةٌ، فَبَلَغَ ذٰلِكَ عَلِيًّا رَضِىَ اللّٰهُ عَنْهُ، فَخَرَجَ يَلْتَمِسُ عَمَلًا يُصِيْبُ فِيْهِ شَيْئًا لِيُغِيْثَ بِهٖ رَسُوْلَ اللّٰهِ ﷺ، فَاَتٰى بُسْتَانًا لِرَجُلٍ مِنَ الْيَهُوْدِ، فَاسْتَقٰى لَهٗ سَبْعَةَ عَشَرَ دَلْوًا، كُلُّ دَلْوٍ بِتَمْرَةٍ، فَخَيَّرَهُ الْيَهُوْدِيُّ مِنْ تَمْرِهٖ سَبْعَةَ عَشَرَ عَجْوَةً، فَجَاءَ بِهَا اِلٰى نَبِيِّ اللّٰهِ ﷺ. ابن ماجه

2447 - Hazrat Ali ﷺ narrated, "I used to draw water one bucket for a date and I stipulated that they should be good quality dried dates".

٢٤٤٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَبْدُ الرَّحْمٰنِ، ثَنَا سُفْيَانُ عَنْ اَبِىْ اِسْحَاقَ، عَنْ اَبِىْ حَيَّةَ، عَنْ عَلِيٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ كُنْتُ اَدْلُو الدَّلْوَ بِتَمْرَةٍ، وَاَشْتَرِطُ اَنَّهَا جَلِدَةٌ. ابن ماجه

2448 - Hazrat Abu Hurayrah ﷺ narrated, "A man from the Ansar came and said, 'O Messenger of Allah ﷺ why do I see that your colour has changed?" He said, "Hunger". So the Ansari went to his dwelling, but he did not find anything in his dwelling, so he went out looking and he found a Jew watering his date palm trees. The Ansari said to the Jew, 'shall I water your trees?' He said "yes". He said, "Every bucket for one date". And the Ansari stipulated that he would not take any dates that were black (rotten) hard (dried out) or inferior and he would take

٢٤٤٨ - **حَدَّثَنَا** عَلِىُّ بْنُ الْمُنْذِرِ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ عَنْ جَدِّهٖ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ جَاءَ رَجُلٌ مِّنَ الْاَنْصَارِ فَقَالَ يَا رَسُوْلَ اللّٰهِ! مَا لِىْ اَرٰى لَوْنَكَ مُنْكَفِئًا؟ قَالَ الْخَمْصُ. فَانْطَلَقَ الْاَنْصَارِيُّ اِلٰى رَحْلِهٖ، فَلَمْ يَجِدْ فِىْ رَحْلِهٖ شَيْئًا، فَخَرَجَ يَطْلُبُ، فَاِذَا هُوَ بِيَهُوْدِيٍّ يَّسْقِىْ نَخْلًا، فَقَالَ الْاَنْصَارِيُّ لِلْيَهُوْدِيِّ اَسْقِىْ نَخْلَكَ؟ قَالَ نَعَمْ. قَالَ كُلُّ دَلْوٍ بِتَمْرَةٍ. وَاشْتَرَطَ الْاَنْصَارِيُّ اَنْ لَّا يَاْخُذَ خَدِرَةً وَّلَا تَارِزَةً وَّلَا حَشَفَةً، وَلَا يَاْخُذَ اِلَّا جَلِدَةً، فَاسْتَقٰى بِنَحْوِ مِّنْ صَاعَيْنِ، فَجَاءَ بِهٖ اِلَى النَّبِيِّ ﷺ. ابن ماجه

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only good quality dates. He earned nearly two Sa's (of dates) and he brought them to the Prophet ﷺ".

Chapter7 - Cultivating for one third or one fourth (of the yeild)

2449 - Hazrat Rafi bin Khadij رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ forbade Muhaqalah and Muzabanah and said, "Only three may cultivate: A man who has land which he cultivates a man who was given some land and cultivates what he was given and a man who takes land on lease for gold or silver" (currency).

٧ - بَابُ الْمُزَارَعَةِ بِالثُّلُثِ وَالرُّبُعِ

٢٤٤٩ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِيِّ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ رَافِعِ بْنِ خَدِيْجٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ ' وَقَالَ اِنَّمَا يَزْرَعُ ثَلَاثَةٌ رَجُلٌ لَّهُ اَرْضٌ فَهُوَ يَزْرَعُهَا ' وَرَجُلٌ مُنِحَ اَرْضًا ' فَهُوَ يَزْرَعُ مَا مُنِحَ ' وَرَجُلٌ اِسْتَكْرٰى اَرْضًا بِذَهَبٍ اَوْ فِضَّةٍ. سنن ابوداؤد (٣٤٠٠) سنن نسائی (٣٨٩٩ـ ٣٩٠٠ـ ٣٩٠١ـ ٣٩٠٢ـ ٤٥٤٩)

2450 - Amr bin Dinar reported, "I heard Ibn-e-Umar رضی اللہ عنہ say, "We used to lend land for cultivation in return for share of the harvest and we did not see anything wrong with that until we heard Rafi رضی اللہ عنہ bin Khadij say, "The Messenger of Allah ﷺ forbade it". Then we stopped because of what he said".

٢٤٥٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' عَنْ عَمْرِو بْنِ دِيْنَارٍ ' قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ كُنَّا نُخَابِرُ وَلَا نَرٰى بِذٰلِكَ بَاْسًا ' حَتّٰى سَمِعْنَا رَافِعَ بْنَ خَدِيْجٍ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْهُ ' فَتَرَكْنَاهُ لِقَوْلِهِ.

صحیح مسلم (٣٩١٢ـ ٣٩١٣ـ ٣٩١٤) سنن ابوداؤد (٣٣٨٩) سنن نسائی (٣٩٢٦ـ ٣٩٢٧ـ ٣٩٢٨)

2451 - Ata reported, "I heard Jabir bin Abdullah رضی اللہ عنہ said, "Some men among us had extra land which they would rent out for one third or one quarter of the crop. The Prophet ﷺ said, "Whoever has extra land let him cultivate it (himself) or let him give it to his brother (for free to cultivate it) and if he does not want to do that let him keep his land".

٢٤٥١ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ ' حَدَّثَنِيْ عَطَاءٌ ' قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ كَانَتْ لِرِجَالٍ مِّنَّا فُضُوْلُ اَرْضِيْنَ يُؤَاجِرُوْنَهَا عَلَى الثُّلُثِ وَالرُّبُعِ ' فَقَالَ النَّبِيُّ ﷺ مَنْ كَانَتْ لَهُ فُضُوْلُ اَرْضِيْنَ فَلْيَزْرَعْهَا اَوْ لِيُزْرِعْهَا اَخَاهُ. فَاِنْ اَبٰى فَلْيُمْسِكْ اَرْضَهُ. صحیح بخاری (٢٣٤٠ـ ٢٦٣٢) صحیح مسلم (٣٨٩٥) سنن نسائی (٣٨٨٥)

2452 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever has land let him cultivate it

٢٤٥٢ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ سَعِيْدٍ الْجَوْهَرِيُّ ' ثَنَا اَبُوْ تَوْبَةَ الرَّبِيْعُ بْنُ نَافِعٍ ' ثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ يَحْيَى بْنِ اَبِيْ كَثِيْرٍ ' عَنْ اَبِيْ سَلَمَةَ ' عَنْ اَبِيْ هُرَيْرَةَ '

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himself or let him give it to his brother (for) free to cultivate it) and if he does not want to do that, let him keep his land".

قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ كَانَتْ لَهُ اَرْضٌ فَلْيَزْرَعْهَا اَوْ لِيَمْنَحْهَا اَخَاهُ ' فَاِنْ اَبٰى فَلْيُمْسِكْ اَرْضَهُ.

صحیح بخاری(۲۳٤۰) صحیح مسلم(۳۹۰۸)

Chapter8 - Leasing out land.

۸ - بَابُ كِرَاءِ الْاَرْضِ

2453 - Hazrat Ibn-e-Umar ؓ narrated that he used to lease out some land that belonged to him for cultivation. Then someone came to him and told him that Rafi bin Khadij ؓ said that the Messenger of Allah ﷺ had forbidden leasing out land for cultivation. "Ibn-e-Umar ؓ went and I went with him until he met him in "Balat" and asked him about that and he told him that the Messenger of Allah ﷺ had forbidden leasing out land for cultivation. So Abdullah ؓ(bin Umar) stopped leasing outland".

۲٤٥۳ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَاَبُوْ اُسَامَةَ ' وَمُحَمَّدُ بْنُ عُبَيْدٍ ' عَنْ عُبَيْدِ اللّٰهِ اَوْ قَالَ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ يُكْرِىْ اَرْضًا لَهُ مَزَارِعَا ' فَاَتَاهُ اِنْسَانٌ فَاَخْبَرَهُ عَنْ رَّافِعِ بْنِ خَدِيْجٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ كِرَاءِ الْمَزَارِعِ ' فَذَهَبَ ابْنُ عُمَرَ وَذَهَبْتُ مَعَهُ حَتّٰى اَتَاهُ بِالْبَلَاطِ ' فَسَاَلَهُ عَنْ ذٰلِكَ ' فَاَخْبَرَهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ كِرَاءِ الْمَزَارِعِ ' فَتَرَكَ عَبْدُ اللّٰهِ كِرَاءَ هَا. صحیح بخاری(۲۲۸۵_۲۳٤۳_۲۳٤٤) صحیح مسلم (۳۹۱۵_۳۹۱۷_۳۹۱۹) سنن ابوداؤد(۳۳۹٤) سنن نسائی (۳۹۲۰_۳۹۲۱_۳۹۲۲_۳۹۲۳_۳۹۲٤)

2454 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ addressed us and said, "Whoever had land let him cultivate it or allow someone else to cultivate it, and not rent it out".

۲٤٥٤ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ ' ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنِ ابْنِ شَوْذَبٍ ' عَنْ مَّطَرٍ ' عَنْ عَطَاءٍ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ مَنْ كَانَتْ لَهُ اَرْضٌ فَلْيَزْرَعْهَا اَوْ لِيُزْرِعْهَا ' وَلَا يُؤَاجِرْهَا.

صحیح مسلم(۳۸۹٤) سنن نسائی(۳۸۸٦)

2455 - Abu Sufyan, the freed slave of Ibn Abu Ahmad reported that he told him that he heard Abu Saeed Al-Khudri ؓ say, "The Messenger of Allah ﷺ forbade Al-Muhaqalah".

Muhaqalah means leasing out land.

۲٤٥٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُطَرِّفُ بْنُ عَبْدِ اللّٰهِ ' ثَنَا مَالِكٌ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ ' عَنْ اَبِىْ سُفْيَانَ ' مَوْلَى ابْنِ اَبِىْ اَحْمَدَ اَنَّهُ اَخْبَرَهُ ' اَنَّهُ سَمِعَ اَبَا سَعِيْدِ الْخُدْرِىَّ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْمُحَاقَلَةِ.

وَالْمُحَاقَلَةُ اِسْتِكْرَاءُ الْاَرْضِ.

صحیح بخاری(۲۱۸٦) صحیح مسلم(۳۹۱۱)

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٩ - بَابُ الرُّخْصَةِ فِيْ كِرَاءِ الْاَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ

Chapter9 - Permission of leasing out barren land for gold and Silver

٢٤٥٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيْزِ بْنِ جُرَيْجٍ ' عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ طَاوُسٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّهُ لَمَّا سَمِعَ اِكْثَارَ النَّاسِ فِيْ كِرَاءِ الْاَرْضِ ' قَالَ سُبْحَانَ اللّٰهِ ! اِنَّمَا قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَّا مَنَحَهَا اَحَدُكُمْ اَخَاهُ وَلَمْ يَنْهَ عَنْ كِرَائِهَا.

صحیح بخاری (۲۳۳۰_۲۳۴۲_۲۶۳۴) صحیح مسلم (۳۹۳۴_۳۹۳۵) سنن ابوداؤد (۳۳۸۹) سنن ترمذی (۱۳۸۵) سنن نسائی (۳۸۸۲) سنن ابن ماجہ (۲۴۶۲_۲۴۶۴)

2456 - Hazrat Ibn-e-Abbas ؓ narrated that he heard that people were leasing out land more. He said, "Subhan Allah"! The Messenger of Allah ﷺ said, "Why does not one of you lend it to his brother?" But he did not forbid leasing it out.

٢٤٥٧ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِيُّ ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَاَنْ يَّمْنَحَ اَحَدُكُمْ اَخَاهُ اَرْضَهُ ' خَيْرٌ لَّهُ مِنْ اَنْ يَّاْخُذَ عَلَيْهَا كَذَا وَكَذَا ' لِشَيْءٍ مَّعْلُوْمٍ.

فَقَالَ ابْنُ عَبَّاسٍ هُوَ الْحَقْلُ ' وَهُوَ بِلِسَانِ الْاَنْصَارِ الْمُحَاقَلَةُ. صحیح مسلم (۳۹۳۷)

2457 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "If one of you were to lend his brother land it would be better for him than taking such and such rent for it".

Ibn-e-Abbas ؓ said, "It is Haql (leasing land for cultivation) and in the dialect of the Ansar it is called Muhaqalah".

٢٤٥٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَّحْيَى بْنِ سَعِيْدٍ ' عَنْ حَنْظَلَةَ بْنِ قَيْسٍ ' قَالَ سَاَلْتُ رَافِعَ بْنَ خَدِيْجٍ قَالَ كُنَّا نُكْرِي الْاَرْضَ عَلٰى اَنَّ لَكَ مَا اَخْرَجَتْ هٰذِهِ ' وَلِيَ مَا اَخْرَجَتْ هٰذِهِ ' فَنُهِيْنَا اَنْ نُّكْرِيَهَا بِمَا اَخْرَجَتْ ' وَلَمْ يَنْهَ اَنْ نُّكْرِيَ الْاَرْضَ بِالْوَرِقِ. صحیح بخاری (۲۳۲۷_۲۳۳۲_۲۷۷۲) صحیح مسلم (۳۹۲۸_۳۹۲۹_۳۹۳۰) سنن ابوداؤد (۳۳۹۲_۳۳۹۳) سنن نسائی (۳۹۰۸_۳۹۰۹_۳۹۱۰_۳۹۱۱)

2458 - Hanzalah bin Qais reported, "I asked Rafi bin Khadij ؓ and he said, "We used to lease out land on the basis that you would have what is produced by this piece of land and I would have what is produced by this (other) piece of land, and we were forbidden to lease it out on the basis of crop sharing but he did not forbid us to rent out land for silver".

١٠ - بَابُ مَا يُكْرَهُ مِنَ الْمُزَارَعَةِ

Chapter10 - What is disliked in cultivation.

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٢٤٥٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ ' حَدَّثَنِيْ اَبُو النَّجَاشِيِّ ' اَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيْجٍ يُحَدِّثُ عَنْ عَمِّهِ ظُهَيْرٍ ' قَالَ نَهَانَا رَسُوْلُ اللّٰهِ ﷺ عَنْ اَمْرٍ كَانَ لَنَا رَافِقًا ' فَقُلْتُ مَا قَالَ رَسُوْلُ اللّٰهِ ﷺ فَهُوَ حَقٌّ ' فَقَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا تَصْنَعُوْنَ بِمَحَاقِلِكُمْ؟ قُلْنَا نُؤَاجِرُهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالْاَوْسُقِ مِنَ التِّبْنِ وَالشَّعِيْرِ ' فَقَالَ فَلَا تَفْعَلُوْا ' اِزْرَعُوْا اَوْ اَزْرِعُوْا.

صحیح بخاری(۲۳۳۹) صحیح مسلم(۳۹۲۶) سنن نسائی(۳۹۳۳)

2459 - Hazrat Rafi bin Khadij ؓ narrated that his paternal uncle Zuhair said, "The Messenger of Allah ﷺ forbade us from doing something that was convenient for us". I said, "What the Messenger of Allah ﷺ has said is true". He said, "The Messenger of Allah ﷺ said, "What do you do with your farms"? We said, "We rent them out for one third or one quarter of their yield, and a certain amount of wheat and barley". He said, "Do not do that, cultivate them or let others cultivate them".

٢٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' حَدَّثَنَا عَبْدُ الرَّزَّاقِ ' اَنَا الثَّوْرِيُّ عَنْ مَنْصُوْرٍ ' عَنْ مُجَاهِدٍ ' عَنْ اُسَيْدِ بْنِ ظُهَيْرٍ ' ابْنِ اَخِيْ رَافِعِ بْنِ خَدِيْجٍ ' عَنْ رَافِعِ بْنِ خَدِيْجٍ ' قَالَ كَانَ اَحَدُنَا اِذَا اسْتَغْنٰى عَنْ اَرْضِهِ اَعْطَاهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ ' وَاشْتَرَطَ ثَلَاثَ جَدَاوِلَ وَالْقُصَارَةَ وَمَا يَسْقِي الرَّبِيْعُ ' وَكَانَ الْعَيْشُ اِذْ ذَاكَ شَدِيْدًا ' وَكَانَ يَعْمَلُ فِيْهَا بِالْحَدِيْدِ ' وَبِمَا شَآءَ اللّٰهُ ' وَنُصِيْبُ مِنْهَا مَنْفَعَةً ' فَاَتَانَا رَافِعُ بْنُ خَدِيْجٍ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ نَهَاكُمْ عَنْ اَمْرٍ كَانَ لَكُمْ نَافِعًا ' وَطَاعَةُ اللّٰهِ وَطَاعَةُ رَسُوْلِهٖ ﷺ اَنْفَعُ لَكُمْ ' اِنَّ رَسُوْلَ اللّٰهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ ' وَيَقُوْلُ مَنِ اسْتَغْنٰى عَنْ اَرْضِهِ فَلْيَمْنَحْهَا اَخَاهُ ' اَوْ لِيَدَعْ.

سنن ابوداؤد(۳۳۹۸) سنن نسائی(۳۸۷۲۔ ۳۸۷۳۔ ۳۸۷۴۔ ۳۸۷۵)

2460 - Usaid bin Zuhair the paternal nephew of Rafi bin Khadij ؓ reported that Rafi bin Khadij ؓ said, "If one of us did not need his land he would give it (to someone else to cultivate) in return for one third, or one quarter, or one half of the yield and he would stipulate that he should receive the produce grown on the banks of three streams and the grains that remain in the ear after threshing and the produce irrigated by a stream. Life at that time was hard and he would work (the land) with iron and whatever Allah willed and he would benefit from it. Then Rafi bin Khadij ؓ came to us and said, "The Messenger of Allah ﷺ forbade you to do something that may seem beneficial to you but obedience to Allah and obedience to His Messenger ﷺ are more beneficial for you. The Messenger of Allah ﷺ forbade Haql for you and he said, "Whoever has no need of his land, let him give it to his brother (to cultivate) or let him leave it" (uncultivated).

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٢٤٦١ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِيُّ ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِسْحَاقَ ' حَدَّثَنِىْ اَبُوْ عُبَيْدَةَ بْنُ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنِ الْوَلِيْدِ بْنِ اَبِى الْوَلِيْدِ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ' قَالَ قَالَ زَيْدُ بْنُ ثَابِتٍ يَّغْفِرُ اللّٰهُ لِرَافِعِ بْنِ خَدِيْجٍ ' اَنَا ' وَاللّٰهِ! اَعْلَمُ بِالْحَدِيْثِ مِنْهُ. اِنَّمَا اَتَى رَجُلَانِ النَّبِىَّ ﷺ ' وَقَدِ اقْتَتَلَا ' فَقَالَ اِنْ كَانَ هٰذَا شَاْنَكُمْ فَلَا تُكْرُوا الْمَزَارِعَ. فَسَمِعَ رَافِعُ بْنُ خَدِيْجٍ قَوْلَهُ فَلَا تُكْرُوا الْمَزَارِعَ. سنن ابوداؤد(٣٣٩٠) سنن نسائى(٣٩٣٧)

2461 - Hazrat Zaid bin Thabit ؓ narrated, "May Allah forgive Rafi bin Khadij ؓ, By Allah I have more knowledge of Ahadith than he has. Two men who had quarreled came to the Prophet ﷺ and he said, "If this is your situation, do not lease farms", and what Rafi bin Khadij ؓ heard was, "Do not lease farms".

١١ - بَابُ الرُّخْصَةِ فِى الْمُزَارَعَةِ بِالثُّلُثِ وَالرُّبُعِ

Chapter11 - Permission of cultivation for one-third and one-fourth (of the yield)

٢٤٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' قَالَ قُلْتُ لِطَاوُسٍ يَا اَبَا عَبْدِ الرَّحْمٰنِ! لَوْ تَرَكْتَ هٰذِهِ الْمُخَابَرَةَ ' فَاِنَّهُمْ يَزْعُمُوْنَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْهُ ' فَقَالَ اَىْ عَمْرُو! اِنِّىْ اُعْنِيْهِمْ وَاُعْطِيْهِمْ ' وَاِنَّ مُعَاذَ بْنَ جَبَلٍ ' اَخَذَ النَّاسَ عَلَيْهَا عِنْدَنَا ' وَاِنَّ اَعْلَمَهُمْ يَعْنِى ابْنَ عَبَّاسٍ اَخْبَرَنِىْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ لَمْ يَنْهَ عَنْهَا ' وَقَالَ لَاَنْ يَّمْنَحَ اَحَدُكُمْ اَخَاهُ ' خَيْرٌ لَّهُ مِنْ اَنْ يَّاْخُذَ عَلَيْهَا اَجْرًا مَّعْلُوْمًا. سابقہ(٢٤٥٦)

2462 - Amr bin Dinar reported, "I said to Tawus, "O Abu Abdur Rehman why do you not give up this Mukhabarah (leasing) because they claim that the Messenger of Allah ﷺ forbade it", He said, "O Amr! I help them by taking their land and cultivating it and giving them something in return and Muadh bin Jabal ؓ allowed people here to do that. The most knowledgeable of them, meaning Ibn-e-Abbas ؓ, told me that the Messenger of Allah ﷺ did not forbid it rather he said, "For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it".

٢٤٦٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِىُّ ' ثَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ ' عَنْ مُجَاهِدٍ ' عَنْ طَاوُسٍ اَنَّ مُعَاذَ بْنَ جَبَلٍ اَكْرَى الْاَرْضَ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ وَاَبِىْ بَكْرٍ وَّ عُمَرَ وَعُثْمَانَ ' عَلَى الثُّلُثِ وَالرُّبُعِ فَهُوَ يُعْمَلُ بِهِ اِلٰى يَوْمِكَ هٰذَا. ابن ماجہ

2463 - Tawus reported that Muadh bin Jabal ؓ leased some land during the time of the Messenger of Allah ﷺ, Abu Bakr ؓ, Umar ؓ and Uthman ؓ in return for one third or one fourth (of the yield) and he was still doing that until this day of yours.

٢٤٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِىُّ

2464 - Tawus reported that Ibn-e-Abbas ؓ

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narrated that the Messenger of Allah ﷺ merely said, "For one of you to give (land) to his brother is better for him than if he were to take a set amount in rent for it".

وَمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ طَاوُسٍ ' قَالَ قَالَ ابْنُ عَبَّاسٍ اِنَّمَا قَالَ رَسُوْلُ اللّٰهِ ﷺ لَاَنْ يَّمْنَحَ اَحَدُكُمْ اَخَاهُ الْاَرْضَ ' خَيْرٌ لَّهُ مِنْ اَنْ يَّاْخُذَ خَرَاجًا مَّعْلُوْمًا.

سابقہ(٢٤٥٦)

Chapter12 - Leasing out land for food.

١٢ - بَابُ اِسْتِكْرَاءِ الْاَرْضِ بِالطَّعَامِ

2465 - Hazrat Rafi bin Khadij رضی اللہ عنہ narrated, "We used to give land at the time of the Messenger of Allah ﷺ and some of my paternal uncles came to them and said, "The Messenger of Allah ﷺ said, "Whoever has land he should not rent it out for set amount of food".

٢٤٦٥ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا خَالِدُ بْنُ الْحَارِثِ ' ثَنَا سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ عَنْ يَّعْلَى بْنِ حَكِيْمٍ ' عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ' عَنْ رَّافِعِ بْنِ خَدِيْجٍ ' قَالَ كُنَّا نُحَاقِلُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَزَعَمَ اَنَّ بَعْضَ عُمُوْمَتِهٖ اَتَاهُمْ فَقَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ كَانَتْ لَهٗ اَرْضٌ ' فَلَا يُكْرِيْهَا بِطَعَامٍ مُّسَمًّى.

صحیح مسلم(٣٩٢٢)سنن ابوداؤد(٣٣٩٥_٣٣٩٦)سنن نسائی (٣٩٠٤_٣٩٠٥_٣٩٠٦_٣٩٠٧_٣٩١٨_٣٩١٩)

Chapter13 - The one who cultivates people's land without their permission.

١٣ - بَابُ مَنْ زَرَعَ فِىْ اَرْضِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ

2466 - Hazrat Rafi bin Khadij رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever cultivates people's land without their permission he has no right to any of the produce but he should be recompensed for his maintenance".

٢٤٦٦ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ عَامِرِ بْنِ زُرَارَةَ ' ثَنَا شَرِيْكٌ عَنْ اَبِىْ اِسْحَاقَ ' عَنْ عَطَاءٍ ' عَنْ رَّافِعِ بْنِ خَدِيْجٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ زَرَعَ فِىْ اَرْضِ قَوْمٍ بِغَيْرِ اِذْنِهِمْ ' فَلَيْسَ لَهٗ مِنَ الزَّرْعِ شَىْءٌ ' وَتُرَدُّ عَلَيْهِ نَفَقَتُهٗ. سنن ابوداؤد(٣٤٠٣)سنن ترمذی(١٣٦٦)

Chapter14 - Deal with the date-palm and grape-vine growers.

١٤ - بَابُ مُعَامَلَةِ النَّخِيْلِ وَالْكَرْمِ

2467 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated that the Messenger of Allah ﷺ entered into a contract with the people of Khybar for one half of the fruits or crops yielded.

٢٤٦٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' وَسَهْلُ بْنُ اَبِىْ سَهْلٍ ' وَاِسْحَاقُ بْنُ مَنْصُوْرٍ ' قَالُوْا اَخْبَرَنَا يَحْيَى بْنُ سَعِيْدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ عَامَلَ اَهْلَ خَيْبَرَ

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بِالشَّطْرِ مِمَّا يَخْرُجُ مِنْ تَمْرٍ اَوْ زَرْعٍ.
صحیح بخاری(۲۳۲۹)صحیح مسلم(۳۹۳۹)سنن ابوداؤد(۳٤۰۸)
سنن ترمذی(۱۳۸۳)

۲٤٦۸ - **حَدَّثَنَا** اِسْمَاعِيلُ بْنُ تَوْبَةَ ' ثَنَا هُشَيْمٌ عَنِ ابْنِ اَبِىْ لَيْلٰى' عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ ' عَنْ مِقْسَمٍ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَعْطٰى خَيْبَرَ اَهْلَهَا عَلَى النِّصْفِ' نَخْلُهَا وَاَرْضُهَا. ابن ماجہ

2468 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that the Messenger of Allah ﷺ gave khybar to its people in return for one half of the yield of its palm-trees and land.

۲٤٦۹ - **حَدَّثَنَا** عَلِىُّ بْنُ الْمُنْذِرِ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُسْلِمٍ الْاَعْوَرِ' عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ لَمَّا افْتَتَحَ رَسُوْلُ اللّٰهِ ﷺ خَيْبَرَ اَعْطَاهَا عَلَى النِّصْفِ. ابن ماجہ

2469 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "When the Messenger of Allah ﷺ conquered khybar, he gave it (to its people) in return for half". (of its yeild).

۱۵ - بَابُ تَلْقِيحِ النَّخْلِ

Chapter15 - Pollination of the date-palm trees.

۲٤۷۰ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى عَنْ اِسْرَائِيْلَ ' عَنْ سِمَاكٍ اَنَّهُ سَمِعَ مُوْسَى بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ يُحَدِّثُ عَنْ اَبِيْهِ ' قَالَ مَرَرْتُ مَعَ رَسُوْلِ اللّٰهِ ﷺ فِىْ نَخْلٍ' فَرَاٰى قَوْمًا يُلَقِّحُوْنَ النَّخْلَ ' فَقَالَ مَا يَصْنَعُ هٰؤُلَاءِ؟قَالَ يَاْخُذُوْنَ مِنَ الذَّكَرِ فَيَجْعَلُوْنَهُ فِى الْاُنْثٰى قَالَ مَا اَظُنُّ ذٰلِكَ يُغْنِىْ شَيْئًا. فَبَلَغَهُمْ فَتَرَكُوْهُ فَنَزَلُوْا عَنْهَا' فَبَلَغَ النَّبِىَّ ﷺ ' فَقَالَ اِنَّمَا هُوَ الظَّنُّ ' اِنْ كَانَ يُغْنِىْ شَيْئًا فَاصْنَعُوْهُ' فَاِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ ' وَاِنَّ الظَّنَّ يُخْطِىءُ وَيُصِيْبُ ' وَلٰكِنْ مَّا قُلْتُ لَكُمْ قَالَ اللّٰهُ ' فَلَنْ اَكْذِبَ عَلَى اللّٰهِ. صحیح مسلم(٦۰۷۹)

2470 - Simak reported that he heard Musa bin Talha bin Ubaidullah narrating that his father said, "I passed by some palm trees with the Messenger of Allah ﷺ and he saw some people pollinating the trees. He said, "What are these people doing?" They said, "They are taking something from the male part (of the plant) and putting it in the female part". He said, "I do not think that this will do any good". News of that reached them, so they stopped doing it and their yield declined. News of that reached the Prophet ﷺ and he said, "That was only my thought, if it will do any good then do it. I am only a human being like you and what I think may be right or wrong. But when I tell you, "Allah says", "I will never tell lies about Allah".

۲٤۷۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَفَّانُ ' ثَنَا حَمَّادٌ' ثَنَا ثَابِتٌ عَنْ اَنَسِ بْنِ مَالِكٍ. وَهِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ سَمِعَ

2471 - Hazrat Ayesha رضی اللہ عنہا narrated that the Prophet ﷺ heard some sounds and said, "What is this noise". They said, "Palm

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trees that are being pollinated". He said, "If they did not do that it would be better". So they did not pollinate them that year and the dates did not mature properly. They mentioned that to the Prophet ﷺ and he said, "If it is one of your wordly matters then it is your affair, but if it is one of the matters of your religion then refer to me".

اَصْوَاتًا ' فَقَالَ مَا هٰذَا الصَّوْتُ؟ قَالُوْا اَلنَّخْلُ يُؤَبِّرُوْنَهَا' فَقَالَ لَوْ لَمْ يَفْعَلُوْا لَصَلَحَ. فَلَمْ يُؤَبِّرُوْا عَامَئِذٍ ' فَصَارَ شِيْصًا' فَذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ ﷺ' فَقَالَ اِنْ كَانَ شَيْئًا مِنْ اَمْرِ دُنْيَاكُمْ ' فَشَاْنَكُمْ' وَاِنْ كَانَ مِنْ اَمْرِ دِيْنِكُمْ ' فَاِلَيَّ. صحیح مسلم(٦٠٨١)

Chapter16 - The Muslims are partners in three things.

١٦ - بَابُ الْمُسْلِمُوْنَ شُرَكَاءُ فِيْ ثَلَاثٍ

2473 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "The Muslims are partners in three things, water, pasture and fire and their price is unlawful".

٢٤٧٢ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ' ثَنَا عَبْدُ اللّٰهِ بْنُ خِرَاشِ بْنِ حَوْشَبٍ اَلشَّيْبَانِيُّ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ ' عَنْ مُجَاهِدٍ' عَنِ ابْنِ عَبَّاسٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُسْلِمُوْنَ شُرَكَاءُ فِيْ ثَلَاثٍ فِي الْمَاءِ وَالْكَلَاءِ وَالنَّارِ' وَثَمَنُهُ حَرَامٌ. ابن ماجہ

Abu Saeed said, "This means flowing water".

قَالَ اَبُوْ سَعِيْدٍ يَّعْنِي الْمَاءَ الْجَارِيَ.

2473 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "Three things cannot be denied to anyone: Water, pasture and fire".

٢٤٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ' ثَنَا سُفْيَانُ عَنْ اَبِي الزِّنَادِ' عَنِ الْاَعْرَجِ ' عَنْ اَبِيْ هُرَيْرَةَ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ ثَلَاثٌ لَّا يُمْنَعْنَ الْمَاءُ وَالْكَلَاءُ وَالنَّارُ. ابن ماجہ

2474 - Hazrat Ayesha ؓ narrated that she asked the Messenger of Allah ﷺ, What are the things which are not permissible to withhold?". He said, "Water, Salt and Fire". She said, "I said, 'O Messenger of Allah ﷺ we know what water is but what about salt and fire?". He said, "O Humaira whoever gives fire (to another) it is as if he has given in charity all the food that is cooked on that fire. And whoever gives salt it is as if he has given in charity all that the salt makes good. And whoever gives a Muslim water to drink when water

٢٤٧٤ - **حَدَّثَنَا** عَمَّارُ بْنُ خَالِدٍ اَلْوَاسِطِيُّ ' ثَنَا عَلِيُّ بْنُ غُرَابٍ عَنْ زُهَيْرِ بْنِ مَرْزُوْقٍ' عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ عَائِشَةَ اَنَّهَا قَالَتْ يَا رَسُوْلَ اللّٰهِ! مَا الشَّيْءُ الَّذِيْ لَا يَحِلُّ مَنْعُهُ؟ قَالَ اَلْمَاءُ وَالْمِلْحُ وَالنَّارُ' قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ ' فَمَا بَالُ الْمِلْحِ وَالنَّارِ؟ قَالَ يَا حُمَيْرَاءُ! مَنْ اَعْطٰى نَارًا' فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا اَنْضَجَتْ تِلْكَ النَّارُ' وَمَنْ اَعْطٰى مِلْحًا' فَكَاَنَّمَا تَصَدَّقَ بِجَمِيْعِ مَا طَيَّبَتْ تِلْكَ الْمِلْحُ' وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِنْ مَّاءٍ ' حَيْثُ يُوْجَدُ الْمَاءُ' فَكَاَنَّمَا اَعْتَقَ رَقَبَةً ' وَمَنْ سَقٰى مُسْلِمًا شَرْبَةً مِّنْ

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is available, it is as if he freed a slave and whoever gives a Muslim water to drink when there is no water available, it is as if he brought him back to life".

مَّاءٍ، حَيْثُ لَا يُوْجَدُ الْمَاءُ، فَكَانَّمَا اَحْيَاهَا. ابن ماجه

Chapter17 - Giving possession of rivers and springs.

١٧ - بَابُ اِقْطَاعِ الْاَنْهَارِ وَالْعُيُوْنِ

2475 - Hazrat Abyadh bin Hummal ٢٤٧٥

سَمِعْتُ اِيَاسَ بْنَ عَبْدِ الْمُزَنِىَّ ، وَرَاٰى نَاسًا يَّبِيْعُوْنَ الْمَاءَ ، فَقَالَ لَا تَبِيْعُوا الْمَاءَ ، فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ نَهٰى اَنْ يُّبَاعَ. سنن ابوداؤد(٣٤٧٨)سنن ترمذی (١٢٧١)سنن نسائی(٤٦٧٥_ ٤٦٧٦_٤٦٧٧)

for I heard the Messenger of Allah ﷺ forbidding selling of water".

٢٤٧٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، وَاِبْرَاهِيْمُ بْنُ سَعِيْدٍ الْجَوْهَرِىُّ ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا ابْنُ جُرَيْجٍ عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرٍ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ. صحیح مسلم(٣٩٨٠)

2477 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ forbade selling sur-plus water".

١٩ - بَابُ النَّهْىِ عَنْ مَّنْعِ فَضْلِ الْمَاءِ لِيَمْنَعَ بِهِ الْكَلَاءَ

Chapter19 - Forbiddance of withholding surplus water lest the grassland be deprived.

٢٤٧٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ عَنْ اَبِى الزِّنَادِ، عَنِ الْاَعْرَجِ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ قَالَ لَا يَمْنَعُ اَحَدُكُمْ فَضْلَ مَاءٍ لِّيَمْنَعَ بِهِ الْكَلَاءَ. ابن ماجہ

2478 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "No one of you should withhold surplus water to deprive the pasture". (Lest the grassland be deprived) -

٢٤٧٩ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ حَارِثَةَ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يُمْنَعُ فَضْلُ الْمَاءِ ، وَلَا يُمْنَعُ نَقْعُ الْبِئْرِ. ابن ماجہ

2479 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ said, "Surplus water should not be withheld and neither should well digging be withheld".

٢٠ - بَابُ الشُّرْبِ مِنَ الْاَوْدِيَةِ وَمِقْدَارِ حَبْسِ الْمَاءِ

Chapter20 - Irrigation from streams and quantity of water that can be retained.

٢٤٨٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ اَنَّ رَجُلًا مِّنَ الْاَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ فِىْ شِرَاجِ الْحَرَّةِ الَّتِىْ يَسْقُوْنَ بِهَا النَّخْلَ ، فَقَالَ الْاَنْصَارِىُّ سَرِّحِ الْمَاءَ يَمُرُّ، فَاَبٰى عَلَيْهِ ، فَاخْتَصَمَا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِسْقِ يَا زُبَيْرُ! ثُمَّ اَرْسِلِ الْمَاءَ اِلٰى جَارِكَ، فَغَضِبَ الْاَنْصَارِىُّ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَنْ كَانَ ابْنَ

2480 - Hazrat Abdullah bin Zubair ؓ narrated that a man from among the Ansar had a dispute with Zubair in the presence of the Messenger of Allah ﷺ concerning the streams of the Harrah with which he irrigated his palm trees. The Ansari said, "Let the water flow" but he refused. So they, referred their dispute to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, "Irrigate (your trees) O

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عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُوْلِ اللّٰهِ ﷺ ثُمَّ قَالَ يَا زُبَيْرُ! اِسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتّٰى يَرْجِعَ اِلَى الْجَدْرِ. قَالَ فَقَالَ الزُّبَيْرُ وَاللّٰهِ! اِنِّىْ لَاَحْسِبُ هٰذِهِ الْاٰيَةَ نَزَلَتْ فِىْ ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِىْ اَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا﴾ (النساء:٦٥). سابقہ(١٥)

Zubair, then let the water flow to your neigbour". The Ansari became angry and said, "O Messenger of Allah ﷺ is it because he is your cousin (son of your paternal aunt)"? The expression of the Messnger of Allah ﷺ changed then he said "O Zubair irrigate (your trees) then retain the water until it reaches the walls". Zubair رضی اللہ عنہ said, "By Allah, I think this verse was revealed concerning that ,"But no, by your Lord, they can have no faith until they make you (O Muhammad ﷺ) judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) submitting with full submission" (Surah An-Nisa : 4:65)

٢٤٨١ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ، ثَنَا زَكَرِيَّا بْنُ مَنْظُوْرِ بْنِ ثَعْلَبَةَ بْنِ اَبِىْ مَالِكٍ، حَدَّثَنِىْ مُحَمَّدُ بْنُ عُقْبَةَ بْنِ اَبِىْ مَالِكٍ عَنْ عَمِّهِ ثَعْلَبَةَ بْنِ اَبِىْ مَالِكٍ، قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ فِىْ سَيْلِ مَهْزُوْرٍ، اَلْاَعْلٰى فَوْقَ الْاَسْفَلِ يَسْقِى الْاَعْلٰى اِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسِلُ اِلَى مَنْ هُوَ اَسْفَلُ مِنْهُ. ابن ماجہ

2481 - Hazrat Thalabah bin Abu Malik رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ ruled concerning the stream of Mahzur that the higher ground took precedence over the lower, so the higher ground should be irrigated until the water reached the ankles, then it should be released to those who were lower".

٢٤٨٢ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ، اَنْبَاَنَا الْمُغِيْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، حَدَّثَنِىْ اَبِىْ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى فِىْ سَيْلِ مَهْزُوْرٍ، اَنْ يُّمْسِكَ حَتّٰى يَبْلُغَ الْكَعْبَيْنِ، ثُمَّ يُرْسِلَ الْمَاءَ. سنن ابوداؤد(٣٦٣٩)

2482 - Amr bin Shuaib reported from his father from his grand-father that the Messenger of Allah ﷺ ruled concerning the stream of Mahzur that the water should be retained until it reached the ankles then released.

٢٤٨٣ - **حَدَّثَنَا** اَبُو الْمُغَلِّسِ، ثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، ثَنَا مُوْسَى بْنُ عُقْبَةَ عَنْ اِسْحَاقَ بْنِ يَحْيَى بْنِ الْوَلِيْدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى فِىْ شُرْبِ النَّخْلِ مِنَ السَّيْلِ، اَنَّ الْاَعْلٰى فَالْاَعْلٰى يَشْرَبُ قَبْلَ الْاَسْفَلِ، وَيُتْرَكُ الْمَاءُ اِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسَلُ الْمَاءُ اِلَى الْاَسْفَلِ الَّذِىْ

2493 - Hazrat Ubadah bin Samit رضی اللہ عنہ narrated that the Messenger of Allah ﷺ ruled concerning the irrigation of palm trees from stream that the higher ground should be irrigated before the lower and that the water should be allowed to reach the ankles, then released to flow the

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nearest lower ground and so on until all the fields were watered or until the water ran out.

يَلِيهِ ، فَكَذٰلِكَ ، حَتّٰى تَنْقَضِيَ الْحَوَائِطُ اَوْ يَفْنَى الْمَاءُ. ابن ماجه

Chapter21 - Distribution of water.

٢١ - بَابُ قِسْمَةِ الْمَاءِ

2484 - Kathir bin Abdullah bin Amr bin Awf Al-Muzani reported from his father that his grand-father said, "The Messenger of Allah ﷺ said, "Start with the horses on the day that you bring" (the animals to drink).

٢٤٨٤ - **حَدَّثَنَا** اِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ، اَنْبَاَنَا اَبُو الْجَعْدِ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللّٰهِ عَنْ كَثِيرِ بْنِ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ ، عَنْ اَبِيهِ ، عَنْ جَدِّهِ ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ تُبَدَّاُ بِالْخَيْلِ يَوْمَ وِرْدِهَا. ابن ماجه

2485 - Hazrat Ibn-e-Abbas رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "Every division that was allocated according to (the rules of) the ignorance days, stands as it is divided and every division that was allocated according to (the rules of) Islam stands, according to the rules of Islam".

٢٤٨٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ جَعْفَرٍ ، ثَنَا مُوسَى بْنُ دَاوُدَ ، ثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ ، عَنْ اَبِي الشَّعْثَاءِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ ، فَهُوَ عَلٰى مَا قُسِمَ ، وَكُلُّ قَسْمٍ اَدْرَكَهُ الْاِسْلَامُ ، فَهُوَ عَلٰى قَسْمِ الْاِسْلَامِ. سنن ابوداؤد (٢٩١٤)

Chapter22 - Precincts of a well.

٢٢ - بَابُ حَرِيمِ الْبِئْرِ

2486 - Hazrat Abdullah bin Mughaffal رضي الله عنه narrated that the Prophet ﷺ said, "Whoever digs a well is entitled to forty forearms length surrounding it as a resting place for his flocks".

٢٤٨٦ - **حَدَّثَنَا** الْوَلِيدُ بْنُ عَمْرِو بْنِ سُكَيْنٍ ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ الْمُثَنّٰى . ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ ، ثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ ، قَالَا ثَنَا اِسْمَاعِيلُ الْمَكِّيُّ عَنِ الْحَسَنِ ، عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ ، اَنَّ النَّبِيَّ ﷺ قَالَ مَنْ حَفَرَ بِئْرًا فَلَهُ اَرْبَعُونَ ذِرَاعًا عَطَنًا لِمَاشِيَتِهِ. ابن ماجه

2487 - Hazrat Abu Saeed Al-Khudri رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "The land around a well (that is considered to be a part of it) is the length of the well rope".

٢٤٨٧ - **حَدَّثَنَا** سَهْلُ بْنُ اَبِي الصُّغْدِيِّ ، ثَنَا مَنْصُورُ بْنُ صُقَيْرٍ ، ثَنَا ثَابِتُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ اَبِي غَالِبٍ ، عَنْ اَبِي سَعِيدٍ الْخُدْرِيِّ ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ حَرِيمُ الْبِئْرِ مَدُّ رِشَائِهَا. ابن ماجه

Chapter23 - Precincts of a tree

٢٣ - بَابُ حَرِيمِ الشَّجَرِ

2488 - Hazrat Ubadah bin Samit رضي الله عنه narrated that the Messenger of Allah ﷺ ruled concerning one, two or three date palms belonging to a man among other palm

٢٤٨٨ - **حَدَّثَنَا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ ، اَبُو الْمُغَلِّسِ ، اَخْبَرَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ ، اَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ ، اَخْبَرَنِي اِسْحَاقُ بْنُ يَحْيَى بْنِ

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الْوَلِيْدِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى فِى النَّخْلَةِ وَالنَّخْلَتَيْنِ وَالثَّلاثَةِ لِلرَّجُلِ فِى النَّخْلِ ' فَيَخْتَلِفُوْنَ فِىْ حُقُوْقِ ذٰلِكَ' فَقَضٰى اَنَّ لِكُلِّ نَخْلَةٍ مِّنْ اُولٰئِكَ مِنَ الْاَرْضِ ' مَبْلَغُ جَرِيْدِهَا حَرِيْمٌ لَّهَا. ابن ماجه

trees when they differ concerning entitlement to the surrounding land. He ruled that the land around each of those trees as far as their leaves reach measured from the bottom of the tree, is their precincts" (belongs to the owner of the tree).

٢٤٨٩ - حَدَّثَنَا سَهْلُ بْنُ اَبِى الصُّغْدِىِّ ' ثَنَا مَنْصُوْرُ بْنُ صُقَيْرٍ' ثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَبْدِىُّ عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ حَرِيْمُ النَّخْلَةِ مَدُّ جَرِيْدِهَا. ابن ماجه

2489 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said, "The land around a date-palm tree as far as its branches reach is its precincts". (belongs to the owner of the tree)

٢٤ - بَابُ مَنْ بَاعَ عَقَارًا وَّلَمْ يَجْعَلْ ثَمَنَهُ فِىْ مِثْلِهِ

Chapter24 - The one selling property but not using the money for the similar one.

٢٤٩٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ' ثَنَا اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ' عَنْ سَعِيْدِ بْنِ حُرَيْثٍ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ بَاعَ دَارًا اَوْ عَقَارًا فَلَمْ يَجْعَلْهُ فِىْ مِثْلِهِ كَانَ قَمِنًا اَنْ لَّا يُبَارَكَ فِيْهِ. ابن ماجه

2490 - Hazrat Saeed bin Huraith ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Whoever sells a house or property and does not use the money for something similar deserves not be blessed therein".

٢٤٩٠م - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْمَجِيْدِ ' حَدَّثَنِىْ اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ' عَنْ عَمْرِو بْنِ حُرَيْثٍ ' عَنْ اَخِيْهِ سَعِيْدِ بْنِ حُرَيْثٍ' عَنِ النَّبِىِّ ﷺ ' مِثْلَهُ. ابن ماجه

2490m - Muhammad bin Bashar quoted the similar wording by another chain.

٢٤٩١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَعَمْرُو بْنُ رَافِعٍ' قَالَا ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ ' حَدَّثَنَا اَبُوْ مَالِكٍ النَّخَعِىُّ عَنْ يُوْسُفَ بْنِ مَيْمُوْنٍ ' عَنْ اَبِىْ عُبَيْدَةَ بْنِ حُذَيْفَةَ ' عَنْ اَبِيْهِ حُذَيْفَةَ بْنِ الْيَمَانِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ بَاعَ دَارًا لَّمْ يَجْعَلْ ثَمَنَهَا فِىْ مِثْلِهَا' لَمْ يُبَارَكْ لَهُ فِيْهَا. ابن ماجه

2491 - Hazrat Hudhaifah bin Yaman ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever sells a house and does not use the money for something similar will not be blessed therein".

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful.

١٧ - كِتَابُ الشُّفْعَةِ

17 - Book of Pre-emption

١ - بَابُ مَنْ بَاعَ رَبَاعًا فَلْيُؤْذِنْ شَرِيْكَهُ

Chapter1 - That who sells a property should inform his partner.

٢٤٩٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ كَانَتْ لَهُ نَخْلٌ اَوْ اَرْضٌ فَلَا يَبِيْعُهَا حَتّٰى يَعْرِضَهَا عَلٰى شَرِيْكِهِ.

سنن نسائی (٤٧١٤)

2492 - Hazrat Jabir narrated, "The Messenger of Allah ﷺ said, "Whoever has a date-palm tree or land should not sell it until he has offered it to his partner".

٢٤٩٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانَ وَالْعَلَاءُ بْنُ سَالِمٍ ' قَالَا ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا شَرِيْكٌ عَنْ سِمَاكٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ النَّبِيِّ ﷺ قَالَ مَنْ كَانَتْ لَهُ اَرْضٌ فَاَرَادَ بَيْعَهَا ' فَلْيَعْرِضْهَا عَلٰى جَارِهِ.

سنن ابن ماجہ

2493 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever has land and wants to sell it let him offer it to his neighbour".

٢ - بَابُ الشُّفْعَةِ بِالْجِوَارِ

Chapter2 - (Right of) Pre-emption by the neighbours

٢٤٩٤ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِى شَيْبَةَ ' ثَنَا هُشَيْمٌ ' اَنْبَاَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْجَارُ اَحَقُّ بِشُفْعَةِ جَارِهِ ' يَنْتَظِرُ بِهَا وَاِنْ كَانَ غَائِبًا ' اِذَا كَانَ طَرِيْقُهُمَا وَاحِدًا.

سنن ابوداؤد (٣٥١٨) سنن ترمذی (١٣٦٩)

2494 - Hazrat Jabir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The neighbour has more right to pre-emption of his neighbour, so let him wait for him even if he is absent, if they share a path".

٢٤٩٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' عَنْ اِبْرَاهِيْمَ بْنِ مَيْسَرَةَ ' عَنْ عَمْرِو بْنِ الشَّرِيْدِ ' عَنْ اَبِى رَافِعٍ ' اَنَّ النَّبِيَّ ﷺ قَالَ اَلْجَارُ اَحَقُّ بِسَقَبِهِ.

صحیح بخاری (٢٢٥٨ ـ ٦٩٧٧ ـ ٦٩٧٨ ـ ٦٩٨٠ ـ ٦٩٨١)
سنن ابوداؤد (٣٥١٦) سنن نسائی (٤٧١٦) سنن ابن ماجہ (٢٤٩٨)

2495 - Hazrat Abu Rafi رضی اللہ عنہ narrated that the Prophet ﷺ said, "The neighbour has more right to property that is near".

٢٤٩٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ' ثَنَا اَبُوْ

2496 - Hazrat Sharid bin Suwaid رضی اللہ عنہ

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narrated, "I said, 'O Messenger of Allah ﷺ (what do you think of) land owned by only one person but this land has neighbours"? He said, "The neighbour has more right to property that is near".

أُسَامَةَ عَنْ حُسَيْنٍ الْمُعَلِّمِ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ عَمْرِو بْنِ الشَّرِيدِ بْنِ سُوَيْدٍ،عَنْ أَبِيهِ شَرِيدِ بْنِ سُوَيْدٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ! أَرْضٌ لَيْسَ لأَحَدٍ فِيهَا قِسْمٌ ، وَلا شَرِيكٌ إِلَّا الْجِوَارُ؟ قَالَ الْجَارُ أَحَقُّ بِسَقَبِهِ. سنن نسائی(٤٧١٧)

Chapter3 - When the boundaries are set then there is no pre-emption.

٣ - بَابُ إِذَا وَقَعَتِ الْحُدُودُ فَلا شُفْعَةَ

2497 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ ruled concerning pre-emption of land that has not been divided, "If the boundries have been set then there is no pre-emption".

٢٤٩٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى وَعَبْدُ الرَّحْمَنِ بْنُ عُمَرَ، قَالا ثَنَا أَبُو عَاصِمٍ ، ثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ ، فَإِذَا وَقَعَتِ الْحُدُودُ، فَلا شُفْعَةَ. ابن ماجہ

2497m - The similar wording is quoted by another chain.

٢٤٩٧م - **حَدَّثَنَا** مُحَمَّدُ بْنُ حَمَّادٍ الطَّهْرَانِيُّ ، ثَنَا أَبُو عَاصِمٍ عَنْ مَالِكٍ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

Abu Asim said, "The chain of Saeed bin Musayyab is 'Mursal' (having a break after the successor Saeed) (The chain of Abu Salamah from Abu Harayrah رضی اللہ عنہ is 'Muttasil' (having unbroken connections)

قَالَ أَبُو عَاصِمٍ سَعِيدُ بْنُ الْمُسَيَّبِ مُرْسَلٌ ، وَأَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مُتَّصِلٌ. ابن ماجہ

2498 - Hazrat Abu Rafi رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The partner has more right to what is near him so long as he is still partner".

٢٤٩٨ - **حَدَّثَنَا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الشَّرِيكُ أَحَقُّ بِصَقَبِهِ مَا كَانَ. سابقہ(٢٤٩٥)

2499 - Hazrat Jabir رضی اللہ عنہ bin Abdullah narrated that the Messenger of Allah ﷺ ruled that pre-emption takes effect in all cases where land has not been divided. But if the boundaries have been set and

٢٤٩٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى ، ثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ إِنَّمَا جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ

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the roads laid out then there is no pre-emption".

الْحُدُوْدُ وَصُرِّفَتِ الطَّرِيْقُ ' فَلَا شُفْعَةَ.

صحیح بخاری(۲۲۱۳ ۔ ۲۲۱٤ ۔ ۲۲۱٤م۔ ۲۲۵۷ ۔ ۲٤۹۵ ۔ ۲٤۹٦ ۔ ٦۹۷٦)سنن ابوداؤد(۳۵۱٤)سنن ترمذی(۱۳۷۰)

Chapter4 - Demanding pre-emption.

٤ - بَابُ طَلَبِ الشُّفْعَةِ

2500 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said, "Pre-emption is like undoing the Iqal". (of a camel to let it loose)

۲۵۰۰ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلشُّفْعَةُ كَحَلِّ الْعِقَالِ. ابن ماجہ

2501 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said, "There is no pre-emption for a partner when he is co-partner and has beaten him to it (in another deal before), nor for a minor, nor one who is absent".

۲۵۰۱ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' قَالَ ثَنَا مُحَمَّدُ بْنُ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا شُفْعَةَ لِشَرِيْكٍ عَلٰى شَرِيْكٍ اِذَا سَبَقَهُ بِالشِّرَاءِ ' وَلَا لِصَغِيْرٍ ' وَلَا لِغَائِبٍ ضَآلَّةُ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ. ابن ماجہ

In the name of Allah the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

18 - Book of Found Objects (Luqta)

١٨ - كِتَابُ اللُّقْطَةِ

Chapter1 - Lost camels, cattle and sheep

١ - بَابُ ضَآلَّةِ الْاِبِلِ وَالْبَقَرِ وَالْغَنَمِ

2502 - Mutarrif bin Abdullah bin Shikhkhir reported that his father said, "The Messenger of Allah ﷺ said, "The lost animal of the Muslim may lead to the burning flame of hell".

۲۵۰۲ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنْ حُمَيْدٍ الطَّوِيْلِ ' عَنِ الْحَسَنِ ' عَنْ مُطَرِّفِ بْنِ عَبْدِ اللّٰهِ بْنِ الشِّخِّيْرِ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ضَآلَّةُ الْمُسْلِمِ حَرَقُ النَّارِ. ابن ماجہ

2503 - Mundhir bin Jarir reported, "I was with my father in Bawazij and the cows came back in the evening. He saw a cow and did not recognize it. He said, "What is this". He said, "A cow that joined the herd". And he issued orders that it be driven away until it disappeared from

۲۵۰۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ ' ثَنَا اَبُوْ حَيَّانَ التَّيْمِيُّ ' ثَنَا الضَّحَّاكُ خَالُ ابْنِ الْمُنْذِرِ عَنِ الْمُنْذِرِ بْنِ جَرِيْرٍ ' قَالَ كُنْتُ مَعَ اَبِيْ بِالْبَوَازِيْجِ ' فَرَاحَتِ الْبَقَرُ ' فَرَاٰى بَقَرَةً اَنْكَرَهَا ' فَقَالَ فَاهْذِهْ؟ قَالُوْا بَقَرَةٌ لَحِقَتْ بِالْبَقَرِ قَالَ فَاَمَرَ بِهَا فَطُرِدَتْ حَتّٰى تَوَارَتْ ' ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ

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view. Then he said, "I heard the Messenger of Allah ﷺ say, "No one gives refuge to a stray animal but one who is also astray".

اللّٰهِ ﷺ يَقُوْلُ لَا يُؤْوِى الضَّآلَّةَ اِلَّا الضَّآلُّ.

سنن ابوداؤد(۱۷۲۰)

2504 - Hazrat Zaid bin Khalid Al-Juhani رضی اللہ عنہ narrated that the Prophet ﷺ was asked about a lost camel. He became angry and his cheeks turned red and he said, "What does it have to do with you? It has its feet and its water supply, it can go and drink water and eat from the trees until its owner finds it". And he was asked about lost sheep and he said, "Take it for it will be for you or for your brother or for the wolf". And he was asked about the found property and he said, "Remember the features of its leather bag and strap and announce it for one year, then if someone claims it describing it to you with those features (give it to him) otherwise incorporate it into your own wealth".

۲۵۰۴ - **حَدَّثَنَا** اِسْحَاقُ بْنُ اِسْمَاعِيْلَ بْنِ الْعَلَاءِ الْاَيْلِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ رَبِيْعَةَ بْنِ اَبِىْ عَبْدِ الرَّحْمٰنِ، عَنْ يَزِيْدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، فَلَقِيْتُ رَبِيْعَةَ فَسَاَلْتُهُ، فَقَالَ حَدَّثَنِىْ يَزِيْدُ عَنْ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ سُئِلَ عَنْ ضَآلَّةِ الْاِبِلِ فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ فَقَالَ مَا لَكَ وَلَهَا؟ مَعَهَا الْحِذَاءُ وَالسِّقَاءُ، تَرِدُ الْمَاءَ وَتَاْكُلُ الشَّجَرَ، حَتّٰى يَلْقَاهَا رَبُّهَا. وَسُئِلَ عَنْ ضَآلَّةِ الْغَنَمِ فَقَالَ خُذْهَا، فَاِنَّمَا هِىَ لَكَ اَوْ لِاَخِيْكَ اَوْ لِلذِّئْبِ. وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ اِعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَرِّفْهَا سَنَةً، فَاِنِ اعْتُرِفَتْ، وَاِلَّا فَاخْلِطْهَا بِمَالِكَ.

صحیح بخاری(۹۱_۲۳۷۲_۲۴۲۷_۲۴۲۸_۲۴۲۹_۲۴۳۶_۲۴۳۸_۵۲۹۲_۶۱۱۲)صحیح مسلم(۴۴۷۳_۴۴۷۴_۴۴۷۵_۴۴۷۶_۴۴۷۷_۴۴۷۸)سنن ابوداؤد(۱۷۰۴_۱۷۰۵_۱۷۰۷_۱۷۰۸)سنن ترمذی(۱۳۷۲)

Chapter2 - Finding a fallen thing (Luqta)

۲ - بَابُ اللُّقَطَةِ

2505 - Hazrat Iyadh bin Himar رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Whoever finds a fallen property let him ask one or two men of good character to witness it, then he should not alter it nor cancel it. If its owner comes along then he has more right to it, otherwise it belongs to Allah who gives it to whomsoever He wills".

۲۵۰۵ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ اَبِى الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ اَوْ ذَوِىْ عَدْلٍ، ثُمَّ لَا يُغَيِّرْهُ وَلَا يَكْتُمْ، فَاِنْ جَاءَ رَبُّهَا، فَهُوَ اَحَقُّ بِهَا، وَاِلَّا فَهُوَ مَالُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاءُ.

سنن ابوداؤد(۱۷۰۹)

2506 - Suwaid bin Ghafalah reported, "I went out with Zaid bin Suhan and Salman

۲۵۰۶ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ،

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قَالَ خَرَجْتُ مَعَ زَيْدِ بْنِ صُوْحَانَ وَسَلْمَانَ بْنِ رَبِيْعَةَ، حَتّٰى اِذَا كُنَّا بِالْعُذَيْبِ ، اِلْتَقَطْتُ سَوْطًا. فَقَالَا لِيْ اَلْقِهِ ، فَاَبَيْتُ ، فَلَمَّا قَدِمْنَا الْمَدِيْنَةَ اَتَيْتُ اُبَيَّ بْنَ كَعْبٍ ، فَذَكَرْتُ ذٰلِكَ لَهُ ، فَقَالَ اَصَبْتَ. اِلْتَقَطْتُ مِائَةَ دِيْنَارٍ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ، فَسَاَلْتُهُ ، فَقَالَ عَرِّفْهَا سَنَةً. فَعَرَّفْتُهَا ، فَلَمْ اَجِدْ اَحَدًا يَّعْرِفُهَا، فَسَاَلْتُهُ. فَقَالَ عَرِّفْهَا. فَعَرَّفْتُهَا ، فَلَمْ اَجِدْ اَحَدًا يَّعْرِفُهَا، فَقَالَ اَعْرِفْ وِعَاءَ هَا وَوِكَاءَ هَا وَعَدَدَهَا ، ثُمَّ عَرِّفْهَا سَنَةً ، فَاِنْ جَاءَ مَنْ يَّعْرِفُهَا ، وَاِلَّا ، فَهِيَ كَسَبِيْلِ مَالِكَ.

صحیح بخاری(٢٤٢٦_٢٤٣٧)صحیح مسلم(٤٤٨١_ ٤٤٨٣)
سنن ابوداؤد(١٧٠١_١٧٠٢_١٧٠٣)سنن ترمذی(١٣٧٤)

bin Rabiah and when we were at Udhaib I found a whip. They said to me, "Throw it away", but I refused. When we came to Al-Madinah, I went to Ubayy bin Kab رضی اللہ عنہ and told him about that. He said, "You did the right thing. I found one hundred dinar that had been lost at the time of the Messenger of Allah ﷺ and I asked him about it. He said, "Announce it for a year". So I announced it and I did not find anyone who recognized it. I asked him (again) and he said, "Announce it and I announced it but I did not find anyone who recognized it. He said, "Remember its features of the bag and strap, and how many it contains, then annouce it for a year. If someone comes who describes it with these features (give it to him) otherwise it is like your own property".

٢٥٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ بَكْرٍ الْحَنَفِيُّ. ح وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، قَالَا ثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ الْقُرَشِيُّ ، حَدَّثَنِيْ سَالِمٌ اَبُو النَّضْرِ عَنْ بُسْرِ بْنِ سَعِيْدٍ ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ سُئِلَ عَنِ اللُّقَطَةِ فَقَالَ عَرِّفْهَا سَنَةً. فَاِنِ اعْتُرِفَتْ ، فَاَدِّهَا ، فَاِنْ لَّمْ تُعْتَرَفْ ، فَاعْرِفْ عِفَاصَهَا وَوِكَاءَ هَا ثُمَّ كُلْهَا فَاِنْ جَاءَ صَاحِبُهَا ، فَاَدِّهَا اِلَيْهِ. صحیح مسلم(٤٤٧٩_ ٤٤٨٠)سنن ابوداؤد(١٧٠٦)
سنن ترمذی(١٣٧٣)

2507 - Zaid bin Khalid Al-Juhani narrated that the Messenger of Allah ﷺ was asked about the fallen property. He said, "Announce it for a year, then if someone describes it with its features, return it to him. If no one claims it then remember the features of its leather bag and strap and consume it (use it). Then if its owner comes along give it to him".

٣ - بَابُ الْتِقَاطِ مَا اَخْرَجَ الْجُرَذُ

Chapter3 - Picking up that a rat brings out

٢٥٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ ، حَدَّثَنِيْ مُوْسَى بْنُ يَعْقُوْبَ الزَّمْعِيُّ ، حَدَّثَتْنِيْ عَمَّتِيْ قُرَيْبَةُ بِنْتُ عَبْدِ اللّٰهِ اَنَّ اُمَّهَا كَرِيْمَةَ بِنْتَ الْمِقْدَادِ بْنِ عَمْرٍو ، اَخْبَرَتْهَا عَنْ ضُبَاعَةَ بِنْتِ

2508 - Hazrat Miqdad bin Amr رضی اللہ عنہ narrated that he went one day to Al-Baqi which is the graveyard, to relieve himself. People used to go out to relieve themselves only every two or three days and their

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الزُّبَيْرِ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو، اَنَّهُ خَرَجَ ذَاتَ يَوْمٍ اِلَى الْبَقِيْعِ، وَهُوَ الْمَقْبُرَةُ لِحَاجَةٍ، وَكَانَ النَّاسُ لَا يَذْهَبُ اَحَدُهُمْ فِيْ حَاجَتِهٖ اِلَّا فِي الْيَوْمَيْنِ وَالثَّلَاثَةِ، وَاِنَّمَا يَبْعَرُ كَمَا تَبْعَرُ الْاِبِلُ، فَدَخَلَ خَرِبَةً، فَبَيْنَا هُوَ جَالِسٌ لِحَاجَتِهٖ، اِذْ رَاٰى جُرَذًا اَخْرَجَ مِنْ جُحْرٍ دِيْنَارًا، ثُمَّ دَخَلَ فَاَخْرَجَ اٰخَرَ، حَتّٰى اَخْرَجَ سَبْعَةَ عَشَرَ دِيْنَارًا، ثُمَّ اَخْرَجَ طَرَفَ خِرْقَةٍ حَمْرَاءَ.

قَالَ الْمِقْدَادُ فَشِلْتُ الْخِرْقَةَ، فَوَجَدْتُ فِيْهَا دِيْنَارًا، فَتَمَّمْتُ ثَمَانِيَةَ عَشَرَ دِيْنَارًا، فَخَرَجْتُ حَتّٰى اَتَيْتُ بِهَا رَسُوْلَ اللّٰهِ ﷺ، فَاَخْبَرْتُهٗ خَبَرَهَا، فَقُلْتُ خُذْ صَدَقَتَهَا، يَا رَسُوْلَ اللّٰهِ! قَالَ اِرْجِعْ بِهَا، لَا صَدَقَةَ فِيْهَا، بَارَكَ اللّٰهُ لَكَ فِيْهَا، ثُمَّ قَالَ لَعَلَّكَ اَتْبَعْتَ يَدَكَ فِي الْجُحْرِ؟ قُلْتُ لَا، وَالَّذِيْ اَكْرَمَكَ بِالْحَقِّ.

excrement was like that of a camel (because of hunger and rough food) then he entered a ruin and while he was squatting to relieve himself, he saw a rat bringing a Dinar out of a hole, then it went in and brought out another until it had brought out seventeen Dinars. Then it brought out a piece of red rag.

Miqdad said, "I picked up the rag and found another Dinar inside it, thus completing eighteen Dinar. I took them out and brought them to the Messenger of Allah ﷺ and told him what had happened. I said, "Take its Sadaqah, (charity) O Messenger of Allah ﷺ", He said, "Take them back, for no sadaqah is due on them. May Allah bless them for you". Then he said, "Perhaps you put your hand in the hole". I said, "No, by the one who has honored you with the truth".

قَالَ فَلَمْ يَفُنَ اٰخِرُهَا حَتّٰى مَاتَ.

He (the narrator) said, "And they did not run out before he died".

سنن ابوداؤد (۳۰۸۷)

٤ - بَابُ مَنْ اَصَابَ رِكَازًا

Chapter4 - That who finds mine treasure.

٢٥٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُوْنٍ الْمَكِّيُّ وَهِشَامُ بْنُ عَمَّارٍ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيْدٍ وَّاَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ فِي الرِّكَازِ الْخُمُسُ.

2509 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "One fifth is due on mine treasure".

صحیح مسلم (٤٤٤١) سنن ابوداؤد (٣٠٨٥، ٤٥٩٣) سنن ترمذی (١٣٧٧) سنن نسائی (٢٤٩٤) سنن ابن ماجہ (٢٦٧٣)

٢٥١٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، ثَنَا اَبُوْ اَحْمَدَ، عَنْ اِسْرَائِيْلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ فِي الرِّكَازِ

2510 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "One fifth is due on mine treasure".

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٢٥١١ - **حَدَّثَنَا** اَحْمَدُ بْنُ ثَابِتٍ اَلْجَحْدَرِيُّ ' ثَنَا يَعْقُوْبُ بْنُ اِسْحَاقَ الْحَضْرَمِيُّ ثَنَا سُلَيْمُ بْنُ حَيَّانَ ' سَمِعْتُ اَبِيْ يُحَدِّثُ عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ قَالَ كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ اِشْتَرٰى رَجُلٌ عَقَارًا فَوَجَدَ فِيْهَا جَرَّةً مِّنْ ذَهَبٍ ' فَقَالَ اِشْتَرَيْتُ مِنْكَ الْاَرْضَ ' وَلَمْ اَشْتَرِ مِنْكَ الذَّهَبَ ' فَقَالَ الرَّجُلُ اِنَّمَا بِعْتُكَ الْاَرْضَ بِمَا فِيْهَا ' فَتَحَاكَمَا اِلٰى رَجُلٍ ' فَقَالَ اَلَكُمَا وَلَدٌ؟ فَقَالَ اَحَدُهُمَا لِيْ غُلَامٌ ' وَقَالَ الْاٰخَرُ لِيْ جَارِيَةٌ. قَالَ فَاَنْكِحَا الْغُلَامَ الْجَارِيَةَ ' وَلْيُنْفِقَا عَلٰى اَنْفُسِهِمَا مِنْهُ ' وَلْيَتَصَدَّقَا. ابن ماجہ

2511 - Sulaim bin Hayyan reported, "I heard my father narrate from Abu Hurayrah ﷺ that the Prophet ﷺ said, "Among those who came before you there was a man who bought some property and found there in a jar of gold. He said, "I bought land from you but I did not buy the gold from you". The man said, "Rather I sold you the land with whatever is in it". They referred their case to (a third) man who said, "Do you have children?" One of them said, "I have a boy". The other said, "I have a girl". He said, "Marry the boy to the girl and let them spend on themselves from it and give in charity".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful.

١٩ - كِتَابُ الْعِتْقِ

19 - Book of Manumission

١ - بَابُ الْمُدَبَّرِ

Chapter1 - The Mudabbar (promised freedom after masters death)

٢٥١٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا اِسْمَاعِيْلُ بْنُ اَبِيْ خَالِدٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ' عَنْ عَطَاءٍ ' عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ بَاعَ الْمُدَبَّرَ. صحیح بخاری (٢٢٣٠ - ٧١٨٦) سنن ابوداؤد (٣٩٥٥) سنن نسائی (٤٦٦٨ - ٥٤٣٣)

2512 - Hazrat Jabir ﷺ narrated that the Messenger of Allah ﷺ sold a Mudabbar. (a slave)

٢٥١٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ دَبَّرَ رَجُلٌ مِّنَّا غُلَامًا ' وَلَمْ يَكُنْ لَّهُ مَالٌ غَيْرُهُ ' فَبَاعَهُ النَّبِيُّ ﷺ ' فَاشْتَرَاهُ ابْنُ النَّحَّامِ ' رَجُلٌ مِّنْ بَنِيْ عَدِيٍّ. صحیح بخاری (٢٢٣١) صحیح مسلم (٤٣١٥) سنن ترمذی (١٢١٩)

2513 - Hazrat Jabir bin Abdullah ﷺ narrated, "A man among us promised freedom to a slave after his death and he did not have any property other than him (this slave). So the Prophet ﷺ sold him and Ibn (Nahham) a man from Banu Adi bought him".

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٢٥١٤ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَلِىُّ بْنُ ظَبْيَانَ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَّافِعٍ عَنِ ابْنِ عُمَرَ ، اَنَّ النَّبِىَّ ﷺ قَالَ الْمُدَبَّرُ مِنَ الثُّلُثِ. ابن ماجه

2514 - Hazrat Ibn-e-Umar ؓ narrated that the Prophet ﷺ said, "The Mudabbar is part of the one third of the estate".

قَالَ ابْنُ مَاجَةَ سَمِعْتُ عُثْمَانَ يَعْنِى ابْنَ اَبِىْ شَيْبَةَ يَقُوْلُ هٰذَا خَطَاٌ ، يَعْنِىْ حَدِيْثَ اَلْمُدَبَّرُ مِنَ الثُّلُثِ. قَالَ اَبُوْ عَبْدِ اللّٰهِ لَيْسَ لَهُ اَصْلٌ.

Ibn Majah said, "I heard Uthman meaning Ibn Abu Shaibah say, "This is a mistake", meaning the Hadith, "The Mudabbar is part of the one third of the estate". Abu Abdullah (Ibn Majah) said, "There is no basis for it".

٢ - بَابُ اُمَّهَاتِ الْاَوْلَادِ

Chapter2 - Slave-women bearing their master's children (Umahatul Awlad)

٢٥١٥ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا شَرِيْكٌ عَنْ حُسَيْنِ بْنِ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَيُّمَا رَجُلٍ وَّلَدَتْ اَمَتُهُ مِنْهُ ، فَهِىَ مُعْتَقَةٌ عَنْ دُبُرٍ مِّنْهُ. ابن ماجه

2515 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "Any man whose slave woman bears him a child she will be free after he dies".

٢٥١٦ - حَدَّثَنَا اَحْمَدُ بْنُ يُوْسُفَ ، ثَنَا اَبُوْ عَاصِمٍ ، ثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ سَبْرَةَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللّٰهِ ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ ، قَالَ ذُكِرَتْ اُمُّ اِبْرَاهِيْمَ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ، فَقَالَ اَعْتَقَهَا وَلَدُهَا. ابن ماجه

2516 - Hazrat Ibn-e-Abbas ؓ narrated, "Mention was made of the mother of Ibrahim in the presence of the Messenger of Allah ﷺ and he said, "Her son set her free".

٢٥١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى وَاِسْحَاقُ بْنُ مَنْصُوْرٍ ، قَالَا ثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ ، اَخْبَرَنِىْ اَبُو الزُّبَيْرِ ، اَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ كُنَّا نَبِيْعُ سَرَارِيَنَا وَاُمَّهَاتِ اَوْلَادِنَا ، وَالنَّبِىُّ ﷺ فِيْنَا حَىٌّ ، لَا يَرٰى بِذٰلِكَ بَاْسًا. ابن ماجه

2517 - Hazrat Jabir bin Abdullah ؓ was heard saying, "We used to sell our slave women and the mothers of our children (Umahat Awladina) when the Prophet ﷺ was still living among us and we did not see anything wrong with that".

٣ - بَابُ الْمُكَاتَبِ

Chapter2 - Written contract of Manumission (Mukatab)

٢٥١٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، قَالَا ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنِ ابْنِ عَجْلَانَ ، عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ

2518 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "There are three who are entitled to Allah's help, the one who fights in the cause of Allah,

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the Mukatab (slave) who wants to pay (the price of his freedom) and the one who gets married seeking chastity".

رَسُوْلُ اللّٰهِ ﷺ ثَلاثَةٌ كُلُّهُمْ ' حَقٌّ عَلَى اللّٰهِ عَوْنُهُ اَلْغَازِىْ فِىْ سَبِيْلِ اللّٰهِ ' وَالْمُكَاتَبُ الَّذِىْ يُرِيْدُ الْاَدَاءَ ' وَالنَّاكِحُ الَّذِىْ يُرِيْدُ التَّعَفُّفَ.

سنن ترمذی(۱۶۵۵)سنن نسائی(۳۲۱۸_۳۱۲۰)

2519 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ said, "Any slave who has made contract to buy his freedom for one hundred Uqiyyah and pays it all except ten Uqiyyah, he is still a slave" (One Uqiyyah is equal to 40 Dirham).

۲۵۱۹ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' وَمُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَجَّاجٍ ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَيُّمَا عَبْدٍ كُوْتِبَ عَلٰى مِائَةِ اُوْقِيَّةٍ ' فَاَدَّاهَا اِلَّا عَشْرَ اُوْقِيَّاتٍ ' فَهُوَ رَقِيْقٌ. ابن ماجه

2520 - Hazrat Umm-e-Salamah رضی اللہ عنہا narrated that the Prophet ﷺ said, "If anyone of you (women) has a Mukatab and he has enough (wealth) to pay off (his contract of manumission), she must veil herself from him".

۲۵۲۰ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ' عَنْ نَبْهَانَ ' مَوْلٰى اُمِّ سَلَمَةَ ' عَنْ اُمِّ سَلَمَةَ ' اَنَّهَا اَخْبَرَتْ عَنِ النَّبِىِّ ﷺ اَنَّهٗ قَالَ اِذَا كَانَ لِاَحَدِكُنَّ مُكَاتَبٌ ' وَكَانَ عِنْدَهٗ مَا يُؤَدِّىْ ' فَلْتَحْتَجِبْ مِنْهُ. سنن ابوداؤد(۳۹۲۸)سنن ترمذی(۱۲۶۱)

2521 - Hisham bin Urwah reported from his father about Hazrat Ayesha , the wife of the Prophet ﷺ that Barirah came to her when she was Mukatabah and her master had written a contract of manumission for nine Uqiyyah. She (Ayesha رضی اللہ عنہا) said, "If your masters wish, I will pay them that in one sum and the right of inheritance will belong to me". He said, "So she went to her masters and told them about that but they insisted that the right of inheritance should belong to them. Hazrat Ayesha mentioned that to the Prophet ﷺ and he said, "Do it". Then the Prophet ﷺ stood up and addressed the people. He praised and glorified Allah, then he said, "What is the matter with some people who stipulated conditions that are not in the Book of Allah ﷻ. Every

۲۵۲۱ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' زَوْجِ النَّبِىِّ ﷺ اَنَّ بَرِيْرَةَ اَتَتْهَا وَهِىَ مُكَاتَبَةٌ ' قَدْ كَاتَبَهَا اَهْلُهَا عَلٰى تِسْعِ اَوَاقٍ ' فَقَالَتْ لَهَا اِنْ شَآءَ اَهْلُكِ عَدَدْتُّ لَهُمْ عَدَّةً وَّاحِدَةً ' وَكَانَ الْوَلَاءُ لِىْ. قَالَ فَاَتَتْ اَهْلَهَا ' فَذَكَرَتْ ذٰلِكَ لَهُمْ ' فَاَبَوْا اِلَّا اَنْ تَشْتَرِطَ الْوَلَاءَ لَهُمْ ' فَذَكَرَتْ عَائِشَةُ ذٰلِكَ لِلنَّبِىِّ ﷺ ' فَقَالَ اِفْعَلِىْ. قَالَ فَقَامَ النَّبِىُّ ﷺ فَخَطَبَ النَّاسَ ' فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ' ثُمَّ قَالَ مَا بَالُ رِجَالٍ يَّشْتَرِطُوْنَ شُرُوْطًا لَّيْسَتْ فِىْ كِتَابِ اللّٰهِ ' كُلُّ شَرْطٍ لَّيْسَ فِىْ كِتَابِ اللّٰهِ فَهُوَ بَاطِلٌ ' وَاِنْ كَانَ مِائَةَ شَرْطٍ ' كِتَابُ اللّٰهِ اَحَقُّ ' وَشَرْطُ اللّٰهِ اَوْثَقُ ' وَالْوَلَاءُ لِمَنْ اَعْتَقَ. صحیح مسلم(۳۷۵۹)

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condition that is not in the Book of Allah is invalid, even if there are one hundred conditions. The Book of Allah is more deserving (of being followed) and the conditions of Allah are more binding. And the 'Wala' belongs to the one who manumits". (The slave).

Note: In 'Wala' the inheritance of the freed slave goes to one who freed him if the slave dies without having any legal heir.

Chapter4 - Manumission

2522 - Shurahbil bin Simt reported, "I said to Kab, "O Kab bin Murrah, tell us a Hadith from the Messenger of Allah ﷺ but be careful". He said, "I heard the Messenger of Allah ﷺ say, "Whoever frees a Muslim man he will be his ransom from the fire, each of his bones will suffice (as a ransom) for each of his bones, whoever frees two Muslim women they will be his ransom from fire, each of their two bones will suffice (as a ransom) for each of his bones".

2523 - Hazrat Abu Dharr رضي الله عنه narrated, "I said, "O Messenger of Allah ﷺ which slave is best?" He said, "The one who is most precious to his master and most valuable in price".

Chapter5 - When a person becomes the master of a blood-relative (mahram), he is free

2524 - Hazrat Samurah bin Jundub رضي الله عنه narrated that the Prophet ﷺ said, "Whoever becomes the master of a Mahram (blood relative with whom marriage is not lawful) he becomes free".

٤ - بَابُ الْعِتْقِ

٢٥٢٢ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ، عَنْ شُرَحْبِيْلَ بْنِ السِّمْطِ، قَالَ قُلْتُ لِكَعْبِ يَا كَعْبَ بْنَ مُرَّةَ! حَدِّثْنَا عَنْ رَسُوْلِ اللّٰهِ ﷺ وَاحْذَرْ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ اَعْتَقَ امْرَاً مُسْلِمًا كَانَ فِكَاكَهُ مِنَ النَّارِ، يُجْزِىءُ بِكُلِّ عَظْمٍ مِنْهُ عَظْمٌ مِنْهُ، وَمَنْ اَعْتَقَ امْرَاَتَيْنِ مُسْلِمَتَيْنِ، كَانَتَا فِكَاكَهُ مِنَ النَّارِ، يُجْزِىءُ بِكُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْهُ. سنن ابوداؤد(٣٩٦٧) سنن نسائی(٣١٤٤)

٢٥٢٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ، ثَنَا اَبُوْ مُعَاوِيَةَ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ، عَنْ اَبِىْ مُرَاوِحٍ، عَنْ اَبِىْ ذَرٍّ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَىُّ الرِّقَابِ اَفْضَلُ؟ قَالَ اَنْفَسُهَا عِنْدَ اَهْلِهَا، وَاَغْلاَهَا ثَمَنًا. صحیح بخاری(٢٥١٨) صحیح مسلم(٢٤٦) سنن نسائی(٣١٢٩)

٥ - بَابُ مَنْ مَّلَكَ ذَا رَحِمٍ مَّحْرَمٍ فَهُوَ حُرٌّ

٢٥٢٤ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ وَّعُقْبَةُ بْنُ مُكْرَمٍ، قَالاَ ثَنَا مُحَمَّدُ بْنُ جُنْدُبٍ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ مَّلَكَ ذَا رَحِمٍ مَّحْرَمٍ، فَهُوَ حُرٌّ. سنن ابوداؤد(٣٩٤٩) سنن ترمذی(١٣٦٥)

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(meaning the slave relative will become free).

2525 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "Whoever becomes the master of a Mahram relative, he becomes free".

٢٥٢٥ - **حَدَّثَنَا** رَاشِدُ بْنُ سَعِيْدٍ اَلرَّمْلِيُّ وَعُبَيْدُ اللّٰهِ بْنُ الْجَهْمِ الْاَنْمَاطِيُّ ' قَالَا ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنْ سُفْيَانَ' عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ مَّلَكَ ذَا رَحِمٍ مَّحْرَمٍ فَهُوَ حُرٌّ. سنن ترمذی(١٣٦٥)

٦ - بَابُ مَنْ اَعْتَقَ عَبْدًا وَّاشْتَرَطَ خِدْمَتَهُ

Chapter6 - The one who frees a slave with a condition of serving him.

2526 - Safinah Abu Abdur Rahman reported, "Umm-e-Salamah رضی اللہ عنہا freed me but stipulated that I should serve the Prophet ﷺ as long as he lived".

٢٥٢٦ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ' حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيْدِ بْنِ جُمْهَانَ' عَنْ سَفِيْنَةَ اَبِيْ عَبْدِ الرَّحْمٰنِ ' قَالَ اَعْتَقَتْنِيْ اُمُّ سَلَمَةَ وَاشْتَرَطَتْ عَلَيَّ اَنْ اَخْدُمَ النَّبِيَّ ﷺ مَا عَاشَ.

سنن ابوداؤد(٣٩٣٢)

٧ - بَابُ مَنْ اَعْتَقَ شِرْكًا لَّهُ فِيْ عَبْدٍ

Chapter7 - The one who manumits his slave's share.

2527 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever frees his share of a slave or part of his share must pay from his wealth if he has any wealth (in order to buy the rest of the slave's freedom). If he does not have wealth then the slave should be asked to work for the price (of his freedom) without that causing him too much hardship".

٢٥٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَّمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيْدِ بْنِ اَبِيْ عَرُوْبَةَ ' عَنْ قَتَادَةَ ' عَنِ النَّضْرِ بْنِ اَنَسٍ ' عَنْ بَشِيْرِ بْنِ نَهِيْكٍ ' عَنْ اَبِيْ هُرَيْرَةَ 'قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَعْتَقَ نَصِيْبًا لَّهُ فِيْ مَمْلُوْكٍ ' اَوْ شِقْصًا' فَعَلَيْهِ خَلَاصُهُ مِنْ مَّالِهِ ' اِنْ كَانَ لَهُ مَالٌ' فَاِنْ لَّمْ يَكُنْ لَّهُ مَالٌ' اُسْتُسْعِيَ الْعَبْدُ فِيْ قِيْمَتِهِ' غَيْرَ مَشْقُوْقٍ عَلَيْهِ.

صحیح بخاری(٢٤٩١_٢٥٠٣_٢٥٢٦_٢٥٢٧) صحیح مسلم (٣٧٥١_٣٧٥٢_٣٧٥٣_٣٧٥٤_٤٣٠٧_٤٣٠٨_٤٣٠٩_٤٣١٠) سنن ابوداؤد(٣٩٣٤_٣٩٣٥_ ٣٩٣٦_ ٣٩٣٧_ ٣٩٣٨_ ٣٩٣٩) سنن ترمذی(١٣٤٨_١٣٤٨م)

2528 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "Whoever

٢٥٢٨ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ ثَنَا عُثْمَانُ بْنُ عُمَرَ ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ '

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frees his share of a slave the price of the slave should be fairly evaluated and he (the partner who initiated this process) should free him (in full) by giving the rest of his price to the other co-owners, if he has enough wealth to do so. Otherwise he will have freed whatever he freed".

قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَعْتَقَ شِرْكًا لَّهُ فِيْ عَبْدٍ ، اُقِيْمَ عَلَيْهِ بِقِيْمَةِ عَدْلٍ ، فَاَعْطٰى شُرَكَاءَهُ حِصَصَهُمْ اِنْ كَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ ، وَعَتَقَ عَلَيْهِ الْعَبْدُ ، وَاِلَّا ، فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ.

صحیح بخاری(۲۵۲۲)صحیح مسلم(۳۷۴۹)سنن ابوداؤد(۳۹٤۰)

Chapter8 - That who manumits a slave having wealth.

٨ - بَابُ مَنْ اَعْتَقَ عَبْدًا وَّلَهُ مَالٌ

2529 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever frees a slave who has some wealth, the slave's wealth belongs to him unless the master stipulates that it will belong to him". (Slave)

(One of the narrators) Ibn Lahiah said, "Unless the master makes an exception for that".

٢٥٢٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِيْ ابْنُ لَهِيْعَةَ. ح وَثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، حَدَّثَنَا سَعِيْدُ بْنُ اَبِيْ مَرْيَمَ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ ، جَمِيْعًا عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِيْ جَعْفَرٍ ، عَنْ بُكَيْرِ بْنِ الْاَشَجِّ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَعْتَقَ عَبْدًا وَّلَهُ مَالٌ ، فَمَالُ الْعَبْدِ لَهُ ، اِلَّا اَنْ يَّشْتَرِطَ السَّيِّدُ مَالَهُ ، فَيَكُوْنَ لَهُ.

وَقَالَ ابْنُ لَهِيْعَةَ اِلَّا اَنْ يَّسْتَثْنِيَهُ السَّيِّدُ.

سنن ابوداؤد(۳۹٦۲)

2530 - Ishaq bin Ibrahim reported from his grand-father Umair, who was the freed slave of Ibn Masud ؓ that Abdullah said to him, "O Umair I have set you free in a good way. I heard the Messenger of Allah ﷺ say, "Any man who frees a slave and does not say anything about his wealth, it belongs to him (the slave). So tell me, how much wealth do you have?"

Abdullah bin Numair quoted the similar wording by another chain.

٢٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا سَعِيْدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ ، ثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ عَنْ اِسْحَاقَ بْنِ اِبْرَاهِيْمَ ، عَنْ جَدِّهِ عُمَيْرٍ وَّهُوَ مَوْلَى ابْنِ مَسْعُوْدٍ ، اَنَّ عَبْدَ اللّٰهِ قَالَ لَهُ يَا عُمَيْرُ! اِنِّيْ اَعْتَقْتُكَ عِتْقًا هَنِيْئًا ، اِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَيُّمَا رَجُلٍ اَعْتَقَ غُلَامًا ، وَلَمْ يُسَمِّ مَالَهُ ، فَالْمَالُ لَهُ. فَاَخْبِرْنِيْ مَا مَالُكَ؟ ابن ماجہ

٢٥٣٠م - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ عَنْ اِسْحَاقَ بْنِ اِبْرَاهِيْمَ ، قَالَ قَالَ عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ لِّجَدِّيْ ، فَذَكَرَ نَحْوَهُ.

ابن ماجہ

Chapter9 - Manumitting the Illegitimate children.

٩ - بَابُ عِتْقِ وَلَدِ الزِّنَا

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٢٥٣١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا الْفَضْلُ بْنُ دُكَيْنٍ ' ثَنَا اِسْرَائِيْلُ عَنْ زَيْدِ بْنِ جُبَيْرٍ ' عَنْ اَبِىْ يَزِيْدَ الضَّبِّىِّ ' عَنْ مَيْمُوْنَةَ بِنْتِ سَعْدٍ ' مَوْلَاةِ النَّبِىِّ ﷺ اَنَّ رَسُوْلَ اللّٰهِ ﷺ سُئِلَ عَنْ وَّلَدِ الزِّنَا ' فَقَالَ نَعْلَانِ اُجَاهِدُ فِيْهِمَا ' خَيْرٌ مِّنْ اَنْ اُعْتِقَ وَلَدَ الزِّنَا.

ابن ماجہ

2531 - Hazrat Maimunah bint Sad , the freed slave woman of the Prophet ﷺ narrated that the Messenger of Allah ﷺ was asked about illegitimate children. He said, "Two sandals in which I wage jihad, are better than freeing an illegitimate child".

١٠ - بَابُ مَنْ اَرَادَ عِتْقَ رَجُلٍ وَّامْرَاَتِهٖ فَلْيَبْدَاْ بِالرَّجُلِ

Chapter10 - That who wants to manumit a man with his wife, he should initiate with the man.

٢٥٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ وَاِسْحَاقُ بْنُ مَنْصُوْرٍ ' قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْمَجِيْدِ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ' عَنْ عَائِشَةَ اَنَّهَا كَانَ لَهَا غُلَامٌ وَّجَارِيَةٌ ' زَوْجٌ ' فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ اُرِيْدُ اَنْ اُعْتِقَهُمَا ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنْ اَعْتَقْتِيْهِمَا ' فَابْدَئِىْ بِالرَّجُلِ قَبْلَ الْمَرْاَةِ.

سنن ابوداؤد (٢٢٣٧) سنن نسائی (٣٤٤٦)

2532 - Hazrat Ayesha narrated that she had a male slave and a female slave who were married. She said, "O Messenger of Allah ﷺ I want to free both of them". The Messenger of Allah ﷺ said, "If you free both of them, then initiate with the man before the woman".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful.

٢٠ - كِتَابُ الْحُدُوْدِ

20 - Book of Penal ordinances (of Islam) (Hudood)

١ - بَابٌ لَّا يَحِلُّ دَمُ امْرِىءٍ مُّسْلِمٍ اِلَّا فِىْ ثَلَاثٍ

Chapter1 - Shedding blood of a Muslim is not lawful but in three cases.

٢٥٣٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ ' اَنْبَاَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَّحْيَى بْنِ سَعِيْدٍ ' عَنْ اَبِىْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ اَنَّ عُثْمَانَ بْنَ عَفَّانَ اَشْرَفَ عَلَيْهِمْ ' فَسَمِعَهُمْ وَهُمْ يَذْكُرُوْنَ الْقَتْلَ فَقَالَ اِنَّهُمْ

2533 - Abu Umamah bin Sahl bin Hunaif reported that Uthman bin Affan looked at them and heard them when they spoke of killing. He said, "Are they threatening to kill me? Why would they kill me? I heard

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لَـيَتَوَاعَدُوْنِىْ بِالْقَتْلِ؟ فَلِمَ تَقْتُلُوْنَنِىْ؟ وَقَدْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا يَحِلُّ دَمُ امْرِىءٍ مُّسْلِمٍ اِلَّا فِىْ اِحْدٰى ثَلَاثٍ رَجُلٌ زَنٰى وَهُوَ مُحْصِنٌ فَرُجِمَ ' اَوْ رَجُلٌ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ' اَوْ رَجُلٌ اِرْتَدَّ بَعْدَ اِسْلَامِهٖ. فَوَاللّٰهِ! مَا زَنَيْتُ فِىْ جَاهِلِيَّةٍ وَّلَا فِىْ اِسْلَامٍ' وَلَا قَتَلْتُ نَفْسًا مُّسْلِمَةً ' وَلَا ارْتَدَدْتُّ مُنْذُ اَسْلَمْتُ.

سنن ابوداؤد(٤٥٠٢)سنن ترمذی(٢١٥٨)سنن نسائی(٤٠٣١)

the Messenger of Allah ﷺ say, "It is not lawful to shed the blood of a Muslim except in one of three (cases), a man who commits adultery when he is a married person, then he should be stoned, a man who kills a soul not in retaliation for murder, and a man who apostatizes after becoming Muslim". By Allah I never committed adultery neither during ignorance days nor in Islam and I have never killed a Muslim soul, and I have not apostatized since I became Muslim".

٢٥٣٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّاَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِىُّ ' قَالَا ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ' عَنْ عَبْدِ اللّٰهِ بْنِ مُرَّةَ ' عَنْ مَّسْرُوْقٍ' عَنْ عَبْدِ اللّٰهِ هُوَ ابْنُ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَحِلُّ دَمُ امْرِىءٍ مُّسْلِمٍ يَّشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّىْ رَسُوْلُ اللّٰهِ ' اِلَّا اَحَدُ ثَلَاثَةِ نَفْرٍ اَلنَّفْسُ بِالنَّفْسِ' وَالثَّيِّبُ الزَّانِىْ ' وَالتَّارِكُ لِدِيْنِهِ اَلْمُفَارِقُ لِلْجَمَاعَةِ.

صحیح بخاری(٦٨٧٨)صحیح مسلم(٤٣٥١_٤٣٥٣)سنن ابوداؤد (٤٣٥٢)سنن ترمذی(١٤٠٢)سنن نسائی(٤٠٢٧_٤٧٣٥)

2534 - Hazrat Abdullah who is Ibn Masud narrated, "The Messenger of Allah ﷺ said, "It is not lawful to shed the blood of a Muslim who bears witness that none has the right to be whorshipped but Allah and that I am the Messenger of Allah ﷺ except in one of the three cases, a soul for a soul, a married person who commits adultery and one who leaves his religion and splits from Jama'ah" (Islamic state)

٢ - بَابُ الْمُرْتَدِّ عَنْ دِيْنِهٖ

Chapter2 - The Apostate, relinquishing his Din (After embracing Islam)

٢٥٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَيُّوْبَ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ بَدَّلَ دِيْنَهٗ فَاقْتُلُوْهُ. صحیح بخاری(٣٠١٧_٦٩٢٢)سنن ابوداؤد(٤٣٥١)سنن ترمذی(١٤٥٨)سنن نسائی(٤٠٧٠_٤٠٧١)

2535 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever changes his religion, execute him".

٢٥٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ بَهْزِ بْنِ حَكِيْمٍ ' عَنْ اَبِيْهِ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَقْبَلُ اللّٰهُ مِنْ مُّشْرِكٍ ' اَشْرَكَ

2536 - Bahz bin Hakim reported from his father, from his grand-father that the Messenger of Allah ﷺ said, "Allah will not accept any good deed from a polytheist

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who committed polytheism after having become Muslim until he leaves the polytheists and joins the Muslims".

بَعْدَ مَا اَسْلَمَ ' عَمَلًا حَتّٰى يُفَارِقَ الْمُشْرِكِيْنَ اِلَى الْمُسْلِمِيْنَ. سنن نسائی(۲۴۳۵_۲۵۶۵_۲۵۶۷)

Chapter3 - Enforcement of the Hudood (Penal Ordinances of Islam)

۳ - بَابُ اِقَامَةِ الْحُدُوْدِ

2537 - Hazrat Ibn-e-Umar ﷺ narrated that the Messenger of Allah ﷺ said, "Enforcement of one of the legal punishments prescribed by Allah is better than, if it were to rain for forty nights in the land of Allah, The Mighty and the Exalted".

۲۵۳۷ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا سَعِيْدُ بْنُ سِنَانٍ ' عَنْ اَبِى الزَّاهِرِيَّةِ ' عَنْ اَبِىْ شَجَرَةَ كَثِيْرِ بْنِ مُرَّةَ ' عَنِ ابْنِ عُمَرَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِقَامَةُ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ ' خَيْرٌ مِّنْ مَّطَرِ اَرْبَعِيْنَ لَيْلَةً ' فِىْ بِلَادِ اللّٰهِ. ابن ماجہ

2538 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said, "A legal punishment that is carried out in the land is better for the people of that land than if it were to rain for forty days".

۲۵۳۸ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ ' اَنْبَاَنَا عِيْسَى بْنُ يَزِيْدَ اَظُنُّهُ عَنْ جَرِيْرِ بْنِ يَزِيْدَ ' عَنْ اَبِىْ زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيْرٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ حَدٌّ يُعْمَلُ بِهٖ فِى الْاَرْضِ ' خَيْرٌ لِّاَهْلِ الْاَرْضِ مِنْ اَنْ يُّمْطَرُوْا اَرْبَعِيْنَ صَبَاحًا. سنن نسائی(۴۹۱۹_۴۹۲۰)

2539 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said, "Whoever denies a verse of the Quran, it is permissible to strike his neck. Whoever says, "La ilaha illallahu Wahdahu la sharika lahu, wa anna Muhammadan abduhu wa Rasuluhu" (None has the right to be worshiped but Allah alone with no partner and Muhammad is His slave and Messenger) no one has any'way of harming him unless he deserves a legal punishment and it is carried out on him".

۲۵۳۹ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ' ثَنَا حَفْصُ بْنُ عُمَرَ ' ثَنَا الْحَكَمُ بْنُ اَبَانَ عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ جَحَدَ ' اٰيَةً مِّنَ الْقُرْاٰنِ ' فَقَدْ حَلَّ ضَرْبُ عُنُقِهٖ ' وَمَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ ' وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ' فَلَا سَبِيْلَ لِاَحَدٍ عَلَيْهِ ' اِلَّا اَنْ يُّصِيْبَ حَدًّا ' فَيُقَامَ عَلَيْهِ. ابن ماجہ

2540 - Hazrat Ubadah bin Samit ﷺ narrated, "The Messenger of Allah ﷺ said, "Carry out the legal punishments on relatives and strangers and do not let the

۲۵۴۰ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَالِمٍ الْمَفْلُوْجُ ' ثَنَا عُبَيْدَةُ بْنُ الْاَسْوَدِ عَنِ الْقَاسِمِ بْنِ الْوَلِيْدِ ' عَنْ اَبِىْ صَادِقٍ ' عَنْ رَبِيْعَةَ بْنِ نَاجِدٍ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ '

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fear of blame stop you (from carrying out) the command of Allah".

قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَقِيْمُوْا حُدُوْدَ اللّٰهِ فِى الْقَرِيْبِ وَالْبَعِيْدِ، وَلَا تَاْخُذْكُمْ فِى اللّٰهِ لَوْمَةُ لَائِمٍ. ابن ماجہ

Chapter4 - That who is not liable to the Hud (Legal Punishment)

٤ - بَابُ مَنْ لَّا يَجِبُ عَلَيْهِ الْحَدُّ

2541 - Abdul Malik bin Umair reported, "I heard Atiyyah Al-Qurazi say, "We were presented to the Messenger of Allah ﷺ on the Day of Quraizah. Those whose pubic hair had grown were killed, and those whose pubic hair had not yet grown were let go. I was one of those whose pubic hair had not yet grown, so I was let go". (because he had not attained adulthood)

٢٥٤١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ سَمِعْتُ عَطِيَّةَ الْقُرَظِىَّ يَقُوْلُ عُرِضْنَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ يَوْمَ قُرَيْظَةَ، فَكَانَ مَنْ اَنْبَتَ قُتِلَ، وَمَنْ لَّمْ يُنْبِتْ خُلِّىَ سَبِيْلُهٗ، فَكُنْتُ فِيْمَنْ لَمْ يُنْبِتْ، فَخُلِّىَ سَبِيْلِىْ. سنن ابوداؤد (٤٤٠٤_٤٤٠٥) سنن ترمذی (١٥٨٤) سنن نسائی (٣٤٣٠_٤٩٩٦)

2542 - Abdul Malik bin Umair reported, "I heard Atiyyah AL-Qurazi say, "Here I am still among you".

٢٥٤٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ سَمِعْتُ عَطِيَّةَ الْقُرَظِىَّ يَقُوْلُ فَهَا اَنَا ذَا بَيْنَ اَظْهُرِكُمْ. سابقہ (٢٥٤١)

2543 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "I was presented to the Messenger of Allah ﷺ on the day of Uhud when I was fourteen years old, but he did not permit me (to fight). I was presented to him on the day of Khandaq when I was fifteen years old and he permitted me" (to fight).

٢٥٤٣ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ وَّاَبُوْ مُعَاوِيَةَ وَاَبُوْ اُسَامَةَ، قَالُوْا ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ عُرِضْتُ عَلٰى رَسُوْلِ اللّٰهِ ﷺ يَوْمَ اُحُدٍ، وَاَنَا ابْنُ اَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْنِىْ، وَعُرِضْتُ عَلَيْهِ يَوْمَ الْخَنْدَقِ وَاَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَاَجَازَنِىْ.

Nafi said, "I narrated this Hadith to Umar bin Abdul Aziz during his caliphate and he said, "This is the dividing line between young and old".

قَالَ نَافِعٌ فَحَدَّثْتُ بِهٖ عُمَرَ بْنَ عَبْدِ الْعَزِيْزِ فِىْ خِلَافَتِهٖ فَقَالَ هٰذَا فَصْلٌ بَيْنَ الصَّغِيْرِ وَالْكَبِيْرِ.

صحیح بخاری (٢٦٦٤) صحیح مسلم (٤٨١٤)

Chapter5 - Covering the believer and repulsing legal punishment because of doubt.

٥ - بَابُ السَّتْرِ عَلَى الْمُؤْمِنِ وَدَفْعِ الْحُدُوْدِ بِالشُّبُهَاتِ

2544 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever covers (the sin of) a Muslim Allah will cover him (his sin) in the this world and in the

٢٥٤٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ سَتَرَ مُسْلِمًا

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Hereafter".

سَتَرَهُ اللّٰهُ فِى الدُّنْيَا وَالْاٰخِرَةِ. ابن ماجه

2547 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Ward off the legal punishments as mush as you can ward off".

٢٥٤٥ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ الْجَرَّاحِ ' ثَنَا وَكِيْعٌ عَنْ اِبْرَاهِيْمَ بْنِ الْفَضْلِ ' عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِدْفَعُوا الْحُدُوْدَ مَا وَجَدْتُّمْ لَهُ مَدْفَعًا. ابن ماجه

2546 - Hazrat Ibn-e-Abbas ؓ narrated that the Prophet ﷺ said, "Whoever conceals the (hidden) fault of his Muslim brother, Allah will conceal his faults on the Day of Resurrection. Whoever exposes the hidden faults of his Muslim brother, Allah will expose his faults until he is ashamed due to it, in his (own) house".

٢٥٤٦ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْجُمَحِىُّ ' ثَنَا الْحَكَمُ بْنُ اَبَانَ عَنْ عِكْرَمَةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ' عَنِ النَّبِىِّ ﷺ قَالَ مَنْ سَتَرَ عَوْرَةَ اَخِيْهِ الْمُسْلِمِ ' سَتَرَ اللّٰهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ ' وَمَنْ كَشَفَ عَوْرَةَ اَخِيْهِ الْمُسْلِمِ ' كَشَفَ اللّٰهُ عَوْرَتَهُ حَتّٰى يَفْضَحَهُ بِهَا فِىْ بَيْتِهِ. ابن ماجه

Chapter6 - Intercession (for warding off) the legal punishments (hudood)

٦ - بَابُ الشَّفَاعَةِ فِى الْحُدُوْدِ

2547 - Hazrat Ayesha ؓ narrated that Quraish became concerned about the case of the Makhzumi woman who had stolen and they said, "Who will speak to the Messenger of Allah ﷺ concerning her?" They said, "Who would dare to do that other than Usamah bin Zaid ؓ, the beloved of the Messenger of Allah ﷺ?" So Usamah ؓ spoke to him and the Messenger of Allah ﷺ said, "Are you interceding concerning one of the legal punishments of Allah ﷻ?" Then he stood up and addressed (the people) and said, "O people those who came before you were only destroyed because when one of their nobles stole, they let him off, but when one of the weak people among them stole, they would carry out the punishment on him. By Allah, if Fatimah ؓ the

٢٥٤٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِىُّ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ اَنَّ قُرَيْشًا اَهَمَّهُمْ شَاْنُ الْمَخْزُوْمِيَّةِ الَّتِىْ سَرَقَتْ ' فَقَالُوْا مَنْ يُّكَلِّمُ فِيْهَا رَسُوْلَ اللّٰهِ ﷺ ؟ قَالُوْا وَمَنْ يَّجْتَرِىءُ عَلَيْهِ اِلَّا اُسَامَةُ بْنُ زَيْدٍ ' حِبُّ رَسُوْلِ اللّٰهِ ﷺ ؟ فَكَلَّمَهُ اُسَامَةُ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَتَشْفَعُ فِىْ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ؟ ثُمَّ قَامَ فَاخْتَطَبَ ' فَقَالَ يَا اَيُّهَا النَّاسُ! اِنَّمَا هَلَكَ الَّذِيْنَ مِنْ قَبْلِكُمْ اَنَّهُمْ كَانُوْا ' اِذَا سَرَقَ فِيْهِمُ الشَّرِيْفُ ' تَرَكُوْهُ ' وَاِذَا سَرَقَ فِيْهِمُ الضَّعِيْفُ اَقَامُوْا عَلَيْهِ الْحَدَّ ' وَاَيْمُ اللّٰهِ! لَوْ اَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ ' لَقَطَعْتُ يَدَهَا.

صحیح بخاری(٣٤٧٥_٣٧٣٢_٦٧٨٧_٦٧٨٨)صحیح مسلم(٤٣٨٦) سنن ابوداؤد(٤٣٧٣)سنن ترمذی(١٤٣٠)سنن نسائی(٤٩١٤)

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daughter of Muhammad ﷺ were to steal I would cut off her hand".

(One of the narrators) Muhammad bin Rumh said, "I heard Laith bin Sad say, "Allah the Mighty and the Exalted protected her (Fatimah) from stealing, and every Muslim should say this".

قَالَ مُحَمَّدُ بْنُ رُمْحٍ سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُوْلُ قَدْ اَعَاذَهَا اللّٰهُ اَنْ تَسْرِقَ، وَكُلُّ مُسْلِمٍ يَنْبَغِىْ لَهُ اَنْ يَقُوْلَ هٰذَا.

2548 - Ayesha bint Masud bin Aswad reported that her father said, "When the woman stole Qatifah from the house of the Messenger of Allah ﷺ we regarded that as a serious matter. She was a woman from Quraish. So we came to the Prophet ﷺ and spoke to him and said, "We will ransom her for forty Uqiyyah". The Messenger of Allah ﷺ said, "Purification is better for her". When we heard the Messenger of Allah ﷺ speak so kindly, we went to Usamah رضی اللہ عنہ and said, 'speak to the Messenger of Allah ﷺ'. When the Messenger of Allah ﷺ saw that, he stood up to speak and said, "How much do you intercede with me concerning one of the legal punishments of Allah the Mighty and the Exalted that has befallen one of the female slaves of Allah! By the One in whose Hand is the soul of Muhammad, if Fatimah رضی اللہ عنہا the daughter of the Messenger of Allah ﷺ were to do what she has done Muhammad would cut off her hand".

٢٥٤٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ، عَنْ اُمِّهِ عَائِشَةَ بِنْتِ مَسْعُوْدِ بْنِ الْاَسْوَدِ، عَنْ اَبِيْهَا، قَالَ لَمَّا سَرَقَتِ الْمَرْاَةُ تِلْكَ الْقَطِيْفَةَ مِنْ بَيْتِ رَسُوْلِ اللّٰهِ ﷺ، اَعْظَمْنَا ذٰلِكَ، وَكَانَتِ امْرَاَةً مِّنْ قُرَيْشٍ، فَجِئْنَا اِلَى النَّبِىِّ ﷺ نُكَلِّمُهُ، وَقُلْنَا نَحْنُ نَفْدِيْهَا بِاَرْبَعِيْنَ اُوْقِيَّةً، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ تُطَهَّرَ خَيْرٌ لَّهَا. فَلَمَّا سَمِعْنَا لِيْنَ قَوْلِ رَسُوْلِ اللّٰهِ ﷺ اَتَيْنَا اُسَامَةَ فَقُلْنَا كَلِّمْ رَسُوْلَ اللّٰهِ ﷺ فَلَمَّا رَاٰى رَسُوْلُ اللّٰهِ ﷺ ذٰلِكَ قَامَ خَطِيْبًا فَقَالَ مَا اِكْثَارُكُمْ عَلَىَّ فِىْ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ وَقَعَ عَلٰى اَمَةٍ مِّنْ اِمَاءِ اللّٰهِ؟ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَوْ كَانَتْ فَاطِمَةُ بِنْتُ رَسُوْلِ اللّٰهِ ﷺ نَزَلَتْ بِالَّذِىْ نَزَلْتَ بِهٖ، لَقَطَعَ مُحَمَّدٌ يَدَهَا. ابن ماجه

Chapter7 - The Hud for Adultery (Islamic Legal Punishment)

٧ - بَابُ حَدِّ الزِّنَا

2549 - Hazrat Abu Hurayrah رضی اللہ عنہ, Zaid رضی اللہ عنہ bin Khalid and Shibl رضی اللہ عنہ narrated "We were with the Messenger of Allah ﷺ and a man came to him and said, "I adjure you by

٢٥٤٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوْا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنْ

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Allah to judge between us according to the Book of Allah". His opponent, who was more knowledgeable than him said, "Judge between us according to the Book of Allah, but let me speak first'. He said, "Speak". He said, "My son was a servant of this man and he committed adultery with his wife and I ransomed him for one hundred sheep and a servant. I asked some men of knowledge and I was told that my son should be given one hundred lashes and be exiled for a year and that the wife of this man should be stoned to death'. The Messenger of Allah ﷺ said, "By the One in whose Hand is my soul, I will judge between you according to the Book of Allah. The one hundred sheep and the servant are to be returned to you and your son is to be given one hundred lashes and exiled for a year. Go tomorrow, O Unais, to the wife of this man and if she admits it, then stone her (to death)".

Hisham said, "He went to her the following day and she admitted it, so he stoned her" (to death).

اَبِیْ هُرَیْرَةَ ' وَزَیْدِ بْنِ خَالِدٍ ' وَشِبْلٍ ' قَالُوْا كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ' فَاَتَاهُ رَجُلٌ فَقَالَ اَنْشُدُكَ اللّٰهَ لَمَّا قَضَیْتَ بَیْنَنَا بِكِتَابِ اللّٰهِ ' فَقَالَ خَصْمُهُ ' وَكَانَ اَفْقَهَ مِنْهُ اِقْضِ بَیْنَنَا بِكِتَابِ اللّٰهِ ' وَائْذَنْ لِّیْ حَتّٰی اَقُوْلَ . قَالَ قُلْ. قَالَ اِنَّ ابْنِیْ كَانَ عَسِیْفًا عَلٰی هٰذَا ' وَاِنَّهُ زَنٰی بِاِمْرَاَتِهِ ' فَافْتَدَیْتُ مِنْهُ بِمِائَةِ شَاةٍ وَّخَادِمٍ فَسَاَلْتُ رِجَالًا مِّنْ اَهْلِ الْعِلْمِ ' فَاَخْبَرُوْنِیْ اَنَّ عَلٰی ابْنِیْ جَلْدَ مِائَةٍ وَّتَغْرِیْبَ عَامٍ ' وَاَنَّ عَلٰی امْرَاَةِ هٰذَا الرَّجْمَ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ وَالَّذِیْ نَفْسِیْ بِیَدِهٖ! لَاَقْضِیَنَّ بَیْنَكُمَا بِكِتَابِ اللّٰهِ ' اَلْمِائَةُ الشَّاةُ وَالْخَادِمُ رَدٌّ عَلَیْكَ ' وَعَلٰی ابْنِكَ جَلْدُ مِائَةٍ وَّتَغْرِیْبُ عَامٍ ' وَاغْدُ یَا اُنَیْسُ! عَلٰی امْرَاَةِ هٰذَا ' فَاِنِ اعْتَرَفَتْ ' فَارْجُمْهَا.

قَالَ هِشَامٌ فَغَدَا عَلَیْهَا ' فَاعْتَرَفَتْ ' فَرَجَمَهَا.

صحیح بخاری (٢٣١٤_٢٣١٥_٢٦٤٩_٢٦٩٥_٢٦٩٦_ ٢٧٢٤_٢٧٢٥_٦٦٣٣_٦٦٣٤_٦٨٢٧_٦٨٢٨_ ٦٨٣١_ ٦٨٣٥_٦٨٣٦_٦٨٤٢_٦٨٤٣_٦٨٥٩_٦٨٦٠_ ٧١٩٣_ ٧١٩٤_٧٢٥٨_٧٢٥٩_٧٢٦٠_٧٢٧٨_٧٢٧٩) صحیح مسلم (٤٤١٠) سنن ابوداؤد (٤٤٤٥) سنن ترمذی (١٤٣٣) سنن نسائی (٥٤٢٥_٥٤٢٦)

2550 - Hazrat Ubadah bin Samit narrated, "The Messenger of Allah ﷺ said, "Learn from me, Allah has ordained for them (women) another way, (if) a virgin commits illegal sexual intercourse) with a virgin, (the punishment is) one hundred

٢٥٥٠ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ ' ثَنَا یَحْیٰی بْنُ سَعِیْدٍ عَنْ سَعِیْدِ بْنِ اَبِیْ عَرُوْبَةَ ' عَنْ قَتَادَةَ ' عَنْ یُوْنُسَ بْنِ جُبَیْرٍ ' عَنْ حِطَّانَ بْنِ عَبْدِ اللّٰهِ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خُذُوْا عَنِّیْ ' قَدْ جَعَلَ اللّٰهُ لَهُنَّ سَبِیْلًا ' اَلْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ

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lashes and exile for one year, (if) a Thayyib (commits adultery) with a Thayyib, (the punishment is) one hundred lashes and stoning".

وَتَغْرِيْبُ سَنَةٍ ، وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَّالرَّجْمُ.

صحیح مسلم(٤٣٩٠_٤٣٩١_ ٤٣٩٢_٤٣٩٣_٦٠١٤_ ٦٠١٥)سنن ابوداؤد(٤٤١٥_٤٤١٦)سنن ترمذی(١٤٣٤)

Chapter8 - That who copulates witht the slave-woman of his wife.

٨ - بَابُ مَنْ وَّقَعَ عَلٰى جَارِيَةِ امْرَاَتِهٖ

2551 - Habib bin Salim reported, "A man who had intercouse with the slave-woman of his wife was brought to Numan bin Bashir رضی اللہ عنہ. He said, "I will pass no other judgement than that of the Messenger of Allah ﷺ'. He said, "If (his wife) had made her lawful for him then I will give him one hundred lashes but if she has not given permission, I will stone him".

٢٥٥١ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ ، ثَنَا خَالِدُ بْنُ الْحَارِثِ ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ، عَنْ حَبِيْبِ بْنِ سَالِمٍ ، قَالَ اُتِيَ النُّعْمَانُ بْنُ بَشِيْرٍ بِرَجُلٍ غَشِيَ جَارِيَةَ امْرَاَتِهٖ ، فَقَالَ لَا اَقْضِيْ فِيْهَا اِلَّا بِقَضَاءِ رَسُوْلِ اللّٰهِ ﷺ. قَالَ اِنْ كَانَتْ اَحَلَّتْهَا لَهٗ ، جَلَدْتُهٗ مِائَةً ، وَاِنْ لَّمْ تَكُنْ اَذِنَتْ لَهٗ رَجَمْتُهٗ.

سنن ابوداؤد(٤٤٥٨_٤٤٥٩)سنن ترمذی(١٤٥١_ ١٤٥٢)
سنن نسائی(٣٣٦٠_٣٣٦١_٣٣٦٢)

2552 - Hazrat Salamah bin Muhabbiq رضی اللہ عنہ narrated that the case of a man who had copulated with the slave-woman of his wife was referred to the Messenger of Allah ﷺ and he did not enforce any Hud (legal punishment) on him.

٢٥٥٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ هِشَامِ بْنِ حَسَّانَ ، عَنِ الْحَسَنِ ، عَنْ سَلَمَةَ بْنِ الْمُحَبَّقِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ رُفِعَ اِلَيْهِ رَجُلٌ وَطِئَ جَارِيَةَ امْرَاَتِهٖ ، فَلَمْ يَحُدَّهٗ.

سنن ابوداؤد(٤٤٦٠_٤٤٦١)سنن نسائی(٣٣٦٣_ ٣٣٦٤)

Chapter9 - Stoning to death (Rajm)

٩ - بَابُ الرَّجْمِ

2553 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "Umar رضی اللہ عنہ bin Khattab narrated, "I fear that when after a long time has passed, some will say, I do not find (the punishment of) stoning in the Book of Allah and they will go astray by abandoning one of the obligations enjoined by Allah. Rather stoning is a must if a man is married, and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran): 'And if an old man and an old woman commits adultery, stone them

٢٥٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ لَقَدْ خَشِيْتُ اَنْ يَّطُوْلَ بِالنَّاسِ زَمَانٌ ، حَتّٰى يَقُوْلَ قَائِلٌ مَا اَجِدُ الرَّجْمَ فِيْ كِتَابِ اللّٰهِ ، فَيَضِلُّوْا بِتَرْكِ فَرِيْضَةٍ مِّنْ فَرَائِضِ اللّٰهِ ، اَلَا وَاِنَّ الرَّجْمَ حَقٌّ اِذَا اُحْصِنَ الرَّجُلُ وَقَامَتِ الْبَيِّنَةُ ، اَوْ كَانَ حَمْلٌ اَوِ اعْتِرَافٌ وَّقَدْ قَرَاْتُهَا ﴿اَلشَّيْخُ وَالشَّيْخَةُ اِذَا زَنَيَا فَارْجُمُوْهُمَا اَلْبَتَّةَ﴾ رَجَمَ رَسُوْلُ اللّٰهِ ﷺ وَرَجَمْنَا بَعْدَهٗ. صحیح بخاری(٢٤٦٢_ ٣٩٢٨_

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both". The Messenger of Allah ﷺ stoned and we stoned (the adulterers) after him".

٤٠٢١_٦٨٢٩_ ٦٨٣٠_ ٧٣٢٣)صحیح مسلم(٤٣٩٤_ ٤٣٩٥)
سنن ابوداؤد(٤٤١٨)سنن ترمذی(١٤٣٢)

2554 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "Maiz bin Malik came to the Prophet ﷺ and said, "I have committed fornication', and he (the Prophet ﷺ) turned away from him. He said, "I have committed fornication', and he ﷺ turned away from him. He said, "I have committed fornication', and he (the Prophet ﷺ) turned away from him. Then he said, "I have committed fornication', and he turned away from him. Until when he had confessed four times, he ordered that he should be stoned. When he was being struck with the stones, he ran away but a man caught up with him who had a camel's jawbone in his hand. He struck him and he fell down. The Prophet ﷺ was told about how he fled when the stones hit him and he said, "Why did you not let him be"?

٢٥٥٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو' عَنْ اَبِیْ سَلَمَةَ ' عَنْ اَبِیْ هُرَيْرَةَ ' قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ اِلَى النَّبِیِّ ﷺ فَقَالَ اِنِّیْ قَدْ زَنَيْتُ ' فَاَعْرَضَ عَنْهُ ' ثُمَّ قَالَ اِنِّیْ قَدْ زَنَيْتُ' فَاَعْرَضَ عَنْهُ ' ثُمَّ قَالَ اِنِّیْ قَدْ زَنَيْتُ ' فَاَعْرَضَ عَنْهُ ' حَتّٰى اَقَرَّ اَرْبَعَ مَرَّاتٍ ' فَاَمَرَ بِهٖ اَنْ يُّرْجَمَ ' فَلَمَّا اَصَابَتْهُ الْحِجَارَةُ اَدْبَرَ يَشْتَدُّ' فَلَقِيَهُ رَجُلٌ بِيَدِهٖ لَحْیُ جَمَلٍ ' فَضَرَبَهٗ فَصَرَعَهٗ ' فَذُكِرَ ذٰلِكَ لِلنَّبِیِّ ﷺ فِرَارُهٗ حِيْنَ مَسَّتْهُ الْحِجَارَةُ. قَالَ فَهَلَّا تَرَكْتُمُوْهُ.

ابن ماجہ

2555 - Hazrat Imran bin Husain رضی اللہ عنہ narrated that a woman came to the Prophet ﷺ and confessed to committing fornication. He issued orders and her garments were tightened around her (so that her private parts might not become uncovered) then he stoned her, then he offered the funeral prayer for her.

٢٥٥٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِیُّ ' حَدَّثَنَا الْوَلِيْدُ ' ثَنَا اَبُوْ عَمْرٍو ' ثَنَا يَحْيَى بْنُ اَبِیْ كَثِيْرٍ عَنْ اَبِیْ قِلَابَةَ ' عَنْ اَبِی الْمُهَاجِرِ ' عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ اَنَّ امْرَاَةً اَتَتِ النَّبِیَّ ﷺ فَاعْتَرَفَتْ بِالزِّنَا' فَاَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ' ثُمَّ رَجَمَهَا ' ثُمَّ صَلّٰى عَلَيْهَا. ابن ماجہ

Chapter10 - Stoning a Jew and a Jewess to death.

١٠ - بَابُ رَجْمِ الْيَهُوْدِیِّ وَالْيَهُوْدِيَّةِ

2556 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated "The Prophet ﷺ stoned two Jews (a Jew and a Jewess) and I was among those who stoned them (to death). I saw (the man)

٢٥٥٦ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ ' اَنَّ النَّبِیَّ ﷺ رَجَمَ يَهُوْدِيَّيْنِ' اَنَا فِيْمَنْ رَجَمَهُمَا' فَلَقَدْ رَاَيْتُهٗ وَاِنَّهٗ يَسْتُرُهَا مِنَ الْحِجَارَةِ.

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trying to shield (the woman) from the stones".

2557 - Hazrat Jabir bin Samurah ؓ narrated that the Prophet ﷺ stoned a Jewish man and a Jewish woman.

2558 - Hazrat Bara bin Azib ؓ narrated that the Messenger of Allah ﷺ passed by a Jew with a blackened face who had been flogged. He called them and said, "Is this the punishment for the adulterer that you find in your Book?" They said, "yes". Then he called one of their scholars and said, "I adjure you by Allah who sent down the Torah to Musa ؑ!, Is this the punishment for the adulterer that you find in your Book?" He said, "No", if you had not adjured me by Allah, I would not have told you. The punishment for the adulterer that we find in our Book is stoning to death but many of our nobles were being stoned. So if we caught one of our nobles (committing adultery) we would let him go but if we caught one of the weak among us, we would carry out the punishment on him. We said, "Come, let us agree upon something that we may impose on both noble and weak alike'. So we agreed to blacken the face and whip them instead of stoning". The Prophet ﷺ said, "O Allah I am the first of those who revive your command which they had made it die off; and he issued orders that (the man) be stoned.

Chapter11 - That who commits obscenity openly.

ابن ماجه

٢٥٥٧ - حَدَّثَنَا اِسْمَاعِيلُ بْنُ مُوسٰى ، ثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ اَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيًّا وَّيَهُودِيَّةً. سنن ترمذی(١٤٣٧)

٢٥٥٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ عَبْدِ اللّٰهِ بْنِ مُرَّةَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ مَرَّ النَّبِيُّ ﷺ بِيَهُوْدِيٍّ مُحَمَّمٍ مَّجْلُوْدٍ، فَدَعَاهُمْ فَقَالَ هٰكَذَا تَجِدُوْنَ فِيْ كِتَابِكُمْ حَدَّ الزَّانِيْ؟. قَالُوْا نَعَمْ. فَدَعَا رَجُلًا مِّنْ عُلَمَائِهِمْ فَقَالَ نَشَدْتُكَ بِاللّٰهِ الَّذِيْ اَنْزَلَ التَّوْرَاةَ عَلٰى مُوْسٰى عَلَيْهِ السَّلَامُ اَهٰكَذَا تَجِدُوْنَ حَدَّ الزَّانِيْ؟ قَالَ لَا. وَلَوْ لَا اَنَّكَ نَشَدْتَّنِيْ لَمْ اُخْبِرْكَ ، نَجِدُ حَدَّ الزَّانِيْ فِيْ كِتَابِنَا، اَلرَّجْمَ ، وَلٰكِنَّهُ كَثُرَ فِيْ اَشْرَافِنَا الرَّجْمُ ، فَكُنَّا اِذَا اَخَذْنَا الشَّرِيْفَ تَرَكْنَاهُ ، وَكُنَّا اِذَا اَخَذْنَا الضَّعِيْفَ اَقَمْنَا عَلَيْهِ الْحَدَّ ، فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلٰى شَيْءٍ نُقِيْمُهُ عَلَى الشَّرِيْفِ وَالْوَضِيْعِ ، فَاجْتَمَعْنَا عَلَى التَّحْمِيْمِ وَالْجَلْدِ، مَكَانَ الرَّجْمِ ، فَقَالَ النَّبِيُّ ﷺ اَللّٰهُمَّ! اِنِّيْ اَوَّلُ مَنْ اَحْيَا اَمْرَكَ ، اِذْ اَمَاتُوْهُ. وَاَمَرَ بِهٖ فَرُجِمَ. سابقہ(٢٣٢٧)

١١ - بَابُ مَنْ اَظْهَرَ الْفَاحِشَةَ

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٢٥٥٩ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ ، ثَنَا زَيْدُ بْنُ يَحْيٰى بْنِ عُبَيْدٍ، حَدَّثَنِى اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ (اَبِىْ) جَعْفَرٍ، عَنْ اَبِى الْاَسْوَدِ، عَنْ عُرْوَةَ ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَوْ كُنْتُ رَاجِمًا اَحَدًا بِغَيْرِ بَيِّنَةٍ ، لَرَجَمْتُ فُلَانَةَ، فَقَدْ ظَهَرَ مِنْهَا الرِّيْبَةُ فِىْ مَنْطِقِهَا وَهَيْئَتِهَا وَمَنْ يَّدْخُلُ عَلَيْهَا. ابن ماجہ

2559 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "If I were to stone any one without proof, I would have stoned so-and-so for there is obviously doubt concerning her speech, her appearance and those who enter upon her".

٢٥٦٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ ، ثَنَا سُفْيَانُ عَنْ اَبِى الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، قَالَ ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنَيْنِ ، فَقَالَ لَهُ ابْنُ شَدَّادٍ هِىَ الَّتِىْ قَالَ لَهَا رَسُوْلُ اللّٰهِ ﷺ لَوْ كُنْتُ رَاجِمًا اَحَدًا بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا؟ فَقَالَ ابْنُ عَبَّاسٍ تِلْكَ امْرَاَةٌ اَعْلَنَتْ. صحیح بخاری(٦٨٥٥۔٧٢٣٨) صحیح مسلم(٣٧٣٩)

2560 - Qasim bin Muhammad reported that Ibn-e-Abbas ؓ mentioned two people who had engaged in the process of Lian Ibn Shaddad said to him, "Is this the one of whom the Messenger of Allah ﷺ said, "If I were to stone anyone without proof, I would have stoned so and so?" Ibn-e-Abbas ؓ said, "No, that was a woman who used to expose herself".

١٢ - بَابُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوْطٍ

Chapter12 - Those who practise the practice of the people of Lut (Sodomy)

٢٥٦١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَاَبُوْ بَكْرِ بْنُ خَلَّادٍ، قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ اَبِىْ عَمْرٍو، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ وَّجَدْتُّمُوْهُ يَعْمَلُ عَمَلَ قَوْمِ لُوْطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُوْلَ بِهٖ.

سنن ابوداؤد(٤٤٦٢) سنن ترمذی(١٤٥٦)

2561 - Hazrat Ibn Abbas ؓ narrated that the Messenger of Allah ﷺ said, "Whoever you find doing the action of the people of Lut, kill the man who does it and the one to whom it is done".

٢٥٦٢ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ، اَخْبَرَنِىْ عَبْدُ اللّٰهِ بْنُ نَافِعٍ، اَخْبَرَنِىْ عَاصِمُ بْنُ عُمَرَ عَنْ سُهَيْلٍ، عَنْ اَبِيْهِ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ فِى الَّذِىْ يَعْمَلُ عَمَلَ قَوْمِ لُوْطٍ، قَالَ اُرْجُمُوا الْاَعْلٰى وَالْاَسْفَلَ، اُرْجُمُوْهُمَا جَمِيْعًا. سنن ترمذی(١٤٥٦ تعلیقا)

2562 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, concerning those who do the action of the people of Lut: "Stone the upper and the lower, stone them both" (To death).

٢٥٦٣ - **حَدَّثَنَا** اَزْهَرُ بْنُ مَرْوَانَ ، ثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيْدٍ، ثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ عَنْ

2563 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ said,

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"The thing that I must fear for my nation is the action of the people of Lut".

عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَخْوَفَ مَا اَخَافُ عَلٰى اُمَّتِىْ عَمَلُ قَوْمِ لُوْطٍ. سنن ترمذی(١٤٥٧)

Chapter13- That who copulates with a Mahram relative and that who copulates with an animal.

١٣ - بَابُ مَنْ اَتٰى ذَاتَ مَحْرَمٍ وَّمَنْ اَتٰى بَهِيْمَةً

2564 - Hazrat Ibn Abbas رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Who copulates with a Mahram relative, kill him and whoever has intercourse with an animal, kill him and kill the animal".

٢٥٦٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِىُّ، ثَنَا ابْنُ اَبِىْ فُدَيْكٍ عَنْ اِبْرَاهِيْمَ ابْنِ اِسْمَاعِيْلَ، عَنْ دَاوٗدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ وَّقَعَ عَلٰى ذَاتِ مَحْرَمٍ فَاقْتُلُوْهُ، وَمَنْ وَّقَعَ عَلٰى بَهِيْمَةٍ فَاقْتُلُوْهُ وَاقْتُلُوا الْبَهِيْمَةَ. ابن ماجہ

Chapter14- Enforcing Hud (legal punishment) on slave-women

١٤ - بَابُ اِقَامَةِ الْحُدُوْدِ عَلَى الْاِمَاءِ

2565 - Hazrat Abu Hurayrah رضی اللہ عنہ, Zaid bin Khalid رضی اللہ عنہ and Shibl رضی اللہ عنہ narrated, "We were with the Prophet ﷺ and a man asked him about a slave woman who commits fornication before she is married. He said, "Whip her and if she commits fornication (again) whip her again". Then he said on the third or fourth time, "Then sell her, even if that is for a rope of hair".

٢٥٦٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنْ اَبِىْ هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَشِبْلٍ، قَالُوْا كُنَّا عِنْدَ النَّبِىِّ ﷺ، فَسَاَلَهُ رَجُلٌ عَنِ الْاَمَةِ تَزْنِىْ قَبْلَ اَنْ تُحْصَنَ، قَالَ اِجْلِدْهَا، فَاِنْ زَنَتْ فَاجْلِدْهَا. ثُمَّ قَالَ فِى الثَّالِثَةِ اَوْ فِى الرَّابِعَةِ فَبِعْهَا وَلَوْ بِحَبْلٍ شَعَرٍ.

صحیح بخاری(٢١٥٣_٢١٥٤_٢٢٣٢_٢٢٣٣_٢٥٥٥_٢٥٥٦_٦٨٣٧_٦٨٣٨) صحیح مسلم (٤٤٢٢_٤٤٢٣_٤٤٢٤) سنن ابوداؤد(٤٤٦٩) سنن ترمذی(١٤٣٣)

2566 - Hazrat Ayesha رضی اللہ عنہا narrated that the Messenger of Allah ﷺ said, "If a slave woman commits fornication then whip her and if she commits fornication then whip her, and if she commits fornication then whip her and if she commits fornication then whip her, then sell her if that is for a

٢٥٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، قَالَ اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ، عَنْ عَمَّارِ بْنِ اَبِىْ عَمَّارٍ، اَنَّ مُحَمَّدَ بْنَ مُسْلِمٍ حَدَّثَهُ، اَنَّ عُرْوَةَ حَدَّثَهُ، اَنَّ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ، اَنَّ عَائِشَةَ حَدَّثَتْهَا، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِذَا زَنَتِ الْاَمَةُ فَاجْلِدُوْهَا، فَاِنْ زَنَتْ فَاجْلِدُوْهَا، فَاِنْ زَنَتْ

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فَاجْلِدُوهَا ' فَإِنْ زَنَتْ فَاجْلِدُوهَا ' ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ. وَالضَّفِيرُ الْحَبْلُ. ابن ماجہ

rope". And "Zafir" is rope.

١٥ - بَابُ حَدِّ الْقَذْفِ

Chapter15- The Legal Punishment for slandering (Qazf)

٢٥٦٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ' عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي بَكْرٍ ' عَنْ عَمْرَةَ ' عَنْ عَائِشَةَ ' قَالَتْ لَمَّا نَزَلَ عُذْرِي ' قَامَ رَسُولُ اللّٰهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ وَتَلَا الْقُرْآنَ ' فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ.

سنن ابوداؤد (٤٤٧٤_٤٤٧٥) سنن ترمذی (٣١٨١)

2567 - Hazrat Ayesha ؓ narrated, "When my innocence revealed, the Messenger of Allah ﷺ stood on the pulpit and mentioned that, and he recited the Quran. When he came down, he ordered that the legal punishment (of slandering) be carried out on two men and a woman".

٢٥٦٨ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ ' ثَنَا ابْنُ أَبِي فُدَيْكٍ ' ثَنَا ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ النَّبِيِّ ﷺ قَالَ إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا مُخَنَّثُ! فَاجْلِدُوهُ عِشْرِينَ ' وَإِذَا قَالَ الرَّجُلُ لِلرَّجُلِ يَا لُوطِيُّ! فَاجْلِدُوهُ عِشْرِينَ. سنن ترمذی (١٤٦٢)

2568 - Hazrat Ibn-e-Abbas ؓ narrated that the Prophet ﷺ said, "If one man says to another, "O effeminate one!" give him twenty lashes and if one man says to another "O homosexual!" give him twenty lashes".

١٦ - بَابُ حَدِّ السُّكْرَانِ

Chapter16- The Legal Punishment of the Drunkard

٢٥٦٩ - **حَدَّثَنَا** إِسْمَاعِيلُ بْنُ مُوسَى ' ثَنَا شَرِيكٌ عَنْ أَبِي حُصَيْنٍ ' عَنْ عُمَيْرِ بْنِ سَعِيدٍ. ح وَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' ثَنَا مُطَرِّفٌ سَمِعَ مِنْ عُمَيْرِ بْنِ سَعِيدٍ ' قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ مَا كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ الْحَدَّ ' إِلَّا شَارِبَ الْخَمْرِ ' فَإِنَّ رَسُولَ اللّٰهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئًا ' إِنَّمَا هُوَ شَيْءٌ جَعَلْنَاهُ نَحْنُ. صحیح بخاری (٦٧٧٨) صحیح مسلم (٤٤٣٣_٤٤٣٤) سنن ابوداؤد (٤٤٨٦)

2569 - Hazrat Ali bin Abu Talib ؓ may Allah be pleased with him, narrated, "I would not pay the blood money (Diyah) for those on whom I carried out the legal punishment except for the wine-drinker. The Messenger of Allah ﷺ did not institute anything in that case, rather it is something that we would do".

٢٥٧٠ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ' ثَنَا يَزِيدُ بْنُ زُرَيْعٍ ' ثَنَا سَعِيدٌ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ

2570 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ used to beat (offenders) for drinking wine with

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sandals and date-palm stalks.

مُحَمَّدٍ، ثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ ، جَمِيعًا عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيْدِ. ابن ماجہ

2571 - Husain bin Mundhir reported, "When Waleed bin Uqbah was brought to Uthmanؓ, they had testified against him. He said to Aliؓ, "You are close to your uncle's son, so carry out the legal punishment on him". So Aliؓ whipped him. He said, "The Messenger of Allah ﷺ gave forty lashes and Abu Bakrؓ gave forty lashes and Umarؓ gave eighty and all are sunnah".

٢٥٧١ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا ابْنُ عُلَيَّةَ عَنْ سَعِيْدِ بْنِ اَبِىْ عَرُوْبَةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ الدَّانَاجِ ، قَالَ سَمِعْتُ حُصَيْنَ بْنَ الْمُنْذِرِ الرَّقَاشِيَّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِي الشَّوَارِبِ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُخْتَارِ، ثَنَا عَبْدُ اللّٰهِ بْنُ فَيْرُوْزَ الدَّانَاجُ ، قَالَ حَدَّثَنِىْ حُصَيْنُ بْنُ الْمُنْذِرِ ، قَالَ لَمَّا جِيْءَ بِالْوَلِيْدِ بْنِ عُقْبَةَ اِلٰى عُثْمَانَ ، قَدْ شَهِدُوْا عَلَيْهِ، قَالَ لِعَلِيٍّ دُوْنَكَ ابْنَ عَمِّكَ، فَاَقِمْ عَلَيْهِ الْحَدَّ، فَجَلَدَهُ عَلِيٌّ رَضِىَ اللّٰهُ عَنْهُ ، وَقَالَ جَلَدَ رَسُوْلُ اللّٰهِ ﷺ اَرْبَعِيْنَ ، وَجَلَدَ اَبُوْ بَكْرٍ اَرْبَعِيْنَ ، وَجَلَدَ عُمَرُ ثَمَانِيْنَ، وَكُلٌّ سُنَّةٌ.

صحیح بخاری (٦٧٧٣_٦٧٧٦) صحیح مسلم (٤٤٢٩_٤٤٣٠_٤٤٣٢) سنن ابوداؤد (٤٤٧٩_٤٤٨٠_٤٤٨١)

Chapter17- That who drinks wine again and again.

١٧ - بَابُ مَنْ شَرِبَ الْخَمْرَ مِرَارًا

2572 - Hazrat Abu Hurayrahؓ narrated, "The Messenger of Allah ﷺ said, "If he gets drunk then whip him. If he does it again, then whip him. If he does it again then whip him". And he said, concerning the fourth time. "If he does it again then strike his neck".

٢٥٧٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا شَبَابَةُ ، عَنِ ابْنِ اَبِىْ ذِئْبٍ، عَنِ الْحَارِثِ، عَنْ اَبِىْ سَلَمَةَ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا سَكِرَ فَاجْلِدُوْهُ ، فَاِنْ عَادَ فَاجْلِدُوْهُ ، فَاِنْ عَادَ فَاجْلِدُوْهُ ، ثُمَّ قَالَ فِى الرَّابِعَةِ فَاِنْ عَادَ فَاضْرِبُوْا عُنُقَهُ.

سنن ابوداؤد (٤٤٨٤) سنن نسائی (٥٦٧٨)

2573 - Hazrat Muawiyahؓ bin Abu Sufyan narrated that the Messenger of Allah ﷺ said, "If they drink wine, then whip them. If they drink wine again then whip them. If they drink again then whip then. If they drink (again) then kill them".

٢٥٧٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا شُعَيْبُ بْنُ اِسْحَاقَ، حَدَّثَنِىْ سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ ، عَنْ ذَكْوَانَ اَبِىْ صَالِحٍ ، عَنْ مُعَاوِيَةَ بْنِ اَبِىْ سُفْيَانَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوْهُمْ ، ثُمَّ اِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوْهُمْ ، ثُمَّ اِذَا شَرِبُوْا فَاجْلِدُوْهُمْ ، ثُمَّ اِذَا شَرِبُوْا فَاقْتُلُوْهُمْ.

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سنن ابوداؤد(٤٤٨٢)سنن ترمذی(١٤٤٤)

١٨ - بَابُ الْكَبِيرِ وَالْمَرِيضِ يَجِبُ عَلَيْهِ الْحَدُّ

Chapter18- The old and the sick deserving Legal Punishment.

٢٥٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنْ يَّعْقُوْبَ بْنِ عَبْدِ اللّٰهِ بْنِ الْاَشَجِّ ' عَنْ اَبِىْ اُمَامَةَ بْنِ سَهْلٍ ' عَنْ سَعِيْدِ بْنِ سَعْدِ بْنِ عُبَادَةَ ' قَالَ كَانَ بَيْنَ اَبْيَاتِنَا رَجُلٌ مُخْدَجٌ ضَعِيْفٌ ' فَلَمْ يُرَعْ اِلَّا وَهُوَ عَلٰى اَمَةٍ مِّنْ اِمَاءِ الدَّارِ يَخْبُثُ بِهَا ' فَرَفَعَ شَاْنَهُ سَعْدُ بْنُ عُبَادَةَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ اِجْلِدُوْهُ ضَرْبَ مِائَةِ سَوْطٍ ' قَالُوْا يَا نَبِىَّ اللّٰهِ! هُوَ اَضْعَفُ مِنْ ذٰلِكَ ' لَوْ ضَرَبْنَاهُ مِائَةَ سَوْطٍ مَّاتَ ' قَالَ فَخُذُوْا لَهُ عِثْكَالًا فِيْهِ مِائَةُ شِمْرَاخٍ ' فَاضْرِبُوْهُ ضَرْبَةً وَّاحِدَةً. ابن ماجه

2574 - Hazrat Saeed bin Sad bin Ubadah said, "There was a man living among our dwellings who had a physical defect and to our astonishment he was seen with one of the slave-women of the dwellings committing illegal sex with her. Sad bin Ubadah ؓ referred his case to the Messenger of Allah ﷺ, who said, "Give him one hundred lashes". They said, "O Prophet of Allah ﷺ he is too weak to bear that. If we give him one hundred lashes he will die". He said, "Then take a branch with a hundred twigs and hit him once".

٢٥٧٤م - **حَدَّثَنَا** سُفْيَانُ بْنُ وَكِيْعٍ ' ثَنَا الْمُحَارِبِىُّ عَنْ مُّحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ يَّعْقُوْبَ بْنِ عَبْدِ اللّٰهِ ' عَنْ اَبِىْ اُمَامَةَ بْنِ سَهْلٍ ' عَنْ سَعْدِ بْنِ عُبَادَةَ ' عَنِ النَّبِىِّ ﷺ ' نَحْوَهُ. ابن ماجه

2574m - Sufyan bin Vaki quoted the similar wording by another chain.

١٩ - بَابُ مَنْ شَهَرَ السِّلَاحَ

Chapter19- That who brandishes the weapon.

٢٥٧٥ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنْ سُهَيْلٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' وَثَنَا الْمُغِيْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنِ ابْنِ عَجْلَانَ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ قَالَ وَثَنَا اَنَسُ بْنُ عِيَاضٍ عَنْ اَبِىْ مَعْشَرٍ ' عَنْ مُحَمَّدِ بْنِ كَعْبٍ وَّ مُوْسَى بْنِ يَسَارٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ النَّبِىَّ ﷺ قَالَ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا. صحيح مسلم(٢٧٩)

2575 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Whoever bears weapons against us is not one of us".

٢٥٧٦ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ عَامِرِ بْنِ الْبَرَّادِ بْنِ يُوْسُفَ بْنِ بُرَيْدِ بْنِ اَبِىْ بُرْدَةَ بْنِ اَبِىْ مُوْسَى

2576 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever bears weapons against us is not one of

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us".

الْاَشْعَرِيِّ ، قَالَ ثَنَا اَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا. صحیح مسلم(٢٧٦)

2577 - Hazrat Abu Musa Al-Ashari ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever brandishes weapons against us is not one of us".

٢٥٧٧ - حَدَّثَنَا مَحْمُوْدُ بْنُ غَيْلَانَ ، وَاَبُوْ كُرَيْبٍ، وَيُوْسُفُ بْنُ مُوْسٰى ، وَعَبْدُ اللّٰهِ بْنُ الْبَرَّادِ ، قَالُوْا ثَنَا اَبُوْ اُسَامَةَ عَنْ بُرَيْدٍ، عَنْ اَبِىْ بُرْدَةَ ، عَنْ اَبِىْ مُوْسَى الْاَشْعَرِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ شَهَرَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا.

صحیح بخاری(٧٠٧١) صحیح مسلم(٢٧٧) سنن ترمذی(١٤٥٩)

Chapter20- Those doing brigandage and spreading mischief in the land.

٢٠ - بَابُ مَنْ حَارَبَ وَسَعٰى فِى الْاَرْضِ فَسَادًا

2578 - Hazrat Anas bin Malik ؓ narrated "Some people from (the tribe of) Urainah came to us (to Al-Madinah) during the time of the Messenger of Allah ﷺ but they did not want to stay in Al-Madinah, because the climate did not suit them. He said, "Go out to the camels which belong to us and drink their milk and urine". So they did that (and recovered) then they apostatized from Islam and killed the herdsman of the Messenger of Allah ﷺ and stole his camels. The Messenger of Allah ﷺ sent people after them and they were brought back. Then he cut off their hands and feet, branded their eyes and left them in Harrah (volcanic region) until they died".

٢٥٧٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيِّ الْجَهْضَمِيُّ ، ثَنَا عَبْدُ الْوَهَّابِ، ثَنَا حُمَيْدٌ عَنْ اَنَسِ بْنِ مَالِكٍ، اَنَّ نَاسًا مِّنْ عُرَيْنَةَ قَدِمُوْا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَاجْتَوَوُا الْمَدِيْنَةَ ، فَقَالَ لَوْ خَرَجْتُمْ اِلٰى ذَوْدٍ لَّنَا، فَشَرِبْتُمْ مِّنْ اَلْبَانِهَا وَاَبْوَالِهَا. فَفَعَلُوْا فَارْتَدُّوْا عَنِ الْاِسْلَامِ ، وَقَتَلُوْا رَاعِىَ رَسُوْلِ اللّٰهِ ﷺ ، وَاسْتَاقُوْا ذَوْدَهُ ، فَبَعَثَ رَسُوْلُ اللّٰهِ فِىْ طَلَبِهِمْ ، فَجِىْءَ بِهِمْ ، فَقَطَعَ اَيْدِيَهُمْ وَاَرْجُلَهُمْ وَسَمَرَ اَعْيُنَهُمْ وَتَرَكَهُمْ فِى الْحَرَّةِ حَتّٰى مَاتُوْا. ابن ماجہ

2579 - Hazrat Ayesha ؓ narrated that some people raided the she-camels of the Messenger of Allah ﷺ. So the Prophet ﷺ cut off their hands and feet (on opposite sides) and lanced out thier eyes.

٢٥٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَّمُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا اِبْرَاهِيْمُ بْنُ اَبِى الْوَزِيْرِ، ثَنَا الدَّرَاوَرْدِىُّ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ اَنَّ قَوْمًا اَغَارُوْا عَلٰى لِقَاحِ رَسُوْلِ اللّٰهِ ﷺ ، فَقَطَعَ رَسُوْلُ اللّٰهِ ﷺ اَيْدِيَهُمْ وَاَرْجُلَهُمْ وَسَمَلَ اَعْيُنَهُمْ

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سنن نسائی (۴۰۴۹_۴۰۵۰_۴۰۵۱)

۲۱ - بَابُ مَنْ قُتِلَ دُوْنَ مَالِهِ فَهُوَ شَهِيْدٌ

Chapter21-Whoever is killed while defending his property is a martyr.

۲۵۸۰ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللّٰهِ بْنِ عَوْفٍ، عَنْ سَعِيْدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قُتِلَ دُوْنَ مَالِهِ فَهُوَ شَهِيْدٌ.

سنن ابوداؤد (۴۷۷۲) سنن ترمذی (۱۴۲۱) سنن نسائی (۴۱۰۱_۴۱۰۲_۴۱۰۵_۴۱۰۶)

2580 - Hazrat Saeed bin Zaid bin Amr bin Nufail ؓ narrated that the Prophet ﷺ said, "Whoever is killed defending his property, he is a martyr".

۲۵۸۱ - **حَدَّثَنَا** الْخَلِيْلُ بْنُ عَمْرٍو، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، ثَنَا يَزِيْدُ بْنُ سِنَانَ الْجَزَرِيُّ عَنْ مَيْمُوْنِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اُتِيَ عِنْدَ مَالِهِ، فَقُوْتِلَ فَقَاتَلَ وَقُتِلَ، فَهُوَ شَهِيْدٌ.

ابن ماجہ

2581 - Hazrat Ibn Umar ؓ narrated, "The Messenger of Allah ﷺ said, "If a man's property is targeted and he is fought and he fights back and is killed he is a martyr".

۲۵۸۲ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا اَبُوْ عَامِرٍ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُطَّلِبِ عَنْ عَبْدِ اللّٰهِ بْنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ الْاَعْرَجِ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اُرِيْدَ مَالُهُ ظُلْمًا فَقُتِلَ، فَهُوَ شَهِيْدٌ. ابن ماجہ

2582 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "If a man's property is wrongfully targeted and he is killed, he is a martyr".

۲۲ - بَابُ حَدِّ السَّارِقِ

Chapter22-The Legal Punishment (Hud) for the Thief

۲۵۸۳ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ صَالِحٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَعَنَ اللّٰهُ السَّارِقَ، يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ. صحیح مسلم (۴۳۸۴) سنن نسائی (۴۸۸۸)

2583 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "May Allah curse the thief. He steals an egg and his hand is cut off, and he steals a rope and his hand is cut off".

۲۵۸۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَطَعَ النَّبِيُّ ﷺ فِيْ مِجَنٍّ قِيْمَتُهُ ثَلَاثَةُ دَرَاهِمَ.

2584 - Hazrat Ibn-e-Umar ؓ narrated, "The Prophet ﷺ cut off (the hand of a thief) for a shield worth three Dirham".

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صحیح مسلم(٤٣٨٣)

٢٥٨٥ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ الْعُثْمَانِيُّ ' ثَنَا اِبْرَاهِيْمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ' اَنَّ عَمْرَةَ اَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تُقْطَعُ الْيَدُ اِلَّا فِيْ رُبُعِ دِيْنَارٍ فَصَاعِدًا. صحیح بخاری(٦٧٨٩) صحیح مسلم (٤٣٧٤) سنن ابوداؤد(٤٣٨٣) سنن ترمذی(١٤٤٥) سنن نسائی (٤٩٣١_٤٩٣٣_٤٩٣٤_٩٤٣٥_٤٩٣٦)

2585 - Hazrat Ayesha narrated, "The Messenger of Allah ﷺ said, "Do not cut off (the thief's hand) except for something worth one quarter of a Dinar or more".

٢٥٨٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا اَبُوْ هِشَامٍ الْمَخْزُوْمِيُّ' ثَنَا وُهَيْبٌ ' ثَنَا اَبُوْ وَاقِدٍ عَنْ عَامِرِ بْنِ سَعْدٍ' عَنْ اَبِيْهِ ' عَنِ النَّبِيِّ ﷺ قَالَ تُقْطَعُ يَدُ السَّارِقِ فِيْ ثَمَنِ الْمِجَنِّ. ابن ماجہ

2586 - Amir bin Sad reported from his father that the Prophet ﷺ said, "The hand of the thief is to be cut off for the price of a shield".

٢٣ - بَابُ تَعْلِيْقِ الْيَدِ فِى الْعُنُقِ

Chapter23- Hanging the hand by the neck.

٢٥٨٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' وَاَبُوْ بِشْرِ بَكْرُ بْنُ خَلَفٍ' وَمُحَمَّدُ بْنُ بَشَّارٍ' وَاَبُوْ سَلَمَةَ الْجَوْبَارِيُّ يَحْيَى بْنُ خَلَفٍ ' قَالُوْا ثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ عَطَاءِ بْنِ مُقَدَّمٍ عَنْ حَجَّاجٍ ' عَنْ مَكْحُوْلٍ ' عَنِ ابْنِ مُحَيْرِيْزٍ' قَالَ سَاَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيْقِ الْيَدِ فِى الْعُنُقِ؟ فَقَالَ اَلسُّنَّةُ ' قَطَعَ رَسُوْلُ اللّٰهِ ﷺ يَدَ رَجُلٍ ثُمَّ عَلَّقَهَا فِيْ عُنُقِهِ.

سنن ابوداؤد(٤٤١١) سنن ترمذی(١٤٤٧) سنن نسائی(٤٩٩٧_٤٩٩٨)

2587 - Ibn Muhairiz reported, "I asked Fadalah bin Ubaid ﷺ about hanging the hand (of the thief) by his neck and he said, "It is Sunnah. The Messenger of Allah ﷺ cut off a man's hand then hung it by his neck".

٢٤ - بَابُ السَّارِقِ يَعْتَرِفُ

Chapter24- The thief who confesses.

٢٥٨٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى ' ثَنَا ابْنُ اَبِيْ مَرْيَمَ' اَنْبَاَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيْدَ بْنِ اَبِيْ حَبِيْبٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَعْلَبَةَ الْاَنْصَارِيِّ ' عَنْ اَبِيْهِ اَنَّ عَمْرَو بْنَ سَمُرَةَ بْنِ حَبِيْبِ بْنِ عَبْدِ شَمْسٍ جَاءَ اِلَى رَسُوْلِ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّيْ سَرَقْتُ جَمَلًا لِبَنِيْ فُلَانٍ، فَطَهِّرْنِيْ ' فَاَرْسَلَ اِلَيْهِمُ النَّبِيُّ ﷺ فَقَالُوْا اِنَّا افْتَقَدْنَا جَمَلًا لَّنَا. فَاَمَرَ بِهِ

2588 - Abdur Rahman bin Thalabah Al-Ansari reported from his father that Amr bin Samurah bin Habib bin Abd Shams came to the Messenger of Allah ﷺ and said, "O Messenger of Allah ﷺ! I stole a camel belonging to Banu so-and-so, purify me" The Prophet ﷺ sent word to them and they said "(yes), we have lost a camel of ours", So the Prophet ﷺ ordered that his

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النَّبِيُّ ﷺ فَقُطِعَتْ يَدُهُ. قَالَ ثَعْلَبَةُ اَنَا اَنْظُرُ اِلَيْهِ حِيْنَ وَقَعَتْ يَدُهُ وَهُوَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ الَّذِيْ طَهَّرَنِيْ مِنْكِ ' اَرَدْتِ اَنْ تُدْخِلِيْ جَسَدِيَ النَّارَ. ابن ماجه

hand be cut off. Thalabah said, "I was looking at him when his hand fell and he said, "Praise is to Allah who has purified me of you. You wanted to cause my whole body to enter Hell".

٢٥ - بَابُ الْعَبْدِ يَسْرِقُ

Chapter25- The Slave who steals.

٢٥٨٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ اَبِيْ عَوَانَةَ ' عَنْ عُمَرَ بْنِ اَبِيْ سَلَمَةَ ' عَنْ اَبِيْهِ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا سَرَقَ الْعَبْدُ فَبِيْعُوْهُ ' وَلَوْ بِنَشٍّ.

سنن ابوداؤد (٤٤١٢) سنن نسائی (٤٩٩٤)

2589 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "If a slave steals then sell him even for half price".

٢٥٩٠ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ' ثَنَا حَجَّاجُ بْنُ تَمِيْمٍ عَنْ مَيْمُوْنِ بْنِ مِهْرَانَ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ عَبْدًا مِنْ رَقِيْقِ الْخُمُسِ سَرَقَ مِنَ الْخُمُسِ ' فَرُفِعَ ذٰلِكَ اِلَى النَّبِيِّ ﷺ ' فَلَمْ يَقْطَعْهُ وَقَالَ مَالُ اللّٰهِ ' سَرَقَ بَعْضُهُ بَعْضًا. ابن ماجه

2590 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that one of the slaves of Khumus (spoils of war) stole something from the Khumus and the matter was referred to the Prophet ﷺ but he did not cut off his hand and he said, "The Property of Allah The Mighty and The Exalted, part of it stealing another part".

٢٦ - بَابُ الْخَائِنِ وَالْمُنْتَهِبِ وَالْمُخْتَلِسِ

Chapter26- The Embezzlers, The Robbers and The Pilferers.

٢٥٩١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا اَبُوْ عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ' عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يُقْطَعُ الْخَائِنُ وَلَا الْمُنْتَهِبُ وَلَا الْمُخْتَلِسُ.

سنن ابوداؤد (٤٣٩١ ـ ٤٣٩٢ ـ ٤٣٩٣) سنن ترمذی (١٤٤٨) سنن نسائی (٤٩٨٧ ـ ٤٩٨٨ ـ ٤٩٨٩) سنن ابن ماجه (٢٥٩٣)

2591 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The hand of the one who embezzles, the robber and the pilferer is not to be cut off".

٢٥٩٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُحَمَّدُ بْنُ عَاصِمِ بْنِ جَعْفَرٍ الْمِصْرِيُّ ' ثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ يُوْنُسَ بْنِ يَزِيْدَ ' عَنِ ابْنِ شِهَابٍ ' عَنْ اِبْرَاهِيْمَ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ' عَنْ اَبِيْهِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَيْسَ عَلَى الْمُخْتَلِسِ

2592 - Ibrahim bin Abdur Rahman bin Awf reported that his father said, "I heard the Messenger of Allah ﷺ say, "The hand of the Pilferer is not to be cut off".

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٢٧ - بَابٌ لَّا يُقْطَعُ فِيْ ثَمَرٍ وَّلَا كَثَرٍ

Chapter27- No hand-cutting for fruit or spadix.

٢٥٩٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيْجٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا قَطْعَ فِيْ ثَمَرٍ وَّلَا كَثَرٍ. سنن ترمذی (١٤٤٩) سنن نسائی (٤٩٨١_٤٩٨٢_٤٩٨٣_٤٩٨٤_٤٩٨٥)

2593 - Hazrat Rafi bin Khadij ؓ narrated, "The Messenger of Allah ﷺ said, "The hand is not to be cut off for (stealing) fruit (produce) or the spadix" (of palm trees).

٢٥٩٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سَعْدُ بْنُ سَعِيْدٍ اَلْمَقْبُرِيُّ عَنْ اَخِيْهِ، عَنْ اَبِيْهِ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا قَطْعَ فِيْ ثَمَرٍ وَّلَا كَثَرٍ.

ابن ماجہ

2594 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "The hand is not to be cut off for (stealing) produce or the spadix" (spikes of palm-trees)

٢٨ - بَابُ مَنْ سَرَقَ مِنَ الْحِرْزِ

Chapter28- That who steals from the guarded things.

٢٥٩٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا شَبَابَةُ عَنْ مَّالِكِ بْنِ اَنَسٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ، عَنْ اَبِيْهِ اَنَّهُ نَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ، فَاُخِذَ مِنْ تَحْتِ رَاْسِهِ ، فَجَاءَ بِسَارِقِهِ اِلَى النَّبِيِّ ﷺ، فَاَمَرَ بِهِ النَّبِيُّ ﷺ اَنْ يُّقْطَعَ، فَقَالَ صَفْوَانُ يَا رَسُوْلَ اللّٰهِ! لَمْ اُرِدْ هٰذَا، رِدَائِيْ عَلَيْهِ صَدَقَةٌ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ فَهَلَّا قَبْلَ اَنْ تَاْتِيَنِيْ بِهِ.

سنن ابوداؤد (٤٣٩٤) سنن نسائی (٤٨٩٣_ ٤٨٩٤_ ٤٨٩٥_٤٨٩٦_٤٨٩٨_٤٨٩٩)

2595 - Abdullah bin Safwan reported that his father slept in the mosque, using his upper wrap as a pillow and it was taken from beneath his head. He brought the thief to the Prophet ﷺ and the Prophet ﷺ ordered that his hand be cut off. Safwan ؓ said, "O Messenger of Allah ﷺ, I did not want this! I give my upper wrap to him in charity". The Messenger of Allah ﷺ said, "Why did you not give it to him before you brought him to me"?

٢٥٩٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ اُسَامَةَ عَنِ الْوَلِيْدِ بْنِ كَثِيْرٍ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ، عَنْ جَدِّهِ اَنَّ رَجُلًا مِّنْ مُّزَيْنَةَ سَاَلَ النَّبِيَّ ﷺ عَنِ الثِّمَارِ فَقَالَ مَا اُخِذَ فِيْ اَكْمَامِهِ فَاحْتُمِلَ ، فَثَمَنُهُ وَمِثْلُهُ مَعَهُ ، وَمَا كَانَ مِنَ الْجَرِيْنِ ، فَفِيْهِ الْقَطْعُ اِذَا بَلَغَ ذٰلِكَ ثَمَنَ الْمِجَنِّ ، وَاِنْ اَكَلَ

2596 - Amr bin Shuaib reported from his father from his grand-father that a man from Muzainah asked the Prophet ﷺ about fruits. He said, "What is taken from the tree and carried away, its value and the like of it along-with it (meaning double its price must be paid). What (is taken) from the place where dates are dried the

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(penalty) is cutting off the hand, if the amount taken is equal to the price of a shield. But if the person eats it and does not take it away there is no penalty". He said, "What about the sheep taken from the pasture? O Messenger of Allah ﷺ?" He said, "(The thief) must pay double its price and be punished and if it was in the pen, then his hand should be cut off, if what was taken was worth the price of a shield".

وَلَمْ يَأْخُذْ ، فَلَيْسَ عَلَيْهِ، قَالَ اَلشَّاةُ الْحَرِيسَةُ مِنْهُنَّ يَا رَسُوْلَ اللّٰهِ؟ قَالَ ثَمَنُهَا وَمِثْلُهُ مَعَهُ وَالنَّكَالُ، وَمَا كَانَ فِي الْمُرَاحِ ، فَفِيْهِ الْقَطْعُ ، اِذَا كَانَ مَا يَأْخُذُ مِنْ ذٰلِكَ ثَمَنَ الْمِجَنِّ. سنن ابوداؤد(۱۷۱۱)

Chapter29- Instructing a thief.

۲۹ - بَابُ تَلْقِيْنِ السَّارِقِ

2597 - Ishaq bin Abu Talhah reported, "I heard Abu Mundhir, the freed slave of Abu Dharr رضی اللہ عنہ say, "That Abu Umayyah narrated to him that a thief was brought to the Messenger of Allah ﷺ and he admitted his crime although the stolen goods were not found with him. The Messenger of Allah ﷺ said, "I do not think that you stole them", and he said, "Yes, I did". Then he said (again), "I do not think that you stole them", and he said, 'yes, I did'. Then he ordered that his hand be cut off. The Prophet ﷺ said, "Say, I seek Allah's forgiveness and I repent to Him. So he (the thief) said, 'I seek Allah's forgiveness and I repent to Him". He (the Prophet ﷺ) said twice, "O Allah! accept his repentance".

۲۵۹۷ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا سَعِيْدُ بْنُ يَحْيٰى ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اِسْحَاقَ (بْنِ عَبْدِ اللّٰهِ) بْنِ اَبِيْ طَلْحَةَ ، سَمِعْتُ اَبَا الْمُنْذِرِ، مَوْلٰى اَبِيْ ذَرٍّ، يَذْكُرُ اَنَّ اَبَا اُمَيَّةَ حَدَّثَهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اُتِيَ بِلِصٍّ ، فَاعْتَرَفَ اعْتِرَافًا ، وَلَمْ يُوْجَدْ مَعَهُ الْمَتَاعُ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اِخَالُكَ سَرَقْتَ، قَالَ بَلٰى. ثُمَّ قَالَ مَا اِخَالُكَ سَرَقْتَ، قَالَ بَلٰى، فَاَمَرَ بِهٖ فَقُطِعَ ، قَالَ قُلْ اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ، قَالَ اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ. قَالَ اَللّٰهُمَّ تُبْ عَلَيْهِ، مَرَّتَيْنِ.

سنن ابوداؤد(۴۳۸۰) سنن نسائی(۴۸۹۲)

Chapter30- (The woman) who is raped

۳۰ - بَابُ الْمُسْتَكْرَهِ

2598 - Abdul Jabbar bin Wail reported that his father said, "A woman was coerced (raped) during the time of the Messenger of Allah ﷺ. He waived the legal punishment for her and carried it out on

۲۵۹۸ - **حَدَّثَنَا** عَلِيُّ بْنُ مَيْمُوْنٍ ، وَاَيُّوْبُ بْنُ مُحَمَّدٍ الْوَزَّانُ ، وَعَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، قَالُوْا ثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ ، اَنْبَاَنَا الْحَجَّاجُ بْنُ اَرْطَاةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ ، عَنْ اَبِيْهِ ، قَالَ اُسْتُكْرِهَتِ امْرَاَةٌ

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the one who had attacked her but (the narrator) did not say that he ruled that she should be given bridal money" (Mehar).

عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَدَرَاَ عَنْهَا الْحَدَّ، وَاَقَامَهُ عَلَى الَّذِيْ اَصَابَهَا، وَلَمْ يَذْكُرْ اَنَّهُ جَعَلَ لَهَا مَهْرًا.

سنن ترمذی (۱۴۵۳)

Chapter31- Forbiddance of carrying out the legal punishments in the mosques.

۳۱ - بَابُ النَّهْيِ عَنْ اِقَامَةِ الْحُدُوْدِ فِي الْمَسَاجِدِ

2599 - Hazrat Ibn-e-Abbas ؓ narrated that the Messenger of Allah ﷺ said, "Do not carry out the legal punishments in the mosques".

۲۵۹۹ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ. ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، ثَنَا اَبُوْ حَفْصٍ الْاَبَّارُ، جَمِيْعًا عَنْ اِسْمَاعِيْلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا تُقَامُ الْحُدُوْدُ فِي الْمَسَاجِدِ.

سنن ترمذی (۱۴۰۱) سنن ابن ماجہ (۲۶۶۱)

2600 - Amr bin Shuaib reported from his father, from grand-father that the Messenger of Allah ﷺ forbade lashing for the legal punishment in the mosques.

۲۶۰۰ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ لَهِيْعَةَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، اَنَّهُ سَمِعَ عَمْرَو بْنَ شُعَيْبٍ عَنْ اَبِيْهِ، عَنْ جَدِّهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنْ جَلْدِ الْحَدِّ فِي الْمَسَاجِدِ. ابن ماجہ

Chapter32 - Taazir (punishments decided by the judges)

۳۲ - بَابُ التَّعْزِيْرِ

2601 - Hazrat Abu Burdah bin Niyar ؓ narrated that the Messenger of Allah ﷺ used to say, "No one should be given more than ten lashes except in the case of "Hudud" (one of the legal punishments) of Allah".

۲۶۰۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ اَبِيْ حَبِيْبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللّٰهِ بْنِ الْاَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جَابِرِ بْنِ عَبْدِ اللّٰهِ، عَنْ اَبِيْ بُرْدَةَ بْنِ نِيَارٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَقُوْلُ لَا يُجْلَدُ اَحَدٌ فَوْقَ عَشْرِ جَلَدَاتٍ، اِلَّا فِيْ حَدٍّ مِنْ حُدُوْدِ اللّٰهِ.

صحیح بخاری (۶۸۴۸، ۶۸۴۹، ۶۸۵۰) صحیح مسلم (۴۴۳۵)

سنن ابوداؤد (۴۴۹۱، ۴۴۹۲) سنن ترمذی (۱۴۶۳)

2602 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "Do not punish with more than ten whips".

۲۶۰۲ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، قَالَ ثَنَا عَبَّادُ بْنُ كَثِيْرٍ عَنْ يَحْيَى بْنِ اَبِيْ كَثِيْرٍ، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تُعَزِّرُوْا فَوْقَ عَشَرَةِ اَسْوَاطٍ.

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٣٣ - بَابٌ اَلْحَدُّ كَفَّارَةٌ

Chapter33-Hadd (The Legal Punishment) is the expiation.

٢٦٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا عَبْدُ الْوَهَّابِ وَابْنُ اَبِىْ عَدِىٍّ عَنْ خَالِدٍ اَلْحَذَّاءِ ، عَنْ اَبِىْ قِلَابَةَ ، عَنْ اَبِى الْاَشْعَثِ ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَصَابَ مِنْكُمْ حَدًّا ، فَعُجِّلَتْ لَهُ عُقُوْبَتُهُ ، فَهُوَ كَفَّارَتُهُ ، وَاِلَّا ، فَاَمْرُهُ اِلَى اللّٰهِ. صحیح مسلم(٤٤٣٨)

2603 - Hazrat Ubadah bin Samit رضی اللہ عنہ narrated "The Messenger of Allah ﷺ said, "Whoever among you undergoes a Hadd his punishment has been brought forward (in this world) and it is an expiation for him otherwise his case rests with Allah".

٢٦٠٤ - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ، ثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ ، ثَنَا يُوْنُسُ بْنُ اَبِىْ اِسْحَاقَ عَنْ اَبِىْ اِسْحَاقَ ، عَنْ اَبِىْ جُحَيْفَةَ ، عَنْ عَلِىِّ بْنِ اَبِىْ طَالِبٍ رَضِىَ اللّٰهُ عَنْهُ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَصَابَ فِى الدُّنْيَا ذَنْبًا ، عُوْقِبَ بِهٖ ، فَاللّٰهُ اَعْدَلُ مِنْ اَنْ يُّثَنِّىَ عُقُوْبَتَهُ عَلٰى عَبْدِهٖ ، وَمَنْ اَذْنَبَ ذَنْبًا فِى الدُّنْيَا ، فَسَتَرَهُ اللّٰهُ عَلَيْهِ ، فَاللّٰهُ اَكْرَمُ مِنْ اَنْ يَّعُوْدَ فِىْ شَىْءٍ قَدْ عَفَا عَنْهُ. سنن ترمذی(٢٦٢٦)

2604 - Hazrat Ali رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Whoever commits a sin in this world and is punished for it; Allah is too just to repeat the punishment for His slave (in the Hereafter). And whoever commits a sin in the world and Allah conceals him, Allah is too generous to go back to something that He has pardoned".

٣٤ - بَابُ الرَّجُلِ يَجِدُ مَعَ امْرَاَتِهٖ رَجُلًا

٢٦٠٥ - **حَدَّثَنَا** (اَحْمَدُ بْنُ عَبْدَةَ) وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمَدِيْنِىُّ اَبُوْ عُبَيْدٍ ، قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِىُّ عَنْ سُهَيْلِ بْنِ اَبِىْ صَالِحٍ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ اَنَّ سَعْدَ بْنَ عُبَادَةَ الْاَنْصَارِىَّ قَالَ يَا رَسُوْلَ اللّٰهِ! اَلرَّجُلُ يَجِدُ مَعَ امْرَاَتِهٖ رَجُلًا ، اَ يَقْتُلُهُ؟ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا ، قَالَ سَعْدٌ بَلٰى. وَالَّذِىْ اَكْرَمَكَ بِالْحَقِّ! فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِسْمَعُوْا مَا يَقُوْلُ سَيِّدُكُمْ صحیح مسلم(٣٧٤٥) سنن ابوداؤد(٤٥٣٢)

2605 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that Sad رضی اللہ عنہ bin Ubadah Al-Ansari said, "O Messenger of Allah ﷺ if a man finds another man with his wife, should he kill him?", The Messenger of Allah ﷺ said, "No" Sad said, "Yes! he should, by the One who honoured you with the truth!" The Messenger of Allah ﷺ said, "Listen to what your leader says".

٢٦٠٦ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ ، عَنِ الْحَسَنِ ، عَنْ قَبِيْصَةَ بْنِ حُرَيْثٍ ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ ، قَالَ قِيْلَ لِاَبِىْ ثَابِتٍ

2606 - Salamah bin Muhabbiq رضی اللہ عنہ narrated, "When the verse of legal punishment was revealed it was said to Abu Thabit, Sad bin Ubadah رضی اللہ عنہ who was a jealous man, 'If you

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سَعْدِ بْنِ عُبَادَةَ ' حِيْنَ نَزَلَتْ 'اٰيَةُ الْحُدُوْدِ' وَكَانَ رَجُلًا غَيُوْرًا اَرَاَيْتَ لَوْ اَنَّكَ وَجَدْتَّ مَعَ امْرَاَتِكَ رَجُلًا' اَيَّ شَيْءٍ كُنْتَ تَصْنَعُ؟ قَالَ كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ' اَنْتَظِرُ حَتّٰى اَجِيْءَ بِاَرْبَعَةٍ؟ اِلٰى مَا ذَاكَ قَدْ قَضٰى حَاجَتَهُ وَذَهَبَ ' اَوْ اَقُوْلُ رَاَيْتُ كَذَا وَ كَذَا فَتَضْرِبُوْنِيَ الْحَدَّ وَلَا تَقْبَلُوْا لِيْ شَهَادَةً اَبَدًا' قَالَ فَذُكِرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ فَقَالَ كَفٰى بِالسَّيْفِ شَاهِدًا' ثُمَّ قَالَ لَا . اِنِّيْ اَخَافُ اَنْ يَّتَتَابَعَ فِيْ ذٰلِكَ السَّكْرَانُ وَالْغَيْرَانُ.

found another man with your wife what would you do?'. He said, "I would strike them both with the sword, do you think, I should wait until I bring four (witnesses) and he has satisfied himself and gone away? Or should I say I saw such and such and you will carry out the legal punishment on me (for slander) and never accept my testimony thereafter?" Mention of that was made to the Prophetﷺ and he said, "The sword is sufficient as a witness". Then he said "No, I am afraid that the drunkard and the jealous would pursue that". (would use it as pretext)

قَالَ اَبُوْ عَبْدِ اللّٰهِ يَعْنِيْ ابْنَ مَاجَةَ سَمِعْتُ اَبَا زُرْعَةَ يَقُوْلُ هٰذَا حَدِيْثُ عَلِيِّ بْنِ مُحَمَّدٍ الطَّنَافِسِيِّ' وَفَاتَنِيْ مِنْهُ. ابن ماجہ

Abu Abdullah meaning Ibn Majah said, "I heard Abu Zurah saying, "This is a Hadith of Ali bin Muhammad At-Tanafisi and I missed a bit from him".

٣٥ - بَابُ مَنْ تَزَوَّجَ اِمْرَاَةَ اَبِيْهِ مِنْ بَعْدِهٖ

Chapter35-That who marries his father's wife after his death.

٢٦٠٧ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ مُوْسٰى ' حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا سَهْلُ بْنُ اَبِيْ سَهْلٍ ' ثَنَا حَفْصُ بْنُ غِيَاثٍ ' جَمِيْعًا عَنْ اَشْعَثَ ' عَنْ عَدِيِّ بْنِ ثَابِتٍ ' عَنِ الْبَرَاءِ بْنِ عَازِبٍ ' قَالَ مَرَّ بِيْ خَالِيْ سَمَّاهُ هُشَيْمٌ فِيْ حَدِيْثِهٖ الْحَارِثَ بْنَ عَمْرٍو وَقَدْ عَقَدَ لَهُ النَّبِيُّ ﷺ لِوَاءً' فَقُلْتُ لَهُ اَيْنَ تُرِيْدُ؟ فَقَالَ بَعَثَنِيْ رَسُوْلُ اللّٰهِ ﷺ اِلٰى رَجُلٍ تَزَوَّجَ امْرَاَةَ اَبِيْهِ مِنْ بَعْدِهٖ' فَاَمَرَنِيْ اَنْ اَضْرِبَ عُنُقَهٗ. سنن ابوداؤد (٤٤٥٦ - ٤٤٥٧) سنن ترمذی (١١٣٦٢) سنن نسائی (٣٣٣١ - ٣٣٣٢)

2607 - Hazrat Bara bin Azibﷺ narrated, "My maternal uncle passed by me (one of the narrators) Hushaim named him in his narration as Harith bin Amr, and the Prophetﷺ had given him a banner to carry. I said to him, "Where are you going?". He said, "The Messenger of Allahﷺ has sent me to a man who married his father's wife after he died and has commanded me to strike his neck". (kill him).

٢٦٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ ' اِبْنُ اَخِي الْحُسَيْنِ الْجُعْفِيُّ ' ثَنَا يُوْسُفُ بْنُ مَنَازِلَ التَّيْمِيُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ خَالِدِ بْنِ اَبِيْ كَرِيْمَةَ ' عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ' عَنْ اَبِيْهِ ' قَالَ بَعَثَنِي النَّبِيُّ ﷺ اِلٰى رَجُلٍ تَزَوَّجَ امْرَاَةَ اَبِيْهِ ' اَنْ اَضْرِبَ

2608 - Muwiyah bin Qurrah reported from his father, "The Messenger of Allahﷺ sent me to a man who had married his father's wife after, he died to strike his neck (execute him) and confiscate his wealth"

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عُنُقَهُ وَاُصَفِّيَ مَالَهُ. ابن ماجه

٣٦ - بَابُ مَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ اَوْ تَوَلّٰى غَيْرَ مَوَالِيْهِ

Chapter36-Claiming someone else as his father and claiming someone else as his master.

٢٦٠٩ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا ابْنُ اَبِي الضَّيْفِ ' ثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ انْتَسَبَ اِلٰى غَيْرِ اَبِيْهِ ' اَوْ تَوَلّٰى غَيْرَ مَوَالِيْهِ ' فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ. ابن ماجه

2609 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever claims to belong to someone other than his father or (a freed slave) who claims that his Wala (relation of inheritance) is for other than his real master, the curse of Allah, the angels and all the people will be upon him".

٢٦١٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ عَاصِمٍ الْاَحْوَلِ ' عَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ ' قَالَ سَمِعْتُ سَعْدًا وَّاَبَا بَكْرَةَ ' وَكُلُّ وَاحِدٍ مِّنْهُمَا يَقُوْلُ سَمِعَتْ اُذُنَايَ وَوَعٰى قَلْبِيْ مُحَمَّدًا ﷺ يَقُوْلُ مَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ وَهُوَ يَعْلَمُ اَنَّهُ غَيْرُ اَبِيْهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ. صحیح بخاری (٤٣٢٦ ـ ٦٧٦٦) صحیح مسلم (٢١٦ ـ ٢١٧) سنن ابوداؤد (٥١١٣)

2610 - Abu Uthman Nahdi reported, "I heard Sad and Abu Bakrah both say, "They heard directly from Muhammad ﷺ saying it, and memorized. "Whoever claims to belong to someone other than his father knowing that he is not his father, Paradise will be forbidden to him".

٢٦١١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيْمِ ' عَنْ مُّجَاهِدٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ ' لَمْ يَرَحْ رَائِحَ الْجَنَّةِ وَاِنَّ رِيْحَهَا لَيُوْجَدُ مِنْ مَّسِيْرَةِ خَمْسِ مِائَةِ عَامٍ. ابن ماجه

2611 - Hazrat Abdullah bin Amr ؓ narrated "The Messenger of Allah ﷺ said, "Whoever claims to belong to someone other than his father will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of five hundred years".

٣٧ - بَابُ مَنْ نَفٰى رَجُلًا مِّنْ قَبِيْلَةٍ

Chapter37-That who negates a man's kinship with a tribe.

٢٦١٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ . ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ' ح وَحَدَّثَنَا هَارُوْنُ بْنُ حَيَّانَ ' اَنْبَاَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُغِيْرَةِ ' قَالَا ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَقِيْلِ بْنِ

2612 - Muslim bin Haisam reported from Hazrat Ashath bin Qais ؓ who said, "I came to the Messenger of Allah ﷺ with a delagation from kindah and they thought that I was the best of them. I said, "O Messenger of Allah ﷺ, are you not from

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among us?". He said, "We are the tribe of Banu Nadr bin Kinanah and we do not attribute ourselves to our mother and we do not deny our forefathers".

طَلْحَةَ السَّلَمِيِّ، عَنْ مُسْلِمِ بْنِ هَيْضَمٍ، عَنِ الْاَشْعَثِ بْنِ قَيْسٍ، قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ فِيْ وَفْدِ كِنْدَةَ، وَلَا يَرَوْنِيْ اِلَّا اَفْضَلَهُمْ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اَلَسْتُمْ مِنَّا؟ فَقَالَ نَحْنُ بَنُو النَّضْرِ بْنِ كِنَانَةَ، وَلَا نَقْفُوْ اُمَّنَا، وَلَا نَنْتَفِيْ مِنْ اَبِيْنَا.

He said, "Ashath bin Qais ؓ used to say, "If any man is brought to me who suggests that a man from Quraish does not belong to Nadr bin Kinanah, I would carry out the legal punishment (for slander) on him".

قَالَ فَكَانَ الْاَشْعَثُ بْنُ قَيْسٍ يَقُوْلُ لَا اُوْتٰى بِرَجُلٍ نَفٰى رَجُلًا مِّنْ قُرَيْشٍ، مِنَ النَّضْرِ بْنِ كِنَانَةَ، اِلَّا جَلَدْتُهُ الْحَدَّ. ابن ماجه

Chapter38-The Ennuchs

٣٨ - بَابُ الْمُخَنَّثِيْنَ

2613 - Hazrat Safwan bin Umayyah ؓ narrated, "We were with the Messenger of Allah ﷺ and Amr bin (Murrah) came and said, "O Messenger of Allah ﷺ, Allah has decreed and he has not guided me to earn a living except by beating my tambourine with my hand, give me permission to sing without doing anything immoral". The Messenger of Allah ﷺ said; "I will not give you permission nor honour you nor give you what you want. You are lying, O enemy of Allah, Allah has granted you a good lawful provision but you have chosen the provision that Allah has forbidden to you instead of that which Allah the Mighty and the Exalted has permitted. If I had warned you before I would have done such and such to you. Get away from me and repent to Allah. If you do that again after this warning, I will give you a painful beating and shave your head to make an example of you and I will banish you from among your people and permit the young

٢٦١٣ - حَدَّثَنَا الْحَسَنُ بْنُ اَبِي الرَّبِيْعِ الْجُرْجَانِيُّ، اَنْبَاَنَا عَبْدُ الرَّزَّاقِ، اَخْبَرَنِيْ يَحْيَى بْنُ الْعَلَاءِ، اَنَّهُ سَمِعَ بِشْرَ بْنَ نُمَيْرٍ، اَنَّهُ سَمِعَ مَكْحُوْلًا يَّقُوْلُ اِنَّهُ سَمِعَ يَزِيْدَ بْنَ عَبْدِ اللّٰهِ، اَنَّهُ سَمِعَ صَفْوَانَ بْنَ اُمَيَّةَ قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ، فَجَاءَ (عَمْرُو بْنُ مُرَّةَ) فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّ اللّٰهَ قَدْ كَتَبَ عَلَيَّ الشَّقْوَةَ، فَمَا اُرَانِيْ اُرْزَقُ اِلَّا مِنْ دُفِّيْ بِكَفِّيْ، فَاْذَنْ فِي الْغِنَاءِ، فِيْ غَيْرِ فَاحِشَةٍ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا اٰذَنُ لَكَ، وَلَا كَرَامَةَ، وَلَا نُعْمَةَ عَيْنٍ. كَذَبْتَ، اَيْ عَدُوَّ اللّٰهِ! لَقَدْ رَزَقَكَ اللّٰهُ طَيِّبًا حَلَالًا، فَاخْتَرْتَ مَا حَرَّمَ اللّٰهُ عَلَيْكَ مِنْ رِّزْقِهٖ مَكَانَ مَا اَحَلَّ اللّٰهُ لَكَ، وَلَوْ كُنْتُ تَقَدَّمْتُ اِلَيْكَ لَفَعَلْتُ بِكَ وَفَعَلْتُ، قُمْ عَنِّيْ، وَتُبْ اِلَى اللّٰهِ، اَمَا اِنَّكَ اِنْ فَعَلْتَ، بَعْدَ التَّقْدِمَةِ اِلَيْكَ، ضَرَبْتُكَ ضَرْبًا وَّجِيْعًا، وَحَلَقْتُ رَاْسَكَ مُثْلَةً، وَنَفَيْتُكَ مِنْ اَهْلِكَ، وَاَحْلَلْتُ سَلَبَكَ نُهْبَةً لِّفِتْيَانِ اَهْلِ الْمَدِيْنَةِ.

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men of Al-Madinah to come and take your goods".

Amr stood up suffering grief and humiliation that is known only to Allah.

When he went away, the Propther ﷺ said, "These sinners whoever among them dies without having repented, Allah the Mighty and the Exalted will gather him on the Day of Resurrection just as he was in this world, effeminate and naked without even a piece of cloth to conceal him from the people. Every time he gets up he will fall to the ground".

2614 - Hazrat Umm-e-Salamah رضی اللہ عنہا narrated that the Prophet ﷺ entered upon her and heard an effeminate man saying to Abdullah bin Abu Umayyah: 'If Allah enables us to conquer Taif tomorrow, I will show you a woman who comes in on four (rolls of fat) and goes out on eight". The Prophet ﷺ said, "Throw them out of your houses".

In the name of Allah, the Beneficent, the Merciful

21 - Book of Diyyat (Blood Money)

Chapter1 - Intensity of killing a Muslim unlawfully.

2615 - Hazrat Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The first matter concerning which judgement will be passed among the people on the Day of Resurrection will be bloodshed".

فَقَامَ عَمْرٌو ' وَبِهِ مِنَ الشَّرِّ وَالْخِزْيِ مَا لَا يَعْلَمُهُ إِلَّا اللّٰهُ.

فَلَمَّا وَلّٰى ' قَالَ النَّبِيُّ ﷺ هٰؤُلَاءِ الْعُصَاةُ ' مَنْ مَّاتَ مِنْهُمْ بِغَيْرِ تَوْبَةٍ ' حَشَرَهُ اللّٰهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا كَانَ فِي الدُّنْيَا مُخَنَّثًا عُرْيَانًا لَّا يَسْتَتِرُ مِنَ النَّاسِ بِهُدْبَةٍ ' كُلَّمَا قَامَ صُرِعَ. ابن ماجہ

٢٦١٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا وَكِيْعٌ ' ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ' عَنْ زَيْنَبَ بِنْتِ اُمِّ سَلَمَةَ ' عَنْ اُمِّ سَلَمَةَ رَضِيَ اللّٰهُ عَنْهَا اَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا ' فَسَمِعَ مُخَنَّثًا وَّهُوَ يَقُوْلُ لِعَبْدِ اللّٰهِ بْنِ اَبِيْ اُمَيَّةَ اِنْ يَّفْتَحِ اللّٰهُ الطَّائِفَ غَدًا ' دَلَلْتُكَ عَلَى امْرَاَةٍ تُقْبِلُ بِاَرْبَعٍ وَّتُدْبِرُ بِثَمَانٍ ' فَقَالَ النَّبِيُّ ﷺ اَخْرِجُوْهُمْ مِنْ بُيُوْتِكُمْ. سابقہ(١٩٠٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٢١ - كِتَابُ الدِّيَاتِ

١ - بَابُ التَّغْلِيْظِ فِيْ قَتْلِ مُسْلِمٍ ظُلْمًا

٢٦١٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' وَعَلِيُّ بْنُ مُحَمَّدٍ ' وَمُحَمَّدُ بْنُ بَشَّارٍ ' قَالُوْا ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنْ شَقِيْقٍ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَوَّلُ مَا يُقْضٰى بَيْنَ النَّاسِ ' يَوْمَ الْقِيَامَةِ ' فِي الدِّمَاءِ.

صحیح بخاری(٦٥٣٣_٦٨٦٤) صحیح مسلم(٤٣٥٧) سنن ترمذی

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(١٣٩٦_١٣٩٧) سنن نسائی (٤٠٠٣_٤٠٠٤_٤٠٠٥_٤٠٠٧)

٢٦١٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا عِيسَى بْنُ يُونُسَ، حَدَّثَنَا الْاَعْمَشُ عَنْ عَبْدِ اللّٰهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تُقْتَلُ نَفْسٌ ظُلْمًا، اِلَّا كَانَ عَلَى ابْنِ اٰدَمَ الْاَوَّلِ كِفْلٌ مِّنْ دَمِهَا، لِاَنَّهُ اَوَّلُ مَنْ سَنَّ الْقَتْلَ.

صحیح بخاری (٣٣٣٥_٦٨٦٧_٧٣٢١) صحیح مسلم (٤٣٥٥) سنن ترمذی (٢٦٧٣) سنن نسائی (٣٩٩٦)

2616 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said, "No person is killed wrongfully but a share of responsibility for his blood will be upon the first son of Adam because he was the first one to kill".

٢٦١٧ - **حَدَّثَنَا** سَعِيدُ بْنُ يَحْيَى بْنِ الْاَزْهَرِ الْوَاسِطِيُّ، ثَنَا اِسْحَاقُ بْنُ يُوسُفَ الْاَزْرَقُ عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ اَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَوَّلُ مَا يُقْضٰى بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ. سنن نسائی (٤٠٠٢)

2617 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said, "The first matter concerning which judgement will be passed among the people on the Day of Resurrection will be bloodshed".

٢٦١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا وَكِيعٌ، ثَنَا اِسْمَاعِيلُ بْنُ اَبِي خَالِدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَقِيَ اللّٰهَ لَا يُشْرِكُ بِهٖ شَيْئًا، لَمْ يَتَدَمَّرْ بِدَمٍ حَرَامٍ، دَخَلَ الْجَنَّةَ. ابن ماجہ

2618 - Hazrat Uqbah bin Amir Al-Juhani ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever meets Allah not associating anything in worship with Him, and not having shed any blood unlawfully, will enter Paradise".

٢٦١٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، ثَنَا مَرْوَانُ بْنُ جَنَاحٍ عَنْ اَبِي الْجَهْمِ الْجُوْزَجَانِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَزَوَالُ الدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ. ابن ماجہ

2619 - Hazrat Bara bin Azib ؓ narrated that the Messenger of Allah ﷺ said, "If this world were to be destroyed that would be less significant before Allah than the unlawful killing of a believer".

٢٦٢٠ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ، ثَنَا (مَرْوَانُ بْنُ مُعَاوِيَةَ)، ثَنَا يَزِيْدُ بْنُ زِيَادٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ اَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَعَانَ عَلٰى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللّٰهَ تَعَالٰى، مَكْتُوْبٌ بَيْنَ عَيْنَيْهِ اٰيِسٌ مِّنْ رَحْمَةِ اللّٰهِ تَعَالٰى. ابن ماجہ

2620 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever helps to kill a believer even with half a word, he will meet Allah with (the words) written between his eyes. He has no hope of the mercy of Allah".

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٢ - بَابُ هَلْ لِّقَاتِلِ مُؤْمِنٍ تَوْبَةٌ؟

Chapter2-Has the Murderer of believer Repentance.

٢٦٢١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمَّارٍ اَلدُّهْنِيِّ ' عَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ ' قَالَ سُئِلَ ابْنُ عَبَّاسٍ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَ اٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى؟ قَالَ وَيْحَهُ! وَاَنّٰى لَهُ الْهُدٰى؟ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُوْلُ يَجِيْءُ الْقَاتِلُ وَالْمَقْتُوْلُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقٌ بِرَاْسِ صَاحِبِهِ ' يَقُوْلُ رَبِّ ! سَلْ هٰذَا! لِمَ قَتَلَنِيْ؟. وَاللّٰهِ! لَقَدْ اَنْزَلَهَا اللّٰهُ عَلٰى نَبِيِّكُمْ ' ثُمَّ مَا نَسَخَهَا بَعْدَ مَا اَنْزَلَهَا. سنن نسائی (٤٠١٠_٤٨٨١)

2621 - Salim bin Abu Ja'd reported, "Ibn-e-Abbas ؓ was asked about one who kills a believer deliberately, then repents, believes, does righteous deeds and follows true guidance. He said, "Woe to him, can there be any guidance for him?" I heard your Prophet ﷺ say, "The killer and his victim will be brought on the Day of Resurrection with the slain holding on to the head of his killer, saying, "O Lord ask this one why did he kill me"? By Allah, Allah the Mighty and the Sublime revealed it (reference to Surah Nisa:4:93) to your Prophet ﷺ then He did not abrogate it after He revealed it".

٢٦٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا هَمَّامُ بْنُ يَحْيٰى عَنْ قَتَادَةَ ' عَنْ اَبِي الصِّدِّيْقِ النَّاجِيِّ ' عَنْ اَبِيْ سَعِيْدِ اَلْخُدْرِيِّ ' قَالَ اَلَا اُخْبِرُكُمْ بِمَا سَمِعْتُ مِنْ فِيْ رَسُوْلِ اللّٰهِ ﷺ؟ سَمِعَتْهُ اُذُنَايَ ' وَوَعَاهُ قَلْبِيْ اِنَّ عَبْدًا قَتَلَ تِسْعَةً وَّتِسْعِيْنَ نَفْسًا ' ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ ' فَسَاَلَ عَنْ اَعْلَمِ اَهْلِ الْاَرْضِ ' فَدُلَّ عَلٰى رَجُلٍ فَاَتَاهُ ' فَقَالَ اِنِّيْ قَتَلْتُ تِسْعَةً وَّتِسْعِيْنَ نَفْسًا ' فَهَلْ لِّيْ مِنْ تَوْبَةٍ؟ فَقَالَ بَعْدَ تِسْعَةٍ وَّتِسْعِيْنَ نَفْسًا! قَالَ فَانْتَضٰى سَيْفَهُ فَقَتَلَهُ ' فَاَكْمَلَ بِهِ الْمِائَةَ ' ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ فَسَاَلَ عَنْ اَعْلَمِ اَهْلِ الْاَرْضِ ' فَدُلَّ عَلٰى رَجُلٍ ' فَاَتَاهُ فَقَالَ اِنِّيْ قَتَلْتُ مِائَةَ نَفْسٍ ' فَهَلْ لِّيْ مِنْ تَوْبَةٍ؟ قَالَ فَقَالَ وَيْحَكَ! وَمَنْ يَّحُوْلُ بَيْنَكَ وَ بَيْنَ التَّوْبَةِ؟ اُخْرُجْ مِنَ الْقَرْيَةِ الْخَبِيْثَةِ الَّتِيْ اَنْتَ بِهَا اِلَى الْقَرْيَةِ الصَّالِحَةِ ' قَرْيَةِ كَذَا وَ كَذَا. فَاعْبُدْ رَبَّكَ فِيْهَا ' فَخَرَجَ يُرِيْدُ الْقَرْيَةَ الصَّالِحَةَ فَعَرَضَ لَهُ اَجَلُهُ فِي الطَّرِيْقِ

2622 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "Shall I not tell you what I heard directly from the Messenger of Allah ﷺ. I heard it and memorized it. A man killed ninety-nine people, then the idea of repentance occured to him. He asked who was the most knowledgeable of people on earth and he was told of a man, so he went to him and said, "I have killed ninety-nine people, can I repent?", He said, "After ninety-nine people?' (meaning no). He said, "So he drew his sword and killed him thus completing one hundred. Then the idea of repentance occured to him (again) so he asked who was the most knowledgeable of people and he was told of a man (so he went to him) and said, "I have killed one hundred people. Can I repent?" He said, 'Woe to you, what is stopping you from repenting?, Leave the

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فَاخْتَصَمَتْ فِيْهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ ' قَالَ اِبْلِيْسُ اَنَا اَوْلٰى بِهٖ ' اِنَّهٗ لَمْ يَعْصِنِىْ سَاعَةً قَطُّ قَالَ فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ اِنَّهٗ خَرَجَ تَائِبًا.

evil town where you are living and go to a good town such and such town and worship your Lord there". So he went out heading for the good town but death came to him on the road. The angels of mercy and angels of punishment argued over him. Iblis (Satan) said, "I have more right to him for he never disobeyed me for a moment." But the angels of Mercy said, "He went out repenting".

قَالَ هَمَّامٌ فَحَدَّثَنِىْ حُمَيْدٌ الطَّوِيْلُ عَنْ بَكْرِ بْنِ عَبْدِ اللّٰهِ ' عَنْ اَبِىْ رَافِعٍ ' قَالَ فَبَعَثَ اللّٰهُ مَلَكًا ' فَاخْتَصَمُوْا اِلَيْهِ ثُمَّ رَجَعُوْا ' فَقَالَ اُنْظُرُوْا ' اَىَّ الْقَرْيَتَيْنِ كَانَتْ اَقْرَبَ ' فَاَلْحِقُوْهُ بِاَهْلِهَا.

(One of the narrators) Hammam said, "Humaid At-Tawil narrated to me from Bakr bin Abdullah that Abu Rafi said, "So Allah the Mighty and the Exalted sent an angel to whom they referred (the case). He said, "Look and see which of the two towns, was he closer to and put him with its people".

قَالَ قَتَادَةُ فَحَدَّثَنَا الْحَسَنُ ' قَالَ لَمَّا حَضَرَهُ الْمَوْتُ اِحْتَفَزَ بِنَفْسِهٖ فَقَرُبَ مِنَ الْقَرْيَةِ الصَّالِحَةِ ' وَبَاعَدَ مِنْهُ الْقَرْيَةَ الْخَبِيْثَةَ ' فَاَلْحَقُوْهُ بِاَهْلِ الْقَرْيَةِ الصَّالِحَةِ.

(One of the narrators) Qatadah said, "Hasan narrated to us, "When death came to him he struggled and drew closer to the good town and farther away from the evil town, so they put him with the people of the good town".

صحیح بخاری(۳٤۷۰) صحیح مسلم(٦۹۳۹۔٦۹٤۰۔٦۹٤۱)

Abul Abbas bin Abdullah quoted the similar wording by another chain of transmitters.

۲٦۲۲م - حَدَّثَنَا اَبُو الْعَبَّاسِ بْنُ عَبْدِ اللّٰهِ بْنِ اِسْمَاعِيْلَ الْبَغْدَادِىُّ ' ثَنَا عَفَّانُ ' ثَنَا هَمَّامٌ ' فَذَكَرَ نَحْوَهٗ. سابقہ(۲٦۲۲)

Chapter3-The bereaved of the killed one have one choice out of three things.

۳ - بَابُ مَنْ قُتِلَ لَهٗ قَتِيْلٌ فَهُوَ بِالْخِيَارِ بَيْنَ اِحْدٰى ثَلَاثٍ

۲٦۲۳ - حَدَّثَنَا عُثْمَانُ وَاَبُوْ بَكْرٍ لَابْنَا اَبِىْ شَيْبَةَ ' قَالَا ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ. (ح) وَحَدَّثَنَا اَبُوْ بَكْرٍ وَعُثْمَانُ ابْنَا اَبِىْ شَيْبَةَ ' قَالَا ثَنَا جَرِيْرٌ وَعَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ ' جَمِيْعًا عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' عَنِ الْحَارِثِ بْنِ فُضَيْلٍ ' عَنِ ابْنِ اَبِى الْعَوْجَاءِ وَاسْمُهٗ

2623 - Hazrat Abu Shuraih Al-Khuzai ﷺ narrated that the Messener of Allah ﷺ said, "Whoever suffers from killing or wounding has the choice of three things and if he wants the fourth then restrain him. He may kill (the killer) or forvgive him

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or take the blood money. Whoever accepts any of those (options), then kills (the killer) after that, will have the fire of Hell to abide therein forever".

سُفْيَانُ ' عَنْ اَبِىْ شُرَيْحٍ اَلْخُزَاعِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اُصِيْبَ بِدَمٍ اَوْ خَبْلٍ وَّالْخَبْلُ الْجُرْحُ فَهُوَ بِالْخِيَارِ بَيْنَ اِحْدٰى ثَلَاثٍ ' فَاِنْ اَرَادَ الرَّابِعَةَ ' فَخُذُوْا عَلٰى يَدَيْهِ اَنْ يَّقْتُلَ اَوْ يَعْفُوَ اَوْ يَاْخُذَ الدِّيَةَ ' فَمَنْ فَعَلَ شَيْئًا مِّنْ ذٰلِكَ فَعَادَ ' فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا مُّخَلَّدًا فِيْهَا اَبَدًا. سنن ابوداؤد(٤٤٩٦)

2624 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "If a person's relative is killed, he has the choice of two things. He many either have the killer killed or he may demand the blood money".

٢٦٢٤ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ ثَنَا الْاَوْزَاعِيُّ ' حَدَّثَنِىْ يَحْيَى بْنُ اَبِىْ كَثِيْرٍ عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قُتِلَ لَهٗ قَتِيْلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ اِمَّا اَنْ يُّقْتَلَ وَاِمَّا اَنْ يُّفْدٰى.

صحیح بخاری(٢٤٣٤)صحیح مسلم(٣٢٩٢)سنن ابوداؤد(٢٠١٧۔ ٣٦٤٩۔ ٣٦٥٠۔ ٤٥٠٥)سنن ترمذی(١٤٠٥۔ ٢٦٦٧)سنن نسائی(٤٧٩٩۔ ٤٨٠٠۔ ٤٨٠١)

Chapter4 - Accepting the Blood Money of the one who is killed deliberately.

٤ - بَابُ مَنْ قُتِلَ عَمَدًا ' فَرَضُوْا بِالدِّيَةِ

2625 - Ziyad bin Sad bin Dumairah reported "My father and my paternal uncle who were present at Hunain with the Messenger of Allah ﷺ narrated to me, "The Prophet ﷺ prayed Zuhr then he sat beneath a tree. Aqra bin Habis who was the chief of Khindaf, came to him arguing in defence of Muhallim bin Jaththamah. Uyainah bin Hisn came to him demanding vengeance for Amir bin Adhbat who was from the tribe of Ashja. The Prophet ﷺ said to them "Will you accept the blood money?" But they refused. Then a man from Banu Laith whose name was Mukaital, stood up and said, "O Messenger of Allah ﷺ! By Allah! this man

٢٦٢٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' حَدَّثَنِىْ مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ زَيْدِ بْنِ ضُمَيْرَةَ ' حَدَّثَنِىْ اَبِىْ وَعَمِّىْ ' وَكَانَا شَهِدَا حُنَيْنًا مَعَ رَسُوْلِ اللّٰهِ ﷺ ' قَالَا صَلَّى النَّبِىُّ ﷺ الظُّهْرَ ' ثُمَّ جَلَسَ تَحْتَ شَجَرَةٍ ' فَقَامَ اِلَيْهِ الْاَقْرَعُ بْنُ حَابِسٍ ' وَهُوَ سَيِّدُ خِنْدِفٍ ' يَرُدُّ عَنْ دَمِ مُحَلِّمِ بْنِ جَثَّامَةَ ' وَقَامَ عُيَيْنَةُ بْنُ حِصْنٍ يَّطْلُبُ بِدَمِ عَامِرِ بْنِ الْاَضْبَطِ ' وَكَانَ اَشْجَعِيًّا ' فَقَالَ لَهُمُ النَّبِىُّ ﷺ تَقْبَلُوْنَ الدِّيَةَ؟ فَاَبَوْا ' فَقَامَ رَجُلٌ مِّنْ بَنِىْ لَيْثٍ ' يُقَالُ لَهٗ مُكَيْتِلٌ ' فَقَالَ يَا رَسُوْلَ اللّٰهِ! وَاللّٰهِ! مَا شَبَّهْتُ هٰذَا الْقَتِيْلَ ' فِىْ غُرَّةِ الْاِسْلَامِ ' اِلَّا كَغَنَمٍ وَّرَدَتْ ' فَرُمِيَتْ ' فَنَفَرَ اٰخِرُهَا ' فَقَالَ النَّبِىُّ ﷺ لَكُمْ خَمْسُوْنَ فِىْ سَفَرِنَا ' وَخَمْسُوْنَ

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who was killed in the early days of Islam is like sheep that come to drink but stones (arrows) are thrown at them, so the (other herd) of them runs away (like them)". The Prophetﷺ said, "You will have fifty (camels) while we are travelling and fifty (camels) when we return". So they accepted the blood money".

إِذَا رَجَعْنَا. فَقَبِلُوا الدِّيَةَ. سنن ابوداؤد(٤٥٠٣)

2626 - Amr bin Shuaib reported from his father from his grand-father that the Messenger of Allahﷺ said, "Whoever kills deliberately, he will be handed over to the heirs of the victim. If they want, they may kill him, or if they want, They may accept the blood money which is thirty Hiqqah, thirty Jadhaah, and forty Khalifah (kinds of camels). This is the blood money for deliberate slaying. Whatever is settled by reconciliation belongs to them and that is binding covenant".

٢٦٢٦ - حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ ، ثَنَا أَبِي ، ثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَتَلَ عَمَدًا دُفِعَ إِلَى أَوْلِيَاءِ الْقَتِيلِ ، فَإِنْ شَاءُوا قَتَلُوا ، وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ ، وَذَلِكَ ثَلَاثُونَ حِقَّةً وَثَلَاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلِفَةً ، وَذَلِكَ عَقْلُ الْعَمَدِ ، مَا صُولِحُوا عَلَيْهِ ، فَهُوَ لَهُمْ ، وَذَلِكَ تَشْدِيدُ الْعَقْلِ.

سنن ابوداؤد(٤٥٠٦) سنن ترمذی(١٣٨٧)

Chapter5- Blood Money of a suspected deliberate murder because of its heinousness

٥ - بَابُ دِيَةِ شِبْهِ الْعَمَدِ مُغَلَّظَةٌ

Note: There are three types of murder, Deliberate killing, Suspected deliberate killing and Accidental killing. Deliberate killing means that the killer intentionally attacks with a killing weapon and kills a person. In this situation the amount of blood money is fixed. Suspected deliberate killing is in a manner that resembles intention of killing. It is to attack with such a weapon which deos not kill, like a stick or rod etc. If the thing is heavy that usually kills, it will be considered deliberate killing and if the thing is light that usually does not kill, it will be considered accidental killing. In accidental killing the killing happens accidentaly, like a man fires at the bird but a man comes in the way and is killed. According to Imam Abu Hanifa its punishment is only blood money not the Qisas (soul for soul).

2627 - Abdullah bin Amr narrated that the Prophetﷺ said, "Killing by mistake that resembles intentionally, is killing with a whip or stick, for which the blood money is

٢٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ ، قَالَا ثَنَا شُعْبَةُ عَنْ أَيُّوبَ ، قَالَ سَمِعْتُ الْقَاسِمَ بْنَ رَبِيعَةَ عَنْ عَبْدِ

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one hundred camels, of which forty should be pregnant she-camels in the middle of their pregnancies with their young ones in their wombs".

اللّٰهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ، قَتِيلُ السَّوْطِ وَالْعَصَا، مِائَةٌ مِّنَ الْإِبِلِ، اَرْبَعُوْنَ مِنْهَا فِيْ بُطُوْنِهَا اَوْلَادُهَا.

سنن نسائی (٤٨٠٥_٤٨٠٦)

2627m - Muhammad bin Yahya quoted the same by another chain with similar wording.

٢٦٢٧م - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ خَالِدٍ اَلْحَذَّاءِ، عَنْ قَاسِمِ بْنِ رَبِيْعَةَ، عَنْ عُقْبَةَ بْنِ اَوْسٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

سنن ابوداؤد (٤٥٤٧_٤٥٤٨) سنن نسائی (٤٨٠٧_٤٨٠٨_٤٨٠٩_٤٨١٠_٤٨١١_٤٨١٢_٤٨١٤)

2628 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated that the Messenger of Allah ﷺ stood up on the day of the Conquest of Makkah on the steps of the Kabah. He praised and glorifed Allah then he said "Praise is to Allah who has fulfilled His promise, granted victory to His slave and defeated the confederates alone. The one who is killed by mistake (suspected deliberate killing) is the one who is killed with a whip or a stick, for him the blood money is one hundred camels of which forty should be pregnant she-camels with their youngs in their wombs. Every custom of Ignorance period and every blood claim is beneath these two feet of mine, except for the custodionship of the Kabah and provision of water for the pilgrims, which I confirm still belong to the people to whom they belonged before".

٢٦٢٨ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ مُحَمَّدٍ اَلزُّهْرِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ جَدْعَانَ، سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيْعَةَ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَامَ يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ عَلٰى دَرَجِ الْكَعْبَةِ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ، وَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِيْ صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْاَحْزَابَ وَحْدَهُ، اَلَا اِنَّ قَتِيْلَ الْخَطَإِ، قَتِيْلَ السَّوْطِ وَالْعَصَا فِيْهِ مِائَةٌ مِّنَ الْاِبِلِ، مِنْهَا اَرْبَعُوْنَ خَلِفَةً، فِيْ بُطُوْنِهَا اَوْلَادُهَا، اَلَا اِنَّ كُلَّ مَاْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ، وَدَمٍ، تَحْتَ قَدَمَيَّ هَاتَيْنِ، اِلَّا مَا كَانَ مِنْ سِدَانَةِ الْبَيْتِ وَسِقَايَةِ الْحَاجِّ، اَلَا اِنِّيْ قَدْ اَمْضَيْتُهُمَا لِاَهْلِهِمَا كَمَا كَانَا.

سنن ابوداؤد (٤٥٤٩) سنن نسائی (٤٨١٣)

Chapter6-Blood Money for the Accidental Killing (by mistake)

٦ - بَابُ دِيَةِ الْخَطَإِ

2629 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that the Prophet ﷺ set the blood money at twelve thousand (Dirham)

٢٦٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُعَاذُ بْنُ هَانِئٍ، ثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِيْنَارٍ،

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عَنْ عِكْرَمَةَ ' عَنِ ابْنِ عَبَّاسٍ 'عَنِ النَّبِيِّ ﷺ اَنَّهُ جَعَلَ الدِّيَةَ اثْنَىْ عَشَرَ اَلْفًا. سنن ابوداؤد(٤٥٤٦)سنن ترمذی(١٣٨٨_١٣٨٩)سنن نسائی(٤٨١٧_٤٨١٨)

٢٦٣٠ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ اَلْمَرْوَزِيُّ ' اَنْبَاَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوْسٰى ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ قُتِلَ خَطَاً ' فَدِيَتُهٗ مِنَ الْاِبِلِ ثَلَاثُوْنَ بِنْتَ مَخَاضٍ وَّثَلَاثُوْنَ ابْنَةَ لَبُوْنٍ وَّثَلَاثُوْنَ حِقَّةً ' وَعَشَرَةٌ بَنِىْ لَبُوْنٍ. وَكَانَ رَسُوْلُ اللّٰهِ ﷺ يُقَوِّمُهَا عَلٰى اَهْلِ الْقُرٰى اَرْبَعَ مِائَةِ دِيْنَارٍ ' اَوْ عَدْلَهَا مِنَ الْوَرِقِ ' وَيُقَوِّمُهَا عَلٰى اَزْمَانِ الْاِبِلِ ' اِذَا غَلَتْ رَفَعَ فِىْ ثَمَنِهَا ' فَاِذَا هَانَتْ نَقَصَ مِنْ ثَمَنِهَا. عَلٰى نَحْوِ الزَّمَانِ مَا كَانَ يَبْلُغُ قِيْمَتُهَا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ مَا بَيْنَ الْاَرْبَعَةِ مِائَةِ دِيْنَارٍ اِلٰى ثَمَانِ مِائَةِ دِيْنَارٍ ' اَوْ عَدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ اٰلَافِ دِرْهَمٍ ' وَقَضٰى رَسُوْلُ اللّٰهِ ﷺ اَنَّ مَنْ كَانَ عَقْلُهٗ فِى الْبَقَرِ ' عَلٰى اَهْلِ الْبَقَرِ ' مِائَتَىْ بَقَرَةٍ ' وَمَنْ كَانَ عَقْلُهٗ فِى الشَّآءِ ' عَلٰى اَهْلِ الشَّآءِ ' اَلْفَىْ شَاةٍ.

سنن ابوداؤد(٤٥٤١_٤٥٦٤)سنن نسائی(٤٨١٥)

2630 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ said, "Whoever is killed by mistake his blood money, in camels is thirty Bint Makhadh (one-year old she-camels). Thirty Bint Labun (two-year old she-camels), thirty Hiqqah (three-year old she-camels) and ten Bani Labun (two-years old male camels) The Messenger of Allah ﷺ used to fix the value (of the blood money for accidental killing) among town-dwellers at four hundred Dinar or the equivalent value in silver. When he calculated the price in terms of camels (for Bedouins), it would vary from one time to another. When price rose the value (in Dinar) would rise and when price fell, the value (in Dinar) would fall. At the time of the Messenger of Allah ﷺ the value was between four hundred and eight hundred Dinar, or the equivalent value in silver, eight thousand Dirham. And the Messenger of Allah ﷺ ruled that if a person's blood money was paid in cattle among those who kept cattle, the amount was two hundred cows and if a person's blood money was paid in sheep, among those who kept sheep, the value was two thousandsheep".

٢٦٣١ - **حَدَّثَنَا** عَبْدُ السَّلَامِ بْنُ عَاصِمٍ ' ثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ عَنْ حَجَّاجِ بْنِ اَرْطَاةَ ' ثَنَا زَيْدُ بْنُ جُبَيْرٍ عَنْ خِشْفِ بْنِ مَالِكٍ الطَّائِىِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ فِىْ دِيَةِ الْخَطَاِ

2631 - Hazrat Abdullah bin Masud رضی اللہ عنہ narrated "The Messenger of Allah ﷺ said, "The blood money of one who is killed by mistake is twenty Hiqqah (three year old she camels), twenty Jadhaah (Four-year

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old she-camels), twenty Bint Makhad (one year old she camels) Twenty Bint Labun (two-year-old she camels) and twenty Bani Makhad (one-year-old male camels).

عِشْرُوْنَ حِقَّةً وَّعِشْرُوْنَ جَذَعَةً وَّعِشْرُوْنَ بِنْتَ مَخَاضٍ وَّعِشْرُوْنَ بِنْتَ لَبُوْنٍ وَّعِشْرُوْنَ بَنِيْ مَخَاضٍ.

سنن ابوداؤد(٤٥٤٥)سنن ترمذی(١٣٨٦)سنن نسائی(٤٨١٦)

2632 - Hazrat Ikrimah رضی اللہ عنہ from Ibn-e-Abbas رضی اللہ عنہما narrated that the Prophet ﷺ set the blood money at twelve thousand (Dirham) He said, "This is what Allah says, "And they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty". (Surah Taubah:9:74). He said, "By their taking the blood money"

٢٦٣٢ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ جَعْفَرٍ ' ثَنَا مُحَمَّدُ بْنُ سِنَانٍ' ثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِيْنَارٍ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ النَّبِيِّ ﷺ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ اَلْفًا. قَالَ فَذٰلِكَ قَوْلُهٗ ﴿وَمَا نَقَمُوْا اِلَّا اَنْ اَغْنَاهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ﴾(التوبه:٧٤). قَالَ بِاَخْذِهِمُ الدِّيَةَ. سابقہ(٢٦٢٩)

Chapter7-The Blood Money is on the Male Relatives (Aqilah) and if there is not Aqilah then on the Public Treasury (Baitul Mal)

٧ - بَابُ الدِّيَةِ عَلَى الْعَاقِلَةِ فَاِنْ لَّمْ يَكُنْ عَاقِلَةٌ (فَفِيْ بَيْتِ) الْمَالِ

2633 - Hazrat Mughirah bin Shubah رضی اللہ عنہ narrated that "The Messenger of Allah ﷺ ruled that blood money must be paid by the Aqilah" (Male relatives of the killer).

٢٦٣٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا اَبِيْ عَنْ مَنْصُوْرٍ' عَنْ اِبْرَاهِيْمَ' عَنْ عُبَيْدِ بْنِ نَضْلَةَ ' عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ ' قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ بِالدِّيَةِ عَلَى الْعَاقِلَةِ. صحیح مسلم(٤٣٦٩_ ٤٣٧٠)سنن ابوداؤد (٤٥٦٨_ ٤٥٦٩) سنن ترمذی(١٤١١)سنن نسائی (٤٨٣٦_ ٤٨٣٧_٤٨٣٨_ ٤٨٣٩_ ٤٨٤٠_٤٨٤١_ ٤٨٤٢)

2634 - Miqdam Ash-Shami narrated, "The Messenger of Allah ﷺ said, "I am the heir of the one who has not heir and I will pay the blood money on his behalf and inherit from him and the maternal uncle is the heir of the one who has no heir, he pays the blood money on his behalf and inherits from him".

٢٦٣٤ - **حَدَّثَنَا** يَحْيٰى بْنُ دُرُسْتَ' ثَنَا حَمَّادُ بْنُ زَيْدٍ' عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ ' عَنْ عَلِيِّ بْنِ اَبِيْ طَلْحَةَ ' عَنْ رَّاشِدِ بْنِ سَعْدٍ' عَنْ اَبِيْ عَامِرٍ اَلْهَوْزَنِيِّ ' عَنِ الْمِقْدَامِ الشَّامِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَنَا وَارِثُ مَنْ لَا (وَارِثَ) لَهٗ ' اَعْقِلُ عَنْهُ وَاَرِثُهٗ ' وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهٗ ' يَعْقِلُ عَنْهُ وَيَرِثُهٗ.

سنن ابوداؤد(٢٨٩٩_ ٢٩٠٠)سنن ابن ماجہ(٢٧٣٨)

Chapter8-That who hinders the near-kin of the slain from venging or taking the Blood-Money.

٨ - بَابُ مَنْ حَالَ بَيْنَ وَلِيِّ الْمَقْتُوْلِ وَبَيْنَ الْقَوَدِ اَوِ الدِّيَةِ

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٢٦٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مَعْمَرٍ، ثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، ثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ مَنْ قَتَلَ فِي عِمِّيَّةٍ أَوْ عَصَبِيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصًا، فَعَلَيْهِ عَقْلُ الْخَطَإِ، وَمَنْ قَتَلَ عَمْدًا فَهُوَ قَوَدٌ، وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. سنن ابوداود (٤٥٣٩، ٤٥٤٠، ٤٥٩١) سنن نسائی (٤٨٠٣، ٤٨٠٤)

2635 - Hazrat Ibn-e-Abbas ؓ narrated who attributed it to the Prophet ﷺ "Whoever kills out of folly or for tribal motives, using a rock, a whip or a stick, he must pay the blood money for killing by mistake. Whoever kills deliberately, he is to be Killed in retaliation. Whoever hinders that, upon him is the curse of Allah, the angels and all the people and no change nor equitable exchange will be accepted from him".

٩ - بَابُ مَا لَا قَوَدَ فِيهِ

Chapter9-Where there is no retaliation (Qisas)

٢٦٣٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ، ثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانَ، حَدَّثَنِي نِمْرَانُ بْنُ جَارِيَةَ، عَنْ أَبِيهِ أَنَّ رَجُلًا ضَرَبَ رَجُلًا عَلَى سَاعِدِهِ بِالسَّيْفِ فَقَطَعَهَا مِنْ غَيْرِ مَفْصِلٍ، فَاسْتَعْدَى عَلَيْهِ النَّبِيَّ ﷺ فَأَمَرَ لَهُ بِالدِّيَةِ، فَقَالَ يَا رَسُولَ اللَّهِ! إِنِّي أُرِيدُ الْقِصَاصَ، فَقَالَ خُذِ الدِّيَةَ، بَارَكَ اللَّهُ لَكَ فِيهَا. وَلَمْ يَقْضِ لَهُ بِالْقِصَاصِ. ابن ماجہ

2636 - Nimran bin Jariyah ؓ reported from his father that a man struck another man on the wrist with his sword and severed it not at the joint. He appealed to the Prophet ﷺ who ordered that the Diyah (money) be paid. The man said, "O Messenger of Allah ﷺ I want retaliation (Qisas)". He said, "Take the compensation and may Allah bless you therein". And he did not rule that he be allowed retaliation (Qisas).

٢٦٣٧ - **حَدَّثَنَا** أَبُو كُرَيْبٍ، ثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُعَاذِ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ، عَنِ ابْنِ صُهْبَانَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا قَوَدَ فِي الْمَأْمُومَةِ وَلَا الْجَائِفَةِ وَلَا الْمُنَقِّلَةِ. ابن ماجہ

2637 - Hazrat Abbas bin Abdul - Muttalib ؓ narrated that the Messenger of Allah ﷺ said, "There is no retaliation for a head wound that does not reach the brain, a spear wound that does not penetrate deeply or a wound (blow) that dislocates a bone".

١٠ - بَابُ الْجَارِحِ يَفْتَدِي بِالْقَوَدِ

Chapter10 - A man inflicting wound ransoming himself by compensation.

٢٦٣٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى، ثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ

2638 - Hazrat Ayesha ؓ narrated that the Messenger of Allah ﷺ sent Abu Jahm bin

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عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ بَعَثَ اَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقًا، فَلاجٰى رَجُلًا فِيْ صَدَقَتِهٖ، فَضَرَبَهٗ اَبُوْ جَهْمٍ فَشَجَّهٗ، فَاَتَوُا النَّبِيَّ ﷺ فَقَالُوا الْقَوَدَ، يَا رَسُوْلَ اللّٰهِ! فَقَالَ النَّبِيُّ ﷺ لَكُمْ كَذَا وَكَذَا. فَلَمْ يَرْضَوْا. فَقَالَ لَكُمْ كَذَا وَ كَذَا. فَرَضُوْا، فَقَالَ النَّبِيُّ ﷺ اِنِّيْ خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ؟. قَالُوْا نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ اِنَّ هٰؤُلَآءِ اللَّيْثِيِّيْنَ اَتَوْنِيْ يُرِيْدُوْنَ الْقَوَدَ، فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا، اَرَضِيْتُمْ؟ قَالُوْا لَا. فَهَمَّ بِهِمُ الْمُهَاجِرُوْنَ، فَاَمَرَ النَّبِيُّ ﷺ اَنْ يَكُفُّوْا، فَكَفُّوْا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ. فَقَالَ اَرَضِيْتُمْ؟ قَالُوْا نَعَمْ. قَالَ اِنِّيْ خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ. قَالُوْا نَعَمْ، فَخَطَبَ النَّبِيُّ ﷺ ثُمَّ قَالَ اَرَضِيْتُمْ؟ قَالُوْا نَعَمْ.

سنن ابوداؤد (٤٥٣٤) سنن نسائی (٤٧٩٢)

Hudhaifa ؓ to collect sadaqah. A man disputed with him concerning his sadaqah, and Abu Jahm struck him and wounded his head. They came to the Prophet ﷺ and said, "Compensatory money! O Messenger of Allah ﷺ "The Prophet ﷺ said, "You will have such and such", but they did not accept that. He said, "You will have such and such" and they agreed. Then the Prophet ﷺ said, "I am going to address the people and tell them that you agreed." They said, "yes". So the Prophet ﷺ addressed (the people) and said, "These people of Laith came to me seeking the compensatory money and I have offered them such and such. Do you agree?". They said, "No". The Emigrants wanted to attack them, but the Prophet ﷺ told them not to, so they refrained. Then he called them and offered them more and said, "Do you agree?". They said "yes". He said, "I am going to address the people and tell them that you agreed." They said, "Yes". So the Prophet ﷺ addressed (the people) then said "Do you agree?". They said "yes".

قَالَ ابْنُ مَاجَةَ سَمِعْتُ مُحَمَّدَ بْنَ يَحْيٰى يَقُوْلُ تَفَرَّدَ بِهٰذَا مَعْمَرٌ، لَا اَعْلَمُ رَوَاهُ غَيْرُهٗ.

Ibn Majah said, "I heard Muhammad bin Yahya saying, "Mamar alone has narrated this Hadith. I dont know anyone else that has narrated it".

١١ - بَابُ دِيَةِ الْجَنِيْنِ

Chapter11-Blood Money for the Embryo

٢٦٣٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ فِي الْجَنِيْنِ بِغُرَّةٍ عَبْدٍ اَوْ اَمَةٍ، فَقَالَ الَّذِيْ قُضِيَ عَلَيْهِ،

2639 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ ruled concerning an embryo that (the blood money) was a slave, male or female. The one against whom his verdict was passed

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said, "Should we pay blood-money for one who neither ate, nor drank, nor shouted, nor cried (at the moment of birth)? One such as this should be overlooked". The Messenger of Allah ﷺ said, "This man speaks like a poet. (But the blood money for a foetus is) a slave male or female".

اَيَعْقِلُ مَنْ لَّا اَكَلَ وَلَا شَرِبَ، وَلَا صَاحَ وَلَا اسْتَهَلَ، وَمِثْلُ ذٰلِكَ يُطَلُ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ هٰذَا لَيَقُوْلُ بِقَوْلِ شَاعِرٍ، فِيْهِ غُرَّةٌ، عَبْدٌ اَوْ اَمَةٌ. ابن ماجہ

2640 - Miswar bin Makhramah reported, "Umar bin Khattab رضی اللہ عنہ consulted the people concerning a woman who had been caused to miscarry. Al-Maghirah bin Shubah رضی اللہ عنہ narrated, "I saw the Messenger of Allah ﷺ rule that a slave male or female be given as blood money (for a foetus)". Umar رضی اللہ عنہ said, "Bring me someone who will testify along side you'. So he brought Muhammad bin Masalamah to testify with him.

٢٦٤٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ اَبِيْهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ اِسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِىْ اِمْلَاصِ الْمَرْاَةِ يَعْنِىْ سِقْطَهَا، فَقَالَ الْمُغِيْرَةُ ابْنُ شُعْبَةَ شَهِدْتُّ رَسُوْلَ اللّٰهِ ﷺ قَضٰى فِيْهِ بِغُرَّةٍ، عَبْدٍ اَوْ اَمَةٍ، فَقَالَ عُمَرُ اِئْتِنِىْ بِمَنْ يَّشْهَدُ مَعَكَ، فَشَهِدَ مَعَهٗ مُحَمَّدُ بْنُ مَسْلَمَةَ.

صحیح مسلم (٣٤٧٣) سنن ابوداؤد (٤٥٧٠)

2641 - Hazrat Umar رضی اللہ عنہ bin Khattab narrated that he asked the people about the ruling of the Prophet ﷺ concerning that-concerning a fetus. Hamal bin Malik bin Nabighah stood up and said, "I was between my two wives and one of them struck the other with a tent-pole, killing her and her fetus. The Messenger of Allah ﷺ ruled that the blood money for the fetus was a slave and that she should be killed in retaliation".

٢٦٤١ - **حَدَّثَنَا** اَحْمَدُ بْنُ سَعِيْدٍ الدَّارِمِىُّ، ثَنَا اَبُوْ عَاصِمٍ، اَخْبَرَنِىْ ابْنُ جُرَيْجٍ، حَدَّثَنِىْ عَمْرُو بْنُ دِيْنَارٍ، اَنَّهٗ سَمِعَ طَاوُسًا عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، اَنَّهٗ نَشَدَ النَّاسَ قَضَاءَ النَّبِىِّ ﷺ فِىْ ذٰلِكَ يَعْنِىْ فِى الْجَنِيْنِ، فَقَامَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ فَقَالَ كُنْتُ بَيْنَ امْرَاَتَيْنِ لِىْ، فَضَرَبَتْ اِحْدَاهُمَا الْاُخْرٰى بِمِسْطَحٍ فَقَتَلَتْهَا، وَقَتَلَتْ جَنِيْنَهَا، فَقَضٰى رَسُوْلُ اللّٰهِ ﷺ فِى الْجَنِيْنِ بِغُرَّةٍ، عَبْدٍ، وَاَنْ تُقْتَلَ بِهَا.

سنن ابوداؤد (٤٥٧٢-٤٥٧٣-٤٥٧٤) سنن نسائی (٤٧٥٣)

Chapter12-Inheritance from the Blood-Money (Diyya)

١٢ - بَابُ الْمِيْرَاثِ مِنَ الدِّيَةِ

2642 - Hazrat Saeed bin Masayyab رضی اللہ عنہ narrated that Umar رضی اللہ عنہ used to say, "The blood money is for the near male relatives from the father's side (Aqilah) and the wife does not inherit anything from the

٢٦٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، اَنَّ عُمَرَ كَانَ يَقُوْلُ اَلدِّيَةُ لِلْعَاقِلَةِ، وَلَا تَرِثُ الْمَرْاَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئًا، حَتّٰى كَتَبَ اِلَيْهِ الضَّحَّاكُ بْنُ

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blood money of her husband, until Adh-Dhahhak bin Sufyan ﷺ wrote to him and told him that the Prophet ﷺ ruled that the wife of Ashyam bin Dibabi should inherit from the blood money of her husband".

سُفْيَانَ، اَنَّ النَّبِيَّ ﷺ وَرَّثَ امْرَاَةَ اَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

سنن ابوداؤد (۲۹۲۷) سنن ترمذی (۱۴۱۵_۲۱۱۰)

2643 - Hazrat Ubadah bin Samit ﷺ narrated that the Prophet ﷺ ruled that Hamal bin Malik Hudhali Al-Lihyani should inherit from his wife who was killed by his other wife.

٢٦٤٣ - **حَدَّثَنَا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ اَلنُّمَيْرِيُّ، ثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، ثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ اِسْحَاقَ بْنِ يَحْيَى بْنِ الْوَلِيْدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ النَّبِيَّ ﷺ قَضَى لِحَمَلِ بْنِ مَالِكٍ اَلْهُذَلِيِّ اللِّحْيَانِيِّ بِمِيرَاثِهِ مِنَ امْرَاَتِهِ الَّتِي قَتَلَتْهَا امْرَاَتُهُ الْاُخْرٰى. ابن ماجہ

Chapter13-The Blood Money of a Dis-believer.

١٣ - بَابُ دِيَةِ الْكَافِرِ

2644 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ ruled that the blood money for the People of the Book is half of that of the blood money for the Muslims and they are the Jews and the Christians.

٢٦٤٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا حَاتِمُ بْنُ اِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيهِ، عَنْ جَدِّهِ اَنَّ رَسُولَ اللّٰهِ ﷺ قَضَى اَنَّ عَقْلَ اَهْلِ الْكِتَابَيْنِ نِصْفُ عَقْلِ الْمُسْلِمِيْنَ، وَهُمُ الْيَهُودُ وَالنَّصَارٰى. ابن ماجہ

Chapter14-No Inheritance for the Murderer

١٤ - بَابُ الْقَاتِلِ لَا يَرِثُ

2645 - Hazrat Abu Hurayrah ﷺ narrated that the Messener of Allah ﷺ said, "The killer does not inherit".

٢٦٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ اَلْمِصْرِيُّ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اِسْحَاقَ بْنِ اَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدٍ، عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ اَلْقَاتِلُ لَا يَرِثُ.

سنن ترمذی (۲۱۰۹) سنن ابن ماجہ (۲۷۳۵)

2646 - Amr bin Shuaib reported that Abu Qatadah, a man from Banu Mudlij killed his son and Umar ﷺ took one hundred camels from him, thirty Hiqqah, thirty jadh'ah and forty Khalifa. (kinds of camels). Then he said, "Where is the brother of the slain? I heard the

٢٦٤٦ - **حَدَّثَنَا** اَبُو كُرَيْبٍ وَعَبْدُ اللّٰهِ بْنُ سَعِيدٍ اَلْكِنْدِيُّ، قَالَا ثَنَا اَبُو خَالِدٍ اَلْاَحْمَرُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ اَنَّ اَبَا قَتَادَةَ، رَجُلٌ مِنْ بَنِي مُدْلِجٍ، قَتَلَ ابْنَهُ، فَاَخَذَ مِنْهُ عُمَرُ مِائَةً مِنَ الْاِبِلِ، ثَلَاثِيْنَ حِقَّةً، وَثَلَاثِيْنَ جَذَعَةً، وَاَرْبَعِيْنَ خَلِفَةً. فَقَالَ

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Messenger of Allah ﷺ say, "No inheritance is for the murderer".

اَيْنَ اَخُو الْمَقْتُوْلِ؟سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَيْسَ لِقَاتِلٍ مِيْرَاثٌ. ابن ماجہ

Chapter15-The Blood Money of a Woman (killer) is on her male-relatives (Asbah) and her inheritance is for her children.

١٥ - بَابٌ عَقْلُ الْمَرْاَةِ عَلٰى عَصَبَتِهَا' وَمِيْرَاثُهَا لِوَلَدِهَا

2647 - Amr bin Shuaib reported from his father that his grand-father said, "The Messenger of Allah ﷺ ruled that a woman's blood money (if she kills someone) should be paid by her male relatives on her father's side (Asbah) whoever they are and they should not inherit anything from her, except what is left over after her heirs have taken their shares. If she is killed then her blood money is to be shared among her heirs, since they are the ones who may kill the one who killed her".

٢٦٤٧ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ' اَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوْسٰى' عَنْ عَمْرِو بْنِ شُعَيْبٍ' عَنْ اَبِيْهِ' عَنْ جَدِّهٖ' قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّعْقِلَ الْمَرْاَةَ عَصَبَتُهَا' مَنْ كَانُوْا' وَلَا يَرِثُوْا مِنْهَا شَيْئًا اِلَّا مَا فَضَلَ عَنْ وَّرَثَتِهَا' وَاِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا' وَهُمْ يَقْتُلُوْنَ قَاتِلَهَا. ابن ماجہ

2648 - Hazrat Jabir رضی اللہ عنہ narrated that "The Messenger of Allah ﷺ ruled that the blood money should be paid by the near male relations from the father's side of the killer (woman) and the such relatives of the slain woman said, "O Messenger of Allah ﷺ her legacy is for us'. He said, "No, her legacy is for her husband and children".

٢٦٤٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى' ثَنَا الْمُعَلّٰى بْنُ اَسَدٍ' ثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ' حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ' عَنْ جَابِرٍ' قَالَ جَعَلَ رَسُوْلُ اللّٰهِ ﷺ الدِّيَةَ عَلٰى عَاقِلَةِ الْقَاتِلَةِ' فَقَالَتْ عَاقِلَةُ الْمَقْتُوْلَةِ يَا رَسُوْلَ اللّٰهِ! مِيْرَاثُهَا لَنَا. قَالَ لَا مِيْرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا. سنن ابوداؤد (٤٥٧٢)

Chapter16-The Retaliation (Qisas) for a Tooth.

١٦ - بَابُ الْقِصَاصِ فِى السِّنِّ

2649 - Hazrat Anas رضی اللہ عنہ narrated, "Rubai, the paternal aunt of Anas رضی اللہ عنہ broke the tooth of a girl and they (her family) asked the (girl's family) to let her off but they refused. They offered to pay compensatory but they refused. So they came to the

٢٦٤٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى اَبُوْ مُوْسٰى' ثَنَا خَالِدُ بْنُ الْحَارِثِ وَابْنُ اَبِىْ عَدِىٍّ عَنْ حُمَيْدٍ' عَنْ اَنَسٍ' قَالَ كَسَرَتِ الرُّبَيِّعُ' عَمَّةُ اَنَسٍ' ثَنِيَّةَ جَارِيَةٍ' فَطَلَبُوا الْعَفْوَ' فَاَبَوْا' فَعَرَضُوْا عَلَيْهِمُ الْاَرْشَ فَاَبَوْا' فَاَتَوُا النَّبِىَّ ﷺ' فَاَمَرَ بِالْقِصَاصِ' فَقَالَ اَنَسُ بْنُ

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النَّضْرِ يَا رَسُوْلَ اللّٰهِ! تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ وَالَّذِىْ بَعَثَكَ بِالْحَقِّ! لَا تُكْسَرُ، فَقَالَ النَّبِىُّ ﷺ يَا اَنَسُ! كِتَابُ اللّٰهِ الْقِصَاصُ، قَالَ فَرَضِىَ الْقَوْمُ، فَعَفَوْا، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنْ عِبَادِ اللّٰهِ مَنْ لَّوْ اَقْسَمَ عَلَى اللّٰهِ لَاَبَرَّهٗ. ابن ماجه

Prophet ﷺ who ordered retaliation. Anas bin Nadr رضی اللہ عنہ said, "O Messenger of Allah ﷺ will the tooth of Rubai be broken? By the one who sent you with the truth it will not be broken!' The Prophet ﷺ said, "O Anas رضی اللہ عنہ! what Allah has decreed is retaliation". So the people accepted that and forgave her. The Messenger of Allah ﷺ said, "There are among the slaves of Allah those who, if they swear by Allah, Allah fulfills their Oaths".

١٧ - بَابُ دِيَةِ الْاَسْنَانِ

Chapter17 - Compensatory Money (Diyya) for teeth.

٢٦٥٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِىُّ، ثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِىْ شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ الْاَسْنَانُ سَوَاءٌ، اَلثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ.

سنن ابوداؤد (٤٥٥٩)

2650 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Messenger of Allah ﷺ said, "Teeth are all the same, the incisor and the molar are the same".

٢٦٥١ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ الْبَالِسِىُّ، ثَنَا عَلِىُّ بْنُ الْحَسَنِ بْنِ شَقِيْقٍ، ثَنَا اَبُوْ حَمْزَةَ الْمَرْوَزِىُّ، حَدَّثَنَا يَزِيْدُ النَّحْوِىُّ عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِىِّ ﷺ اَنَّهٗ قَضٰى فِى السِّنِّ خَمْسًا مِّنَ الْاِبِلِ. ابن ماجه

2651 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Prophet ﷺ ruled that (the compensatory money) for a tooth was five camels.

١٨ - بَابُ دِيَةِ الْاَصَابِعِ

Chapter18 - Compensatory Money (Diyya) for fingers.

٢٦٥٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيْدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ اَبِىْ عَدِىٍّ، قَالُوْا ثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ النَّبِىَّ ﷺ قَالَ هٰذِهٖ وَهٰذِهٖ سَوَاءٌ يَّعْنِى الْخِنْصَرَ وَالْاِبْهَامَ.

صحیح بخاری (٦٨٩٥) سنن ابوداؤد (٤٥٥٨) سنن ترمذی (١٣٩٢) سنن نسائی (٤٨٦٢-٤٨٦٣).

2652 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Prophet ﷺ said, "This and this are the same-meaning the pinky finger, ring finger and thumb".

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٢٦٥٣ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ ، ثَنَا عَبْدُ الْاَعْلٰى ، ثَنَا سَعِيدٌ عَنْ مَطَرٍ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيهِ ، عَنْ جَدِّهِ ، اَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ الْاَصَابِعُ كُلُّهُنَّ سَوَاءٌ ، فِيهِنَّ عَشْرٌ عَشْرٌ مِنَ الْإِبِلِ. ابن ماجه

2653 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ said, "The fingers are all the same and (the compensatory money) for each of them is ten camels".

٢٦٥٤ - حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ ، ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ، ثَنَا سَعِيدُ بْنُ اَبِي عَرُوبَةَ عَنْ غَالِبٍ اَلتَّمَّارِ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ مَسْرُوقِ بْنِ اَوْسٍ ، عَنْ اَبِي مُوسَى الْاَشْعَرِيِّ ، عَنِ النَّبِيِّ ﷺ قَالَ اَلْاَصَابِعُ سَوَاءٌ. سنن ابوداؤد (٤٥٥٦ـ ٤٥٥٧) سنن نسائی (٤٨٥٨ـ ٤٨٥٩ـ ٤٨٦٠)

2654 - Hazrat Abu Musa Al-Ashari رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The fingers are the same".

١٩ - بَابُ الْمُوضِحَةِ

Chapter19 - Exposure of the bone.

٢٦٥٥ - حَدَّثَنَا جَمِيلُ بْنُ الْحَسَنِ ، ثَنَا عَبْدُ الْاَعْلٰى ، ثَنَا سَعِيدُ بْنُ اَبِي عَرُوبَةَ عَنْ مَطَرٍ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيهِ ، عَنْ جَدِّهِ ، اَنَّ النَّبِيَّ ﷺ قَالَ فِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ مِنَ الْإِبِلِ.

ابن ماجه

2655 - Amr bin Shuaib reported from his father, from his grand-father, that the Prophet ﷺ said: "For a wound that exposes the bone is five (the compensation) five camels".

٢٠ - بَابُ مَنْ عَضَّ رَجُلًا فَنَزَعَ يَدَهُ فَنَدَرَ ثَنَايَاهُ

Chapter20 - That who bites a man and when he pulls away his hand his tooth comes out.

٢٦٥٦ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ عَطَاءٍ ، عَنْ صَفْوَانَ بْنِ (عَبْدِ اللّٰهِ) بْنِ صَفْوَانَ ، عَنْ عَمَّيْهِ يَعْلَى وَسَلَمَةَ ابْنَيْ اُمَيَّةَ ، قَالَا خَرَجْنَا مَعَ رَسُولِ اللّٰهِ ﷺ فِي غَزْوَةِ تَبُوكَ ، وَمَعَنَا صَاحِبٌ لَنَا ، فَاقْتَتَلَ هُوَ وَرَجُلٌ اٰخَرُ وَنَحْنُ بِالطَّرِيقِ. قَالَ فَعَضَّ الرَّجُلُ يَدَ صَاحِبِهِ ، فَجَذَبَ صَاحِبُهُ يَدَهُ مِنْ فِيهِ ، فَطَرَحَ ثَنِيَّتَهُ ، فَاَتَى رَسُولَ اللّٰهِ ﷺ يَلْتَمِسُ عَقْلَ ثَنِيَّتِهِ ، فَقَالَ رَسُولُ اللّٰهِ ﷺ يَعْمِدُ اَحَدُكُمْ اِلٰى اَخِيهِ فَيَعَضُّهُ كَعَضِّ الْفَحْلِ ، ثُمَّ يَاْتِي يَلْتَمِسُ الْعَقْلَ! لَا عَقْلَ لَهُ

2656 - Hazrat Yala and Salamah the sons of Umayyah narrated "We went out with the Messenger of Allah ﷺ on the military expedition of Tabuk and with us was a friend of ours. He fought with another man while we were on the road. The man bit the hand of his opponent who pulled away his hand and the man's tooth fellout. He came to the Messenger of Allah ﷺ demanding compensatory money for his tooth and the Messenger of Allah ﷺ said, "Would anyone of you go and bite his

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brother like a stallion, then come demanding compensatory money?. There is no compensatory money for this". Hence the Messenger of Allah ﷺ invalidated (compensatory money) in such a case".

قَالَ فَاَبْطَلَهَا رَسُوْلُ اللّٰهِ ﷺ. سنن نسائی (٤٧٧٩)

2657 - Hazrat Imran bin Husain narrated that a man bit another man on his fore-arm. He pulled his arm away and the man's tooth fell out. The matter was referred to the Prophet ﷺ who invalidated it and said, "Would one of you bite (another) like a stallion?".

٢٦٥٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ عَنْ سَعِيْدِ بْنِ اَبِيْ عَرُوْبَةَ ، عَنْ قَتَادَةَ ، عَنْ زُرَارَةَ بْنِ اَوْفٰى ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَجُلًا عَضَّ رَجُلًا عَلٰى ذِرَاعِهٖ ، فَنَزَعَ يَدَهٗ ، فَوَقَعَتْ ثَنِيَّتُهٗ ، فَرُفِعَ اِلَى النَّبِيِّ ﷺ ، فَاَبْطَلَهَا وَقَالَ يَقْضَمُ اَحَدُكُمْ كَمَا يَقْضَمُ الْفَحْلُ.

صحیح بخاری (٦٨٩٢) صحیح مسلم (٤٣٤٢) سنن ترمذی (١٤١٦) سنن نسائی (٤٧٧٣_٤٧٧٤_٤٧٧٥_٤٧٧٦)

Chapter 21 - No Killing of a Muslim for a Disbeliever

٢١ - بَابٌ لَّا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

2658 - Abu Juhaifah reported, "I said to Ali bin Abu Talib رضی اللہ عنہ, 'Do you have any knowledge that the people do not have?" He said, "No, by Allah we only know what the people know, except that Allah may bless a man with understanding of the Quran or what is in this sheet, in which are mentioned the rulings on the blood money from the Messenger of Allah ﷺ and it says that a Muslim should not be killed (in retaliation for the murder of) a disbeliever".

٢٦٥٨ - **حَدَّثَنَا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ ، ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ مُطَرِّفٍ ، عَنِ الشَّعْبِيِّ ، عَنْ اَبِيْ جُحَيْفَةَ ، قَالَ قُلْتُ لِعَلِيِّ بْنِ اَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ هَلْ عِنْدَكُمْ شَيْءٌ مِّنَ الْعِلْمِ لَيْسَ عِنْدَ النَّاسِ؟ قَالَ لَا ، وَاللّٰهِ! مَا عِنْدَنَا اِلَّا مَا عِنْدَ النَّاسِ ، اِلَّا اَنْ يَّرْزُقَ اللّٰهُ رَجُلًا فَهْمًا فِي الْقُرْاٰنِ ، اَوْ مَا فِيْ هٰذِهِ الصَّحِيْفَةِ ، فِيْهَا الدِّيَاتُ عَنْ رَّسُوْلِ اللّٰهِ ﷺ وَاَنْ لَّا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ. صحیح بخاری (١١١ _ ٣٠٤٧ _ ٦٩٠٣) سنن ترمذی (١٤١٢) سنن نسائی (٤٧٥٨)

2659 - Amr bin Shuaib reported from his father, from his grand-father that the Messenger of Allah ﷺ said, "A Muslim should not be killed (in retaliation for the murder) of a disbeliever".

٢٦٥٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا حَاتِمُ بْنُ اِسْمَاعِيْلَ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَيَّاشٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ. ابن ماجہ

2660 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated that the Prophet ﷺ said, "A believer should not be killed in retaliation for the murder of a

٢٦٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْاَعْلَى الصَّنْعَانِيُّ ، ثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ اَبِيْهِ ، عَنْ حَنَشٍ ، عَنْ

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disbeliever and a person who has a treaty should not be killed during the time of treaty".

لْكَرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ لَا يُقْتَلُ
ؤْمِنٌ بِكَافِرٍ، وَلَا ذُوْ عَهْدٍ فِيْ عَهْدِهِ.

ابن ماجہ

Chapter 22 - A father is not to be killed for his son.

٢٢ - بَابٌ لَّا يُقْتَلُ الْوَالِدُ بِوَلَدِهِ

2661 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Messenger of Allah ﷺ said, "A father should not be killed for his son".

٢٦٦١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عَلِيُّ بْنُ
سْهِرٍ عَنْ اِسْمَاعِيْلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ
يْنَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ رَسُوْلَ اللّٰهِ
ﷺ قَالَ لَا يُقْتَلُ بِالْوَلَدِ الْوَالِدُ. سابقہ(٢٥٩٩)

2662 - Amr bin Shuaib reported from his father, from his grand-father that Umar bin Khattab رضی اللہ عنہ said, "I heard the Messenger of Allah ﷺ say, "A father should not be killed for his son".

٢٦٦٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُوْ
الِدٍ الْاَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ،
نْ اَبِيْهِ، عَنْ جَدِّهٖ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ
سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا يُقْتَلُ الْوَالِدُ بِالْوَلَدِ.

سنن ترمذی(١٤٠٠)

Chapter23 - Can a free person be killed for a slave.

٢٣ - بَابٌ هَلْ يُقْتَلُ الْحُرُّ بِالْعَبْدِ؟

2663 - Hazrat Samurah bin Jundab narrated, "The Messenger of Allah ﷺ said, "Whoever kills his slave, we will kill him and whoever mutilates (his slave) we will mutilate him".

٢٦٦٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنْ
سَعِيْدِ بْنِ اَبِيْ عَرُوْبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ
سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَتَلَ
عَبْدَهٗ قَتَلْنَاهُ، وَمَنْ جَدَعَهٗ جَدَعْنَاهُ.

سنن ابوداؤد(٤٥١٥، ٤٥١٦، ٤٥١٧) سنن ترمذی(١٤١٤)
سنن نسائی(٤٧٥٠، ٤٧٥١، ٤٧٥٢، ٤٧٦٧، ٤٧٦٩)

2664 - Amr bin Shuaib reported from his father that his grand-father said, "A man killed his slave deliberately and with malice, so the Messenger of Allah ﷺ gave him one hundred lashes, banished him for one year and cancelled his share from among the Muslims".

٢٦٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا ابْنُ
الطَّبَّاعِ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ عَنْ اِسْحَاقَ بْنِ عَبْدِ
اللّٰهِ بْنِ اَبِيْ فَرْوَةَ، عَنْ اِبْرَاهِيْمَ بْنِ عَبْدِ اللّٰهِ بْنِ
حُنَيْنٍ، (عَنْ اَبِيْهِ)، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ، وَعَنْ
عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَا قَتَلَ
رَجُلٌ عَبْدَهٗ عَمْدًا مُتَعَمِّدًا، فَجَلَدَهٗ رَسُوْلُ اللّٰهِ ﷺ
وَنَفَاهُ سَنَةً، وَمَحَا سَهْمَهٗ مِنَ الْمُسْلِمِيْنَ. ابن ماجہ

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٢٤ - بَابٌ يُّقْتَادُ مِنَ الْقَاتِلِ كَمَا قَتَلَ

٢٦٦٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ هَمَّامِ بْنِ يَحْيٰى ' عَنْ قَتَادَةَ ' عن اَنَسِ بْنِ مَالِكٍ اَنَّ يَهُوْدِيًّا رَضَخَ رَاْسَ امْرَاَةٍ بَيْنَ حَجَرَيْنِ فَقَتَلَهَا ' فَرَضَخَ رَسُوْلُ اللّٰهِ ﷺ رَاْسَهُ بَيْنَ حَجَرَيْنِ. صحیح بخاری (٢٤١٣ ـ ٢٧٤٦ ـ ٦٨٧٦ ـ ٦٨٨٤) صحیح مسلم (٤٣٤١) سنن ابوداؤد (٤٥٢٧) سنن ترمذی (١٣٩٤) سنن نسائی (٤٧٥٦)

٢٦٦٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (ح) وَثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ ' ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ' قَالَا ثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدِ بْنِ اَنَسِ بْنِ مَالِكٍ ' عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ يَهُوْدِيًّا قَتَلَ جَارِيَةً عَلٰى اَوْضَاحٍ لَّهَا ' فَقَالَ لَهَا اَقَتَلَكِ فُلَانٌ؟ فَاَشَارَتْ بِرَاْسِهَا اَنْ لَّا ' ثُمَّ سَاَلَهَا الثَّانِيَةَ ' فَاَشَارَتْ بِرَاْسِهَا اَنْ لَّا ' ثُمَّ سَاَلَهَا الثَّالِثَةَ ' فَاَشَارَتْ بِرَاْسِهَا اَنْ نَّعَمْ ' فَقَتَلَهُ رَسُوْلُ اللّٰهِ ﷺ بَيْنَ حَجَرَيْنِ.
صحیح بخاری (٥٢٩٥ ـ ٦٨٧٧ ـ ٦٨٧٩) صحیح مسلم (٤٣٣٧ ـ ٤٣٣٨) سنن ابوداؤد (٤٥٢٩) سنن نسائی (٤٧٩٣)

٢٥ - بَابُ لَا قَوَدَ اِلَّا بِالسَّيْفِ

٢٦٦٧ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُسْتَمِرِّ الْعُرُوْقِيُّ ' ثَنَا اَبُوْ عَاصِمٍ عَنْ سُفْيَانَ ' عَنْ جَابِرٍ ' عَنْ اَبِيْ عَازِبٍ ' عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا قَوَدَ اِلَّا بِالسَّيْفِ. ابن ماجہ

٢٦٦٨ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُسْتَمِرِّ ' ثَنَا الْحُرُّ بْنُ مَالِكٍ الْعَنْبَرِيُّ ' ثَنَا مُبَارَكُ بْنُ فَضَالَةَ عَنِ الْحَسَنِ ' عَنْ اَبِيْ بَكْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا قَوَدَ اِلَّا بِالسَّيْفِ. ابن ماجہ

٢٦ - بَابٌ لَّا يُجْنٰى اَحَدٌ عَلٰى اَحَدٍ

Chapter24 - Retaliating the Killer in the same manner as he killed.

2665 - Hazrat Anas bin Malik ؓ narrated that a Jew crushed the head of a woman between two rocks and killed her. So the Messenger of Allah ﷺ crushed his head between two rocks.

2666 - Hazrat Anas bin Malik ؓ narrated that a Jew killed a girl for her jewelry. He asked her (as she was dying), 'Did so-and-so kill you?' and she gestured with her head to say no. Then he asked her again and she gestured with her head to say no. He asked her a third time and she gestured with her head to say yes. So the Messenger of Allah ﷺ killed him (by crushing his head) between two rocks.

Chapter25 - There is no retaliation except with the sword.

2667 - Hazrat Numan bin Bashir ؓ narrated the the Messenger of Allah ﷺ said, "There is no retaliation except with the sword".

2668 - Hazrat Abu Bakrah ؓ narrated that the Messenger of Allah ﷺ said, "There is no retaliation except with the sword".

Chapter26 - No Criminalising the one for the other.

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٢٦٦٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ شَبِيْبِ بْنِ غَرْقَدَةَ ' عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ ' عَنْ اَبِيْهِ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ ' فِىْ حِجَّةِ الْوَدَاعِ اَلا لَا يَجْنِىْ جَانٍ اِلَّا عَلٰى نَفْسِهٖ ' لَا يَجْنِىْ وَالِدٌ عَلٰى وَلَدِهٖ ' وَلَا مَوْلُوْدٌ عَلٰى وَالِدِهٖ. ابن ماجه

2669 - Sulaiman bin Amr bin Ahwas reported that his father said, "I heard the Messenger of Allah ﷺ saying during the Farewell Pilgrimage. "No criminal commits a crime but he brings (the punishment for that) upon himself. No father can bring punishment upon his son by his crime and no son can bring punishment upon his father". (by his crime)

٢٦٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ يَزِيْدَ بْنِ زِيَادٍ ' حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ عَنْ طَارِقٍ الْمُحَارِبِىِّ ' قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَرْفَعُ يَدَيْهِ ' حَتّٰى رَاَيْتُ بَيَاضَ اِبْطَيْهِ ' ثُمَّ يَقُوْلُ اَلا لَا تَجْنِىْ اُمٌّ عَلٰى وَلَدٍ ' اَلا لَا تَجْنِىْ اُمٌّ عَلٰى وَلَدٍ. ابن ماجه

2670 - Hazrat Tariq Al-Muharibi رضي الله عنه narrated, "I saw the Messenger of Allah ﷺ raising his hands until I saw the whiteness of his armpits, saying, "No child should be punished because of his mother's crime no child should be punished because of his mother's crime".

٢٦٧١ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ' ثَنَا هُشَيْمٌ عَنْ يُوْنُسَ ' عَنْ حُصَيْنِ بْنِ اَبِى الْحُرِّ ' عَنِ الْخَشْخَاشِ الْعَنْبَرِىِّ ' قَالَ اَتَيْتُ النَّبِىَّ ﷺ وَمَعِىَ ابْنِىْ ' فَقَالَ لَا تَجْنِىْ عَلَيْهِ ' وَلَا يَجْنِىْ عَلَيْكَ. ابن ماجه

2671 - Hazrat Khaskhash Al-Anbari رضي الله عنه narrated, "I came to the Prophet ﷺ and my son was with me. He said, "You will not be punished because of his crime and he will not be punished because of yours".

٢٦٧٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ بْنِ عَقِيْلٍ ' ثَنَا عَمْرُو بْنُ عَاصِمٍ ' حَدَّثَنَا اَبُو الْعَوَّامِ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ ' عَنْ زِيَادِ بْنِ عِلَاقَةَ ' عَنْ اُسَامَةَ بْنِ شَرِيْكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَجْنِىْ نَفْسٌ عَلٰى اُخْرٰى. ابن ماجه

2672 - Hazrat Usamah bin Sharik رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "No person will be punished because of another's crime".

٢٧ - بَابُ الْجُبَارِ

Chapter27 - Happenings without liability.

٢٦٧٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِىِّ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْعَجْمَاءُ جَرْحُهَا جُبَارٌ ' وَالْمَعْدِنُ جُبَارٌ ' وَالْبِئْرُ جُبَارٌ.

سابقہ(٢٥٠٩)

2673 - Hazrat Abu Hurayrah رضي الله عنه narrated that Allah's Messenger ﷺ said, "The injuries caused by the beast are without liability and wells are without liability and mines are without liability".

٢٦٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ

2674 - Kathir bin Abdullah bin Amr bin Awf

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reported from his father that his grand-father said, "I heard the Messenger of Allah ﷺ say, "The injuries caused by the beast are without liability and mines are without liability".

بْنُ مَخْلَدٍ، ثَنَا كَثِيرُ بْنُ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عَوْفٍ عَنْ اَبِيهِ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْعَجْمَاءُ جُبَارٌ جَرْحُهَا، وَالْمَعْدِنُ جُبَارٌ.

ابن ماجه

2675 - Hazrat Ubadah bin Samit رضي الله عنه narrated "The Messenger of Allah ﷺ ruled that there is no liability for injuries caused by falling into a mine or a well, nor those caused by a beast".

٢٦٧٥ - **حَدَّثَنَا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ اَلنُّمَيْرِيُّ، ثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ، حَدَّثَنِي مُوْسَى بْنُ عُقْبَةَ، ثَنَا اِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيْدِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ اَنَّ الْمَعْدِنَ جُبَارٌ، وَالْبِئْرَ جُبَارٌ، وَالْعَجْمَاءَ جَرْحُهَا جُبَارٌ.

Al-Ajma are gazing live-stock (such as sheep, camels, cattle, goats) and others. Al-Jubar is bloodshed with impunity.

وَالْعَجْمَاءُ اَلْبَهِيْمَةُ مِنَ الْاَنْعَامِ وَغَيْرِهَا، وَالْجُبَارُ الْهَدْرُ الَّذِي لَا يُغَرَّمُ. ابن ماجه.

2676 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "(The injuries caused by) a fire are without liability and (those) by falling into a well" (are without liability)

٢٦٧٦ - **وَحَدَّثَنَا** اَحْمَدُ بْنُ الْاَزْهَرِ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَّعْمَرٍ، عَنْ هَمَّامٍ، عَنْ اَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلنَّارُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ.

سنن ابوداؤد (٤٥٩٤)

Chapter28 - Swearing oaths (Qasamah)

٢٨ - بَابُ الْقَسَامَةِ

2677 - Sahl bin Abu Hathmah reported from the elders of his people that Abdullah bin Sahl and Muhayyisah set out for Khyber because of some problem that had arisen. Someone came to Muhayyisah and he told him that Abdullah bin Sahl had been killed and thrown into a pit or well in Khyber. He came to the Jews and said, "By Allah, you killed him'. They said, "BY Allah we did not kill him'. Then he went back to the people and told them about that. Then he and his brother Huwayyisah, who was older than him and Abdur Rahman bin Sahl, came (to the Prophet ﷺ). Muhayyisah who was the one who had been at Khyber, went and he began to speak but the

٢٦٧٧ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ، ثَنَا بِشْرُ بْنُ عُمَرَ، سَمِعْتُ مَالِكَ بْنَ اَنَسٍ، حَدَّثَنِي اَبُوْ لَيْلَى بْنُ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلِ بْنِ حُنَيْفٍ عَنْ سَهْلِ بْنِ اَبِي حَثْمَةَ، اَنَّهُ اَخْبَرَهُ عَنْ رِجَالٍ مِّنْ كُبَرَاءِ قَوْمِهِ اَنَّ عَبْدَ اللّٰهِ بْنَ سَهْلٍ، وَمُحَيِّصَةَ خَرَجَا اِلٰى خَيْبَرَ مِنْ جَهْدٍ اَصَابَهُمْ، فَاُتِيَ مُحَيِّصَةُ فَاُخْبِرَ اَنَّ عَبْدَ اللّٰهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَاُلْقِيَ فِي فَقِيْرٍ اَوْ عَيْنٍ بِخَيْبَرَ، فَاَتَى يَهُوْدَ، فَقَالَ اَنْتُمْ وَاللّٰهِ قَتَلْتُمُوْهُ، قَالُوْا وَاللّٰهِ مَا قَتَلْنَاهُ، ثُمَّ اَقْبَلَ حَتّٰى قَدِمَ عَلٰى قَوْمِهِ فَذَكَرَ ذٰلِكَ لَهُمْ، ثُمَّ اَقْبَلَ هُوَ وَاَخُوْهُ حُوَيِّصَةُ، وَهُوَ اَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لِمُحَيِّصَةَ كَبِّرْ كَبِّرْ يُرِيْدُ السِّنَّ،

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فَتَكَلَّمَ حُوَيِّصَةُ ، ثُمَّ تَكَلَّمَ مُحَيِّصَةُ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ إِمَّا اَنْ تَدُوْا صَاحِبَكُمْ ، وَإِمَّا اَنْ تُؤْذِنُوْا بِحَرْبٍ، فَكَتَبَ رَسُوْلُ اللّٰهِ ﷺ فِيْ ذٰلِكَ، فَكَتَبُوْا إِنَّا، وَاللّٰهِ مَا قَتَلْنَاهُ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ تَحْلِفُوْنَ وَتَسْتَحِقُّوْنَ دَمَ صَاحِبِكُمْ؟قَالُوْا لَا. قَالَ فَتَحْلِفُ لَكُمْ يَهُوْدُ؟قَالُوْا لَيْسُوْا بِمُسْلِمِيْنَ ، فَوَدَاهُ رَسُوْلُ اللّٰهِ ﷺ مِائَةَ نَاقَةٍ ، حَتّٰى اُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

Messenger of Allah ﷺ said to Muhayyisah: "Let the elder speak first", So Huwayyisah spoke. Then Muhayyisah spoke, The Messenger of Allah ﷺ said, "Either (the Jews) will pay the blood money for your companion or war will be decalred on them". The Messenger of Allah ﷺ sent a letter to that effect (to the Jews) and they wrote back saying "By Allah we did not kill him". The Messenger of Allah ﷺ said to Huwayyisah, Muhayyisah and Abdur Rehman, 'Will you swear an oath establishing your claim to the blood money of your companion?' They said, "No". He said, "Should the Jews swear an oath for you?" They said, "They are not Muslims?". So the Messenger of Allah ﷺ paid the blood money himself and he sent one hundred she-camels to them till these entered their house".

قَالَ سَهْلٌ فَلَقَدْ رَكَضَتْنِيْ مِنْهَا نَاقَةٌ حَمْرَآءُ.

صحیح بخاری(۲۷۰۲_۳۱۷۳_٦١٤٣_٦٨٩٨_ ٧١٩٢)
صحیح مسلم(٤٣١٨_٤٣١٩_٤٣٢٠_٤٣٢١_٤٣٢٢_٤٣٢٣)
سنن ابوداؤد(٤٥٢٠_٤٥٢١_٤٥٢٣)سنن ترمذی(١٤٢٢)
سنن نسائی(٤٧٢٤_٤٧٢٥_٤٧٢٦_٤٧٢٧_٤٧٢٨_٤٧٢٩_
٤٧٣٠_٤٧٣١_٤٧٣٢_٤٧٣٣)

Sahl said, "A red she-camel from them kicked me".

٢٦٧٨ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ حَجَّاجٍ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ اَنَّ حُوَيِّصَةَ وَمُحَيِّصَةَ ابْنَيْ مَسْعُوْدٍ، وَعَبْدَ اللّٰهِ وَعَبْدَ الرَّحْمٰنِ ابْنَيْ سَهْلٍ ، خَرَجُوْا يَمْتَارُوْنَ بِخَيْبَرَ، فَعُدِيَ عَلٰى عَبْدِ اللّٰهِ فَقُتِلَ ، فَذُكِرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ فَقَالَ تُقْسِمُوْنَ وَتَسْتَحِقُّوْنَ؟ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! كَيْفَ نُقْسِمُ وَلَمْ نَشْهَدْ؟ قَالَ فَتُبْرِئُكُمْ يَهُوْدُ؟قَالُوْا يَا رَسُوْلَ اللّٰهِ! اِذًا تَقْتُلَنَا ، قَالَ

2678 - Amr bin Shuaib reported from his father, from his grand-father that Huwayyisah and Muhayyisah the sons of Masud and Abdullah and Abdur Rahman the sons of Sahl went out to search for food in Khyber. Abdullah was attacked and killed and mention of that was made to Messenger of Allah ﷺ. He said, "Will you swear an oath and establish your right to blood money?" They said, "O Messenger

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of Allah ﷺ, how can we swear an oath when we did not witness anythging?'. He said, "Do you want the Jews to swear that they are innocent?". They said, "O Messenger of Allah ﷺ then they will kill us too". So the Messenger of Allah ﷺ paid the blood money himself.

فَوَدَاهُ رَسُوْلُ اللّٰهِ ﷺ مِنْ عِنْدِهِ. ابن ماجه

Chapter 29 - Who Mutilates his slave then his slave becomes free.

٢٩ - بَابُ مَنْ مَّثَّلَ بِعَبْدِهِ فَهُوَ حُرٌّ

2679 - Salamah bin Rawh bin Zinba reported that his grand-father came to the Prophet ﷺ and he had castrated a slave of his. The Prophet ﷺ manumitted the slave in compensation for having been mutilated.

٢٦٧٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ، حَدَّثَنَا عَبْدُ السَّلَامِ ، عَنْ اِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِىْ فَرْوَةَ ، عَنْ سَلَمَةَ بْنِ رَوْحِ بْنِ زِنْبَاعٍ ، عَنْ جَدِّهِ اَنَّهُ قَدِمَ عَلَى النَّبِىِّ ﷺ وَقَدْ خَصٰى غُلَامًا لَّهُ ، فَاَعْتَقَهُ النَّبِىُّ ﷺ بِالْمُثْلَةِ.

ابن ماجه

2680 - Amr bin Shuaib reported from his father that his grand-father said, "A man came to the Prophet ﷺ screaming. The Messenger of Allah ﷺ said to him, "What is the matter with you?" He said, "My master saw me kissing a slave woman of his, so he cut off my penis". The Prophet ﷺ said, "Take me to the man". He was sought but could not be found, so the Messenger of Allah ﷺ said, "Go, for you are free". He said, "Who will protect me, O Messenger of Allah ﷺ. What if my master enslaves me again?" The Messenger of Allah ﷺ said, "Your protection will be upon every believer or Muslim".

٢٦٨٠ - **حَدَّثَنَا** رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِىُّ ، ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ، ثَنَا اَبُوْ حَمْزَةَ الصَّيْرَفِىُّ ، حَدَّثَنِىْ عَمْرُو بْنُ شُعَيْبٍ عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِىِّ ﷺ صَارِخًا فَقَالَ لَهُ رَسُوْلُ اللّٰهِ ﷺ مَا لَكَ؟ قَالَ سَيِّدِىْ رَاٰنِىْ اُقَبِّلُ جَارِيَةً لَهُ ، فَجَبَّ مَذَاكِيْرِىْ ، فَقَالَ النَّبِىُّ ﷺ عَلَىَّ بِالرَّجُلِ فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِذْهَبْ ، فَاَنْتَ حُرٌّ ، قَالَ عَلٰى مَنْ نُّصْرَتِىْ يَا رَسُوْلَ اللّٰهِ! قَالَ يَقُوْلُ اَرَاَيْتَ اِنِ اسْتَرَقَّنِىْ مَوْلَايَ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ عَلٰى كُلِّ مُؤْمِنٍ اَوْ مُسْلِمٍ.

سنن ابوداؤد (٤٥١٩)

Chapter30 - The most forgiving during killing are the people of faith

٣٠ - بَابٌ اَعَفُّ النَّاسِ قِتْلَةً اَهْلُ الْاِيْمَانِ

2681 - Hazrat Abdullah ﷺ narrated that the Messenger of Allah ﷺ said, "The most

٢٦٨١ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِىُّ ، ثَنَا

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forgiving of the people during killing are the people of faith".

هُشَيْمٌ عَنْ مُغِيْرَةَ ' عَنْ شِبَاكٍ ' عَنْ اِبْرَاهِيْمَ ' عَنْ عَلْقَمَةَ ' قَالَ قَالَ عَبْدُ اللّٰهِ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنْ اَعَفِّ النَّاسِ قِتْلَةً اَهْلُ الْاِيْمَانِ. ابن ماجه

2682 - Hazrat Abdullah ؓ narrated "The Messenger of Allah ﷺ said, "The most forgiving of the people during killing are the people of faith".

٢٦٨٢ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ' عَنْ مُغِيْرَةَ ' عَنْ شِبَاكٍ ' عَنْ اِبْرَاهِيْمَ ' عَنْ هُنَيِّ بْنِ نُوَيْرَةَ ' عَنْ عَلْقَمَةَ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَعَفَّ النَّاسِ قِتْلَةً ' اَهْلُ الْاِيْمَانِ. سنن ابوداؤد (٢٦٦٦)

Chapter 31-All the Muslims are equal in their blood value.

٣١ - بَابُ اَلْمُسْلِمُوْنَ تَتَكَافَأُ دِمَاؤُهُمْ

2683 - Hazrat Ibn-e-Abbas ؓ narrated that the Prophet ﷺ said, "All the Muslims are equal in their blood value, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return (of spoils) is granted to the farthest of them".

٢٦٨٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْاَعْلَى الصَّنْعَانِىُّ ' ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ اَبِيْهِ ' عَنْ حَنَشٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ النَّبِىِّ ﷺ قَالَ اَلْمُسْلِمُوْنَ تَتَكَافَأُ دِمَاؤُهُمْ ' وَهُمْ يَدٌ عَلٰى مَنْ سِوَاهُمْ ' يَسْعٰى بِذِمَّتِهِمْ اَدْنَاهُمْ ' وَيُرَدُّ عَلٰى اَقْصَاهُمْ. ابن ماجه

2684 - Hazrat Maqil bin Yasar ؓ narrated, "The Messenger of Allah ﷺ said, "The Muslims are one hand against others and their blood is equal". (in value)

٢٦٨٤ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ سَعِيْدٍ اَلْجَوْهَرِىُّ ' ثَنَا اَنَسُ بْنُ عِيَاضٍ ' (اَبُوْ ضَمْرَةَ) ' عَنْ عَبْدِ السَّلَامِ بْنِ اَبِى الْجَنُوْبِ ' عَنِ الْحَسَنِ ' عَنْ مَعْقِلِ بْنِ يَسَارٍ ' قَالَ رَسُوْلُ اللّٰهِ اَلْمُسْلِمُوْنَ يَدٌ عَلٰى مَنْ سِوَاهُمْ ' وَتَتَكَافَأُ دِمَاؤُهُمْ. ابن ماجه

2685 - Amr bin Shuaib reported from his father from his grand-father that the Messenger of Allah ﷺ said, "The hand of the Muslims is over others and their blood and wealth are equal in value. (The asylum granted by) the lowest of them applies to the Muslims and the Muslims, (the spoils of war) return to the farthest of them".

٢٦٨٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا حَاتِمُ بْنُ اِسْمَاعِيْلَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَدُ الْمُسْلِمِيْنَ عَلٰى مَنْ سِوَاهُمْ ' تَتَكَافَأُ دِمَاؤُهُمْ وَاَمْوَالُهُمْ ' وَيُجِيْرُ عَلَى الْمُسْلِمِيْنَ اَدْنَاهُمْ ' وَيُرَدُّ عَلَى الْمُسْلِمِيْنَ اَقْصَاهُمْ. ابن ماجه

Chapter 32 - That who kills the one having covenant (Muahid)

٣٢ - بَابُ مَنْ قَتَلَ مُعَاهَدًا

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٢٦٨٦ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَتَلَ مُعَاهَدًا، لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَاِنَّ رِيْحَهَا لَتُوْجَدُ مِنْ مَسِيْرَةِ اَرْبَعِيْنَ عَامًا. صحیح بخاری(٣١٦٦۔٦٩١٤)

2686 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated, "The Messneger of Allah ﷺ said, "Whoever kills a Muahid will not smell the fragrance of Paradise even though its fragrance may be detected from a distance of forty years".

٢٦٨٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ، اَنْبَاَنَا ابْنُ عَجْلَانَ عَنْ اَبِيْهِ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ قَتَلَ مُعَاهَدًا، لَهُ ذِمَّةُ اللّٰهِ وَذِمَّةُ رَسُوْلِهٖ ﷺ، فَلَا يَرِحْ رِيْحَ الْجَنَّةِ وَاِنَّ رِيْحَهَا لَيُوْجَدُ مِنْ مَسِيْرَةِ سَبْعِيْنَ عَامًا. سنن ترمذی(١٤٠٣)

2687 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever kills a Muahid who has protection of Allah and the protection of His Messenger ﷺ will not smell the fragrance of Paradise, even though its fragrance may be detected from a distance of seventy years".

Note: Muahid means the one whom there is a covenant with. All the non-muslim residents of an Islamic State are called the Muahid. They are protected by the state because they have the covenant.

٣٣ - بَابُ مَنْ اَمِنَ رَجُلًا عَلٰى دَمِهٖ فَقَتَلَهٗ

Chapter 33 - That who gives protection of life (Amaan) then kills him

٢٦٨٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ، ثَنَا اَبُوْ عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ شَدَّادٍ الْقِتْبَانِيِّ، قَالَ لَوْلَا كَلِمَةٌ سَمِعْتُهَا مِنْ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ، لَمَشَيْتُ فِيْمَا بَيْنَ رَاْسِ الْمُخْتَارِ وَجَسَدِهٖ، سَمِعْتُهٗ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَمِنَ رَجُلًا عَلٰى دَمِهٖ فَقَتَلَهٗ، فَاِنَّهٗ يَحْمِلُ لِوَاءَ غَدْرٍ يَوْمَ الْقِيَامَةِ. ابن ماجہ

2688 - Rifa'ah bin Shaddad Al-Qitbani reported, "Were it not for a word that I heard from Amr bin Hamiq Khuzai, I would have separated the head of Al-Mukhtar from his body. I heard him saying, "The Messenger of Allah ﷺ said, "If a man gives protection someone with his life, then kills him, he will carry a banner of treachery on the Day of Resurrection".

٢٦٨٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ، ثَنَا اَبُوْ لَيْلٰى عَنْ اَبِىْ عُكَّاشَةَ، عَنْ رِفَاعَةَ قَالَ دَخَلْتُ عَلَى الْمُخْتَارِ فِىْ قَصْرِهٖ، فَقَالَ قَامَ جِبْرَائِيْلُ مِنْ عِنْدِىْ السَّاعَةَ. فَمَا مَنَعَنِىْ مِنْ ضَرْبِ عُنُقِهٖ اِلَّا حَدِيْثٌ سَمِعْتُهٗ مِنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنِ النَّبِيِّ ﷺ، اَنَّهٗ قَالَ اِذَا اَمِنَكَ الرَّجُلُ عَلٰى دَمِهٖ، فَلَا تَقْتُلْهُ. فَذَاكَ الَّذِىْ مَنَعَنِىْ مِنْهُ. سابقہ(٢٦٨٨)

2689 - Rifa'ah reported, 'I entered upon Mukhtar in his palace and said, "Jibril has just left me". Nothing stopped me from striking his neck but a Hadith that I heard from Sulaiman bin Surad according to which the Prophet ﷺ said, "If a man trusts you with his life then do not kill him", that is what stopped me".

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٣٤ - بَابُ الْعَفْوِ عَنِ الْقَاتِلِ

Chapter 34 - Pardoning the Murderer.

٢٦٩٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَتَلَ رَجُلٌ عَلٰى عَهْدِ النَّبِىِّ ﷺ، فَرُفِعَ ذٰلِكَ اِلَى النَّبِىِّ ﷺ. فَدَفَعَهُ اِلٰى وَلِىِّ الْمَقْتُوْلِ، فَقَالَ الْقَاتِلُ يَا رَسُوْلَ اللّٰهِ! وَاللّٰهِ! مَا اَرَدْتُّ قَتْلَهُ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لِلْوَلِىِّ اَمَا اِنَّهُ اِنْ كَانَ صَادِقًا ثُمَّ قَتَلْتَهُ، دَخَلْتَ النَّارَ. قَالَ فَخَلّٰى سَبِيْلَهُ قَالَ وَكَانَ مَكْتُوْفًا بِنِسْعَةٍ، فَخَرَجَ يَجُرُّ نِسْعَتَهُ، فَسُمِّىَ ذَا النِّسْعَةِ. سنن ابوداؤد (٤٤٩٨) سنن ترمذی (١٤٠٧) سنن نسائی (٤٧٣٦)

2690 - Hazrat Abu Hurayrah ؓ narrated, "A man killed (another man) during the time of the Messenger of Allah ﷺ and that was referred to the Prophet ﷺ. He handed him over to the victims next of kin (wali) but the killer said, "O Messenger of Allah ﷺ, by Allah I did not mean to kill him". The Messenger of Allah ﷺ said to the next of him, "If he is telling the truth and you kill him, you will go to Hell". So he let him go. He had been tied with a rope and he went out dragging his rope, so he became known as Dhan-Nisah" (the one with the rope).

٢٦٩١ - **حَدَّثَنَا** اَبُوْ عُمَيْرٍ عِيْسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَعِيْسَى بْنُ يُوْنُسَ، وَالْحُسَيْنُ بْنُ اَبِى السُّرَى الْعَسْقَلَانِىُّ، قَالُوْا ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنِ ابْنِ شَوْذَبٍ، عَنْ ثَابِتٍ الْبُنَانِىِّ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ اَتٰى رَجُلٌ بِقَاتِلِ وَلِيِّهِ اِلٰى رَسُوْلِ اللّٰهِ ﷺ، فَقَالَ لَهُ النَّبِىُّ ﷺ اُعْفُ. فَاَبٰى فَقَالَ خُذْ اَرْشًا. فَاَبٰى قَالَ فَاذْهَبْ فَاقْتُلْهُ فَاِنَّكَ مِثْلُهُ. قَالَ فَلُحِقَ بِهِ. فَقِيْلَ لَهُ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَدْ قَالَ اُقْتُلْهُ فَاِنَّكَ مِثْلُهُ قَالَ فَخَلّٰى سَبِيْلَهُ.

قَالَ فَرُؤِىَ يَجُرُّ نِسْعَتَهُ ذَاهِبًا اِلٰى اَهْلِهِ. قَالَ كَاَنَّهُ قَدْ كَانَ اُوْثِقَهُ.

2691 - Hazrat Anas bin Malik ؓ narrated; "A man brought the killer of his relative to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said, "Pardon him", but he refused. He said, "Take the blood money", but he refused. He said, "Go and kill him but then you will be like him". Some one caught up with him and reminded him what the Messenger of Allah ﷺ had said, "Go and kill him but then you will be like him". So he let him go".

He (the killer) was seen dragging his rope with which he had been tied going to his family. It was as if he had been fettered. (with his hands behind his back)

قَالَ اَبُوْ عُمَيْرٍ فِىْ حَدِيْثِهِ قَالَ ابْنُ شَوْذَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ فَلَيْسَ لِاَحَدٍ بَعْدَ النَّبِىِّ ﷺ اَنْ يَقُوْلَ اُقْتُلْهُ فَاِنَّكَ مِثْلُهُ. سنن نسائی (٤٧٤٤)

Abu Umair said in his narration, "Ibn Shawdhab said, narrating from Abdur Rahman bin Qasim, "No one has the right after the Prophet ﷺ to say, "Go and kill him but then you will be like him."

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قَالَ ابْنُ مَاجَةَ هٰذَا حَدِيْثُ الرَّمْلِيِّيْنَ ' لَيْسَ اِلَّا عِنْدَهُمْ.

Ibn Majah said, "This is the narration of the Ramliyin (all from Ramlah) and it is not found except only with them."

٣٥ - بَابُ الْعَفْوِ فِى الْقِصَاصِ

Chapter35 - Pardoning the Retaliation (Qisas)

٢٦٩٢ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ' اَنْبَاَنَا حَبَّانُ بْنُ هِلَالٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ بَكْرٍ اَلْمُزَنِىُّ عَنْ عَطَاءِ بْنِ اَبِىْ مَيْمُوْنَةَ قَالَ لَا اَعْلَمُهُ اِلَّا عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ مَا رُفِعَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ شَىْءٌ فِيْهِ الْقِصَاصُ' اِلَّا اَمَرَ فِيْهِ بِالْعَفْوِ.

سنن ابوداؤد (٤٤٩٧) سنن نسائی (٤٧٩٧_٤٧٩٨)

2692 - Ata bin Abu Maimunah reported, "I only know it from Anas ؓ bin Malik who said, "No case involving retaliation was referred to the Messenger of Allah ﷺ, but he recommended pardon." (for him)

٢٦٩٣ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ' ثَنَا وَكِيْعٌ عَنْ يُوْنُسَ بْنِ اَبِىْ اِسْحَاقَ' عَنْ اَبِى السَّفَرِ' قَالَ قَالَ اَبُو الدَّرْدَاءِ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَا مِنْ رَجُلٍ يُصَابُ بِشَىْءٍ مِّنْ جَسَدِهٖ ' فَيَتَصَدَّقُ بِهٖ ' اِلَّا رَفَعَهُ اللّٰهُ بِهٖ دَرَجَةً ' اَوْ حَطَّ عَنْهُ بِهَا خَطِيْئَةً.

سَمِعَتْهُ اُذُنَاىَ ' وَوَعَاهُ قَلْبِىْ. سنن ترمذی (١٣٩٣)

2693 - Hazrat Abu Darda ؓ narrated, "I heard the Messenger of Allah ﷺ say, "There is no man who suffers some (injury) on his body and forgives (the perpetrator) but Allah will raise him one degree in status there by, or erase from him a sin."

"My own ears heard it and my heart memorized it."

٣٦ - بَابُ الْحَامِلِ يَجِبُ عَلَيْهَا الْقَوَدُ

Chapter 36 - A Pregnant Woman Liable to Retaliation. (Qisas)

٢٦٩٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' حَدَّثَنَا اَبُوْ صَالِحٍ عَنِ ابْنِ لَهِيْعَةَ عَنِ ابْنِ اَنْعُمٍ' عَنْ عُبَادَةَ بْنِ نُسَىٍّ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ' ثَنَا مُعَاذُ بْنُ جَبَلٍ ' وَاَبُوْ عُبَيْدَةَ بْنُ الْجَرَّاحِ ' وَعُبَادَةُ بْنُ الصَّامِتِ ' وَشَدَّادُ بْنُ اَوْسٍ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْمَرْاَةُ ' اِذَا قَتَلَتْ عَمْدًا' لَا تُقْتَلُ حَتّٰى تَضَعَ مَا فِىْ بَطْنِهَا' اِنْ كَانَتْ حَامِلًا' وَحَتّٰى تُكْفَلَ وَلَدَهَا' وَاِنْ زَنَتْ ' لَمْ تُرْجَمْ حَتّٰى تَضَعَ مَا فِىْ بَطْنِهَا وَحَتّٰى تُكْفَلَ وَلَدَهَا.

ابن ماجہ

2694 - Hazrat Muadh bin Jabal ؓ, Abu Ubaidah bin Jarrah ؓ, Ubadah bin Samit ؓ and Shaddad bin Aws ؓ narrated that the Messenger of Allah ﷺ said, "If a woman kills some one deliberately, she should not be killed until she delivers what is in her womb, if she is pregnant, and until the child's sponsorship is guaranteed. And if a woman commits illegal sex, she should not be stoned (to death) until she delivers what is in her womb and until her child's sponsorship is guaranteed." (Tukaffil)

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In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

22-Book of Bequeathal (Wasaya)

٢٢ - كِتَابُ الْوَصَايَا

Chapter 1-Did the Messenger of Allah ﷺ make any will?

١ - بَابُ هَلْ اَوْصٰى رَسُوْلُ اللّٰهِ ﷺ ؟

2695 - Hazrat Ayesha رضی اللہ عنہا narrated that the Messenger of Allah ﷺ did not leave behind a Dinar nor a Dirham, nor a sheep nor a camel and he did not make any will concerning anything.

٢٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَبِىْ وَاَبُوْ مُعَاوِيَةَ. ح وَحَدَّثَنَا اَبُوْ بَكْرِ ابْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ . قَالَ اَبُوْ بَكْرٍ وَّمُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ عَنِ الْاَعْمَشِ ' عَنْ شَقِيْقٍ ' عَنْ مَسْرُوْقٍ ' عَنْ عَائِشَةَ ' قَالَتْ مَا تَرَكَ رَسُوْلُ اللّٰهِ ﷺ دِيْنَارًا وَّلَا دِرْهَمًا ' وَلَا شَاةً وَّلَا بَعِيْرًا ' وَلَا اَوْصٰى بِشَىْءٍ .

صحیح مسلم (٤٢٠٥) سنن ابوداؤد (٢٨٦٣) سنن نسائی (٣٦٢٣ ـ ٣٦٢٤)

2696 - Malik bin Mighwal reported that Talha bin Musarrif said, "I said to Abdullah bin Abu Awfa رضی اللہ عنہ, 'Did the Messenger of Allah ﷺ make a will concerning anything?' He said, "No". I said, "How then he told the Muslims to make wills?' He said, "He enjoined (them to adhere to) the Book of Allah".

٢٦٩٦ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ ' عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ ' قَالَ قُلْتُ لِعَبْدِ اللّٰهِ بْنِ اَبِىْ اَوْفٰى اَوْصٰى رَسُوْلُ اللّٰهِ ﷺ بِشَىْءٍ؟ قَالَ لَا. قُلْتُ فَكَيْفَ اَمَرَ الْمُسْلِمِيْنَ بِالْوَصِيَّةِ؟ قَالَ اَوْصٰى بِكِتَابِ اللّٰهِ.

صحیح بخاری (٢٧٤٠ ـ ٤٤٦٠ ـ ٥٠٢٢) صحیح مسلم (٤٢٠٣ ـ ٤٢٠٤) سنن ترمذی (٢١١٩) سنن نسائی (٣٦٢٢)

Malik said "Talha bin Musarrif said, "Huzail bin Shurahbil narrated, "Abu Bakr رضی اللہ عنہ was granted leadership over the will of Allah's Messenger ﷺ ? Abu Bakr رضی اللہ عنہ wished that he found covenant (in that regard) from Allah's Messenger ﷺ, so he could fetter his nose with a (camel's) nose ring." (So he could follow the footsteps)

قَالَ مَالِكٌ وَّقَالَ طَلْحَةُ بْنُ مُصَرِّفٍ قَالَ الْهُزَيْلُ بْنُ شُرَحْبِيْلَ اَبُوْ بَكْرٍ كَانَ يُتَامَرُ عَلٰى وَصِيِّ رَسُوْلِ اللّٰهِ ﷺ ؟ وَدَّ اَبُوْ بَكْرٍ اَنَّهُ وَجَدَ مِنْ رَّسُوْلِ اللّٰهِ ﷺ عَهْدًا ' فَخَزَمَ اَنْفَهُ بِخِزَامٍ.

2697 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "What the Messenger of Allah ﷺ most enjoined when he was dying and breathing

٢٦٩٧ - حَدَّثَنَا اَحْمَدُ بْنُ الْمِقْدَامِ ' ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ ' سَمِعْتُ اَبِىْ يُحَدِّثُ عَنْ قَتَادَةَ ' عَنْ

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his last was "The prayer and those whom your right hands possess". (slaves)

انس بن مالك، قال كانت عامة وصية رسول الله ﷺ حين حضرته الوفاة، وهو يغرغر بنفسه الصلوة، وما ملكت ايمانكم. ابن ماجه

2698 - Hazrat Ali bin Abu Talib narrated, "The last words of the Prophet ﷺ were, "The prayer and those whom your right hands possess." (slaves)

٢٦٩٨ - **حدثنا** سهل بن ابي سهل، ثنا محمد بن فضيل، عن مغيرة، عن ام موسى، عن علي بن ابي طالب، قال كان اخر كلام النبي ﷺ الصلوة وما ملكت ايمانكم. سنن ابوداود(٥١٥٦)

Chapter 2-Encouragement for making a will.

٢ - باب الحث على الوصية

2699 - Hazrat Ibn-e-Umar narrated, "The Messenger of Allah ﷺ said, "The muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him."

٢٦٩٩ - **حدثنا** علي بن محمد، ثنا عبد الله بن نمير عن عبيد الله بن عمر، عن نافع، عن ابن عمر، قال قال رسول الله ﷺ ما حق امرىء مسلم ان يبيت ليلتين وله شيء يوصي فيه، الا ووصيته مكتوبة عنده. صحيح مسلم(٤١٨١) سنن ترمذي(٩٧٤)

2700 - Hazrat Anas bin Malik narrated, "The Messenger of Allah ﷺ said, "The one who is deprived is the one who is deprived of a will."

٢٧٠٠ - **حدثنا** نصر بن علي الجهضمي، ثنا درست بن زياد، ثنا يزيد الرقاشي عن انس بن مالك، قال قال رسول الله ﷺ المحروم من حرم وصيته. ابن ماجه

2701 - Hazrat Jabir bin Abdullah narrated, "The Messenger of Allah ﷺ said, "Whoever dies leaving a will, he dies on the right path and Sunnah and he dies with piety and witness, and he dies forgiven."

٢٧٠١ - **حدثنا** محمد بن المصفى الحمصي، ثنا بقية بن الوليد عن يزيد بن عوف، عن ابي الزبير، عن جابر بن عبد الله، قال قال رسول الله ﷺ من مات على وصية، مات على سبيل وسنة، ومات على تقى وشهادة، ومات مغفورا له. ابن ماجه

2702 - Hazrat Umar narrated that the Prophet ﷺ said, "The Muslim man has no right to spend two nights, if he has something for which a will should be made, without having a written will with him."

٢٧٠٢ - **حدثنا** محمد بن معمر، ثنا روح بن عوف عن نافع، عن ابن عمر، عن النبي ﷺ قال ما حق امرىء مسلم يبيت ليلتين، وله شيء يوصي به، الا ووصيته مكتوبة عنده. ابن ماجه

Chapter 3 - Injustice in the wills.

٣ - باب الحيف في الوصية

2703 - Hazrat Anas bin Malik narrated,

٢٧٠٣ - **حدثنا** سويد بن سعيد، ثنا عبد الرحيم

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بْنُ زَيْدٍ الْعَمِّيَّ عَنْ اَبِيْهِ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ فَرَّ مِنْ مِيْرَاثِ وَارِثِهٖ ' قَطَعَ اللّٰهُ مِيْرَاثَهٗ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ. ابن ماجه

"The Messenger of Allah ﷺ said, "Whoever tries to avoid giving the inheritance to his heirs, Allah will deprive him of his inheritance in Paradise on the Day of Resurrection."

٢٧٠٤ - حَدَّثَنَا اَحْمَدُ بْنُ الْاَزْهَرِ ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنْ اَشْعَثَ بْنِ عَبْدِ اللّٰهِ ' عَنْ شَهْرِ بْنِ حَوْشَبٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ اَهْلِ الْخَيْرِ سَبْعِيْنَ سَنَةً ' فَاِذَا اَوْصٰى حَافَ فِيْ وَصِيَّتِهٖ ' فَيُخْتَمُ لَهٗ بِشَرِّ عَمَلِهٖ فَيَدْخُلُ النَّارَ ' وَاِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ اَهْلِ الشَّرِّ سَبْعِيْنَ سَنَةً ' فَيَعْدِلُ فِيْ وَصِيَّتِهٖ ' فَيُخْتَمُ لَهٗ بِخَيْرِ عَمَلِهٖ ' فَيَدْخُلُ الْجَنَّةَ.

2704 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "A man may do the deeds of the people of goodness for seventy years, then when he makes his will he is unjust in his will, so he ends (his life) with evil deeds and enters Hell. And a man may do the deeds of the people of evil for seventy years, then he is just in his will, so he ends (his life) with good deeds and enters Paradise."

قَالَ اَبُوْ هُرَيْرَةَ فَاقْرَؤُا اِنْ شِئْتُمْ ﴿تِلْكَ حُدُوْدُ اللّٰهِ. اِلٰى قَوْلِهٖ. عَذَابٌ مُّهِيْنٌ﴾ (النساء:١٣-١٤). سنن ابوداؤد (٢٨٦٧) سنن ترمذی (٢١١٧)

Hazrat Abu Hurayrah رضی اللہ عنہ (also) narrated, "Recite if you wish, "These are the limits (set by) Allah", up to His saying "a disgraceful torment" (Surah Nisa : 4:13,14)

٢٧٠٥ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِيُّ ' ثَنَا بَقِيَّةُ عَنْ (اَبِيْ حَلْبَسٍ) ' عَنْ خَلِيْدِ بْنِ اَبِيْ خَلِيْدٍ ' عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ حَضَرَتْهُ الْوَفَاةُ فَاَوْصٰى ' فَكَانَتْ وَصِيَّتُهٗ عَلٰى كِتَابِ اللّٰهِ ' كَانَتْ كَفَّارَةً لِّمَا تَرَكَ مِنْ زَكَاتِهٖ فِيْ حَيَاتِهٖ. ابن ماجه

2705 - Muwiyyah bin Qurrah reported from his father that the Messenger of Allah ﷺ said, "Whoever makes a will as death approaches and his will is in accordance with the Book of Allah, it will be an expiation for whatever he did not pay of his Zakah during his life time."

٤ - بَابُ النَّهْيِ عَنِ الْاِمْسَاكِ فِى الْحَيَاةِ وَالتَّبْذِيْرِ عِنْدَ الْمَوْتِ

Chapter 4-Forbiddance of Miserliness during life and Squandering upon death.

٢٧٠٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا شَرِيْكٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ ' عَنْ اَبِيْ زُرْعَةَ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! نَبِّئْنِيْ مَنْ حَقُّ النَّاسِ

2706 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "A man came to the Prophet ﷺ and said, "O Messenger of Allah ﷺ tell me which of the people has most right to my good companionship?' He said, "Yes by your

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مِنِّیْ بِحُسْنِ الصُّحْبَةِ؟ فَقَالَ وَاَبِيْكَ! لَتُنَبَّاَنَّ قَالَ اُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ ثُمَّ اُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ ثُمَّ اُمُّكَ قَالَ ثُمَّ مَنْ ؟ قَالَ ثُمَّ اَبُوْكَ. قَالَ نَبِّئْنِیْ يَا رَسُوْلَ اللّٰهِ عَنْ مَّالِیْ كَيْفَ اَتَصَدَّقُ فِيْهِ؟ قَالَ نَعَمْ. وَاللّٰهِ! لَتُنَبَّاَنَّ ، تَصَدَّقْ وَاَنْتَ صَحِيْحٌ شَحِيْحٌ ، تَاْمُلُ الْعَيْشَ وَتَخَافُ الْفَقْرَ ، وَلَا تُمْهِلْ ، حَتّٰى اِذَا بَلَغَتْ نَفْسُكَ هَا هُنَا ، قُلْتَ مَالِیْ لِفُلَانٍ ، وَمَالِیْ لِفُلَانٍ ، وَهُوَ لَهُمْ ، وَاِنْ كَرِهْتَ.

صحیح بخاری(۵۹۷۱)صحیح مسلم(٦٤٤٧_٦٤٤٨_٦٤٤٩)

father, you will certainly be told", He said, "Your mother". He said, "Then who?" He said, "Then your mother". He said, "Then who?' He said, "Then your mother", He said, "Then who', He said, "Then your father". He said, "Tell me O Messenger of Allah ﷺ about my wealth how should I give in charity?' He said, "Yes! by Allah you will certainly be told. You should give in charity when you are still healthy and greedy for wealth, hoping for a longlife and fearing poverty. Do not tarry until your soul reaches here and you say, 'My wealth is for so and so and my wealth is for so and so and it will be for them even though you dislike that."

۲۷۰۷ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا حَرِيْزُ بْنُ عُثْمَانَ ، حَدَّثَنِیْ عَبْدُ الرَّحْمٰنِ بْنُ مَيْسَرَةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ ، عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِیِّ ، قَالَ بَزَقَ النَّبِیُّ ﷺ فِیْ كَفِّهٖ ، ثُمَّ وَضَعَ اِصْبَعَهُ السَّبَّابَةَ وَقَالَ يَقُوْلُ اللّٰهُ اَنّٰى تُعْجِزُنِیْ ابْنَ اٰدَمَ! وَقَدْ خَلَقْتُكَ مِنْ مِّثْلِ هٰذِهٖ. فَاِذَا بَلَغَتْ نَفْسُكَ اِلٰى هٰذِهٖ. وَاَشَارَ اِلٰى حَلْقِهٖ. قُلْتَ اَتَصَدَّقُ ، وَاَنّٰى اَوَانُ الصَّدَقَةِ؟. ابن ماجہ

2707 - Hazrat Busr bin Jahhash Al-Qurashi ؓ narrated that the Prophet ﷺ spat in his palm, then pointed to it with his index finger and said, "Allah the Mighty and the Exalted says, "Do you think you can escape from my punishment, O son of Adam! when I have created you from something like this? When your soul reaches here and (the Prophet ﷺ) pointed to his throat 'You say I give charity'. But it is too late for charity?"

۵ - بَابُ الْوَصِيَّةِ بِالثُّلُثِ

Chapter 5-Making a will of one-third.

۲۷۰۸ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِیُّ ، وَسَهْلٌ ، قَالُوْا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِیِّ ، عَنْ عَامِرِ بْنِ سَعْدٍ ، عَنْ اَبِيْهِ ، قَالَ مَرِضْتُ عَامَ الْفَتْحِ حَتّٰى اَشْفَيْتُ عَلَى الْمَوْتِ ، فَعَادَنِیْ رَسُوْلُ اللّٰهِ ﷺ ، فَقُلْتُ اَیْ رَسُوْلَ اللّٰهِ! اِنَّ لِیْ مَالًا كَثِيْرًا ، وَلَيْسَ يَرِثُنِیْ اِلَّا ابْنَةٌ لِّیْ ، اَفَاَتَصَدَّقُ

2708 - Amir bin Sad ؓ reported that his father said, "I became sick during the year of the Conquest and was at death's door. The Messenger of Allah ﷺ came to visit me and I said, "O Messenger of Allah, I have a great deal of wealth and no one will inherit from me apart from my daughter. Can I give two third of my

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بِثُلُثَيْ مَالِيْ؟ قَالَ لَا. قُلْتُ فَالشَّطْرُ؟ قَالَ لَا. قُلْتُ فَالثُّلُثُ؟ قَالَ اَلثُّلُثُ، وَالثُّلُثُ كَثِيْرٌ ، اَنْ تَذَرَ وَرَثَتَكَ اَغْنِيَاءَ ، خَيْرٌ مِّنْ اَنْ تَذَرَهُمْ عَالَةً يَّتَكَفَّفُوْنَ النَّاسَ.

صحیح بخاری(٥٦۔١٢٩٥۔٣٩٣٦۔٤٤٠٩۔٥٦٦٨۔٦٣٧٣۔٦٧٣٣) صحیح مسلم(٤١٨٥) سنن ابوداؤد(٢٨٦٤) سنن ترمذی(٢١١٦) سنن نسائی(٣٦٢٨)

wealth in charity? He said, "No". I said, "Then half? He said, "No". I said, "One third?' He said, "One third! and one third is a lot. If you leave your heirs rich that is better than leaving them destitute and begging from people".

٢٧٠٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ طَلْحَةَ بْنِ عَمْرٍو ، عَنْ عَطَاءٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ تَصَدَّقَ عَلَيْكُمْ عِنْدَ وَفَاتِكُمْ بِثُلُثِ اَمْوَالِكُمْ ، زِيَادَةً لَّكُمْ فِيْ اَعْمَالِكُمْ. ابن ماجہ

2709 - Hazrat Abu Hurayrahؓ narrated, "The Messenger of Allahﷺ said, "Allah has been charitable with you over the disposal of one third of your wealth at the time of your death so that you may be able to add to the record of your good deeds."

٢٧١٠ - **حَدَّثَنَا** صَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيْدٍ اَلْقَطَّانُ ، حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ، ثَنَا مُبَارَكُ بْنُ حَسَّانَ عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَا ابْنَ اٰدَمَ ! اِثْنَتَانِ لَمْ تَكُنْ لَّكَ وَاحِدَةٌ مِّنْهُمَا جَعَلْتُ لَكَ نَصِيْبًا مِّنْ مَّالِكَ حِيْنَ اَخَذْتُ بِكَظَمِكَ ، لِاُطَهِّرَكَ بِهٖ وَاُزَكِّيَكَ ، وَصَلٰوةُ عِبَادِيْ عَلَيْكَ ، بَعْدَ انْقِضَاءِ اَجَلِكَ. ابن ماجہ

2710 - Hazrat Ibn-e-Umarؓ narrated, "The Messenger of Allahﷺ said, "Allah the Mighty and the Exalted says, 'O son of Adam! I have given you two things which you do not deserve (except by the mercy of Allah). I allow you to dispose of a share of your wealth when you are on your death bed, in order to cleanse and purify you and My slaves pray for you after your life is over."

٢٧١١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ وَدِدْتُّ اَنَّ النَّاسَ غَضُّوْا مِنَ الثُّلُثِ اِلَى الرُّبُعِ لِاَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلثُّلُثُ كَبِيْرٌ اَوْ كَثِيْرٌ.

صحیح بخاری(٢٧٤٣) صحیح مسلم(٤١٩٤) سنن نسائی(٣٦٣٦)

2711 - Hazrat Ibn-e-Abbasؓ narrated, "I would like the people to reduce the will from one third to one quarter because the Messenger of Allahﷺ said, "One third is a lot".

٦ - بَابٌ لَّا وَصِيَّةَ لِوَارِثٍ

Chapter6 - No will (is required) for an heir.

٢٧١٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا سَعِيْدُ بْنُ اَبِيْ عَرُوْبَةَ عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ عَنْ عَمْرِو بْنِ خَارِجَةَ اَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ وَهُوَ

2712 - Hazrat Amr bin Kharijahؓ narrated, "The Prophetﷺ addressed them when he was on his camel. His camel was chewing its cud and saliva was dripping between my shoulders. He said, "Allah has

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allocated for each heir his share of the inheritance, so it is not permissible (to make) a will for an heir. The child belongs to the bed and the adulterer gets the stone. Whoever claims to belong to some one other than his father or (a freed slave) who claims that his Wala (inheritance) is for other than his Mawali (master), upon him will be the curse of Allah, and angels and all the people and no change nor equitable exchange will be accepted from him." Or he said, "No equitable exchange nor change."

عَلٰى رَاحِلَتِهٖ ' وَاِنَّ رَاحِلَتَهٗ لَتَقْصَعُ بِجِرَّتِهَا ' وَاِنَّ لُغَامَهَا لَيَسِيْلُ بَيْنَ كَتِفَيَّ ' قَالَ اِنَّ اللّٰهَ قَسَمَ لِكُلِّ وَارِثٍ نَصِيْبَهٗ مِنَ الْمِيْرَاثِ ' وَلَا يَجُوْزُ لِوَارِثٍ وَّصِيَّةٌ ' اَلْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ ' وَمَنِ ادَّعٰى اِلٰى غَيْرِ اَبِيْهِ ' اَوْ تَوَلّٰى غَيْرَ مَوَالِيْهِ ' فَعَلَيْهِ لَعْنَةُ اللّٰهِ وَالْمَلَائِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ' لَا يُقْبَلُ مِنْهُ صَرْفٌ وَّلَا عَدْلٌ اَوْ قَالَ عَدْلٌ وَّلَا صَرْفٌ.

سنن ترمذی (۲۱۲۱) سنن نسائی (۳۶۴۳۔ ۳۶۴۴۔ ۳۶۴۵)

2713 - Shurahbil bin Muslim Al-Khawlani reported from Abu Umamah Al-Bahiliؓ that he heard the Messenger of Allahﷺ say in his sermon during the year of the Farewell Pilgrimage "Allah has given each person who has rights, his rights, and there is no bequest for an heir."

۲۷۱۳ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' حَدَّثَنَا شُرَحْبِيْلُ بْنُ مُسْلِمٍ الْخَوْلَانِيُّ ' سَمِعْتُ اَبَا اُمَامَةَ الْبَاهِلِيَّ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ فِيْ خُطْبَتِهٖ ' عَامَ حَجَّةِ الْوَدَاعِ اِنَّ اللّٰهَ قَدْ اَعْطٰى كُلَّ ذِيْ حَقٍّ حَقَّهٗ ' فَلَا وَصِيَّةَ لِوَارِثٍ.

سنن ابوداؤد (۳۵۶۵۔ ۲۸۷۰) سنن ترمذی (۲۱۲۰)

2714 - Hazrat Anas bin Malikؓ narrated, "I was under the she-camel of the Messenger of Allahﷺ and its saliva was dripping between my shoulders and I heard him say. "Allah has given each person who has rights, his rights, but there is no bequest for an, heir."

۲۷۱۴ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُوْرٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيْدَ بْنِ جَابِرٍ عَنْ سَعِيْدِ بْنِ اَبِيْ سَعِيْدٍ ' اَنَّهٗ حَدَّثَهٗ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ اِنِّيْ لَتَحْتَ نَاقَةِ رَسُوْلِ اللّٰهِ ﷺ يَسِيْلُ عَلَيَّ لُعَابُهَا ' فَسَمِعْتُهٗ ﷺ يَقُوْلُ اِنَّ اللّٰهَ قَدْ اَعْطٰى كُلَّ ذِيْ حَقٍّ حَقَّهٗ ' اَلَا لَا وَصِيَّةَ لِوَارِثٍ.

ابن ماجہ

Chapter7 - Debts supercede the will.

۷ - بَابُ الدَّيْنِ قَبْلَ الْوَصِيَّةِ

2715 - Hazrat Aliؓ narrated that the Messenger of Allahﷺ ruled that the debts should be paid off before the execution of the will. You recite (the distribution in all case is) "After the payment of legacies, he may have bequeathed or debts." (Surah

۲۷۱۵ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا سُفْيَانُ عَنْ اَبِيْ اِسْحَاقَ ' عَنِ الْحَارِثِ ' عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ ' قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ ' وَاَنْتُمْ تَقْرَءُوْنَهَا ﴿مِنْ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَا اَوْ دَيْنٍ﴾ (النساء: ۱۱) وَاِنَّ اَعْيَانَ بَنِي الْاُمِّ

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Nisa:4:11) the sons of one mother (from the same father) inherit from one another, but not the sons from different mothers" (but the same father)

يَتَوَارَثُونَ دُونَ بَنِي الْعَلَّاتِ.

سنن ترمذی(۲۰۹٤_۲۰۹۵_۲۱۲۲)

Chapter 8 - When a person dies without making a will, can charity be given from him?

٨- بَابُ مَنْ مَاتَ وَلَمْ يُوْصِ هَلْ يُتَصَدَّقُ عَنْهُ؟

2716 - Hazrat Abu Hurayrah narrated that a man asked the Messenger of Allah "My father died and left behind wealth, but he did not make a will. Will it expiate for him, if I give charity on his behalf?' He said, "Yes".

٢٧١٦- حَدَّثَنَا اَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِيْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ اَبِيْهِ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اَبِيْ مَاتَ وَتَرَكَ مَالًا، وَلَمْ يُوْصِ، فَهَلْ يُكَفِّرُ عَنْهُ اِنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ نَعَمْ. ابن ماجہ

2717 - Hazrat Ayesha narrated that a man came to the Prophet and said, "My mother died unexpectedly and she had not made a will. I think that if she could have spoken, she would have given in charity. Will she have a reward if I give in charity on her behalf and will I have a reward?' He said, "Yes".

٢٧١٧- حَدَّثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ، ثَنَا اَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ اَنَّ رَجُلًا اَتَى النَّبِيَّ ﷺ فَقَالَ اِنَّ اُمِّيْ اُفْتُلِتَتْ نَفْسُهَا، وَلَمْ تُوْصِ، وَاِنِّيْ اَظُنُّهَا لَوْ تَكَلَّمَتْ لَتَصَدَّقَتْ، فَلَهَا اَجْرٌ اِنْ تَصَدَّقْتُ عَنْهَا، وَلِيَ اَجْرٌ؟ فَقَالَ نَعَمْ.

صحیح مسلم(۲۳۲٤_٤۱۹۸)

Chapter 9 - The Verse (But if he is destitute, he may eat reasonably) (Surah An-Nisa:4:6)

٩- بَابُ قَوْلِهٖ ﴿وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ﴾ (النساء:٦)

2718 - Hazrat Amr bin Shuaib reported from his father that his grand father said: "A man came to the Prophet and said: 'I do not have anything and I have no wealth, but I have an orphan (under my care) who has wealth'. He said: "Eat from the wealth of your orphan with out being extravagant or using it for trade". He (the narrator) said: 'And I think he said: "Do not preserve your wealth using his instead".

٢٧١٨- حَدَّثَنَا اَحْمَدُ بْنُ الْاَزْهَرِ، ثَنَا رَوْحُ بْنُ عُبَادَةَ، ثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ لَا اَجِدُ شَيْئًا، وَلَيْسَ لِيْ مَالٌ، وَلِيْ يَتِيْمٌ لَهٗ مَالٌ. قَالَ كُلْ مِنْ مَالِ يَتِيْمِكَ غَيْرَ مُسْرِفٍ وَلَا مُتَاَثِّلٍ مَالًا. قَالَ وَاَحْسِبُهٗ قَالَ وَلَا تَقِيْ مَالَكَ بِمَالِهٖ.

سنن ابوداؤد(۲۸۷۲) سنن نسائی(۳٦۷)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Beneficent, the Merciful

٢٣ - كِتَابُ الْفَرَائِضِ

23 - Book of Obligatory shares of Inheritance

١ - بَابُ الْحَثِّ عَلٰى تَعْلِيْمِ الْفَرَائِضِ

Chapter1 - Encouragement to learn the laws of Inheritance

٢٧١٩ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، ثَنَا حَفْصُ بْنُ عُمَرَ بْنِ اَبِي الْعِطَافِ، ثَنَا اَبُو الزِّنَادِ عَنِ الْاَعْرَجِ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَا اَبَا هُرَيْرَةَ! تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوْهَا فَاِنَّهُ نِصْفُ الْعِلْمِ، وَهُوَ يُنْسٰى، وَهُوَ اَوَّلُ شَيْءٍ يُنْتَزَعُ مِنْ اُمَّتِيْ. ابن ماجه

2719 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "O Abu Hurayrah, learn about (the laws of) inheritance and teach it, for it is half knowledge, but it will be forgotten. This is the first thing that will be taken away from my nation".

٢ - بَابُ فَرَائِضِ الصُّلْبِ

Chapter2 - Obligatory shares for the Descendants

٢٧٢٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِيْ عُمَرَ الْعَدَنِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ قَالَ جَاءَتِ امْرَاَةُ سَعْدِ بْنِ الرَّبِيْعِ بِابْنَتَيْ سَعْدٍ اِلَى النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! هَاتَانِ ابْنَتَا سَعْدٍ، قُتِلَ مَعَكَ يَوْمَ اُحُدٍ، وَاِنَّ عَمَّهُمَا اَخَذَ جَمِيْعَ مَا تَرَكَ اَبُوْهُمَا، وَاِنَّ الْمَرْاَةَ لَا تُنْكَحُ اِلَّا عَلٰى مَالِهَا، فَسَكَتَ النَّبِيُّ ﷺ حَتّٰى اُنْزِلَتْ اٰيَةُ الْمِيْرَاثِ، فَدَعَا رَسُوْلُ اللّٰهِ ﷺ اَخَا سَعْدِ بْنِ الرَّبِيْعِ، فَقَالَ اَعْطِ ابْنَتَيْ سَعْدٍ ثُلُثَيْ مَالِهِ، وَاَعْطِ امْرَاَتَهُ الثُّمُنَ، وَخُذْ اَنْتَ مَا بَقِيَ.

سنن ابوداؤد (٢٨٩١، ٢٨٩٢) سنن ترمذی (٢٠٩٢)

2720 - Hazrat Jabir bin Abdullah ؓ narrated, "The wife of Sad bin Rabi came with the two daughters of Sad to the Prophet ﷺ and said: 'O Messenger of Allah ﷺ these are the two daughters of Sad. He was killed while with you on the day of Uhud, and their paternal uncle has taken all that their father left behind, and a woman is only married for her wealth'. The Prophet ﷺ remained silent until the Verse of inheritance was revealed to him. Then the Messenger of Allah ﷺ called the brother of Sad bin Rabi and said: "Give the two daughters of Sad two thirds of his wealth, and give his wife an eighth, and take what is left".

٢٧٢١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ اَبِيْ قَيْسٍ الْاَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شُرَحْبِيْلَ، قَالَ جَاءَ رَجُلٌ اِلٰى اَبِيْ مُوْسَى الْاَشْعَرِيِّ،

2721 - Huzail bin Shurahbil reported, "A man came to Abu Musa Al-Ashari ؓ and Salman bin Rabiah Al-Bahili and asked them about (the shares of) a daughter, a

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وَسَلْمَانَ بْنِ رَبِيعَةَ الْبَاهِلِيِّ ' فَسَأَلَهُمَا عَنِ ابْنَةٍ ' وَابْنَةِ ابْنٍ ' وَأُخْتٍ لِأَبٍ وَأُمٍّ ' فَقَالَا لِلِابْنَةِ النِّصْفُ ' وَمَا بَقِيَ ' لِلْأُخْتِ ' وَائْتِ ابْنَ مَسْعُودٍ ' فَسَيُتَابِعُنَا ' فَأَتَى الرَّجُلُ ابْنَ مَسْعُودٍ فَسَأَلَهُ ' وَأَخْبَرَهُ بِمَا قَالَا ' فَقَالَ عَبْدُ اللَّهِ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ وَلَكِنِّي سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ ' لِلِابْنَةِ النِّصْفُ ' وَلِابْنَةِ الِابْنِ السُّدُسُ ' تَكْمِلَةَ الثُّلُثَيْنِ ' وَمَا بَقِيَ فَلِلْأُخْتِ. صحیح بخاری(٦٧٣٦ ـ ٦٧٤٢) سنن ابوداؤد(٢٨٩٠) سنن ترمذی(٢٠٩٣)

son's daughter, a sister through one's father and mother. They said: 'The daughter gets one half and what is left goes to the sister. Go to Ibn-e-Masud ؓ for he will concur with what we say': So the man went to Ibn-e-Masud ؓ, and told him what they had said: Abdullah ؓ said: 'I will go astray and will not be guided (If I say that I agree) but I will judge as the Messenger of Allah ﷺ judged: The daughter gets one half, and the son's daughter gets one-sixth. That makes two thirds. And what is left goes to the sister".

٣ - بَابُ فَرَائِضِ الْجَدِّ

Chapter3 - The Obligatory shares of the grandfather

٢٧٢٢ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ' ثَنَا شَبَابَةُ ' حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ ' عَنْ عَمْرِو بْنِ مَيْمُونٍ ' عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ ' قَالَ سَمِعْتُ النَّبِيَّ ﷺ أُتِيَ بِفَرِيضَةٍ فِيهَا جَدٌّ ' فَأَعْطَاهُ ثُلُثًا ' أَوْ سُدُسًا. ابن ماجہ

2722 - Hazrat Maqil bin Yasar Al-Muzani ؓ narrated, "I heard the Prophet ﷺ when a case was brought to him which involved the share of a grandfather. He gave him one third, or one sixth".

٢٧٢٣ - **حَدَّثَنَا** أَبُو حَاتِمٍ ' ثَنَا ابْنُ الطَّبَّاعِ ' ثَنَا هُشَيْمٌ عَنْ يُونُسَ ' عَنِ الْحَسَنِ ' عَنْ مَعْقِلِ بْنِ يَسَارٍ ' قَالَ قَضَى رَسُولُ اللَّهِ ﷺ فِي جَدٍّ كَانَ فِينَا ' بِالسُّدُسِ. سنن ابوداؤد(٢٨٩٧)

2723 - Hazrat Maqil bin Yasar ؓ narrated, "The Messenger of Allah ﷺ ruled concerning a grandfather who was among us that he should receive one sixth".

٤ - بَابُ مِيرَاثِ الْجَدَّةِ

Chapter4 - Inheritance for a grandmother

٢٧٢٤ - **حَدَّثَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ ' أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ ' أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ ' حَدَّثَهُ عَنْ قَبِيصَةَ ذُؤَيْبٍ. (ح) وَثَنَا سُوَيْدُ بْنُ سَعِيدٍ ' ثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ ' عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ ' عَنِ ابْنِ ذُؤَيْبٍ ' قَالَ جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ ' تَسْأَلُهُ مِيرَاثَهَا ' فَقَالَ لَهَا أَبُو بَكْرٍ مَا لَكِ فِي كِتَابِ اللَّهِ

2724 - Ibn-e-Dhua'b reported, "A grand mother came to Abu Bakr Siddiq ؓ and asked him for her inheritance. Abu Bakr ؓ said to her, 'You have nothing according to the Book to Allah and I do not know of anything for you according to the Sunnah of the Messenger of Allah ﷺ. Go back until I ask the people'. So he asked the

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شَيْءٌ ' وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ رَسُوْلِ اللّٰهِ ﷺ شَيْئًا ' فَارْجِعِي حَتّٰى اَسْاَلَ النَّاسَ ' فَسَاَلَ النَّاسَ ' فَقَالَ الْمُغِيْرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُوْلَ اللّٰهِ ﷺ ' اَعْطَاهَا السُّدُسَ ' فَقَالَ اَبُوْ بَكْرٍ هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الْاَنْصَارِيُّ ' فَقَالَ مِثْلَ مَا قَالَ الْمُغِيْرَةُ بْنُ شُعْبَةَ ' فَاَنْفَذَهُ لَهَا اَبُوْ بَكْرٍ.

people and Al-Mughirah bin Shubah ﷺ said: 'I was present with the Messenger of Allah ﷺ and he gave her the (grandmother) one sixth'. Abu Bakr ﷺ said: 'Is there anyone else with you? (Who will corroborate what you say)'. Muhammad bin Maslamah Al-Ansari ﷺ stood up and said something like what Mughirah bin Shubah ﷺ had said: So Abu Bakr ﷺ applied it in her case".

ثُمَّ جَاءَتِ الْجَدَّةُ الْاُخْرٰى ' مِنْ قِبَلِ الْاَبِ ' اِلٰى عُمَرَ ' تَسْاَلُهُ مِيْرَاثَهَا ' فَقَالَ لَهَا مَا لَكِ فِيْ كِتَابِ اللّٰهِ شَيْءٌ ' وَمَا كَانَ الْقَضَاءُ الَّذِيْ قُضِيَ بِهِ اِلَّا لِغَيْرِكِ ' وَمَا اَنَا بِزَائِدٍ فِي الْفَرَائِضِ شَيْئًا ' وَلٰكِنْ هُوَ ذَاكِ السُّدُسُ ' فَاِنِ اجْتَمَعْتُمَا فِيْهِ ' فَهُوَ بَيْنَكُمَا ' وَاَيَّتُكُمَا خَلَتْ بِهِ ' فَهُوَ لَهَا.

سنن ابوداؤد (۲۸۹۷) سنن ترمذی (۲۱۰۰_۲۱۰۱)

Then the other grandmother on the father's side came to Umar ﷺ and asked him for her inheritance. He said: "You have nothing according to the Book of Allah. The ruling that was passed applied to someone other than you, and I will not make any addition to the shares of inheritance. But it is one sixth. If there are two of you then it is to be shared between you and if one of you is alone then it all belongs to her".

۲۷۲۵ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ ' ثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شَرِيْكٍ ' عَنْ لَيْثٍ ' عَنْ طَاوُسٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ وَرَّثَ جَدَّةً سُدُسًا. ابن ماجه

2725 - Hazrat Ibn-e-Abbas ﷺ narrated that The Messenger of Allah ﷺ gave a grandmother one sixth of the inheritance.

٥ - بَابُ الْكَلَالَةِ

Chapter5 - Kalala (childless or heirless)

Note: There is difference in the definition of 'Kalala'. Some hold that childless is Kalala, other scholars say that Kalala leaves neither children nor father etc as heirs.

۲۷۲۶ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ سَعِيْدٍ ' عَنْ قَتَادَةَ ' عَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ ' عَنْ مَعْدَانَ بْنِ اَبِيْ طَلْحَةَ الْيَعْمُرِيِّ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ خَطِيْبًا يَوْمَ الْجُمُعَةِ ' اَوْ خَطَبَهُمْ يَوْمَ الْجُمُعَةِ ' فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ وَقَالَ

2726 - Madan bin Abu Talha Al-Yamuri reported that Umar bin Khattab ﷺ stood up to deliver a sermon one Friday, or he addressed them one Friday. He praised and glorified Allah and said: By Allah, I am not leaving behind any problem more

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difficult than the one who leaves behind no heir (Kalala). I asked the Messenger of Allah ﷺ and he never spoke so harshly to me about anything as he spoke to me about this. He jabbed his finger into my side or my chest and said: "O Umar sufficent for you is the Verse that was revealed in summer at the end of Surat An-Nisa".

إِنِّي وَاللّٰهِ! مَا أَدَعُ بَعْدِي شَيْئًا هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلَالَةِ، وَقَدْ سَأَلْتُ رَسُولَ اللّٰهِ ﷺ، فَمَا أَغْلَظَ لِي فِي شَيْءٍ، مَا أَغْلَظَ لِي فِيهَا، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي جَنْبِي، أَوْ فِي صَدْرِي، ثُمَّ قَالَ يَا عُمَرُ! تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي أُنْزِلَتْ فِي آخِرِ سُورَةِ النِّسَاءِ. سابقه(١٠١٤)

2727 - Hazrat Umar bin Khattab رضي الله عنه narrated, "There are three things, if the Messenger of Allah ﷺ had clarified them that would have been dearer to me than the world and everything in it, a person who leaves behind no heir (Kalala) usury and the caliphate".

٢٧٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا حَدَّثَنَا وَكِيعٌ، ثَنَا سُفْيَانُ، ثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ مُرَّةَ بْنِ شَرَاحِيلَ، قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ ثَلَاثٌ، لَأَنْ يَكُونَ رَسُولُ اللّٰهِ ﷺ بَيَّنَهُنَّ، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا الْكَلَالَةُ وَالرِّبَا وَالْخِلَافَةُ. ابن ماجه

2728 - Muhammad bin Munkadir reported that he heard Jabir bin Abdullah رضي الله عنه say: 'I fell sick and the Messenger of Allah ﷺ came to visit me, he and Abu Bakr رضي الله عنه with him, and they came walking. I had lost consciousness, so the Messenger of Allah ﷺ performed ablution and poured some of the water of his ablution over me. I said: 'O Messenger of Allah ﷺ, what should I do? How should I decide about my wealth?' Until the Verse of inheritance was revealed at the end of An-Nisa. "If the man or woman whose inheritance is in question has left neither ascendants nor descendants" (Kalala). And, "They ask you for a legal verdict, Say: Allah directs (thus) about those who leave neither descendants nor ascendants as heirs". (Kalala). (Surah An-Nisa4: 12,177)

٢٧٢٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُولُ مَرِضْتُ فَأَتَانِي رَسُولُ اللّٰهِ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَعَهُ، وَهُمَا مَاشِيَانِ، وَقَدْ أُغْمِيَ عَلَيَّ، فَتَوَضَّأَ رَسُولُ اللّٰهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَقُلْتُ يَا رَسُولَ اللّٰهِ! كَيْفَ أَصْنَعُ؟ كَيْفَ أَقْضِي فِي مَالِي؟ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ، فِي آخِرِ النِّسَاءِ ﴿وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً﴾ (النساء:١٢)، وَ ﴿يَسْتَفْتُونَكَ قُلِ اللّٰهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ (النساء: ١٧٦) الْآيَةَ. سابقه(١٤٣٦)

Chapter6 - Inheritance for the Muslims from the Polytheists

بَابُ مِيرَاثِ أَهْلِ الْإِسْلَامِ مِنْ أَهْلِ الشِّرْكِ

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2729 - Hazrat Usamah bin Zaid ﷺ who attributed it to the Prophet ﷺ, narrated "The Muslim does not inherit from a disbeliever and the disbeliever does not inherit from a Muslim".

٢٧٢٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّ مُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ' عَنْ عَمْرِو بْنِ عُثْمَانَ ' عَنْ اُسَامَةَ بْنِ زَيْدٍ ' رَفَعَهُ اِلَى النَّبِيِّ ﷺ قَالَ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ ' وَلَا الْكَافِرُ الْمُسْلِمَ.

صحیح بخاری (٦٧٦٤ ـ ٤٢٨٣) صحیح مسلم (٤١١٦) سنن ابوداؤد (٢٩٠٩) سنن ترمذی (٢١٠٧)

2730 - Hazrat Usamah bin Zaid ﷺ narrated that he said: 'O Messenger of Allah ﷺ, will you stay in your house in Makkah?' He said: "Has Aqeel left us any house?" Aqeel had inherited from Abu Talib, he and Talib, but neither Jafar not Ali had inherited anything because they were Muslims; and Aqeel and Talib were disbelievers.

٢٧٣٠ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَنْبَاَنَا يُوْنُسُ عَنِ ابْنِ شِهَابٍ ' عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ' حَدَّثَهُ اَنَّ عَمْرَو بْنَ عُثْمَانَ اَخْبَرَهُ عَنْ اُسَامَةَ بْنِ زَيْدٍ ' اَنَّهُ قَالَ يَا رَسُوْلَ اللّٰهِ! اَتَنْزِلُ فِيْ دَارِكَ بِمَكَّةَ؟ قَالَ وَهَلْ تَرَكَ لَنَا عَقِيْلٌ وَّطَالِبٌ مِّنْ رِبَاعٍ اَوْ دُوْرٍ؟.

وَكَانَ عَقِيْلٌ وَّرِثَ اَبَا طَالِبٍ ' هُوَ وَطَالِبٌ ' وَلَمْ يَرِثْ جَعْفَرٌ وَّلَا عَلِيٌّ شَيْئًا ' لِاَنَّهُمَا كَانَا مُسْلِمَيْنِ ' وَكَانَ عَقِيْلٌ وَّطَالِبٌ كَافِرَيْنِ.

فَكَانَ عُمَرُ ' مِنْ اَجْلِ ذٰلِكَ يَقُوْلُ لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ.

وَقَالَ اُسَامَةُ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ ' وَلَا الْكَافِرُ الْمُسْلِمَ.

سابقہ (٢٧٢٩) صحیح بخاری (١٥٨٨ ـ ٣٠٥٨ ـ ٤٢٨٢) صحیح مسلم (٣٢٨١ ـ ٣٢٨٢ ـ ٣٢٨٣) سنن ابوداؤد (٢٩٠٨) سنن ابن ماجہ (٢٩٤٢)

2731 - Amr bin Shuaib reported from his father from his grandfather that, "The Messenger of Allah ﷺ said: "People of two different religions do not inherit from one another".

٢٧٣١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا ابْنُ لَهِيْعَةَ عَنْ خَالِدِ بْنِ يَزِيْدَ اَنَّ الْمُثَنّٰى بْنَ الصَّبَّاحِ اَخْبَرَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَتَوَارَثُ اَهْلُ مِلَّتَيْنِ.

٧ - بَابُ مِيْرَاثِ الْوَلَاءِ

Chapter7 - Inheritance of the freed slave (Wala)

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٢٧٣٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ ' ثَنَا حُسَيْنٌ اَلْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ تَزَوَّجَ رَبَابُ بْنُ حُذَيْفَةَ بْنِ سَعِيْدِ بْنِ سَهْمٍ ' اُمَّ وَائِلٍ ' بِنْتَ مَعْمَرٍ اَلْجُمَحِيَّةَ ' فَوَلَدَتْ لَهٗ ثَلَاثَةً ' فَتُوُفِّيَتْ اُمُّهُمْ ' فَوَرِثَهَا بَنُوْهَا ' رِبَاعًا وَّوَلَاءَ مَوَالِيْهَا. فَخَرَجَ بِهِمْ عَمْرُو بْنُ الْعَاصِ اِلَى الشَّامِ ' فَمَاتُوْا فِىْ طَاعُوْنِ عَمْوَاسٍ ' فَوَرِثَهُمْ عَمْرٌو ' وَكَانَ عَصَبَتَهُمْ ' فَلَمَّا رَجَعَ عَمْرُو بْنُ الْعَاصِ ' وَجَاءَ بَنُوْ مَعْمَرٍ ' يُخَاصِمُوْنَهٗ فِىْ وَلَاءِ اُخْتِهِمْ ' اِلَى عُمَرَ ' فَقَالَ عُمَرُ اَقْضِىْ بَيْنَكُمْ بِمَا سَمِعْتُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ. سَمِعْتُهٗ يَقُوْلُ مَا اَحْرَزَ الْوَلَدُ وَالْوَالِدُ فَلَقَوْا عُصْبَتَهٗ ' مَنْ كَانَ.قَالَ فَقَضٰى لَنَا بِهٖ ' وَكَتَبَ لَنَا بِهٖ كِتَابًا ' فِيْهِ شَهَادَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ' وَزَيْدِ بْنِ ثَابِتٍ وَّاٰخَرَ ' حَتّٰى اِذَا اسْتُخْلِفَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ ' تُوُفِّيَ مَوْلًى لَّهَا ' وَتَرَكَ اَلْفَىْ دِيْنَارٍ ' فَبَلَغَنِىْ اَنَّ ذٰلِكَ الْقَضَاءَ قَدْ غُيِّرَ ' فَخَاصَمُوْا اِلٰى هِشَامِ بْنِ اِسْمَاعِيْلَ ' فَرَفَعَنَا اِلٰى عَبْدِ الْمَلِكِ ' فَاَتَيْنَاهُ بِكِتَابِ عُمَرَ ' فَقَالَ اِنْ كُنْتُ لَاَرٰى اَنَّ هٰذَا مِنَ الْقَضَاءِ الَّذِىْ لَا يُشَكُّ فِيْهِ ' وَمَا كُنْتُ اَرٰى اَنَّ مِنْ اَهْلِ الْمَدِيْنَةِ بَلَغَ هٰذَا ' اَنْ يَّشُكُّوْا فِىْ هٰذَا الْقَضَاءِ ' فَقَضٰى لَنَا فِيْهِ ' فَلَمْ نَزَلْ فِيْهِ بَعْدُ.

سنن ابوداؤد (٢٩١٧)

2732 - Amr bin Shuaib reported from his father that his grandfather said: "Rabab bin Hudhaifah (bin Saeed) bin Sahm married Umm-e-Wail bint-e-Mamar Al-Jumahiyyah, and she bore him three sons. Their mother died and her sons inherited her house and the Wala (inheritance) of her freed slaves. Amr bin As took them out to Sham (Syria) and they died of the plague of Amwas. Amr inherited from them and he was their Asabah (Kin). When Amr bin As came back, Banu Mamar came to him and they referred their dispute with him concerning the Wala of their sister to Umar ؓ. Umar ؓ said: 'I will judge between you according to what I heard from the Messenger of Allah ﷺ, I heard him say: "What the son or father acquires goes to his Asabah no matter who they are". So he ruled in our favour and wrote a document to that effect in which was the testimony of Abdur Rahman bin Awf ؓ , Zaid bin Thabit ؓ and some one else. Then when Abdul Malik bin Marwan was appointed caliph, a freed slave of hers (Umm-e-Wail's) died, leaving behind two thousand Dinar. I heard that, that ruling had been changed. So they referred the dispute to Hisham bin Ismail. We referred the matter to Abdul Malik and brought him the document of Umar ؓ , He said: 'I thought that this was ruling concerning which there was no doubt. I never thought that the people of Al-Madinah would reach such a state that they would doubt this ruling'. So he ruled in our favour and it

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remained like that afterwards".

٢٧٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْاَصْبَهَانِىِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ اَنَّ مَوْلًى لِلنَّبِىِّ ﷺ وَقَعَ مِنْ نَخْلَةٍ، فَمَاتَ، وَتَرَكَ مَالًا وَّلَمْ يَتْرُكْ وَلَدًا وَّلَا حَمِيْمًا، فَقَالَ النَّبِىُّ ﷺ اَعْطُوْا مِيْرَاثَهٗ رَجُلًا مِّنْ اَهْلِ قَرْيَتِهٖ. سنن ابوداؤد(٢٩٠٢) سنن ترمذی(٢١٠٥)

2733 - Hazrat Ayesha ؓ narrated that The freed slave of the Prophet ﷺ fell from a palm tree and died. He left behind wealth but had no child or close relative. The Prophet ﷺ said: "Give his legacy to a man from his village".

٢٧٣٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا حُسَيْنُ بْنُ عَلِىٍّ عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللّٰهِ بْنِ شَدَّادٍ، عَنْ بِنْتِ حَمْزَةَ، قَالَ مُحَمَّدٌ يَعْنِى ابْنَ اَبِىْ لَيْلٰى وَهِىَ اُخْتُ ابْنِ شَدَّادٍ لِاُمِّهٖ قَالَتْ مَاتَ مَوْلَاىَ وَتَرَكَ ابْنَتَهٗ، فَقَسَمَ رَسُوْلُ اللّٰهِ ﷺ مَالَهٗ بَيْنِىْ وَ بَيْنَ ابْنَتِهٖ، فَجَعَلَ لِىَ النِّصْفَ، وَلَهَا النِّصْفَ. ابن ماجہ

2734 - The daughter of Hazrat Hamza ؓ narrated, "My freed slave died, leaving behind a daughter, The Messenger of Allah ﷺ divided his wealth between myself and his daughter giving me half and her half".

٨ - بَابُ مِيْرَاثِ الْقَاتِلِ

Chapter8 - The Inheritance of a murderer

٢٧٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اِسْحَاقَ بْنِ اَبِىْ فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ اَبِىْ هُرَيْرَةَ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهٗ قَالَ اَلْقَاتِلُ لَا يَرِثُ. سابقہ(٢٦٤٥)

2735 - Hazrat Abu Hurayrah ؓ narrated that The Messenger of Allah ﷺ siad: "The murderer does not inherit".

٢٧٣٦ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ يَحْيٰى، قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُّحَمَّدِ بْنِ سَعِيْدٍ. وَقَالَ مُحَمَّدُ بْنُ يَحْيٰى، عَنْ عُمَرَ بْنِ سَعِيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ حَدَّثَنِىْ اَبِىْ عَنْ جَدِّىْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَامَ يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ اَلْمَرْاَةُ تَرِثُ مِنْ دِيَةِ زَوْجِهَا وَمَالِهٖ، وَهُوَ يَرِثُ مِنْ دِيَتِهَا وَمَالِهَا، مَا لَمْ يَقْتُلْ اَحَدُهُمَا صَاحِبَهٗ، فَاِذَا قَتَلَ

2736 - Hazrat Abdullah bin Amr ؓ narrated that The Messenger of Allah ﷺ stood up on the day of Conquest of Makkah and said: "A woman inherits from the blood money and wealth of her husband and he inherits blood money and wealth, so long as one of them did not kill the other. If one of them killed the other deliberately then he or she inherits nothing from the blood money or wealth. if

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one of them killed the other by mistake, he or she inherits from the other's wealth, but not from the blood money".

اَحَدُهُمَا صَاحِبَهُ عَمْدًا ' لَمْ يَرِثْ مِنْ دِيَتِهِ وَمَالِهِ شَيْئًا ' وَاِنْ قَتَلَ اَحَدُهُمَا صَاحِبَهُ خَطَاً ' وَرِثَ مِنْ مَالِهِ ' وَلَمْ يَرِثْ مِنْ دِيَتِهِ. ابن ماجہ

Chapter9 - Uterus Relatives (Zawil Arham)

٩ - بَابُ (ذَوِى) الْاَرْحَامِ

2737 - Abu Umamah bin Sahl bin Hunaif reported that a man shot an arrow at another man and killed him and he had no heir except a maternal uncle. Abu Ubaidah bin Jarrah ﷺ wrote to Umar ﷺ about that and Umar ﷺ wrote back to him saying that the Prophet ﷺ said: "Allah and His Messenger ﷺ are the guardians of the one who has no guardian and the maternal uncle is the heir of one who has no other heir".

٢٧٣٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ اَبِىْ رَبِيْعَةَ الزُّرَقِىِّ ' عَنْ حَكِيْمِ بْنِ حَكِيْمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْاَنْصَارِىِّ ' عَنْ اَبِىْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ اَنَّ رَجُلًا رَمٰى رَجُلًا بِسَهْمٍ فَقَتَلَهُ ' وَلَيْسَ لَهُ وَارِثٌ اِلَّا خَالٌ ' فَكَتَبَ فِىْ ذٰلِكَ اَبُوْ عُبَيْدَةَ بْنُ الْجَرَّاحِ اِلٰى عُمَرَ بْنِ الْخَطَّابِ ' فَكَتَبَ اِلَيْهِ عُمَرُ ' اَنَّ النَّبِىَّ ﷺ قَالَ اَللّٰهُ وَرَسُوْلُهُ مَوْلٰى مَنْ لَّا مَوْلٰى لَهُ ' وَالْخَالُ وَارِثُ مَنْ لَّا وَارِثَ لَهُ. سنن ترمذی(٢١٠٣)

2738 - Hazrat Miqdam Abi Karimah ﷺ, a man from Sham, who was one of the Companions of the Messenger of Allah ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever leaves behind wealth, it is for his heirs. Whoever leaves behind poor dependents and a debt, it is for us, to take care of-or he said: 'It is for Allah and His Messenger (to take care of)'. I am the heir of the one who has no heir. I will pay blood money on his behalf and inherit from him. And the maternal uncle is the heir of the one who has no heir, he pays blood money on his behalf nad inherits from him".

٢٧٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا شَبَابَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيْدِ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' قَالَا ثَنَا شُعْبَةُ ' حَدَّثَنِىْ بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِىُّ عَنْ عَلِىِّ بْنِ اَبِىْ طَلْحَةَ ' عَنْ رَاشِدِ بْنِ سَعْدٍ ' عَنْ اَبِىْ عَامِرٍ الْهَوْزَنِىِّ ' عَنِ الْمِقْدَامِ اَبِىْ كَرِيْمَةَ ' رَجُلٌ مِّنْ اَهْلِ الشَّامِ ' مِنْ اَصْحَابِ رَسُوْلِ اللّٰهِ ﷺ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ ' وَمَنْ تَرَكَ كَلًّا ' فَاِلَيْنَا . وَرُبَمَا قَالَ . فَاِلَى اللّٰهِ وَاِلٰى رَسُوْلِهِ . وَاَنَا وَارِثُ مَنْ لَّا وَارِثَ لَهُ ' اَعْقِلُ عَنْهُ وَاَرِثُهُ ' وَالْخَالُ وَارِثُ مَنْ لَّا وَارِثَ لَهُ ' يَعْقِلُ عَنْهُ وَيَرِثُهُ. سابقہ(٢٦٣٤)

Chapter10 - Inheritance of the Asabah (Male relatives from father)

١٠ - بَابُ مِيْرَاثِ الْعَصَبَةِ

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٢٧٣٩ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيمٍ ' ثَنَا اَبُوْ بَحْرٍ اَلْبَكْرَاوِيُّ ' ثَنَا اِسْرَائِيْلُ عَنْ اَبِيْ اِسْحَاقَ ' عَنِ الْحَارِثِ ' عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ ' قَالَ قَضٰى رَسُوْلُ اللّٰهِ ﷺ اَنَّ اَعْيَانَ بَنِي الْاُمِّ يَتَوَارَثُوْنَ ' دُوْنَ بَنِي الْعَلَّاتِ ' يَرِثُ الرَّجُلُ اَخَاهُ ' لِاَبِيْهِ وَاُمِّهِ ' دُوْنَ اِخْوَتِهِ لِاَبِيْهِ. سابقہ(٢٧١٥)

2739 - Hazrat Ali bin Abu Talib ؓ narrated that The Messenger of Allah ﷺ ruled that the sons from the same mother (Aayan) inherit from one another, but not sons from different mothers (Allat). A man inherits from his full brother from the same father and the same mother but not his brothers from his father".

٢٧٤٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِيُّ ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِقْسِمُوا الْمَالَ بَيْنَ اَهْلِ الْفَرَائِضِ ' عَلٰى كِتَابِ اللّٰهِ ' فَمَا تَرَكَتِ الْفَرَائِضُ ' فَلِاَوْلٰى رَجُلٍ ذَكَرٍ.

صحیح بخاری (٦٧٣٢ ـ ٦٧٣٥ ـ ٦٧٣٧ ـ ٦٧٤٦) صحیح مسلم(٤١١٧ ـ ٤١١٨ ـ ٤١١٩ ـ ٤١٢٠) سنن ابوداؤد(٢٨٩٨) سنن ترمذی(٢٠٩٨)

2740 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "Distribute wealth among those who are entitled to the shares of inheritance (Ahlil Faraidh) according to the Book of Allah, then whatever is left over goes to the nearest male relative".

١١ - بَابُ مَنْ لَّا وَارِثَ لَهُ

Chapter11 - The one having no heir

٢٧٤١ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ مُوْسٰى ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ عَوْسَجَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ مَاتَ رَجُلٌ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' وَلَمْ يَدَعْ لَهُ وَارِثًا ' اِلَّا عَبْدًا ' هُوَ اَعْتَقَهُ ' فَدَفَعَ النَّبِيُّ ﷺ مِيْرَاثَهُ اِلَيْهِ.

سنن ابوداؤد(٢٩٠٥) سنن ترمذی(٢١٠٦)

2741 - Hazrat Ibn-e-Abbas ؓ narrated, "A man died at the time of the Messenger of Allah ﷺ and he left no heir except for a slave whom he had set free. The Messenger of Allah ﷺ gave the legacy to him".

١٢ - بَابٌ تَحُوْزُ الْمَرْاَةُ ثَلَاثَ مَوَارِيْثَ

Chapter12 - A Woman having three types of Inheritance

٢٧٤٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مُحَمَّدُ بْنُ حَرْبٍ ' ثَنَا عُمَرُ بْنُ رُؤْبَةَ التَّغْلِبِيُّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللّٰهِ النَّصْرِيِّ ' عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ ' عَنِ النَّبِيِّ ﷺ قَالَ اَلْمَرْاَةُ تَحُوْزُ ثَلَاثَ مَوَارِيْثَ عَتِيْقَهَا ' وَلَقِيْطَهَا ' وَوَلَدَهَا الَّذِيْ لَاعَنَتْ عَلَيْهِ.

سنن ابوداؤد(٢٩٠٦) سنن ترمذی(٢١١٥)

2742 - Hazrat Wathilah bin Asqa ؓ narrated that The Prophet ﷺ said: "A woman may get three types of inheritance: From her freed slave, a foundling whom she raised and her child concerning whom she swore in Lian. (That he was legitimate but the husband had declared the child

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illegitimate)".

Muhammad bin Yazid (one of the narrators) said: "This Hadith was not reported by anyone other than Hisham".

قَالَ مُحَمَّدُ بْنُ يَزِيْدَ مَا رَوٰى هٰذَا الْحَدِيْثَ غَيْرُ هِشَامٍ.

Chapter13 - That who rejects his child

١٣ - بَابُ مَنْ اَنْكَرَ وَلَدَهُ

2743 - Hazrat Abu Hurayrah ﷺ narrated, "When the Verse of Lian was revealed, the Messenger of Allah ﷺ said: "Any woman who attributes her child to people to whom he does not belong, then she has no relation to (the religion of) Allah and she will never enter Paradise, and any man who rejects his child while he recognises him, Allah will screen Himself from him on the Day of Resurrection and disgrace him before the witnesses".

٢٧٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوْسَى بْنِ عُبَيْدَةَ ' حَدَّثَنِىْ يَحْيَى بْنُ حَرْبٍ عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ الْمَقْبُرِىِّ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ لَمَّا نَزَلَتْ اٰيَةُ اللِّعَانِ ' قَالَ رَسُوْلُ اللّٰهِ ﷺ اَيُّمَا امْرَاَةٍ اَلْحَقَتْ بِقَوْمٍ مَّنْ لَّيْسَ مِنْهُمْ ' فَلَيْسَتْ مِنَ اللّٰهِ فِىْ شَىْءٍ ' وَلَنْ يُّدْخِلَهَا جَنَّتَهُ ' وَاَيُّمَا رَجُلٍ ' اَنْكَرَ وَلَدَهُ ' وَقَدْ عَرَفَهُ ' اِحْتَجَبَ اللّٰهُ مِنْهُ يَوْمَ الْقِيَامَةِ ' وَفَضَحَهُ عَلٰى رُؤُوْسِ الْاَشْهَادِ.

ابن ماجه

2744 - Amr bin Shuaib reported from his father from his grand father that the Prophet ﷺ said: "It is disbelief for a man to attribute himself to some one other than his father knowingly, or to deny his connection to his father even subtly (by negating his father's lineage even partially)".

٢٧٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ ' ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَّحْيَى بْنِ سَعِيْدٍ ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' اَنَّ النَّبِىَّ ﷺ قَالَ كُفْرٌ بِاَمْرِىءٍ ادَّعٰى وَلَدًا نَسَبٌ لَّا يَعْرِفُهُ ' اَوْ جَحَدَهُ ' وَاِنْ دَقَّ. ابن ماجه

Chapter14 - About Claiming a Child

١٤ - بَابٌ فِى ادِّعَاءِ الْوَلَدِ

2745 - Amr bin Shuaib reported from his father from his grandfather that The Messenger of Allah ﷺ said: "Whoever commits adultery with a slave woman or a free woman, his child is illegetimate and he cannot inherit from him or be inherited from". (this child cannot inherit from him)

٢٧٤٥ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا يَحْيَى بْنُ الْيَمَانِ عَنِ الْمُثَنّٰى بْنِ الصَّبَّاحِ ' عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ عَاهَرَ حُرَّةً اَوْ اَمَةً ' فَوَلَدُهٗ وَلَدُ زِنًا ' لَا يَرِثُ وَلَا يُوْرَثُ. ابن ماجه

2746 - Amr bin Shuaib reported from his father from his grandfather that The

٢٧٤٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلَالٍ الدِّمَشْقِىُّ ' اَنْبَاَنَا مُحَمَّدُ بْنُ رَاشِدٍ

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عَنْ سُلَيْمَانَ بْنِ مُوْسٰى ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ عَنْ جَدِّهٖ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كُلُّ مُسْتَلْحَقٍ اُسْتُلْحِقَ بَعْدَ اَبِيْهِ ، اَلَّذِىْ يُدْعٰى لَهٗ ، اِدَّعَاهُ وَرَثَتُهٗ مِنْ بَعْدِهٖ ، فَقَضٰى اَنَّ مَنْ كَانَ مِنْ اَمَةٍ يَّمْلِكُهَا يَوْمَ اَصَابَهَا ، فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهٗ ، وَلَيْسَ لَهٗ فِيْمَا قُسِمَ قَبْلَهٗ مِنَ الْمِيْرَاثِ شَيْءٌ ، وَمَا اَدْرَكَ مِنْ مِيْرَاثٍ لَّمْ يُقْسَمْ ، فَلَهٗ نَصِيْبُهٗ ، وَلَا يَلْحَقُ اِذَا كَانَ اَبُوْهُ الَّذِىْ يُدْعٰى لَهٗ اَنْكَرَهٗ ، وَاِنْ كَانَ مِنْ اَمَةٍ لَّا يَمْلِكُهَا ، اَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا ، فَاِنَّهٗ لَا يَلْحَقُ وَلَا يُوْرَثُ ، وَاِنْ كَانَ الَّذِىْ يُدْعٰى لَهٗ هُوَ ادَّعَاهُ ، فَهُوَ وَلَدُ زِنًا ، لِاَهْلِ اُمِّهٖ مَنْ كَانُوْا ، حُرَّةً اَوْ اَمَةً. سنن ابوداؤد (۲۲۶۵_۲۲۶۶)

Messenger of Allah ﷺ said: "Every child who is attributed to his father after his father to whom he is attributed has died and his heirs attributed him to him after he died, he ruled that whoever was born to a slave woman whom he owned at the time when he had intercourse with her, he should be named after the one to whom he was attributed, but he has no share of any inheritance that was distributed previously. Whatever inheritance he finds has not yet been distributed, he will have a share of it. But he cannot be named after his father if the man whom he claimed as his father, did not acknowledge him. If he was born to a slave woman whom his father did not own, or to a free woman with whom he committed adultery, then he cannot be named after him and he does not inherit from him, even if the one whom he claims as his father acknowledges him. So he is an illegitimate child who belongs to his mother's people, whoever they are, whether she is a free woman or a slave".

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ يَّعْنِىْ فَذٰلِكَ مَا قُسِمَ فِى الْجَاهِلِيَّةِ.

(A narrator) Muhammad bin Rashid said: "What is meant by that, is what was distributed out during the Ignorance period before Islam".

١٥ - بَابُ النَّهْىِ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهٖ

Chapter 15 - Forbiddance of selling and gifting of Wala (Inheritance)

٢٧٤٧ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا شُعْبَةُ وَسُفْيَانُ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهٖ. صحیح بخاری (۲۵۳۵_۶۷۵۶) صحیح مسلم (۳۷۶۸) سنن ابوداؤد (۲۹۱۹) سنن ترمذی (۱۲۳۶)

2747 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ forbade selling the right of inheritance (Wala) or giving it away (as a gift)".

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2748 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ forbade selling the right of inheritance or giving it (as a gift)".

٢٧٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ ' ثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِىُّ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

سنن ترمذی (١٢٣٦)

Chapter16 - Division of Inheritance

١٦ - بَابُ قِسْمَةِ الْمَوَارِيْثِ

2749 - Hazrat Abdullah bin Umar ﷺ narrated that The Messenger of Allah ﷺ said: "Whatever division of inheritance was made during the Ignorance period, stands according to the division of Ignorance period and whatever division of inheritance was made during Islam, it stands according to the division of Islam".

٢٧٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ لَهِيْعَةَ عَنْ عَقِيْلٍ ' اَنَّهُ سَمِعَ نَافِعًا يُّخْبِرُ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا كَانَ مِنْ مِّيْرَاثٍ قُسِمَ فِى الْجَاهِلِيَّةِ ' فَهُوَ عَلٰى قِسْمَةِ الْجَاهِلِيَّةِ ' وَمَا كَانَ مِنْ مِّيْرَاثٍ اَدْرَكَهُ الْاِسْلَامُ ' فَهُوَ عَلٰى قِسْمَةِ الْاِسْلَامِ.

ابن ماجه

Chapter17 - If an infant cries, he is an heir

١٧ - بَابٌ اِذَا اسْتَهَلَّ الْمَوْلُوْدُ وَرِثَ

2750 - Hazrat Jabir ﷺ narrated, "The Messenger of Allah ﷺ said: "If the child has cried; the (funeral) prayer should be offered for him (if he dies) and he is an heir".

٢٧٥٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الرَّبِيْعُ بْنُ بَدْرٍ ' ثَنَا اَبُو الزُّبَيْرِ عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اسْتَهَلَّ الصَّبِىُّ صُلِّىَ عَلَيْهِ ' وَوَرِثَ

ابن ماجه

2751 - Hazrat Jabir bin Abdullah ﷺ and Miswar bin Makhramah ﷺ narrated, "The Messenger of Allah ﷺ said: "No child inherits until he raises his voice in cry".

٢٧٥١ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِىُّ ' ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ ' ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ' حَدَّثَنِىْ يَحْيَى بْنُ سَعِيْدٍ عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ ' قَالَا قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَرِثُ الصَّبِىُّ حَتّٰى يَسْتَهِلَّ صَارِخًا.

قَالَ وَاسْتِهْلَالُهُ ' اَنْ يَّبْكِىَ وَيَصِيْحَ اَوْ يَعْطِسَ.

ابن ماجه

He said: "Raising his voice means crying, yelling or sneezing".

Chapter18 - The man who becomes Muslim upon the hands of another man

١٨ - بَابُ الرَّجُلِ يُسْلِمُ عَلٰى يَدَىِ الرَّجُلِ

2752 - Abdullah bin Muwhab reported, "I heard Tamim Ad-Dari ﷺ say: 'I said: O Messenger of Allah ﷺ, what is the Sunnah

٢٧٥٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ عَبْدِ الْعَزِيْزِ بْنِ عُمَرَ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ '

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concerning a man from among the people of the Book who becomes Muslim at the hands of another man?' He said: "He is the closest of all people to him in life and in death".

قَالَ سَمِعْتُ تَمِيمًا الدَّارِيَّ يَقُولُ قُلْتُ يَا رَسُولَ اللّٰهِ! مَا السُّنَّةُ فِي الرَّجُلِ مِنْ اَهْلِ الْكِتَابِ يُسْلِمُ عَلٰى يَدَيِ الرَّجُلِ ؟ قَالَ هُوَ اَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ. سنن ابوداؤد(۲۹۱۸) سنن ترمذی(۲۱۱۲).

In the name of Allah, the Beneficent, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

24 - Book of Holy War (Jihad)

٢٤ - كِتَابُ الْجِهَادِ

Chapter1 - The Excellence of Holy War (Jihad) in the way of Allah

١ - بَابُ فَضْلِ الْجِهَادِ فِيْ سَبِيْلِ اللّٰهِ

2753 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "Allah has prepared (reward) for those who go out (to fight) for Jihad in His cause. 'And do not go out except for Jihad in My cause out of faith in Me and belief in My Messengers, but he has a guarantee from Me that I will admit him to Paradise, or I return him to his dwelling from which he set out, with the reward that he attained or the spoils that he acquired". Then he said: "By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of Allah. But I could not find the resources to give them mounts, and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muhammad I wish I could fight in the cause of Allah and be killed then fight and be killed, then fight and be killed".

٢٧٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ اَبِيْ زُرْعَةَ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَعَدَّ اللّٰهُ لِمَنْ خَرَجَ فِيْ سَبِيْلِهٖ ، لَا يُخْرِجُهٗ اِلَّا جِهَادٌ فِيْ سَبِيْلِيْ ، وَاِيْمَانٌ بِيْ ، وَتَصْدِيْقٌ بِرُسُلِيْ ، فَهُوَ عَلَيَّ ضَامِنٌ اَنْ اُدْخِلَهُ الْجَنَّةَ ، اَوْ اَرْجِعَهٗ اِلٰى مَسْكَنِهِ الَّذِيْ خَرَجَ مِنْهُ ، نَائِلًا مَّا نَالَ مِنْ اَجْرٍ اَوْ غَنِيْمَةٍ ، ثُمَّ قَالَ وَالَّذِيْ نَفْسِيْ بِيَدِهٖ! لَوْ لَا اَنْ اَشُقَّ عَلَى الْمُسْلِمِيْنَ ، مَا قَعَدْتُّ خِلَافَ سَرِيَّةٍ تَخْرُجُ فِيْ سَبِيْلِ اللّٰهِ اَبَدًا ، وَلٰكِنْ لَّا اَجِدُ سَعَةً فَاَحْمِلَهُمْ ، وَلَا يَجِدُوْنَ سَعَةً فَيَتَّبِعُوْنِيْ ، وَلَا تَطِيْبُ اَنْفُسُهُمْ فَيَتَخَلَّفُوْنَ بَعْدِيْ ، وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! لَوَدِدْتُّ اَنْ اَغْزُوَ فِيْ سَبِيْلِ اللّٰهِ فَاُقْتَلَ ، ثُمَّ اَغْزُوَ فَاُقْتَلَ ، ثُمَّ اَغْزُوَ فَاُقْتَلَ.

صحیح بخاری(۳۶) صحیح مسلم(۴۸۳۶) سنن نسائی(۵۰۴۵)

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٢٧٥٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَاَبُوْ كُرَيْبٍ ، قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ، عَنْ شَيْبَانَ ، عَنْ فِرَاسٍ ، عَنْ عَطِيَّةَ ، عَنْ اَبِىْ سَعِيْدِ اِلْخُدْرِىِّ ، عَنِ النَّبِىِّ ﷺ قَالَ اَلْمُجَاهِدُ فِىْ سَبِيْلِ اللّٰهِ مَضْمُوْنٌ عَلَى اللّٰهِ ، اِمَّا اَنْ يَّكْفِتَهُ اِلٰى مَغْفِرَتِهٖ وَرَحْمَتِهٖ ، وَاِمَّا اَنْ يَّرْجِعَهُ بِاَجْرٍ وَّغَنِيْمَةٍ ، وَمَثَلُ الْمُجَاهِدِ فِىْ سَبِيْلِ اللّٰهِ ، كَمَثَلِ الصَّائِمِ الْقَائِمِ ، اَلَّذِىْ لَا يَفْتُرُ ، حَتّٰى يَرْجِعَ.

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2754 - Hazrat Abu Saeed Al-Khudri ؓ narrated that The Prophet ﷺ said: "The one who fights in the cause of Allah has a gurantee from Allah. Either He will raise him to His forgiveness and mercy, or He will send him back with reward and spoils of war. The likeness of the one who fights in the cause of Allah is that of one who fasts and prays at night without ceasing, until he returns".

٢ - بَابُ فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِىْ سَبِيْلِ اللّٰهِ عَزَّوَجَلَّ

Chapter2 - The Excellence of going out in the morning and the evening in the cause of Allah, the Mighty and the Exalted

٢٧٥٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، قَالَا حَدَّثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنِ ابْنِ عَجْلَانَ ، عَنْ اَبِىْ حَازِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ غَدْوَةٌ اَوْ رَوْحَةٌ فِىْ سَبِيْلِ اللّٰهِ ، خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا. سنن ترمذی (١٦٤٩)

2755 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Going out in the morning in the cause of Allah or in the evening, is more virtuous than the world and what is in it".

٢٧٥٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا زَكَرِيَّا بْنُ مَنْظُوْرٍ ، حَدَّثَنَا اَبُوْ حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ اَلسَّاعِدِىِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ غَدْوَةٌ اَوْ رَوْحَةٌ فِىْ سَبِيْلِ اللّٰهِ ، خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا.

2756 - Hazrat Sahl bin Sad As-Saidi ؓ narrated, The Messenger of Allah ﷺ said: "Going out in the morning in the cause of Allah, or in the evening is better than the world and what is in it".

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٢٧٥٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِىٍّ اَلْجَهْضَمِىُّ وَمُحَمَّدُ بْنُ الْمُثَنّٰى ، قَالَا ثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِىُّ ، ثَنَا حُمَيْدٌ عَنْ اَنَسِ بْنِ مَالِكٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَغَدْوَةٌ اَوْ رَوْحَةٌ فِىْ سَبِيْلِ اللّٰهِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا. ابن ماجہ

2757 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ said: "Going out in the morning in the cause of Allah or in the evening is better than the world and what is in it".

٣ - بَابُ مَنْ جَهَّزَ غَازِيًا

Chapter3 - That who equips a holy warrior (Ghazi)

٢٧٥٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يُوْنُسُ

2758 - Hazrat Umar bin Khattab ؓ

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narrated, "I heard the Messenger of Allah ﷺ say: "Whoever equips a warrior in the cause of Allah, he will have a reward like his, until he dies or returns".

بْنُ مُحَمَّدٍ، ثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ عَبْدِ اللّٰهِ بْنِ الْهَادِ، عَنِ الْوَلِيْدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللّٰهِ ابْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ جَهَّزَ غَازِيًا حَتّٰى يَسْتَقِلَّ، كَانَ لَهُ مِثْلُ اَجْرِهٖ، حَتّٰى يَمُوْتَ اَوْ يَرْجِعَ. ابن ماجه

2759 - Hazrat Zaid bin Khalid Al-Juhani رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Whoever equips a warrior in the cause of Allah, he will have a reward like his, without that detracting from the warrior's reward in the slightest".

٢٧٥٩ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ اَبِيْ سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ جَهَّزَ غَازِيًا فِيْ سَبِيْلِ اللّٰهِ، كَانَ لَهُ مِثْلُ اَجْرِهٖ، مِنْ غَيْرِ اَنْ يَّنْقُصَ مِنْ اَجْرِ الْغَازِيْ شَيْئًا.

سنن ترمذی (١٦٢٩ - ١٦٣٠)

Chapter4 - The Excellence of spending in the cause of Allah

٤ - بَابُ فَضْلِ النَّفَقَةِ فِيْ سَبِيْلِ اللّٰهِ تَعَالٰى

2760 -Hazrat Thawban رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "The best Dinar that a man can spend is a Dinar that he spends on his family, a Dinar that he spends on a horse in the cause of Allah, and a Dinar that a man spends on his companions in the cause of Allah".

٢٧٦٠ - حَدَّثَنَا عِمْرَانُ بْنُ مُوْسَى اللَّيْثِيُّ، ثَنَا حَمَّادُ بْنُ زَيْدٍ، ثَنَا اَيُّوْبُ عَنْ اَبِيْ قِلَابَةَ، عَنْ اَبِيْ اَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَفْضَلُ دِيْنَارٍ، يُنْفِقُهُ الرَّجُلُ عَلٰى عِيَالِهٖ، وَدِيْنَارٌ يُّنْفِقُهُ عَلٰى فَرَسٍ فِيْ سَبِيْلِ اللّٰهِ، وَدِيْنَارٌ يُّنْفِقُهُ الرَّجُلُ عَلٰى اَصْحَابِهٖ فِيْ سَبِيْلِ اللّٰهِ.

صحیح مسلم (٢٣٠٧) سنن ترمذی (١٩٦٦)

2761 - Hazrat Ali bin Abu Talib رضی اللہ عنہ, Abu Darda رضی اللہ عنہ, Abu Hurayrah رضی اللہ عنہ, Abu Umamah Al-Bahili رضی اللہ عنہ, Abdullah -bin Umar رضی اللہ عنہما, Abdullah bin Amr رضی اللہ عنہ, Jabir bin Abdullah رضی اللہ عنہ, Imran bin Husain رضی اللہ عنہ all of them narrated that The Messenger of Allah ﷺ said: "Whoever sends financial support in the cause of Allah and he sits at home, for every Dirham, he will have (the reward of) seven hundred Dirham. Whoever fights himself in the cause of Allah and spends on that, for every Dirham he will have (the

٢٧٦١ - حَدَّثَنَا هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ، ثَنَا ابْنُ اَبِيْ فُدَيْكٍ عَنِ الْخَلِيْلِ بْنِ عَبْدِ اللّٰهِ، عَنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ، وَاَبِي الدَّرْدَاءِ، وَاَبِيْ هُرَيْرَةَ، وَاَبِيْ اُمَامَةَ الْبَاهِلِيِّ، وَعَبْدِ اللّٰهِ بْنِ عُمَرَ، وَعَبْدِ اللّٰهِ بْنِ عَمْرٍو، وَجَابِرِ بْنِ عَبْدِ اللّٰهِ، وَعِمْرَانَ بْنِ الْحُصَيْنِ، كُلُّهُمْ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ ﷺ اَنَّهٗ قَالَ مَنْ اَرْسَلَ بِنَفَقَةٍ فِيْ سَبِيْلِ اللّٰهِ، وَاَقَامَ فِيْ بَيْتِهٖ، فَلَهٗ بِكُلِّ دِرْهَمٍ سَبْعُ مِائَةِ دِرْهَمٍ، وَمَنْ غَزَا بِنَفْسِهٖ فِيْ سَبِيْلِ اللّٰهِ، وَاَنْفَقَ فِيْ وَجْهِ ذٰلِكَ، فَلَهٗ بِكُلِّ دِرْهَمٍ سَبْعُ مِائَةِ اَلْفِ دِرْهَمٍ ثُمَّ تَلَا

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reward of) seven hundred Thousand Dirham. Then he recited this Verse: 'Allah gives manifold increase to whomever He wills". (Surah Al-Baqarah2: 261)

هٰذِهِ الْاٰيَةَ ﴿وَاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَاءُ﴾ (البقرہ: ۲۶۱) ابن ماجہ

Chapter5 - The Severity of abandoning the Holy War (Jihad)

٥ - بَابُ التَّغْلِيْظِ فِيْ تَرْكِ الْجِهَادِ

2762 - Hazrat Abu Umamah ﷺ narrated that The Prophet ﷺ said: "Whoever does not fight or equip a fighter, or stay behind to look after a fighter's family, Allah will strike him with a calamity before the Day of Resurrection".

٢٧٦٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِيُّ عَنِ الْقَاسِمِ، عَنْ اَبِيْ اُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ مَنْ لَّمْ يَغْزُ اَوْ يُجَهِّزْ غَازِيًا اَوْ يَخْلُفْ غَازِيًا فِيْ اَهْلِهٖ بِخَيْرٍ، اَصَابَهُ اللّٰهُ سُبْحَانَهٗ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ.

سنن ابوداؤد (۲۵۰۳)

2763 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever meets Allah with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency".

٢٧٦٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ، ثَنَا اَبُوْ رَافِعٍ هُوَ اِسْمَاعِيْلُ بْنُ رَافِعٍ عَنْ سُمَيٍّ، مَوْلٰى اَبِيْ بَكْرٍ، عَنْ اَبِيْ صَالِحٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَّقِيَ اللّٰهَ وَلَيْسَ لَهٗ اَثَرٌ فِيْ سَبِيْلِ اللّٰهِ لَقِيَ اللّٰهَ وَفِيْهِ ثُلْمَةٌ. سنن ترمذی (۱۹۳۹)

Chapter6 - That who is kept, by an excuse, from the Holy War (Jihad)

٦ - بَابُ مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْجِهَادِ

2764 - Hazrat Anas bin Malik ﷺ narrated, "When the Messenger of Allah ﷺ was returning from the campaign of Tabuk, and had drawn close to Al-Madinah, he said: 'In Al-Madinah there are people who as you traveled and crossed valleys were with you'. They said: 'O Messenger of Allah ﷺ even though, they were in Al-Madinah?' He said: "Even though they were in Al-Madinah. They were kept by excuses (legitimate)".

٢٧٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى، ثَنَا ابْنُ اَبِيْ عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا رَجَعَ رَسُوْلُ اللّٰهِ ﷺ مِنْ غَزْوَةِ تَبُوْكَ، فَدَنَا مِنَ الْمَدِيْنَةِ، قَالَ اِنَّ بِالْمَدِيْنَةِ لَقَوْمًا، مَا سِرْتُمْ مِّنْ مَّسِيْرٍ، وَلَا قَطَعْتُمْ اَوَادِيَ، اِلَّا كَانُوْا مَعَكُمْ فِيْهِ، قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَهُمْ بِالْمَدِيْنَةِ؟ قَالَ وَهُمْ بِالْمَدِيْنَةِ، حَبَسَهُمُ الْعُذْرُ. ابن ماجہ

2765 - Hazrat Jabir ﷺ narrated, "The Messenger of Allah ﷺ said: "In Al-Madinah there are men who, every time, you crossed a valley or traveled a

٢٧٦٥ - حَدَّثَنَا اَحْمَدُ بْنُ سِنَانٍ، ثَنَا اَبُوْ مُعَاوِيَةَ، ثَنَا الْاَعْمَشُ عَنْ اَبِيْ سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ بِالْمَدِيْنَةِ رِجَالًا، مَا قَطَعْتُمْ

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road, they shared with you in the reward. They were kept behind by (legitimate) excuses".

وَادِيًا وَلَا سَلَكْتُمْ طَرِيقًا ، اِلَّا شَرِكُوكُمْ فِي الْاَجْرِ ، حَبَسَهُمُ الْعُذْرُ. صحیح مسلم(۴۹۰۹،۴۹۱۰)

Abu Abdullah bin Majah said: "Or as he said: I have written it with the wording".

قَالَ ابْنُ مَاجَةَ اَوْ كَمَا قَالَ كَتَبْتُهُ لَفْظًا.

Chapter7 - The Excellence of guarding the frontiers in the cause of Allah

۷ - بَابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللّٰهِ

2766 - Abdullah bin Zubair reported, "Uthman bin Affan ﷺ addressed the people and said: 'O people I heard a Hadith from the Messenger of Allah ﷺ and nothing kept me from narrating it to you except for the fact that I did not want to lose you and your companionship. So it is up to you, I heard the Messenger of Allah ﷺ saying: "Whoever spends a night guarding the frontier in the cause of Allah The Glorified, it will be like a thousand nights spent in fasting and standing in prayer".

۲۷۶۶ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ اَسْلَمَ عَنْ اَبِيهِ ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ ، قَالَ خَطَبَ عُثْمَانُ بْنُ عَفَّانَ النَّاسَ ، فَقَالَ يَا اَيُّهَا النَّاسُ! اِنِّي سَمِعْتُ حَدِيثًا مِنْ رَسُولِ اللّٰهِ ﷺ ، لَمْ يَمْنَعْنِي اَنْ اُحَدِّثَكُمْ بِهِ اِلَّا الضَّنُّ بِكُمْ وَبِصَحَابَتِكُمْ ، فَلْيَخْتَرْ مُخْتَارٌ لِنَفْسِهِ اَوْ لِيَدَعْ ، سَمِعْتُ رَسُولَ اللّٰهِ ﷺ يَقُولُ مَنْ رَابَطَ لَيْلَةً فِي سَبِيلِ اللّٰهِ سُبْحَانَهُ ، كَانَتْ كَاَلْفِ لَيْلَةٍ ، صِيَامِهَا وَقِيَامِهَا. ابن ماجہ

2767 - Hazrat Abu Hurayrah ﷺ narrated that The Messenger of Allah ﷺ said: "Whoever dies while guarding the frontiers in the cause of Allah, will be given continuously the reward for the good deeds that he used to do and he will be rewarded with provision and he will be kept safe from Fattan (tribulation) and Allah will raise him on the Day of Resurrection free of fear".

۲۷۶۷ - **حَدَّثَنَا** يُونُسُ بْنُ عَبْدِ الْاَعْلٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِي اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ ، عَنْ اَبِيهِ ، عَنْ اَبِي هُرَيْرَةَ ، عَنْ رَسُولِ اللّٰهِ ﷺ قَالَ مَنْ مَاتَ مُرَابِطًا فِي سَبِيلِ اللّٰهِ اُجْرِيَ عَلَيْهِ اَجْرُ عَمَلِهِ الصَّالِحِ الَّذِي كَانَ يَعْمَلُ ، وَاُجْرِيَ عَلَيْهِ رِزْقُهُ ، وَاَمِنَ مِنَ الْفُتَّانِ ، وَبَعَثَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ اٰمِنًا مِنَ الْفَزَعِ. ابن ماجہ

2768 - Hazrat Ubayy bin Kab ﷺ narrated, "The Messenger of Allah ﷺ said; For guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward apart from in the month of

۲۷۶۸ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيلَ بْنِ سَمُرَةَ ، ثَنَا مُحَمَّدُ بْنُ يَعْلَى السُّلَمِيُّ ، ثَنَا عُمَرُ بْنُ (الصُّبْحِ) عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو ، عَنْ مَكْحُولٍ ، عَنْ اَبِي بْنِ كَعْبٍ ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ لَرِبَاطُ يَوْمٍ

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Ramadan, there is a reward granted greater than worshipping for a hundred years fasting and praying. Guarding the frontier for a day in the cause of Allah, defending the Muslims, seeking reward, in the month of Ramadan is better before Allah and brings a greater reward". I think, he said, "than worshipping for a thousand years fasting and praying". "If Allah returns him to his family safe and sound, no bad deed will be recorded for him for a thousand years, but his good deeds will be recorded, and the reward for guarding the frontier will come to him until the Day of Resurrection".

فِيْ سَبِيْلِ اللّٰهِ، مِنْ وَّرَاءِ عَوْرَةِ الْمُسْلِمِيْنَ، مُحْتَسِبًا، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، اَعْظَمُ اَجْرًا مِّنْ عِبَادَةِ مِائَةِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا، وَرِبَاطُ يَوْمٍ فِيْ سَبِيْلِ اللّٰهِ، مِنْ وَّرَاءِ عَوْرَةِ الْمُسْلِمِيْنَ، مُحْتَسِبًا، مِنْ شَهْرِ رَمَضَانَ، اَفْضَلُ عِنْدَ اللّٰهِ وَاَعْظَمُ اَجْرًا. اُرَاهُ قَالَ مِنْ عِبَادَةِ اَلْفِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا، فَاِنْ رَّدَّهُ اللّٰهُ اِلٰى اَهْلِهٖ سَالِمًا، لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ اَلْفَ سَنَةٍ، وَتُكْتَبُ لَهُ الْحَسَنَاتُ، وَيُجْرٰى لَهُ اَجْرُ الرِّبَاطِ اِلٰى يَوْمِ الْقِيَامَةِ. ابن ماجه

Chapter8 - The Excellence of keeping watch and saying the 'Takbir' in the cause of Allah

٨- بَابُ فَضْلِ الْحَرَسِ وَالتَّكْبِيْرِ فِيْ سَبِيْلِ اللّٰهِ

2769 - Hazrat Uqbah bin Amir Al-Juhani ﷺ narrated, "The Messenger of Allah ﷺ said: "May Allah have mercy on the one who keeps watch over the troops".

٢٧٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، اَنْبَاَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ اَلْجُهَنِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ رَحِمَ اللّٰهُ حَارِسَ الْحَرَسِ. ابن ماجه

2770 - Saeed bin Khalid bin Abu Tuwail reported, "I heard Anas bin Malik ﷺ saying: 'I heard the Messenger of Allah ﷺ say: "Standing guard one night in the cause of Allah is better than a man fasting and praying, among his family, for a thousand years. (The year is three hundred and sixty days) and a day is like a thousand years".

٢٧٧٠- حَدَّثَنَا عِيْسَى بْنُ يُوْنُسَ الرَّمْلِيُّ، ثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُوْرٍ عَنْ سَعِيْدِ بْنِ خَالِدِ بْنِ اَبِي الطَّوِيْلِ، قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ حَرَسُ لَيْلَةٍ فِيْ سَبِيْلِ اللّٰهِ، اَفْضَلُ مِنْ صِيَامِ رَجُلٍ وَّقِيَامِهٖ فِيْ اَهْلِهٖ، اَلْفَ سَنَةٍ السَّنَةُ (ثَلَاثُمِائَةٍ وَّسِتُّوْنَ يَوْمًا)، اَلْيَوْمُ كَاَلْفِ سَنَةٍ. ابن ماجه

2771 - Hazrat Abu Hurayrah ﷺ narrated that The Messenger of Allah ﷺ said to a man: "I advise you to fear Allah and to say the Takbir (Allahu-Akbar) on every high

٢٧٧١- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا وَكِيْعٌ، عَنْ اُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيْدٍ الْمَقْبُرِيِّ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِرَجُلٍ، اُوْصِيْكَ

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place".

بِتَقْوَى اللّٰهِ وَالتَّكْبِيرِ عَلٰى كُلِّ شَرَفٍ.

سنن ترمذی(٣٤٤٥)

Chapter9 - Coming out at the Call of March

٩ - بَابُ الْخُرُوجِ فِي النَّفِيرِ

2772 - Hammad bin Zaid reported from Thabit ﷺ that the Prophet ﷺ was mentioned before Anas bin Malik ﷺ and he said: 'He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night and when they went towards the noise, they found that the Messenger of Allah ﷺ was the first of them to investigate the noise. He was riding a horse belonging to Abu Talhah, bareback with no saddle. His sword was hanging from his neck and he was saying: "O people do not be afraid", sending them back to their houses. Then he said of the horse, "We found it like a sea or it is a sea".

٢٧٧٢ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ ، اَنْبَاَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ ذُكِرَ النَّبِيُّ ﷺ فَقَالَ كَانَ اَحْسَنَ النَّاسِ، وَكَانَ اَجْوَدَ النَّاسِ ، وَكَانَ اَشْجَعَ النَّاسِ، وَلَقَدْ فَزِعَ اَهْلُ الْمَدِيْنَةِ لَيْلَةً ، فَانْطَلَقُوْا قِبَلَ الصَّوْتِ، فَتَلَقَّاهُمْ رَسُوْلُ اللّٰهِ ﷺ وَقَدْ سَبَقَهُمْ اِلَى الصَّوْتِ ،وَهُوَ عَلٰى فَرَسٍ لِاَبِيْ طَلْحَةَ ، عُرْيٰ ، مَا عَلَيْهِ سَرْجٌ، فِيْ عُنُقِهِ السَّيْفُ، وَهُوَ يَقُوْلُ يَا اَيُّهَا النَّاسُ ! لَنْ تُرَاعُوْا يَرُدُّهُمْ ، ثُمَّ قَالَ لِلْفَرَسِ وَجَدْنَاهُ بَحْرًا، اَوْ اِنَّهُ لَبَحْرٌ. صحیح بخاری(٢٨٢٠ ـ ٢٨٦٦ ـ ٢٩٠٨ ـ ٦٠٣٣)صحیح مسلم(٥٩٦١)سنن ترمذی(١٦٨٧)

Hammad said: "Thabit or some one else narrated to me, saying: Abu Talhah's horse was slow, but it was never left behind after that day".

قَالَ حَمَّادٌ وَّحَدَّثَنِيْ ثَابِتٌ اَوْ غَيْرُهُ قَالَ كَانَ فَرَسًا لِاَبِيْ طَلْحَةَ يُبَطَّأُ، فَمَا سُبِقَ بَعْدَ ذٰلِكَ الْيَوْمِ.

2773 - Hazrat Ibn-e-Abbas ﷺ narrated that The Prophet ﷺ said: "If you are called to arms then go forth".

٢٧٧٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَكَّارِ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيْدِ بْنِ بُسْرِ بْنِ اَبِيْ اَرْطَاةَ ، حَدَّثَنَا الْوَلِيْدُ، حَدَّثَنِيْ شَيْبَانُ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ ﷺ قَالَ اِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا. ابن ماجہ

2774 - Hazrat Abu Hurayrah ﷺ narrated that The Prophet ﷺ said: "The dust (of Jihad) in the cause of Allah and the smoke of Hell will never be combined in the interior of a Muslim".

٢٧٧٤ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلٰى اٰلِ طَلْحَةَ ، عَنْ عِيْسَى بْنِ طَلْحَةَ ، عَنْ اَبِيْ هُرَيْرَةَ ، اَنَّ النَّبِيَّ ﷺ قَالَ لَا يَجْتَمِعُ غُبَارٌ فِيْ سَبِيْلِ

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اللّٰهِ ، وَدُخَانُ جَهَنَّمَ ، فِيْ جَوْفِ عَبْدٍ مُسْلِمٍ.

سنن ترمذی(۱۶۳۳_۲۳۱۱)سنن نسائی(۳۱۰۷_۳۱۰۸)

۲۷۷۵ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيْدِ بْنِ يَزِيْدَ بْنِ اِبْرَاهِيْمَ التُّسْتَرِيُّ ، ثَنَا اَبُوْ عَاصِمٍ عَنْ شَبِيْبٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ رَاحَ رَوْحَةً فِيْ سَبِيْلِ اللّٰهِ ، كَانَ لَهُ بِمِثْلِ مَا اَصَابَهُ مِنَ الْغُبَارِ ، مِسْكًا يَوْمَ الْقِيَامَةِ. ابن ماجہ

2775 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever goes out in the cause of Allah will have the equivalent of the dust, that got on him, in musk on the Day of Resurrection".

۱۰ - بَابُ فَضْلِ غَزْوِ الْبَحْرِ

Chapter10 - The Excellence of the Sea Battles

۲۷۷۶ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيْدٍ ، عَنِ ابْنِ حَبَّانَ . هُوَ مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، عَنْ خَالَتِهِ اُمِّ حَرَامٍ بِنْتِ مِلْحَانَ ، اَنَّهَا قَالَتْ نَامَ رَسُوْلُ اللّٰهِ ﷺ يَوْمًا قَرِيْبًا مِنِّيْ ، ثُمَّ اسْتَيْقَظَ يَبْتَسِمُ ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا اَضْحَكَكَ؟ فَقَالَ نَاسٌ مِنْ اُمَّتِيْ عُرِضُوْا عَلَيَّ يَرْكَبُوْنَ ظَهْرَ هٰذَا الْبَحْرِ ، كَالْمُلُوْكِ عَلَى الْاَسِرَّةِ ، قَالَتْ فَادْعُ اللّٰهَ اَنْ يَجْعَلَنِيْ مِنْهُمْ ، قَالَ فَدَعَا لَهَا ، ثُمَّ نَامَ الثَّانِيَةَ ، فَفَعَلَ مِثْلَهَا ، ثُمَّ قَالَتْ مِثْلَ قَوْلِهَا ، فَاَجَابَهَا مِثْلَ جَوَابِهِ الْاَوَّلِ. قَالَتْ فَادْعُ اللّٰهَ اَنْ يَجْعَلَنِيْ مِنْهُمْ قَالَ اَنْتِ مِنَ الْاَوَّلِيْنَ. قَالَ فَخَرَجَتْ مَعَ زَوْجِهَا ، عُبَادَةَ بْنِ الصَّامِتِ ، غَازِيَةً ، اَوَّلَ مَا رَكِبَ الْمُسْلِمُوْنَ الْبَحْرَ مَعَ مُعَاوِيَةَ بْنِ اَبِيْ سُفْيَانَ ، فَلَمَّا انْصَرَفُوْا مِنْ غَزَاتِهِمْ قَافِلِيْنَ ، فَنَزَلُوْا الشَّامَ ، فَقُرِّبَتْ اِلَيْهَا دَآبَّةٌ لِتَرْكَبَ ، فَصَرَعَتْهَا فَمَاتَتْ. صحیح بخاری(۲۷۹۹_۲۸۰۰_۲۸۷۷_۲۸۷۸_۲۸۹۴_۲۸۹۵)صحیح مسلم(۴۹۱۲_۴۹۱۳)سنن ابوداؤد(۲۴۹۰_۲۴۹۲)سنن نسائی(۳۱۷۳)

2776 - Hazrat Anas bin Malik ؓ narrated that his maternal aunt Umm-e-Haram bint-e-Milhan ؓ narrated, "The Messenger of Allah ﷺ slept near me one day; then he woke up smiling. I said: 'O Messenger of Allah ﷺ what has made you smile?' He said: "People of my nation who were shown to me (in my dream) riding across the sea like kings on thrones". I said: 'Supplicate to Allah to make me one of them'. So he prayed for her. Then he slept again and did like wise, and she said the same as she said before and he replied in the same manner. She said: 'Pray to Allah to make me one of them' and he said: "You will be one of the first ones". He said: 'Then she went out with her husband, Ubadah bin Samit ؓ as a fighter, the first time that the Muslims crossed the sea with Muwiyah bin Abu Sufyan ؓ. On their way back, after they had finished fighting, they stopped in Sham. An animal was brought near for her to ride it, but it threw her off and she died".

Note: In the narration of Muslim, "She fell off a horse and died when she

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wanted to mount the horse after dismounting from a boat". It was during the campaign of Cyprus in Hazrat Uthman's ﷺ caliphate under Hazrat Muawiyah ﷺ as per the details given by Imam Nawawi.

٢٧٧٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا بَقِيَّةُ عَنْ مُعَاوِيَةَ بْنِ يَحْيَى، عَنْ لَيْثِ بْنِ اَبِي سُلَيْمٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ اُمِّ الدَّرْدَاءِ، عَنْ اَبِي الدَّرْدَاءِ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ غَزْوَةٌ فِي الْبَحْرِ مِثْلُ عَشْرِ غَزَوَاتٍ فِي الْبَرِّ، وَالَّذِيْ يَسْدَرُ فِي الْبَحْرِ، كَالْمُتَشَحِّطِ فِيْ دَمِهٖ، فِيْ سَبِيْلِ اللّٰهِ. ابن ماجه

2777 - Hazrat Abu Darda ﷺ narrated that The Messenger of Allah ﷺ said: "A military expedition by sea is like ten expeditions by land. The one who suffers from seasickness is like one who gets drenched in his own blood in the cause of Allah".

٢٧٧٨ - **حَدَّثَنَا** عُبَيْدُ اللّٰهِ بْنُ يُوْسُفَ الْجُبَيْرِيُّ، ثَنَا قَيْسُ بْنُ مُحَمَّدٍ الْكِنْدِيُّ، ثَنَا عُفَيْرُ بْنُ مَعْدَانَ الشَّامِيُّ عَنْ سُلَيْمِ بْنِ عَامِرٍ، قَالَ سَمِعْتُ اَبَا اُمَامَةَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ شَهِيْدُ الْبَحْرِ مِثْلُ شَهِيْدَيِ الْبَرِّ، وَالْمَائِدُ فِي الْبَحْرِ كَالْمُتَشَحِّطِ فِيْ دَمِهٖ فِي الْبَرِّ، وَمَا بَيْنَ الْمَوْجَتَيْنِ كَقَاطِعِ الدُّنْيَا فِيْ طَاعَةِ اللّٰهِ، وَاِنَّ اللّٰهَ وَكَّلَ مَلَكَ الْمَوْتِ بِقَبْضِ الْاَرْوَاحِ، اِلَّا شَهِيْدَ الْبَحْرِ، فَاِنَّهٗ يَتَوَلّٰى قَبْضَ اَرْوَاحِهِمْ، وَيَغْفِرُ لِشَهِيْدِ الْبَرِّ الذُّنُوْبَ كُلَّهَا اِلَّا الدَّيْنَ، وَلِشَهِيْدِ الْبَحْرِ الذُّنُوْبَ وَالدَّيْنَ. ابن ماجه

2778 - Sulaim bin Amir reported, "I heard Abu Umamah ﷺ saying: 'I heard the Messenger of Allah ﷺ say: "The martyr at sea is like two martyrs on land and the one who suffers seasickness is like one who gets drenched in his own blood on land. The time spent between one wave and the next is like a life time spent in obedience to Allah. Allah has appointed the Angel of death to seize souls, except for the martyr at sea for Allah Himself seizes their souls. He forgives the martyrs on land for all sins except debt, but (He forgives) the martyr at sea all his sins and debt".

١١ - بَابُ ذِكْرِ الدَّيْلَمِ وَفَضْلِ قَزْوِيْنَ

Chapter11 - Mention of Dailam and the Excellence of Qazwin

٢٧٧٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى، ثَنَا اَبُوْ دَاوُدَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيُّ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، ثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ، كُلُّهُمْ عَنْ قَيْسٍ، عَنْ اَبِيْ حُصَيْنٍ، عَنْ اَبِيْ صَالِحٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا اِلَّا يَوْمٌ، لَطَوَّلَهُ اللّٰهُ حَتّٰى يَمْلِكَ رَجُلٌ مِّنْ اَهْلِ بَيْتِيْ، يَمْلِكُ جَبَلَ الدَّيْلَمِ وَالْقُسْطُنْطِيْنِيَّةَ. ابن ماجه

2779 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "Even if there was only one day left of this world, Allah would make it last until a man from my household took possession of (the mountain of) Dailam and Constantinople".

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٢٧٨٠ - حَدَّثَنَا اِسْمَاعِيلُ بْنُ اَسَدٍ، حَدَّثَنَا دَاوُدُ بْنُ الْمُحَبَّرِ، اَنْبَاَنَا الرَّبِيعُ بْنُ صَبِيحٍ عَنْ يَزِيدَ بْنِ اَبَانٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ سَتُفْتَحُ عَلَيْكُمُ الْاٰفَاقُ، وَسَتُفْتَحُ عَلَيْكُمْ مَدِينَةٌ يُقَالُ لَهَا قَزْوِينُ. مَنْ رَابَطَ فِيهَا اَرْبَعِينَ يَوْمًا اَوْ اَرْبَعِينَ لَيْلَةً، كَانَ لَهُ فِي الْجَنَّةِ عَمُودٌ مِنْ ذَهَبٍ، عَلَيْهِ زَبَرْجَدَةٌ خَضْرَاءُ، عَلَيْهَا قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ، لَهَا سَبْعُونَ اَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ، عَلٰى كُلِّ مِصْرَاعٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ. ابن ماجہ

2780 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "The horizons will be opened to you and you will conquer a city called Qazwin. Whoever is stationed there for forty days or forty nights will have pillars of gold in Paradise with green chrysolite and topped by a dome of red rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris".

١٢ - بَابُ الرَّجُلِ يَغْزُو وَلَهُ اَبَوَانِ

Chapter12 - A man going to fight while having Parents

٢٧٨١ - حَدَّثَنَا اَبُو يُوسُفَ مُحَمَّدُ بْنُ اَحْمَدَ الرَّقِّيُّ، ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَانِيُّ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي بَكْرٍ الصِّدِّيقِ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ، قَالَ اَتَيْتُ رَسُولَ اللّٰهِ ﷺ فَقُلْتُ يَا رَسُولَ اللّٰهِ! اِنِّي كُنْتُ اَرَدْتُ الْجِهَادَ مَعَكَ، اَبْتَغِي بِذٰلِكَ وَجْهَ اللّٰهِ، وَالدَّارَ الْاٰخِرَةَ. قَالَ وَيْحَكَ! اَحَيَّةٌ اُمُّكَ؟ قُلْتُ نَعَمْ يَا رَسُولَ اللّٰهِ قَالَ فَارْجِعْ فَبَرَّهَا ثُمَّ اَتَيْتُهُ مِنَ الْجَانِبِ الْاٰخَرِ، فَقُلْتُ يَا رَسُولَ اللّٰهِ! اِنِّي كُنْتُ اَرَدْتُ الْجِهَادَ مَعَكَ، اَبْتَغِي بِذٰلِكَ وَجْهَ اللّٰهِ، وَالدَّارَ الْاٰخِرَةَ، قَالَ وَيْحَكَ! اَحَيَّةٌ اُمُّكَ؟ قُلْتُ نَعَمْ يَا رَسُولَ اللّٰهِ! قَالَ فَارْجِعْ فَبَرَّهَا ثُمَّ اَتَيْتُهُ مِنْ اَمَامِهِ، فَقُلْتُ يَا رَسُولَ اللّٰهِ! اِنِّي كُنْتُ اَرَدْتُ الْجِهَادَ مَعَكَ، اَبْتَغِي بِذٰلِكَ وَجْهَ اللّٰهِ وَالدَّارَ الْاٰخِرَةَ. قَالَ وَيْحَكَ! اَحَيَّةٌ اُمُّكَ؟ قُلْتُ نَعَمْ، يَا رَسُولَ اللّٰهِ! قَالَ وَيْحَكَ! اِلْزَمْ رِجْلَهَا، فَثَمَّ الْجَنَّةُ. سنن نسائی(٣١٠٤)

2781 - Hazrat Muawiyah bin Jahimah As-Salami ؓ narrated, "I came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah ﷺ, I want to go to Jihad with you seeking thereby the Face of Allah and the Hereafter'. He said: "Woe to you! is your mother still alive?" I said: 'Yes'. He said: "Go back and honor her". Then I approached him from the other side and said: 'O Messenger of Allah ﷺ. I want to go to Jihad with you seeking there-by the Face of Allah and the Hereafter'. He siad: "Woe to you! Is your mother still alive?" I said: 'Yes, O Messenger of Allah ﷺ'. He said: "Go back and honor her". Then I approached him from infront and said: 'O Messenger of Allah ﷺ I want to go to Jihad with you seeking thereby the Face of Allah and the Hereafter': He said: "Woe to you! Is you mother still alive?" I said: 'Yes, O Messenger of Allah ﷺ', He said: "Go back and serve her, for there is Paradise".

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2781m - Haroon bin Abdullah Alhammal quoted the similar wording by another chain.

٢٧٨١م - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ، ثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ ، ثَنَا ابْنُ جُرَيْجٍ ، اَخْبَرَنِى مُحَمَّدُ بْنُ طَلْحَةَ بْنِ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ بَكْرٍ الصِّدِّيْقِ ، عَنْ اَبِيْهِ طَلْحَةَ ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِىِّ اَنَّ جَاهِمَةَ اَتَى النَّبِىَّ ﷺ ، فَذَكَرَ نَحْوَهٗ. سابقہ(٢٧٨١)

Abu Abdullah Ibn-e-Majah said: "This person Jahimah bin Abbas bin Mirdas As-Salami is the one who rebuked the Prophet ﷺ on the Day of Hunain".

قَالَ ابْنُ مَاجَةَ هٰذَا جَاهِمَةُ بْنُ عَبَّاسِ بْنِ مِرْدَاسٍ السَّلَمِىُّ ، اَلَّذِىْ عَاتَبَ النَّبِىَّ ﷺ يَوْمَ حُنَيْنٍ.

2782 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated, "A man came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah ﷺ, I have come wishing to go out in Jihad with you seeking thereby the Face of Allah and the Hereafter. I have come even though my parents are weeping'. He said: "Go back to them and make them smile as you have made them weep".

٢٧٨٢ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ ، ثَنَا الْمُحَارِبِىُّ عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ اَبِيْهِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ، قَالَ اَتَى رَجُلٌ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ جِئْتُ اُرِيْدُ الْجِهَادَ مَعَكَ ، اَبْتَغِىْ وَجْهَ اللّٰهِ وَالدَّارَ الْاٰخِرَةَ ، وَلَقَدْ اَتَيْتُ ، وَاِنَّ وَالِدَىَّ لَيَبْكِيَانِ قَالَ فَارْجِعْ اِلَيْهِمَا ، فَاَضْحِكْهُمَا كَمَا اَبْكَيْتَهُمَا.

سنن ابوداؤد(٢٥٢٨) سنن نسائی(٤١٧٤)

Chapter13 - Intention of the battle

١٣ - بَابُ النِّيَّةِ فِى الْقِتَالِ

2783 - Hazrat Abu Musa رضی اللہ عنہ narrated that The Prophet ﷺ was asked about a man who fights to prove his courage, or out of pride and honor for his close relatives or to show off. The Messenger of Allah ﷺ said: "Whoever fights that the Word of Allah may be supreme, is the one who (is fighting) in the cause of Allah".

٢٧٨٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ شَقِيْقٍ ، عَنْ اَبِىْ مُوْسٰى ، قَالَ سُئِلَ النَّبِىُّ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً ، وَيُقَاتِلُ حَمِيَّةً ، وَيُقَاتِلُ رِيَاءً ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَاتَلَ لِتَكُوْنَ كَلِمَةُ اللّٰهِ هِىَ الْعُلْيَا ، فَهُوَ فِىْ سَبِيْلِ اللّٰهِ. صحیح بخاری(٢٨١٠ ـ ٣١٢٦ ـ ٧٤٥٨) صحیح مسلم (٤٨٩٦ ـ ٤٨٩٧) سنن ابوداؤد(٢٥١٧ ـ ٢٥١٨) سنن ترمذی(١٦٤٦) سنن نسائی(٣١٣٦)

2784 - Hazrat Abu Uqbah رضی اللہ عنہ who was the freed slave of some Persian people said: I was present with the Prophet ﷺ on the Day of Uhud. I struck a man from among the idolators and said: 'Take that! and I

٢٧٨٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا حُسَيْنٌ ، ثَنَا جَرِيْرُ بْنُ حَازِمٍ (عَنْ مُحَمَّدٍ) بْنِ اِسْحَاقَ ، عَنْ دَاوٗدَ بْنِ الْحُصَيْنِ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ عُقْبَةَ ، عَنْ اَبِىْ عُقْبَةَ ، وَكَانَ مَوْلًى لِاَهْلِ فَارِسَ ، قَالَ

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am a Persian slave! ' News of that reached the Prophet ﷺ and he said: "Why did you not say: 'Take that! And I am an Ansari slave?"

شَهِدْتُ مَعَ رَسُوْلِ اللّٰهِ ﷺ يَوْمَ اُحُدٍ، فَضَرَبْتُ رَجُلًا مِّنَ الْمُشْرِكِيْنَ، فَقُلْتُ خُذْهَا مِنِّيْ، وَاَنَا الْغُلَامُ الْفَارِسِيُّ، فَبَلَغَتِ النَّبِيَّ ﷺ فَقَالَ اَلَا قُلْتَ خُذْهَا مِنِّيْ وَاَنَا الْغُلَامُ الْاَنْصَارِيُّ.

سنن ابوداؤد (٥١٢٣)

2785 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated, "I heard the Prophet ﷺ say: "There is no band of warriors that fights in the cause of Allah and acquires war spoils but they have been given two thirds of their rewards, but if they do not get any spoils of war, then, they will have their reward in full (in the Hereafter)".

٢٧٨٥ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ، ثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ، ثَنَا حَيْوَةُ، اَخْبَرَنِيْ اَبُوْ هَانِئٍ، اَنَّهُ سَمِعَ اَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُوْلُ اِنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ عَمْرٍو يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَا مِنْ غَازِيَةٍ تَغْزُوْ فِيْ سَبِيْلِ اللّٰهِ، فَيُصِيْبُوْا غَنِيْمَةً، اِلَّا تَعَجَّلُوْا ثُلُثَيْ اَجْرِهِمْ، فَاِنْ لَّمْ يُصِيْبُوْا غَنِيْمَةً، تَمَّ لَهُمْ اَجْرُهُمْ. صحیح مسلم (٤٩٠٩ - ٤٩١٠) سنن ابوداؤد (٢٤٩٧) سنن نسائی (٣١٢٥)

Chapter14 - Horse-Sheltering in the cause of Allah

١٤ - بَابُ اِرْتِبَاطِ الْخَيْلِ فِيْ سَبِيْلِ اللّٰهِ

2786 - Hazrat Urwah Al-Bariqi رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Goodness is tied to the forelocks of horses until the Day of Resurrection".

٢٧٨٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُو الْاَحْوَصِ عَنْ شَبِيْبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْخَيْرُ بِنَوَاصِي الْخَيْلِ مَعْقُوْدٌ اِلٰى يَوْمِ الْقِيَامَةِ. سابقہ (٢٣٠٥)

2787 - Hazrat Abdullah bin Umar رضی اللہ عنہما narrated that The Messenger of Allah ﷺ said: "There is goodness in the forelocks of horses until the Day of Resurrection".

٢٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ، اَنَّهُ قَالَ اَلْخَيْلُ فِيْ نَوَاصِيْهَا الْخَيْرُ اِلٰى يَوْمِ الْقِيَامَةِ. صحیح مسلم (٤٨٢٣) سنن نسائی (٣٥٧٥)

2788 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "There is goodness in the forelocks of horses" or he said: "There is goodness tied in the forelocks of horses". Suhail (one of the narrators) said: 'I am not certain of until the Day of Resurrection'. "And horses are of three types, those that bring reward to a man, those that are a means of

٢٧٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِي الشَّوَارِبِ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُخْتَارِ، حَدَّثَنَا سُهَيْلٌ عَنْ اَبِيْهِ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْخَيْلُ مَعْقُوْدٌ فِيْ نَوَاصِيْهَا الْخَيْرُ وَقَالَ اَلْخَيْلُ مَعْقُوْدٌ فِيْ نَوَاصِيْهَا قَالَ سُهَيْلٌ اَنَا اَشُكُّ اَلْخَيْرُ اِلٰى يَوْمِ الْقِيَامَةِ اَلْخَيْلُ ثَلَاثَةٌ فَهِيَ لِرَجُلٍ اَجْرٌ وَلِرَجُلٍ سِتْرٌ وَعَلٰى رَجُلٍ وِزْرٌ. فَاَمَّا الَّذِيْ لَهُ

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protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, a man keeps them in the cause of Allah and keeps them constantly ready (for Jihad) so they do not take any fodder in to their stomachs but, a reward will be written for him, and if he puts them out to pasture, they do not eat anything but reward will be written for him. If he gives them to drink from a flowing river, for every drop that enters their stomachs there will be reward, until he mentioned reward in conjunction with their urine and droppings, and even when they run here and there by themselves, for each step they take reward will be written for him. As for those that are a means of protection, a man keeps them because they are a source of dignity and adornment but he does not forget the rights of their backs and stomachs (their right not to be overworked and their right to be fed) whether at times of their difficulty or ease. As for those that bring a burden (of sin), the one who keeps them for purposes of wrong doing or for pomp and show before people, is the one for whom they bring a burden of sin".

اَجْرٌ ' فَالرَّجُلُ يَتَّخِذُهَا فِيْ سَبِيْلِ اللّٰهِ عَزَّوَجَلَّ وَيُعِدُّهَا لَهُ ' فَلَا تُغَيِّبُ شَيْئًا فِيْ بُطُوْنِهَا اِلَّا كُتِبَ لَهُ اَجْرٌ ' وَلَوْ رَعَاهَا فِيْ مَرْجٍ ' فَاَكَلَتْ شَيْئًا اِلَّا كُتِبَ لَهُ بِهَا اَجْرٌ ' وَلَوْ سَقَاهَا مِنْ نَّهَرٍ جَارٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِيْ بُطُوْنِهَا اَجْرٌ ' حَتّٰى ذَكَرَ الْاَجْرَ فِيْ اَبْوَالِهَا وَاَرْوَاثِهَا . وَلَوِ اسْتَنَّتْ شَرَفًا اَوْ شَرَفَيْنِ ' كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوْهَا اَجْرٌ . وَاَمَّا الَّذِيْ هِيَ لَهُ سِتْرٌ ' فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّمًا وَّتَجَمُّلًا وَّلَا يَنْسٰى حَقَّ ظُهُوْرِهَا وَبُطُوْنِهَا ' فِيْ عُسْرِهَا وَيُسْرِهَا . وَاَمَّا الَّذِيْ هِيَ عَلَيْهِ وِزْرٌ ' فَالَّذِيْ يَتَّخِذُهَا اَشَرًا وَّبَطَرًا وَّبَذَخًا وَّرِيَاءً لِّلنَّاسِ ' فَذٰلِكَ الَّذِيْ هِيَ عَلَيْهِ وِزْرٌ. صحیح مسلم(۲۲۸۹)

2789 - Hazrat Abu Qatadah Al-Ansari رضی اللہ عنہ narrated that The Messenger of Allah ﷺ said: "The best of horses are those that are deep black, with a blaze on the forehead, white marks on the legs and white nose and upper lip and with no whiteness on the right foreleg. If not deep-black, then reddish-brown, with these markings".

۲۷۸۹ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا وَهْبُ بْنُ جَرِيْرٍ ' ثَنَا اَبِيْ ' قَالَ سَمِعْتُ يَحْيَى بْنَ اَيُّوْبَ يُحَدِّثُ عَنْ يَّزِيْدَ بْنِ اَبِيْ حَبِيْبٍ ' عَنْ عَلِيِّ بْنِ رَبَاحٍ عَنْ اَبِيْ قَتَادَةَ الْاَنْصَارِيِّ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ خَيْرُ الْخَيْلِ الْاَدْهَمُ ' الْاَقْرَحُ الْمُحَجَّلُ ' الْاَرْثَمُ ' طَلْقُ الْيَدِ الْيُمْنٰى ' فَاِنْ لَّمْ يَكُنْ اَدْهَمَ ' فَكُمَيْتٌ ' عَلٰى هٰذِهِ الشِّيَةِ. سنن ترمذی(۱۶۹۶)

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٢٧٩٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمٰنِ النَّخَعِيِّ ' عَنْ اَبِىْ زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيْرٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ كَانَ النَّبِىُّ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

صحیح مسلم (٤٨٣٣ ـ ٤٨٣٤) سنن ابوداؤد (٢٥٤٧) سنن ترمذی (١٦٩٨) سنن نسائی (٣٥٦٩)

2790 - Hazarat Abu Hurayrah رضی اللہ عنہ narrated, "The Prophet ﷺ used to dislike horses that had three legs with white markings on them and one leg the same colour as the rest of the body (three white legs with one leg not white)".

٢٧٩١ - حَدَّثَنَا اَبُوْ عُمَيْرٍ عِيْسَى بْنُ مُحَمَّدٍ اَلرَّمْلِىُّ ' ثَنَا اَحْمَدُ بْنُ يَزِيْدَ بْنِ رَوْحٍ (اَلدَّارِىُّ) عَنْ مُحَمَّدِ بْنِ عُقْبَةَ الْقَاضِىُ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهِ ' عَنْ تَمِيْمٍ اَلدَّارِىِّ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنِ ارْتَبَطَ فَرَسًا فِىْ سَبِيْلِ اللّٰهِ ' ثُمَّ عَالَجَ عَلَفَهُ بِيَدِهِ ' كَانَ لَهُ بِكُلِّ حَبَّةٍ حَسَنَةٌ. ابن ماجہ

2791 - Hazrat Tamim Ad-Dari رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say: "Whoever ties a horse in the cause of Allah, then feeds it with his own hand, he will have one merit for every grain (of feed)".

١٥ - بَابُ الْقِتَالِ فِىْ سَبِيْلِ اللّٰهِ

Chapter15 - Fighting in the cause of Allah

٢٧٩٢ - حَدَّثَنَا بِشْرُ بْنُ اٰدَمَ ' ثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ ' ثَنَا ابْنُ جُرَيْجٍ ' ثَنَا سُلَيْمَانُ بْنُ مُوْسٰى ' ثَنَا مَالِكُ بْنُ يُخَامِرَ ' ثَنَا مُعَاذُ بْنُ جَبَلٍ ' اَنَّهُ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ مَنْ قَاتَلَ فِىْ سَبِيْلِ اللّٰهِ ' مِنْ رَجُلٍ مُسْلِمٍ ' فُوَاقَ نَاقَةٍ ' وَجَبَتْ لَهُ الْجَنَّةُ.

سنن ابوداؤد (٢٥٤١) سنن ترمذی (١٦٥٤ ـ ١٦٥٧) سنن نسائی (٣١٤١)

2792 - Hazrat Muadh bin Jabal رضی اللہ عنہ narrated that he heard the Prophet ﷺ say: "Any Muslim who fights in the cause of Allah, for the time between two mlikings of a she-camel, he will be guaranteed Paradise".

٢٧٩٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَفَّانُ ' ثَنَا دَيْلَمُ بْنُ غَزْوَانَ ' ثَنَا ثَابِتٌ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ حَضَرْتُ حَرْبًا ' فَقَالَ عَبْدُ اللّٰهِ بْنُ رَوَاحَةَ

يَا نَفْسِ! اٰلَا اَرَاكِ تَكْرَهِيْنَ الْجَنَّةَ
اَحْلِفُ بِاللّٰهِ لَتَنْزِلِنَّهُ
طَائِعَةً اَوْ لَتُكْرَهِنَّهُ ابن ماجہ

2793 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "I was present in a war and Abdullah bin Rawahah said:

O soul of mine, I see that you do not want to go to Paradise.

I swear by Allah that you surely will enter it willingly or unwillingly".

٢٧٩٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَعْلَى بْنُ عُبَيْدٍ ' ثَنَا حَجَّاجُ بْنُ دِيْنَارٍ عَنْ مُحَمَّدِ بْنِ

2794 - Hazrat Amr bin Abasah رضی اللہ عنہ narrated, "I came to the Prophet ﷺ and said: O Messenger of Allah ﷺ which Jihad is

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best?' He said, "(that of a man) whose blood is shed and his horse is wounded".

ذَكْوَانَ ' عَنْ شَهْرِ بْنِ حَوْشَبٍ ' عَنْ عَمْرِو بْنِ عَبَسَةَ ' قَالَ اَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اَيُّ الْجِهَادِ اَفْضَلُ؟ قَالَ مَنْ اُهْرِيْقَ دَمُهُ ' وَعُقِرَ جَوَادُهُ. ابن ماجه

2795 - Hazrat Abu Hurayrah ؓ narrated that The Messenger of Allah ﷺ said: "There is no one who is wounded in the cause of Allah and Allah knows best who is wounded in His cause but he will come on the Day of Resurrection with his wounds looking as they did on the day he was wounded, their colour will be the colour of blood but their smell will be the fragrance of musk".

٢٧٩٥ - **حَدَّثَنَا** بِشْرُ بْنُ اٰدَمَ وَاَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ ' قَالَا ثَنَا صَفْوَانُ بْنُ عِيْسٰى ' ثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيْمٍ ' عَنْ اَبِيْ صَالِحٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ مَّجْرُوْحٍ يُجْرَحُ فِيْ سَبِيْلِ اللّٰهِ ' وَاللّٰهُ اَعْلَمُ بِمَنْ يُّجْرَحُ فِيْ سَبِيْلِهٖ ' اِلَّا جَاءَ يَوْمَ الْقِيَامَةِ ' وَجُرْحُهُ هَيْئَتُهُ يَوْمَ خَرَجَ ' اَللَّوْنُ لَوْنُ دَمٍ ' وَالرِّيْحُ رِيْحُ مِسْكٍ. ابن ماجه

2796 - Ismail bin Abu Khalid reported, "I heard Abdullah bin Abu Awfa ؓ say: "The Messenger of Allah ﷺ supplicated to Allah against the confederates (Al-Ahzab) and said: "O Allah Who has sent down the Book and is swift in bringing to account, destroy the confederates, O Allah destroy them and shake them".

٢٧٩٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا يَعْلَى بْنُ عُبَيْدٍ ' حَدَّثَنِيْ اِسْمَاعِيْلُ بْنُ اَبِيْ خَالِدٍ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ اَبِيْ اَوْفٰى يَقُوْلُ دَعَا رَسُوْلُ اللّٰهِ ﷺ عَلَى الْاَحْزَابِ فَقَالَ اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ ' سَرِيْعَ الْحِسَابِ ' اِهْزِمِ الْاَحْزَابَ ' اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

صحیح بخاری (٢٩٣٣ ـ ٤١١٥ ـ ٦٣٩٢ ـ ٧٤٨٩) صحیح مسلم (٤٥١٨ ـ ٤٥١٩ ـ ٤٥٢٠) سنن ترمذی (١٦٧٨) سنن ترمذی (١٦٥٣) سنن نسائی (٣١٦٢)

2797 - Sahl bin Abu Umamah bin Sahl bin Hunaif reported from his father, from his grandfather that The Prophet ﷺ said: "Whoever asks Allah for martyrdom sincerely from his heart, Allah will cause him to reach the status of the martyrs even if he dies in his bed".

٢٧٩٧ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى وَاَحْمَدُ بْنُ عِيْسَى الْمِصْرِيَّانِ ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' حَدَّثَنِيْ اَبُوْ شُرَيْحٍ عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ اَنَّ سَهْلَ بْنَ اَبِيْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' اَنَّ النَّبِيَّ ﷺ قَالَ مَنْ سَاَلَ اللّٰهَ الشَّهَادَةَ بِصِدْقٍ مِّنْ قَلْبِهٖ ' بَلَّغَهُ اللّٰهُ مَنَازِلَ الشُّهَدَآءِ ' وَاِنْ مَّاتَ عَلٰى فِرَاشِهٖ. صحیح مسلم (٤٩٠٧) سنن ابوداؤد (١٥٢٠) سنن ترمذی (١٦٥٣) سنن نسائی (٣١٦٢)

١٦ - بَابُ فَضْلِ الشَّهَادَةِ فِيْ سَبِيْلِ اللّٰهِ

Chapter16 - The Excellence of Martyrdom in the cause of Allah

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٢٧٩٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا ابْنُ اَبِىْ عَدِىٍّ (عَنِ ابْنِ عَوْنٍ) ' عَنْ هِلَالِ بْنِ اَبِىْ زَيْنَبَ ' عَنْ شَهْرِ بْنِ حَوْشَبٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ ذُكِرَ الشُّهَدَآءُ عِنْدَ النَّبِىِّ ﷺ فَقَالَ لَا تَجِفُّ الْاَرْضُ مِنْ دَمِ الشَّهِيْدِ حَتّٰى تَبْتَدِرَهُ زَوْجَتَاهُ ' كَاَنَّهُمَا ظِئْرَانِ اَضَلَّتَا فَصِيْلَيْهِمَا فِىْ بَرَاحٍ مِنَ الْاَرْضِ ' وَفِىْ يَدِ كُلِّ وَاحِدَةٍ مِنْهُمَا حُلَّةٌ ' خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيْهَا. ابن ماجه

2798 - Hazrat Abu Hurayrah ؓ narrated, "Mention of the martyrs was made in the presence of the Prophet ﷺ and he said: "The earth does not dry of the blood of the martyr until his two wives rush to him like two wet nurses who lost their young ones in a stretch of barren land and in the hand of each one of them, will be a Hullah (garment) that is better than this world and everything in it".

٢٧٩٩ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' حَدَّثَنِىْ بَحِيْرُ بْنُ (سَعْدٍ) عَنْ خَالِدِ بْنِ مَعْدَانَ ' عَنِ الْمِقْدَامِ بْنِ مَعْدِيْكَرِبَ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ لِلشَّهِيْدِ عِنْدَ اللّٰهِ عَزَّوَجَلَّ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِىْ اَوَّلِ دُفْعَةٍ مِنْ دَمِهِ ' وَيُرٰى مَقْعَدَهُ فِى الْجَنَّةِ ' وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ ' وَيَاْمَنُ مِنَ الْفَزَعِ الْاَكْبَرِ ' وَيُحَلّٰى حُلَّةَ الْاِيْمَانِ ' وَيُزَوَّجُ مِنَ الْحُوْرِ الْعِيْنِ ' وَيُشَفَّعُ فِىْ سَبْعِيْنَ اِنْسَانًا مِنْ اَقَارِبِهِ. سنن ترمذى (١٦٦٣)

2799 - Hazrat Miqdam bin Madikarib narrated that The Messenger of Allah ﷺ said: "The martyr has six things (in store) with Allah. He is forgiven from the first drop of his blood that is shed, he is shown his place in Paradise, he is spared the torment of the grave, he is kept safe from the Great Fright, he is adorned with a garment of faith, he is married to (wives) from among the wide-eyed houris and he is permitted to intercede for seventy of his relatives".

٢٨٠٠ - حَدَّثَنَا اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ ' ثَنَا مُوْسٰى بْنُ اِبْرَاهِيْمَ الْحِزَامِىُّ الْاَنْصَارِىُّ ' حَدَّثَنَا طَلْحَةُ بْنُ خِرَاشٍ ' سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ لَمَّا قُتِلَ عَبْدُ اللّٰهِ بْنُ عَمْرِو بْنِ حَرَامٍ ' يَوْمَ اُحُدٍ ' قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَا اُخْبِرُكَ يَا جَابِرُ مَا قَالَ اللّٰهُ لِاَبِيْكَ؟ قُلْتُ بَلٰى. قَالَ قَالَ مَا كَلَّمَ اللّٰهُ عَزَّوَجَلَّ اَحَدًا اِلَّا مِنْ وَّرَاءِ حِجَابٍ ' وَكَلَّمَ اَبَاكَ كِفَاحًا ' فَقَالَ يَا عَبْدِىْ! تَمَنَّ (عَلَىَّ) اُعْطِكَ ' قَالَ يَا رَبِّ! تُحْيِيْنِىْ فَاُقْتَلُ فِيْكَ ثَانِيَةً ' قَالَ اِنَّهُ سَبَقَ مِنِّىْ ' ﴿اَنَّهُمْ اِلَيْهَا لَا يَرْجِعُوْنَ﴾. قَالَ يَا رَبِّ! فَاَبْلِغْ مَنْ وَّرَائِىْ فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ هٰذِهِ الْاٰيَةَ ﴿وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِىْ سَبِيْلِ اللّٰهِ اَمْوَاتًا﴾ (آل عمران: ١٦٩)

2800 - Hazrat Jabir bin Abdullah ؓ narrated, "When Abdullah bin Amr bin Haram ؓ was killed on the Day of Uhud, The Messenger of Allah ﷺ said: "O Jabir shall I not tell you what Allah said to your father?" I said: 'Yes'. He said: "Allah does not speak to anyone except from behind a screen but He spoke to your father face to face and said: 'O My slave ask Me and I shall give you'. He said: 'O My Lord bring me back to life so that I may be killed for Your sake a second time'. He said: "I have already decreed that they will not return (to the world after death)". He said: 'O Lord convey (the good news about my

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state) to those whom I have left behind'. So Allah revealed this verse: 'Think not of those as dead who are killed in the way of Allah". (Surah Al-e-Imran3: 169)

2801 - Hazrat Abdullah narrated concerning the verse: "Think not of those as dead who are killed in the way of Allah. Nay they are alive with their Lord and they have provision". (Surah Al-e-Imran3: 169) We asked about that and (the Prophet ﷺ) said: "Their souls are like green birds they fly wherever they wish in Paradise, then they come back to lamps suspended from the throne. While they were like that, your Lord looked at them and said: Ask me for whatever you want. They said: 'O Lord what should we ask You, for when we can fly wherever we wish in Paradise?' when they saw that they would not be left alone until they had asked for something, they said: 'We ask You to return our souls to our bodies in the world so that we may fight for Your sake (again)'. When He saw that they would not ask for anything but that, they were left alone".

2802 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that The Messenger of Allah ﷺ said: "The martyr does not feel anything more when he is killed than one of you feels if he is pinched".

الْاٰيَةَ كُلَّهَا. ابن ماجہ

٢٨٠١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ ، ثَنَا الْاَعْمَشُ عَنْ عَبْدِ اللّٰهِ بْنِ مُرَّةَ ، عَنْ مَسْرُوْقٍ ، عَنْ عَبْدِ اللّٰهِ ﴿وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا بَلْ اَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ﴾ (آل عمران: ١٦٩) قَالَ اَمَا اِنَّا سَاَلْنَا عَنْ ذٰلِكَ، فَقَالَ اَرْوَاحُهُمْ كَطَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ فِيْ اَيِّهَا شَاءَتْ ، ثُمَّ تَاْوِيْ اِلٰى قَنَادِيْلَ مُعَلَّقَةٍ بِالْعَرْشِ، فَبَيْنَمَا هُمْ كَذٰلِكَ ، اِذِ اطَّلَعَ عَلَيْهِمْ رَبُّكَ اِطِّلَاعَةً، فَيَقُوْلُ سَلُوْنِيْ مَا شِئْتُمْ ، قَالُوْا رَبَّنَا! وَمَاذَا نَسْاَلُكَ ، وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِيْ اَيِّهَا شِئْنَا؟ فَلَمَّا رَاَوْا اَنَّهُمْ لَا يُتْرَكُوْنَ مِنْ اَنْ يَّسْاَلُوْا، قَالُوْا نَسْاَلُكَ اَنْ تَرُدَّ اَرْوَاحَنَا فِيْ اَجْسَادِنَا اِلَى الدُّنْيَا حَتّٰى نُقْتَلَ فِيْ سَبِيْلِكَ، فَلَمَّا رَاٰى اَنَّهُمْ لَا يَسْاَلُوْنَ اِلَّا ذٰلِكَ، تُرِكُوْا.

صحیح مسلم (٤٨٦٢) سنن ترمذی (٣٠١١)

٢٨٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، وَاَحْمَدُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِيُّ، وَبِشْرُ بْنُ اٰدَمَ ، قَالُوْا حَدَّثَنَا صَفْوَانُ بْنُ عِيْسٰى، اَنْبَاَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيْمٍ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا يَجِدُ الشَّهِيْدُ مِنَ الْقَتْلِ اِلَّا كَمَا يَجِدُ اَحَدُكُمْ مِنَ الْقَرْصَةِ.

سنن ترمذی (١٦٦٨) سنن نسائی (٣١٦١)

١٧ - بَابُ مَا يُرْجٰى فِيْهِ الشَّهَادَةُ

Chapter17 - What kinds of Martyrdom should be hoped for

2803 - Abdullah bin Abdullah bin Jabir bin

٢٨٠٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا وَكِيْعٌ

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عَنْ اَبِی الْعُمَیْسِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ جَابِرِ بْنِ عَتِیْكٍ، عَنْ اَبِیْهِ، عَنْ جَدِّهٖ اَنَّهٗ مَرِضَ فَاَتَاهُ النَّبِیُّ ﷺ یَعُوْدُهٗ. فَقَالَ قَائِلٌ مِّنْ اَهْلِهٖ اِنَّا لَنَرْجُوْا اَنْ تَكُوْنَ وَفَاتُهٗ قَتْلَ شَهَادَةٍ فِیْ سَبِیْلِ اللّٰهِ عَزَّوَجَلَّ، فَقَالَ النَّبِیُّ ﷺ اِنَّ شُهَدَآءَ اُمَّتِیْ اِذًا لَّقَلِیْلٌ، اَلْقَتْلُ فِیْ سَبِیْلِ اللّٰهِ شَهَادَةٌ، وَالْمَطْعُوْنُ شَهَادَةٌ، وَالْمَرْاَةُ تَمُوْتُ بِجُمْعٍ شَهَادَةٌ یَّعْنِی الْحَامِلَ وَالْغَرِقُ وَالْحَرِقُ وَالْمَجْنُوْبُ یَعْنِیْ ذَاتَ الْجَنْبِ شَهَادَةٌ.

سنن ابوداؤد(۳۱۱۱)سنن نسائی(۱۸٤٥_۳۱۹٤_۳۱۹٥)

Atik reported from his father that his grandfather fell sick and the Prophet ﷺ came to visit him. One of his family members said: "We hoped that when he died it would be as a martyr in the cause of Allah'. The Messenger of Allah ﷺ said: "In that case the martyrs of my nation would be few. Being killed in the way of Allah is martyrdom, of the plague is martyrdom, when a pregnant woman dies in child birth that is marytrdom and (dying) by drowning or burning or of pleurisy is martyrdom".

۲۸۰٤- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِی الشَّوَارِبِ، ثَنَا عَبْدُ الْعَزِیْزِ بْنُ الْمُخْتَارِ، ثَنَا سُهَیْلٌ عَنْ اَبِیْهِ، عَنْ اَبِیْ هُرَیْرَةَ، (عَنِ النَّبِیِّ ﷺ) اَنَّهٗ قَالَ مَا تَقُوْلُوْنَ فِی الشَّهِیْدِ فِیْكُمْ؟. قَالُوْا اَلْقَتْلُ فِیْ سَبِیْلِ اللّٰهِ، قَالَ اِنَّ شُهَدَآءَ اُمَّتِیْ اِذًا لَّقَلِیْلٌ، مَنْ قُتِلَ فِیْ سَبِیْلِ اللّٰهِ، فَهُوَ شَهِیْدٌ، وَمَنْ مَّاتَ فِیْ سَبِیْلِ اللّٰهِ، فَهُوَ شَهِیْدٌ، وَالْمَبْطُوْنُ شَهِیْدٌ، وَالْمَطْعُوْنُ شَهِیْدٌ.

2804 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that The Prophet ﷺ said: "What do you say: Who is the martyr?" They said: 'The one who is killed in the cause of Allah'. He said: "In that case the martyrs of my nation would be few. Being killed in the way of Allah is a martyr, the one who dies in the way of Allah is a martyr, the one dying of stomach (problem) is a martyr, the one dying of plague is a martyr".

قَالَ سُهَیْلٌ وَّاَخْبَرَنِیْ عُبَیْدُ اللّٰهِ بْنُ مِقْسَمٍ عَنْ اَبِیْ صَالِحٍ، وَزَادَ فِیْهِ وَالْغَرِقُ شَهِیْدٌ. ابن ماجہ

Suhail said: "The narration quoted by Ubaidullah bin Miqsum from Abu Saleh has the added words: "The one who drowns is a martyr".

۱۸- بَابُ السِّلَاحِ

Chapter18- The Arms

۲۸۰۵- حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّسُوَیْدُ بْنُ سَعِیْدٍ، قَالَا ثَنَا مَالِكُ بْنُ اَنَسٍ، حَدَّثَنِی الزُّهْرِیُّ عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ النَّبِیَّ ﷺ دَخَلَ مَكَّةَ یَوْمَ الْفَتْحِ، وَعَلٰی رَاْسِهِ الْمِغْفَرُ. صحیح بخاری(۱۸٤٦_۳۰٤٤_٤۲۸٦_٥۸۰۸)صحیح مسلم(۳۲۹٥)سنن ابوداؤد(۲٦۸٥)سنن ترمذی(۱٦۹۳)سنن نسائی(۲۸٦۷_۲۸٦۸)

2805 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "The Prophet ﷺ entered Makkah on the day of the Conquest with a helmet on his head".

۲۸۰٦- حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُفْیَانُ بْنُ

2806 - Hazrat Saib bin Yazid رضی اللہ عنہ narrated,

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"If Allah wills that the Prophet ﷺ wore two coats of mail on the Day of Uhud, one over the other".

عُيَيْنَةَ عَنْ يَزِيْدَ بْنِ خَصِيْفَةَ ' عَنِ السَّائِبِ بْنِ يَزِيْدَ اِنْ شَآءَ اللّٰهُ اَنَّ النَّبِيَّ ﷺ ' يَوْمَ اُحُدٍ ' اَخَذَ دِرْعَيْنِ ' كَاَنَّهُ ظَاهَرَ بَيْنَهُمَا. ابن ماجه

2807 - Sulaiman bin Habib reported, "We entered upon Abu Umamah and he saw some silver ornaments on our sword, he got angry and said: 'People conquered lands and their swords were not adorned with gold and silver but with lead and iron and Alabi".

٢٨٠٧ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ ' حَدَّثَنِيْ سُلَيْمَانُ بْنُ حَبِيْبٍ ' قَالَ دَخَلْنَا عَلٰى اَبِيْ اُمَامَةَ ' فَرَاٰى فِيْ سُيُوْفِنَا شَيْئًا مِّنْ حِلْيَةِ فِضَّةٍ ' فَغَضِبَ وَقَالَ لَقَدْ فَتَحَ الْفُتُوْحَ قَوْمٌ ' مَا كَانَ حِلْيَةُ سُيُوْفِهِمْ مِنَ الذَّهَبِ وَالْفِضَّةِ ' وَلٰكِنِ الْاُنُكَ وَالْحَدِيْدُ ' وَالْعَلَابِيُّ. صحیح بخاری(۲۹۰۹)

Abul Hasan Al-Qatadah said: "Alabi means a nerve (to mend the sword)".

قَالَ اَبُو الْحَسَنِ الْقَطَّانُ الْعَلَابِيُّ الْعَصَبُ.

2808 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ acquired his sword Dhulfiqar, from the spoils of war on the Day of Badr".

٢٨٠٨ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' حَدَّثَنَا ابْنُ الصَّلْتِ عَنِ ابْنِ اَبِي الزِّنَادِ ' عَنْ اَبِيْهِ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ تَنَفَّلَ سَيْفَهُ ذَاالْفِقَارِ ' يَوْمَ بَدْرٍ. سنن ترمذی(۱۵۱۶)

2809 - Hazrat Ali bin Abi Talib ؓ narrated, "When Mughirah bin Shubah fought alongside the Prophet ﷺ, he would carry a spear and when he would come back he would throw his spear down so that some one would pick it up and give it back to him. Ali ؓ said to him: 'I will tell the Messenger of Allah ﷺ about that'. He (The Prophet ﷺ) said: "Do not do that it will not be picked up as a lost item to be returned (But a discarded one)".

٢٨٠٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ بْنِ (سَمُرَةَ) ' اَنْبَاَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ اَبِيْ اِسْحَاقَ ' عَنْ اَبِي الْخَلِيْلِ ' عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ ' قَالَ كَانَ الْمُغِيْرَةُ بْنُ شُعْبَةَ ' اِذَا غَزَا مَعَ النَّبِيِّ ﷺ ' حَمَلَ مَعَهُ رُمْحًا ' فَاِذَا رَجَعَ طَرَحَ رُمْحَهُ حَتّٰى يُحْمَلَ لَهُ ' فَقَالَ لَهُ عَلِيٌّ لَاَذْكُرَنَّ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ لَا تَفْعَلْ ' فَاِنَّكَ اِنْ فَعَلْتَ لَمْ تُرْفَعْ ' ضَآلَّةٌ. ابن ماجه

2810 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ had an Arabian bow in his hand, and he saw a man who had a Persian bow in his hand. He said: "What is this? Throw it away. You should use this and others like it, and Qana spears (kind of spear) perhaps Allah will

٢٨١٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ بْنِ سَمُرَةَ ' اَنْبَاَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى عَنْ اَشْعَثَ بْنِ سَعِيْدٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ بِسْرٍ ' عَنْ اَبِيْ رَاشِدٍ ' عَنْ عَلِيٍّ قَالَ كَانَ بِيَدِ رَسُوْلِ اللّٰهِ ﷺ قَوْسٌ عَرَبِيَّةٌ ' فَرَاٰى رَجُلًا بِيَدِهِ قَوْسٌ فَارِسِيَّةٌ ' فَقَالَ مَا هٰذِهِ؟ اَلْقِهَا ' وَعَلَيْكُمْ بِهٰذِهِ وَاَشْبَاهِهَا ' وَرِمَاحِ الْقَنَا ' فَاِنَّهُمَا يُرِيْدُ اللّٰهُ

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support His religion there-by and enable you to conquer lands".

لَكُمْ بِهِمَا فِي الدِّيْنِ ' وَيُمَكِّنُ لَكُمْ فِي الْبِلَادِ.

ابن ماجہ

Chapter19 - Archery in the cause of Allah

١٩ - بَابُ الرَّمْيِ فِيْ سَبِيْلِ اللّٰهِ

2811 - Hazrat Uqbah bin Amir Al-Juhani ﷺ narrated that The Prophet ﷺ said: "Allah will admit three people to Paradise by virtue of one arrow: The one who makes it, seeking reward by making it well; the one who shoots it, and the one who hands it to him". And the Messenger of Allah ﷺ said: "Shoot and ride and if you shoot that is dearer to me than if you ride. All things that a Muslim man does for entertainment are in vain except for shooting arrows, training his horse and playing with his wife, for these are the things from the truth".

٢٨١١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ اَبِيْ كَثِيْرٍ ' عَنْ اَبِيْ سَلَّامٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ الْاَزْرَقِ ' عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ ' عَنِ النَّبِيِّ ﷺ قَالَ اِنَّ اللّٰهَ تَعَالٰى لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ' الثَّلَاثَةَ ' الْجَنَّةَ صَانِعَهُ ' يَحْتَسِبُ فِيْ صَنْعَتِهِ الْخَيْرَ ' وَالرَّامِيْ بِهِ ' وَالْمُمِدَّ بِهِ .وَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِرْمُوْا وَارْكَبُوْا ' وَاَنْ تَرْمُوْا اَحَبُّ اِلَيَّ مِنْ اَنْ تَرْكَبُوْا ' وَكُلُّ مَا يَلْهُوْ بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ ' اِلَّا رَمْيَهُ بِقَوْسِهِ ' وَتَاْدِيْبَهُ فَرَسَهُ وَمُلَاعَبَتَهُ امْرَاَتَهُ ' فَاِنَّهُنَّ مِنَ الْحَقِّ.

سنن ترمذی (١٦٣٧)

2812 - Hazrat Amr bin Abasah ﷺ narrated, "I heard the Messenger of Allah ﷺ say: "Whoever shoots an arrow at the enemy and his arrow reaches the enemy whether it hunts him or not that is equivalent to him freeing a slave".

٢٨١٢ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ' حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ ' عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ عَمْرِو بْنِ عَبَسَةَ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ رَمَى الْعَدُوَّ بِسَهْمٍ ' فَبَلَغَ سَهْمُهُ الْعَدُوَّ ' اَصَابَ اَوْ اَخْطَاَ ' فَيَعْدِلُ رَقَبَةً. ابن ماجہ

2813 - Hazrat Uqbah bin Amir Al-Juhani ﷺ narrated, "I heard the Messenger of Allah ﷺ reciting on the pulpit. "And make ready against them all you can of power". (Surah Anfal8: 60) (And saying that) three times, Power means shooting".

٢٨١٣ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ' اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ عَنْ اَبِيْ عَلِيٍّ الْهَمْدَانِيِّ ' اَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقْرَاُ عَلَى الْمِنْبَرِ ﴿وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ﴾ (الانفال: ٦٠) اَلَا وَاِنَّ الْقُوَّةَ الرَّمْيُ ثَلَاثَ مَرَّاتٍ.

صحیح مسلم (٤٩٢٣) سنن ابوداؤد (٢٥١٤)

2814 - Hazrat Uqbah bin Amir Al-Juhani ﷺ narrated, "I heard the Messenger of Allah

٢٨١٤ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ ' اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ ابْنُ لَهِيْعَةَ عَنْ

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عُثْمَانَ بْنِ نَعِيمٍ اَلرُّعَيْنِيِّ ' عَنِ الْمُغِيْرَةِ بْنِ نَهِيْكٍ ' اَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ تَعَلَّمَ الرَّمْيَ ثُمَّ تَرَكَهُ ' فَقَدْ عَصَانِيْ. ابن ماجہ

say: "Whoever learns how to shoot (arrows) then abandons it, has disobeyed me".

٢٨١٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا سُفْيَانُ عَنِ الْاَعْمَشِ ' عَنْ زِيَادِ بْنِ الْحُصَيْنِ ' عَنْ اَبِي الْعَالِيَةِ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ مَرَّ رَسُوْلُ اللّٰهِ ﷺ بِنَفَرٍ يَّرْمُوْنَ ' فَقَالَ رَمْيًا بَنِيْ اِسْمَاعِيْلَ ' فَاِنَّ اَبَاكُمْ كَانَ رَامِيًا. ابن ماجہ

2815 - Hazrat Ibn-e-Abbas ؓ narrated, "The Prophet ﷺ passed by some people who were shooting (arrows) and said: "Shoot Banu Ismail, for your father was an archer".

٢٠ - بَابُ الرَّايَاتِ وَالْاَلْوِيَةِ

Chapter20 - Flags and Standards

٢٨١٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ ' عَنِ الْحَارِثِ بْنِ حَسَّانَ ' قَالَ قَدِمْتُ الْمَدِيْنَةَ ' فَرَاَيْتُ النَّبِيَّ ﷺ قَائِمًا عَلَى الْمِنْبَرِ ' وَبِلَالٌ قَائِمٌ بَيْنَ يَدَيْهِ ' مُتَقَلِّدٌ سَيْفًا ' وَاِذَا رَايَةٌ سَوْدَاءُ ' فَقُلْتُ مَنْ هٰذَا؟ قَالُوْا هٰذَا عَمْرُو بْنُ الْعَاصِ ' قَدِمَ مِنْ غَزَاةٍ. سنن ترمذی(٣٢٧٣_٣٢٧٤)

2816 - Hazrat Harith bin Hassaan ؓ narrated, "I came to Al-Madinah and saw the Prophet ﷺ standing on the pulpit, and Bilal ؓ standing infront of him, with his sword by his side, and when I saw a black (flag) I said: 'Who is this?' He said: 'This is Amr bin As ؓ who has just come back from a campaign".

٢٨١٧ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيِّ اَلْخَلَّالُ ' وَعَبْدَةُ بْنُ عَبْدِ اللّٰهِ ' قَالَ ثَنَا يَحْيَى بْنُ اٰدَمَ ' ثَنَا شَرِيْكٌ ' ثَنَا عَمَّارٌ اَلدُّهْنِيُّ عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ ' يَوْمَ الْفَتْحِ ' وَلِوَاؤُهُ اَبْيَضُ.

سنن ابوداؤد(٢٥٩٢) سنن ترمذی(١٦٧٩) سنن نسائی(٢٨٦٦)

2817 - Hazrat Jabir bin Abdullah ؓ narrated, "The Prophet ﷺ entered Makkah on the Day of the Conquest and his standard was white".

٢٨١٨ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ اِسْحَاقَ الْوَاسِطِيُّ النَّاقِدُ ' ثَنَا يَحْيَى بْنُ اِسْحَاقَ عَنْ يَّزِيْدَ بْنِ حَيَّانَ سَمِعْتُ اَبَا مِجْلَزٍ يُّحَدِّثُ عَنِ ابْنِ عَبَّاسٍ اَنَّ رَايَةَ رَسُوْلِ اللّٰهِ ﷺ كَانَتْ سَوْدَاءَ ' وَلِوَاؤُهُ اَبْيَضُ.

سنن ترمذی(١٦٦٥)

2818 - Hazrat Ibn-e-Abbas ؓ narrated, "The flag of the Messenger of Allah ﷺ was black, and his standard was white".

٢١ - بَابُ لُبْسِ الْحَرِيْرِ وَالدِّيْبَاجِ فِي الْحَرْبِ

Chapter21 - Clothing of silk and brocade during war

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٢٨١٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ حَجَّاجٍ ' عَنْ اَبِىْ عُمَرَ ' مَوْلٰى اَسْمَاءَ ' عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ اَنَّهَا اَخْرَجَتْ جُبَّةً مُزَرَّرَةً بِالدِّيْبَاجِ ' فَقَالَتْ كَانَ النَّبِىُّ ﷺ يَلْبَسُ هٰذِهٖ ' اِذَا لَقِىَ الْعَدُوَّ.

صحیح مسلم (٥٣٧٦) سنن ابوداؤد (٤٠٥٤) سنن ابن ماجہ (٣٥٩٤)

2819 - Hazrat Abu Umar ؓ, the freed slave of Asma reported from Asma bint-e-Abu Bakr ؓ that she bought out a cloak edged with brocade and said: "The Prophet ﷺ used to wear this when he met the enemy".

٢٨٢٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الْاَحْوَلِ ' عَنْ اَبِىْ عُثْمَانَ ' عَنْ عُمَرَ اَنَّهٗ كَانَ يَنْهٰى عَنِ الْحَرِيْرِ وَالدِّيْبَاجِ اِلَّا مَا كَانَ هٰكَذَا ' ثُمَّ اَشَارَ بِاِصْبَعِهٖ ثُمَّ الثَّانِيَةِ ' ثُمَّ الثَّالِثَةِ ' ثُمَّ الرَّابِعَةِ ' وَقَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَنْهَانَا عَنْهُ.

صحیح بخاری (٥٨٢٨_٥٨٢٩_ ٥٨٣٠_ ٥٨٣١) صحیح مسلم (٥٣٧٨_ ٥٣٧٩_٥٣٨٠_ ٥٣٨١_ ٥٣٨٢ _٥٣٨٣) سنن ابوداؤد (٤٠٤٢) سنن نسائی (٥٣٢٧) سنن ابن ماجہ (٣٥٩٣)

2820 - Hazrat Umar ؓ narrated that, he used to forbid silk and brocade except that which was like that, then he gestured with his finger, then his second finger, then his third, then his fourth (in width) and said: "The Messenger of Allah ﷺ used to forbid that to us".

٢٢ - بَابُ لُبْسِ الْعَمَائِمِ فِى الْحَرْبِ

Chapter22 - Wearing head-coverings (Amama) during war

٢٨٢١ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ مُسَاوِرٍ ' حَدَّثَنِىْ جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ عَنْ اَبِيْهِ ' قَالَ كَاَنِّىْ اَنْظُرُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَآءُ ' قَدْ اَرْخٰى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. سابقہ (١١٠٤)

2821 - Jafar bin Amr bin Huraith reported that his father said: "It is as if I can see the Messenger of Allah ﷺ wearing a black turban with its two ends hanging between his shoulders".

٢٨٢٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ ' ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ اَنَّ النَّبِىَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَآءُ.

سنن ابوداؤد (٤٠٧٦) سنن ترمذی (١٧٣٥)

2822 - Hazrat Jabir ؓ narrated, "The Prophet ﷺ entered Makkah wearing a black turban".

٢٣ - بَابُ الشِّرَاءِ وَالْبَيْعِ فِى الْغَزْوِ

Chapter23 - Buying and selling during military campaigns

٢٨٢٣ - حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عَبْدِ الْكَرِيْمِ ' ثَنَا سُنَيْدُ بْنُ دَاوٗدَ عَنْ خَالِدِ بْنِ حَيَّانَ الرَّقِّىِّ ' ثَنَا عَلِىُّ

2823 - Kharijah bin Zaid reported, "I saw a man asking my father about a man who goes out to fight and buys and sells and

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trades during his campaign. My father said to him: "We were with the Messenger of Allah ﷺ in Tabuk and we bought and sold and he saw us and did not forbid us".

بْنُ عُرْوَةَ الْبَارِقِيُّ، ثَنَا يُونُسُ بْنُ يَزِيْدَ عَنْ اَبِى الزِّنَادِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، قَالَ رَاَيْتُ رَجُلًا سَاَلَ اَبِىْ عَنِ الرَّجُلِ يَغْزُوْ فَيَشْتَرِىْ وَيَبِيْعُ وَيَتَّجِرُ فِىْ غَزْوِهٖ؟ فَقَالَ لَهٗ اَبِىْ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ بِتَبُوْكَ، نَشْتَرِىْ وَنَبِيْعُ، وَهُوَ يَرَانَا وَلَا يَنْهَانَا. ابن ماجه

Chapter24 - Farewelling the Warriors and sending them off

٢٤ - بَابُ تَشْيِيْعِ الْغُزَاةِ وَوَدَاعِهِمْ

2824 - Sahl bin Muadh reported from his father that The Messenger of Allah ﷺ said: "To give a good send-off to a warrior who is going to fight in the cause of Allah, and to guard his goods, when he goes out in the morning or evening is dearer to me, than this world and every thing in it".

٢٨٢٤ - **حَدَّثَنَا** جَعْفَرُ بْنُ مُسَافِرٍ، ثَنَا اَبُو الْاَسْوَدِ، ثَنَا ابْنُ لَهِيْعَةَ عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ اَنَسٍ، عَنْ اَبِيْهِ، عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ لَاَنْ اُشَيِّعَ مُجَاهِدًا فِىْ سَبِيْلِ اللّٰهِ فَاَكْفُفَهٗ عَلٰى رَحْلِهٖ، غَدْوَةً اَوْ رَوْحَةً، اَحَبُّ اِلَىَّ مِنَ الدُّنْيَا وَمَا فِيْهَا.

ابن ماجه

2825 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ gave me a send-off and said: "I commend you to Allah's keeping, whose trust is never lost".

٢٨٢٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا ابْنُ لَهِيْعَةَ عَنِ الْحَسَنِ بْنِ ثَوْبَانَ، عَنْ مُوْسَى بْنِ وَرْدَانَ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ وَدَّعَنِىْ رَسُوْلُ اللّٰهِ ﷺ فَقَالَ اَسْتَوْدِعُكَ اللّٰهَ الَّذِىْ لَا يُضَيِّعُ وَدَائِعَهٗ. ابن ماجه

2826 - Hazrat Ibn-e-Umar ؓ narrated, "When the Messenger of Allah ﷺ would dispatch troops, he would say to the leader, "I commend to Allah's keeping your religious commitment, your dignity and the end of your deeds".

٢٨٢٦ - **حَدَّثَنَا** عَبَّادُ بْنُ الْوَلِيْدِ، ثَنَا حَبَّانُ بْنُ هِلَالٍ، ثَنَا (اَبُوْ مِحْصَنٍ حُصَيْنُ بْنُ نُمَيْرٍ) عَنِ ابْنِ اَبِىْ لَيْلٰى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَشْخَصَ السَّرَايَا يَقُوْلُ لِلشَّاخِصِ اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ.

ابن ماجه

Chapter25 - Expeditions

٢٥ - بَابُ السَّرَايَا

2827 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ said to Aktham bin Jawn Al-Khuzai: "O Aktham! Fight alongside people other than your own, it will improve your attitude and make you generous to your companions. O

٢٨٢٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا عَبْدُ الْمَلِكِ (بْنُ) مُحَمَّدٍ الصَّنْعَانِىُّ، ثَنَا اَبُوْ سَلَمَةَ الْعَامِلِىُّ عَنِ ابْنِ شِهَابٍ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِاَكْثَمَ بْنِ جَوْنِ الْخُزَاعِىِّ يَا اَكْثَمُ اُغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلٰى رُفَقَائِكَ، يَا

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Aktham, the best number of companions is four, the best troops on an expedition is four hundred, the best number of an army is four thousand and twelve thousand will never be overpowered because of their small number".

اَكْتَمُ! خَيْرُ الرُّفَقَاءِ اَرْبَعَةٌ، وَخَيْرُ السَّرَايَا اَرْبَعُ مِائَةٍ، وَخَيْرُ الْجُيُوْشِ اَرْبَعَةُ اٰلَافٍ، وَلَنْ يُّغْلَبَ اثْنَا عَشَرَ اَلْفًا مِنْ قِلَّةٍ. ابن ماجہ

2828 - Hazrat Bara bin Azib ﷺ narrated, "We were talking about how on the Day of Badr the Companions of the Messenger of Allah ﷺ numbered three hundred ten and something, the same number as the Companions of (Talut) who crossed the river with him, and no one crossed the river with him but a believer".

۲۸۲۸ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا اَبُوْ عَامِرٍ، ثَنَا سُفْيَانُ عَنْ اَبِیْ اِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ كُنَّا نَتَحَدَّثُ اَنَّ اَصْحَابَ رَسُوْلِ اللّٰهِ ﷺ كَانُوْا، يَوْمَ بَدْرٍ، ثَلَاثَمِائَةٍ وَّبِضْعَةَ عَشَرَ، عَلٰى عِدَّةِ اَصْحَابِ طَالُوْتَ، مَنْ جَازَ مَعَهُ النَّهَرَ، وَمَا جَازَ مَعَهُ اِلَّا مُؤْمِنٌ. صحیح بخاری (۳۹۵۷۔۳۹۵۸۔۳۹۵۹)

2829 - Lahiah bin Uqbah reported, "I heard Abul-Ward ﷺ the Companion of the Messenger of Allah ﷺ say: "Beware of the troop which, when it meets (the enemy) it flees and when it takes spoils of war, it steals from it".

۲۸۲۹ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنِ ابْنِ لَهِيْعَةَ اَخْبَرَنِیْ يَزِيْدُ بْنُ اَبِیْ حَبِيْبٍ، عَنْ لَهِيْعَةَ بْنِ عُقْبَةَ، قَالَ سَمِعْتُ اَبَا الْوَرْدِ، صَاحِبَ النَّبِیِّ ﷺ يَقُوْلُ اِيَّاكُمْ وَالسَّرِيَّةَ الَّتِیْ اِنْ لُقِيَتْ فَرَّتْ، وَاِنْ غَنِمَتْ غَلَّتْ. ابن ماجہ

Chapter26 - Eating from the utensils of the Polytheists

۲۶ - بَابُ الْاَكْلِ فِیْ قُدُوْرِ الْمُشْرِكِيْنَ

2830 - Qabisah bin Hulb reported that his father narrated, "I asked the Messenger of Allah ﷺ about the food of the Christians and he siad: "Do not have any doubts about food (there by) following the way of the Christians in that".

۲۸۳۰ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ وَعَلِیُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيْصَةَ بْنِ هُلْبٍ، عَنْ اَبِيْهِ، قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنْ طَعَامِ النَّصَارٰی، فَقَالَ لَا يَخْتَلِجَنَّ فِیْ صَدْرِكَ طَعَامٌ ضَارَعَتْ فِيْهِ نَصْرَانِيَّةٌ. سنن ابوداؤد (۳۷۸۴) سنن ترمذی (۱۵۶۵)

2831 - Urwah bin Ruwaim Al-Lakhmi reported that Abu Thalabah Al-Khushani ﷺ whom he said he met and spoke with said: 'I came to the Messenger of Allah ﷺ and asked him: 'O Messenger of Allah ﷺ! can we cook in the vessels of the idolators?' He said: "Do not cook in them".

۲۸۳۱ - حَدَّثَنَا عَلِیُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ اُسَامَةَ، حَدَّثَنِیْ اَبُوْ فَرْوَةَ يَزِيْدُ بْنُ سِنَانٍ. حَدَّثَنِیْ عُرْوَةُ بْنُ رُوَيْمٍ اللَّخْمِیُّ عَنْ اَبِیْ ثَعْلَبَةَ الْخُشَنِیِّ. قَالَ وَلَقِيَهُ وَكَلَّمَهُ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ فَسَاَلْتُهُ قُلْتُ يَا رَسُوْلَ اللّٰهِ! قُدُوْرُ الْمُشْرِكِيْنَ نَطْبُخُ فِيْهَا؟ قَالَ لَا تَطْبُخُوْا فِيْهَا. قُلْتُ فَاِنِ اضْطَرَرْنَا اِلَيْهَا، فَلَمْ نَجِدْ مِنْهَا

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بُدًّا؟ قَالَ فَارْحَضُوهَا رَحْضًا حَسَنًا، ثُمَّ اطْبُخُوا وَكُلُوا. ابن ماجه

I said: 'What if we need them and cannot find anything else?' He said: "Wash them well then cook and eat".

٢٧ - بَابُ الْإِسْتِعَانَةِ بِالْمُشْرِكِينَ

Chapter27 - Soliciting help from the Polytheists

٢٨٣٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ قَالَا ثَنَا وَكِيْعٌ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ، عَنِ (ابْنِ نِيَارٍ) عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّا لَا نَسْتَعِيْنُ بِمُشْرِكٍ.

صحیح مسلم (٤٦٧٧) سنن ابوداؤد (٢٧٣٢) سنن ترمذی (١٥٥٨)

2832 - Hazrat Ayesha ؓ narrated that The Messenger of Allah ﷺ said: "We do not seek the help of the polytheist".

قَالَ عَلِىٌّ فِىْ حَدِيْثِهٖ عَبْدُ اللّٰهِ بْنُ يَزِيْدَ اَوْ زَيْدٍ.

(A narrator) Ali said in his narration, "Abdullah bin Yazid or Zaid".

٢٨ - بَابُ الْخَدِيْعَةِ فِى الْحَرْبِ

Chapter28 - Tactics in War

٢٨٣٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ، عَنْ يَزِيْدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، اَنَّ النَّبِىَّ ﷺ قَالَ اَلْحَرْبُ خَدْعَةٌ. ابن ماجه

2833 - Hazrat Ayesha ؓ narrated that The Prophet ﷺ said: "War is a tactic".

٢٨٣٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ عَنْ مَطَرِ بْنِ مَيْمُوْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ النَّبِىَّ ﷺ قَالَ اَلْحَرْبُ خَدْعَةٌ. ابن ماجه

2834 - Hazrat Ibn-e-Abbas ؓ narrated that The Prophet ﷺ said: "War is a tactic (deceiving in War)".

٢٩ - بَابُ الْمُبَارَزَةِ وَالسَّلَبِ

Chapter29 - Duel and Seizure

٢٨٣٥ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ وَحَفْصُ بْنُ عَمْرٍو، قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ اِسْمَاعِيْلَ، اَنْبَاَنَا وَكِيْعٌ، قَالَا ثَنَا سُفْيَانُ عَنْ اَبِىْ هَاشِمٍ اَلرُّمَانِىِّ. قَالَ اَبُوْ عَبْدِ اللّٰهِ هُوَ يَحْيَى بْنُ الْاَسْوَدِ، عَنْ اَبِىْ مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ؛ قَالَ سَمِعْتُ اَبَا ذَرٍّ يُقْسِمُ، لَنَزَلَتِ الْاٰيَاتُ فِىْ هٰؤُلَاءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ ﴿هٰذَانِ خَصْمَانِ اخْتَصَمُوْا فِىْ رَبِّهِمْ﴾ (الحج:١٩) اِلٰى قَوْلِهٖ ﴿وَذُوْقُوْا

2835 - Qais bin Ubad reported, "I heard Abu Dharr ؓ swearing that these verses were revealed concerning those six people on the Day of Badr: "These two opponents (believers and disbelievers) dispute with each other about their Lord". (Surah Hajj22: 19) to the words: "Verily Allah does what He wills", (Surah Hajj22: 14) And "Taste the doom of burning". (that is) Hamzah bin Abdul Muttalib, Ali bin Abi talib, Ubaidah

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bin Al-Harith, Utbah bin Rabiah, Shaibah bin Rabiah and Al-Walid bin Utbah. They argued with one another on the Day of Badr".

عَذَابَ الْحَرِيْقِ﴾(الحج:٢٢) فِيْ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَعَلِيِّ بْنِ اَبِيْ طَالِبٍ، وَعُبَيْدَةَ بْنِ الْحَارِثِ، وَعُتْبَةَ بْنِ رَبِيْعَةَ، وَشَيْبَةَ بْنِ رَبِيْعَةَ، وَالْوَلِيْدِ بْنِ عُتْبَةَ، اِخْتَصَمُوْا فِي الْحُجَجِ، يَوْمَ بَدْرٍ.

صحیح بخاری (٣٩٦٦_ ٣٩٦٨_٣٩٦٩_٤٧٤٣)صحیح مسلم(٧٤٧٨_٧٤٧٩)

2836 - Iyas bin Salamah bin Akwa reported that his father said: "I fought a man and killed him and the Messenger of Allah ﷺ awarded me his spoils (personal belongings)".

٢٨٣٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ، ثَنَا اَبُو الْعُمَيْسِ وَعِكْرَمَةُ بْنُ عَمَّارٍ عَنْ اِيَاسِ بْنِ سَلَمَةَ بْنِ الْاَكْوَعِ، عَنْ اَبِيْهِ، قَالَ بَارَزْتُ رَجُلًا فَقَتَلْتُهُ، فَنَفَّلَنِيْ رَسُوْلُ اللّٰهِ ﷺ سَلَبَهُ. ابن ماجہ

2837 - Abu Muhammad, the freed slave of Qatadah reported (from Abu Qatadah) that The Messenger of Allah ﷺ awarded him the spoils of a man whom he killed on the Day of Hunain.

٢٨٣٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ عَمْرِو بْنِ كَثِيْرِ بْنِ اَفْلَحَ، عَنْ اَبِيْ مُحَمَّدٍ، مَوْلٰى اَبِيْ قَتَادَةَ، عَنْ اَبِيْ قَتَادَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَفَّلَهُ سَلَبَ قَتِيْلٍ قَتَلَهُ يَوْمَ حُنَيْنٍ.

صحیح بخاری(٢١٠٠_٣١٤٢_٤٣٢١_٤٣٢٢_ ٧١٧٠)صحیح مسلم (٤٥٤١_٤٥٤٢_٤٥٤٣)سنن ابوداؤد(٢٧١٧)سنن ترمذی(١٥٦٢)

2838 - The son of Samura bin Jundub reported that his father said: "The Messenger of Allah ﷺ said: "Whoever kills, the spoils are his".

٢٨٣٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ مُعَاوِيَةَ، ثَنَا اَبُوْ مَالِكٍ الْاَشْجَعِيُّ عَنْ نُعَيْمِ بْنِ اَبِيْ هِنْدٍ، عَنِ ابْنِ سَمُرَةَ بْنِ جُنْدُبٍ، عَنْ اَبِيْهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَتَلَ قَتِيْلًا فَلَهُ السَّلَبُ. ابن ماجہ

Chapter30 - Snipe raid and killing women and children

٣٠ - بَابُ الْغَارَةِ وَالْبَيَاتِ وَقَتْلِ النِّسَآءِ وَالصِّبْيَانِ

2839 - Hazrat Ibn-e-Abbas ؓ narrated that Sab bin Jaththamah said: The Prophet ﷺ was asked about the polytheists who are attacked at night, and their women and children are killed. He said: "They are from among them".

٢٨٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اَخْبَرَنَا الصَّعْبُ بْنُ جَثَّامَةَ، قَالَ سُئِلَ النَّبِيُّ ﷺ عَنْ اَهْلِ الدَّارِ مِنَ الْمُشْرِكِيْنَ يُبَيَّتُوْنَ، فَيُصَابُ النِّسَاءُ وَالصِّبْيَانُ؟ قَالَ هُمْ مِنْهُمْ. صحیح بخاری(٣٠١٢)صحیح مسلم(٤٥٢٤_٤٥٢٥_٤٥٢٦)سنن ابوداؤد(٢٦٧٢)سنن ترمذی(١٥٧٠)

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٢٨٤٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ ' اَنْبَاَنَا وَكِيْعٌ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ ' عَنْ اِيَاسِ بْنِ سَلَمَةَ بْنِ الْاَكْوَعِ ' عَنْ اَبِيْهِ ' قَالَ غَزَوْنَا مَعَ اَبِىْ بَكْرٍ ' هَوَازِنَ ' عَلٰى عَهْدِ النَّبِىِّ ﷺ ' فَاَتَيْنَا مَاءً لِبَنِىْ فَزَارَةَ فَعَرَّسْنَا ' حَتّٰى اِذَا كَانَ عِنْدَ الصُّبْحِ شَنَنَّاهَا عَلَيْهِمْ غَارَةً ' فَاَتَيْنَا اَهْلَ مَاءٍ فَبَيَّتْنَاهُمْ ' فَقَتَلْنَاهُمْ ' تِسْعَةً اَوْ سَبْعَةَ اَبْيَاتٍ. سنن ابوداؤد (٢٥٩٦_٢٦٣٨)

2840 - Iyas bin Salamah bin Akwa reported that his father said: "We attacked Hawazin with Abu Bakr ﷺ during the time of the Prophet ﷺ and we arrived at an oasis belonging to Bani Fazarah during the last part of the night. We attacked at dawn, raiding the people of the oasis, and killed them nine or seven households".

٢٨٤١ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ ' ثَنَا عُثْمَانُ بْنُ عُمَرَ ' اَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ رَاٰى اِمْرَاَةً مَقْتُوْلَةً فِىْ بَعْضِ الطَّرِيْقِ ' فَنَهٰى عَنْ قَتْلِ النِّسَاءِ ' وَالصِّبْيَانِ. ابن ماجه

2841 - Hazrat Ibn-e-Umar ﷺ narrated, "The Prophet ﷺ saw a woman who had been killed on the roads and he forbade killing women and children".

٢٨٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ اَبِى الزِّنَادِ ' عَنِ الْمُرَقَّعِ بْنِ عَبْدِ اللّٰهِ بْنِ صَيْفِيٍّ ' عَنْ حَنْظَلَةَ الْكَاتِبِ ' قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ ' فَمَرَرْنَا عَلٰى امْرَاَةٍ مَقْتُوْلَةٍ قَدِ اجْتَمَعَ عَلَيْهَا النَّاسُ ' فَاَفْرَجُوْا لَهُ ' فَقَالَ مَا كَانَتْ هٰذِهِ تُقَاتِلُ فِيْمَنْ يُقَاتِلُ. ثُمَّ قَالَ لِرَجُلٍ اِنْطَلِقْ اِلٰى خَالِدِ بْنِ الْوَلِيْدِ ' فَقُلْ لَهُ اِنَّ رَسُوْلَ اللّٰهِ ﷺ يَاْمُرُكَ ' يَقُوْلُ لَا تَقْتُلَنَّ ذُرِّيَّةً وَّلَا عَسِيْفًا. ابن ماجه

2842 - Hazrat Hanzalah Al-Katib ﷺ narrated, "We went out to fight alongside the Messenger of Allah ﷺ and we passed by a slain woman whom the people had gathered around. They parted (to let the Prophet ﷺ through) and he said: "This (woman) was not one of those who were fighting". Then he said to a man, "Go to Khalid bin Walid and tell him that the Messenger of Allah ﷺ commands you, "Do not kill any woman or any (farm) labourer".

٢٨٤٢م - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا قُتَيْبَةُ ' ثَنَا الْمُغِيْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ اَبِى الزِّنَادِ ' عَنِ الْمُرَقَّعِ ' عَنْ جَدِّهِ رَبَاحِ بْنِ الرَّبِيْعِ ' عَنِ النَّبِىِّ ﷺ ' نَحْوَهُ. سنن ابوداؤد (٢٦٦٩)

2842m - Abu Bakr bin Abu Shaibah quoted the similar by another chain.

قَالَ اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ يُخْطِئُ الثَّوْرِىُّ فِيْهِ.

Abu Shaibah said, "Thori committed a mistake in it".

٣١ - بَابُ التَّحْرِيْقِ بِاَرْضِ الْعَدُوِّ

Chapter31 - Burning the enemy land

٢٨٤٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيْلَ بْنِ سَمُرَةَ '

2843 - Hazrat Usamah bin Zaid ﷺ

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narrated, "The Messenger of Allah ﷺ sent me to a village called Ubna (in Jordan) and said: "Go to Ubna in the morning and burn it".

ثَنَا وَكِيعٌ عَنْ صَالِحِ بْنِ اَبِى الْاَخْضَرِ ، عَنِ الزُّهْرِىِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنْ اُسَامَةَ بْنِ زَيْدٍ ، قَالَ بَعَثَنِىْ رَسُوْلُ اللّٰهِ ﷺ اِلٰى قَرْيَةٍ يُقَالُ لَهَا اُبْنٰى. فَقَالَ اِئْتِ اُبْنٰى صَبَاحًا ، ثُمَّ حَرِّقْ. سنن ابوداؤد(٢٦١٥)

2844 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that The Messenger of Allah ﷺ burned the palm trees of Banu Nadir and cut down Buwairah (the name of their garden). Then Allah revealed the words: "What you (O Muslims) cut down the palm trees (of the enemy) or you left them standing.....". (Surah Hashr59: 5)

٢٨٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ حَرَّقَ نَخْلَ بَنِى النَّضِيْرِ ، وَقَطَعَ ، وَهِىَ الْبُوَيْرَةُ ، فَاَنْزَلَ اللّٰهُ تَعَالٰى ﴿مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا﴾(الحشر:٥) اَلْاٰيَةَ.

صحیح بخاری (٤٠٣١۔ ٤٨٨٤) صحیح مسلم (٤٥٢٧) سنن ابوداؤد(٢٦١٥) سنن ترمذی(١٥٥٢_٣٣٠٢)

2845 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that The Prophet ﷺ burned the palm trees of Banu Nadir and cut them down. Concerning that their poet (Hassan bin Thabit) said:

"It is easy for the elite of Banu Luai
To burn Al-Buwairah in a frightening manner".

٢٨٤٥ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، ثَنَا عُقْبَةُ بْنُ خَالِدٍ ، عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ حَرَّقَ نَخْلَ بَنِى النَّضِيْرِ ، وَقَطَعَ وَفِيْهِ يَقُوْلُ شَاعِرُهُمْ:

فَهَانَ عَلٰى سَرَاةِ بَنِىْ لُؤَيٍّ
حَرِيْقٌ بِالْبُوَيْرَةِ مُسْتَطِيْرٌ

صحیح مسلم(٤٥٢٩)

Chapter32 - Ransoming the Prisoners

٣٢ - بَابُ فِدَاءِ الْاُسَارٰى

2846 - Iyas bin Salamah bin Akwa reported that his father said: "We attacked Hawazan at the time of the Messenger of Allah ﷺ with Abu Bakr رضی اللہ عنہ. He awarded me a slave girl from Banu Fazarah among the most beautiful of the Arabs, who was wearing an animal skin of hers. I did not divest her of her clothing until I reached Al-Madinah. Then the Prophet ﷺ met me in market place and said: "By Allah give her to me", so I gave her to him and he sent her as a ransom for some of the Muslim prisoners who were in Makkah".

٢٨٤٦ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ، قَالَا ثَنَا وَكِيْعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ ، عَنْ اِيَاسِ بْنِ سَلَمَةَ بْنِ الْاَكْوَعِ ، عَنْ اَبِيْهِ ، قَالَ غَزَوْنَا مَعَ اَبِىْ بَكْرٍ ، هَوَازِنَ ، عَلٰى عَهْدِ النَّبِىِّ ﷺ ، فَنَفَّلَنِىْ جَارِيَةً مِّنْ بَنِىْ فَزَارَةَ ، مِنْ اَجْمَلِ الْعَرَبِ ، عَلَيْهَا قَشْعٌ لَّهَا ، فَمَا كَشَفْتُ لَهَا عَنْ ثَوْبٍ حَتّٰى اَتَيْتُ الْمَدِيْنَةَ ، فَلَقِيَنِى النَّبِىُّ ﷺ فِى السُّوْقِ ، فَقَالَ لِىْ اَبُوْكَ! هَبْهَا لِىْ. فَوَهَبْتُهَا لَهُ ، فَبَعَثَ بِهَا ، فَفَادٰى بِهَا اُسَارٰى مِنْ اُسَارَى الْمُسْلِمِيْنَ ، كَانُوْا بِمَكَّةَ.

صحیح مسلم(٤٥٤٨) سنن ابوداؤد(٢٦٩٧)

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٣٣ - بَابُ مَا اَحْرَزَ الْعَدُوُّ ثُمَّ ظَهَرَ عَلَيْهِ الْمُسْلِمُوْنَ

Chapter33 - That which is captured by the enemy and then overpowered by the Muslims

٢٨٤٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ ذَهَبَتْ فَرَسٌ لَّهُ ' فَاَخَذَهَا الْعَدُوُّ ' فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُوْنَ ' فَرُدَّ عَلَيْهِ فِيْ زَمَنِ رَسُوْلِ اللّٰهِ ﷺ .

2847 - Hazrat Ibn-e-Umar ؓ narrated that a horse of his went out and the enemy captured it. Then the Muslims defeated them and it was returned to him. (That was) during the time of the Messenger of Allah ﷺ.

قَالَ وَاَبَقَ لَهُ عَبْدٌ ' فَلَحِقَ بِالرُّوْمِ ' فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُوْنَ ' فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيْدِ ' بَعْدَ وَفَاةِ رَسُوْلِ اللّٰهِ ﷺ . صحیح بخاری (٣٠٦٧) سنن ابوداؤد (٢٦٩٩)

He said: "And a slave of his absconded and joined up with the Romans, then the Muslims defeated them and Khalid bin Walid ؓ returned him to me, after the death of the Messenger of Allah ﷺ".

٣٤ - بَابُ الْغُلُوْلِ

Chapter34 - Embezzlement in the Spoils of War

٢٨٤٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ سَعِيْدٍ ' عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ' عَنْ اَبِيْ عَمْرَةَ ' عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ ' قَالَ تُوُفِّيَ رَجُلٌ مِّنْ اَشْجَعَ بِخَيْبَرَ ' فَقَالَ ﷺ صَلُّوْا عَلٰى صَاحِبِكُمْ . فَاَنْكَرَ النَّاسُ ذٰلِكَ ' وَتَغَيَّرَتْ وُجُوْهُهُمْ ' فَلَمَّا رَاٰى ذٰلِكَ قَالَ اِنَّ صَاحِبَكُمْ غَلَّ فِيْ سَبِيْلِ اللّٰهِ.

قَالَ زَيْدٌ فَالْتَمَسُوْا فِيْ مَتَاعِهِ ' فَاِذَا خَرَزَاتٌ مِّنْ خَرَزِ يَهُوْدَ ' مَا تُسَاوِيْ دِرْهَمَيْنِ.

سنن ابوداؤد (٢٧١٠) سنن نسائی (١٩٥٨)

2848 - Hazrat Zaid bin Khalid Al-Juhani ؓ narrated, "A man from (the tribe of) Ashja died in Khaybar and the Prophet ﷺ said: "Offer the funeral prayer for your companion". The people found that strange and their face colour changed. When he saw that he said: "Your companion stole from the spoils of war (when fighting) in the cause of Allah".

Zaid ؓ said: "So they searched his belongings and found two pearls of the Jews that were not even worth two Dirham".

٢٨٤٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ سَالِمِ بْنِ اَبِي الْجَعْدِ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ كَانَ عَلٰى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ ' فَقَالَ النَّبِيُّ ﷺ هُوَ فِي النَّارِ . فَذَهَبُوْا يَنْظُرُوْنَ ' فَوَجَدُوْا عَلَيْهِ

2849 - Hazrat Abdullah bin Amr ؓ narrated, "There was a man called Kirkirah in charge of the goods of the Prophet ﷺ who died. The Prophet ﷺ said: "He is in Hell". They went and looked and found him wearing a garment or a cloak that he

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had stolen from the spoils of war".

2850 - Hazrat Ubadah bin Samit ﷺ narrated, "The Messenger of Allah ﷺ led us in prayer on the Day of Hunain beside a camel that was part of the spoils of war. Then he took something from the camel and extracted from it a hair, which he placed between two fingers. Then he said: "O people this is part of your spoils of war. Hand over a needle and thread and anything greater than that or less than that. For embezzlement in the spoils of war will be a source of shame for those who do it, and debasement and Fire on the Day of Resurrection".

Chapter35 - Gifting

2851 - Hazrat Habib bin Maslamah ﷺ narrated, "The Prophet ﷺ awarded one third (of the spoils of war) after the one fifth" (had been taken for the common treasury).

2852 - Hazrat Ubadah bin Samit ﷺ narrated, "The Prophet ﷺ awarded one quarter of the spoils to those who attacked the enemy at the beginning and one third to those who attacked at the end".

2853 - Amr bin Shuaib reported from his father that his grandfather said: "There is no gifting of the spoils after the Messenger of Allah ﷺ rather whatever the army acquires (of spoils of war) will be distributed among the strong and the weak alike".

كِسَاءً اَوْ عَبَاءَةً ' قَدْ غَلَّهَا . صحیح بخاری(۳۰۷۳)

۲۸۵۰ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ اَبِيْ سِنَانٍ عِيْسَى بْنِ سِنَانٍ ' عَنْ يَّعْلَى بْنِ شَدَّادٍ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ ' قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ ﷺ يَوْمَ حُنَيْنٍ ' اِلٰى جَنْبِ بَعِيْرٍ مِّنَ الْمَقَاسِمِ ' ثُمَّ تَنَاوَلَ شَيْئًا مِّنَ الْبَعِيْرِ ' فَاَخَذَ مِنْهُ قَرَدَةً يَّعْنِيْ وَبَرَةً فَجَعَلَ بَيْنَ اِصْبَعَيْهِ ' ثُمَّ قَالَ يٰٓاَيُّهَا النَّاسُ! اِنَّ هٰذَا مِنْ غَنَائِمِكُمْ ' اَدُّوا الْخَيْطَ وَالْمِخْيَطَ ' فَمَا فَوْقَ ذٰلِكَ ' فَمَا دُوْنَ ذٰلِكَ ' فَاِنَّ الْغُلُوْلَ عَارٌ عَلٰى اَهْلِهٖ يَوْمَ الْقِيَامَةِ ' وَشَنَارٌ وَّنَارٌ . ابن ماجہ

۳۵ - بَابُ النَّفْلِ

۲۸۵۱ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ يَّزِيْدَ بْنِ يَزِيْدَ بْنِ جَابِرٍ ' عَنْ مَّكْحُوْلٍ ' عَنْ زَيْدِ بْنِ جَارِيَةَ ' عَنْ حَبِيْبِ بْنِ مَسْلَمَةَ اَنَّ النَّبِيَّ ﷺ نَفَّلَ الثُّلُثَ بَعْدَ الْخُمُسِ . سنن ابوداؤد(۲۷۴۸ ـ ۲۷۴۹ ـ ۲۷۵۰)

۲۸۵۲ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ الزُّرَقِيِّ ' عَنْ سُلَيْمَانَ بْنِ مُوْسٰى ' عَنْ مَّكْحُوْلٍ ' عَنْ اَبِيْ سَلَّامٍ الْاَعْرَجِ ' عَنْ اَبِيْ اُمَامَةَ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ النَّبِيَّ ﷺ نَفَّلَ فِي الْبَدْاَةِ الرُّبُعَ ' وَفِي الرَّجْعَةِ الثُّلُثَ . سنن ترمذی(۱۵۶۱)

۲۸۵۳ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' حَدَّثَنَا اَبُو الْحُسَيْنِ ' اَخْبَرَنِيْ رَجَاءُ بْنُ اَبِيْ سَلَمَةَ ' ثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ لَا نَفَلَ بَعْدَ رَسُوْلِ اللّٰهِ ﷺ ' يَرُدُّ الْمُسْلِمُوْنَ قَوِيُّهُمْ عَلٰى ضَعِيْفِهِمْ .

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قَالَ رَجَاءُ فَسَمِعْتُ سُلَيْمَانَ بْنَ مُوسٰى يَقُوْلُ لَهُ حَدَّثَنِيْ مَكْحُوْلٌ عَنْ حَبِيْبِ بْنِ مَسْلَمَةَ اَنَّ النَّبِيَّ ﷺ نَفَّلَ فِي الْبَدَاَةِ الرُّبُعَ ' وَحِيْنَ قَفَلَ الثُّلُثَ ' فَقَالَ عَمْرٌو اُحَدِّثُكَ عَنْ اَبِيْ ' عَنْ جَدِّيْ ' وَتُحَدِّثُنِيْ عَنْ مَكْحُوْلٍ؟ سابقہ(۲۸۵۱)

Raja said: "I heard Sulaiman bin Musa say to him, 'Makhul narrated to me from Habib bin Maslamah that the Prophet ﷺ awarded the spoils of war, one quarter at the beginning and one third after his return'. Amr said: 'I narrate to you from my grandfather and you have narrated to me from Makhul".

٣٦ - بَابُ قِسْمَةِ الْغَنَائِمِ

Chapter36 - Distribution of the War Spoils

٢٨٥٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ ﷺ اَسْهَمَ ' يَوْمَ خَيْبَرَ لِلْفَارِسِ ثَلَاثَةَ اَسْهُمٍ لِلْفَرَسِ سَهْمَانِ ' وَلِلرَّجُلِ سَهْمٌ. سنن ابوداؤد(۲۷۳۳)

2854 - Hazrat Ibn-e-Umar ؓ narrated that The Prophet ﷺ distributed the war spoils on the Day of Khaybar, giving three shares of the horseman, two shares for the horse, and one share for the man".

٣٧ - بَابُ الْعَبِيْدِ وَالنِّسَآءِ يَشْهَدُوْنَ مَعَ الْمُسْلِمِيْنَ

Chapter37 - Slaves and women accompanying the Muslims

٢٨٥٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ (بْنِ) مُهَاجِرِ بْنِ قُنْفُذٍ ' قَالَ سَمِعْتُ عُمَيْرًا ' مَوْلٰى اَبِي اللَّحْمِ قَالَ وَكِيْعٌ كَانَ لَا يَاْكُلُ اللَّحْمَ قَالَ غَزَوْتُ مَعَ مَوَالِيَّ يَوْمَ خَيْبَرَ وَاَنَا مَمْلُوْكٌ ' فَلَمْ يَقْسِمْ لِيْ مِنَ الْغَنِيْمَةِ ' وَاُعْطِيْتُ مِنْ خُرْثِيِّ الْمَتَاعِ سَيْفًا ' وَكُنْتُ اَجُرُّهُ اِذَا تَقَلَّدْتُهُ. سنن ابوداؤد(۲۷۳۰) سنن ترمذی(۱۵۵۷)

2855 - Umair, the freed slave of Abi Lahm - Waki said: He used to not eat meat - reported, "I fought alongside my master on the Day of Khaybar and I was a slave. I was not given anything from spoils of war but I was given from the least of the utensils (goods) a sword which I dragged when I put it around my waist".

٢٨٥٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ ' عَنْ حَفْصَةَ بِنْتِ سِيْرِيْنَ ' عَنْ اُمِّ عَطِيَّةَ الْاَنْصَارِيَّةِ ' قَالَتْ غَزَوْتُ مَعَ رَسُوْلِ اللّٰهِ ﷺ سَبْعَ غَزَوَاتٍ ' اَخْلُفُهُمْ فِيْ رِحَالِهِمْ ' اَصْنَعُ لَهُمُ الطَّعَامَ ' وَاُدَاوِي الْجَرْحٰى ' وَاَقُوْمُ عَلَى الْمَرْضٰى. صحیح مسلم(٤٦٦٧-٤٦٦٨)

2856-Hazrat Umm-e-Atiyyah Al-Ansariyyah ؓ narrated, "I fought alongside the Messenger of Allah ﷺ in seven campaigns, looking after their goods, making food for them, tending the wounded and looking after the sick".

٣٨ - بَابُ وَصِيَّةِ الْاِمَامِ

Chapter38 - Advice of the Leader

٢٨٥٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ الْخَلَّالُ ' ثَنَا اَبُوْ

2857 - Hazrat Safwan bin Assal ؓ

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narrated, "The Messenger of Allah ﷺ sent us in a military campaign and said: "Go in the Name of Allah and in the cause of Allah Fight those who disbelieve in Allah. Do not mutilate, do not be treacherous, do not steal from the spoils of war and do not kill children".

2858 - Ibn-e-Buraidah reported that his father said: "Whenever he appointed a man to lead a military detachment, the Messenger of Allah ﷺ would advise him especially to fear Allah and treat the Muslims with him well. He said: "Fight in the Name of Allah and in the cause of Allah. Fight those who disbelieve in Allah. Fight but do not be treacherous, do not steal from the spoils of war, do not mutilate and do not kill children. When you meet your enemy from among the polytheists, call them to one of three things, whichever of them they respond to, accept if from them and refrain from fighting them. Invite them to accept Islam and if they respond then accept it from them and refrain from fighting them. Then invite them to leave their land and move to the land of the emigrants. Tell them that if they do that they will have the same rights and duties as the emigrants. If they refuse then tell them, that they will be like the Muslim Bedouins (who live in the desert) subject to the same rulings of Allah as the believers. But they will have no share of Fay or war spoils, unless they fight alongside the Muslims. If they refuse to enter Islam then ask them to pay the

أُسَامَةَ، حَدَّثَنِي عَطِيَّةُ بْنُ الْحَارِثِ أَبُو رَوْقٍ الْهَمْدَانِيُّ، ثَنَا أَبُو الْعَرِيفِ عُبَيْدُ اللَّهِ بْنُ خَلِيفَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ، قَالَ بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَقَالَ سِيرُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، وَلَا تَمْثُلُوا، وَلَا تَغْدِرُوا، وَلَا تَغُلُّوا، وَلَا تَقْتُلُوا وَلِيدًا. ابن ماجه

٢٨٥٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى، ثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ، ثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَّرَ رَجُلًا عَلَى سَرِيَّةٍ أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَى اللَّهِ عَزَّوَجَلَّ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا فَقَالَ اغْزُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغْدِرُوا وَلَا تَغُلُّوا وَلَا تَمْثُلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا أَنْتَ لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِلَالٍ أَوْ خِصَالٍ، فَأَيَّتُهُنَّ أَجَابُوكَ إِلَيْهَا، فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ، إِنْ فَعَلُوا ذَلِكَ، أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، وَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ شَيْءٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا أَنْ يَدْخُلُوا فِي الْإِسْلَامِ فَسَلْهُمْ إِعْطَاءَ الْجِزْيَةِ، فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا، فَاسْتَعِنْ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ، وَإِنْ حَاصَرْتَ حِصْنًا، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ عَزَّوَجَلَّ وَذِمَّةَ نَبِيِّكَ ﷺ، فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّكَ، وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَبِيكَ وَذِمَّةَ

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polltax. If they do that then accept it from them and refrain from fighting them. But if they refuse then seek the help of Allah against them and fight them. If you lay siege to them and they want you to give them the protection of Allah and your Prophet, do not give them the protection of Allah and your Prophet, rather give them your protection and the protection of your father and of your companions, for if you violate your protection and the protection of your fathers, that is easier for you than violating the protection of Allah and the protection of His Messenger ﷺ. If you lay siege to them and they want you to let them come out with a (promise) of the judgement of Allah, do not offer them a (promise) of the judgement of Allah, rather offer them your judgement because you do not know if you will actually pass (the same as) Allah's judgement regarding them or not".

اَصْحَابِكَ ' فَاِنَّكُمْ اِنْ تُخْفِرُوْا ذِمَّتَكُمْ وَذِمَّةَ اٰبَائِكُمْ' اَهْوَنُ عَلَيْكُمْ مِّنْ اَنْ تُخْفِرُوْا ذِمَّةَ اللّٰهِ وَذِمَّةَ رَسُوْلِهٖ' وَاِنْ حَاصَرْتَ حِصْنًا فَاَرَادُوْكَ اَنْ يُّنْزِلُوْا عَلٰى حُكْمِ اللّٰهِ فَلَا تُنْزِلْهُمْ عَلٰى حُكْمِ اللّٰهِ ' وَلٰكِنْ اَنْزِلْهُمْ عَلٰى حُكْمِكَ ' فَاِنَّكَ لَا تَدْرِىْ اَتُصِيْبُ فِيْهِمْ حُكْمَ اللّٰهِ اَمْ لَا.

Alqama said: "I quoted this Hadith to Muqatil bin Hayyan and he narrated the similar wording by another chain from Numan bin Muqarrin".

قَالَ عَلْقَمَةُ فَحَدَّثْتُ بِهٖ مُقَاتِلَ بْنَ حَبَّانَ ' فَقَالَ حَدَّثَنِىْ مُسْلِمُ بْنُ هَيْضَمٍ عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ ' عَنِ النَّبِىِّ ﷺ ' مِثْلَ ذٰلِكَ.

صحیح مسلم (٤٤٩٦ ـ ٤٤٩٧ ـ ٤٤٩٨) سنن ابوداؤد (٢٦١٢ ـ ٢٦١٣) سنن ترمذی (١٤٠٨ ـ ١٦١٧)

Chapter39 - Obedience to the Leader (Imam)

٣٩ - بَابُ طَاعَةِ الْاِمَامِ

2859 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever obeys me, obeys Allah and whoever disobeys me disobeys Allah. Whoever obeys the leader (Imam) obeys me, and whoever disobeys the leader,

٢٨٥٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَطَاعَنِىْ ' فَقَدْ اَطَاعَ اللّٰهَ ' وَمَنْ عَصَانِىْ ' فَقَدْ عَصَى اللّٰهَ عَزَّوَجَلَّ ' وَمَنْ اَطَاعَ الْاِمَامَ ' فَقَدْ اَطَاعَنِىْ '

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disobeys me".

وَمَنْ عَصَى الْإِمَامَ ' فَقَدْ عَصَانِيْ. ابن ماجه

2860 - Hazrat Anas bin Malik ﷺ narrated that The Messenger of Allah ﷺ said: "Listen and obey even if the one appointed over you is an Ethiopian slave with a head like a raisin".

٢٨٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' وَاَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' قَالَا ثَنَا يَحْيَى بْنُ سَعِيْدٍ ' ثَنَا شُعْبَةُ ' حَدَّثَنِيْ اَبُو التَّيَّاحِ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِسْمَعُوْا وَاَطِيْعُوْا ' وَاِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ ' كَاَنَّ رَاْسَهُ زَبِيْبَةٌ.

صحیح بخاری (٦٩٣_٦٩٦_٧١٤٢)

2861 - Hazrat Umm-e-Husain narrated that She heard the Messenger of Allah ﷺ say: "Even if the one appointed over you is a mutilated Ethiopian slave whose nose and ears have been cut off, listen to him and obey, so long as he leads you according to the Book of Allah".

٢٨٦١ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا وَكِيْعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ ' عَنْ يَحْيَى بْنِ الْحُصَيْنِ ' عَنْ جَدَّتِهٖ اُمِّ الْحُصَيْنِ ' قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنْ اُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ ' فَاسْمَعُوْا لَهٗ وَاَطِيْعُوْا ' مَا قَادَكُمْ بِكِتَابِ اللّٰهِ.

صحیح مسلم (٤٧٣٥) سنن نسائی (٤٢٠٣)

2862 - Hazrat Abu Dharr ﷺ narrated that he reached Rabadhah when the Iqamah for the prayer had already been given and there was a slave leading them in prayer. It was said: 'This is Abu Dharr ﷺ', so he (the slave) started to move back. But Abu Dharr ﷺ siad: "My close friend (the Prophet ﷺ) told me to listen and obey, even if (the leader was) an Ethiopian slave with amputated limbs".

٢٨٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ اَبِيْ عِمْرَانَ الْجَوْنِيِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ ' عَنْ اَبِيْ ذَرٍّ اَنَّهٗ انْتَهٰى اِلَى الرَّبَذَةِ ' وَقَدْ اُقِيْمَتِ الصَّلٰوةُ ' فَاِذَا عَبْدٌ يَّؤُمُّهُمْ ' فَقِيْلَ هٰذَا اَبُوْ ذَرٍّ ' فَذَهَبَ يَتَاَخَّرُ ' فَقَالَ اَبُوْ ذَرٍّ اَوْصَانِيْ خَلِيْلِيْ ﷺ اَنْ اَسْمَعَ وَاُطِيْعَ ' وَاِنْ كَانَ عَبْدًا حَبَشِيًّا مُجَدَّعَ الْاَطْرَافِ. سابقہ (١٢٥٦)

Chapter40 - No Obedience when there is disobedience to Allah

٤٠ - بَابٌ لَّا طَاعَةَ فِيْ مَعْصِيَةِ اللّٰهِ

2863 - Hazrat Abu Saeed Al-Khudri ﷺ narrated, "The Messenger of Allah ﷺ sent Alqamah bin Mujazziz at the head of a detachment and I was among them. When he reached the battle site, or when he was partway there, a group of the army asked permission to take different route and he gave them permission and appointed Abdullah bin Hudhafah bin Qais As-Sahmi

٢٨٦٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' ثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ (عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ) ' عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ بَعَثَ عَلْقَمَةَ بْنَ مُجَزِّزٍ عَلٰى بَعْثٍ وَّاَنَا فِيْهِمْ ' فَلَمَّا انْتَهٰى اِلٰى رَاْسِ غَزَاتِهٖ ' اَوْ كَانَ بِبَعْضِ الطَّرِيْقِ ' اسْتَاْذَنَتْهُ طَائِفَةٌ مِّنَ الْجَيْشِ ' فَاَذِنَ لَهُمْ وَاَمَّرَ عَلَيْهِمْ عَبْدَ اللّٰهِ بْنَ حُذَافَةَ بْنِ قَيْسٍ

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as their leader and I was one of those who fought alongside him. When we were part way there, the people lit a fire to warm themselves or cook some food. Abdullah who was a man who liked to joke, said: 'Do I not have the right that you should listen to me and obey?' They said: 'Yes'. He said: 'And if I command you to do something will you not do it?' They said: 'Of course'. He said: 'Then I command you to jump into this fire?', some people got up and got ready to jump and when he saw that they were ready to jump, and when he saw that they were about to jump, he said: Restrain yourselves, for I was joking with you. When we came to Al-Madinah, they mentioned that to the Prophet ﷺ and the Messenger of Allah ﷺ said: "Whoever among you commands you to do something that involves disobedience to Allah, do not obey him".

اَلسَّهْمِيَّ ' فَكُنْتُ فِيْمَنْ غَزَا مَعَهُ ' فَلَمَّا كَانَ بِبَعْضِ الطَّرِيْقِ اَوْقَدَ الْقَوْمُ نَارًا لِيَصْطَلُوْا اَوْ لِيَصْنَعُوْا عَلَيْهَا صَنِيْعًا ' فَقَالَ عَبْدُ اللّٰهِ وَكَانَتْ فِيْهِ دُعَابَةٌ اَلَيْسَ لِيْ عَلَيْكُمُ السَّمْعُ وَالطَّاعَةُ؟ قَالُوْا بَلٰى. قَالَ فَمَا اَنَا بِاٰمِرِكُمْ بِشَيْءٍ اِلَّا صَنَعْتُمُوْهُ؟ قَالُوْا نَعَمْ ' قَالَ فَاِنِّيْ اَعْزِمُ عَلَيْكُمْ اِلَّا تَوَاثَبْتُمْ فِيْ هٰذِهِ النَّارِ ' فَقَامَ نَاسٌ فَتَحَجَّزُوْا ' فَلَمَّا ظَنَّ اَنَّهُمْ وَاثِبُوْنَ ' قَالَ اَمْسِكُوْا عَلٰى اَنْفُسِكُمْ فَاِنَّمَا كُنْتُ اَمْزَحُ مَعَكُمْ. فَلَمَّا قَدِمْنَا ذَكَرُوْا ذٰلِكَ لِلنَّبِيِّ ﷺ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَمَرَكُمْ مِنْهُمْ بِمَعْصِيَةِ اللّٰهِ ' فَلَا تُطِيْعُوْهُ. ابن ماجه

2864 - Hazrat Ibn-e-Umar ؓ narrated that The Messenger of Allah ﷺ said: "The Muslim is obliged to obey (the ruler) whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit a sin then he should neither listen nor obey".

٢٨٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ' اَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ' وَسُوَيْدُ بْنُ سَعِيْدٍ ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءَ الْمَكِّيُّ عَنْ عُبَيْدِ اللّٰهِ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ الطَّاعَةُ فِيْمَا اَحَبَّ اَوْ كَرِهَ ' اِلَّا اَنْ يُّؤْمَرَ بِمَعْصِيَةٍ ' فَمَنْ اُمِرَ بِمَعْصِيَةٍ ' فَلَا سَمْعَ وَلَا طَاعَةَ.

صحیح مسلم (٤٧٤٠) سنن ترمذی (١٧٠٧)

2865 - Hazrat Abdullah bin Masud ؓ narrated that The Prophet ﷺ said: "Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time". I said: 'O

٢٨٦٥ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا يَحْيَى بْنُ سُلَيْمٍ. (ح) وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهِ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' اَنَّ

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Messenger of Allah ﷺ if I live to see them, what should I do?' He said: "You ask me, O Ibn-e-Umm-e-Abd, what you should do? THere is no obedience to one who disobeys Allah".

النَّبِيَّ ﷺ قَالَ سَيَلِيْ اُمُوْرَكُمْ بَعْدِيْ رِجَالٌ يُطْفِئُوْنَ السُّنَةَ ' وَيَعْمَلُوْنَ بِالْبِدْعَةِ ' وَيُؤَخِّرُوْنَ الصَّلٰوةَ عَنْ مَّوَاقِيْتِهَا ' فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنْ اَدْرَكْتُهُمْ ' كَيْفَ اَفْعَلُ ؟قَالَ تَسْاَلُنِيْ يَا ابْنَ اُمِّ عَبْدٍ كَيْفَ تَفْعَلُ؟ لَا طَاعَةَ لِمَنْ عَصَى اللّٰهَ عَزَّوَجَلَّ. ابن ماجه

Chapter41 - The Allegiance

٤١ - بَابُ الْبَيْعَةِ

2866 - Hazrat Ubadah bin Samit رضي الله عنه narrated, "We pledged our allegiance to the Messenger of Allah ﷺ pledging to listen and obey in time of hardship and time of ease, willingly or reluctantly and when others are shown preference over us and that we would not dispute the command of those in charge, that we would speak the truth wherever we are, that we would not fear the blame of anyone for the sake of Allah".

٢٨٦٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ مُّحَمَّدِ بْنِ اِسْحَاقَ ' وَيَحْيَى بْنِ سَعِيْدٍ ' وَعُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' وَابْنِ عَجْلَانَ عَنْ عُبَادَةَ بْنِ الْوَلِيْدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ ' عَنْ اَبِيْهِ ' عَنْ عُبَادَةَ بْنِ الصَّامِتِ ' قَالَ بَايَعْنَا رَسُوْلَ اللّٰهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِى الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَالْاَثَرَةِ عَلَيْنَا ' وَاَنْ لَّا نُنَازِعَ الْاَمْرَ اَهْلَهُ ' وَاَنْ نَّقُوْلَ الْحَقَّ حَيْثُ مَا كُنَّا لَا نَخَافُ فِى اللّٰهِ لَوْمَةَ لَائِمٍ. صحیح بخاری (۷۱۹۹۔ ۷۲۰۰) صحیح مسلم (٤٧٤٥) سنن نسائی (٤١٦٠۔ ٤١٦١۔ ٤١٦٢۔ ٤١٦٣۔ ٤١٦٤۔ ٤١٦٥)

2867 - Hazrat Awf bin Malik Al-Ashjai رضي الله عنه narrated, "We were with the Prophet ﷺ seven or eight or nine of us and he said: "Will you not pledge allegiance to the Messenger of Allah ﷺ?" So we stretched forth our hands and some one said: 'O Messenger of Allah ﷺ, we have already given you our pledge. On what basis shall we give this pledge?' He said: "(On the basis that) you will worship Allah and not associate anything with Him. You will establish the five daily Prayers. You will listen and obey" - then he spoke some words under his breath - "and you will not ask the people for anything". He said: 'I saw some of that group. If he dropped his whip he would not ask anyone to pick it up

٢٨٦٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا سَعِيْدُ بْنُ عَبْدِ الْعَزِيْزِ التَّنُوْخِيُّ عَنْ رَبِيْعَةَ بْنِ يَزِيْدَ ' عَنْ اَبِيْ اِدْرِيْسَ الْخَوْلَانِيِّ ' عَنْ اَبِيْ مُسْلِمٍ قَالَ حَدَّثَنِي الْحَبِيْبُ الْاَمِيْنُ اَمَّا هُوَ اِلَيَّ فَحَبِيْبٌ ' وَاَمَّا هُوَ فَعِنْدِيْ اَمِيْنٌ عَوْفُ بْنُ مَالِكٍ الْاَشْجَعِيُّ ' قَالَ كُنَّا عِنْدَ النَّبِيِّ ﷺ سَبْعَةً اَوْ ثَمَانِيَةً اَوْ تِسْعَةً ' فَقَالَ اَلَا تُبَايِعُوْنَ رَسُوْلَ اللّٰهِ ' فَبَسَطْنَا اَيْدِيَنَا ' فَقَالَ قَائِلٌ يَا رَسُوْلَ اللّٰهِ! اِنَّا قَدْ بَايَعْنَاكَ . فَعَلَامَ نُبَايِعُكَ؟ فَقَالَ اَنْ تَعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّتُقِيْمُوا الصَّلَوَاتِ الْخَمْسَ ' وَتَسْمَعُوْا وَتُطِيْعُوْا. وَاَسَرَّ كَلِمَةً خَفِيَّةً. وَلَا تَسْاَلُوا النَّاسَ شَيْئًا ' قَالَ فَلَقَدْ رَاَيْتُ بَعْضَ اُولٰئِكَ النَّفَرِ يَسْقُطُ سَوْطُهٗ فَلَا يَسْاَلُ اَحَدًا يُنَاوِلُهٗ اِيَّاهُ. صحیح مسلم (٢٤٠٠) سنن ابوداؤد (١٦٤٢) سنن نسائی (٤٥٩)

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for him".

2868 - Attab, the freed slave of Hurmuz reported, "I heard Anas bin Malik ﷺ say: 'We gave our pledge to the Messenger of Allah ﷺ on the basis that we would listen and obey'. He said: 'As much as you can".

2869 - Hazrat Jabir ﷺ narrated, "A slave came and gave his allegiance to the Prophet ﷺ pledging to emigrate and the Prophet ﷺ did not realize that he was a slave. Then his master came looking for him and the Prophet ﷺ said: "Sell him to me", and he bought him in exchange for two black slaves. Then after that he did not accept the pledge from anyone until he had asked whether he was a slave".

Chapter42 - Fulfilling the Allegiance

2870 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "There are three to whom Allah will not speak on the Day of Resurrection, nor He will look at them nor purify them and theirs will be a painful torment. A man who has surplus water in the desert, and witholds it from a wayfarer, a man who sells a man his product after Asr swearing by Allah that he bought it for such and such a price and the other believes him but that is not the case, and a man who pledges his allegiance for a ruler, only by doing so for the purpose of wordly gain and if he is given something he fulfills it, but if he is not given anything he does not fulfill it".

2871 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "The affairs of the children of Israel were

٢٨٦٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيعٌ ' ثَنَا شُعْبَةُ عَنْ عَتَّابٍ مَوْلَى هُرْمُزَ ' قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ بَايَعْنَا رَسُوْلَ اللّٰهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فَقَالَ فِيْمَا اسْتَطَعْتُمْ. ابن ماجه

٢٨٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ جَاءَ عَبْدٌ فَبَايَعَ النَّبِىَّ ﷺ عَلَى الْهِجْرَةِ ' وَلَمْ يَشْعُرِ النَّبِىُّ ﷺ اَنَّهُ عَبْدٌ ' فَجَاءَ سَيِّدُهُ يُرِيْدُهُ ' فَقَالَ النَّبِىُّ ﷺ بِعْنِيْهِ ' فَاشْتَرَاهُ بِعَبْدَيْنِ اَسْوَدَيْنِ ' ثُمَّ لَمْ يُبَايِعْ اَحَدًا بَعْدَ ذٰلِكَ ' حَتّٰى يَسْاَلَهُ اَعَبْدٌ هُوَ؟

صحیح مسلم (٤٠٨٩) سنن ابوداؤد (٣٣٥٨) سنن ترمذی (١٢٣٩۔ ١٥٩٦) سنن نسائی (٤١٩٥۔ ٤٦٣٥)

٤٢ - بَابُ الْوَفَاءِ بِالْبَيْعَةِ

٢٨٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' وَاَحْمَدُ بْنُ سِنَانٍ قَالُوْا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثَةٌ لَّا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيَامَةِ ' وَلَا يُزَكِّيْهِمْ ' وَلَهُمْ عَذَابٌ اَلِيْمٌ رَجُلٌ عَلٰى فَضْلِ مَاءٍ بِالْفَلَاةِ يَمْنَعُهُ مِنَ ابْنِ السَّبِيْلِ ' وَرَجُلٌ بَايَعَ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ ' فَحَلَفَ بِاللّٰهِ لَاَخَذَهَا بِكَذَا وَكَذَا ' فَصَدَّقَهُ وَهُوَ عَلٰى غَيْرِ ذٰلِكَ ' وَرَجُلٌ بَايَعَ اِمَامًا ' لَا يُبَايِعُهُ اِلَّا لِدُنْيَا ' فَاِنْ اَعْطَاهُ وَفٰى لَهُ ' وَاِنْ لَّمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ

سابقہ (٢٢٠٧)

٢٨٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ حَسَنِ بْنِ فُرَاتٍ ' عَنْ اَبِيْهِ ' عَنْ

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administered by their Prophets. Everytime a Prophet left, he was followed by another but there will be no Prophet among you after I am gone". They said: 'What will happen O Messenger of Allah ﷺ?' He said: "There will be caliphs and there will be many of them". They said: 'What should we do?' He said: "Fulfill your pledge to the firstone, then the one who comes after him and do the duties required of you for Allah the Mighty and the Exalted will question them about the duties upon them".

اَبِیْ حَازِمٍ ، عَنْ اَبِیْ هُرَیْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ بَنِیْ اِسْرَائِیْلَ كَانَتْ تَسُوْسُهُمُ الْاَنْبِیَآءُ ، كُلَّمَا ذَهَبَ نَبِیٌّ خَلَفَهُ نَبِیٌّ ، وَاَنَّهُ لَیْسَ كَائِنٌ بَعْدِیْ نَبِیٌّ فِیْكُمْ ، قَالُوْا فَمَا تَكُوْنُ؟ یَا رَسُوْلَ اللّٰهِ! قَالَ تَكُوْنُ خُلَفَاءُ فَتَكْثُرُوْا ، قَالُوْا فَكَیْفَ تَصْنَعُ؟ قَالَ اَوْفُوْا بِبَیْعَةِ الْاَوَّلِ فَالْاَوَّلِ ، اَدُّوا الَّذِیْ عَلَیْكُمْ فَسَیَسْاَلُهُمُ اللّٰهُ عَزَّوَجَلَّ عَنِ الَّذِیْ عَلَیْهِمْ.

صحیح بخاری(۳۴۵۵)صحیح مسلم(۴۷۵۰_۴۷۵۱)

2872 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said: "A banner will be set up for every traitor on the Day of Resurrection, and it will be said: 'This is the treachery of so-and-so".

۲۸۷۲ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَیْرٍ ، ثَنَا اَبُو الْوَلِیْدِ ، ثَنَا شُعْبَةُ . ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا ابْنُ اَبِیْ عَدِیٍّ عَنْ شُعْبَةَ ، عَنِ الْاَعْمَشِ ، عَنْ اَبِیْ وَائِلٍ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ یُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ یَوْمَ الْقِیَامَةِ ، فَیُقَالُ هٰذِهِ غَدْرَةُ فُلَانٍ. صحیح بخاری(۳۱۸۶)صحیح مسلم(۴۵۰۸)

2873 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ said: "For every traitor (violater of pledge) a banner will be set up on the Day of Resurrection, commensurate with his treachery".

۲۸۷۳ - حَدَّثَنَا عِمْرَانُ بْنُ مُوْسَى اللَّیْثِیُّ ، ثَنَا حَمَّادُ بْنُ زَیْدٍ ، اَنْبَاَنَا عَلِیُّ بْنُ زَیْدِ بْنِ جُدْعَانَ عَنْ اَبِیْ نَضْرَةَ ، عَنْ اَبِیْ سَعِیْدٍ الْخُدْرِیِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَا اِنَّهُ یُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ یَوْمَ الْقِیَامَةِ ، بِقَدْرِ غَدْرَتِهِ. ابن ماجه

Chapter43 - The Allegiance of Women

2874 - Muhammad bin Munkadir reported that he heard Umaimah bint-e-Ruqaiqah ؓ say: "I came to the Prophet ﷺ with some other women to offer our allegiance to him. He said to us, "(Say: with regard to your pledge), as much as we are able to do". But I do not shake hands with women".

۴۳ - بَابُ بَیْعَةِ النِّسَآءِ

۲۸۷۴ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ، ثَنَا سُفْیَانُ بْنُ عُیَیْنَةَ ، سَمِعَ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ سَمِعْتُ اُمَیْمَةَ بِنْتَ رُقَیْقَةَ تَقُوْلُ جِئْتُ النَّبِیَّ ﷺ فِیْ نِسْوَةٍ نُبَایِعُهُ ، فَقَالَ لَنَا فِیْمَا اسْتَطَعْتُنَّ وَاَطَقْتُنَّ ، اِنِّیْ لَا اُصَافِحُ النِّسَاءَ.

سنن ترمذی(۱۵۹۷)سنن نسائی(۴۱۹۲_۴۲۰۱)

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٢٨٧٥ - حَدَّثَنَا اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ اللّٰهِ بْنِ وَهْبٍ، قَالَ اَخْبَرَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ، اَخْبَرَنِيْ عُرْوَةُ بْنُ الزُّبَيْرِ، اَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ كَانَتِ الْمُؤْمِنَاتُ، اِذَا هَاجَرْنَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ يُمْتَحَنَّ بِقَوْلِ اللّٰهِ ﴿يٰٓاَيُّهَا النَّبِيُّ اِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ﴾ (الممتحنه:١٢) اِلٰى اٰخِرِ الْاٰيَةِ.

2875 - Hazrat Ayesha , the wife of the Prophet ﷺ narrated, "When the believing women emigrated to the Messenger of Allah ﷺ, they would be tested in accordance with Allah's saying: 'O Prophet ﷺ, when believing women come to you to give you the pledge'. (Surah Mumtahanah60: 12) to the end of the Ayat".

قَالَتْ عَائِشَةُ فَمَنْ اَقَرَّ بِهَا مِنَ الْمُؤْمِنَاتِ فَقَدْ اَقَرَّ بِالْمِحْنَةِ. فَكَانَ رَسُوْلُ اللّٰهِ ﷺ، اِذَا اَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُوْلُ اللّٰهِ ﷺ اِنْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ. لَا. وَاللّٰهِ! مَا مَسَّتْ يَدُ رَسُوْلِ اللّٰهِ ﷺ يَدَ امْرَاَةٍ قَطُّ، غَيْرَ اَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

Hazrat Ayesha narrated, "Whoever among the believing women affirmed this, passed the test. When they affirmed that, the Messenger of Allah ﷺ would say, "Go for you have given your pledge". No, by Allah, the hand of Messenger of Allah ﷺ never touched the hand of any woman, rather he accepted their pledge in words only".

قَالَتْ عَائِشَةُ وَاللّٰهِ! مَا اَخَذَ رَسُوْلُ اللّٰهِ ﷺ عَلَى النِّسَاءِ اِلَّا مَا اَمَرَهُ اللّٰهُ، وَلَا مَسَّتْ كَفُّ رَسُوْلِ اللّٰهِ ﷺ كَفَّ امْرَاَةٍ قَطُّ، وَكَانَ يَقُوْلُ لَهُنَّ اِذَا اَخَذَ عَلَيْهِنَّ قَدْ بَايَعْتُكُنَّ، كَلَامًا.

صحیح بخاری(٥٢٨٨) صحیح مسلم(٤٨١١)

Hazrat Ayesha said: "By Allah, the Messenger of Allah ﷺ did not demand of women (in their pledge) anything other than that which Allah had commanded and the hand of the Messenger of Allah ﷺ never touched the hand of a woman. He would say to them, when he had accepted their pledge, "you have given your pledge",verbally".

٤٤ - بَابُ السَّبَقِ وَالرِّهَانِ

Chapter44 - Horse Race and Competition

٢٨٧٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَمُحَمَّدُ بْنُ يَحْيٰى، قَالَا ثَنَا يَزِيْدُ بْنُ هَارُوْنَ، اَنْبَاَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ، وَهُوَ لَا يَاْمَنُ اَنْ يَسْبِقَ، فَلَيْسَ بِقِمَارٍ، وَمَنْ اَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَهُوَ يَاْمَنُ اَنْ يَسْبِقَ فَهُوَ قِمَارٌ. سنن ابوداؤد(٢٥٧٩)

2876 - Hazrat Abu Hurayrah narrated, "The Messenger of Allah ﷺ said: "Whoever enters a horse (in a race) between two other horses, not knowing whether it will win, that is not gambling. But whoever enters a horse (in race) between two other horses, certain that it will win, that is gambling".

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٢٨٧٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ ضَمَّرَ رَسُوْلُ اللّٰهِ ﷺ الْخَيْلَ ، فَكَانَ يُرْسِلُ الَّتِيْ ضُمِّرَتْ ، مِنَ الْحَفْيَاءِ اِلٰى ثَنِيَّةِ الْوَدَاعِ ، وَالَّتِيْ لَمْ تُضَمَّرْ ، مِنْ ثَنِيَّةِ الْوَدَاعِ اِلٰى مَسْجِدِ بَنِيْ زُرَيْقٍ.

صحیح مسلم (٤٨٢١)

2877 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ made a horse lean (trained), and he would send the horse that he had made lean for Hafya to Thaniyyatul-Wada and (he would send) the horse that he had not made lean from Thaniyyatul-Wada to the Mosque of Banu Zuraiq (less distance)".

٢٨٧٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ اَبِي الْحَكَمِ مَوْلٰى بَنِيْ لَيْثٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا سَبَقَ اِلَّا فِيْ خُفٍّ اَوْ حَافِرٍ.

سنن نسائی (٣٥٩١)

2878 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "There should be no prizes for racing except races with camels and horses".

٤٥ - بَابُ النَّهْيِ اَنْ يُّسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ

Chapter45 - Forbiddance of traveling with the Quran to the enemy land

٢٨٧٩ - حَدَّثَنَا اَحْمَدُ بْنُ سِنَانٍ وَّاَبُوْ عُمَرَ ، قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَّالِكِ بْنِ اَنَسٍ ، عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى اَنْ يُّسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ ، مَخَافَةَ اَنْ يَّنَالَهُ الْعَدُوُّ.

صحیح بخاری (٢٩٩٠) صحیح مسلم (٤٨١٦) سنن ابوداؤد (٢٦١٠)

2879 - Hazrat Ibn-e-Umar ﷺ narrated that The Messenger of Allah ﷺ forbade traveling with the Quran to the land of the enemy, lest the enemy gets hold of it.

٢٨٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهُ كَانَ يَنْهٰى اَنْ يُّسَافَرَ بِالْقُرْاٰنِ اِلٰى اَرْضِ الْعَدُوِّ ، مَخَافَةَ اَنْ يَّنَالَهُ الْعَدُوُّ ، صحیح مسلم (٤٨١٧)

2880 - Hazrat Ibn-e-Umar ﷺ narrated that The Messenger of Allah ﷺ used to forbid traveling with the Quran to the land of the enemy, lest the enemy gets hold of it.

٤٦ - بَابُ قِسْمَةِ الْخُمُسِ

Chapter46 - Distribution of The one fifth (Khumus) (from the spoils of war)

٢٨٨١ - حَدَّثَنَا يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ، ثَنَا (اَيُّوْبُ بْنُ سُوَيْدٍ) عَنْ يُّوْنُسَ بْنِ يَزِيْدَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ اَنَّ جُبَيْرَ بْنَ مُطْعِمٍ

2881 - Hazrat Jubair bin Mutim ﷺ narrated that he and Uthman bin Affan ﷺ came to the Messenger of Allah ﷺ and talked about the distribution from the one fifth

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(Khumus) of Khaybar to Bani Hashim and Bani Abdul Muttalib. They both said: 'You distributed among our brothers Bani Hashim and Bani Abdul Muttalib and our relationship is the same'. The Messenger of Allah ﷺ said: "I see Bani Hashim and Bani Abdul Muttalib one and the same thing (unlike Banu Abd Shams)".

اَخْبَرَهُ اَنَّهُ جَاءَ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ يُكَلِّمَانِهِ فِيْمَا قَسَمَ رَسُوْلُ اللّٰهِ ﷺ مِنْ خُمُسِ خَيْبَرَ لِبَنِيْ هَاشِمٍ وَّبَنِي الْمُطَّلِبِ ' فَقَالَا قَسَمْتَ لِاِخْوَانِنَا بَنِيْ هَاشِمٍ وَّبَنِي الْمُطَّلِبِ' وَقَرَابَتُنَا وَاحِدَةٌ ! فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّمَا اَرٰى بَنِيْ هَاشِمٍ وَّبَنِي الْمُطَّلِبِ شَيْئًا وَّاحِدًا.

صحیح بخاری(۳۱٤۰_۳۵۰۲_٤۲۲۹)سنن ابوداؤد(۲۹۷۸_ ۲۹۷۹_۲۹۸۰)سنن نسائی(٤۱٤۷_٤۱٤۸)

In the name of Allah, the Beneficent, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

25 - Book of the Rituals of the Pilgrimage (Hajj)

۲۵ - كِتَابُ مَنَاسِكِ الْحَجِّ

Chapter1 - Going out for Hajj

۱ - بَابُ الْخُرُوْجِ اِلَى الْحَجِّ

2882 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that The Messenger of Allah ﷺ said: "Traveling is a kind of torment, it keeps anyone of you from his sleep, food and drink. When anyone of you has fulfilled the purpose for which he traveled, let him hasten to return to his family".

۲۸۸۲ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' وَاَبُوْ مُصْعَبٍ الزُّهْرِيُّ' وَسُوَيْدُ بْنُ سَعِيْدٍ' قَالُوْا ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ سُمَيٍّ مَوْلٰى اَبِيْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْ صَالِحٍ السَّمَّانِ ' عَنْ اَبِيْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلسَّفَرُ قِطْعَةٌ مِّنَ الْعَذَابِ ' يَمْنَعُ اَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ ' فَاِذَا قَضٰى اَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ ' فَلْيُعَجِّلِ الرُّجُوْعَ اِلٰى اَهْلِهِ.

صحیح بخاری(۱۸۰٤_۳۰۰۱_۵٤۲۹)صحیح مسلم(٤۹۳۸)

2882m - Yaqub bin Humaid bin Kasib quoted the similar wording by another chain.

۲۸۸۲م - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ ' بِنَحْوِهِ.

2883 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that Fadl said-or vice verse: "The Messenger of Allah ﷺ said: "Whoever intends to perform Hajj, let him hasten to do so, for he may fall sick, lose his mount or be faced with some need".

۲۸۸۳ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللّٰهِ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا (اِسْمَاعِيْلُ اَبُوْ اِسْرَائِيْلَ) عَنْ فُضَيْلِ بْنِ عَمْرٍو ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ الْفَضْلِ اَوْ اَحَدِهِمَا عَنِ الْاٰخَرِ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ ' فَاِنَّهُ قَدْ يَمْرَضُ الْمَرِيْضُ ' وَتَضِلُّ الضَّالَّةُ ' وَتَعْرِضُ

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Chapter2 - The Obligation of Hajj

2884 - Hazrat Ali ﷺ narrated, "When the following verse was revealed "And Hajj (Pilgrimage to Makkah) to the House (Kabah) is a duty that mankind owes to Allah for whoever can bear the way". (Sura Al-e-Imran3: 97) They Asked: 'O Messenger of Allah ﷺ, is Hajj every year?' He remained silent. They asked: 'Is it every year?' He said: "No, if I had said yes, it would have become obligatory". Then the following was revealed, "O you, who believe! Ask not about things which, if made plain to you, may cause you trouble". (Surah Al-Maidah5: 101)

٢ - بَابُ فَرْضِ الْحَجِّ

٢٨٨٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا مَنْصُوْرُ بْنُ وَرْدَانَ' ثَنَا عَلِيُّ بْنُ عَبْدِ الْاَعْلٰى عَنْ اَبِيْهِ' عَنْ اَبِى الْبَخْتَرِيِّ ' عَنْ عَلِيٍّ رَضِىَ اللّٰهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ ﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾ (آل عمران:٩٧) قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَلْحَجُّ فِىْ كُلِّ عَامٍ؟ فَسَكَتَ ' ثُمَّ قَالُوْا اَفِىْ كُلِّ عَامٍ؟ فَقَالَ لَا ' وَلَوْ قُلْتُ نَعَمْ ' لَوَجَبَتْ' فَنَزَلَتْ ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْاَلُوْا عَنْ اَشْيَاءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ (المائده: ١٠١). سنن ترمذی (٨١٤-٣٠٥٦)

2885 - Hazrat Anas bin Malik ﷺ narrated, "They said: 'O Messenger of Allah ﷺ is Hajj (required) every year?' He said: "If I were to say yes, it would have become obligatory, and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished".

٢٨٨٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا مُحَمَّدُ بْنُ اَبِىْ عُبَيْدَةَ عَنْ اَبِيْهِ ' عَنِ الْاَعْمَشِ' عَنْ اَبِىْ سُفْيَانَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَلْحَجُّ فِىْ كُلِّ عَامٍ ؟ قَالَ لَوْ قُلْتُ نَعَمْ ' لَوَجَبَتْ' وَلَوْ وَجَبَتْ لَمْ تَقُوْمُوْا بِهَا ' وَلَوْ لَمْ تَقُوْمُوْا بِهَا عُذِّبْتُمْ. ابن ماجه

2886 - Hazrat Ibn-e-Abbas ﷺ narrated that Aqra bin Habis ﷺ asked the Prophet ﷺ, 'O Messenger of Allah ﷺ, is Hajj (required) every year or just once?' He said: "Rather it is just once. And whoever can perform Hajj voluntarily, let him do so".

٢٨٨٦ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِىُّ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِىِّ ' عَنْ اَبِىْ سِنَانٍ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ الْاَقْرَعَ بْنَ حَابِسٍ سَاَلَ النَّبِىَّ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَلْحَجُّ فِىْ كُلِّ سَنَةٍ ' اَوْ مَرَّةً وَّاحِدَةً؟ قَالَ بَلْ مَرَّةً وَّاحِدَةً' فَمَنْ زَادَ فَتَطَوُّعٌ.

سنن ابوداود (١٧٢١) سنن نسائی (٢٦١٩)

Chapter3 - The Excellence of Hajj and Umrah

٣ - بَابُ فَضْلِ الْحَجِّ وَالْعُمْرَةِ

2887 - Hazrat Umar ﷺ narrated that The

٢٨٨٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا

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سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللّٰهِ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرٍ ' عَنْ اَبِيْهِ ' عَنْ عُمَرَ ' عَنِ النَّبِيِّ ﷺ قَالَ تَابِعُوْا بَيْنَ الْحَجِّ وَالْعُمْرَةِ ' فَاِنَّ الْمُتَابَعَةَ بَيْنَهُمَا تَنْفِى الْفَقْرَ وَالذُّنُوْبَ كَمَا يَنْفِى الْكِيْرُ الْخَبَثَ.

Prophet ﷺ said: "Perform Hajj and Umrah one after the other for performing them one after the other removes poverty and sin as the bellows removes impurity from iron".

ابن ماجہ

۲۸۸۷م - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللّٰهِ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرِ بْنِ رَبِيْعَةَ ' عَنْ اَبِيْهِ ' عَنْ عُمَرَ بْنِ الْخَطَّابِ ' عَنِ النَّبِيِّ ﷺ نَحْوَهُ. سابقہ(۲۸۸۷)

2887m - Abu Bakr bin Abi Shaibah quoted the similar wording by another chain. (It is also quoted by Ibn-e-Masud ؓ in Tirmidhi and Nasai.)

۲۸۸۸ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ سُمَيٍّ ' مَوْلٰى (اَبِىْ بَكْرِ بْنِ)عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِىْ صَالِحِ السَّمَّانِ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْعُمْرَةُ اِلَى الْعُمْرَةِ كَفَّارَةٌ لِّمَا بَيْنَهُمَا ' وَالْحَجُّ الْمَبْرُوْرُ لَيْسَ لَهُ جَزَاءٌ اِلَّا الْجَنَّةُ.

صحیح بخاری(۱۷۷۳) صحیح مسلم(۳۲۷۶) سنن نسائی(۲۶۲۸)

2888 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "From one Umrah to another is an expiation for the sins that come in between them, and Hajj Mabrur (an accepted Hajj) brings no less a reward than Paradise".

۲۸۸۹ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ مِسْعَرٍ ' وَسُفْيَانُ عَنْ مَّنْصُوْرٍ ' عَنْ اَبِىْ حَازِمٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ اُمُّهُ. صحیح بخاری(۱۸۱۹ ـ ۱۸۲۰) صحیح مسلم(۳۲۷۸) سنن ترمذی (۸۱۱) سنن نسائی(۲۶۲۶)

2889 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever performs Hajj to this House, and does not have sexual relation nor commit any disobedience will go back, like the day his mother bore him".

٤ - بَابُ الْحَجِّ عَلَى الرَّحْلِ

Chapter4 - Hajj on a Mount

۲۸۹۰ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنِ الرَّبِيْعِ بْنِ صَبِيْحٍ ' عَنْ يَزِيْدَ بْنِ اَبَانَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ حَجَّ النَّبِيُّ ﷺ عَلٰى رَحْلٍ رَثٍّ ' وَقَطِيْفَةٍ تُسَاوِىْ اَرْبَعَةَ دَرَاهِمَ ' اَوْ لَا تُسَاوِىْ ' ثُمَّ قَالَ اَللّٰهُمَّ حِجَّةٌ لَّا رِيَاءَ فِيْهَا وَلَا سُمْعَةَ. ابن ماجہ

2890 - Hazrat Anas bin Malik ؓ narrated, "The Prophet ﷺ performed Hajj on (a mount with) an old saddle, wearing a cloak that was worth four Dirham or less. Then he said: "O Allah (it is) a Hajj in which there is no showing off nor reputation sought".

۲۸۹۱ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا ابْنُ

2891 - Hazrat Ibn-e-Abbas ؓ narrated,

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اَبِیْ عَدِیٍّ عَنْ دَاوُدَ بْنِ اَبِیْ هِنْدٍ، عَنْ اَبِی الْعَالِیَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ، فَمَرَرْنَا بِوَادٍ، فَقَالَ اَیُّ وَادٍ هٰذَا؟قَالُوْا وَادِی الْاَزْرَقِ. قَالَ كَاَنِّیْ اَنْظُرُ اِلٰی مُوْسٰی عَلَيْهِ السَّلَامُ . فَذَكَرَ مِنْ طُوْلِ شَعَرِهٖ شَيْئًا، لَا يَحْفَظُهُ دَاوُدُ. وَاضِعًا اِصْبَعَيْهِ فِیْ اُذُنَيْهِ، لَهٗ جُؤَارٌ اِلَی اللّٰهِ عَزَّوَجَلَّ بِالتَّلْبِيَةِ، مَارًّا بِهٰذَا الْوَادِیْ، قَالَ ثُمَّ سِرْنَا حَتّٰی اَتَيْنَا عَلٰی ثَنِيَّةٍ .فَقَالَ اَیُّ ثَنِيَّةٍ هٰذِهٖ؟قَالُوْا ثَنِيَّةُ هَرْشٰی اَوْ لَفْتٍ . قَالَ كَاَنِّیْ اَنْظُرُ اِلٰی يُوْنُسَ عَلَيْهِ السَّلَامُ، عَلٰی نَاقَةٍ حَمْرَآءَ، عَلَيْهِ جُبَّةُ صُوْفٍ، وَخِطَامُ نَاقَتِهٖ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِیْ، مُلَبِّيًا. صحیح مسلم(٤١٩_٤٢٠)

"We were with the Messenger of Allah ﷺ between Makkah and Al-Madinah and we passed through a valley. He said: "What valley is this?" They said: 'Azraq valley'. He said: "It is as if I can see Musa عليه السلام" - and he mentioned something about the length of his hair, which Dawud (one of the narrators) did not remember" putting his fingers in his ears and raising his voice to Allah, reciting the Talbiyah, passing through this valley. "Then we traveled on until we came to a narrow pass and he said: "What pass is this?" They said: 'Thaniyyat Harsha or Laft'. He said: "It is as if I can see Yunus عليه السلام on a red-she-camel, wearing a woolen cloak and holding the reins of his she-camel, woven from palm fibers, passing through this valley, reciting the Talbiyah".

٥ - بَابُ فَضْلِ دُعَاءِ الْحَآجِّ

Chapter5 - The Excellence of the Haji's Supplication

٢٨٩٢ - حَدَّثَنَا اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِیُّ، ثَنَا صَالِحُ بْنُ عَبْدِ اللّٰهِ بْنِ صَالِحٍ، مَوْلٰی بَنِیْ عَامِرٍ، حَدَّثَنِیْ يَعْقُوْبُ بْنُ يَحْيٰی بْنِ عَبَّادِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ عَنْ اَبِیْ صَالِحٍ السَّمَّانِ، عَنْ اَبِیْ هُرَيْرَةَ، عَنْ رَسُوْلِ اللّٰهِ ﷺ، اَنَّهٗ قَالَ اَلْحَاجُّ وَالْعُمَّارُ وَفْدُ اللّٰهِ، اِنْ دَعَوْهُ اَجَابَهُمْ، وَاِنِ اسْتَغْفَرُوْهُ غَفَرَ لَهُمْ. ابن ماجه

٢٨٩٢ - **Hazrat Abu Hurayrah** رضی اللہ عنہ narrated that The Messenger of Allah ﷺ said: "The Pilgrims (Hajis) performing Hajj and Umrah are a delegation to Allah. If they call upon Him, He will answer them and if they ask for His forgiveness, He will forgive them".

٢٨٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيْفٍ، ثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِیِّ ﷺ، قَالَ اَلْغَازِیْ فِیْ سَبِيْلِ اللّٰهِ وَالْحَاجُّ وَالْمُعْتَمِرُ، وَفْدُ اللّٰهِ عَزَّوَجَلَّ، دَعَاهُمْ فَاَجَابُوْهُ، وَسَاَلُوْهُ فَاَعْطَاهُمْ. ابن ماجه

2893 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that The Prophet ﷺ said: "The one who fights in the cause of Allah and the pilgrim performing Hajj and Umrah are a delegation to Allah. He invited them, so they responded to Him and they ask Him and He gives to them".

٢٨٩٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا وَكِيْعٌ

2894 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated

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عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللّٰهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، اَنَّهُ اسْتَاْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَاَذِنَ لَهُ، وَقَالَ يَا اُخَيَّ! اَشْرِكْنَا فِي شَيْءٍ مِنْ دُعَائِكَ، وَلَا تَنْسَنَا.

سنن ابوداؤد(١٤٩٨) سنن ترمذی(٣٥٦٢)

from (Umar ؓ) that he asked the Prophet ﷺ for permission to perform Umrah and he gave him permission and said to him, "O younger brother! give us a share of your supplication and do not forget us".

٢٨٩٥ - **حَدَّثَنَا** اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ عَبْدِ الْمَلِكِ بْنِ اَبِي سُلَيْمَانَ، عَنْ اَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ، قَالَ وَكَانَتْ تَحْتَهُ اِبْنَةُ اَبِي الدَّرْدَاءِ، فَاَتَاهَا فَوَجَدَ اُمَّ الدَّرْدَاءِ، وَلَمْ يَجِدْ اَبَا الدَّرْدَاءِ، فَقَالَتْ لَهُ تُرِيْدُ الْحَجَّ، الْعَامَ؟ قَالَ نَعَمْ. قَالَتْ فَادْعُ اللّٰهَ لَنَا بِخَيْرٍ، فَاِنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ، عِنْدَ رَاْسِهِ مَلَكٌ يُؤَمِّنُ عَلٰى دُعَائِهِ، كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ اٰمِيْنَ، وَلَكَ بِمِثْلٍ، قَالَ ثُمَّ خَرَجْتُ اِلَى السُّوْقِ فَلَقِيْتُ اَبَا الدَّرْدَاءِ، فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

صحیح مسلم(٦٨٦٦-٦٨٦٧)

2895 - Safwan bin Abdullah bin Safwan reported that he was married to a daughter of Abu Darda ؓ. He came to her and found Umm-e-Darda there but he did not find Abu Darda ؓ: She said to him: 'Do you intend to perform Hajj this year?' He said: 'Yes'. She said: 'Pray to Allah for us to grant us goodness for the Prophet ﷺ used to say, "The supplication of a man for his brother in his absence will be answered. By his head there is angel who says 'Amin' to his supplication and everytime he prays for his brother, he says 'Amin' and the same for you". He said: Then I went out to the market place where I met Abu Darda ؓ, and he told me something similar from the Prophet ﷺ".

٦ - بَابُ مَا يُوْجِبُ الْحَجَّ

Chapter6 - What Requirements make Hajj Obligatory

٢٨٩٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللّٰهِ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا اِبْرَاهِيْمُ بْنُ يَزِيْدَ الْمَكِّيُّ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُوْمِيِّ، عَنِ ابْنِ عُمَرَ، قَالَ قَامَ رَجُلٌ اِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! مَا يُوْجِبُ الْحَجَّ؟ قَالَ الزَّادُ وَالرَّاحِلَةُ قَالَ يَا رَسُوْلَ اللّٰهِ! فَمَا الْحَاجُّ؟ قَالَ الشَّعِثُ التَّفِلُ، وَقَامَ اٰخَرُ فَقَالَ يَا رَسُوْلَ اللّٰهِ! وَمَا الْحَجُّ؟ قَالَ الْعَجُّ وَالثَّجُّ. سنن ترمذی(٨١٣-٣٠٠١)

2896 - Hazrat Ibn-e-Umar ؓ narrated, "A man stood up and said to the Prophet ﷺ, 'O Messenger of Allah ﷺ! what makes Hajj obligatory?' He said: "Provision and a mount". He said: 'O Messenger of Allah ﷺ, what is the (real) Hajj?' He said: "The one with disheveled hair and no perfume". Another (man) stood up and said: 'O Messenger of Allah ﷺ what is the (real) Hajj?' He said: "Raising one's voice and slaughtering the sacrificial animal".

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قَالَ وَكِيعٌ يَعْنِي بِالْعَجِّ الْعَجِيجَ بِالتَّلْبِيَةِ، وَالثَّجُّ نَحْرُ الْبُدْنِ.

Vaki said: "The meaning of Al-Ajj is raising the voice with the Talbiyah and Ath-Thajj is performing the Nahr (sacrifice) of the camel".

٢٨٩٧ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْقُرَشِيُّ عَنِ ابْنِ جُرَيْجٍ، قَالَ وَأَخْبَرَنِيهِ أَيْضًا عَنِ ابْنِ عَطَاءٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الزَّادُ وَالرَّاحِلَةُ يَعْنِي قَوْلَهُ تَعَالَى ﴿مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ (آل عمران: ٩٧).

2897 - Hazrat Ibn-e-Abbas ؓ narrated that The Messenger of Allah ﷺ said: "Provision and a mount, meaning about Allah's saying: 'Whoever can bear the way". (Surah Al-e-Imran3: 97)

ابن ماجه

٧ - بَابُ الْمَرْأَةِ تَحُجُّ بِغَيْرِ وَلِيٍّ

Chapter7 - A Woman Performing Hajj without a patron (Wali)

٢٨٩٨ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تُسَافِرُ الْمَرْأَةُ سَفَرَ ثَلَاثَةِ أَيَّامٍ، فَصَاعِدًا، إِلَّا مَعَ أَبِيهَا أَوْ أَخِيهَا أَوِ ابْنِهَا أَوْ زَوْجِهَا أَوْ ذِي مَحْرَمٍ.

صحیح مسلم (٣٢٥٧-٣٢٥٨) سنن ابوداود (١٧٢٦) سنن ترمذی (١١٦٩)

2898 - Hazrat Abu Saeed ؓ narrated that The Messenger of Allah ﷺ said: "No woman should travel the distance of three days or more unless she is with her father, brother, son, husband or a Mahram (an unmarriage-able man as a patron)".

٢٨٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَاحِدٍ، لَيْسَ لَهَا ذُو حُرْمَةٍ. ابن ماجه

2899 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "It is not lawful for a woman who believes in Allah and the Last Day to travel for more than one day's distance without a Mahram".

٢٩٠٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، ثَنَا ابْنُ جُرَيْجٍ، حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا، وَامْرَأَتِي حَاجَّةٌ. قَالَ فَارْجِعْ مَعَهَا.

صحیح بخاری (٣٠٦١)

2900 - Hazrat Ibn-e-Abbas ؓ narrated, "A Bedouin came to the Prophet ﷺ and said: 'I have enlisted myself for such and such a military campaign and my wife is going for Hajj'. He said: "Go back and accompany her".

٨ - بَابُ الْحَجِّ جِهَادُ النِّسَاءِ

Chapter8 - 'Hajj' is the 'Jihad' of Women

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٢٩٠١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَبِيْبِ بْنِ اَبِىْ عَمْرَةَ ' عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ ' عَنْ عَائِشَةَ ' قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! عَلَى النِّسَآءِ جِهَادٌ؟ قَالَ نَعَمْ ' عَلَيْهِنَّ جِهَادٌ لَّا قِتَالَ فِيْهِ اَلْحَجُّ وَالْعُمْرَةُ.

صحیح بخاری(١٥٢٠_١٨٦١_٢٧٨٤_٢٨٧٦)سنن نسائی(٢٦٢٧)

2901 - Hazrat Ayesha narrated, "I said: O Messenger of Allah ﷺ is Jihad obligatory for women?' He said: "Yes, upon them is a Jihad in which there is no fighting, Al-Hajj and Al-Umrah".

٢٩٠٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِىِّ ' عَنْ اَبِىْ جَعْفَرٍ ' عَنْ اُمِّ سَلَمَةَ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْحَجُّ جِهَادُ كُلِّ ضَعِيْفٍ. ابن ماجہ

2902 - Hazrat Umm-e-Salamah رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ said: "Hajj is the Jihad of every weak person".

٩ - بَابُ الْحَجِّ عَنِ الْمَيِّتِ

Chapter9 - Hajj on behalf of the deceased

٢٩٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيْدٍ ' عَنْ قَتَادَةَ ' عَنْ (عَزْرَةَ) ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ سَمِعَ رَجُلًا يَقُوْلُ لَبَّيْكَ عَنْ شُبْرُمَةَ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ شُبْرُمَةُ؟. قَالَ قَرِيْبٌ لِّىْ. قَالَ هَلْ حَجَجْتَ قَطُّ؟ قَالَ لَا ' قَالَ فَاجْعَلْ هٰذِهِ عَنْ نَّفْسِكَ ' ثُمَّ حُجَّ عَنْ شُبْرُمَةَ. سنن ابوداؤد(١٨١١)

2903 - Hazrat Ibn-e-Abbbas رضی اللہ عنہما narrated that The Messenger of Allah ﷺ heard a man saying: 'Labbaik an Shubrumah'. (Here I am O Allah on behalf of Shubrumah) The Messenger of Allah ﷺ said: "Who is Shubrumah?" He said: 'A relative of mine'. He said: "Have you ever performed Hajj?" He said: 'No'. He said: "Then make this for your self, then perform Hajj on behalf of Shubrumah".

٢٩٠٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْاَعْلَى الصَّنْعَانِىُّ ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا سُفْيَانُ الثَّوْرِىُّ عَنْ سُلَيْمَانَ الشَّيْبَانِىِّ ' عَنْ يَّزِيْدَ بْنِ الْاَصَمِّ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ جَاءَ رَجُلٌ اِلَى النَّبِىِّ ﷺ فَقَالَ اَحُجُّ عَنْ اَبِىْ؟ قَالَ نَعَمْ ' حُجَّ عَنْ اَبِيْكَ فَاِنْ لَّمْ تَزِدْهُ خَيْرًا لَّمْ تَزِدْهُ شَرًّا. ابن ماجہ

2904 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that a man came to the Prophet ﷺ and said: Shall I perform Hajj on behalf of my father?' He said: "Yes, perform Hajj on behalf of your father, for if you cannot add any good to his record (at least) you will not add anything bad".

٢٩٠٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا عُثْمَانُ بْنُ عَطَاءٍ عَنْ اَبِيْهِ ' عَنْ اَبِى الْغَوْثِ بْنِ حُصَيْنٍ رَجُلٌ مِّنَ الْفُرْعِ اَنَّهُ اسْتَفْتَى النَّبِىَّ ﷺ عَنْ حِجَّةٍ كَانَتْ عَلَى اَبِيْهِ مَاتَ وَلَمْ

2905 - Hazrat Abu Ghawth bin Husain رضی اللہ عنہ - a man from Furu - narrated that he consulted the Prophet ﷺ about a Hajj that his father owed, but he had died and had not gone for Hajj. The Prophet ﷺ said:

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"Perform Hajj on behalf of your father". And the Prophet ﷺ said: "The same applies to fasting in fulfillment of a vow-it should be made up for".

يَحُجَّ؟ قَالَ النَّبِيُّ ﷺ حُجَّ عَنْ اَبِيْكَ. وَقَالَ النَّبِيُّ ﷺ وَكَذٰلِكَ الصِّيَامُ فِي النَّذْرِ يُقْضٰى عَنْهُ. ابن ماجه

Chapter10 - Hajj on behalf of a living when he is incapable

١٠ - بَابُ الْحَجِّ عَنِ الْحَيِّ اِذَا لَمْ يَسْتَطِعْ

2906 - Hazrat Abu Razin Al-Uqaili رضی اللہ عنہ narrated that he came to the Prophet ﷺ and said: O Messenger of Allah ﷺ, my father is an old man and he cannot perform Hajj or Umrah and he is not able to ride the mount (due to old age)'. He said: "Perform Hajj and Umrah on behalf of your father".

٢٩٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَنْ عَلِيِّ بْنِ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ اَوْسٍ، عَنْ اَبِيْ رَزِيْنٍ الْعُقَيْلِيِّ اَنَّهُ اَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَبِيْ شَيْخٌ كَبِيْرٌ، لَا يَسْتَطِيْعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعَنَ، قَالَ حُجَّ عَنْ اَبِيْكَ وَاعْتَمِرْ.

سنن ابوداود (١٨١٠) سنن ترمذی (٩٣٠) سنن نسائی (٢٦٢٠ - ٢٦٣٦)

2907 - Hazrat Abdullah bin Abbas رضی اللہ عنہما narrated that a woman from Khatam came to the Prophet ﷺ and said: 'O Messenger of Allah ﷺ, my father is an old man who has become weak, and now the command of Allah has come for His slaves to perform Hajj but he cannot do it. Will it discharge his duty, if I perform it on his behalf?' The Messenger of Allah ﷺ said: "Yes".

٢٩٠٧ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ، ثَنَا عَبْدُ الْعَزِيْزِ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ اَبِيْ رَبِيْعَةَ الْمَخْزُوْمِيِّ، عَنْ حَكِيْمِ بْنِ حَكِيْمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الْاَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ، اَنَّ امْرَاَةً مِنْ خَثْعَمَ جَاءَتْ رَسُوْلَ اللّٰهِ ﷺ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَبِيْ شَيْخٌ كَبِيْرٌ، قَدْ اَفْنَدَ وَاَدْرَكَتْهُ فَرِيْضَةُ اللّٰهِ عَلٰى عِبَادِهِ فِي الْحَجِّ، وَلَا يَسْتَطِيْعُ اَدَاءَهَا، فَهَلْ يُجْزِئُ عَنْهُ اَنْ اُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُوْلُ اللّٰهِ ﷺ نَعَمْ. ابن ماجه

2908 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "Husain bin Awf told me: I said, O Messenger of Allah ﷺ the command for Hajj has come but my father cannot perform Hajj, unless he is tied to a saddle. Sometime passed, then he said: "Perform Hajj on behalf of your father".

٢٩٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، حَدَّثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ مُحَمَّدِ بْنِ كُرَيْبٍ، عَنْ اَبِيْهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اَخْبَرَنِيْ حُصَيْنُ بْنُ عَوْفٍ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَبِيْ اَدْرَكَهُ الْحَجُّ وَلَا يَسْتَطِيْعُ اَنْ يَّحُجَّ اِلَّا مُعْتَرِضًا، فَصَمَتَّ سَاعَةً ثُمَّ قَالَ حُجَّ عَنْ اَبِيْكَ. ابن ماجه

2909 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that his brother Fadl was riding behind the

٢٩٠٩ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا الْاَوْزَاعِيُّ عَنِ

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الزُّهْرِيِّ ' عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ' عَنِ ابْنِ عَبَّاسٍ ' عَنْ اَخِيْهِ الْفَضْلِ ' اَنَّهُ كَانَ رِدْفَ رَسُوْلِ اللّٰهِ ﷺ غَدَاةَ النَّحْرِ. فَاَتَتْهُ امْرَاَةٌ مِنْ خَثْعَمَ ' فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنَّ فَرِيْضَةَ اللّٰهِ فِى الْحَجِّ عَلٰى عِبَادِهٖ ' اَدْرَكَتْ اَبِىْ شَيْخًا كَبِيْرًا ' لَا يَسْتَطِيْعُ اَنْ يَّرْكَبَ ' اَفَاَحُجُّ عَنْهُ ؟ قَالَ نَعَمْ ' فَاِنَّهُ لَوْ كَانَ عَلٰى اَبِيْكَ دَيْنٌ قَضَيْتِهِ. صحیح بخاری(۱۸۵۳) صحیح مسلم(۳۲۳۹) سنن ترمذی(۹۲۸) سنن نسائی(٤٥٠٤)

Messenger of Allah ﷺ in the morning of the day of Sacrifice (the 10th of Dhul-Hajjah) when a woman from Khatam came and said: 'O Messenger of Allah ﷺ the command of Allah has come for His slaves to perform Hajj, but my father is an old man and cannot ride. May I perform Hajj on his behalf?' He said: "Yes! because if your father owed a debt, you would pay it off".

١١ - بَابُ حَجِّ الصَّبِيِّ

Chapter11 - Hajj of a Child

٢٩١٠ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ طَرِيْفٍ ' قَالَا حَدَّثَنَا اَبُوْ مُعَاوِيَةَ ' حَدَّثَنِىْ مُحَمَّدُ (بْنُ) سُوْقَةَ عَنْ مُّحَمَّدِ بْنِ الْمُنْكَدِرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ رَفَعَتِ امْرَاَةٌ صَبِيًّا لَّهَا اِلَى النَّبِىِّ ﷺ فِىْ حَجَّةٍ ' فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اَلِهٰذَا حَجٌّ؟ قَالَ نَعَمْ ' وَلَكِ اَجْرٌ. سنن ترمذی(۹۲٤)

2910 - Hazrat Jabir bin Abdullah ؓ narrated, "A woman held up a child of hers to the Prophet ﷺ during Hajj and said: 'O Messenger of Allah ﷺ, is there Hajj for this one?' He said: "Yes, and you will be rewarded".

١٢ - بَابُ النُّفَسَآءِ وَالْحَائِضِ تُهِلُّ بِالْحَجِّ

Chapter12 - Women having postnatal bleeding and menstruating, entering 'Ihram' for 'Hajj'

٢٩١١ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللّٰهِ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ قَالَتْ نُفِسَتْ اَسْمَاءُ بِنْتُ عُمَيْسٍ بِالشَّجَرَةِ ' فَاَمَرَ رَسُوْلُ اللّٰهِ ﷺ اَبَا بَكْرٍ اَنْ يَّاْمُرَهَا اَنْ تَغْتَسِلَ وَتُهِلَّ. صحیح مسلم(۲۹۰۰) سنن ابوداؤد(۱۷٤۳)

2911 - Hazrat Ayesha ؓ narrated, "Asma bint-e-Umais ؓ gave birth at 'Shajarah' and the Messenger of Allah ﷺ told Abu Bakr ؓ to tell her to take a bath and begin the Talbiyah".

٢٩١٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ اَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُّحَدِّثُ عَنْ اَبِيْهِ ' عَنْ اَبِىْ بَكْرٍ اَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُوْلِ اللّٰهِ ﷺ ' وَمَعَهُ اَسْمَآءُ بِنْتُ عُمَيْسٍ ' فَوَلَدَتْ بِالشَّجَرَةِ '

2912 - Hazrat Abu Bakr ؓ narrated that he went out for Hajj with the Messenger of Allah ﷺ and Asma bint-e-Umais ؓ was with him, she gave birth, at 'Shajarah', to Muhammad bin Abu Bakr. Abu Bakr ؓ came to the Prophet ﷺ and told him about

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مُحَمَّدَ بْنَ اَبِیْ بَكْرٍ ' فَاَتٰی اَبُوْ بَكْرٍ النَّبِیَّ ﷺ فَاَخْبَرَهٗ ' فَاَمَرَهٗ رَسُوْلُ اللّٰهِ ﷺ اَنْ یَّاْمُرَهَا اَنْ تَغْتَسِلَ ثُمَّ تُهِلَّ بِالْحَجِّ ' وَتَصْنَعَ مَا یَصْنَعُ النَّاسُ ' اِلَّا اَنَّهَا لَا تَطُوْفُ بِالْبَیْتِ. سنن نسائی (۲٦٦۳)

that, and the Messenger of Allah ﷺ told him to tell her to take a bath, then begin the 'Talbiyah' for Hajj and to do everything that the people did, except circumambulating the House (Kaaba).

۲۹۱۳ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا یَحْیَی بْنُ اٰدَمَ عَنْ سُفْیَانَ ' عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ' عَنْ اَبِیْهِ ' عَلَیْهِمَا السَّلَامُ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ نُفِسَتْ اَسْمَآءُ بِنْتُ عُمَیْسٍ بِمُحَمَّدِ بْنِ اَبِیْ بَكْرٍ ' فَاَرْسَلَتْ اِلَی النَّبِیِّ ﷺ. فَاَمَرَهَا اَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبٍ. وَتُهِلَّ.

صحیح مسلم (۲۹۰۱) سنن نسائی (۲۱٤ ـ ۳۹۰ ـ ۲۷٦۰ ـ ۲۷٦۱)

2913 - Hazrat Jabir ؓ narrated, "Asma bint-e- Umais ؓ gave birth to Muhammad bin Abi Bakr and sent word to Prophet ﷺ. He commanded her to take a bath, fasten a cloth round her private part and begin the Talbiyah.

۱۳ - بَابُ مَوَاقِیْتِ اَهْلِ الْاٰفَاقِ

Chapter13 - The Mawaqit for The People of outside land

۲۹۱٤ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ یُهِلُّ اَهْلُ الْمَدِیْنَةِ مِنْ ذِی الْحُلَیْفَةِ ' وَاَهْلُ الشَّامِ مِنَ الْجُحْفَةِ ' وَاَهْلُ نَجْدٍ مِّنْ قَرْنٍ ' قَالَ عَبْدُ اللّٰهِ اَمَّا هٰذِهِ الثَّلَاثَةُ ' فَقَدْ سَمِعْتُهَا مِنْ رَّسُوْلِ اللّٰهِ ﷺ ' وَبَلَغَنِیْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ وَیُهِلُّ اَهْلُ الْیَمَنِ مِنْ یَّلَمْلَمَ. صحیح بخاری (۱۵۲۵) صحیح مسلم (۲۷۹۷) سنن ابوداؤد (۱۷۳۷) سنن نسائی (۲٦۵۰)

2914 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said, "The people of Al-Madinah should begin the Talbiyah from Dhul-Hulaifah, the people of Sham from Juhfah and the people of Najd from Qarn". Abdullah said, "As for these three, I heard them from the Messenger of Allah ﷺ. And it reached me that the Messenger of Allah ﷺ said, "And the people of Yemen should enter Ihram (begin Talbiyah) from Yalamlam"..

۲۹۱۵ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِیْعٌ ' ثَنَا اِبْرَاهِیْمُ بْنُ یَزِیْدَ عَنْ اَبِی الزُّبَیْرِ ' عَنْ جَابِرٍ ' قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ مُهَلُّ اَهْلِ الْمَدِیْنَةِ مِنْ ذِی الْحُلَیْفَةِ ' وَمُهَلُّ اَهْلِ الشَّامِ مِنَ الْجُحْفَةِ ' وَمُهَلُّ اَهْلِ الْیَمَنِ مِنْ یَّلَمْلَمَ ' وَمُهَلُّ اَهْلِ نَجْدٍ مِّنْ قَرْنٍ ' وَمُهَلُّ اَهْلِ الْمَشْرِقِ مِنْ ذَاتِ عِرْقٍ. ثُمَّ اَقْبَلَ بِوَجْهِهٖ لِلْاُفُقِ ' وَقَالَ اَللّٰهُمَّ اَقْبِلْ بِقُلُوْبِهِمْ. ابن ماجہ

2915 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ addressed us and said: 'Talbiyah of the people of Al-Madinah begins at Dhul-Hulaifah. The Talbiyah of the people of Sham begins at Juhfah, The Talbiyah of the people of Yemen begins at Yalamlam. The Talbiyah of the people of Najd begins at Qarn, The Talbiyah of the people of the east begins at Dhat Irq', Then he turned to face the

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(eastern) horizen and said, 'O Allah, make their hearts steadfast'."

Chapter14 - The Ihram

2916 - Hazrat Ibn-e-Umar ﷺ narrated, "When the Messenger of Allah ﷺ put his foot in the stirrup and his riding beast rose up with him, he would say the Talbiyah from the Mosque of Dhul-Hulaifah" (departing from Madinah).

2917 - Hazrat Anas bin Malik ﷺ narrated, "I was by the knees of she-camel of the Messenger of Allah ﷺ at Sharjrah. When it rose up with him, he said, 'Labbaika bi Umrah wa Hajjah ma'an (Here I am O Allah, for Umrah and Hajj together) that was during the Fare-well Pilgrimage".

Chapter15 - The Talbiyah

2918 - Nafi reported that Ibn-e-Umar ﷺ said, "I learned the Talbiyah from the Messenger of Allah ﷺ who said, "Labbaika Allahuma labbaik, Labbaika la sharika laka labbaik. Innal-hamda wan-nimata laka wal-mulk. La Sharika laka" (Here I am, O Allah here I am. Here I am. You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, you have no partner) He said, and Ibn-e-Umar ﷺ used to add: "Labbaika labbaika, labbaika wa sadaika wal-khairu fi yadaika, Labbaika war raghbau ilaika wal-amal". (Here I am, here I am, here I am and at Your service, all good is in Your

١٤ - بَابُ الْإِحْرَامِ

٢٩١٦ - **حَدَّثَنَا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ ، ثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ حَدَّثَنِي عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ ، اِذَا اَدْخَلَ رِجْلَهُ فِي الْغَرْزِ، وَاسْتَوَتْ بِهِ رَاحِلَتُهُ ، اَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ.

ابن ماجه

٢٩١٧ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ وَّعُمَرُ بْنُ عَبْدِ الْوَاحِدِ ، قَالَا ثَنَا الْاَوْزَاعِيُّ عَنْ اَيُّوْبَ بْنِ مُوْسٰى ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ ، عَنْ ثَابِتٍ الْبُنَانِيِّ ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ اِنِّيْ عِنْدَ ثَفِنَاتِ نَاقَةِ رَسُوْلِ اللّٰهِ ﷺ، عِنْدَ الشَّجَرَةِ ، فَلَمَّا اسْتَوَتْ بِهِ قَائِمَةً ، قَالَ لَبَّيْكَ ! بِحَجَّةٍ وَّعُمْرَةٍ مَّعًا. وَذٰلِكَ فِيْ حَجَّةِ الْوَدَاعِ. ابن ماجه

١٥ - بَابُ التَّلْبِيَةِ

٢٩١٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ وَاَبُوْ اُسَامَةَ وَعَبْدُ اللّٰهِ بْنِ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ ، قَالَ تَلَقَّفْتُ التَّلْبِيَةَ مِنْ رَسُوْلِ اللّٰهِ ﷺ وَهُوَ يَقُوْلُ لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ! لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ! اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ ، وَالْمُلْكَ. لَا شَرِيْكَ لَكَ. قَالَ وَكَانَ ابْنُ عُمَرَ يَزِيْدُ فِيْهَا لَبَّيْكَ! لَبَّيْكَ! وَسَعْدَيْكَ! وَالْخَيْرُ فِيْ يَدَيْكَ لَبَّيْكَ! وَالرَّغْبَاءُ اِلَيْكَ وَالْعَمَلُ. ابن ماجه

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Hands, here I am, seeking Your pleasure and striving for Your sake).

2919 - Hazrat Jabir ﷺ narrated, "The Talbiyah of the Messenger of Allah ﷺ was, "Labbaika Allahuma labbaik (Labbaika) la sharika laka labbaik, Innal-hamda wan-nimata laka wal mulk. La sharika laka". (Here I am O Allah here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours and all sovereignty, You have no partner).

٢٩١٩ - **حَدَّثَنَا** زَيْدُ بْنُ اَخْزَمَ، ثَنَا مُؤَمَّلُ بْنُ اِسْمَاعِيْلَ، ثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ اَبِيْهِ، عَنْ جَابِرٍ، قَالَ كَانَتْ تَلْبِيَةُ رَسُوْلِ اللّٰهِ ﷺ لَبَّيْكَ! اَللّٰهُمَّ لَبَّيْكَ! لَبَّيْكَ! لَا شَرِيْكَ لَكَ لَبَّيْكَ! اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ، لَا شَرِيْكَ لَكَ.

سنن ابوداؤد (١٨١٣)

2920 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ used to say in his Talbiyah, "Labbaika Ilahal-Haqq labbaika" (Here I am, O God of truth, here I am).

٢٩٢٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ بْنِ اَبِيْ سَلَمَةَ عَنْ عَبْدِ اللّٰهِ بْنِ الْفَضْلِ، عَنِ الْاَعْرَجِ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ النَّبِيَّ ﷺ قَالَ فِيْ تَلْبِيَتِهٖ لَبَّيْكَ! اِلٰهَ الْحَقِّ، لَبَّيْكَ!

سنن نسائی (٢٧٥١)

2921 - Hazrat Sahl bin Sad As-Saidi ﷺ narrated that the Messenger of Allah ﷺ said, "There is no (pilgrim) who recites the Talbiyah but that which is to his right and left also recites it, rocks and trees and hills even to the farthest ends of the earth in each direction, from here and from there".

٢٩٢١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، حَدَّثَنِيْ عُمَارَةُ بْنُ غَزِيَّةَ الْاَنْصَارِيُّ عَنْ اَبِيْ حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ مَا مِنْ مُلَبٍّ يُلَبِّيْ اِلَّا لَبّٰى مَا عَنْ يَمِيْنِهٖ وَشِمَالِهٖ، مِنْ حَجَرٍ اَوْ شَجَرٍ اَوْ مَدَرٍ، حَتّٰى تَنْقَطِعَ الْاَرْضُ مِنْ هٰهُنَا وَهٰهُنَا.

سنن ترمذی (٨٢٨)

Chapter16 - Raising of the Voice (while reciting) the Talbiyah

١٦ - بَابُ رَفْعِ الصَّوْتِ بِالتَّلْبِيَةِ

2922 - Khallad bin Saib reported from his father that the Messenger of Allah ﷺ said: "Jibrail عليه السلام came to me and told me to command my companions to raise their voices when reciting the Talbiyah".

٢٩٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ اَبِيْ بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، حَدَّثَهٗ عَنْ خَلَّادِ بْنِ السَّائِبِ، عَنْ اَبِيْهِ، اَنَّ النَّبِيَّ ﷺ قَالَ اَتَانِيْ جِبْرِيْلُ، فَاَمَرَنِيْ اَنْ اٰمُرَ اَصْحَابِيْ اَنْ يَرْفَعُوْا اَصْوَاتَهُمْ بِالْاِهْلَالِ.

سنن ابوداؤد (١٨١٤) سنن ترمذی (٨٢٩) سنن نسائی (٢٧٥٢)

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٢٩٢٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ ، ثَنَا سُفْيَانُ عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ لَبِيْدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللّٰهِ بْنِ حَنْطَبٍ، عَنْ خَلَّادِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ جَاءَنِيْ جِبْرِيْلُ فَقَالَ يَا مُحَمَّدُ! مُرْ اَصْحَابَكَ فَلْيَرْفَعُوْا اَصْوَاتَهُمْ بِالتَّلْبِيَةِ ، فَاِنَّهَا مِنْ شِعَارِ الْحَجِّ. ابن ماجه

2923 - Hazrat Zaid bin Khalid Al-Juhani رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Jibril عليه السلام came to me and said: O Mohammad, tell your companions to raise their voices when reciting the Talbiyah, for it is one of the symbols of Hajj".

٢٩٢٤ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، قَالَا ثَنَا ابْنُ اَبِيْ فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَرْبُوْعٍ ، عَنْ اَبِيْ بَكْرٍ الصِّدِّيْقِ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ؟ قَالَ الْعَجُّ وَالثَّجُّ. سنن ترمذی(٨٢٧)

2924 - Hazrat Abu Bakr As-Siddiq رضی اللہ عنہ narrated that the Messenger of Allah ﷺ was asked, "Which actions are best?" He said, "Raising one's voice (in Talbiyah) and slaughtering the sacrificial animal".

١٧ - بَابُ الظِّلَالِ لِلْمُحْرِمِ

Chapter17 - Shade for the Ihram-wearer (Muhrim)

٢٩٢٥ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ، ثَنَا عَبْدُ اللّٰهِ بْنِ نَافِعٍ، وَعَبْدُ اللّٰهِ بْنُ وَهْبٍ وَ (مُحَمَّدُ بْنُ فُلَيْحٍ)، قَالُوْا ثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ حَفْصٍ ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرِ بْنِ رَبِيْعَةَ ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ مُحْرِمٍ يَضْحٰى لِلّٰهِ يَوْمَهُ ، يُلَبِّيْ حَتّٰى تَغِيْبَ الشَّمْسُ ، اِلَّا غَابَتْ بِذُنُوْبِهِ ، فَعَادَ كَمَا وَلَدَتْهُ اُمُّهُ. ابن ماجه

2925 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "There is no Muhrim (Pilgrim in Ihram) who exposes himself to the sun all day for the sake of Allah reciting the Talbiyah until the sun goes down but his sins will disappear and he will go back like on the day his mother bore him".

١٨ - بَابُ الطِّيْبِ عِنْدَ الْاِحْرَامِ

Chapter18 - Perfuming while entering Ihram

٢٩٢٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيْعًا عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ ، اَنَّهَا قَالَتْ طَيَّبْتُ رَسُوْلَ اللّٰهِ ﷺ لِاِحْرَامِهِ قَبْلَ اَنْ يُحْرِمَ ، وَلِحِلِّهِ قَبْلَ اَنْ يُفِيْضَ.
صحیح بخاری(١٧٥٤)

2926 - Hazrat Ayesha رضی اللہ عنہا narrated, "I put perfume on the Messenger of Allah ﷺ for his Ihram before he entered into it and when he exited Ihram before he returned" (before performing Tawaful Ifadhah).

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قَالَ سُفْيَانُ بِيَدَىَّ هَاتَيْنِ.

(A narrator) Sufyan said, '(she said), "With these two hands of mine".

٢٩٢٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا الْاَعْمَشُ عَنْ اَبِى الضُّحٰى، عَنْ مَسْرُوْقٍ، عَنْ عَائِشَةَ، قَالَتْ كَاَنِّىْ اَنْظُرُ اِلٰى وَبِيْصِ الطِّيْبِ فِىْ مَفَارِقِ رَسُوْلِ اللّٰهِ ﷺ، وَهُوَ يُلَبِّىْ.

صحیح مسلم (٢٨٢٦_٢٨٢٧)

2927 - Hazrat Ayesha ؓ narrated, "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allah ﷺ while he is reciting the Talbiyah".

٢٩٢٨ - حَدَّثَنَا اِسْمَاعِيْلُ بْنُ مُوْسٰى، ثَنَا شَرِيْكٌ عَنْ اَبِىْ اِسْحَاقَ، عَنِ الْاَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ كَاَنِّىْ اَرٰى وَبِيْصَ الطِّيْبِ فِىْ مَفْرِقِ رَسُوْلِ اللّٰهِ ﷺ، بَعْدَ ثَلَاثَةٍ، وَهُوَ مُحْرِمٌ. سنن نسائی (٢٧٠٢)

2928 - Hazrat Ayesha ؓ narrated, "It is as if I can see the traces of perfume in the parting (of hair) of the Messenger of Allah ﷺ after three days and he was a Muhrim" (in Ihram).

١٩ - بَابُ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ

Chapter19 - What clothes the Ihram-clad can wear

٢٩٢٩ - حَدَّثَنَا اَبُوْ مُصْعَبٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَلْبَسُ الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيْلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ، اِلَّا اَنْ لَّا يَجِدَ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا يَلْبَسُ مِنَ الثِّيَابِ شَيْئًا مَّسَّهُ الزَّعْفَرَانُ اَوِ الْوَرْسُ.

صحیح بخاری (١٥٤٢_٥٨٠٣) صحیح مسلم (٢٧٨٣) سنن ابوداؤد (١٨٢٤) سنن نسائی (٢٦٦٨_٢٦٧٣)

2929 - Hazrat Abdullah bin Umar ؓ narrated that a man asked the Messenger of Allah ﷺ, "What clothes can the Muhrim wear?' The Messenger of Allah ﷺ said, "He can neither wear a shirt, nor turbans, nor trousers, nor pyjamas, nor hooked-cloaks and nor leather socks, unless he can not find sandals, in which case, he may wear the leather socks but cut off from below the ankles. And he should not wear any clothes that have been sprinkled with saffron or Wars" (a yellowish fragrant oil).

٢٩٣٠ - حَدَّثَنَا اَبُوْ مُصْعَبٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ، اَنَّهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّلْبَسَ الْمُحْرِمُ ثَوْبًا مَّصْبُوْغًا بِوَرْسٍ اَوْ زَعْفَرَانٍ.

صحیح بخاری (٥٨٥٢) صحیح مسلم (٢٧٨٥) سنن نسائی (٢٦٦٥)

2930 - Hazrat Abullah bin Umar ؓ narrated that the Messenger of Allah ﷺ forbade the Ihram-clad (Muhrim) to wear a garment dyed with Wars (a fragrant yellowish oil) or saffron" (Zafraan).

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٢٠ - بَابُ السَّرَاوِيْلِ وَالْخُفَّيْنِ لِلْمُحْرِمِ اِذَا لَمْ يَجِدْ اِزَارًا (اَوْ)نَعْلَيْنِ

Chapter20 - When Muhrim can not find waist-wrap or sandals he should wear trousers and leather-socks

٢٩٣١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ اَبِى الشَّعْثَاءِ ، عَنِ ابْنِ عَبَّاسٍ، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ قَالَ هِشَامٌ عَلَى الْمِنْبَرِ فَقَالَ مَنْ لَّمْ يَجِدْ اِزَارًا، فَلْيَلْبَسْ سَرَاوِيْلَ ، وَمَنْ لَّمْ يَجِدْ نَعْلَيْنِ ، فَلْيَلْبَسْ خُفَّيْنِ. قَالَ هِشَامٌ فِىْ حَدِيْثِهٖ فَلْيَلْبَسْ سَرَاوِيْلَ اِلَّا اَنْ يَّفْقِدَ.

صحیح بخاری(١٨٤١_١٨٤٣_٥٨٠٤_٥٨٥٣)صحیح مسلم(٢٧٨٦)
سنن ترمذی(٨٣٤)سنن نسائی(٢٦٧٠_٢٦٧١_٢٦٧٨_٥٣٤٠)

2931 - Hazrat Ibn-e-Abbas ﷺ narrated, "I heard the Prophet ﷺ delivering a sermon. (One of the narrators) Hisham said: 'On the pulpit' and he said, "Whoever does not have a waist-wrap, let him wear pyjamas (Trousers) and whoever does not have sandals, let him wear leather-socks". In his narration Hisham said: "If he does not find any (cloth) then let him wear pents" (or pyjamas or trousers etc.)

٢٩٣٢ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ وَّعَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ لَّمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ.

سابقہ(٢٩٢٩_٢٩٣٠)

2932 - Hazrat Ibn-e-Umar ﷺ narrated that the Messenger of Allah ﷺ said, "Whoever does not have sandals let him wear leather-socks, and let him cut them to below the ankles".

٢١ - بَابُ التَّوَقِّىْ فِى الْاِحْرَامِ

Chapter21 - Restrained things in Ihram

٢٩٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ مُّحَمَّدِ بْنِ اِسْحَاقَ، عَنْ يَّحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ ، عَنْ اَبِيْهِ، عَنْ اَسْمَآءَ بِنْتِ اَبِىْ بَكْرٍ ، قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ، حَتّٰى اِذَا كُنَّا بِالْعَرْجِ ، نَزَلْنَا. فَجَلَسَ رَسُوْلُ اللّٰهِ ﷺ، وَعَائِشَةُ اِلٰى جَنْبِهٖ ، وَاَنَا اِلٰى جَنْبِ اَبِىْ بَكْرٍ، فَكَانَتْ زِمَالَتُنَا وَزِمَالَةُ اَبِىْ بَكْرٍ وَّاحِدَةً ، مَعَ غُلَامِ اَبِىْ بَكْرٍ. قَالَ فَطَلَعَ الْغُلَامُ وَلَيْسَ مَعَهٗ بَعِيْرُهٗ، فَقَالَ لَهٗ اَيْنَ بَعِيْرُكَ؟ قَالَ اَضْلَلْتُهُ الْبَارِحَةَ. قَالَ مَعَكَ بَعِيْرٌ وَّاحِدٌ ، تُضِلُّهٗ؟ قَالَ فَطَفِقَ يَضْرِبُهٗ ، وَرَسُوْلُ

2933 - Hazrat Asma bint-e-Abu Bakr ﷺ narrated, "We went out with the Messenger of Allah ﷺ until when we were in Arj. We stopped to camp. The Messenger of Allah ﷺ sat with Ayesha ﷺ by his side and I was sitting beside Abu Bakr ﷺ. Our mount and the mount of Abu Bakr ﷺ was one under the care of the slave of Abu Bakr ﷺ. The slave looked and his camel was not with him. So he said to him, 'where is your camel?' He said: 'I lost it yesterday'. He said: 'You have one

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camel with you and you lost it?' He started to beat him and the Messenger of Allah ﷺ said: "Look at what this Muhrim is doing".

اللّٰهِ ﷺ يَقُوْلُ اُنْظُرُوْا اِلٰى هٰذَا الْمُحْرِمِ مَا يَصْنَعُ .

سنن ابوداؤد (۱۷۷۰)

Chapter22 - The Muhrim washing his head

۲۲ - بَابُ الْمُحْرِمِ يَغْسِلُ رَاْسَهٗ

2934 - Ibrahim bin Abdullah bin Hunain, from his father reported that Abdullah bin Abbas رضی اللہ عنہما and Miswar bin Makhramah رضی اللہ عنہ disagreed at Abwa. Abdullah bin Abbas رضی اللہ عنہما said that the Muhrim may wash his head and Miswar رضی اللہ عنہ said that the Muhrim may not wash his head.

۲۹۳٤ - حَدَّثَنَا اَبُوْ مُصْعَبٍ ، ثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنْ اِبْرَاهِيْمَ بْنِ عَبْدِ اللّٰهِ بْنِ حُنَيْنٍ ، عَنْ اَبِيْهِ ، اَنَّ عَبْدَ اللّٰهِ بْنَ عَبَّاسٍ وَّالْمِسْوَرَ بْنَ مَخْرَمَةَ اِخْتَلَفَا بِالْاَبْوَاءِ ، فَقَالَ عَبْدُ اللّٰهِ بْنُ عَبَّاسٍ يَغْسِلُ الْمُحْرِمُ رَاْسَهٗ ، وَقَالَ الْمِسْوَرُ لَايَغْسِلُ الْمُحْرِمُ رَاْسَهٗ.

"Ibn-e-Abbas رضی اللہ عنہما sent me to Abu Ayyub Al-Ansari رضی اللہ عنہ to ask him about that and I found him taking a bath near the well, screened with a piece of cloth. I greeted him with Salam and he said, 'Who is this?' I said: 'I am Abdullah bin Hunain. Abdullah bin Abbas رضی اللہ عنہما sent me to you to ask you how the Messenger of Allah ﷺ used to wash his head, when he was in Ihram". He said: "Abu Ayuub رضی اللہ عنہ put his head on the cloth and lowered it until his head appeared, then he said to some one who was pouring water for him: 'Pour water'. So he poured water on his head. Then he rubbed his head with his hands forwards and backwards and said: "This is what I saw him doing".

فَاَرْسَلَنِى ابْنُ عَبَّاسٍ اِلٰى اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ اَسْاَلُهٗ عَنْ ذٰلِكَ، فَوَجَدْتُّهٗ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ ، فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ مَنْ هٰذَا؟ قُلْتُ اَنَا عَبْدُ اللّٰهِ بْنُ حُنَيْنٍ ، اَرْسَلَنِىْ اِلَيْكَ عَبْدُ اللّٰهِ بْنُ عَبَّاسٍ ، اَسْاَلُكَ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَغْسِلُ رَاْسَهٗ وَهُوَ مُحْرِمٌ؟ قَالَ فَوَضَعَ اَبُوْ اَيُّوْبَ يَدَهٗ عَلَى الثَّوْبِ ، فَطَاَطَاَهٗ حَتّٰى بَدَا لِىْ رَاْسُهٗ ، ثُمَّ قَالَ لِاِنْسَانٍ يَّصُبُّ عَلَيْهِ اُصْبُبْ فَصَبَّ عَلٰى رَاْسِهٖ ، ثُمَّ حَرَّكَ رَاْسَهٗ بِيَدِهٖ ، ثُمَّ اَقْبَلَ بِهِمَا وَاَدْبَرَ ، ثُمَّ قَالَ هٰكَذَا رَاَيْتُهٗ ﷺ يَفْعَلُ. صحیح بخاری (۱۸٤۰) صحیح مسلم (۲۸۸۱-۲۸۸۲) سنن ابوداؤد (۱۸٤۰) سنن نسائی (۲٦٦٤)

Chapter23 - The Muhrimah (female Ihram-clad) lowering her garment over her face

۲۳ - بَابُ الْمُحْرِمَةِ تَسْدِلُ الثَّوْبَ عَلٰى وَجْهِهَا

2935 - Hazrat Ayesha رضی اللہ عنہا narrated, "We were with the Prophet ﷺ and we were in Ihram. When a rider met us, we would lower our garments from the top of our

۲۹۳۵ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَّزِيْدَ بْنِ اَبِىْ زِيَادٍ ، عَنْ مُجَاهِدٍ ، عَنْ عَائِشَةَ ، قَالَتْ كُنَّا مَعَ النَّبِىِّ ﷺ ،

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heads and when he had gone, we would lift them up again".

وَنَحْنُ مُحْرِمُوْنَ ' فَإِذَا لَقِيَنَا الرَّاكِبُ اَسْدَلْنَا ثِيَابَنَا مِنْ فَوْقِ رُءُ وْسِنَا ' فَإِذَا جَاوَزَنَا رَفَعْنَاهَا.

سنن ابوداؤد (۱۸۳۳)

2935m - Ali bin Muhammad quoted the similar wording by another chain.

۲۹۳۵م - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ يَّزِيْدَ بْنِ اَبِىْ زِيَادٍ' عَنْ مُّجَاهِدٍ ' عَنْ عَائِشَةَ ' عَنِ النَّبِيِّ ﷺ بِنَحْوِهٖ. سابقہ (۲۹۳۵)

Chapter24 - Conditionality in Hajj

۲٤ - بَابُ الشَّرْطِ فِى الْحَجِّ

2936 - Abu Bakr bin Abdullah bin Zubair reported from his grand mother - (he the narrator said), "I do not know if it was Asma bint-e-Abu Bakr ؓ or Suda bint-e-Awf ؓ that the Messenger of Allah ﷺ entered upon Dhubaah bint-e-Abdul Muttalib and said, "What is keeping you, O my aunt from performing Hajj?" She said, "I am a sick woman and I am afraid of being prevented" (from completing Hajj). He said, "Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented".

۲۹۳٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَبِىْ (ح) وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' حَدَّثَنَا عُثْمَانُ بْنُ حَكِيْمٍ عَنْ اَبِىْ بَكْرِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ ' عَنْ جَدَّتِهٖ ' قَالَ لَا اَدْرِىْ اَسْمَآءَ بِنْتِ اَبِىْ بَكْرٍ ' اَوْ سُعْدٰى بِنْتِ عَوْفٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ دَخَلَ عَلٰى ضُبَاعَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ' فَقَالَ مَا يَمْنَعُكِ ' يَا عَمَّتَاهُ! مِنَ الْحَجِّ؟. فَقَالَتْ اَنَا امْرَاَةٌ سَقِيْمَةٌ. وَاَنَا اَخَافُ الْحَبْسَ. قَالَ فَاَحْرِمِىْ وَاشْتَرِطِىْ اَنَّ مَحِلَّكِ حَيْثُ حُبِسْتِ.

ابن ماجہ

Note: Hazrat Dhubaah ؓ was not the Prophets ﷺ aunt, rather she was his cousin (paternal uncle's daughter). The same is being mentioned in the next narration that she was the daughter of Zubair bin Abdul Muttalib.

2937 - Hazrat Dhubaah ؓ narrated, "The Messenger of Allah ﷺ entered upon me when I was unwell. He said, "Do you intend to perform Hajj this year?" I said, "I am sick, O Messenger of Allah ﷺ". He said, "Go for Hajj and say: "I will, exit Ihram from the point where I am prevented".

۲۹۳۷ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَّوَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ ضُبَاعَةَ ' قَالَتْ دَخَلَ عَلَىَّ رَسُوْلُ اللّٰهِ ﷺ وَاَنَا شَاكِيَةٌ ' فَقَالَ اَمَا تُرِيْدِيْنَ الْحَجَّ ' الْعَامَ؟. قُلْتُ اِنِّىْ لَعَلِيْلَةٌ ' يَا رَسُوْلَ اللّٰهِ! قَالَ حُجِّىْ وَقُوْلِىْ مَحِلِّىْ حَيْثُ تَحْبِسُنِىْ. ابن ماجہ

2938 - Hazrat Ibn-e-Abbas ؓ narrated, 'Dhubaah bint-e-Zubair bin Abdul Muttalib ؓ came to the Messenger of Allah ﷺ and said, "I am a heavy woman and I want to,

۲۹۳۸ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ' ثَنَا اَبُوْ عَاصِمٍ' عَنِ ابْنِ جُرَيْجٍ ' قَالَ اَخْبَرَنِىْ (اَبُو الزُّبَيْرِ)' اَنَّهٗ سَمِعَ طَاوُسًا وَّعِكْرِمَةَ يُحَدِّثَانِ عَنِ ابْنِ عَبَّاسٍ'

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go for Hajj. How should I enter Ihram?" He said, "Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented".

قَالَ جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُوْلَ اللّٰهِ ﷺ فَقَالَتْ اِنِّی امْرَاَةٌ ثَقِيْلَةٌ ' وَاِنِّیْ اُرِيْدُ الْحَجَّ ' فَكَيْفَ اُهِلُّ؟ قَالَ اَهِلِّیْ وَاشْتَرِطِیْ اَنَّ مَحِلِّیْ حَيْثُ حَبَسْتَنِیْ.

صحیح مسلم(۲۸۹۷)سنن نسائی(۲۷۶۶)

Chapter25 - Entering the Sanctuary (Haram)

۲۵ - بَابُ دُخُوْلِ الْحَرَمِ

2939 - Hazrat Abdullah bin Abbas رضی اللہ عنہما narrated, "The Prophets ﷺ used to enter the Haram walking barefoot. They would circumambulate the House and complete all the rituals barefoot and walking".

۲۹۳۹ - حَدَّثَنَا اَبُوْ كُرَيْبٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ صَبِيْحٍ ' ثَنَا مُبَارَكُ بْنُ حَسَّانَ اَبُوْ عَبْدِ اللّٰهِ عَنْ عَطَاءِ بْنِ اَبِیْ رَبَاحٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ' قَالَ كَانَتِ الْاَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ يَدْخُلُوْنَ الْحَرَمَ مُشَاةً حُفَاةً ' وَيَطُوْفُوْنَ بِالْبَيْتِ ' وَيَقْضُوْنَ الْمَنَاسِكَ حُفَاةً مُشَاةً. ابن ماجہ

Chapter26 - Entering Makkah

۲۶ - بَابُ دُخُوْلِ مَكَّةَ

2940 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that the Messenger of Allah ﷺ used to enter Makkah from the upper mountain pass (northern) and when he left, he would left from the lower mountain pass.

۲۹۴۰ - حَدَّثَنَا عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا ' وَاِذَا خَرَجَ ' خَرَجَ مِنَ الثَّنِيَّةِ السُّفْلٰى. ابن ماجہ

2941 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that the Prophet ﷺ entered Makkah by day.

۲۹۴۱ - حَدَّثَنَا عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا الْعُمَرِیُّ عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّ النَّبِیَّ ﷺ دَخَلَ مَكَّةَ نَهَارًا. سنن ترمذی(۸۵۴)

2942 - Hazrat Usamah bin Zaid رضی اللہ عنہ narrated, "I said O Messenger of Allah ﷺ where will you stay tomorrow? That was during his Hajj". He said, "Has Aqil left us any house?" Then he said: "Tomorrow we will stay in the valley of Banu Kinanah" meaning Muhassab where the Quraysh swore an oath of disbelief".

That was where Banu Kinanah had sworn an oath with the Quraysh against

۲۹۴۲ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنِ الزُّهْرِیِّ ' عَنْ عَلِیِّ بْنِ الْحُسَيْنِ ' عَنْ عَمْرِو بْنِ عُثْمَانَ ' عَنْ اُسَامَةَ بْنِ زَيْدٍ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَيْنَ تَنْزِلُ غَدًا؟ وَذٰلِكَ فِیْ حَجَّتِهٖ ' قَالَ وَهَلْ تَرَكَ لَنَا عَقِيْلٌ مَنْزِلًا؟ ثُمَّ قَالَ نَحْنُ نَازِلُوْنَ غَدًا بِخَيْفِ بَنِیْ كِنَانَةَ . يَعْنِی الْمُحَصَّبَ . حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ.

وَذٰلِكَ اَنَّ بَنِیْ كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلٰى بَنِیْ هَاشِمٍ اَنْ لَّا يُنَاكِحُوْهُمْ وَلَا يُبَايِعُوْهُمْ. سابقہ(۲۷۳۰)

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Banu Hashim, that they would not intermarry with them or engage in trade with them.

Mamar said: "Zuhri said: 'Khaif means a valley".

قَالَ مَعْمَرٌ قَالَ الزُّهْرِيُّ وَالْخَيْفُ الْوَادِيُ.

Chapter27 - Kissing the black stone (Istilamil Hajar)

٢٧ - بَابُ اِسْتِلَامِ الْحَجَرِ

2943 - Abdullah bin Sarjis reported, "I saw the bald forehead of Umar bin Khattab ﷺ when he kissed the Black Stone and said: "I am kissing you, although I know that you are only a stone and you can neither cause harm nor bring benefit. Had I not seen the Messenger of Allah ﷺ kissing you, I would not have kissed you".

٢٩٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا اَبُوْ مُعَاوِيَةَ، ثَنَا عَاصِمٌ الْاَحْوَلُ عَنْ عَبْدِ اللّٰهِ بْنِ سَرْجِسَ، قَالَ رَاَيْتُ الْاَصْيَلِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللّٰهُ عَنْهُ يُقَبِّلُ الْحَجَرَ، وَيَقُوْلُ اِنِّيْ لَاُقَبِّلُكَ، وَاِنِّيْ لَاَعْلَمُ اَنَّكَ حَجَرٌ لَّا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْ لَا اَنِّيْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يُقَبِّلُكَ، مَا قَبَّلْتُكَ. صحیح مسلم(٣٠٥٨)

"I heard Ibn-e-Abbas ﷺ say: The Messenger of Allah ﷺ said, "This stone will be brought on the Day of Resurrection and it will be given two eyes with which to see, and a tongue with which to speak and it will bear witness for those who touched it in sincerity" (of monotheism).

٢٩٤٤ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، قَالَ ثَنَا عَبْدُ الرَّحِيْمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيَاْتِيَنَّ هٰذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ، لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلٰى مَنْ يَسْتَلِمُهُ بِحَقٍّ. سنن ترمذی(٩٦١)

2945 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ turned to face the Stone, then he put his lips on it and wept for a long time. Then he turned and saw Umar bin Khattab ﷺ weeping. He said: "O Umar this is the place where tears should be shed".

٢٩٤٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا خَالِدُ يَعْلَى عَنْ مُحَمَّدِ بْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اِسْتَقْبَلَ رَسُوْلُ اللّٰهِ ﷺ الْحَجَرَ، ثُمَّ وَضَعَ شَفَتَيْهِ عَلَيْهِ يَبْكِيْ طَوِيْلًا، ثُمَّ الْتَفَتَ فَاِذَا هُوَ بِعُمَرَ بْنِ الْخَطَّابِ يَبْكِيْ، فَقَالَ يَا عُمَرُ! هٰهُنَا تُسْكَبُ الْعَبَرَاتُ. ابن ماجہ

2946 - Salim bin Abdullah reported that his father said, "The Messenger of Allah ﷺ did not touch the corners of the Kabah apart from the Black Corner and the one that is next to it facing the houses of

٢٩٤٦ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ، عَنْ اَبِيْهِ، قَالَ لَمْ يَكُنْ رَسُوْلُ اللّٰهِ ﷺ يَسْتَلِمُ مِنْ اَرْكَانِ

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Banu Jumah".

الْبَيْتِ اِلَّا الرُّكْنَ الْاَسْوَدَ ' وَالَّذِىْ يَلِيْهِ مِنْ نَحْوِ دُوْرِ الْجُمَحِيِّيْنَ. صحیح مسلم(۳۰۵۱)سنن نسائی(۲۹۵۱)

Chapter28 - That who kisses the corner with a stick

۲۸ - بَابُ مَنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنِهٖ

2947 - Hazrat Safiyyah bint-e-Shaibah narrated, "When the Messenger of Allah ﷺ saw that the things had settled down in the year of the Conquest (of Makkah), he performed tawaf on his camel, touching the corner with a stick in his hand. Then he entered the House and found a dove (image) made of aloeswood. He broke it, then he stood at the door of the Kabah and threw it out and I was watching him".

۲۹۴۷ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ ' ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِىْ ثَوْرٍ ' عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ ' قَالَتْ لَمَّا اطْمَاَنَّ رَسُوْلُ اللّٰهِ ﷺ عَامَ الْفَتْحِ ' طَافَ عَلٰى بَعِيْرِهٖ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ بِيَدِهٖ ' ثُمَّ دَخَلَ الْكَعْبَةَ فَوَجَدَ فِيْهَا حَمَامَةَ عَيْدَانٍ ' فَكَسَرَهَا . ثُمَّ قَامَ عَلٰى بَابِ الْكَعْبَةِ ' فَرَمٰى بِهَا ' وَاَنَا اَنْظُرُ. سنن ابوداؤد(۱۸۷۸)

2948 - Hazrat Ibn-e-Abbas ؓ narrated that the Prophet ﷺ performed tawaf on a camel during the Farewell Pilgrimage touching the corner with a staff.

۲۹۴۸ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ ' اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ يُوْنُسَ ' عَنِ ابْنِ شِهَابٍ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ طَافَ فِىْ حَجَّةِ الْوَدَاعِ عَلٰى بَعِيْرٍ ' يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ. صحیح بخاری(۱۶۰۷)صحیح مسلم(۳۰۶۲) سنن نسائی(۷۱۲۔ ۲۹۵۴)

2949 - Maruf bin Kharrabudh Al-Makki reported, "I heard Abu Tufail Amir bin Wathilah ؓ, say: 'I saw the Prophet ﷺ performing Tawaf on his camel touching the corner with his staff and kissing the staff".

۲۹۴۹ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ. (ح) وَحَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ' ثَنَا الْفَضْلُ بْنُ مُوْسٰى ' قَالَا ثَنَا مَعْرُوْفُ بْنُ خَرَّبُوْذَ الْمَكِّىُّ قَالَ سَمِعْتُ اَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ قَالَ رَاَيْتُ النَّبِىَّ ﷺ يَطُوْفُ بِالْبَيْتِ عَلٰى رَاحِلَتِهٖ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهٖ وَيُقَبِّلُ الْمِحْجَنَ. صحیح مسلم(۳۰۶۶)سنن ابوداؤد(۱۸۷۸)

Chapter29 - Brisk-walking (raml) around the House (Kabah)

۲۹ - بَابُ الرَّمَلِ حَوْلَ الْبَيْتِ

2950 - Nafi reported from Ibn-e-Umar ؓ that when the Messenger of Allah ﷺ performed Tawaf around the House for the first time, he walked Briskly (ramala)

۲۹۵۰ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَحْمَدُ بْنُ بَشِيْرٍ. ح وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ ' قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ

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with short steps in the first three circuits and walked normally in the last four, starting and ending at the Hijr. And Ibn-e-Umar ؓ used to do that.

نَافِعٍ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ، كَانَ اِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الْاَوَّلَ، رَمَلَ ثَلَاثَةً، وَمَشٰى اَرْبَعَةً، مِنَ الْحِجْرِ اِلَى الْحِجْرِ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ. ابن ماجہ

2951 - Hazrat Jabir ؓ narrated that the Prophet ﷺ walked Briskly (Ramala) from the Hijr to the Hijr, three times, then he walked normally for four.

٢٩٥١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُو الْحُسَيْنِ الْعُكْلِيُّ عَنْ مَالِكِ بْنِ اَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ اَبِيْهِ رَضِيَ اللّٰهُ عَنْهُ، عَنْ جَابِرٍ اَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحِجْرِ اِلَى الْحِجْرِ ثَلَاثًا، وَمَشٰى اَرْبَعًا.
صحیح مسلم (۳۰۴۲۔ ۳۰۴۳) سنن ترمذی (۸۵۷) سنن نسائی (۲۹۴۴)

2952 - Zaid bin Aslam reported that his father said: "I heard Umar ؓ say: 'Why do they perform Ramal now when Allah has established Islam and done away with disbelief and its people? (But) By Allah, we will not give up something that we used to do at the time of the Messenger of Allah ﷺ".

٢٩٥٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ اَسْلَمَ، عَنْ اَبِيْهِ، قَالَ سَمِعْتُ عُمَرَ يَقُوْلُ فِيْمَ الرَّمَلَانُ الْاٰنَ؟ وَقَدْ اَطَّاَ اللّٰهُ الْاِسْلَامَ، وَنَفَى الْكُفْرَ وَاَهْلَهُ، وَاَيْمُ اللّٰهِ! مَا نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ. سنن ابوداؤد (۱۸۸۷)

2953 - Hazrat Ibn-e-Abbas ؓ narrated, "During his Umrah after Hudaibiyah, when they wanted to enter Makkah, the Prophet ﷺ said to his companions: "Your people will see you tomorrow, so let them see you looking strong". When they entered the mosque, they touched the corner and started to walk briskly, and the Prophet ﷺ was with them. When they reached the Yemenite Corner they walked normally to the Black Corner (the corner where the Black stone is), then they walked briskly until they reached the Yemenite Corner, then they walked normally to the Black Corner. They did that three times, then they walked normally for four circuits".

٢٩٥٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ عَنِ (ابْنِ) خَيْثَمَ، عَنْ اَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لِاَصْحَابِهِ، حِيْنَ اَرَادُوْا دُخُوْلَ مَكَّةَ، فِيْ عُمْرَتِهِ بَعْدَ الْحُدَيْبِيَةِ اِنَّ قَوْمَكُمْ غَدًا سَيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ جُلَدًا. فَلَمَّا دَخَلُوا الْمَسْجِدَ اِسْتَلَمُوا الرُّكْنَ وَرَمَلُوْا، وَالنَّبِيُّ ﷺ مَعَهُمْ، حَتّٰى اِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَّ مَشَوْا اِلَى الرُّكْنِ الْاَسْوَدِ، فَفَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَشَى الْاَرْبَعَ. سنن ابوداؤد (۱۸۹۰)

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٣٠ - بَابُ (الْإِضْطِبَاعِ)

٢٩٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا مُحَمَّدُ بْنُ يُوْسُفَ وَقَبِيْصَةُ، قَالَا ثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ ، عَنْ عَبْدِ الْحَمِيْدِ، عَنِ ابْنِ يَعْلَى بْنِ اُمَيَّةَ ، عَنْ اَبِيْهِ يَعْلٰى اَنَّ النَّبِيَّ ﷺ طَافَ مُضْطَبِعًا.

سنن ابوداؤد(١٨٨٣) سنن ترمذی(٨٥٩)

قَالَ قَبِيْصَةُ وَعَلَيْهِ بُرْدٌ.

Chapter30 - Tawaf while wrapped up (Idhtiba)

2954 - Ibn-e-Yala bin Umayyah reported that his father Yala said, "The Prophet ﷺ performed Tawaf while doing Idhtiba".

(In the narration of one of the narrators) Qabisah said: "While wearing a Yeminite cloth".

٣١ - بَابُ الطَّوَافِ بِالْحِجْرِ

٢٩٥٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ، ثَنَا شَيْبَانُ عَنْ اَشْعَثَ بْنِ اَبِي الشَّعْثَاءِ ، عَنِ الْاَسْوَدِ بْنِ يَزِيْدَ ، عَنْ عَائِشَةَ ، قَالَتْ (سَاَلْتُ)رَسُوْلَ اللّٰهِ ﷺ عَنِ الْحِجْرِ ، فَقَالَ هُوَ مِنَ الْبَيْتِ. قُلْتُ مَا مَنَعَهُمْ اَنْ يُّدْخِلُوْهُ فِيْهِ؟ قَالَ عَجَزَتْ بِهِمُ النَّفَقَةُ. قُلْتُ فَمَا شَاْنُ بَابِهِ مُرْتَفِعًا ، لَا يُصْعَدُ اِلَيْهِ اِلَّا بِسُلَّمٍ؟ قَالَ ذٰلِكَ فِعْلُ قَوْمِكَ ، لِيُدْخِلُوْهُ مَنْ شَآءُوْا وَيَمْنَعُوْهُ مَنْ شَآءُوْا، وَلَوْ لَا اَنَّ قَوْمَكِ حَدِيْثُ عَهْدٍ بِكُفْرٍ ، مَخَافَةَ اَنْ تَنْفِرَ قُلُوْبُهُمْ ، لَنَظَرْتُ هَلْ اُغَيِّرُهُ ، فَاُدْخِلَ فِيْهِ مَا انْتَقَصَ مِنْهُ ، وَجَعَلْتُ بَابَهُ بِالْاَرْضِ.

صحیح بخاری(١٥٨٤_٧٢٤٣) صحیح مسلم(٣٢٣٦_٣٢٣٧)

Chapter31 - Tawaf around the Hijr (Hateem)

2955 - Hazrat Ayesha رضی اللہ عنہا narrated, "I asked the Messenger of Allah ﷺ about the Hijr and he said, "It is part of the House". I said: 'What kept them from incorporating into it?' He said: "They ran out of funds". I said: 'Why is its door so high up that it can only be reached with a ladder?' He said: "That is what your people did so that they could let in whoever they wanted and keep out whoever they wanted. Were it not that your people have so recently disbelief behind, and I am afraid that it would bother their heart, I would have changed it, incorporating what they left out and I would put its door at ground level".

٣٢ - بَابُ فَضْلِ الطَّوَافِ

٢٩٥٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ ، عَنْ عَطَاءٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ طَافَ بِالْبَيْتِ وَصَلّٰى رَكْعَتَيْنِ ، كَانَ كَعِتْقِ رَقَبَةٍ. ابن ماجہ

Chapter32 - The Excellence of Tawaf

2956 -Hazrat Abdullah bin Umar رضی اللہ عنہما narrated, "I heard the Messenger of Allah ﷺ say: "Whoever performs Tawaf around the House and prays two Rakah, it is as if he has freed a slave".

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٢٩٥٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' حَدَّثَنَا حُمَيْدُ بْنُ اَبِىْ سَوِيَّةَ ' قَالَ سَمِعْتُ ابْنَ هِشَامٍ يَّسْاَلُ عَطَاءَ بْنَ اَبِىْ رَبَاحٍ ' عَنِ الرُّكْنِ الْيَمَانِىِّ ' وَهُوَ يَطُوْفُ بِالْبَيْتِ ' فَقَالَ عَطَاءٌ حَدَّثَنِىْ اَبُوْ هُرَيْرَةَ اَنَّ النَّبِىَّ ﷺ قَالَ وُكِلَ بِهٖ سَبْعُوْنَ مَلَكًا ' فَمَنْ قَالَ اَللّٰهُمَّ! اِنِّىْ اَسْاَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ ' رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ' قَالُوْا اٰمِيْنَ. فَلَمَّا بَلَغَ الرُّكْنَ الْاَسْوَدَ قَالَ يَا اَبَا مُحَمَّدٍ ! مَا بَلَغَكَ فِىْ هٰذَا الرُّكْنِ الْاَسْوَدِ؟ فَقَالَ عَطَاءٌ حَدَّثَنِىْ اَبُوْ هُرَيْرَةَ اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ فَاوَضَهٗ فَاِنَّمَا يُفَاوِضُ يَدَ الرَّحْمٰنِ.

2957 - Humaid bin Abu Sawiyyah reported, "I heard Ibn-e-Hisham asking Ata bin Abu Rabah about the Yemenite Corner when he was performing Tawaf around the House. Ata said: "Abu Hurayrah ﷺ told me that the Prophet ﷺ said: "Seventy angels have been appointed over it. Whoever says: "Allahumma inni as alukal-afwa wal afiyah fid-dunya hasanah wa fil-akhirah. Rabbana Atina fid-dunya hasanah wa fil-akhirati hasanah wa qina adhaban-Nar". (O Allah I ask you for pardon and well-being in this world and in the Hereafter. Our Lord give us good in this world and good in the Hereafter and protect us from the torment of the Fire), they say Amin. When he reached the Black Corner (where the Black Stone is) he said: "O Abu Mohammad what have you heard about this Black Corner?" Ata said: Abu Hurayrah ﷺ told me that he heard the Messenger of Allah ﷺ say: "Whoever faces it, is facing the Hand of the Most Merciful".

قَالَ لَهٗ ابْنُ هِشَامٍ يَا اَبَا مُحَمَّدٍ ! فَالطَّوَافُ؟ قَالَ عَطَاءٌ حَدَّثَنِىْ اَبُوْ هُرَيْرَةَ اَنَّهٗ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَّلَا يَتَكَلَّمُ اِلَّا بِسُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ ' وَلَا اِلٰهَ اِلَّا اللّٰهُ ' وَاللّٰهُ اَكْبَرُ ' وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ' مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ ' وَكُتِبَتْ لَهٗ عَشْرُ حَسَنَاتٍ ' وَرُفِعَ لَهٗ بِهَا عَشَرَةُ دَرَجَاتٍ ' وَمَنْ طَافَ فَتَكَلَّمَ فِىْ تِلْكَ الْحَالِ ' خَاضَ فِى الرَّحْمَةِ بِرِجْلَيْهِ ' كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ. ابن ماجه

Ibn-e-Hisham said to him: "O Abu Muhammad what about Tawaf?" Ata said: "Abu Hurayrah ﷺ told me that he heard the Prophet ﷺ say: "Whoever performs Tawaf around the House seven times and doesnot say anything except "Subhan Allah wal-Hamdu lillah wa la ilaha illallah wa Allahu Akbar, wa la hawla wa la-quwwata illa billah" (Glory to Allah praise is to Allah, none has the right to be worshipped but Allah and Allah is the greatest, there is no power no strength except with Allah), ten bad deeds will be

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erased from him, ten merits will be recorded for him, and he will be raised ten degrees in status. Whoever performs Tawaf and talks when he is in that situation is wading in mercy like one who wades in water".

Chapter33 - Two Rakahs After Tawaf

2958 - Hazrat Muttalib ﷺ narrated, "When he finished seven circuits of Tawaf, I saw the Messenger of Allah ﷺ come until he was parallel with the Corner, then he prayed two Rakah at the edge of the Mataf (area for Tawaf) and there was nothing between him and the people who were performing Tawaf".

Ibn-e-Majah said: "This is in Makkah specifically".

2959 - Hazrat Ibn-e-Umar ﷺ narrated that the Messenger of Allah ﷺ came and performed Tawaf around the House seven times, then he prayed two Rakahs. Vaki said: "Meaning at the Maqam (station of Ibrahim) then he went out to Safa".

2960 - Hazrat Jabir ﷺ narrated, "When Allah's Messenger ﷺ finished circumambulating the House, he came to Maqam Ibrahim. Umar ﷺ said: "O Messenger of Allah ﷺ this is the Maqam of our father Ibrahim, about which Allah the Glorified says: "And take you (people) the Maqam (place) of Ibrahim as a place of prayer". (Surah Baqrah2: 125)

٣٣ - بَابُ (الرَّكْعَتَيْنِ) بَعْدَ الطَّوَافِ

٢٩٥٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ عَنِ ابْنِ جُرَيْجٍ ، عَنْ كَثِيْرِ بْنِ كَثِيْرِ بْنِ الْمُطَّلِبِ بْنِ اَبِىْ وَدَاعَةَ السَّهْمِيِّ ، عَنْ اَبِيْهِ ، عَنِ الْمُطَّلِبِ ، قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ اِذَا فَرَغَ مِنْ سَبْعِهِ جَاءَ حَتّٰى يُحَاذِىَ بِالرُّكْنِ ، فَصَلّٰى رَكْعَتَيْنِ فِىْ حَاشِيَةِ الْمَطَافِ، وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ اَحَدٌ. سنن ابوداؤد (٢٠١٦) سنن نسائی (٢٩٥٩ ـ ٧٥٧)

قَالَ ابْنُ مَاجَةَ هٰذَا بِمَكَّةَ خَآصَّةً.

٢٩٥٩ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّعَمْرُو بْنُ عَبْدِ اللّٰهِ ، قَالَا ثَنَا وَكِيْعٌ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ الْعَبْدِىِّ ، عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ قَدِمَ فَطَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلّٰى رَكْعَتَيْنِ . قَالَ وَكِيْعٌ يَعْنِىْ عِنْدَ الْمَقَامِ ثُمَّ خَرَجَ اِلَى الصَّفَا. صحیح بخاری (٣٩٥ ـ ١٦٢٣ ـ ١٦٢٧ ـ ١٦٤٥ ـ ١٦٤٧ ـ ١٧٩٣) صحیح مسلم (٢٩٨٧) سنن نسائی (٢٩٣٠ ـ ٢٩٦٠ ـ ٢٩٦٦)

٢٩٦٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِىُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ عَنْ مَالِكِ ابْنِ اَنَسٍ ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ اَبِيْهِ ، عَنْ جَابِرٍ ، اَنَّهُ قَالَ لَمَّا فَرَغَ رَسُوْلُ اللّٰهِ ﷺ مِنْ طَوَافِ الْبَيْتِ ، اَتٰى مَقَامَ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ ، فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ! هٰذَا مَقَامُ اَبِيْنَا اِبْرَاهِيْمَ الَّذِىْ قَالَ اللّٰهُ سُبْحَانَهُ ﴿وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى﴾ (البقرہ: ١٢٥). سابقہ (١٠٠٨)

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(A narrtor) Walid said: "I asked Malik, "This is how he recited it? 'And take you" He said: "Yes".

قَالَ الْوَلِيْدُ فَقُلْتُ لِمَالِكٍ هٰكَذَا قَرَاَهَا ﴿وَاتَّخِذُوْا﴾ قَالَ نَعَمْ.

Chapter34 - A sick person circumambulating while riding

٣٤ - بَابُ الْمَرِيْضِ يَطُوْفُ رَاكِبًا

2961 - Hazrat umm-e-Salamah ﷺ narrated that she fell sick, so the Messenger of Allah ﷺ told her to perform Tawaf from behind the people, riding. She said: "I saw the Messenger of Allah ﷺ praying facing the House and reciting, "By the Tur (mount). And by the Book Inscribed". (Surah Tur52: 1,2)

٢٩٦١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُعَلَّى بْنُ مَنْصُوْرٍ. (ح) وَثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ ' وَاَحْمَدُ بْنُ سِنَانٍ ' قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ ' قَالَا ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ ' عَنْ عُرْوَةَ ' عَنْ زَيْنَبَ ' عَنْ اُمِّ سَلَمَةَ اَنَّهَا مَرِضَتْ ' فَاَمَرَهَا رَسُوْلُ اللّٰهِ ﷺ اَنْ تَطُوْفَ مِنْ وَّرَاءِ النَّاسِ ' وَهِىَ رَاكِبَةٌ ' قَالَتْ فَرَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يُصَلِّىْ اِلَى الْبَيْتِ وَهُوَ يَقْرَاُ ﴿وَالطُّوْرِ O وَكِتَابٍ مَّسْطُوْرٍ﴾. صحیح بخاری (٤٦٤ ـ ١٦١٩ ـ ١٦٢٦ ـ ١٦٣٣ ـ ٤٨٥٣) صحیح مسلم (٣٠٦٨) سنن ابوداؤد (١٨٨٢) سنن نسائی (٢٩٢٥ ـ ٢٩٢٧)

Ibn-e-Majah said: "This is the narration of Abu Bakr" (bin Abu Shaibah).

قَالَ ابْنُ مَاجَةَ هٰذَا حَدِيْثُ اَبِىْ بَكْرٍ.

Chapter35 - The Multazam (the place between Black Stone and the door of Kabah

٣٥ - بَابُ الْمُلْتَزَمُ

2962 - Amr bin Shuaib reported from his father that his grand father said: "I performed Tawaf with Abdullah bin Amr ﷺ and when we had finished seven (circuits) we prayed two Rakah at the back of Kabah. I said: 'Why do you not seek refuge with Allah from the Fire?' He said: 'I seek refuge with Allah from the Fire'. Then he went and touched the Corner, then he stood between. The (Black) stone and the door (of the Kabah) and clung with his chest, hands and cheeks against it. Then he said: "I saw the Messenger of Allah ﷺ

٢٩٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' قَالَ سَمِعْتُ الْمُثَنَّى بْنَ الصَّبَّاحِ يَقُوْلُ حَدَّثَنِىْ عَمْرُو بْنُ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ طُفْتُ مَعَ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' فَلَمَّا فَرَغْنَا مِنَ السَّبْعِ رَكَعْنَا فِىْ دُبُرِ الْكَعْبَةِ ' فَقُلْتُ اَلَا نَتَعَوَّذُ بِاللّٰهِ مِنَ النَّارِ! قَالَ نَعُوْذُ بِاللّٰهِ مِنَ النَّارِ ' قَالَ ثُمَّ مَضٰى فَاسْتَلَمَ الرُّكْنَ ' ثُمَّ قَامَ بَيْنَ الْحِجْرِ وَالْبَابِ ' فَاَلْصَقَ صَدْرَهٗ وَيَدَيْهِ وَخَدَّهٗ اِلَيْهِ ' ثُمَّ قَالَ هٰكَذَا رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ. سنن ابوداؤد (١٨٩٩)

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do this".

٣٦ - بَابُ الْحَائِضِ تَقْضِى الْمَنَاسِكَ اِلَّا الطَّوَافِ

Chapter36 - Menstruating Women performing all the rites except Tawaf

٢٩٦٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ، قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ لَا نَرٰى اِلَّا الْحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ اَوْ قَرِيْبًا مِّنْ سَرِفَ حِضْتُ، فَدَخَلَ عَلَىَّ النَّبِىُّ ﷺ وَاَنَا اَبْكِىْ، فَقَالَ مَا لَكِ؟ اَنَفِسْتِ؟ قُلْتُ نَعَمْ. قَالَ اِنَّ هٰذَا اَمْرٌ كَتَبَهُ اللّٰهُ عَلٰى بَنَاتِ اٰدَمَ، فَاقْضِى الْمَنَاسِكَ كُلَّهَا، غَيْرَ اَنْ لَّا تَطُوْفِىْ بِالْبَيْتِ. قَالَتْ وَضَحّٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ نِّسَائِهِ بِالْبَقَرِ.

صحیح بخاری (٢٩٤_٥٥٤٨_٥٥٥٩) صحیح مسلم (٢٩١٠) سنن نسائی (٢٨٩_٣٤٧_٢٧٤٠_٢٩٩٠)

2963 - Hazrat Ayesha narrated, "We went out with the Messenger of Allah ﷺ intending only to perform Hajj. When we were in Sarif or close to Sarif my menses came. The Messenger of Allah ﷺ entered upon me when I was weeping. He said: "What is the matter with you? Have your menses come?" I said: "Yes". He said: "This is something that Allah has decreed for the daughters of Adam. Do all the rites but do not circumambulate the House". And the Messenger of Allah ﷺ sacrificed a cow on behalf of his wives".

٣٧ - بَابُ الْاِفْرَادِ بِالْحَجِّ

Chapter37 - Single Hajj (Ifrad bil Hajj)

٢٩٦٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّاَبُوْ مُصْعَبٍ، قَالَا حَدَّثَنَا مَالِكُ بْنُ اَنَسٍ، حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ اَبِيْهِ، عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَفْرَدَ الْحَجَّ. صحیح مسلم (٢٩١٣) سنن ابوداؤد (١٧٧٧) سنن ترمذی (٨٢٠) سنن نسائی (٢٧١٤)

2964 - Hazrat Ayesha narrated that the Messenger of Allah ﷺ performed Hajj Ifrad. (Hajj without Umrah).

٢٩٦٥ - حَدَّثَنَا اَبُوْ مُصْعَبٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ اَبِى الْاَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، وَكَانَ يَتِيْمًا فِىْ حَجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ اُمِّ الْمُؤْمِنِيْنَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَفْرَدَ الْحَجَّ

صحیح بخاری (١٥٦٢_١٨٠٤_٤٤٠٨) صحیح مسلم (٢٩٠٩) سنن ابوداؤد (١٧٧٩_١٧٨٠) سنن نسائی (٢٧١٥)

2965 - Hazrat Ayesha the Mother of Believers narrated that the Messenger of Allah ﷺ performed Hajj Ifrad.

٢٩٦٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا عَبْدُ الْعَزِيْزِ

2966 - Hazrat Jabir narrated that the Messenger of Allah ﷺ performed Hajj

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Ifrad.

الدَّرَاوَرْدِيُّ وَحَاتِمُ بْنُ اِسْمَاعِيْلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ اَبِيْهِ، عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَفْرَدَ الْحَجَّ. ابن ماجه

2967 - Hazrat Jabir ؓ narrated that the Messenger of Allah ﷺ, Abu Bakr ؓ, Umar ؓ and Uthman ؓ performed Hajj Ifrad.

٢٩٦٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْقَاسِمُ بْنُ عَبْدِ اللّٰهِ الْعُمَرِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ وَاَبَا بَكْرٍ وَّعُمَرَ وَ عُثْمَانَ اَفْرَدُوا الْحَجَّ. ابن ماجه

Chapter38 - Combining Hajj and Umrah (Qiran)

٣٨ - بَابُ مَنْ قَرَنَ الْحَجَّ وَالْعُمْرَةَ

2968 - Hazrat Anas bin Malik ؓ narrated, "We went out with the Messenger of Allah ﷺ to Makkah and I heard him say: "Labbaika Umratan wa Hajjatan". (Here I am, (O Allah) for Umrah and Hajj).

٢٩٦٨ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، ثَنَا عَبْدُ الْاَعْلٰى، ثَنَا يَحْيَى بْنُ اَبِيْ اِسْحَاقَ عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ اِلٰى مَكَّةَ، فَسَمِعْتُهُ يَقُوْلُ لَبَّيْكَ! عُمْرَةً وَّحَجَّةً.

صحیح مسلم(۳۰۱۸)سنن ابوداؤد(۱۷۹۵)سنن نسائی(۲۷۲۸)

2969 - Hazrat Anas ؓ narrated that the Prophet ﷺ said: "Labbaika bi Umratin wa Hajjatin" (Here I am, (O Allah) for Umrah and Hajj).

٢٩٦٩ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ، ثَنَا عَبْدُ الْوَهَّابِ، ثَنَا حُمَيْدٌ عَنْ اَنَسٍ، اَنَّ النَّبِيَّ ﷺ قَالَ لَبَّيْكَ! بِعُمْرَةٍ وَّحَجَّةٍ. ابن ماجه

2970 - Abdah bin Abu Lubabah reported, "I heard Abu Wail Shaqiq bin Salamah say: 'I heard Subai bin Mabad say: 'I was a Christian man then I became Muslim and I entered Ihram for Hajj and Umrah. Salman bin Rabiah and Zaid bin Suhan heard me when I was entering Ihram (reciting Talbiyah) for them both (Hajj and Umrah) together at Qadisiyyah. They said: 'This man is more lost than his camel'. It was as if they had heaped a mountain on me with their words. I went to Umar bin Khattab ؓ and told him about that. He turned to them and approached them, then he returned to me and said, "You have been guided to the Sunnah of the Prophet ﷺ, you have been

٢٩٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدَةَ بْنِ اَبِيْ لُبَابَةَ، قَالَ سَمِعْتُ اَبَا وَائِلٍ، شَقِيْقَ بْنَ سَلَمَةَ يَقُوْلُ سَمِعْتُ الصُّبَيَّ بْنَ مَعْبَدٍ يَّقُوْلُ كُنْتُ رَجُلًا نَصْرَانِيًّا، فَاَسْلَمْتُ، فَاَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ، فَسَمِعَنِيْ سَلْمَانُ بْنُ رَبِيْعَةَ، وَزَيْدُ بْنُ صُوْحَانَ وَاَنَا اُهِلُّ بِهِمَا جَمِيْعًا، بِالْقَادِسِيَّةِ، فَقَالَا لِهٰذَا اَضَلُّ مِنْ بَعِيْرِهٖ، وَكَاَنَّمَا حَمَلَا عَلَيَّ جَبَلًا بِكَلِمَتِهِمَا، فَقَدِمْتُ عَلٰى عُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ ذٰلِكَ لَهٗ، فَاَقْبَلَ عَلَيْهِمَا، فَلَامَهُمَا، ثُمَّ اَقْبَلَ عَلَيَّ فَقَالَ هُدِيْتَ لِسُنَّةِ النَّبِيِّ ﷺ، هُدِيْتَ لِسُنَّةِ النَّبِيِّ ﷺ. سنن ابوداؤد(۱۷۹۸، ۱۷۹۹)سنن نسائی(۲۷۱۸، ۲۷۱۹، ۲۷۲۰)

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guided to the Sunnah of the Prophet ﷺ".

In his narration Hisham said: "Shaqiq said: 'I often went myself and Masruq to ask him about that".

قَالَ هِشَامٌ فِي حَدِيثِهِ قَالَ شَقِيقٌ فَكَثِيرًا مَا ذَهَبْتُ ' اَنَا وَمَسْرُوقٌ ' نَسْاَلُهُ عَنْهُ.

2970m - Another chain quoted that Shaqiq reported that Subai bin Mabad said, "I had recently been a Christian and was new in Islam. So I was trying my best (to understand the ruling of Islam) I entered Ihram for Hajj and Umrah (together)", then he mentioned the similar wording.

٢٩٧٠م - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيعٌ ' وَاَبُو مُعَاوِيَةَ ' وَخَالِي يَعْلَى قَالُوا ثَنَا الْاَعْمَشُ عَنْ شَقِيقٍ ' عَنِ الصُّبَيِّ بْنِ مَعْبَدٍ ' قَالَ كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ ' فَاَسْلَمْتُ ' فَلَمْ اِلْ اَنْ اَجْتَهِدَ ' فَاَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ ' فَذَكَرَ نَحْوَهُ.

سابقہ(۲۹۷۰)

2971 - Ibn-e-Abbas ؓ narrated, "Abu Talhah ؓ told me that the Messenger of Allah ﷺ performed Hajj and Umrah together".

٢٩٧١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُو مُعَاوِيَةَ ' ثَنَا حَجَّاجٌ عَنِ الْحَسَنِ بْنِ سَعْدٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ اَخْبَرَنِي اَبُو طَلْحَةَ اَنَّ رَسُولَ اللّٰهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ. ابن ماجہ

Chapter39 - Circumambulation for the one joining Hajj and Umrah (Tawafil Oarin)

٣٩ - بَابُ طَوَافِ الْقَارِنِ

2972 - Hazrat Jabir bin Abdullah ؓ, Ibn-e-Umar ؓ and Ibn-e-Abbas ؓ narrated That when the Messenger of Allah ﷺ and his Companions came (to Makkah) to perform their Hajj and Umrah, they only performed Tawafonce.

٢٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا يَحْيَى بْنُ يَعْلَى بْنِ الْحَارِثِ الْمُحَارِبِيُّ ' ثَنَا اَبِي عَنْ غَيْلَانَ بْنِ جَامِعٍ ' عَنْ لَيْثٍ ' عَنْ عَطَاءٍ ' وَطَاوُسٍ وَمُجَاهِدٍ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' وَابْنِ عُمَرَ ' وَابْنِ عَبَّاسٍ اَنَّ رَسُولَ اللّٰهِ ﷺ لَمْ يَطُفْ هُوَ وَاَصْحَابُهُ لِعُمْرَتِهِمْ وَحَجِّهِمْ حِينَ قَدِمُوا ' اِلَّا طَوَافًا وَاحِدًا. ابن ماجہ

2973 - Hazrat Jabir ؓ narrated That the Prophet ﷺ performed one Tawaf for Hajj and Umrah.

٢٩٧٣ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ ' ثَنَا عَبْثَرُ بْنُ الْقَاسِمِ عَنْ اَشْعَثَ ' عَنْ (اَبِي الزُّبَيْرِ) ' عَنْ جَابِرٍ اَنَّ النَّبِيَّ ﷺ طَافَ لِلْحَجِّ وَالْعُمْرَةِ طَوَافًا. ابن ماجہ

2974 - Hazrat Ibn-e-Umar ؓ narrated That he came to (Makkah) to perform Hajj and Umrah, together (Qiran). He circumambulated the House seven times and performed sa'y between Safa and

٢٩٧٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ اَنَّهُ قَدِمَ قَارِنًا ' فَطَافَ بِالْبَيْتِ سَبْعًا ' وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ ' وَقَالَ هٰكَذَا فَعَلَ

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Marwah, then he said: "This is what the Messenger of Allah ﷺ did".

2975 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said: "Whoever enters Ihram for Hajj and Umrah one Tawaf is sufficient for both and he should not exit Ihram until he has completed his Hajj when he should exit Ihram for both".

Chapter40 -Tamattu for Umrah and Hajj (Exiting Ihram after Umrah)

2976 - Hazrat Umar bin Khattab ؓ narrated, "I heard the Messenger of Allah ﷺ say, when he was in Aqiq. "Someone came to me from my Lord and said: 'Pray in this blessed valley and say: (I intend to do) Umrah in Hajj". This is the wording of Duhaim (a narrator).

2977 - Hazrat Suraqah bin Jushum ؓ narrated, "The Messenger of Allah ﷺ stood up to deliver a speech in the valley and said: "Lo! Umrah has been included in Hajj until the Day of Resurrection".

2978 - Mutarrif bin Abdullah bin Shikhkhir reported, "Imran bin Husain ؓ said to me: 'I will tell you a Hadith that Allah may benefit you thereby after this day. Know that Allah's Messenger ﷺ had a

رَسُوْلُ اللّٰهِ ﷺ. ابن ماجه

٢٩٧٥ - **حَدَّثَنَا** مُحْرِزُ بْنُ سَلَمَةَ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللّٰهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ اَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ، كَفٰى لَهُمَا طَوَافٌ وَّاحِدٌ، وَلَمْ يَحِلَّ حَتّٰى يَقْضِيَ حَجَّهُ، وَيَحِلَّ مِنْهُمَا جَمِيْعًا. سنن ترمذی (٩٤٧)

٤٠ - بَابُ التَّمَتُّعِ بِالْعُمْرَةِ اِلَى الْحَجِّ

٢٩٧٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ يَعْنِيْ دُحَيْمًا قَالَا ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، قَالَا ثَنَا الْاَوْزَاعِيُّ، حَدَّثَنِيْ يَحْيَى بْنُ اَبِيْ كَثِيْرٍ، حَدَّثَنِيْ عِكْرِمَةُ، قَالَ حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ حَدَّثَنِيْ عُمَرُ بْنُ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ، وَهُوَ بِالْعَقِيْقِ اَتَانِيْ اٰتٍ مِّنْ رَّبِّيْ عَزَّوَجَلَّ، فَقَالَ صَلِّ فِيْ هٰذَا الْوَادِي الْمُبَارَكِ، وَقُلْ عُمْرَةٌ فِيْ حَجَّةٍ. وَاللَّفْظُ لِدُحَيْمٍ.

صحیح بخاری (١٥٣٤ - ٢٣٣٧ - ٧٣٤٣) سنن ابوداؤد (١٨٠٠)

٢٩٧٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ قَامَ رَسُوْلُ اللّٰهِ ﷺ خَطِيْبًا فِيْ هٰذَا الْوَادِيْ، فَقَالَ اَلَا اِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ اِلٰى يَوْمِ الْقِيَامَةِ.

سنن نسائی (٢٨٠٥ - ٢٨٠٦)

٢٩٧٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ اُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ اَبِي الْعَلَاءِ يَزِيْدَ بْنِ الشِّخِّيْرِ، عَنْ اَخِيْهِ مُطَرِّفِ بْنِ عَبْدِ اللّٰهِ بْنِ الشِّخِّيْرِ، قَالَ قَالَ لِيْ عِمْرَانُ بْنُ الْحُصَيْنِ اِنِّيْ مُحَدِّثُكَ حَدِيْثًا لَعَلَّ

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group from his family perform Umrah during the ten (days) of Dhull-Hajjah and the Messenger of Allah ﷺ did not forbid that and no abrogation of that was revealed and it does not matter what anyone else suggests in his opinion".

اللّٰهَ اَنْ يَّنْفَعَكَ بِهٖ بَعْدَ الْيَوْمِ ' اِعْلَمْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَدِ اعْتَمَرَ طَائِفَةٌ مِّنْ اَهْلِهٖ فِي الْعَشْرِ مِنْ ذِي الْحِجَّةِ ' وَلَمْ يَنْهَ عَنْهُ رَسُوْلُ اللّٰهِ ﷺ ' وَلَمْ يَنْزِلْ نَسْخُهُ ' قَالَ فِيْ ذٰلِكَ ' بَعْدَ ' رَجُلٌ بِرَأْيِهٖ مَا شَآءَ اَنْ يَّقُوْلَ. صحیح مسلم(۲۹۶۲_۲۹۶۳)

2979 - Ibrahim bin Abu Musa reported, "Abu Musa Al-Ashari ؓ used to issue rulings concerning Tamattu. Then a man said to him "With hold some of your rulings for you do not know what the Commander of the Believers (Hazrat Umar ؓ) has introduced into the rites after you'. (Abu Musa said:) Then when I met him later on, I asked him, Umar ؓ said: "I know that the Messenger of Allah ﷺ and his Companions did it but I did not like that people should be with their wives in the shade of the Arak trees and then go out for Hajj with their heads dripping" (water due to the bath after sexual relations).

۲۹۷۹ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ ' قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ . ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ' حَدَّثَنِيْ اَبِيْ قَالَا ثَنَا شُعْبَةُ عَنِ الْحَكَمِ ' عَنْ عُمَارَةَ بْنِ عُمَيْرٍ ' عَنْ اِبْرَاهِيْمَ بْنِ (اَبِيْ) مُوْسٰى ' عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ اَنَّهُ كَانَ يُفْتِيْ بِالْمُتْعَةِ ' فَقَالَ الرَّجُلُ رُوَيْدَكَ بَعْضَ فُتْيَاكَ ' فَاِنَّكَ لَا تَدْرِيْ مَا اَحْدَثَ اَمِيْرُ الْمُؤْمِنِيْنَ فِي النُّسُكِ بَعْدَكَ. حَتّٰى لَقِيْتُهُ بَعْدُ فَسَاَلْتُهُ ' فَقَالَ عُمَرُ قَدْ عَلِمْتُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَدْ فَعَلَهُ وَاَصْحَابُهُ ' وَلٰكِنِّيْ كَرِهْتُ اَنْ يَّظَلُّوْا بِهِنَّ مُعْرِسِيْنَ تَحْتَ الْاَرَاكِ ' ثُمَّ يَرُوْحُوْنَ بِالْحَجِّ تَقْطُرُ رُءُوْسُهُمْ. صحیح مسلم(۲۹۵۲)سنن نسائی(۲۷۳٤)

Chapter41 - Cancellatiion of Hajj

٤١ - بَابُ فَسْخِ الْحَجِّ

2980 -Hazrat Jabir bin Abdullah ؓ narrated, "We began our Talbiyah for only Hajj with Allah's Messenger ﷺ and we did not mix it with Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Kabah and Sa'y between Safa and Marwah, the Messenger of Allah ﷺ Commanded us to make it Umrah and to come out of Ihram to have relations with our wives. We said: 'There are only five (days) until Arafah. Will we go out to it with our male organs dripping with semen?' The Messenger of Allah ﷺ said: "I

۲۹۸۰ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ عَنْ عَطَاءٍ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ اَهْلَلْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ بِالْحَجِّ خَالِصًا ' لَا نَخْلِطُهُ بِعُمْرَةٍ ' فَقَدِمْنَا مَكَّةَ لِاَرْبَعٍ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ ' فَلَمَّا طُفْنَا بِالْبَيْتِ ' وَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ ' اَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَّجْعَلَهَا عُمْرَةً ' وَاَنْ نَّحِلَّ اِلَى النِّسَآءِ . فَقُلْنَا مَا بَيْنَنَا لَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ اِلَّا خَمْسٌ. فَنَخْرُجُ اِلَيْهَا وَمَذَاكِيْرُنَا تَقْطُرُ مَنِيًّا؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ لَاَبَرُّكُمْ وَاَصْدَقُكُمْ وَلَوْلَا الْهَدْيُ لَاَحْلَلْتُ ' فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ يَا رَسُوْلَ اللّٰهِ!

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am the most righteous and truthful among you and were it not for the sacrificial animal, I would have exited Ihram". Suraqah bin Malik ﷺ said: "Is this Tamattu for this year only or forever?" He said: "No, it is forever and ever".

اَمْتَعَتُنَا هٰذِهٖ لِعَامِنَا هٰذَا ' اَمْ لِاَبَدٍ؟ فَقَالَ لَا بَلْ لِاَبَدِ الْاَبَدِ. سنن ابوداؤد(۱۷۸۷)

2981 - Hazrat Ayesha ﷺ narrated, "We went out with the Messenger of Allah ﷺ when there were five nights left of Dhul-Qadah intending only to perform Hajj. When we came close, the Messenger of Allah ﷺ ordered that whoever did not have a sacrificial animal, then he should exit Ihram, so all the people exited Ihram except those who had the sacrificial animal, when the Day of Sacrifice (the 10th of Dhul-Hijjah) came, some beef was brought to us and it was said: 'The Messenger of Allah ﷺ has offered a sacrifice on behalf of his wives".

۲۹۸۱ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ يَحْيَى بْنِ سَعِيْدٍ ' عَنْ عَمْرَةَ ' عَنْ عَائِشَةَ ' قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ لِخَمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ لَا نَرٰى اِلَّا الْحَجَّ ' حَتّٰى اِذَا قَدِمْنَا اَوْ دَنَوْنَا ' اَمَرَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَّمْ يَكُنْ مَّعَهٗ هَدْيٌ اَنْ يَّحِلَّ. فَحَلَّ النَّاسُ كُلُّهُمْ ' اِلَّا مَنْ كَانَ مَعَهٗ هَدْيٌ ' فَلَمَّا كَانَ يَوْمُ النَّحْرِ ' دُخِلَ عَلَيْنَا بِلَحْمِ بَقَرٍ ' فَقِيْلَ ذَبَحَ رَسُوْلُ اللّٰهِ ﷺ عَنْ اَزْوَاجِهٖ.

صحیح بخاری(۱۷۰۹۔۱۷۲۰۔۲۹۵۲) صحیح مسلم(۲۹۱۷)
سنن نسائی(۲۶۴۹۔۲۸۰۳)

2982 - Hazrat Bara bin Azib ﷺ narrated, "The Messenger of Allah ﷺ and his Companions came out to us and we entered Ihram for Hajj. When we came to Makkah, he said: "Make your Hajj (to) Umrah". The People said: 'O Messenger of Allah ﷺ we have entered Ihram for Hajj, how can we make it Umrah?' He said: "Look at what I command you to do and do it". They repeated their question and he got angry and went away. Then he entered upon Ayesha ﷺ angry and she saw anger in his face and said: 'who has made you angry? May Allah vex him'. He said: "Why should I not get angry when I give a command and it is not obeyed".

۲۹۸۲ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ اَبِیْ اِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ ' قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ وَاَصْحَابُهٗ ' فَاَحْرَمْنَا بِالْحَجِّ ' فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ اجْعَلُوْا حَجَّتَكُمْ عُمْرَةً ' فَقَالَ النَّاسُ يَا رَسُوْلَ اللّٰهِ! قَدْ اَحْرَمْنَا بِالْحَجِّ ' فَكَيْفَ نَجْعَلُهَا عُمْرَةً؟ قَالَ انْظُرُوْا مَا اٰمُرُكُمْ بِهٖ ' فَافْعَلُوْا ' فَرَدُّوْا عَلَيْهِ الْقَوْلَ فَغَضِبَ ' ثُمَّ انْطَلَقَ ' حَتّٰى دَخَلَ عَلٰى عَائِشَةَ غَضْبَانَ ' فَرَاَتِ الْغَضَبَ فِیْ وَجْهِهٖ ' فَقَالَتْ مَنْ اَغْضَبَكَ؟ اَغْضَبَهُ اللّٰهُ! قَالَ وَمَا لِیْ لَا اَغْضَبُ وَاَنَا اٰمُرُ اٰمِرًا فَلَا اُتْبَعُ؟.

ابن ماجہ

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٢٩٨٣ - حَدَّثَنَا بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ ، ثَنَا اَبُوْ عَاصِمٍ ، اَنْبَاَنَا ابْنُ جُرَيْجٍ ، اَخْبَرَنِى مَنْصُوْرُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ اُمِّهٖ صَفِيَّةَ ، عَنْ اَسْمَآءَ بِنْتِ اَبِىْ بَكْرٍ ، قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ مُحْرِمِيْنَ ، فَقَالَ النَّبِىُّ ﷺ مَنْ كَانَ مَعَهٗ هَدْىٌ فَلْيُقِمْ عَلٰى اِحْرَامِهٖ ، وَمَنْ لَّمْ يَكُنْ مَّعَهٗ هَدْىٌ ، فَلْيَحْلِلْ ، قَالَتْ وَلَمْ يَكُنْ مَّعِىَ هَدْىٌ فَاَحْلَلْتُ ، وَكَانَ مَعَ الزُّبَيْرِ هَدْىٌ ، فَلَمْ يَحِلَّ ، فَلَبِسْتُ ثِيَابِىْ وَجِئْتُ اِلَى الزُّبَيْرِ فَقَالَ قُوْمِىْ عَنِّىْ ، فَقُلْتُ اَتَخْشٰى اَنْ اَثِبَ عَلَيْكَ؟

صحیح مسلم(۲۹۹۲)سنن نسائی(۲۹۹۲)

2983 - Hazrat Asma bint-e-Abi Bakr ؓ narrated, "We went out with the Messenger of Allah ﷺ in Ihram, the Prophet ﷺ said: "Whoever has a sacrificial animal with him let him remain in Ihram. Whoever does not have a sacrificial animal with him let him exit Ihram". She said: 'I did not have a sacrificial animal with me so I exited Ihram but Zubair had a sacrificial animal with him, so he did not exit Ihram. So I put on my regular clothes and came to Zubair and he said: 'Go away from me'. I said: 'Are you afraid, Am I going to jump on you?".

٤٢ - بَابُ مَنْ قَالَ كَانَ فَسْخُ الْحَجِّ لَهُمْ خَآصَّةً

Chapter42 - Who said that concellation of Hajj is for them only

٢٩٨٤ - حَدَّثَنَا اَبُوْ مُصْعَبٍ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ اَلدَّرَاوَرْدِىُّ عَنْ رَّبِيْعَةَ بْنِ اَبِىْ عَبْدِ الرَّحْمٰنِ ، عَنِ الْحَارِثِ بْنِ بِلَالِ بْنِ الْحَارِثِ ، عَنْ اَبِيْهِ ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَرَاَيْتَ فَسْخَ الْحَجِّ فِى الْعُمْرَةِ ، لَنَا خَآصَّةً؟ اَمْ لِلنَّاسِ عَآمَّةً؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ بَلْ لَنَا خَآصَّةً.

سنن ابوداؤد(۱۸۰۸)سنن نسائی(۲۸۰۷)

2984 - Harith bin Bilal bin Harith reported that his father said: "I said, 'O Messenger of Allah ﷺ do you think that this cancellation of Hajj and it being replaced with Umrah is only for us or for all people?' The Messenger of Allah ﷺ said: "No, it is only for us".

٢٩٨٥ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اِبْرَاهِيْمَ التَّيْمِىِّ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ ذَرٍّ ، قَالَ كَانَتِ الْمُتْعَةُ فِى الْحَجِّ لِاَصْحَابِ مُحَمَّدٍ ﷺ خَآصَّةً. صحیح مسلم(۲۹۵۵_۲۹۵۶_۲۹۵۷_۲۹۵۸)سنن نسائی(۲۸۰۸_۲۸۰۹_۲۸۱۰_۲۸۱۱)

2985 - Hazrat Abu Dharr ؓ narrated, "Tamattu in Hajj was for the Companions of Muhammad ﷺ specifically".

٤٣ - بَابُ السَّعْىِ بَيْنَ الصَّفَا وَالْمَرْوَةِ

Chapter43 - Performing Sa'y between Safa and Marwa

٢٩٨٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، قَالَ اَخْبَرَنِىْ اَبِىْ ، قَالَ

2986 - Hisham bin Urwah reported, "My father told me: "I said to Ayesha ؓ I do not think there is any sin on me if I do not

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perfom Tawaf, between Safa and Marwah'. She said: 'Allah says: Verily Safa and Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or Umrah of the House to perform Tawaf between them". (Surah Baqara2: 158) If the matter were as you say then, it would have said: It is not a sin on him to not perform the Sa'y between them. Rather this was revealed concerning some people among the Ansar who previously, when they stated the Talbiyah, they used to recite it for Manat and it was not lawful to them to perform Sa'y between Safa and Marwah. When they arrived with the Prophet ﷺ for Hajj they mentioned that to him and Allah revealed this verse. By my age, Allah will not accept the Hajj as complete if one who does not perform Sa'y between Safa and Marwah".

قُلْتُ لِعَائِشَةَ مَا اَرٰى عَلَىَّ جُنَاحًا اَنْ لَّا اَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ' قَالَتْ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ ﴿اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا﴾ (البقرہ: ۱۵۸) وَلَوْ كَانَ كَمَا تَقُوْلُ لَكَانَ فَلَا جُنَاحَ عَلَيْهِ اَنْ لَّا يَطَّوَّفَ بِهِمَا اِنَّمَا اُنْزِلَ هٰذَا فِيْ نَاسٍ مِّنَ الْاَنْصَارِ، كَانُوْا اِذَا اَهَلُّوْا اَهَلُّوْا لِمَنَاةَ ' فَلَا يَحِلُّ لَهُمْ اَنْ يَّطَّوَّفُوْا بَيْنَ الصَّفَا وَالْمَرْوَةِ ' فَلَمَّا قَدِمُوْا مَعَ النَّبِيِّ ﷺ فِي الْحَجِّ ' ذَكَرُوْا ذٰلِكَ لَهُ ' فَاَنْزَلَهَا اللّٰهُ ' فَلَعَمْرِيْ! مَا اَتَمَّ اللّٰهُ ' حَجَّ مَنْ لَّمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ. صحیح مسلم(۳۰۶۹)

2987 - Umm-e-Walad of Shaibah narrated, "I saw the Messenger of Allah ﷺ performing Sa'y between Safa and Marwah saying: The Valley should not be crossed except quickly".

۲۹۸۷ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ ' عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ ' عَنْ اُمِّ وَلَدِ شَيْبَةَ ' قَالَتْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَسْعٰى بَيْنَ الصَّفَا وَالْمَرْوَةِ ' وَهُوَ يَقُوْلُ لَا يُقْطَعُ الْاَبْطَحُ اِلَّا شَدًّا. سنن نسائی(۲۹۸۰)

2988 - Hazrat Ibn-e-Umar ؓ narrated, "If I go quickly between Safa and Marwah that is because I saw the Messenger of Allah ﷺ going quickly and if I walk that is because I saw the Messenger of Allah ﷺ walking even though I am an old man".

۲۹۸۸ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ وَّعَمْرُو بْنُ عَبْدِ اللّٰهِ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا اَبِيْ عَنْ عَطَاءِ بْنِ السَّائِبِ ' عَنْ كَثِيْرِ بْنِ جُمْهَانَ ' عَنِ ابْنِ عُمَرَ ' قَالَ اِنْ اَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ' فَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَسْعٰى ' وَاِنْ اَمْشِ ' فَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَمْشِيْ ' وَاَنَا شَيْخٌ كَبِيْرٌ.

سنن ابوداؤد(۱۹۰۴) سنن ترمذی(۸۶۴) سنن نسائی(۲۹۷۶)

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Chapter44 - Umrah

٤٤ - بَابُ الْعُمْرَةِ

2989 - Hazrat Talhah bin Ubaidullah ﷺ narrated That he heard the Messenger of Allah ﷺ say: "Hajj is Jihad and Umrah is voluntary".

٢٩٨٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا الْحَسَنُ بْنُ يَحْيَى الْخُشَنِيُّ ، ثَنَا عُمَرُ بْنُ قَيْسٍ ، اَخْبَرَنِى طَلْحَةُ بْنُ يَحْيٰى عَنْ عَمِّهِ اِسْحَاقَ ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ ، اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْحَجُّ جِهَادٌ وَّالْعُمْرَةُ تَطَوُّعٌ. ابن ماجه

2990 - Ismail reported, "I heard Abdullah bin Abu Awfa ﷺ say: 'We were with the Messenger of Allah ﷺ when he performed Umrah. He performed Tawaf (around the Kabah) and when we performed Tawaf with him, he prayed and we prayed with him and we were shielding him from the people of Makkah lest any one harm him".

٢٩٩٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، حَدَّثَنَا يَعْلٰى ، ثَنَا اِسْمَاعِيْلُ ، سَمِعْتُ عَبْدَ اللّٰهِ بْنَ اَبِى اَوْفٰى يَقُوْلُ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ حِيْنَ اعْتَمَرَ ، فَطَافَ وَطُفْنَا مَعَهُ ، فَصَلّٰى وَصَلَّيْنَا مَعَهُ ، وَكُنَّا نَسْتُرُهُ مِنْ اَهْلِ مَكَّةَ ، لَا يُصِيْبُهُ اَحَدٌ بِشَىْءٍ.

صحیح بخاری (١٦٠٠_١٧٩١_٤٢٥٥) سنن ابوداؤد (١٩٠٢)

Chapter45 - Umrah in Ramadan

٤٥ - بَابُ الْعُمْرَةِ فِىْ رَمَضَانَ

2991 - Hazrat Wahb bin Khanbash ﷺ narrated That the Messenger of Allah ﷺ said: "Umrah during Ramadan is equivalent to Hajj".

٢٩٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنْ بَيَانٍ ، وَجَابِرٍ عَنِ الشَّعْبِىِّ ، عَنْ وَّهْبِ بْنِ خَنْبَشٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ عُمْرَةٌ فِىْ رَمَضَانَ تَعْدِلُ حَجَّةً. ابن ماجه

2992 - Hazrat Harim bin Khanbash ﷺ reported, "The Messenger of Allah ﷺ said: "Umrah during Ramadan is equivalent to Hajj".

٢٩٩٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، وَعَمْرُو بْنُ عَبْدِ اللّٰهِ قَالَا ثَنَا وَكِيْعٌ ، جَمِيْعًا عَنْ دَاوُدَ بْنِ يَزِيْدَ الزَّعَافِرِىِّ ، عَنِ الشَّعْبِىِّ ، عَنْ هَرِمِ بْنِ خَنْبَشٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ عُمْرَةٌ فِىْ رَمَضَانَ تَعْدِلُ حَجَّةً. ابن ماجه

2993 - Hazrat Abu Maqil ﷺ narrated that the Prophet ﷺ said: "Umrah during Ramadan is equivalent to Hajj".

٢٩٩٣ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ، ثَنَا اِبْرَاهِيْمُ بْنُ عُثْمَانَ عَنْ اَبِىْ اِسْحَاقَ ، عَنِ الْاَسْوَدِ بْنِ يَزِيْدَ ، عَنْ اَبِىْ مَعْقِلٍ ، عَنِ النَّبِىِّ ﷺ قَالَ عُمْرَةٌ فِىْ رَمَضَانَ تَعْدِلُ حَجَّةً. سنن ترمذی (٩٣٩)

2994 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said: "Umrah during Ramadan is equivalent to Hajj".

٢٩٩٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ حَجَّاجٍ ، عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ

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رَسُوْلُ اللّٰهِ ﷺ عُمْرَةٌ فِیْ رَمَضَانَ تَعْدِلُ حَجَّةً.

ابن ماجہ

2995 - Hazrat Jabir ؓ narrated that the Prophet ﷺ said: "Umrah during Ramdan is equivalent to Hajj".

٢٩٩٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا اَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيْمِ ' عَنْ عَطَاءٍ ' عَنْ جَابِرٍ ' اَنَّ النَّبِیَّ ﷺ قَالَ عُمْرَةٌ فِیْ رَمَضَانَ تَعْدِلُ حَجَّةً. ابن ماجہ

Chapter46 - Umrah in (the month of) Dhul Qadah

٤٦ - بَابُ الْعُمْرَةِ فِیْ ذِی الْقَعْدَةِ

2996 - Hazrat Ibn-e-Abbas ؓ narrated That the Messenger of Allah ﷺ did not perform any Umrah except in Dhul-Qadah.

٢٩٩٦ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ اَبِیْ زَائِدَةَ عَنِ ابْنِ اَبِیْ لَيْلٰى ' عَنْ عَطَاءٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ لَمْ يَعْتَمِرْ رَسُوْلُ اللّٰهِ ﷺ اِلَّا فِیْ ذِی الْقَعْدَةِ. ابن ماجہ

2997 - Hazrat Ayesha ؓ narrated That the Messenger of Allah ﷺ did not perform any Umrah except in Dhul-Qadah".

٢٩٩٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنِ الْاَعْمَشِ ' عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ ' قَالَ لَمْ يَعْتَمِرْ رَسُوْلُ اللّٰهِ ﷺ عُمْرَةً اِلَّا فِیْ ذِی الْقَعْدَةِ. صحیح بخاری (١٧٧٥ ـ ٤٢٥٣) صحیح مسلم (٣٠٢٧) سنن ابوداؤد (١٩٩٢)

Chapter47 - Umrah (in the month of) Rajab

٤٧ - بَابُ الْعُمْرَةِ فِیْ رَجَبٍ

2998 - Urwah reported, Ibn-e-Umar ؓ was asked: "In which month did the Messenger of Allah ﷺ perform Umrah?' He said: 'In Rajab?' But Hazrat Ayesha ؓ said: "The Messenger of Allah ﷺ never performed Umrah during Rajab and he never performed Umrah but he (meaning Ibn-e-Umar ؓ) was with him".

٢٩٩٨ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا يَحْيَى بْنُ اٰدَمَ عَنْ اَبِیْ بَكْرِ بْنِ عَيَّاشٍ ' عَنِ الْاَعْمَشِ ' عَنْ حَبِيْبٍ يَعْنِی ابْنَ اَبِیْ ثَابِتٍ ' عَنْ عُرْوَةَ ' قَالَ سُئِلَ ابْنُ عُمَرَ فِیْ اَیِّ شَهْرٍ اعْتَمَرَ رَسُوْلُ اللّٰهِ ﷺ ؟ قَالَ فِیْ رَجَبٍ ' فَقَالَتْ عَائِشَةُ مَا اعْتَمَرَ رَسُوْلُ اللّٰهِ ﷺ فِیْ رَجَبٍ قَطُّ ' وَمَا اعْتَمَرَ اِلَّا وَهُوَ مَعَهٗ تَعْنِی ابْنَ عُمَرَ. صحیح مسلم (٣٠٢٦) سنن ترمذی (٩٣٦)

Chapter48 - Umrah from Tan'im

٤٨ - بَابُ الْعُمْرَةِ مِنَ التَّنْعِيْمِ

2999 - Hazrat Abdur Rahman bin Abu Bakr ؓ narrated That the Prophet ﷺ told him to seat Ayesha ؓ behind him on his riding animal and perform Umrah with her from

٢٩٩٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ وَاَبُوْ اِسْحَاقَ الشَّافِعِیُّ ' اِبْرَاهِيْمُ بْنُ مُحَمَّدِ ابْنِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' عَنْ عَمْرٍو

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Tan'im".

بْنِ دِيْنَارٍ، اَخْبَرَنِىْ عَمْرُو بْنُ اَوْسٍ ، حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ بْنُ اَبِىْ بَكْرٍ اَنَّ النَّبِىَّ ﷺ اَمَرَهٗ اَنْ يُّرْدِفَ عَائِشَةَ ، فَيُعْمِرَهَا مِنَ التَّنْعِيْمِ.

صحیح بخاری(۱۷۸٤_۲۹۸۵)صحیح مسلم(۲۹۲۸)سنن ترمذی(۹۳٤)

۳۰۰۰ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِىْ حَجَّةِ الْوَدَاعِ ، نُوَافِىْ هِلَالَ ذِى الْحِجَّةِ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَرَادَ مِنْكُمْ اَنْ يُّهِلَّ بِعُمْرَةٍ فَلْيُهْلِلْ ، فَلَوْلَا اَنِّىْ اَهْدَيْتُ لَاَهْلَلْتُ بِعُمْرَةٍ. قَالَتْ فَكَانَ مِنَ الْقَوْمِ مَنْ اَهَلَّ بِعُمْرَةٍ ، وَمِنْهُمْ مَنْ اَهَلَّ بِحَجٍّ ، فَكُنْتُ اَنَا مِمَّنْ اَهَلَّ بِعُمْرَةٍ. قَالَتْ فَحَرَجْنَا حَتّٰى قَدِمْنَا مَكَّةَ ، فَاَدْرَكَنِىْ يَوْمُ عَرَفَةَ وَاَنَا حَائِضٌ ، لَمْ اَحِلَّ مِنْ عُمْرَتِىْ ، فَشَكَوْتُ ذٰلِكَ اِلَى النَّبِىِّ ﷺ ، فَقَالَ دَعِىْ عُمْرَتَكِ ، وَانْقُضِىْ رَاْسَكِ ، وَامْتَشِطِىْ وَاَهِلِّىْ بِالْحَجِّ. قَالَتْ فَفَعَلْتُ ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ ، وَقَدْ قَضَى اللّٰهُ حَجَّنَا ، اَرْسَلَ مَعِىْ عَبْدَ الرَّحْمٰنِ بْنَ اَبِىْ بَكْرٍ ، فَاَرْدَفَنِىْ وَخَرَجَ اِلَى التَّنْعِيْمِ ، فَاَهْلَلْتُ بِعُمْرَةٍ ، فَقَضَى اللّٰهُ حَجَّنَا وَعُمْرَتَنَا وَلَمْ يَكُنْ فِىْ ذٰلِكَ هَدْىٌ وَّلَا صَدَقَةٌ وَّلَا صَوْمٌ. صحیح بخاری(۱۷۸۳)صحیح مسلم(۲۹۰٦)

3000 - Hazrat Ayesha ؓ narrated, "We went out with the Messenger of Allah ﷺ on the Farewell Pilgrimage close to the time of the crescent of Dhul-Hajjah. The Messenger of Allah ﷺ said: "Whoever among you wants to begin the Talbiyah for Umrah let him do so. If it were not for the fact that I have brought a sacrificial animal with me, I would have begun the Talbiyah for Umrah". She said: 'Some of the people began the Talbiyah for Umrah and some began the Talbiyah for Hajj. I was one of those who began the Talbiyah for Umrah'. She said: 'We set out until we reached Makkah, then the Day of Arafah came while I was in menses but I did not exit Ihram for Umrah. i complained about that to the Prophet ﷺ and he said: "Leave your Umrah, undo your hair and comb it and begin the Talbiyah for Hajj". She said: 'So I did that, then on the night of Hasbah (the twelfth night of Dhul-Hajjah) when Allah had enabled us to complete our Hajj, he sent Abdur-Rahman bin Abu Bakr ؓ with me. He seated me behind him and went out to Tanim, then I began the Talbiyah for Umrah and Allah enabled us to complete our Hajj and Umrah and there was no sacrificial animal nor charity nor fasting".

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٤٩ - بَابُ مَنْ اَهَلَّ بِعُمْرَةٍ مِّنْ بَيْتِ الْمَقْدِسِ

Chapter49 - The one entering Ihram for Umrah from Jerusalem (Baitul Maqdis)

٣٠٠١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' حَدَّثَنَا عَبْدُ الْاَعْلٰى بْنُ عَبْدِ الْاَعْلٰى عَنْ مُّحَمَّدِ بْنِ اِسْحَاقَ ' حَدَّثَنِىْ سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ اُمِّ حَكِيْمٍ بِنْتِ اُمَيَّةَ ' عَنْ اُمِّ سَلَمَةَ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ اَهَلَّ بِعُمْرَةٍ مِّنْ بَيْتِ الْمَقْدِسِ ' غُفِرَ لَهُ . سنن ابوداؤد(١٧٤١)

3001 - Hazrat Umm-e-Salamah ؓ narrated that the Messenger of Allah ﷺ said: "Whoever begins the Talbiyah (enters Ihram) for Umrah from Baitul Maqdis (Jerusalem) will be forgiven".

٣٠٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِىُّ ' ثَنَا اَحْمَدُ بْنُ خَالِدٍ عَنْ مُّحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ يَّحْيَى بْنِ اَبِىْ سُفْيَانَ ' عَنْ اُمِّهِ اُمِّ حَكِيْمٍ بِنْتِ اُمَيَّةَ ' عَنْ اُمِّ سَلَمَةَ زَوْجِ النَّبِىِّ ﷺ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَهَلَّ بِعُمْرَةٍ مِّنْ بَيْتِ الْمَقْدِسِ ' كَانَتْ لَهُ كَفَّارَةً لِّمَا قَبْلَهَا مِنَ الذُّنُوْبِ. قَالَتْ فَخَرَجْتُ اَىْ مِنْ بَيْتِ الْمَقْدِسِ بِعُمْرَةٍ. سابقہ(٣٠٠١)

3002 - Hazrat Umm-e-Salamah ؓ , the wife of the Prophet ﷺ, narrated, The Messenger of Allah ﷺ said: "Whoever begins the Talbiyah for Umrah from Baitul-Maqdis that will be an expiation for all his previous sins". She said: 'So I went out. Meaning from Baitul-Maqdis for Umrah".

٥٠ - بَابُ كَمِ اعْتَمَرَ النَّبِىُّ ﷺ ؟

Chapter50 - How many Umrahs did the Prophet ﷺ perform?

٣٠٠٣ - **حَدَّثَنَا** اَبُوْ اِسْحَاقَ الشَّافِعِىُّ اِبْرَاهِيْمُ بْنُ مُحَمَّدٍ ' ثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ اِعْتَمَرَ رَسُوْلُ اللّٰهِ ﷺ اَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ ' وَعُمْرَةَ الْقَضَاءِ مِنْ قَابِلٍ ' وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ ' وَالرَّابِعَةَ الَّتِىْ مَعَ حَجَّتِهِ.

سنن ابوداؤد(١٩٩٣) سنن ترمذی(٨١٦ـ٨١٦م)

3003 - Hazrat Ibn-e-Abbbas ؓ narrated That the Messenger of Allah ﷺ performed Umrah four times: The Umrah of Hudaibiyah, the Umrah to make up for the one not completed previously, the third from Jiranah and the fourth that he did with his Hajj".

٥١ - بَابُ الْخُرُوْجِ اِلٰى مِنٰى

Chapter51- Going out towards Mina

٣٠٠٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ اِسْمَاعِيْلَ ' عَنْ عَطَاءٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ صَلّٰى بِمِنًى ' يَوْمَ التَّرْوِيَةِ ' الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ' ثُمَّ غَدَا اِلٰى عَرَفَةَ.

3004 - Hazrat Ibn-e-Abbas ؓ narrated That the Messenger of Allah ﷺ said Prayers in Mina on the Day of Tarwiyah (the 8th of Dhul Hijjah), Zuhr, Asr, Maghrib, Isha and Fajar, then he went in

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the morning to Arafat (after staying at Namirah).

3005 - Hazrat Ibn-e-Umar ﷺ narrated That he used to pray all five prayers in Mina then he would tell them that the Messenger of Allah ﷺ used to do that.

سنن ترمذی(۸۷۹)

۳۰۰۵ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ اَنَّهُ كَانَ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ بِمِنًى ، ثُمَّ يُخْبِرُهُمْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ. ابن ماجہ

Chapter52 - Staying at Mina

۵۲ - بَابُ النُّزُوْلِ بِمِنًى

3006 - Hazrat Ayesha ﷺ narrated, "I said: O Messenger of Allah ﷺ should we not build a house in Mina". He said: "No, Mina is just a stopping place for those who get there first".

۳۰۰۶ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ اِسْرَائِيْلَ ، عَنْ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ ، عَنْ يُوْسُفَ بْنِ مَاهَكَ، عَنْ اُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَلَا نَبْنِيْ لَكَ بِمِنًى بَيْتًا؟ قَالَ لَا، مِنًى مُنَاخُ مَنْ سَبَقَ.

سنن ابوداؤد(۲۰۱۹) سنن ترمذی(۸۸۱)

3007 - Hazrat Ayesha ﷺ narrated, "We said: 'O Messenger of Allah ﷺ should we not build you a house in Mina, that will be a means of shade for you?' He said: "No, Mina is just a stopping place for those who get there first".

۳۰۰۷ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَّعَمْرُو بْنُ عَبْدِ اللّٰهِ، قَالَا ثَنَا وَكِيْعٌ عَنْ اِسْرَائِيْلَ، عَنْ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ، عَنْ يُوْسُفَ بْنِ مَاهَكَ ، عَنْ اُمِّهِ مُسَيْكَةَ ، عَنْ عَائِشَةَ ، قَالَتْ قُلْنَا يَا رَسُوْلَ اللّٰهِ ! اَلَا نَبْنِيْ لَكَ بِمِنًى بَيْتًا يُظِلُّكَ؟ قَالَ لَا، مِنًى مُنَاخُ مَنْ سَبَقَ.

سابقہ(۳۰۰۶)

Chapter53 - The Morning-Departure from Mina to Arafat

۵۳ - بَابُ الْغُدُوِّ مِنْ مِّنًى اِلٰى عَرَفَاتٍ

3008 - Hazrat Anas ﷺ narrated, "We went in the morning on this day with the Messenger of Allah ﷺ from Mina to Arafat. Some of us recited the Takbir (Allahu Akbar) and some of us recited the Tahlil (La ilaha illallah) and neither criticized the other".

۳۰۰۸ - حَدَّثَنَا مُحَمَّدُ بْنُ اَبِيْ عُمَرَ الْعَدَنِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُّحَمَّدِ بْنِ عُقْبَةَ ، عَنْ مُّحَمَّدِ بْنِ اَبِيْ بَكْرٍ، عَنْ اَنَسٍ ، قَالَ غَدَوْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِيْ هٰذَا الْيَوْمِ ، مِنْ مِّنًى اِلٰى عَرَفَةَ ، فَمِنَّا مَنْ يُّكَبِّرُ ، وَمِنَّا مَنْ يُّهِلُّ ، فَلَمْ يَعِبْ هٰذَا عَلٰى هٰذَا ، وَلَا هٰذَا عَلٰى هٰذَا وَرُبَمَا قَالَ هٰؤُلَاءِ عَلٰى هٰؤُلَاءِ ، وَلَا هٰؤُلَاءِ عَلٰى هٰؤُلَاءِ. صحیح بخاری(۱۶۵۹ ،۱۹۷۰) صحیح مسلم(۳۰۸۵_۳۰۸۶) سنن نسائی(۳۰۰۱_۳۰۰۴)

Chapter54 - The Halt at Arafat

۵۴ - بَابُ الْمَنْزِلِ بِعَرَفَةَ

3009 - Hazrat Ibn-e-Umar ﷺ narrated That

۳۰۰۹ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَّعَمْرُو ابْنُ عَبْدِ

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the Messenger of Allah ﷺ used to stop at Arafat in Namirah valley. He said: When Hajjah killed Ibn-e-Zubair he sent word to Ibn-e-Umar رضی اللہ عنہ asking: 'At what hour did the Prophet ﷺ go out on this day?' He said: 'When that time comes, we will go out'. So Hajjaj sent a man to watch for the time when they went out.

When Ibn-e-Umar رضی اللہ عنہ wanted to set out he said, "Has the sun passed the Zenith?" They said: "It has not passed the Zenith yet'. So he sat down. Then he said: 'Has the sun passed the Zenith?' They said: 'It has not passed the Zenith yet'. So, he sat down. Then he said: 'Has the sun passed the Zenith'. They said: 'It has not passed the Zenith yet'. So he sat down. Then he said: 'Has the Sun passed the Zenith yet'. They said: 'Yes'. When they said that it had passed the Zenith, he set out.

Vaki Said: "Meaning rest".

Chapter55 - The Place of standing at Arafat

3010 - Hazrat Ali رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ stopped at Arafat and said: "This is the place of standing and all of Arafat is a place of standing".

3011 - Hazrat Yazid bin Shaiban رضی اللہ عنہ narrated, "We were standing in a place that was far from the place of standing. Ibn-e-Mirba came to us and said: I am the Messenger from Messenger of Allah ﷺ to

اللّٰهِ ' قَالَا ثَنَا وَكِيعٌ ' حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ سَعِيْدِ بْنِ حَسَّانَ ' عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ ﷺ كَانَ يَنْزِلُ فِيْ عَرَفَةَ فِيْ وَادِيْ نَمِرَةَ. قَالَ فَلَمَّا قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ ' اَرْسَلَ اِلَى ابْنِ عُمَرَ اَيَّ سَاعَةٍ كَانَ النَّبِيُّ ﷺ يَرُوْحُ فِيْ هٰذَا الْيَوْمِ؟ قَالَ اِذَا كَانَ ذٰلِكَ رُحْنَا ' فَاَرْسَلَ الْحَجَّاجُ رَجُلًا يَّنْظُرُ اِلٰى سَاعَةٍ يَّرْتَحِلُ.

فَلَمَّا اَرَادَ ابْنُ عُمَرَ اَنْ يَّرْتَحِلَ قَالَ اَزَاغَتِ الشَّمْسُ؟ قَالُوْا لَمْ تَزِغْ بَعْدُ ' فَجَلَسَ ' ثُمَّ قَالَ اَزَاغَتِ الشَّمْسُ؟ قَالُوْا لَمْ تَزِغْ بَعْدُ ' فَجَلَسَ ' ثُمَّ قَالَ اَزَاغَتِ الشَّمْسُ؟ قَالُوْا لَمْ تَزِغْ بَعْدُ ' فَجَلَسَ ' ثُمَّ قَالَ اَزَاغَتِ الشَّمْسُ؟ قَالُوْا نَعَمْ ' فَلَمَّا قَالُوْا قَدْ زَاغَتْ ' اِرْتَحَلَ. سنن ابوداؤد (١٩١٤)

قَالَ وَكِيْعٌ يَّعْنِيْ رَاحَ.

٥٥ - بَابُ الْمَوْقِفِ بِعَرَفَاتٍ

٣٠١٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا يَحْيَى بْنُ اٰدَمَ عَنْ سُفْيَانَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ ' عَنْ زَيْدِ بْنِ عَلِيٍّ ' عَنْ اَبِيْهِ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِيْ رَافِعٍ ' عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ ' قَالَ وَقَفَ رَسُوْلُ اللّٰهِ ﷺ بِعَرَفَةَ ' فَقَالَ هٰذَا الْمَوْقِفُ ' وَعَرَفَةُ كُلُّهَا مَوْقِفٌ.

سنن ابوداؤد (١٩٣٥ - ١٩٣٦) سنن ترمذی (٨٨٥)

٣٠١١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ عَمْرِو بْنِ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ ' عَنْ يَّزِيْدَ بْنِ شَيْبَانَ ' قَالَ كُنَّا وُقُوْفًا فِيْ مَكَانٍ تُبَاعِدُهُ مِنَ الْمَوْقِفِ ' فَاَتَانَا ابْنُ مِرْبَعٍ فَقَالَ اِنِّيْ

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you. He says: "Stay where you are for today you are on the legacy of Ibrahim عليه السلام".

رَسُوْلُ رَسُوْلِ اللّٰهِ ﷺ اِلَيْكُمْ ' يَقُوْلُ كُوْنُوْا عَلٰى مَشَاعِرِكُمْ ' فَاِنَّكُمُ الْيَوْمَ عَلٰى اِرْثٍ مِّنْ اِرْثِ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ. سنن ابوداؤد(۱۹۱۹) سنن ترمذی(۸۸۳)

3012 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "All of Arafat is the place of standing but keep away from the interior of Uranah. And all of Muzdalifah is the place of standing but keep away from the interior of Muhassir. And all of Mina is the place of sacrifice except for what is beyond Aqabah".

۳۰۱۲ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْقَاسِمُ بْنُ عَبْدِ اللّٰهِ الْعُمَرِيُّ ' ثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ عَرَفَةَ مَوْقِفٌ ' اِرْفَعُوْا عَنْ بَطْنِ عَرَفَةَ ' وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ ' وَارْتَفِعُوْا عَنْ بَطْنِ مُحَسِّرٍ ' وَكُلُّ مِنًى مَّنْحَرٌ ' اِلَّا مَا وَرَآءَ الْعَقَبَةِ. ابن ماجہ

Chapter56 - Supplicating at Arafat

٥٦ - بَابُ الدُّعَاءِ بِعَرَفَةَ

3013 - Abdullah bin Kinanah bin Abbas bin Mirdas As-Sulami reported that his father told him, from his father that the Messenger of Allah ﷺ prayed for forgiveness for his nation in the evening at Arafat and the response came. "I have forgiven them except for the wrongdoer with whom I will settle the score in favor of the one whom he wronged". He said: 'O Lord, If you will then grant Paradise to the one who is wronged and forgive the wrongdoer'. No response came (that evening). The next day at Muzdalifah he repeated the supplication and received a response to what he asked for. He (the narrator) said: 'The Messenger of Allah ﷺ laughed' or he said: 'He smiled'. Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ said to him: 'May my father and mother by ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allah make your years filled with laughter'. He said:

۳۰۱۳ - **حَدَّثَنَا** اَيُّوْبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ ' ثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ السَّلَمِيُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السَّلَمِيُّ اَنَّ اَبَاهُ اَخْبَرَهُ عَنْ اَبِيْهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ دَعَا لِاُمَّتِهٖ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ. فَاُجِيْبَ اِنِّيْ قَدْ غَفَرْتُ لَهُمْ ' مَا خَلَا الظَّالِمَ ' فَاِنِّيْ اٰخُذُ لِلْمَظْلُوْمِ مِنْهُ قَالَ اَيْ رَبِّ! اِنْ شِئْتَ اَعْطَيْتَ الْمَظْلُوْمَ الْجَنَّةَ ' وَغَفَرْتَ لِلظَّالِمِ ' فَلَمْ يُجَبْ عَشِيَّتَهُ ' فَلَمَّا اَصْبَحَ بِالْمُزْدَلِفَةِ اَعَادَ الدُّعَاءَ ' فَاُجِيْبَ اِلٰى مَا سَاَلَ ' قَالَ فَضَحِكَ رَسُوْلُ اللّٰهِ ﷺ ' اَوْ قَالَ تَبَسَّمَ ' فَقَالَ لَهُ اَبُوْ بَكْرٍ وَّ عُمَرُ بِاَبِيْ اَنْتَ وَاُمِّيْ! اِنَّ هٰذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيْهَا ' فَمَا الَّذِيْ اَضْحَكَكَ؟ اَضْحَكَ اللّٰهُ سِنَّكَ! قَالَ اِنَّ عَدُوَّ اللّٰهِ اِبْلِيْسَ ' لَمَّا عَلِمَ اَنَّ اللّٰهَ تَعَالٰى قَدِ اسْتَجَابَ دُعَائِيْ ' وَغَفَرَ لِاُمَّتِيْ ' اَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوْهُ عَلٰى رَاْسِهٖ وَيَدْعُوْ بِالْوَيْلِ وَالثُّبُوْرِ ' فَاَضْحَكَنِيْ مَا رَاَيْتُ مِنْ جَزَعِهٖ. سنن ابوداؤد(۵۲۳۴)

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"The enemy of Allah Iblis when he came to know that Allah has answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head uttering cries of woe and doom and what I saw of his anguish made me laugh".

3014 - Ibn-e-Musayyab reported that Hazrat Ayesha ﷺ said, the Messenger of Allah ﷺ said: "There is no day on which Allah ransoms more slaves from the fire than the Day of Arafah. He draws closer and closer, then He boasts about them before the angels and says: "What do these people want?"

٣٠١٤ - **وَحَدَّثَنَا** هَارُوْنُ بْنُ سَعِيْدٍ اَلْمِصْرِيُّ اَبُوْ جَعْفَرٍ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِيْ مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ اَبِيْهِ، قَالَ سَمِعْتُ يُوْنُسَ بْنَ يُوْسُفَ يَقُوْلُ، عَنِ ابْنِ الْمُسَيَّبِ، قَالَ قَالَتْ عَائِشَةُ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا مِنْ يَوْمٍ اَكْثَرَ مِنْ اَنْ يُعْتِقَ اللّٰهُ فِيْهِ عَبْدًا مِّنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ، وَاِنَّهُ لَيَدْنُوْ عَزَّوَجَلَّ، ثُمَّ يَدْنُوْا وَيُبَاهِيْ بِهِمُ الْمَلَائِكَةَ فَيَقُوْلُ مَا اَرَادَ هٰؤُلَاءِ؟.

صحیح مسلم(۳۲۷۵)سنن نسائی(۳۰۰۳)

Chapter57 - One coming to Arafat before Fajr on the night of Gathering (at Muzdalifah)

٥٧ - بَابُ مَنْ اَتٰى عَرَفَةَ قَبْلَ الْفَجْرِ لَيْلَةَ جَمْعٍ

3015 - Bukair bin Ata reported, "I heard Abdur Rahman bin Yamur Dili ﷺ say: 'I saw the Messenger of Allah ﷺ when he was standing at Arafat and some people from Najd came to him and said: 'O Messenger of Allah ﷺ what is Hajj?' He said: "Hajj is Arafah. Whoever comes before Fajr prayer on the night of Jam, he has completed his Hajj. The days at Mina are three. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on there is no sin on him. (Surah Baqrah2: 203) Then he seated a man behind his mount and he started calling out these words".

٣٠١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَعْمُرَ الدِّيْلِيَّ، قَالَ شَهِدْتُ رَسُوْلَ اللّٰهِ ﷺ، وَهُوَ وَاقِفٌ بِعَرَفَةَ، وَاَتَاهُ نَاسٌ مِّنْ اَهْلِ نَجْدٍ، فَسَاَلُوْا يَا رَسُوْلَ اللّٰهِ! كَيْفَ الْحَجُّ. قَالَ اَلْحَجُّ عَرَفَةُ، فَمَنْ جَآءَ قَبْلَ صَلٰوةِ الْفَجْرِ لَيْلَةَ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ، اَيَّامُ مِنًى ثَلَاثَةٌ ﴿فَمَنْ تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَا اِثْمَ عَلَيْهِ وَمَنْ تَاَخَّرَ فَلَا اِثْمَ عَلَيْهِ﴾، ثُمَّ اَرْدَفَ رَجُلًا خَلْفَهُ فَجَعَلَ يُنَادِيْ بِهِنَّ. سنن ابوداؤد(۱۹۴۹)سنن ترمذی(۸۸۹۔ ۸۹۰)سنن نسائی(۳۰۱۶۔۳۰۴۴)

3015m - Muhammad bin Yahya quoted the similar wordings by another chain.

٣٠١٥م - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا الثَّوْرِيُّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ اللَّيْثِيِّ، عَنْ

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عَبْدِ الرَّحْمٰنِ بْنِ يَعْمُرَ الدِّيْلِيِّ، قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ بِعَرَفَةَ، فَجَاءَهُ نَفَرٌ مِّنْ اَهْلِ نَجْدٍ، فَذَكَرَ نَحْوَهُ.

سابقہ(۳۰۱۵)

قَالَ مُحَمَّدُ بْنُ يَحْيٰى مَا اُرِىَ لِلثَّوْرِيِّ حَدِيْثًا اَشْرَفَ مِنْهُ.

Muhammad bin Yahya said: "I have not been shown any Hadith reported by Thawri more noble than it".

۳۰۱۶ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا اِسْمَاعِيْلُ بْنُ اَبِىْ خَالِدٍ عَنْ عَامِرٍ يَعْنِى الشَّعْبِىَّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ الطَّائِىِّ اَنَّهُ حَجَّ، عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَلَمْ يُدْرِكِ النَّاسَ اِلَّا وَهُمْ بِجَمْعٍ، قَالَ فَاَتَيْتُ النَّبِىَّ ﷺ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ اَنْضَيْتُ رَاحِلَتِىْ، وَاَتْعَبْتُ نَفْسِىْ. وَاللّٰهِ! اِنْ تَرَكْتُ مِنْ حَبْلٍ اِلَّا وَقَفْتُ عَلَيْهِ. فَهَلْ لِّىْ مِنْ حَجٍّ؟ فَقَالَ النَّبِىُّ ﷺ مَنْ شَهِدَ مَعَنَا الصَّلٰوةَ، وَاَفَاضَ مِنْ عَرَفَاتٍ، لَيْلًا اَوْ نَهَارًا، فَقَدْ قَضٰى تَفَثَهُ، وَتَمَّ حَجُّهُ.

سنن ابوداؤد(۱۹۵۰)سنن ترمذی(۸۹۱)سنن نسائی (۳۰۳۹_۳۰۴۰_۳۰۴۱_۳۰۴۲_۳۰۴۳)

Hazrat Urwah bin Mudharris At-Tai ؓ narrated That he performed Hajj during the time of the Messenger of Allah ﷺ and he did not catch up with the people until they were at Jam (Al-Muzdalifah). He said: 'I came to the Prophet ﷺ and said: 'O Messenger of Allah ﷺ I have made my camel lean (because of the long journey) and I have worn myself out. By Allah there is no sand hill on which I did not stand. Have I performed Hajj?' The Prophet ﷺ said: "Whoever attended the Prayer (Fajr at Muzdalifah) with us and departed from Arafat by night or day may remove the dirt and has completed his Hajj".

۵۸ - بَابُ الدَّفْعِ مِنْ (عَرَفَةَ)

Chapter58 - Departure from Arafat

۳۰۱۷ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّعَمْرُو بْنُ عَبْدِ اللّٰهِ، قَالَا ثَنَا وَكِيْعٌ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ، عَنْ اُسَامَةَ بْنِ زَيْدٍ، اَنَّهُ سُئِلَ كَيْفَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَسِيْرُ حِيْنَ دَفَعَ عَنْ عَرَفَةَ؟ قَالَ كَانَ يَسِيْرُ الْعَنَقَ، فَاِذَا وَجَدَ فَجْوَةً، نَصَّ.

صحیح بخاری(۱۶۶۶_۲۹۹۹_۴۴۱۳)صحیح مسلم(۳۰۹۴_۳۰۹۵)سنن ابوداؤد(۱۹۲۳)سنن نسائی(۳۰۲۳_۳۰۵۱)

3017 - Hazrat Usamah bin Zaid narrated that he was asked: "How did the Messenger of Allah ﷺ travel when he departed from Arafat?' He said: 'He moved at a quick (moderate) pace and when he reached an open space he would make his camelrun".

قَالَ وَكِيْعٌ يَّعْنِىْ فَوْقَ الْعَنَقِ.

Vaki said: "Meaning more than moderate".

۳۰۱۸ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا الثَّوْرِىُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ، قَالَتْ قَالَتْ قُرَيْشٌ نَحْنُ قَوَاطِنُ الْبَيْتِ. لَا

3018 - Hazrat Ayesha ؓ narrated, "The Quraysh said: 'We are the neighbours of the House and we do not leave the

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sanctuary'. Allah said: "Then depart from the place whence all the people depart".
(Surah Baqarah2: 199)

نُجَاوِزُ الْحَرَمَ. فَقَالَ اللّٰهُ تَعَالٰى ﴿ثُمَّ اَفِيضُوا مِنْ حَيْثُ اَفَاضَ النَّاسُ﴾ (البقرہ:۱۹۹). ابن ماجہ

Chapter59 - Stopping between Arafat and Muzadalifah for some necessity

٥٩ - بَابُ النُّزُوْلِ بَيْنَ عَرَفَاتٍ وَّجَمْعٍ لِّمَنْ كَانَتْ لَهُ حَاجَةٌ

3019 - Hazrat Usamah bin Zaid ؓ narrated, "I departed from Arafat with the Messenger of Allah ﷺ and when he reached the mountain path at which the chiefs would dismount, he dismounted and urinated, then performed ablution. I said: '(Is it time) for Prayer?' He said: "The Prayer is still ahead of you". When he reached Jam (Muzdalifah), he called the Adhan and Iqamah, then he prayed Maghrib, then no one among the people unloaded (the camels) until he had prayed Isha".

٣٠١٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' ثَنَا سُفْيَانُ عَنْ اِبْرَاهِيْمَ بْنِ عُقْبَةَ ' عَنْ كُرَيْبٍ ' عَنْ اُسَامَةَ بْنِ زَيْدٍ ' قَالَ اَفَضْتُ مَعَ رَسُوْلِ اللّٰهِ ﷺ ' فَلَمَّا بَلَغَ الشِّعْبَ الَّذِيْ يَنْزِلُ عِنْدَهُ الْاُمَرَاءُ ' نَزَلَ فَبَالَ فَتَوَضَّاَ ' قُلْتُ اَلصَّلٰوةَ! قَالَ اَلصَّلٰوةُ اَمَامَكَ. فَلَمَّا انْتَهٰى اِلٰى جَمْعٍ اَذَّنَ وَاَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ ' ثُمَّ لَمْ يَحِلَّ اَحَدٌ مِّنَ النَّاسِ ' حَتّٰى قَامَ فَصَلَّى الْعِشَاءَ.

سنن ابوداؤد (۱۹۲۱) سنن نسائی (۳۰۳۱)

Chapter60 - Joining Two Prayers at Muzdalifah (Jam)

٦٠ - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ بِجَمْعٍ

3020 - Abdullah bin Yazid Al-Khatmi reported that he heard Abu Ayyub Al-Ansari ؓ say: "I prayed Maghrib and Isha with the Messenger of Allah ﷺ during the Farewell Pilgrimage at Muzdalifah".

٣٠٢٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَّحْيَى بْنِ سَعِيْدٍ ' عَنْ عَدِيِّ بْنِ ثَابِتٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ الْخَطْمِيِّ ' اَنَّهُ سَمِعَ اَبَا اَيُّوْبَ الْاَنْصَارِيَّ يَقُوْلُ صَلَّيْتُ مَعَ رَسُوْلِ اللّٰهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ ' فِيْ حَجَّةِ الْوَدَاعِ ' بِالْمُزْدَلِفَةِ.

صحیح بخاری (۱۶۷۴_۴۴۱۴) صحیح مسلم (۳۰۹۶) سنن نسائی (۳۰۲۶_۶۰۴)

3021 - Ubaidullah from Salim from his father reported That the Prophet ﷺ prayed Maghrib at Muzdalifah. When he halted he said: "Prayer should be done with Iqamah".

٣٠٢١ - **حَدَّثَنَا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللّٰهِ ' عَنْ سَالِمٍ ' عَنْ اَبِيْهِ اَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ بِالْمُزْدَلِفَةِ ' فَلَمَّا اَنَخْنَا قَالَ اَلصَّلٰوةُ بِاِقَامَةٍ. ابن ماجہ

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٦١ - بَابُ الْوُقُوْفِ بِجَمْعٍ

Chapter61 - Stopping at Muzdalifah (Jam)

٣٠٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ خَالِدِ الْاَحْمَرُ عَنْ حَجَّاجٍ ' عَنْ اَبِىْ اِسْحَاقَ ' عَنْ عَمْرِو بْنِ مَيْمُوْنٍ ' قَالَ حَجَجْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ ' فَلَمَّا اَرَدْنَا اَنْ نُّفِيْضَ مِنَ الْمُزْدَلِفَةِ ' قَالَ اِنَّ الْمُشْرِكِيْنَ كَانُوْا يَقُوْلُوْنَ اَشْرِقْ ثَبِيْرُ ' كَيْمَا نُغِيْرُ ' وَكَانُوْا لَا يُفِيْضُوْنَ حَتّٰى تَطْلُعَ الشَّمْسُ ' فَخَالَفَهُمْ رَسُوْلُ اللّٰهِ ﷺ ' فَاَفَاضَ قَبْلَ طُلُوْعِ الشَّمْسِ.

صحیح بخاری (١٦٨٤_٣٨٣٨) سنن ابوداؤد (١٩٣٨) سنن ترمذی (٨٩٦) سنن نسائی (٣٠٤٧)

3022 - Amr bin Maimun reported, "We performed Hajj with Umar bin Khattab ﷺ and when we wanted to depart from Muzdalifah he said: "The idalotors used to say: May the sun rise over you, O Thabir! so that we may begin our journey (to Mina) and they did not depart until the sun had risen, so the Messenger of Allah ﷺ differed from them by departing before the sun rose".

٣٠٢٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءَ الْمَكِّىُّ عَنِ الثَّوْرِىِّ ' قَالَ قَالَ اَبُو الزُّبَيْرِ قَالَ جَابِرٌ اَفَاضَ النَّبِىُّ ﷺ فِىْ حَجَّةِ الْوَدَاعِ ' وَعَلَيْهِ السَّكِيْنَةُ ' وَاَمَرَهُمْ بِالسَّكِيْنَةِ ' وَاَمَرَهُمْ اَنْ يَّرْمُوْا بِمِثْلِ حَصَى الْخَذْفِ ' وَاَوْضَعَ فِىْ وَادِىْ مُحَسِّرٍ ' وَقَالَ لِتَاْخُذْ اُمَّتِىْ نُسُكَهَا ' فَاِنِّىْ لَا اَدْرِىْ لَعَلِّىْ لَا اَلْقَاهُمْ بَعْدَ عَامِىْ هٰذَا.

سنن ابوداؤد (١٩٤٤) سنن نسائی (٣٠٢١)

3023 - Hazrat Jabir ﷺ narrated That the Messenger of Allah ﷺ departed during the Farewell Pilgrimage in a tranquil manner and he urged them to be tranquil. He told them to throw small pebbles. He hastened through Muhassir valley and said: "Let my nation learn its rites (of Hajj) for I do not know, perhap I will not meet them again after this year".

٣٠٢٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّ عَمْرُو بْنُ عَبْدِ اللّٰهِ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا ابْنُ اَبِىْ رَوَّادٍ عَنْ اَبِىْ سَلَمَةَ الْحِمْصِىِّ ' عَنْ بِلَالِ بْنِ رَبَاحٍ ' اَنَّ النَّبِىَّ ﷺ قَالَ لَهٗ غَدَاةَ جَمْعٍ يَا بِلَالُ! اَسْكِتِ النَّاسَ ' اَوْ قَالَ اَنْصِتِ النَّاسَ ' ثُمَّ قَالَ اِنَّ اللّٰهَ تَطَوَّلَ عَلَيْكُمْ فِىْ جَمْعِكُمْ هٰذَا فَوَهَبَ مُسِيْئَكُمْ لِمُحْسِنِكُمْ ' وَاَعْطٰى مُحْسِنَكُمْ مَا سَاَلَ ' اِدْفَعُوْا بِاسْمِ اللّٰهِ. ابن ماجہ

3024 - Hazrat Bilal bin Rabah ﷺ narrated That the Prophet ﷺ said to him on the morning of Jam, 'O Bilal calm the people down', or 'make them be quiet'. Then he said: "Allah has been very gracious to you in this Jam of yours. He has forgiven the wrongdoers among you because of the righteous among you and He has given the righteous among you whatever they ask. Move on in the name of Allah".

Note: In this narration Abu Salamah, the narrator, is unauthentic.

٦٢ - بَابُ مَنْ تَقَدَّمَ مِنْ جَمْعٍ اِلٰى مِنًى لِرَمْىِ الْجِمَارِ

Chapter62 - That who sends ahead, from Muzdalifah (Jam) to Mina for stoning the Pillars

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٣٠٢٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا مِسْعَرٌ وَّ سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَدِمْنَا رَسُوْلَ اللّٰهِ ﷺ، اُغَيْلِمَةَ بَنِىْ عَبْدِ الْمُطَّلِبِ ، عَلٰى حُمُرَاتٍ لَّنَا مِنْ جَمْعٍ، فَجَعَلَ يَلْطَحُ اَفْخَاذَنَا وَيَقُوْلُ اُبَيْنِىَّ! لَا تَرْمُوا الْجَمْرَةَ حَتّٰى تَطْلُعَ الشَّمْسُ.

زَادَ سُفْيَانُ فِيْهِ وَلَا اِخَالُ اَحَدًا يَّرْمِيْهَا حَتّٰى تَطْلُعَ الشَّمْسُ. سنن ابوداؤد(١٩٤٠)سنن نسائی(٣٠٦٤)

3025 - Hazrat Ibn-e-Abbas ؓ narrated, "We youngsters from the clan of Abdul Muttalib came to the Messenger of Allah ﷺ, from Jam on donkeys of ours. He started striking out thighs and saying: "O my sons! do not stone the Pillar until the sunrises".

(A narrator) Sufyan added: "I can not imagine any one stoning them until the sun rises".

٣٠٢٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ، ثَنَا عَمْرٌو عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كُنْتُ فِيْمَنْ قَدِمَ رَسُوْلَ اللّٰهِ ﷺ فِىْ ضَعَفَةِ اَهْلِهٖ .

صحیح مسلم(٣١١٥)سنن نسائی(٣٠٣٣_٣٠٤٨)

3026 - Hazrat Ibn-e-Abbas ؓ narrated, "I was among the weak ones of his family (the women and children) whom the Messenger of Allah ﷺ sent on ahead".

٣٠٢٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ اَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ كَانَتِ امْرَاَةً ثَبْطَةً ، فَاسْتَاْذَنَتْ رَسُوْلَ اللّٰهِ ﷺ اَنْ تَدْفَعَ مِنْ جَمْعٍ قَبْلَ دُفْعَةِ النَّاسِ ، فَاَذِنَ لَهَا.

صحیح بخاری(١٦٨٠)صحیح مسلم(٣١٠٩)

3027 - Hazrat Ayesha ؓ narrated That Sawdah bint-e-Zamah ؓ was a slow moving woman, so she asked the Messenger of Allah ﷺ for permission to depart from Jam ahead of the people and he gave her permission".

٦٣ - بَابُ قَدْرِ حَصَى الرَّمْىِ

Chapter63 - Size of the pebbles for throwing

٣٠٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ يَّزِيْدَ بْنِ اَبِىْ زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ، عَنْ اُمِّهٖ ، قَالَتْ رَاَيْتُ النَّبِىَّ ﷺ، يَوْمَ النَّحْرِ ، عِنْدَ جَمْرَةِ الْعَقَبَةِ ، وَهُوَ رَاكِبٌ عَلٰى بَغْلَةٍ ، فَقَالَ يٰٓاَيُّهَا النَّاسُ! اِذَا رَمَيْتُمُ الْجَمْرَةَ ، فَارْمُوْا بِمِثْلِ حَصَى الْخَذْفِ. سنن ابوداؤد(١٩٦٦_ ١٩٦٧_ ١٩٦٨)سنن ابن ماجہ(٣٠٣١_ ٣٠٣١م_ ٣٥٣٢)

3028 - Sulaiman bin Amr bin Ahwas reported that his mother said: "I saw the Prophet ﷺ on the Day of Sacrifice, at Aqabah Pillar riding a mule.He said: "O people when you stone the Pillar throw small pebbles" (Thrown by two fingers).

٣٠٢٩ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عَوْفٍ ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ ، عَنْ اَبِى الْعَالِيَةِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ، غَدَاةَ الْعَقَبَةِ ،

3029 - Hazrat Ibn-e-Abbas ؓ narrated, "On the morning of Aqabah when he was atop his she-camel, the Messenger of

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وَهُوَ عَلٰى نَاقَتِهِ الْقُطْ لِيْ حَصًى. فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ ' هُنَّ حَصَى الْخَذْفِ ' فَجَعَلَ يَنْفُضُهُنَّ فِيْ كَفِّهِ وَيَقُوْلُ اَمْثَالَ هٰؤُلَآءِ فَارْمُوْا. ثُمَّ قَالَ يَآ اَيُّهَا النَّاسُ! اِيَّاكُمْ وَالْغُلُوَّ فِي الدِّيْنِ ' فَاِنَّهُ اَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّيْنِ. سنن نسائی(۳۰۵۷_۳۰۵۹)

Allah ﷺ said: "Pick up some pebbles for me". So I picked up seven pebbles for him suitable for Khadhf (finger throwing). He began to toss them in his hand saying: "Throw something like these". Then he said: "O People beaware of exaggeration in religious matters for those who came before you were doomed because of exaggeration in religious matters".

٦٤ - بَابٌ مِّنْ اَيْنَ تُرْمٰى جَمْرَةُ الْعَقَبَةِ؟

Chapter64 - From where should the stone-throwing be done at Jamra-tal-Aqabah

٣٠٣٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ' ثَنَا وَكِيْعٌ عَنِ الْمَسْعُوْدِيِّ' عَنْ جَامِعِ بْنِ شَدَّادٍ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ ' قَالَ لَمَّا اَتٰى عَبْدُ اللّٰهِ بْنُ مَسْعُوْدٍ جَمْرَةَ الْعَقَبَةِ ' اِسْتَبْطَنَ الْوَادِيَ ' وَاسْتَقْبَلَ الْكَعْبَةَ ' وَجَعَلَ الْجَمْرَةَ عَلٰى حَاجِبِهِ الْاَيْمَنِ ' ثُمَّ رَمٰى بِسَبْعِ حَصَيَاتٍ' يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ قَالَ مِنْ هٰهُنَا ' وَالَّذِيْ لَا اِلٰهَ غَيْرُهُ ! رَمَى الَّذِيْ اُنْزِلَتْ عَلَيْهِ سُوْرَةُ الْبَقَرَةِ.

صحیح بخاری(۱۷۴۷_۱۷۴۸_۱۷۴۹_۱۷۵۰) صحیح مسلم (۳۱۱۸_۳۱۱۹_۳۱۲۰_۳۱۲۱_۳۱۲۲) سنن ابوداؤد(۱۹۷٤) سنن ترمذی(۹۰۱) سنن نسائی(۳۰۷۰_۳۰۷۱_۳۰۷۲_۳۰۷۳)

3030 - Abdur-Rahman bin Yazid reported, "When Abdullah bin Mas'ud ؓ stoned Aqabah Pillar, he went to the bottom of the valley and turned to face the Kabah with the pillar on his right hand side. Then he threw seven pebbles saying the Takbir with each one. Then he said: "From here, by the One besides Whom there is none worthy of worship, did the one throw, to whom Surat Al-Baqarah was revealed".

٣٠٣١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَّزِيْدَ بْنِ اَبِيْ زِيَادٍ' عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ' عَنْ اُمِّهِ ' قَالَتْ رَاَيْتُ النَّبِيَّ ﷺ يَوْمَ النَّحْرِ' عِنْدَ جَمْرَةِ الْعَقَبَةِ ' اِسْتَبْطَنَ الْوَادِيَ ' فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ ' يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ' ثُمَّ انْصَرَفَ. سابقہ(۳۰۲۸)

3031 - Sulaiman bin Amr bin Ahwas reported that his mother said: "I saw the Prophet ﷺ on the Day of Sacrifice at Aqabah Pillar. He went to the interior of the valley and threw seven pebbles, saying Takbir with each pebble, then he departed".

٣٠٣١م - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ يَّزِيْدَ بْنِ اَبِيْ زِيَادٍ' عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ' عَنْ اُمِّ جُنْدُبٍ ' عَنِ النَّبِيِّ ﷺ. بِنَحْوِهٖ. سابقہ(۳۰۲۸)

3031m - Abu Bakr bin Abi Shaibah quoted by another chain from Sulaiman bin Amr bin Ahwas from Umm-e-Jundub from the Prophet ﷺ with similar wording.

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٦٥ - بَابٌ اِذَا رَمٰى جَمْرَةَ الْعَقَبَةِ لَمْ يَقِفْ عِنْدَهَا

Chapter65 - No staying there after stoning Jamra-tal-Aqabah

٣٠٣٢ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا طَلْحَةُ بْنُ يَحْيٰى عَنْ يُوْنُسَ بْنِ يَزِيْدَ' عَنِ الزُّهْرِىِّ ' عَنْ سَالِمٍ' عَنِ ابْنِ عُمَرَ اَنَّهُ رَمٰى جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ عِنْدَهَا' وَذَكَرَ اَنَّ النَّبِىَّ ﷺ فَعَلَ مِثْلَ ذٰلِكَ.

صحیح بخاری(۱۷۵۱ ـ ۱۷۵۲ ـ ۱۷۵۳)سنن نسائی(۳۰۸۳)

3032 - Salim reported That Hazrat Ibn-e-Umar ؓ stoned Aqabah Pillar but he did not stay there and he mentioned that the Prophet ﷺ had done likewise.

٣٠٣٣ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنِ الْحَجَّاجِ ' عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ ' عَنْ مِقْسَمٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ ' اِذَا رَمٰى جَمْرَةَ الْعَقَبَةِ ' مَضٰى وَلَمْ يَقِفْ. ابن ماجہ

3033 - Hazrat Ibn-e-Abbas ؓ narrated, "When the Messenger of Allah ﷺ had stoned Aqabah Pillar he would continue (passing) on and would not stay there".

٦٦ - بَابُ رَمْيِ الْجِمَارِ رَاكِبًا

Chapter66 - Stone-throwing at the Pillars while riding

٣٠٣٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ حَجَّاجٍ ' عَنِ الْحَكَمِ ' عَنْ مِقْسَمٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ رَمَى الْجَمْرَةَ عَلٰى رَاحِلَتِهٖ. سنن ترمذی(۸۹۹)

3034 - Hazrat Ibn-e-Abbas ؓ narrated That the Prophet ﷺ stoned the Pillar from atop his mount.

٣٠٣٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ اَيْمَنَ بْنِ نَابِلٍ ' عَنْ قُدَامَةَ بْنِ عَبْدِ اللّٰهِ الْعَامِرِىِّ ' قَالَ رَاَيْتُ النَّبِىَّ ﷺ رَمَى الْجَمْرَةَ ' يَوْمَ النَّحْرِ ' عَلٰى نَاقَةٍ لَّهٗ صَهْبَاءَ ' لَا ضَرْبَ وَلَا طَرْدَ ' وَلَا اِلَيْكَ ! اِلَيْكَ!

سنن ترمذی(۹۰۳)سنن نسائی(۳۰۶۱)

3035 - Hazrat Qudamah bin Abdullah Al-Amiri ؓ narrated, "I saw the Prophet ﷺ stone the Pillar, on the Day of Sacrifice from atop a reddish-brown camel of his, without beating anyone, without driving them off, without telling them to go away".

٦٧ - بَابُ تَاْخِيْرِ رَمْيِ الْجِمَارِ مِنْ عُذْرٍ

Chapter67 - Delaying the Stone-throwing for some excuse

٣٠٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ اَبِىْ بَكْرٍ ' عَنْ عَبْدِ الْمَلِكِ بْنِ اَبِىْ بَكْرٍ ' عَنْ اَبِى الْبَدَّاحِ بْنِ (عَاصِمٍ) ' عَنْ اَبِيْهِ اَنَّ النَّبِىَّ ﷺ رَخَّصَ لِلرِّعَاءِ اَنْ يَّرْمُوْا يَوْمًا وَّيَدَعُوْا يَوْمًا.

سنن ابوداؤد(۱۹۷۵ ـ ۱۹۷۶)سنن ترمذی(۹۵۴ ـ ۹۵۵)

3036 - Abu Baddah bin Asim reported from his father That the Prophet ﷺ granted permission for some shepherds to stone one day and to not stone (the next) day.

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سنن نسائی(۳۰۶۸_۳۰۶۹)

۳۰۳۷ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَالِكُ بْنُ اَنَسٍ؛ ح وَحَدَّثَنَا اَحْمَدُ بْنُ سِنَانٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَّالِكِ بْنِ اَنَسٍ ، حَدَّثَنِىْ عَبْدُ اللّٰهِ بْنُ اَبِىْ بَكْرٍ عَنْ اَبِيْهِ ، عَنْ اَبِى الْبَدَّاحِ بْنِ عَاصِمٍ ، عَنْ اَبِيْهِ، قَالَ رَخَّصَ رَسُوْلُ اللّٰهِ ﷺ لِرِعَاءِ الْاِبِلِ فِى الْبَيْتُوْتَةِ ، اَنْ يَّرْمُوْا يَوْمَ النَّحْرِ ، ثُمَّ يَجْمَعُوْا رَمْىَ يَوْمَيْنِ بَعْدَ النَّحْرِ ، فَيَرْمُوْنَهُ فِىْ اَحَدِهِمَا قَالَ مَالِكٌ ظَنَنْتُ اَنَّهُ قَالَ فِى الْاَوَّلِ مِنْهُمَا ثُمَّ يَرْمُوْنَ يَوْمَ النَّفْرِ. سابقہ(۳۰۳۶)

3037 - Abu Baddah bin Asim reported that his father said, "The Messenger of Allah ﷺ granted permission to some camel herders, regarding staying (in Mina) and allowing them to stone the Pillars on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice so that they could do it on one of the two days". Malik said: "I think that he said: 'On the first (of the first) of the two days, then they could stone them on the day of departure".

٦٨ - بَابُ الرَّمْىِ عَنِ الصِّبْيَانِ

Chapter68 - Stone-throwing on behalf of children

۳۰۳۸ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ اَشْعَثَ ، عَنْ اَبِى الزُّبَيْرِ ، عَنْ جَابِرٍ، قَالَ حَجَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ وَمَعَنَا النِّسَآءُ وَالصِّبْيَانُ ، فَلَبَّيْنَا عَنِ الصِّبْيَانِ وَرَمَيْنَا عَنْهُمْ. سنن ترمذی(۹۲۷)

3038 - Hazrat Jabir ؓ narrated, "We performed Hajj with the Messenger of Allah ﷺ and there were women and children with us. We recited Talbiyah on behalf of the children and stoned (the Pillars) on their behalf".

٦٩ - بَابُ مَتٰى يَقْطَعُ الْحَاجُّ التَّلْبِيَةَ

Chapter69 - When should the Pilgrim stop Talbiyah

۳۰۳۹ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ ، ثَنَا حَمْزَةُ بْنُ الْحَارِثِ بْنِ عُمَيْرٍ عَنْ اَبِيْهِ ، عَنْ اَيُّوْبَ ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ لَبّٰى حَتّٰى رَمٰى جَمْرَةَ الْعَقَبَةِ. ابن ماجہ

3039 - Hazrat Ibn-e-Abbas ؓ narrated That the Prophet ﷺ recited Talbiyah till he stoned Aqabah Pillar.

۳۰۴۰ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ، ثَنَا اَبُو الْاَحْوَصِ عَنْ خَصِيْفٍ ، عَنْ مُّجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ الْفَضْلُ بْنُ عَبَّاسٍ كُنْتُ رِدْفَ النَّبِىِّ ﷺ. فَمَا زِلْتُ اَسْمَعُهُ يُلَبِّىْ حَتّٰى رَمٰى جَمْرَةَ الْعَقَبَةِ . فَلَمَّا رَمَاهَا قَطَعَ التَّلْبِيَةَ. سنن نسائی(۳۰۸۰_۳۰۸۱)

3040 - Hazrat Ibn-e-Abbas ؓ narrated, "Fadl bin Abbas ؓ said: 'I was riding behind the Prophet ﷺ and I continued to hear him reciting the Talbiyah till he stoned Aqabah Pillar and when he had stoned it, he stopped reciting the Talbiyah".

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٧٠ - بَابُ مَا يَحِلُّ لِلرَّجُلِ اِذَا رَمٰى جَمْرَةَ الْعَقَبَةِ

Chapter70 - What becomes allowable for a man after stoning Jamra-tal-Aqabah

٣٠٤١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ. (ح)وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ خَلَّادٍ اَلْبَاهِلِىُّ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ ، وَوَكِيْعٌ ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ، قَالُوْا ثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنِ الْحَسَنِ الْعُرَنِىِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ اِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَىْءٍ ، اِلَّا النِّسَآءَ ، فَقَالَ لَهٗ رَجُلٌ يَا بْنَ عَبَّاسٍ! وَالطِّيْبُ؟ فَقَالَ اَمَّا اَنَا فَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يُضَمِّخُ رَاْسَهٗ بِالْمِسْكِ، اَفَطِيْبٌ ذٰلِكَ اَمْ لَا؟ سنن نسائی(٣٠٨٤)

3041 - Hazrat Ibn-e-Abbas ؓ narrated, "When you have stoned the Pillar everything becomes permissible to you except your wives. A man said to him: 'O Ibn-e-Abbas ؓ and (what about) perfume?' He said: "I saw the Messenger of Allah ﷺ applying (perfume of) Musk on his head. Is that perfume or not?"

٣٠٤٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا خَالِىْ مُحَمَّدٌ، وَاَبُوْ مُعَاوِيَةَ ، وَاَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ عَائِشَةَ ، قَالَتْ طَيَّبْتُ رَسُوْلَ اللّٰهِ ﷺ لِاِحْرَامِهٖ حِيْنَ اَحْرَمَ ، وَلِاِحْلَالِهٖ حِيْنَ حَلَّ. صحیح مسلم(٢٨١٩)

3042 - Hazrat Ayesha narrated, "I put perfume to the Messenger of Allah ﷺ when he entered Ihram and when he exited Ihram".

٧١ - بَابُ الْحَلْقِ

Chapter71 - Head-Shaving

٣٠٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، ثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنْ اَبِىْ زُرْعَةَ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ اغْفِرْ لِلْمُحَلِّقِيْنَ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَالْمُقَصِّرِيْنَ؟ قَالَ اَللّٰهُمَّ اغْفِرْ لِلْمُحَلِّقِيْنَ. ثَلَاثًا، قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَالْمُقَصِّرِيْنَ؟ قَالَ وَالْمُقَصِّرِيْنَ. صحیح بخاری(١٧٢٨)صحیح مسلم(٣١٣٥)

3043 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "O Allah forgive those who shave (their heads)". They said: 'O Messenger of Allah ﷺ and those who cut their hair?' He said: 'O Allah forgive those who shave (their heads)", three times. They said: 'O Messenger of Allah ﷺ and who cut their hair?' He said: "And those who cut (their hair)".

٣٠٤٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّاَحْمَدُ بْنُ اَبِى الْحَوَارِىِّ الدِّمَشْقِىُّ ، قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ رَحِمَ اللّٰهُ الْمُحَلِّقِيْنَ. قَالُوْا وَالْمُقَصِّرِيْنَ، يَا رَسُوْلَ اللّٰهِ! قَالَ رَحِمَ اللّٰهُ الْمُحَلِّقِيْنَ. قَالُوْا

3044 - Hazrat Ibn-e-Umar ؓ narrated That the Messenger of Allah ﷺ said: "May Allah have mercy on those who shave (their heads)". They said: 'And those who cut (their hair) O Messenger of Allah ﷺ!?' He said: "May Allah have mercy on those who

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shave their heads". They said: 'And those who cut (their hair)? O Messenger of Allah ﷺ!?' He said: "May Allah have mercy on those who shave (their heads)". They said: 'And those who cut (their hair), O Messenger of Allah ﷺ?' He said: "And those who cut (their hair)".

وَالْمُقَصِّرِيْنَ' يَا رَسُوْلَ اللّٰهِ! قَالَ رَحِمَ اللّٰهُ الْمُحَلِّقِيْنَ قَالُوْا وَالْمُقَصِّرِيْنَ ' يَا رَسُوْلَ اللّٰهِ! قَالَ وَالْمُقَصِّرِيْنَ.
صحیح مسلم(۳۱۳۳)

3045 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "It was said: O Messenger of Allah ﷺ why did you support (by supplicating for) those who shave (their heads) three times and those who cut (their hair) only once?' He said: "Because they did not entertain any doubts".

٣٠٤٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ ' ثَنَا ابْنُ اِسْحَاقَ ' حَدَّثَنِى ابْنُ اَبِى نَجِيْحٍ عَنْ مُجَاهِدٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ! لِمَ ظَاهَرْتَ لِلْمُحَلِّقِيْنَ ثَلَاثًا ' وَلِلْمُقَصِّرِيْنَ وَاحِدَةً؟ قَالَ اِنَّهُمْ لَمْ يَشُكُّوْا. ابن ماجہ

Chapter72 - Congealing head-hair

٧٢ - بَابُ مَنْ لَّبَّدَ رَأْسَهُ

3046 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that Hafsah رضی اللہ عنہا, the wife of the Prophet ﷺ said: "I said: 'O Messenger of Allah ﷺ what is the matter with people who have exited Ihram when you have not exited your Ihram?' He said: "I have applied something to my head to keep my hair together and I have garlanded my sacrificial animal. So, I will not exit Ihram until I have offered my sacrifice".

٣٠٤٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ' اَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا شَاْنُ النَّاسِ ' حَلُّوْا وَلَمْ تَحِلَّ اَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ اِنِّىْ لَبَّدْتُ رَاْسِىْ ' وَقَلَّدْتُ هَدْيِىْ ' فَلَا اَحِلُّ حَتّٰى اَنْحَرَ.
صحیح بخاری(۱۵۶۶_۱۶۹۷_۱۷۲۵_۴۳۹۸_۵۹۱۶)
صحیح مسلم(۲۹۷۴_۲۹۷۵_۲۹۷۶_۲۹۷۷_۲۹۷۸)سنن ابوداؤد(۱۸۰۶)سنن نسائی(۲۶۸۱_۲۷۸۰)

3047 - Salim reported from his father, "I heard the Messenger of Allah ﷺ reciting the Talbiyah (when he entered Ihram) with something applied to his head to keep the hair together".

٣٠٤٧ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ ' اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ' حَدَّثَنَا يُوْنُسُ عَنِ ابْنِ شِهَابٍ' عَنْ سَالِمٍ' عَنْ اَبِيْهِ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يُهِلُّ مُلَبِّدًا.
صحیح بخاری(۱۵۴۰_۵۹۱۵)صحیح مسلم(۲۸۰۶)سنن ابوداؤد (۱۷۴۷)سنن نسائی(۲۶۸۲_۲۷۴۶)

Chapter73 - The Slaughtering

٧٣ - بَابُ الذَّبْحِ

3048 - Hazrat Jabir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "All of Mina is a place of sacrifice. Every road of Makkah is a thoroughfare and a place of sacrifice.

٣٠٤٨ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّعَمْرُو بْنُ عَبْدِ اللّٰهِ ' قَالَا ثَنَا وَكِيْعٌ ' حَدَّثَنَا اُسَامَةُ بْنُ زَيْدٍ عَنْ عَطَاءٍ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مِنًى كُلُّهَا مَنْحَرٌ '

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All of Arafat is the place of standing and all of Muzdalifah is a place of standing".

وَكُلُّ فِجَاجِ مَكَّةَ طَرِيْقٌ وَّمَنْحَرٌ ، وَكُلُّ عَرَفَةَ مَوْقِفٌ ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ. سنن ابوداؤد(۱۹۳۸)

Chapter74 - Preceding the one rite before the other rite

٧٤ - بَابُ مَنْ قَدَّمَ نُسُكًا قَبْلَ نُسُكٍ

3049 - Hazrat Ibn-e-Abbas ﷺ narrated That the Messenger of Allah ﷺ was never asked about some one who had done one thing before another, but he would gesture with both his hands to say: "There is no harm in that".

٣٠٤٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَيُّوْبَ ، عَنْ عِكْرَمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ مَا سُئِلَ رَسُوْلُ اللّٰهِ ﷺ عَنْ مَّنْ قَدَّمَ شَيْئًا قَبْلَ شَيْءٍ اِلَّا يُلْقِيْ بِيَدَيْهِ كِلْتَيْهِمَا لَا حَرَجَ. صحیح بخاری(۸٤)

3050 - Hazrat Ibn-e-Abbas ﷺ narrated That the Messenger of Allah ﷺ was asked on the Day of Mina and he would say: "There is no harm in that, there is no harm in that". A man came to him and said: 'I shaved my head before I slaughtered (my sacrifice) and he said: "There is no harm in that". He said: 'I stoned (the pillar) after evening came', and he said: "There is no harm in that".

٣٠٥٠ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ، ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ اَلْحَذَّآءِ ، عَنْ عِكْرَمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُسْاَلُ يَوْمَ مِنًى ، فَيَقُوْلُ لَا حَرَجَ ، لَا حَرَجَ. فَاَتَاهُ رَجُلٌ فَقَالَ حَلَقْتُ قَبْلَ اَنْ اَذْبَحَ. قَالَ لَا حَرَجَ قَالَ رَمَيْتُ بَعْدَ مَا اَمْسَيْتُ ، قَالَ لَا حَرَجَ.

صحیح بخاری(۱۷۲۳_۱۷۳۵)سنن ابوداؤد(۱۹۸۳)سنن نسائی(۳۰٦۷)

3051 - Hazrat Abdullah bin Amr ﷺ narrated That the Prophet ﷺ was asked about a man who slaughtered his sacrifice before shaving his head or who shaved his head before slaughtering his sacrifice and he said: "There is no harm in that".

٣٠٥١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عِيْسَى بْنِ طَلْحَةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو اَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ ذَبَحَ قَبْلَ اَنْ يَّحْلِقَ اَوْ حَلَقَ قَبْلَ اَنْ يَّذْبَحَ ، قَالَ لَا حَرَجَ.

صحیح بخاری(۸۳_۱۲٤_۱۷۳٦_۱۷۳۷_۱۷۳۸_ ٦٦٦٥)
صحیح مسلم(۳۱٤۳_۳۱٤٤_۳۱٤٥_۳۱٤٦_۳۱٤۷_ ۳۱٤۸_ ۳۱٤۹_ ۳۱٥۰)سنن ابوداؤد(۲۰۱٤)سنن ترمذی(۹۱٦)

3052 - Hazrat Jabir bin Abdullah ﷺ narrated, "The Messenger of Allah ﷺ sat in Mina on the Day of Sacrifice for the people (to come and speak to him). A man came to him and said: 'O Messenger of Allah ﷺ, I shaved my head before I slaughtered my sacrifice?' He said: "There is no harm in that". Then another man

٣٠٥٢ - **حَدَّثَنَا** هَارُوْنُ بْنُ سَعِيْدٍ اَلْمِصْرِيُّ ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِيْ اُسَامَةُ بْنُ زَيْدٍ ، حَدَّثَنِيْ عَطَاءُ بْنُ اَبِيْ رَبَاحٍ ، اَنَّهٗ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ قَعَدَ رَسُوْلُ اللّٰهِ ﷺ بِمِنًى ، يَوْمَ النَّحْرِ لِلنَّاسِ ، فَجَاءَهٗ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّيْ حَلَقْتُ قَبْلَ اَنْ اَذْبَحَ ، قَالَ لَا حَرَجَ. ثُمَّ جَاءَهٗ اٰخَرُ فَقَالَ يَا رَسُوْلَ

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came and said: 'O Messenger of Allah ﷺ, I slaughtered my scarifice before I stoned (the Pillar)'. He said: "There is no harm in that". And he was not asked that day about anything being done before another but he replied: "There is no harm in that".

اللّٰهِ! اِنِّیْ نَحَرْتُ قَبْلَ اَنْ اَرْمِیَ. قَالَ لَا حَرَجَ. فَمَا سُئِلَ یَوْمَئِذٍ عَنْ شَیْءٍ قَبْلَ شَیْءٍ ' اِلَّا قَالَ لَا حَرَجَ.

ابن ماجہ

Chapter75 - Stoning the Pillars on the Days of Tashriq

۷۵ - بَابُ رَمْیِ الْجِمَارِ اَیَّامَ التَّشْرِیْقِ

3053 - Hazrat Jabir ؓ narrated, "I saw the Messenger of Allah ﷺ stoning Aqabah Pillar at forenoon but after that day, he would do it after the sun had passed its Zenith".

۳۰۵۳ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ یَحْیَی الْمِصْرِیُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' ثَنَا ابْنُ جُرَیْجٍ عَنْ اَبِی الزُّبَیْرِ ' عَنْ جَابِرٍ ' قَالَ رَاَیْتُ رَسُوْلَ اللّٰهِ ﷺ رَمٰی جَمْرَةَ الْعَقَبَةِ ضُحًی ' وَاَمَّا بَعْدَ ذٰلِكَ ' فَبَعْدَ زَوَالِ الشَّمْسِ.

صحیح مسلم (۳۱۲۸) سنن ابوداؤد (۱۹۷۱) سنن ترمذی (۸۹٤) سنن نسائی (۳۰٦۳)

3054 - Hazrat Ibn-e-Abbas ؓ narrated that the Messenger of Allah ﷺ used to stone the Pillars when the sun had passed its Zenith, to the extent that as soon as he finished stoning them, he would pray Zuhr" (Prayer).

۳۰۵٤ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ' ثَنَا اِبْرَاهِیْمُ بْنُ عُثْمَانَ بْنِ اَبِیْ شَیْبَةَ عَنِ الْحَكَمِ ' عَنْ مِقْسَمٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ یَرْمِی الْجِمَارَ اِذَا زَالَتِ الشَّمْسُ ' قَدْرَ مَا اِذَا فَرَغَ مِنْ رَّمْیِهٖ ' صَلَّی الظُّهْرَ.

سنن ترمذی (۸۹۸)

Chapter76 - The Address of the Sacrifice-Day

۷٦ - بَابُ الْخُطْبَةِ یَوْمَ النَّحْرِ

3055 - Sulaiman bin Amr bin Ahwas reported that his father said: "I heard the Prophet ﷺ say during the Fareweli Pilgrimage: "O people which day is the most sacred?" Three times. They said: 'The day of the greatrst Hajj?' He said: "Your blood and your wealth and your honor are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. No sinner, commits a sin but it is against himself. No father is to be punished for the sins of his

۳۰۵۵ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ وَ هَنَّادُ بْنُ السَّرِیِّ ' قَالَا ثَنَا اَبُو الْاَحْوَصِ عَنْ شَبِیْبٍ ' عَنْ سُلَیْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ ' عَنْ اَبِیْهِ ' قَالَ سَمِعْتُ النَّبِیَّ ﷺ یَقُوْلُ فِیْ حَجَّةِ الْوَدَاعِ یَا اَیُّهَا النَّاسُ ! اَلَا اَیُّ یَوْمٍ اَحْرَمُ؟. ثَلَاثَ مَرَّاتٍ ' قَالُوْا یَوْمُ الْحَجِّ الْاَكْبَرِ ' قَالَ فَاِنَّ دِمَاءَ كُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ بَیْنَكُمْ حَرَامٌ ' كَحُرْمَةِ یَوْمِكُمْ هٰذَا ' فِیْ شَهْرِكُمْ هٰذَا ' فِیْ بَلَدِكُمْ هٰذَا ' اَلَا لَا یَجْنِیْ جَانٍ اِلَّا عَلٰی نَفْسِهٖ ' وَلَا یَجْنِیْ وَالِدٌ عَلٰی وَلَدِهٖ ' وَلَا مَوْلُوْدٌ عَلٰی وَالِدِهٖ ' اَلَا اِنَّ الشَّیْطَانَ قَدْ اَیِسَ اَنْ یُّعْبَدَ فِیْ

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بَلَدِكُمْ هٰذَا اَبَدًا ' وَلٰكِنْ سَتَكُوْنُ لَهٗ طَاعَةٌ فِيْ بَعْضِ مَا تَحْتَقِرُوْنَ مِنْ اَعْمَالِكُمْ ' فَيَرْضٰى بِهَا ' اَلَا وَكُلُّ دَمٍ مِّنْ دِمَاءِ الْجَاهِلِيَّةِ مَوْضُوْعٌ ' وَاَوَّلُ مَا اَضَعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ. كَانَ مُسْتَرْضِعًا فِيْ بَنِيْ لَيْثٍ ' فَقَتَلَتْهُ هُذَيْلٌ. اَلَا وَاِنَّ كُلَّ رِبًا مِّنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوْعٌ ' لَكُمْ رُءُوْسُ اَمْوَالِكُمْ ' لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ' اَلَا يَا اُمَّتَاهُ! هَلْ بَلَّغْتُ؟ ثَلَاثَ مَرَّاتٍ . قَالُوْا نَعَمْ. قَالَ اَللّٰهُمَّ اشْهَدْ. ثَلَاثَ مَرَّاتٍ.

سنن ابوداؤد(٣٣٣٤)سنن ترمذی(٣٠٨٧)

child, and no child is to be punished for the sins of his father. Satan has despaired of ever being worshipped in this land of yours but he will be obeyed in some matters which you regard as insignificant, and he will be content with that. All the blood feuds of the Ignorance days are abolished, and the first of them that I abolish is the blood-feud of Harith bin Abdul Muttalib, who was nursed among Banu Laith and was killed by Hudhail. All the usuries of the Ignorance Days are abolished but you will have your capital. Do not wrong others and you will not be wronged. O My nation, have I conveyed the message?" three times. They said: 'Yes'. He said: "O Allah,bear witness". threetimes".

٣٠٥٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَبِيْ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ عَبْدِ السَّلَامِ ' عَنِ الزُّهْرِيِّ ' عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ' عَنْ اَبِيْهِ ' قَالَ قَامَ رَسُوْلُ اللّٰهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ نَضَّرَ اللّٰهُ امْرَاً سَمِعَ مَقَالَتِيْ فَبَلَّغَهَا ' فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيْهٍ ' وَرُبَّ حَامِلِ فِقْهٍ اِلٰى مَنْ هُوَ اَفْقَهُ مِنْهُ ' ثَلَاثٌ لَّا يُغِلُّ عَلَيْهِنَّ يَعْنِيْ قَلْبَ مُؤْمِنٍ . اِخْلَاصُ الْعَمَلِ لِلّٰهِ ' وَالنَّصِيْحَةُ لِوُلَاةِ الْمُسْلِمِيْنَ جَمَاعَتَهُمْ ' فَاِنَّ دَعْوَتَهُمْ تُحِيْطُ مِنْ وَّرَائِهِمْ. سابقہ(٢٣١)

3056 - Muhammad bin Jubair bin Mutim reported that his father said: "The Messenger of Allah ﷺ stood up in Khaif in Mina and said: "May Allah make his face shine, the man who hears my words and conveys them. It may be that the bearer of knowledge does not understand it and it may be that he takes it to one who will understand it more than he does. There are three things in which the heart of the believers does not betray, sincerity of action for the sake of Allah, offering sincere advice to the rulers of the Muslims and adhering to the Jama-ah (main body of the Muslims) because their supplications encircle him over him".

٣٠٥٧ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ تَوْبَةَ ' ثَنَا زَافِرُ بْنُ سُلَيْمَانَ عَنْ اَبِيْ سِنَانٍ ' عَنْ عَمْرِو بْنِ مُرَّةَ ' عَنْ مُرَّةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ '

3057 - Hazrat Abdullah bin Masud ؓ narrated, "The Messenger of Allah ﷺ said, 'When he was atop his camel with the

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وَهُوَ عَلٰى نَاقَتِهِ الْمُخَضْرَمَةِ بِعَرَفَاتٍ ' فَقَالَ اَتَدْرُوْنَ اَىُّ يَوْمٍ هٰذَا' وَاَىُّ شَهْرٍ هٰذَا ' وَاَىُّ بَلَدٍ هٰذَا؟. قَالُوْا هٰذَا بَلَدٌ حَرَامٌ' وَشَهْرٌ حَرَامٌ' وَيَوْمٌ حَرَامٌ. قَالَ اَلا وَاِنَّ اَمْوَالَكُمْ وَدِمَاءَ كُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ شَهْرِكُمْ هٰذَا فِىْ بَلَدِكُمْ هٰذَا فِىْ يَوْمِكُمْ هٰذَا ' اَلا وَاِنِّىْ فَرَطُكُمْ عَلَى الْحَوْضِ ' وَاُكَاثِرُ بِكُمُ الْاُمَمَ ' فَلا تُسَوِّدُوْا وَجْهِىْ ' اَلا وَاِنِّىْ مُسْتَنْقِذٌ اُنَاسًا' وَمُسْتَنْقَذٌ مِنِّىْ اُنَاسٌ' فَاَقُوْلُ يَا رَبِّ! اُصَيْحَابِىْ؟ فَيَقُوْلُ اِنَّكَ لَا تَدْرِىْ مَا اَحْدَثُوْا بَعْدَكَ. ابن ماجه

clipped ears in Arafat, "Do you know what day this is, what month this is and what land this is?" They said: 'This is a sacred land, a sacred month and a sacred day'. He said: "Your wealth and your blood are sacred to you as this month of yours on this day of yours. I will reach the Cistern (Kawthar Hawdh) before you and I will be proud of your great numbers before the nations, so do not blacken my face, (do not cause me to be ashamed). I will rescue some people and some people will be taken away from me. I will say: "O Lord, my companions!" and He will say: "You donot know what innovations they introduced afteryou".

٣٠٥٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ' ثَنَا صَدَقَةُ بْنُ خَالِدٍ ' ثَنَا هِشَامُ بْنُ الْغَازِ' قَالَ سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ وَقَفَ يَوْمَ النَّحْرِ بَيْنَ الْجَمَرَاتِ ' فِى الْحَجَّةِ الَّتِىْ حَجَّ فِيْهَا ' فَقَالَ النَّبِىُّ ﷺ اَىُّ يَوْمٍ هٰذَا؟. قَالُوْا يَوْمُ النَّحْرِ' قَالَ فَاَىُّ بَلَدٍ هٰذَا؟قَالُوْا هٰذَا بَلَدُ الْحَرَامِ. قَالَ فَاَىُّ شَهْرٍ هٰذَا؟. قَالُوْا شَهْرُ الْحَرَامِ. قَالَ هٰذَا يَوْمُ الْحَجِّ الْاَكْبَرِ ' وَدِمَاؤُكُمْ وَاَمْوَالُكُمْ وَاَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ هٰذَا الْبَلَدِ فِىْ هٰذَا الْيَوْمِ. ثُمَّ قَالَ هَلْ بَلَّغْتُ؟قَالُوْا نَعَمْ.فَطَفِقَ النَّبِىُّ ﷺ يَقُوْلُ اَللّٰهُمَّ اشْهَدْ ثُمَّ وَدَّعَ النَّاسَ ' فَقَالُوْا هٰذِهِ حَجَّةُ الْوَدَاعِ.

صحیح بخاری (۱۷۳۹) سنن ابوداؤد (۱۹٤٥)

3058 - Hazrat Ibn-e-Umar ؓ narrated That the Messenger of Allah ﷺ stood on the Day of Sacrifice between the Pillars during the Hajj that he performed. The Prophet ﷺ said, "What day is this?" They said: 'The day of sacrifice'. He said: "What land is this?" They said: "This is the sacred land of Allah". He said: "What month is this?" They said: 'The sacred month of Allah'. He said: 'This is the day of the greatest Hajj and your blood, your wealth and your honor are sacred to you as sacred as this land, in this month, on this day'. Then he said: "Have I conveyed the (Message)?" They said: 'Yes'. Then the Prophet ﷺ started to say: "O Allah bear witness". Then he bade farewell to the people and they said: "This is the Farewell Pilgrimage".

٧٧ - بَابُ زِيَارَةِ الْبَيْتِ

Chapter77 - Visiting the House (of Allah)

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٣٠٥٩ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ، ثَنَا سُفْيَانُ، حَدَّثَنِيْ مُحَمَّدُ بْنُ طَارِقٍ عَنْ طَاوُسٍ وَّاَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ. اَنَّ النَّبِيَّ ﷺ اَخَّرَ طَوَافَ الزِّيَارَةِ اِلَى اللَّيْلِ.

صحیح بخاری (۱۷٤۲) سنن ابوداؤد (۲۰۰۰) سنن ترمذی (۹۲۰)

3059 - Hazrat Ayesha ؓ and Hazrat Ibn-e-Abbas ؓ narrated That the Prophet ﷺ delayed the Tawafuz Ziyarat until night.

٣٠٦٠ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى، ثَنَا ابْنُ وَهْبٍ، اَنْبَاَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِيْ اَفَاضَ فِيْهِ.

سنن ابوداؤد (۲۰۰۱)

قَالَ عَطَاءٌ لَّا رَمَلَ فِيْهِ.

3060 - Hazrat Abdullah bin Abbas ؓ narrated That the Prophet ﷺ did not walk quickly (Ramal) during the seven circuits of Tawaful-Ifadah (done on 10th day of Dhul-Hijjah)".

(A narrator) Ata said: "And there is no Ramal in it".

٧٨ - بَابُ الشُّرْبِ مِنْ زَمْزَمَ

Chapter78 - Drinking (Water) from Zamzam

٣٠٦١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى، عَنْ عُثْمَانَ بْنِ الْاَسْوَدِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ بَكْرٍ، قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ جَالِسًا، فَجَاءَهُ رَجُلٌ، فَقَالَ مِنْ اَيْنَ جِئْتَ؟ قَالَ مِنْ زَمْزَمَ، قَالَ فَشَرِبْتَ مِنْهَا كَمَا يَنْبَغِيْ؟ قَالَ وَكَيْفَ؟ قَالَ اِذَا شَرِبْتَ مِنْهَا فَاسْتَقْبِلِ الْكَعْبَةَ وَاذْكُرِ اسْمَ اللّٰهِ وَتَنَفَّسْ ثَلَاثًا، وَتَضَلَّعْ مِنْهَا، فَاِذَا فَرَغْتَ فَاحْمَدِ اللّٰهَ عَزَّوَجَلَّ، فَاِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اٰيَةَ مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِيْنَ، لَا يَتَضَلَّعُوْنَ مِنْ زَمْزَمَ.

ابن ماجہ

3061 - Muhammad bin Abdur-Rehman bin Abu Bakr reported, "I was sitting with Ibn-e-Abbas ؓ, and a man came to him and said: 'Where have you come from?' He said: 'From Zamzam'. He said: 'Did your drink from it as you should?' He said: 'How is that?' He said: 'When you drink from it turn to face the Qiblah and mention the Name of Allah, drink three draughts and drink your fill of it. When you have finished then praise Allah. The Messenger of Allah ﷺ said: "The sign (that differentiates) between us and the hypocrites is that they do not drink their fill from Zamzam".

٣٠٦٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، قَالَ قَالَ عَبْدُ اللّٰهِ بْنُ الْمُؤَمَّلِ اِنَّهُ سَمِعَ اَبَا الزُّبَيْرِ يَقُوْلُ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ زَمْزَمُ لِمَا شُرِبَ لَهُ. ابن ماجہ

3062 - Hazrat Jabir bin Abdullah ؓ narrated, "I heard the Messenger of Allah ﷺ say: "The water of Zamzam is for, whatever it is drunk for".

٧٩ - بَابُ دُخُوْلِ الْكَعْبَةِ

Chapter79 - Entering the Kabah

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٣٠٦٣- حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنِ الْاَوْزَاعِيِّ ' حَدَّثَنِيْ حَسَّانُ بْنُ عَطِيَّةَ ' حَدَّثَنِيْ نَافِعٌ عَنِ ابْنِ عُمَرَ ' قَالَ دَخَلَ رَسُوْلُ اللّٰهِ ﷺ يَوْمَ الْفَتْحِ الْكَعْبَةَ ' وَمَعَهُ بِلَالٌ وَّعُثْمَانُ بْنُ شَيْبَةَ ' فَاَغْلَقُوْهَا عَلَيْهِمْ مِنْ دَاخِلٍ ' فَلَمَّا خَرَجُوْا سَاَلْتُ بِلَالًا اَيْنَ صَلّٰى رَسُوْلُ اللّٰهِ ﷺ ؟ فَاَخْبَرَنِيْ اَنَّهُ صَلّٰى عَلٰى وَجْهِهٖ حِيْنَ دَخَلَ ' بَيْنَ الْعَمُوْدَيْنِ عَنْ يَّمِيْنِهٖ.

ثُمَّ لُمْتُ نَفْسِيْ اَنْ لَّا اَكُوْنَ سَاَلْتُهُ كَمْ صَلّٰى رَسُوْلُ اللّٰهِ ﷺ ؟ صحیح بخاری (۳۹۷۔ ٤٦٨۔ ٥٠٤۔ ٥٠٥۔ ٥٠٦۔ ١١٦٧۔ ١٥٩٨۔ ١٥٩٩۔ ٢٩٨٨۔ ٤٢٨٩۔ ٤٤٠٠) صحیح مسلم (٣٢١٧۔ ٣٢١٨۔ ٣٢١٩۔ ٣٢٢٠۔ ٣٢٢١۔ ٣٢٢٢۔ ٣٢٢٣) سنن ابوداؤد (٢٠٢٣۔ ٢٠٢٤۔ ٢٠٢٥) سنن نسائی (٦٩١۔ ٧٤٨۔ ٢٩٠٥۔ ٢٩٠٦۔ ٢٩٠٧۔ ٢٩٠٨)

3063 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ entered the Kabah on the day of the Conquest (of Makkah) with Bilal ؓ, and Uthman bin Shaibah ؓ and they locked the door behind them from the inside. When they came out, I asked Bilal ؓ: 'Where did the Messenger of Allah ﷺ pray?' He told me that when he entered, he turned to his right and prayed in the direction that he was facing between the two columns".

Then I blamed myself as to why I did not ask him, 'how many Rakah did the Messenger of Allah ﷺ pray?'

٣٠٦٤- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ ' عَنْ عَائِشَةَ قَالَتْ خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِيْ وَهُوَ قَرِيْرُ الْعَيْنِ ' طَيِّبُ النَّفْسِ ' ثُمَّ رَجَعَ اِلَيَّ وَهُوَ حَزِيْنٌ ' فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! خَرَجْتَ مِنْ عِنْدِيْ وَاَنْتَ قَرِيْرُ الْعَيْنِ ' وَرَجَعْتَ وَاَنْتَ حَزِيْنٌ؟ فَقَالَ اِنِّيْ دَخَلْتُ الْكَعْبَةَ ' وَوَدِدْتُّ اَنِّيْ لَمْ اَكُنْ فَعَلْتُ ' اِنِّيْ اَخَافُ اَنْ اَكُوْنَ اَتْعَبْتُ اُمَّتِيْ مِنْ بَعْدِيْ. سنن ابوداؤد (٢٠٢٩) سنن ترمذی (٨٧٣)

3064 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ went out from me delighted, then he came back to me sad. I said: 'O Messenger of Allah ﷺ (Why did) you go out from me happy and come back sad?' He said: "I entered the Kabah and I wish that I had not done that because I am afraid that I may have caused difficulty for my nation after I am gone".

٨٠- بَابُ الْبَيْتُوْتَةِ بِمَكَّةَ لَيَالِيَ مِنًى

Chapter80 - Staying inside Makkah during the nights of Mina

٣٠٦٥- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' ثَنَا عُبَيْدُ اللّٰهِ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ اِسْتَاْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ ' رَسُوْلَ اللّٰهِ ﷺ اَنْ

3065 - Hazrat Ibn-e-Umar ؓ narrated, "Abbas bin Abdul Muttalib ؓ asked the Messenger of Allah ﷺ for permission to stay overnight in Makkah on the nights of

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يَبِيْتَ بِمَكَّةَ اَيَّامَ مِنًى ' مِنْ اَجْلِ سِقَايَتِهِ ' فَاَذِنَ لَهُ.
صحیح بخاری(۱۷٤٥) صحیح مسلم(٤١٦٤) سنن ابوداؤد(۱۹٥۹)

Mina for the purpose of supplying water to pilgrims and he gave him permission".

٣٠٦٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ وَّهَنَّادُ بْنُ السَّرِيِّ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ اِسْمَاعِيْلَ بْنِ مُسْلِمٍ ' عَنْ عَطَاءٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ لَمْ يُرَخِّصِ النَّبِيُّ ﷺ لِاَحَدٍ يَّبِيْتُ بِمَكَّةَ ' اِلَّا لِلْعَبَّاسِ ' مِنْ اَجْلِ السِّقَايَةِ. ابن ماجہ

3066 - Hazrat Ibn-e-Abbas ؓ narrated, "The Prophet ﷺ did not allow anyone to stay overnight in Makkah apart from Abbas ؓ for the purpose of supplying water to the pilgrims".

٨١ - بَابُ نُزُوْلِ الْمُحَصَّبِ

Chapter81 - Stationing at Muhassab

٣٠٦٧ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِيِّ ' ثَنَا ابْنُ اَبِيْ زَائِدَةَ ' وَعَبْدَةُ ' وَوَكِيْعٌ ' وَاَبُوْ مُعَاوِيَةَ. (ح) قَالَ وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ وَّاَبُوْ مُعَاوِيَةَ. (ح)وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا حَفْصُ بْنُ غِيَاثٍ ' كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' قَالَتْ اِنَّ نُزُوْلَ الْاَبْطَحِ لَيْسَ بِسُنَّةٍ ' اِنَّمَا نَزَلَهُ رَسُوْلُ اللّٰهِ ﷺ لِيَكُوْنَ اَسْمَحَ لِخُرُوْجِهِ.
صحیح مسلم(۳۱٥۷)

3067 - Hazrat Ayesha ؓ narrated, "Stationing in Abtah is not Sunnah, the Messenger of Allah ﷺ only stayed there because it was more convenient for his departure".

٣٠٦٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ ' عَنِ الْاَعْمَشِ ' عَنْ اِبْرَاهِيْمَ ' عَنِ الْاَسْوَدِ ' عَنْ عَائِشَةَ ' قَالَتِ ادَّلَجَ النَّبِيُّ ﷺ ' لَيْلَةَ النَّفْرِ ' مِنَ الْبَطْحَاءِ ادْلَاجًا. ابن ماجہ

3068 - Hazrat Ayesha ؓ narrated, "The Prophet ﷺ set out before day-break on the night of departure from Batha".

٣٠٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا عُبَيْدُ اللّٰهِ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ وَاَبُوْ بَكْرٍ وَّعُمَرُ وَعُثْمَانُ يَنْزِلُوْنَ بِالْاَبْطَحِ. سنن ترمذی(۹۲۱)

3069 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ, Abu Bakr ؓ, Umar ؓ and Uthman ؓ used to stay at Abtah".

٨٢ - بَابُ طَوَافِ الْوَدَاعِ

Chapter82 - The Circumambulation of Farewell

٣٠٧٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ ' عَنْ طَاوُسٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ كَانَ النَّاسُ يَنْصَرِفُوْنَ كُلَّ وَجْهٍ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَنْفِرَنَّ اَحَدٌ حَتّٰى يَكُوْنَ اٰخِرُ عَهْدِهِ بِالْبَيْتِ.

3070 - Hazrat Ibn-e-Abbas ؓ narrated, "The people were going in all directions and the Messenger of Allah ﷺ said: "No one should depart until the last thing he does, is (Tawaf around) the House".

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3071 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ forbade a man to depart until the last thing he did, was (Tawaf around) the House".

صحیح مسلم(۳۲۰۶) سنن ابوداؤد(۲۰۰۲)

۳۰۷۱ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا اِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ قَالَ نَهٰى رَسُولُ اللّٰهِ ﷺ اَنْ يَّنْفِرَ الرَّجُلُ حَتّٰى يَكُونَ اٰخِرُ عَهْدِهِ بِالْبَيْتِ. ابن ماجہ

Chapter83 - Departure of a menstruating woman before bidding farewell

۸۳ - بَابُ الْحَائِضِ تَنْفِرُ قَبْلَ اَنْ تُوَدِّعَ

3072 - Hazrat Ayesha رضی اللہ عنہا narrated, "Safiyyah bint-e-Huyai رضی اللہ عنہا got her menses after she had done Tawaful-Ifadah. Hazrat Ayesha رضی اللہ عنہا narrated, "I mentioned that to the Messenger of Allah ﷺ and he said: 'Has she detained us?' I said: 'She performed Tawaful Ifadah then she got her menses after that'. The Messenger of Allah ﷺ said: "Then let her depart".

۳۰۷۲ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ اَبِي سَلَمَةَ وَعُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَ مَا اَفَاضَتْ، قَالَتْ عَائِشَةُ فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللّٰهِ ﷺ فَقَالَ اَحَابِسَتُنَا هِيَ؟ فَقُلْتُ اِنَّهَا قَدْ اَفَاضَتْ ثُمَّ حَاضَتْ بَعْدَ ذٰلِكَ، قَالَ رَسُولُ اللّٰهِ ﷺ فَلْتَنْفِرْ.

صحیح بخاری(۴۴۰۱) صحیح مسلم(۳۲۰۹-۳۲۱۰)

3073 - Hazrat Ayesha رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ mentioned Safiyyah رضی اللہ عنہا and we said: 'She has got her menses'. He said: "Aqra Halqa (words of alas) I think that she has detained us". I said: 'O Messenger of Allah ﷺ she performed Tawaful Ifadah on the Day of Sacrifice'. He said: "No, then tell her to depart".

۳۰۷۳ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُو مُعَاوِيَةَ، ثَنَا الْاَعْمَشُ، عَنْ اِبْرَاهِيمَ عَنِ الْاَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ ذَكَرَ رَسُولُ اللّٰهِ ﷺ صَفِيَّةَ فَقُلْنَا قَدْ حَاضَتْ فَقَالَ عَقْرَى! حَلْقَى! مَا اُرَاهَا اِلَّا حَابِسَتَنَا. فَقُلْنَا يَا رَسُولَ اللّٰهِ! اِنَّهَا قَدْ طَافَتْ يَوْمَ النَّحْرِ. قَالَ فَلَا اِذَنْ، مُرُوهَا فَلْتَنْفِرْ.

صحیح بخاری(۱۷۷۱) صحیح مسلم(۳۲۱۶)

Chapter84 - The Hajj of the Messenger of Allah ﷺ

۸۴ - بَابُ حَجَّةِ رَسُولِ اللّٰهِ ﷺ

3074 - Jafar bin Muhammad reported that his father said: "We entered upon Jabir bin Abdullah رضی اللہ عنہ and when we reached him, he asked about the people (what their names were). When he reached me, I said:

۳۰۷۴ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا حَاتِمُ بْنُ اِسْمَاعِيلَ، ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ اَبِيهِ، قَالَ دَخَلْنَا عَلٰى جَابِرِ بْنِ عَبْدِ اللّٰهِ، فَلَمَّا انْتَهَيْنَا اِلَيْهِ سَاَلَ عَنِ الْقَوْمِ، حَتّٰى انْتَهٰى اِلَيَّ، فَقُلْتُ اَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ

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'I am Muhammad bin Ali bin Husain'. He stretched forth his hand towards my head and undid my top button, then undid my lower button. Then he placed his hand on my chest and I was a young boy at that time. Then he said: 'Welcome to you, ask whatever you want'. So, I asked him and he was blind. The time for Prayer came, so he stood up, wrapping himself in a woven cloth Everytime he put it on his shoulders, its edges came up because it was too small. And his cloak was beside him on a hook. He led us in prayer, then I said: 'Tell us about the Hajj of Messenger of Allah ﷺ'. He held up his hands showing nine (fingers) and said: "The Messenger of Allah ﷺ stayed for nine years without performing Hajj, then it was announced to the people in the tenth year that the Messenger of Allah ﷺ was going for Hajj. So many people came to Al-Madinah, all of them seeking to follow the Messenger of Allah ﷺ and do what he did. He set out and we set out with him, and we came to Dhul-Hulaifah, where Asma bint-e-Umais رضی اللہ عنہا gave birth to Muhammad bin Abu Bakr رضی اللہ عنہ. She sent word to the Messenger of Allah ﷺ asking what she should do. He said: "Perform Ghusl (bath), fasten a cloth around your waist and enter Ihram". The Messenger of Allah ﷺ prayed in the Mosque, then he rode Qaswa (his she-camel) until when his she-camel arose with him upon Baida, Jabir said: 'As far as I could see I saw people riding and walking in front of him and I saw the same to his right and his left and behind him,

الْحُسَيْنِ، فَاَهْوٰى بِيَدِهٖ اِلٰى رَاْسِيْ فَحَلَّ زِرِّيَ الْاَعْلٰى، ثُمَّ حَلَّ زِرِّيَ الْاَسْفَلَ، ثُمَّ وَضَعَ كَفَّهٗ بَيْنَ ثَدْيَيَّ، وَاَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ، فَقَالَ مَرْحَبًا بِكَ، سَلْ عَمَّا شِئْتَ؟ فَسَاَلْتُهٗ، وَهُوَ اَعْمٰى، فَجَاءَ وَقْتُ الصَّلٰوةِ، فَقَامَ فِيْ نِسَاجَةٍ مُلْتَحِفًا بِهَا، كُلَّمَا وَضَعَهَا عَلٰى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا اِلَيْهِ، مِنْ صِغَرِهَا، وَرِدَاؤُهٗ اِلٰى جَانِبِهٖ عَلَى الْمِشْجَبِ، فَصَلّٰى بِنَا، فَقُلْتُ اَخْبِرْنَا عَنْ حَجَّةِ رَسُوْلِ اللّٰهِ ﷺ. فَقَالَ بِيَدِهٖ، فَعَقَدَ تِسْعًا، وَقَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ مَكَثَ تِسْعَ سِنِيْنَ لَمْ يَحُجَّ، فَاَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِيْنَةَ بَشَرٌ كَثِيْرٌ، كُلُّهُمْ يَلْتَمِسُ اَنْ يَّاْتَمَّ بِرَسُوْلِ اللّٰهِ ﷺ وَيَعْمَلَ بِمِثْلِ عَمَلِهٖ، فَخَرَجَ وَخَرَجْنَا مَعَهٗ، فَاَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ اَسْمَآءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ اَبِيْ بَكْرٍ، فَاَرْسَلَتْ اِلٰى رَسُوْلِ اللّٰهِ ﷺ كَيْفَ اَصْنَعُ؟ قَالَ اغْتَسِلِيْ وَاسْتَثْفِرِيْ بِثَوْبٍ وَّاَحْرِمِيْ. فَصَلّٰى رَسُوْلُ اللّٰهِ ﷺ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَآءَ، حَتّٰى اِذَا اسْتَوَتْ بِهٖ نَاقَتُهٗ عَلَى الْبَيْدَاءِ، قَالَ جَابِرٌ نَظَرْتُ اِلٰى مَدِّ بَصَرِيْ مِنْ بَيْنِ يَدَيْهِ، بَيْنَ رَاكِبٍ وَّمَاشٍ، وَعَنْ يَمِيْنِهٖ مِثْلُ ذٰلِكَ، وَعَنْ يَّسَارِهٖ مِثْلُ ذٰلِكَ، وَمِنْ خَلْفِهٖ مِثْلُ ذٰلِكَ، وَرَسُوْلُ اللّٰهِ ﷺ بَيْنَ اَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْاٰنُ، وَهُوَ يَعْرِفُ تَاْوِيْلَهٗ، مَا عَمِلَ مِنْ شَيْءٍ عَمِلْنَا بِهٖ، فَاَهَلَّ بِالتَّوْحِيْدِ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيْكَ لَكَ. وَاَهَلَّ النَّاسُ بِهٰذَا الَّذِيْ يُهِلُّوْنَ بِهٖ، فَلَمْ يَرُدَّ رَسُوْلُ اللّٰهِ ﷺ عَلَيْهِمْ شَيْئًا مِّنْهُ، وَلَزِمَ رَسُوْلُ اللّٰهِ ﷺ تَلْبِيَتَهٗ. قَالَ جَابِرٌ لَسْنَا نَنْوِيْ اِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتّٰى اَتَيْنَا الْبَيْتَ مَعَهٗ، اِسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا، وَمَشٰى اَرْبَعًا، ثُمَّ قَامَ اِلٰى مَقَامِ اِبْرَاهِيْمَ، فَقَالَ ﴿وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرَاهِيْمَ مُصَلًّى﴾

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(البقرة:١٢٥). فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَكَانَ اَبِي يَقُوْلُ وَلَا اَعْلَمُهُ اِلَّا ذَكَرَهُ عَنِ النَّبِيِّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ ﴿قُلْ يٰٓاَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللّٰهُ اَحَدٌ﴾. ثُمَّ رَجَعَ اِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ، ثُمَّ خَرَجَ مِنَ الْبَابِ اِلَى الصَّفَا، حَتّٰى اِذَا دَنَا مِنَ الصَّفَا قَرَاَ ﴿اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ﴾ (البقرة:١٥٨)، نَبْدَاُ بِمَا بَدَاَ اللّٰهُ بِهِ. فَبَدَاَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتّٰى رَاَى الْبَيْتَ، فَكَبَّرَ اللّٰهَ، وَهَلَّلَهُ، وَحَمِدَهُ. وَقَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، اَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْاَحْزَابَ وَحْدَهُ. ثُمَّ دَعَا بَيْنَ ذٰلِكَ وَقَالَ مِثْلَ هٰذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ اِلَى الْمَرْوَةِ فَمَشٰى حَتّٰى اِذَا انْصَبَّتْ قَدَمَاهُ، رَمَلَ فِيْ بَطْنِ الْوَادِيْ، حَتّٰى اِذَا صَعِدَتَا. يَعْنِيْ قَدَمَاهُ مَشٰى حَتّٰى اَتَى الْمَرْوَةَ؛ فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، فَلَمَّا كَانَ اٰخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ لَوْ اَنِّيْ اِسْتَقْبَلْتُ مِنْ اَمْرِيْ مَا اسْتَدْبَرْتُ لَمْ اَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً. فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوْا، اِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَلِعَامِنَا هٰذَا اَوْ لِاَبَدِ اَبَدٍ؟ قَالَ فَشَبَّكَ رَسُوْلُ اللّٰهِ ﷺ اَصَابِعَهُ فِي الْاُخْرٰى فَقَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ هٰكَذَا مَرَّتَيْنِ لَا! بَلْ لِاَبَدِ اَبَدٍ وَقَالَ قَدِمَ عَلِيٌّ بِبُدْنِ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيْغًا وَاكْتَحَلَتْ، فَاَنْكَرَ ذٰلِكَ عَلَيْهَا عَلِيٌّ، فَقَالَتْ اَمَرَنِيْ اَبِيْ بِهٰذَا، فَكَانَ عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ يَقُوْلُ بِالْعِرَاقِ فَذَهَبْتُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ مُحَرِّشًا عَلٰى فَاطِمَةَ فِي الَّذِيْ صَنَعَتْهُ مُسْتَفْتِيًا

The Messenger of Allah ﷺ was among us and Quran was being revealed to him and he understood its meaning. Whatever he did we did it too. Then began the Talbiyah of monotheism. 'Labbaika Allahuma Labbaik, Labbaika la Sharika laka Labbaik, Innal hamda wan-nimata laka wal-mulk la Sharika laka' (Here I am, O Allah here I am. Here I am you have no partner, Here I am, verily all praise and blessings are Yours and all sovereignty. You have no partner) And the people repeated (these all) his words. And the Messenger of Allah ﷺ approved of that (not adding anything). And the Messenger of Allah ﷺ continued to recite the Talbiyah'. Jabir رضي الله عنه said: 'We did not intend (to do) anything but Hajj. We were not aware of Umrah. Then when we reached the House with him, he touched the Corner and walked quickly (Ramal) for three circuits and walked (normally) for four, then he stood at the place of Ibrahim and said: "And take you (people) the place of Ibrahim as a place of Prayer". (Surah Baqrah2: 125) He stood with the place between him and the House My father (the narrator's) used to say: 'And I do not think that he mentioned it other than from the Prophet ﷺ that he used to recite in those two Rakah (at the place of Ibrahim) "Say: O, you disbelievers". (Surah Al-Kafirun) and "Say: He is Allah (the) One". (Surah Ikhlas) Then he went back to the House and touched the Corner, then he went out through the gate to Safa. When he drew near to Safa he recited, "Verily Safa and Marwah are among the

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رَسُوْلَ اللّٰهِ ﷺ فِي الَّذِيْ ذَكَرَتْ عَنْهُ ' وَاَنْكَرْتُ ذٰلِكَ عَلَيْهَا ' فَقَالَ صَدَقَتْ ' صَدَقَتْ ' مَاذَا قُلْتَ حِيْنَ فَرَضْتَ الْحَجَّ؟ قَالَ قُلْتُ اَللّٰهُمَّ! اِنِّيْ اُهِلُّ بِمَا اَهَلَّ بِهٖ رَسُوْلُكَ ﷺ. قَالَ فَاِنَّ مَعِيَ الْهَدْيَ ' فَلَا تَحْلِلْ ' قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِيْ جَاءَ بِهٖ عَلِيٌّ مِنَ الْيَمَنِ ' وَالَّذِيْ اَتٰى بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِيْنَةِ ' مِائَةً ' ثُمَّ حَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوْا ' اِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهٗ هَدْيٌ ' فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوْا اِلٰى مِنًى ' اَهَلُّوْا بِالْحَجِّ فَرَكِبَ رَسُوْلُ اللّٰهِ ﷺ ' فَصَلّٰى بِمِنًى ' الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ' ثُمَّ مَكَثَ قَلِيْلًا حَتّٰى طَلَعَتِ الشَّمْسُ ' وَاَمَرَ بِقُبَّةٍ مِّنْ شَعَرٍ فَضُرِبَتْ بِنَمِرَةَ ' فَسَارَ رَسُوْلُ اللّٰهِ ﷺ ' لَا تَشُكُّ قُرَيْشٌ اِلَّا اَنَّهٗ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَالْمُزْدَلِفَةِ ' كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ ' فَاَجَازَ رَسُوْلُ اللّٰهِ ﷺ حَتّٰى اَتٰى عَرَفَةَ ' فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهٗ بِنَمِرَةَ ' فَنَزَلَ بِهَا ' حَتّٰى اِذَا زَاغَتِ الشَّمْسُ ' اَمَرَ بِالْقَصْوَآءِ فَرُحِلَتْ لَهٗ ' فَرَكِبَ حَتّٰى اَتٰى بَطْنَ الْوَادِيْ ' فَخَطَبَ النَّاسَ فَقَالَ اِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا ' فِيْ شَهْرِكُمْ هٰذَا ' فِيْ بَلَدِكُمْ هٰذَا. اَلَا وَاِنَّ كُلَّ شَيْءٍ مِّنْ اَمْرِ الْجَاهِلِيَّةِ مَوْضُوْعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ ' وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوْعَةٌ ' وَاَوَّلُ دَمٍ اَضَعُهٗ دَمُ رَبِيْعَةَ بْنِ الْحَارِثِ ' كَانَ مُسْتَرْضِعًا فِيْ بَنِيْ سَعْدٍ ' فَقَتَلَتْهُ هُذَيْلٌ. وَرِبَا الْجَاهِلِيَّةِ مَوْضُوْعٌ ' وَاَوَّلُ رِبًا اَضَعُ رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ ' فَاِنَّهٗ مَوْضُوْعٌ كُلُّهٗ ' فَاتَّقُوا اللّٰهَ فِي النِّسَاءِ ' فَاِنَّكُمْ اَخَذْتُمُوْهُنَّ بِاَمَانَةِ اللّٰهِ ' وَاسْتَحْلَلْتُمْ فُرُوْجَهُنَّ بِكَلِمَةِ اللّٰهِ ' وَاِنَّ لَكُمْ عَلَيْهِنَّ اَنْ لَّا يُوْطِئْنَ فُرُشَكُمْ اَحَدًا تَكْرَهُوْنَهٗ ' فَاِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوْهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ ' وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ' وَقَدْ تَرَكْتُ فِيْكُمْ مَا لَمْ تَضِلُّوْا اِنِ

symbols of Allah". (Surah Baqrah2: 158) (and said:) "We will start with that with which Allah started". So he started with Safa and climbed it until he could see the House, then proclaimed the greatness of Allah (by saying) 'Allahu Akbar' and said Tehlil (La ilaha Illallah) and praised Him (saying: Al-Hamdulillah) and he said: 'La ilaha illallah wahdahu la sharika lahu lahul-mulku wa lahul hamdu yuhyi wa yumit wa Huwa ala kulli Shaiin Qadir. La ilaha illallah wahdahu La sharika lahu anjaza wadahu wa-nasara abdahu wa hazamal-Ahzaba wahdahu' (None has the right to be worshipped but Allah alone, with no partner. His is the dominion, all praise is due to Him. He gives life and causes death and He is able to do all things. None has the right to be worshipped but Allah alone, He has no partner. He fulfilled His promise, granted victory to His slave and defeated the confederates alone). And he said that three times supplicating in between. Then he headed towards Marwah walking normally until when he started to go down hill he walked quickly (Ramal) in the bottom of the valley. When he started to go uphill, he walked normally until he reached Marwah, and he did atop Marwah what he had done atop Safa. At the end of his Sa'y (Tawaf) atop Marwah he said: "If I had known before what I have come to know now, I would not have garlanded the sacrificial animal and I would have made it Umrah. Whoever among you does not have a sacrificial animal with him, let him

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اعْتَصَمْتُمْ بِهِ ' كِتَابُ اللّٰهِ ' وَاَنْتُمْ مَسْؤُوْلُوْنَ عَنِّىْ ' فَمَا اَنْتُمْ قَائِلُوْنَ؟ قَالُوْا نَشْهَدُ اِنَّكَ قَدْ بَلَّغْتَ وَاَدَّيْتَ وَنَصَحْتَ ' فَقَالَ بِاِصْبَعِهِ السَّبَّابَةِ اِلَى السَّمَآءِ ' وَيَنْكُبُهَا اِلَى النَّاسِ اَللّٰهُمَّ ! اشْهَدْ ' اَللّٰهُمَّ اشْهَدْ ثَلاثَ مَرَّاتٍ ' ثُمَّ اَذَّنَ بِلَالٌ . ثُمَّ اَقَامَ فَصَلَّى الظُّهْرَ ' ثُمَّ اَقَامَ فَصَلَّى الْعَصْرَ ' وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ' ثُمَّ رَكِبَ رَسُوْلُ اللّٰهِ ﷺ حَتّٰى اَتَى الْمَوْقِفَ ' فَجَعَلَ بَطْنَ نَاقَتِهِ اِلَى الصَّخَرَاتِ ' وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ ' وَاسْتَقْبَلَ الْقِبْلَةَ ' فَلَمْ يَزَلْ وَاقِفًا حَتّٰى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيْلًا ' حَتّٰى غَابَ الْقُرْصُ ' وَاَرْدَفَ اُسَامَةَ بْنَ زَيْدٍ خَلْفَهُ ' فَدَفَعَ ' رَسُوْلُ اللّٰهِ ﷺ وَقَدْ شَنَقَ الْقَصْوَآءَ بِالزِّمَامِ ' حَتّٰى اِنَّ رَاْسَهَا لَيُصِيْبُ مَوْرِكَ رَحْلِهِ ' وَيَقُوْلُ بِيَدِهِ الْيُمْنٰى اَيُّهَا النَّاسُ ! السَّكِيْنَةَ ' السَّكِيْنَةَ ' كُلَّمَا اَتٰى حَبْلًا مِّنَ الْحِبَالِ اَرْخٰى لَهَا قَلِيْلًا حَتّٰى تَصْعَدَ ' ثُمَّ اَتَى الْمُزْدَلِفَةَ فَصَلّٰى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِاَذَانٍ وَّاحِدٍ وَّاِقَامَتَيْنِ ' وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا ' ثُمَّ اضْطَجَعَ رَسُوْلُ اللّٰهِ ﷺ حَتّٰى طَلَعَ الْفَجْرُ ' فَصَلّٰى الْفَجْرَ ' حِيْنَ تَبَيَّنَ لَهُ الصُّبْحُ ' بِاَذَانٍ وَّاِقَامَةٍ ' ثُمَّ رَكِبَ الْقَصْوَآءَ ' حَتّٰى اَتَى الْمَشْعَرَ الْحَرَامَ ' فَرَقِيَ عَلَيْهِ فَحَمِدَ اللّٰهَ وَكَبَّرَهُ وَهَلَّلَهُ ' فَلَمْ يَزَلْ وَاقِفًا حَتّٰى اَسْفَرَ جِدًّا ' ثُمَّ دَفَعَ قَبْلَ اَنْ تَطْلُعَ الشَّمْسُ ' وَاَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ ' وَكَانَ رَجُلًا حَسَنَ الشَّعَرِ اَبْيَضَ وَسِيْمًا ' فَلَمَّا دَفَعَ رَسُوْلُ اللّٰهِ ﷺ ' مَرَّ الظُّعُنُ يَجْرِيْنَ ' فَطَفِقَ الْفَضْلُ يَنْظُرُ اِلَيْهِنَّ ' فَوَضَعَ رَسُوْلُ اللّٰهِ ﷺ يَدَهُ مِنَ الشِّقِّ الْاٰخَرِ ' وَصَرَفَ الْفَضْلُ وَجْهَهُ مِنَ الشِّقِّ الْاٰخَرِ فَيَنْظُرُ حَتّٰى اَتٰى مُحَسِّرًا ' حَرَّكَ قَلِيْلًا ' ثُمَّ سَلَكَ الطَّرِيْقَ الْوُسْطٰى الَّتِىْ تَخْرُجُكَ عَلَى الْجَمْرَةِ الْكُبْرٰى ' حَتّٰى اَتَى الْجَمْرَةَ الَّتِىْ عِنْدَ الشَّجَرَةِ ' فَرَمٰى بِسَبْعِ حَصَيَاتٍ ' يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِّنْهَا ' مِثْلِ حَصَى الْخَذْفِ ' وَرَمٰى مِنْ بَطْنِ

exit Ihram and make it Umrah". So all the people exited Ihram and cut their hair except the Prophet ﷺ and those who had sacrificial animals with them. Suraqah bin Malik bin Jushum stood up and said: 'O Messenger of Allah ﷺ Is this for this year only, or forever and ever?' The Messenger of Allah ﷺ interlaced his fingers with other and said: "Umrah is included in Hajj like this", twice. "No, it is forever and ever". Ali ﷺ brought the camels of the Prophet ﷺ and he found that Fatimah was one of those who had exited Ihram. She had put on a dyed garment and used Kohl (antimony). Ali ﷺ disliked this action on her part, but she said: 'My father told me to do this'. Ali ﷺ used to say in Iraq: 'So I went to the Messenger of Allah ﷺ feeling upset with Fatimah because of what she had done, to ask the Messenger of Allah ﷺ about what she had said and that he had disliked that'. He said: "She spoke the truth, she spoke the truth. What did you say, When you began your Hajj". He said: 'I said, O Allah I begin the Talbiyah for that for which your Messenger ﷺ begins the Talbiyah'. (He said:) And I have the sacrificial animal with me so donot exit Ihram'. He said: 'The total number of sacrificial animals that Ali ﷺ had brought from Yemen and that the Prophet ﷺ brought from Al-Madinah was one hundred. Then all the people exited Ihram and cut their hair apart from the Prophet ﷺ and those who had sacrificial animals with them. When the day of Tarwiyah came (the 8th of Dhul-Hijjah) they headed

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for Mina and began the Talbiyah for Hajj. The Messenger of Allah ﷺ rode. He prayed Zuhr, Asr, Maghrib, Isha and Fajr (Prayers) in Mina. Then he stayed for a short while until the sun rose and he ordered that a tent of goat hair be pitched for him in Namirah, then the Messenger of Allah ﷺ set out and the Quraysh were certain that he was going to stay at Al-Mashar Haram or at Al-Muzdalifah as Quraysh used to do during Ignorance Days. But the Messenger of Allah ﷺ continued until he came to Arafat where he found that the tent had been pitched for him in Namirah, and he stopped there. Then when the sun had passed its Zenith he called for Qaswa and she was saddled for him. He rode (it) until he came to the bottom of the valley and he addressed the people and said: "Your blood and your wealth are sacred to you as sacred as this day of yours, in this month of yours, in this land of yours. Every matter of the Ignorance Days is abolished beneath these two feet of mine. The blood feuds of the Ignorance Days are abolished and the first blood feud that I abolish is the blood feud of Rabiah bin Harith, who was nursed among Banu Sad and killed by Hudhail. The usuries of Ignorance Days are abolished and the first usury (that I abolish) is our usury, the usury due to Abbas bin Abdul Muttalib رضي الله عنه. It is all abolished. Fear Allah with regard to women, for you have taken them as a trust from Allah and sexual intimacy with them has become permissible to you through Allah's word. Your rights over them are

الْوَادِيْ ، ثُمَّ انْصَرَفَ اِلَى الْمَنْحَرِ ، فَنَحَرَ ثَلاثًا وَّسِتِّيْنَ بَدَنَةً بِيَدِهٖ ، وَاَعْطٰى عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ ، فَنَحَرَ مَا غَبَرَ ، وَاَشْرَكَهٗ فِيْ هَدْيِهٖ ، ثُمَّ اَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ ، فَجُعِلَتْ فِيْ قِدْرٍ ، فَطُبِخَتْ ، فَاَكَلا مِنْ لَّحْمِهَا وَشَرِبَا مِنْ مَّرَقِهَا ، ثُمَّ اَفَاضَ رَسُوْلُ اللّٰهِ ﷺ اِلَى الْبَيْتِ ، فَصَلّٰى بِمَكَّةَ الظُّهْرَ ، فَاَتٰى بَنِيْ عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُوْنَ عَلٰى زَمْزَمَ . فَقَالَ اِنْزِعُوْا بَنِيْ عَبْدِ الْمُطَّلِبِ! لَوْ لَا اَنْ يَّغْلِبَكُمُ النَّاسُ عَلٰى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ. فَنَاوَلُوْهُ دَلْوًا فَشَرِبَ مِنْهُ.

صحیح مسلم (۲۹٤۱_۲۹٤۲) سنن ابوداؤد (۱۹۰۵_۱۹۰۹)

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that they should not allow anyone whom you dislike to sit on your bedding. If they do that then hit them but in a manner that does not leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left behind you something which if you adhere to it, you will never go astray, The Book of Allah. You will be asked about me. What will you say?" They said: 'We bear witness that you have conveyed (the message) and fulfilled (your duty) and offered sincere advice'. He gestured with his forefinger towards the sky and then towards the people (and said:) "O Allah bear witness, O Allah bear witness", three times. Then Bilal ﷺ called the Adhan then the Iqamah and he prayed Zuhr. Then he made Iqamah and prayed Asr and he did not offer any prayer between them. Then the Messenger of Allah ﷺ rode until he came to the place of standing and he made his she-camel face 'Sakharat', with the path in the sand in front of him and he faced the Qiblah. Then he remained standing until the sun had set, the after glow had lessened somewhat, when the disk of the sun disappeared. Then he seated Usamah bin Zaid ﷺ behind him and the Messenger of Allah ﷺ set out. He pulled Qaswa's reins tight until her head was touching the saddle and he gestured with his right hand, 'O people calmly calmly'. Everytime he came to a hill he released the reins a little so that she could climb. Then he came to Muzdalifah where he prayed Maghrib and Isha with one

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Adhan and two Iqamah, offering no prayer in between. Then the Messenger of Allah ﷺ lay down until dawn came and he prayed Fajr when he saw that morning had come with one Adhan and one Iqamah. Then he rode Qaswa until he came to Al-Mashar Al-Haram. He climbed it praised Allah and proclaimed His greatness and that He is the only one worthy of worship. Then he remained standing until it had become quite bright, then he moved on before the sun rose. He seated Fadl bin Abbas رضي الله عنهما behind him, who was a man with lovely hair, white and handsome. When the Messenger of Allah ﷺ moved on, he passed some women riding camels. Fadl رضي الله عنه started to look at them, so the Messenger of Allah ﷺ put his hand on that other side. Fadl رضي الله عنه turned his face to other side to look. When he came to Muhassir, he sped up a little. Then he followed the middle road that brings you out to the Biggest Pillar (Jamratul Kubra) until he reached the Pillar that is by the tree. He threw seven pebbles, saying the Takbir with each throw, the pebbles were suitable for Khadhf, (the size of chick pea) thrown from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty three camels with his own hand, then he handed it over to Ali رضي الله عنه who slaughtered the rest, and he gave him a share in his sacrificial animal. Then he ordered that a piece (from each camel) be brought (the pieces) were put in a pot and cooked and they (the Prophet ﷺ and Ali رضي الله عنه) ate from the meat and drank from the

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soup. Then the Messenger of Allah ﷺ hastened to the House and prayed Zuhr in Makkah. He came to Banu Abdul-Muttalib who were providing water to the pilgrimage at Zamzam, and said: "Draw me some water, O Banu Abdul-Muttalib, were it not that the people would overwhelm you, I would have drawn water with you". So they drew up a bucket for him and he drank from it".

٣٠٧٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِىُّ عَنْ مُحَمَّدَ بْنِ عَمْرٍو ' حَدَّثَنِىْ يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ عَنْ عَائِشَةَ ' قَالَتْ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ لِلْحَجِّ عَلٰى اَنْوَاعٍ ثَلَاثَةٍ ' فَمِنَّا مَنْ اَهَلَّ بِحَجٍّ وَّعُمْرَةٍ مَّعًا ' وَمِنَّا مَنْ اَهَلَّ بِحَجٍّ مُّفْرَدٍ ' وَمِنَّا مَنْ اَهَلَّ بِعُمْرَةٍ مُّفْرَدَةٍ ' فَمَنْ كَانَ اَهَلَّ بِحَجٍّ وَّعُمْرَةٍ مَّعًا ' لَمْ يَحْلِلْ مِنْ شَىْءٍ مِمَّا حَرُمَ مِنْهُ حَتّٰى يَقْضِىَ مَنَاسِكَ الْحَجِّ ' وَمَنْ اَهَلَّ بِالْحَجِّ مُفْرَدًا لَّمْ يَحْلِلْ مِنْ شَىْءٍ مِمَّا حَرُمَ مِنْهُ ' حَتّٰى يَقْضِىَ مَنَاسِكَ الْحَجِّ ' وَمَنْ اَهَلَّ بِعُمْرَةٍ مُّفْرَدَةٍ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَ (الْمَرْوَةِ) ' حَلَّ مِمَّا حَرُمَ مِنْهُ حَتّٰى يَقْضِىَ حَجَّهُ. ابن ماجه

3075 - Hazrat Ayesha رضی اللہ عنہا narrated, "We went out with the Messenger of Allah ﷺ for Hajj in three ways. Some of us began the Talbiyah for Hajj and Umrah together, some of us began the Talbiyah for Hajj on its own and some of us began the Talbiyah for Umrah on its own. Those who began the Talbiyah for Hajj and Umrah together did not exit Ihram at all until they had completed the rites of Hajj. Those who began the Talbiyah for Hajj on its own did not exit Ihram at all until they had completed the rites of Hajj. And those who began the Talbiyah for Umrah on its own, circumambulated the House and ran between Safa and Marwah, then whatever had been forbidden to them became permissible until the time for Hajj came".

٣٠٧٦ - حَدَّثَنَا الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَبَّادٍ الْمُهَلَّبِىُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ دَاوُدَ ' ثَنَا سُفْيَانُ ' قَالَ حَجَّ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثَ حَجَّاتٍ حَجَّتَيْنِ قَبْلَ اَنْ يُّهَاجِرَ ' وَحَجَّةً بَعْدَ مَا هَاجَرَ مِنَ الْمَدِيْنَةِ ' وَقَرَنَ مَعَ حَجَّتِهٖ عُمْرَةً ' وَاجْتَمَعَ مَا جَاءَ بِهِ النَّبِىُّ ﷺ ' وَمَا جَاءَ بِهٖ عَلِىٌّ مِائَةَ بَدَنَةٍ ' مِنْهَا جَمَلٌ لِاَبِىْ جَهْلٍ ' فِىْ اَنْفِهٖ بُرَةٌ مِّنْ فِضَّةٍ ' فَنَحَرَ النَّبِىُّ ﷺ بِيَدِهٖ ثَلَاثًا وَّسِتِّيْنَ '

3076 - Sufyan reported, "The Messenger of Allah ﷺ performed Hajj three times, twice before he emigrated and once after he had emigrated to Al-Madinah. He performed Umrah along with his Hajj. The total number of camels brought by the Prophet ﷺ and brought by Ali رضی اللہ عنہ was one hundred. Among them was a (male) camel

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belonging to Abu Jahl which had a silver ring in its nose. The Prophet ﷺ slaughtered sixty three with his own hand and Ali رضی اللہ عنہ slaughtered the rest".

وَنَحَرَ عَلِيٌّ مَا غَبَرَ. سنن ترمذی(۸۱۵)

It was said to him (Sufyan), "Who mentioned this?' He said: 'Jafar from his father, from Jabir and Ibn-e-Abu Laila from Hakam from Miqsam, from Ibn-e-Abbas رضی اللہ عنہما".

قِيلَ لَهُ مَنْ ذَكَرَهُ ؟ قَالَ جَعْفَرٌ عَنْ اَبِيهِ ، عَنْ جَابِرٍ ، وَابْنُ اَبِي لَيْلَى عَنِ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنِ ابْنِ عَبَّاسٍ .

Chapter85 - The Prevented one (Due to some excuse)

۸۵ - بَابُ الْمُحْصَرِ

3077 - Ikrimah reported, "Hajjaj bin Amr Ansari رضی اللہ عنہ narrated to me, he said: 'I heard to Prophet ﷺ say: "Whoever breaks a bone or becomes lame has exited Ihram, but he must perform another Hajj". So I narrated that to Ibn-e-Abbas رضی اللہ عنہما and Abu Hurayrah رضی اللہ عنہ and they both said: "He said the truth".

۳۰۷۷ - **حَدَّثَنَا** اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا يَحْيَى بْنُ سَعِيدٍ وَابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ اَبِي عُثْمَانَ ، حَدَّثَنِي يَحْيَى بْنُ اَبِي كَثِيرٍ ، حَدَّثَنِي عِكْرِمَةُ ، حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو الْاَنْصَارِيُّ ، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَنْ كُسِرَ اَوْ عَرَجَ فَقَدْ حَلَّ ، وَعَلَيْهِ حَجَّةٌ اُخْرَى. فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَاَبَا هُرَيْرَةَ ، فَقَالَا صَدَقَ. سنن ابوداؤد(۱۸۶۲ - ۱۸۶۳) سنن ترمذی(۹۴۰) سنن نسائی(۲۸۶۰ - ۲۸۶۱)

3078 - Ikrimah reported from Abdullah bin Rafi, the freed slave of Umm-e-Salamah رضی اللہ عنہا that he said: "I asked Hajjaj bin Amr رضی اللہ عنہ about a Muhrim being prevented. (from completing Hajj) He said: The Messenger of Allah ﷺ said: "Whoever breaks a bone, falls sick or becomes lame has exited Ihram and he has to perform Hajj the following year".

۳۰۷۸ - **حَدَّثَنَا** سَلَمَةُ بْنُ شَبِيبٍ ، ثَنَا عَبْدُ الرَّزَّاقِ ، اَنْبَاَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ اَبِي كَثِيرٍ ، عَنْ عِكْرِمَةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ رَافِعٍ ، مَوْلَى اُمِّ سَلَمَةَ ، قَالَ سَاَلْتُ الْحَجَّاجَ بْنَ عَمْرٍو عَنْ حَبْسِ الْمُحْرِمِ ؟ فَقَالَ قَالَ رَسُولُ اللّٰهِ ﷺ مَنْ كُسِرَ اَوْ مَرِضَ اَوْ عَرَجَ فَقَدْ حَلَّ ، وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ.

Ikrimah said: "So I narrated that to Ibn-e-Abbas رضی اللہ عنہما and Abu Hurayrah رضی اللہ عنہ and both of them said: "He said the truth".

قَالَ عِكْرِمَةُ فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ ، وَاَبَا هُرَيْرَةَ فَقَالَا صَدَقَ سابقہ(۳۰۷۷)

Abdu-Razzaq said: "I found it in the chapter of Hisham's (book) Dastawai. I brought if to Mamar and he read it to me, or I read it to him".

قَالَ عَبْدُ الرَّزَّاقِ فَوَجَدْتُهُ فِي جُزْءِ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ ، فَاَتَيْتُ بِهِ مَعْمَرًا ، فَقَرَاَ عَلَيَّ اَوْ قَرَاْتُ عَلَيْهِ

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٨٦ - بَابُ فِدْيَةِ الْمُحْصَرِ

Chapter86 - Expiation for the Prevented one

٣٠٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَّمُحَمَّدُ بْنُ الْوَلِيْدِ ' قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْاَصْبَهَانِيِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَعْقِلٍ ' قَالَ قَعَدْتُ اِلٰى كَعْبِ بْنِ عُجْرَةَ فِى الْمَسْجِدِ ' فَسَاَلْتُهُ عَنْ هٰذِهِ الْاٰيَةِ ﴿فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ﴾ (البقرہ:١٩٦)' قَالَ كَعْبٌ فِيَّ اُنْزِلَتْ. كَانَ بِيْ اَذًى مِّنْ رَّاْسِيْ ' فَحُمِلْتُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' وَالْقَمْلُ يَتَنَاثَرُ عَلٰى وَجْهِيْ ' فَقَالَ مَا كُنْتُ اُرٰى الْجُهْدَ بَلَغَ بِكَ مَا اَرٰى ' اَتَجِدُ شَاةً؟قُلْتُ لَا ' قَالَ فَنَزَلَتْ هٰذِهِ الْاٰيَةُ ﴿فَفِدْيَةٌ مِّنْ صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ﴾ (البقرہ:١٩٦). قَالَ فَالصَّوْمُ ثَلَاثَةُ اَيَّامٍ ' وَالصَّدَقَةُ عَلٰى سِتَّةِ مَسَاكِيْنَ ' لِكُلِّ مِسْكِيْنٍ نِصْفُ صَاعٍ مِّنْ طَعَامٍ ' وَالنُّسُكُ شَاةٌ. صحیح بخاری(١٨١٦ ـ ٤٥١٧)صحیح مسلم(٢٨٧٥ ـ ٢٨٧٦)سنن ترمذی(٢٩٧٣)

3079 - Abdullah bin Maqil reported, "I sat with Kab bin Ujrah ﷺ in the Mosque and asked him about this Verse: "He must pay a compensation of either fasting (three days) or giving charity (feeding six poor persons) or offering sacrifice (one sheep)". (Surah Baqrah2: 196) Kab ﷺ said: 'It was revealed concerning me. I had trouble with my head, so I was carried to the Messenger of Allah ﷺ with lice crawling on my face. He said: "I did not think that you were suffering as much as I see, do you have a sheep?" I said: 'No', then this Verse was revealed: "He must pay a Fidyah (expiation) of either fasting (three days) or giving Sadaqah (charity-feeding six poor persons) or offering sacrifice (one sheep)". (2: 196) He said: "Fasting is three days, charity is to be given to six poor persons giving each one half a Sa of food and the sacrifice is a sheep".

٣٠٨٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نَافِعٍ عَنْ اُسَامَةَ بْنِ زَيْدٍ ' عَنْ مُحَمَّدِ بْنِ كَعْبٍ ' عَنْ كَعْبِ بْنِ عُجْرَةَ ' قَالَ اَمَرَنِى النَّبِيُّ ﷺ ' حِيْنَ اٰذَانِىَ الْقَمْلُ ' اَنْ اَحْلِقَ رَاْسِىْ ' وَاَصُوْمَ ثَلَاثَةَ اَيَّامٍ اَوْ اُطْعِمَ سِتَّةَ مَسَاكِيْنَ ' وَقَدْ عَلِمَ اَنْ لَّيْسَ عِنْدِىْ مَا انسك. ابن ماجہ

3080 - Hazrat Kab bin Ujrah ﷺ narrated, "The Prophet ﷺ commanded me when I was suffering from lice to shave my head and fast for three days or free six poor persons. He knew that I did not have an animal I could sacrifice".

٨٧ - بَابُ الْحِجَامَةِ لِلْمُحْرِمِ

Chapter87 - Scarification for the Ihram-clad (Muhrim)

٣٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيْدَ بْنِ اَبِىْ زِيَادٍ ' عَنْ مِقْسَمٍ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ ' اِحْتَجَمَ وَهُوَ صَائِمٌ

3081 - Hazrat Ibn-e-Abbas ﷺ narrated That the Prophet ﷺ was treated with scarification (cupping) when he was fasting and in the state of Ihram.

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مُحْرِمٌ. سابقہ(١٦٨٢)

٣٠٨٢ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ، ثَنَا مُحَمَّدُ بْنُ اَبِى الضَّيْفِ عَنِ (ابْنِ) خُثَيْمٍ، عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرٍ اَنَّ النَّبِىَّ ﷺ اِحْتَجَمَ وَهُوَ مُحْرِمٌ، عَنْ رَّهْصَةٍ اَخَذَتْهُ. ابن ماجہ

3082 - Hazat Jabir ؓ narrated That the Prophet ﷺ was treated with cupping when he was in the state of Ihram because he did not feel well.

٨٨ - بَابُ مَا يَدَّهِنُ بِهِ الْمُحْرِمُ

Chapter88 - What oil the Ihram-clad can apply

٣٠٨٣ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ فَرْقَدٍ السَّبَخِىِّ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ كَانَ يَدَّهِنُ رَاْسَهُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ، غَيْرَ الْمُقَتَّتِ.

صحیح بخاری(١٥٣٧) سنن ترمذی(٩٦٢)

3083 - Hazrat Ibn-e-Umar ؓ narrated That the Prophet ﷺ used to put oil in his head when he was in the state of Ihram, but not oil that was perfumed.

٨٩ - بَابُ الْمُحْرِمُ يَمُوْتُ

Chapter89 - That who dies in Ihram

٣٠٨٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ رَجُلًا اَوْقَصَتْهُ رَاحِلَتُهُ وَهُوَ مُحْرِمٌ، فَقَالَ النَّبِىُّ ﷺ اِغْسِلُوْهُ بِمَاءٍ وَّسِدْرٍ، وَكَفِّنُوْهُ فِىْ ثَوْبَيْهِ، وَلَا تُخَمِّرُوْا وَجْهَهُ، فَاِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا. صحیح بخاری(١٢٦٨-١٨٤٩) صحیح مسلم(٢٨٨٣-٢٨٨٤-٢٨٨٦-٢٨٨٧-٢٨٨٨) سنن ابوداؤد(٣٢٣٨-٣٢٣٩) سنن ترمذی(٩٥١) سنن نسائی(١٩٠٣-٢٧١٣-٢٨٥٨)

3084 - Hazrat Ibn-e-Abbas ؓ narrated that a man's neck was broken by his mount (from falling) while he was in the state of Ihram. The Prophet ﷺ said: "Wash him with water and lote leaves, and shroud him in his two garments but do not cover his face or head, for he will be raised on the Day of Resurrection reciting the Talbiyah".

٣٠٨٤م - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا شُعْبَةُ عَنْ اَبِىْ بِشْرٍ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ اِلَّا اَنَّهُ قَالَ اَعْقَصَتْهُ رَاحِلَتُهُ. وَقَالَ لَا تُقَرِّبُوْهُ طِيْبًا فَاِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا.

صحیح بخاری(١٢٦٧-١٨٥١) صحیح مسلم(٢٨٨٩-٢٨٩٠) سنن نسائی(٢٧١٢-٢٨٤٥-٢٨٥٣-٢٨٥٧)

3084m - Another narration from Ibn-e-Abbas ؓ is similar but he said: "He was mangled by his mount and he (the Prophet ﷺ) said: "Do not bring any perfume near him, for he will be raised on the Day of Resurrection reciting the Talbiyah".

٩٠ - بَابُ جَزَاءِ الصَّيْدِ يُصِيْبُهُ الْمُحْرِمُ

Chapter90 - The atonement for hunting in Ihram

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٣٠٨٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ ، ثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمَّارٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، قَالَ جَعَلَ رَسُولُ اللّٰهِ ﷺ فِي الضَّبُعِ ، يُصِيبُهُ الْمُحْرِمُ ، كَبْشًا ، وَجَعَلَهُ مِنَ الصَّيْدِ.

سنن ابوداود(۳۸۰۱) سنن ترمذی(۸۵۱۔۱۷۹۱) سنن نسائی(۲۸۳۶۔۴۳۳۴)

3085 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ stipulated (the atonement of) a ram for a hyena killed by a man in Ihram and he considered it as hunt game".

٣٠٨٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ ، ثَنَا يَزِيدُ بْنُ مَوْهَبٍ ، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ ، ثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ ، ثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ أَبِي الْمُهَزِّمِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ فِي بَيْضِ النَّعَامِ يُصِيبُهُ الْمُحْرِمُ ثَمَنُهُ. ابن ماجہ

3086 - Hazrat Abu Hurayrah ؓ narrated That the Messenger of Allah ﷺ said Concerning an ostrich egg taken by a Muhrim, "Its cost (must be paid as a penalty)".

٩١ - بَابُ مَا يَقْتُلُ الْمُحْرِمُ

Chapter91 - What are to be killed in Ihram

٣٠٨٧ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، وَمُحَمَّدُ بْنُ بَشَّارٍ ، وَمُحَمَّدُ بْنُ الْمُثَنَّى ، وَمُحَمَّدُ بْنُ الْوَلِيدِ ، قَالُوا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، ثَنَا شُعْبَةُ ، سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ عَائِشَةَ ، أَنَّ النَّبِيَّ ﷺ قَالَ خَمْسٌ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ الْحَيَّةُ وَالْغُرَابُ الْأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَأَةُ. صحیح مسلم(۲۸۵۴) سنن نسائی(۲۸۲۹۔۲۸۸۲)

3087 - Hazrat Ayesha ؓ narrated That the Prophet ﷺ said: "There are five vermin that might be killed whether one is in or outside the sacred precincts, the snake the speckled crow, the mouse, the vicious dog and the kite".

٣٠٨٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ خَمْسٌ مِنَ الدَّوَابِّ ، لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ وَهُوَ حَرَامٌ الْعَقْرَبُ وَالْغُرَابُ وَالْحِدَأَةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ. صحیح مسلم(۲۸۶۶)

3088 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "There are five animals for which there is no sin on a person if he kills them", or he said: "If he kills them when in Ihram, the scorpion, the crow, the kite, the mouse and the vicious dog".

٣٠٨٩ - **حَدَّثَنَا** أَبُو كُرَيْبٍ ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ ، عَنِ ابْنِ أَبِي نُعْمٍ ، عَنْ أَبِي سَعِيدٍ ، عَنِ النَّبِيِّ ﷺ ، أَنَّهُ قَالَ يَقْتُلُ الْمُحْرِمُ الْحَيَّةَ وَالْعَقْرَبَ وَالسَّبُعَ الْعَادِيَ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ الْفُوَيْسِقَةَ.

3089 - Hazrat Abu Saeed ؓ narrated That the Prophet ﷺ said: "The one in Ihram may kill the snake, the scorpion, the aggressive predator, the vicious dog, and the harmful mouse". It was said to him: 'Why is it said

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that they are harmful?' He (the narrator) said: 'Because Messenger of Allah ﷺ woke up because of one, and it had taken the wick (of lamp) to burn the house with it".

فَقِيلَ لَهُ لِمَ قِيلَ لَهَا الْفُوَيْسِقَةُ؟ قَالَ لِأَنَّ رَسُولَ اللَّهِ ﷺ اسْتَيْقَظَ لَهَا ، وَقَدْ أَخَذَتِ الْفَتِيلَةَ لِتُحْرِقَ بِهَا الْبَيْتَ. سنن ابوداؤد(۱۸٤۸)سنن ترمذی(۸۳۸)

Chapter92 - What hunt-game is forbidden in Ihram

۹۲ - بَابُ مَا يُنْهَى عَنْهُ الْمُحْرِمُ مِنَ الصَّيْدِ

3090 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that, "Sa'b bin Jaththamah رضی اللہ عنہ told us, "The Messenger of Allah ﷺ passed by me when I was in Abwa or Waddan and I gave him some meat of a wild donkey, but he gave it back to me and when he saw from my face that I was upset, he said: "The only reason that we are giving it back is that we are in Ihram".

٣٠٩٠ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ ، جَمِيعًا عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ أَنْبَأَنَا صَعْبُ بْنُ جَثَّامَةَ قَالَ مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِالْأَبْوَاءِ أَوْ بِوَدَّانَ ، فَأَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ ، فَرَدَّهُ عَلَيَّ ، فَلَمَّا رَأَى فِي وَجْهِي الْكَرَاهِيَةَ قَالَ إِنَّهُ لَيْسَ بِنَا رَدٌّ عَلَيْكَ ، وَلَكِنَّا حُرُمٌ.

صحیح بخاری(۱۸۲۵_۲۵۷۳_۲۵۹٦)صحیح مسلم(۲۸۳۷_۲۸۳۸_۲۸۳۹)سنن ترمذی(۸٤۹)سنن نسائی(۲۸۱۸_۲۸۱۹)

3091 - Hazrat Ali bin Abu Talib رضی اللہ عنہ narrated, "The Prophet ﷺ was brought some meat from some hunt-game when he was in Ihram and he did not eat it".

٣٠٩١ - **حَدَّثَنَا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، ثَنَا عِمْرَانُ بْنُ مُحَمَّدِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ ، عَنْ عَبْدِ الْكَرِيمِ ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ، قَالَ أُتِيَ النَّبِيُّ ﷺ بِلَحْمِ صَيْدٍ وَهُوَ مُحْرِمٌ ، فَلَمْ يَأْكُلْهُ. ابن ماجہ

Chapter93 - Permission for the one when it is not hunted for him

۹۳ - بَابُ الرُّخْصَةِ فِي ذَلِكَ إِذَا لَمْ يُصَدْ لَهُ

3092 - Hazrat Talhah bin Ubaidullah رضی اللہ عنہ narrated That the Prophet ﷺ gave him some onager (wild donkey) meat and told him to distribute it among his Companions who were in Ihram.

٣٠٩٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ ، عَنْ عِيسَى بْنِ طَلْحَةَ ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ حِمَارَ وَحْشٍ ، وَأَمَرَهُ أَنْ يُفَرِّقَهُ فِي الرِّفَاقِ وَهُمْ مُحْرِمُونَ. ابن ماجہ

3093 - Abdullah bin Abu Qatadah reported that his father said: "I went out with the Messenger of Allah ﷺ at the time of

٣٠٩٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى ، ثَنَا عَبْدُ الرَّزَّاقِ ، أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ ، قَالَ خَرَجْتُ مَعَ رَسُولِ اللَّهِ

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Hudaibiyah and his Companions entered Ihram, but I did not, I saw a donkey (wild onager, donkey like animal) so I hunted it. I mentioned that to the Messenger of Allah ﷺ and told him, 'I had not entered Ihram and I was hunting it for you'. The Prophet ﷺ told his Companions to eat it but he did not eat from it because I told him that I had hunted it for him".

عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَيْبِيَةِ، فَاَحْرَمَ اَصْحَابُهُ وَلَمْ اُحْرِمْ، فَرَاَيْتُ حِمَارًا، فَحَمَلْتُ عَلَيْهِ وَاصْطَدْتُهُ فَذَكَرْتُ شَاْنَهُ لِرَسُوْلِ اللّٰهِ ﷺ وَذَكَرْتُ اَنِّي لَمْ اَكُنْ اَحْرَمْتُ، وَاَنِّي اِنَّمَا اصْطَدْتُهُ ' لَكَ' فَاَمَرَ النَّبِيُّ ﷺ اَصْحَابَهُ اَنْ يَّاْكُلُوْهُ ' وَلَمْ يَاْكُلْ مِنْهُ حِيْنَ اَخْبَرْتُهُ اَنِّي اصْطَدْتُهُ لَهُ.

صحیح بخاری(۱۸۲۱۔۱۸۲۲۔۴۱۴۹) صحیح مسلم(۲۸۴۶۔۲۸۴۷) سنن نسائی(۲۸۲۴۔۲۸۲۵)

Chapter94 - Garlanding the animal (as a mark of sacrifice)

۹۴ - بَابُ تَقْلِيْدِ الْبُدْنِ

3094 - Hazrat Ayesha , the wife of the Prophet ﷺ, narrated, "The Messenger of Allah ﷺ used to send the sacrificial animal from Al-Madinah and I would twist the garlands for sacrificial animal then, he would not (because of that) avoid the things that the one in Ihram avoids".

۳۰۹۴ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ' اَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُهْدِيْ مِنَ الْمَدِيْنَةِ ' فَاَفْتِلُ قَلَائِدَ هَدْيِهِ ' ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

صحیح بخاری(۱۶۹۸) صحیح مسلم(۳۱۸۱) سنن ابوداؤد(۱۷۵۸) سنن نسائی(۲۷۷۴)

3095 - Hazrat Ayesha رضی اللہ عنہا, the wife of the Prophet ﷺ narrated, "I used to twist the garlands for the sacrificial animal of the Prophet ﷺ and his sacrificial animal would be garlanded and sent (to Makkah) and he would stay (in Al-Madinah) without avoiding any of the things that the one in Ihram avoids".

۳۰۹۵ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اِبْرَاهِيْمَ ' عَنِ الْاَسْوَدِ ' عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ ' قَالَتْ كُنْتُ اَفْتِلُ الْقَلَائِدَ لِهَدْيِ النَّبِيِّ ﷺ ' فَيُقَلِّدُ هَدْيَهُ ' ثُمَّ يَبْعَثُ بِهِ ' ثُمَّ يُقِيْمُ لَا يَجْتَنِبُ شَيْئًا ' مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

صحیح بخاری(۱۷۰۲) صحیح مسلم(۳۱۸۹) سنن نسائی(۲۷۷۷)

Chapter95 - Garlanding Sheep

۹۵ - بَابُ تَقْلِيْدِ الْغَنَمِ

3096 - Hazrat Ayesha رضی اللہ عنہا narrated, "On one occasion the Messenger of Allah ﷺ sent sheep to the House and he garlanded them".

۳۰۹۶ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اِبْرَاهِيْمَ ' عَنِ الْاَسْوَدِ عَنْ عَائِشَةَ ' قَالَتْ اَهْدٰى رَسُوْلُ اللّٰهِ ﷺ مَرَّةً ' غَنَمًا اِلَى الْبَيْتِ ' فَقَلَّدَهَا.

صحیح بخاری(۱۷۰۱) صحیح مسلم(۳۱۹۰) سنن ابوداؤد(۱۷۵۵) سنن نسائی(۲۷۸۵۔۲۷۸۶۔۲۷۸۷)

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٩٦ - بَابُ اِشْعَارِ الْبُدْنِ

Chapter96 - Marking camels as sacrificial

Note: Ishaarul Budn means to spear the camel on its hump and then spread its blood on its body. All the Imams except Imam Abu Hanifa consider it lawful because it is to mark the camel as sacrificial. The Hanafites scholars also think it lawful unless the camel is too injured.

٣٠٩٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ هِشَامِ الدَّسْتَوَائِىِّ، عَنْ قَتَادَةَ، عَنْ اَبِىْ حَسَّانَ الْاَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ اَشْعَرَ الْهَدْىَ فِى السَّنَامِ الْاَيْمَنِ، وَاَمَاطَ عَنْهُ الدَّمَ.

3097 - Hazrat Ibn-e-Abbas ؓ narrated That the Prophet ﷺ marked the sacrificial animal on the right side of the hump and wiped away the blood.

وَقَالَ عَلِىٌّ فِىْ حَدِيْثِهٖ بِذِى الْحُلَيْفَةِ، وَقَلَّدَ نَعْلَيْنِ.

In his narration Hazrat Ali ؓ said: "At Dhul-Hulaifah and he garlanded it with two sandals".

صحیح مسلم(٣٠٠٦)سنن ابوداؤد(١٧٥٢_١٧٥٣)سنن ترمذی (٩٠٦)سنن نسائی(٢٧٧٢_٢٧٧٣_٢٧٨١_٢٧٩٠)

٣٠٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ اَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ قَلَّدَ وَاَشْعَرَ وَاَرْسَلَ بِهَا، وَلَمْ يَجْتَنِبْ مَا يَجْتَنِبُ الْمُحْرِمُ. صحیح بخاری(١٦٩٦_١٦٩٩)صحیح مسلم(٣١٨٥) سنن ابوداؤد(١٧٥٧)سنن نسائی(٢٧٧١_٢٧٨٢)

3098 - Hazrat Ayesha ؓ narrated That the Prophet ﷺ garlanded and marked and sent (the sacrificial animal) but he did not avoid anything that the one in Ihram avoids.

٩٧ - بَابُ مَنْ جَلَّلَ الْبَدَنَةَ

Chapter97 - The one putting cover-sheet over the animal

٣٠٩٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيْمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ اَبِىْ لَيْلٰى، عَنْ عَلِىٍّ رَضِىَ اللّٰهُ عَنْهُ، قَالَ اَمَرَنِىْ رَسُوْلُ اللّٰهِ ﷺ اَنْ اَقُوْمَ عَلٰى بُدْنِهٖ، وَاَنْ اَقْسِمَ جِلَالَهَا وَجُلُوْدَهَا، وَاَنْ لَّا اُعْطِىَ الْجَازِرَ مِنْهَا شَيْئًا، وَقَالَ نَحْنُ نُعْطِيْهِ.

3099 - Hazrat Ali bin Abu Talib ؓ narrated, "The Messenger of Allah ﷺ commanded me to look after his sacrificial camels to distribute out their sheet-covers and skins and not to give butcher any of it. He said: "We will give him (the butcher) (his wages)".

صحیح بخاری(١٧٠٧_١٧١٦_١٧١٧_١٧١٨_٢٢٩٩)صحیح مسلم(٣١٦٧_٣١٦٩_٣١٧٠_٣١٧١)سنن ابوداؤد(١٧٦٩)سنن ابن ماجہ(٣١٥٧)

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٩٨ - بَابُ الْهَدْيِ مِنَ الْإِنَاثِ وَالذُّكُورِ

Chapter98 - The sacrificial animal may be from male or female

٣١٠٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، وَعَلِىُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنِ ابْنِ اَبِىْ لَيْلٰى ، عَنِ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ اَهْدٰى ، فِىْ بُدْنِهٖ ، جَمَلًا لِاَبِىْ جَهْلٍ ، بُرَتُهٗ مِنْ فِضَّةٍ. ابن ماجہ

3100 - Hazrat Ibn-e-Abbas ؓ narrated That among the sacrificial animals the Prophet ﷺ included a (male) camel belonging to Abu Jahl which had a silver nose ring.

٣١٠١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ، اَنْبَاَنَا مُوْسَى بْنُ عُبَيْدَةَ عَنْ اِيَاسِ بْنِ سَلَمَةَ ، عَنْ اَبِيْهِ اَنَّ النَّبِىَّ ﷺ كَانَ فِىْ بُدْنِهٖ جَمَلٌ. ابن ماجہ

3101 - Iyas bin Salamah reported from his father That the Prophet ﷺ had a (male) camel among his sacrificial animal.

٩٩ - بَابُ الْهَدْيِ يُسَاقُ مِنْ دُوْنِ الْمِيْقَاتِ

Chapter99 - The sacrificial animal brought from other than Miqat

٣١٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ ، عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِىَّ ﷺ اِشْتَرٰى هَدْيَهٗ مِنْ قُدَيْدٍ. سنن ترمذی (٩٠٧)

3102 - Hazrat Ibn-e-Umar ؓ narrated That the Prophet ﷺ bought his sacrificial animal from Qudaid.

١٠٠ - بَابُ رُكُوْبِ الْبُدْنِ

Chapter100 - Riding the animals

٣١٠٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ ، عَنْ سُفْيَانَ الثَّوْرِىِّ ، عَنْ اَبِى الزِّنَادِ ، عَنِ الْاَعْرَجِ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ النَّبِىَّ ﷺ رَاٰى رَجُلًا يَسُوْقُ بَدَنَةً ، فَقَالَ اِرْكَبْهَا قَالَ اِنَّهَا بَدَنَةٌ ، قَالَ اِرْكَبْهَا ، وَيْلَكَ! ابن ماجہ

3103 - Hazrat Abu Hurayrah ؓ narrated That the Prophet ﷺ saw a man driving (leading) a camel and siad: "Ride it". He said: 'It is a sacrificial animal'. He said: "Ride it woe to you".

٣١٠٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِىِّ ، عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، اَنَّ النَّبِىَّ ﷺ مُرَّ عَلَيْهِ بِبَدَنَةٍ ، فَقَالَ اِرْكَبْهَا. قَالَ اِنَّهَا بَدَنَةٌ ، قَالَ اِرْكَبْهَا. قَالَ فَرَاَيْتُهٗ رَاكِبَهَا مَعَ النَّبِىِّ ﷺ ، فِىْ عُنُقِهَا نَعْلٌ. صحیح بخاری (١٦٩٠) ابن ماجہ

3014 - Hazrat Anas bin Malik ؓ narrated That the Prophet ﷺ was brought a sacrificial animal and he said (to the man driving the animal) "Ride it". He said" It is a sacrificial animal'. He said: "Ride it". He (the narrator) said: 'I saw him riding it with the Prophet ﷺ and there was a sandal (as a mark of sacrificial animal tied) around

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its neck".

١٠١ - بَابٌ فِي الْهَدْيِ إِذَا عَطِبَ

Chapter101 - About the sacrificial animal when it becomes sick

٣١٠٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِىُّ ' ثَنَا سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ عَنْ قَتَادَةَ ' عَنْ سِنَانِ بْنِ سَلَمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ ذُوَيْبًا الْخُزَاعِىَّ حَدَّثَ اَنَّ النَّبِىَّ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ ' ثُمَّ يَقُوْلُ اِذَا عَطِبَ مِنْهَا شَىْءٌ فَخَشِيْتَ عَلَيْهِ مَوْتًا فَانْحَرْهَا ' ثُمَّ اغْمِسْ نَعْلَهَا فِىْ دَمِهَا ' ثُمَّ اضْرِبْ صَفْحَتَهَا ' وَلَا تَطْعَمْ مِنْهَا ' اَنْتَ وَلَا اَحَدٌ مِّنْ اَهْلِ رُفْقَتِكَ. صحیح مسلم(٣٢٠٥)

3105 - Hazrat Ibn-e-Abbas ؓ narrated that Dhuaib Al-Khuzai ؓ narrated That the Prophet ﷺ used to send the sacrificial animals with him, then he would say: "If any of them becomes unfit (sick) and you are afraid that it will die, then slaughter it, dip the sandal (tied around its neck) in its blood and strike it on its side (hump) but neither you nor any of your companions should eat anything from it".

٣١٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' وَ (عَمْرُو) بْنُ عَبْدِ اللّٰهِ ' قَالُوْا ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ نَاجِيَةَ الْخُزَاعِىِّ قَالَ عَمْرٌو فِىْ حَدِيْثِهٖ وَكَانَ صَاحِبَ بُدْنِ النَّبِىِّ ﷺ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! كَيْفَ اَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ؟ قَالَ انْحَرْهُ ' وَاغْمِسْ نَعْلَهُ فِىْ دَمِهٖ ' ثُمَّ اضْرِبْ صَفْحَتَهُ ' وَخَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ ' فَلْيَاْكُلُوْهُ.

سنن ابوداؤد(١٧٦٢) سنن ترمذی(٩١٠)

3016 - Najiyah Al-Khuzai reported, "Amr (narrated in his narration), that he was the one who looked after the sacrificial animals of the Prophet ﷺ, "I said O Messenger of Allah ﷺ what should I do with those sacrificial animals that become unfit". He said: "Slaughter them, dip its sandal in its blood, then place it on its side and leave them for the people to eat".

١٠٢ - بَابُ اَجْرِ بُيُوْتِ مَكَّةَ

Chapter102 - (Renting) Houses in Makkah

٣١٠٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ عُمَرَ بْنِ سَعِيْدِ بْنِ اَبِىْ حُسَيْنٍ ' عَنْ عُثْمَانَ بْنِ اَبِىْ سُلَيْمَانَ ' عَنْ عَلْقَمَةَ بْنِ نَضْلَةَ ' قَالَ تُوُفِّىَ رَسُوْلُ اللّٰهِ ﷺ وَاَبُوْ بَكْرٍ وَّعُمَرُ ' وَمَا تُدْعٰى رِبَاعُ مَكَّةَ اِلَّا السَّوَائِبَ ' مَنِ احْتَاجَ سَكَنَ ' وَمَنِ اسْتَغْنٰى اَسْكَنَ. ابن ماجه

3107 - Alqamah bin Nadlah narrated, "The Messenger of Allah ﷺ, Abu Bakr ؓ and Umar ؓ died and the houses in Makkah were still called 'Swaib' (free), whoever needed to, lived there and whoever had no need of them allowed others to live there (without asking for rent)".

١٠٣ - بَابُ فَضْلِ مَكَّةَ

Chapter103 - The Excellence of Makkah

٣١٠٨ - **حَدَّثَنَا** عِيْسَى بْنُ حَمَّادٍ الْمِصْرِىُّ ' اَنْبَاَنَا

3108 - Abu Salamah bin Abdur Rahman

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اللَّيْثُ بْنُ سَعْدٍ، اَخْبَرَنِیْ عَقِيْلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، اَنَّهُ قَالَ اِنَّ اَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ اَخْبَرَهُ، اَنَّ عَبْدَ اللّٰهِ بْنَ عَدِیِّ بْنِ الْحَمْرَآءِ قَالَ لَهُ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ، وَهُوَ عَلٰى نَاقَتِهٖ، وَاقِفٌ بِالْحَزْوَرَةِ يَقُوْلُ وَاللّٰهِ! اِنَّكِ لَخَيْرُ اَرْضِ اللّٰهِ، وَاَحَبُّ اَرْضِ اللّٰهِ اِلَیَّ، وَاللّٰهِ! لَوْ لَا اَنِّیْ اُخْرِجْتُ مِنْكِ، مَا خَرَجْتُ. سنن ترمذی(۳۹۲۵)

bin Awf reported that Abdullah bin Adiy bin Hamra ؓ said to him: 'I saw the Messenger of Allah ﷺ when he was on his she-camel standing in Al-Hazwarah saying: "By Allah you are the best land of Allah and the dearest of the land of Allah to me. By Allah had I not been expelled from you I would never have left".

۳۱۰۹- **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ، ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ، ثَنَا اَبَانُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُسْلِمِ بْنِ يَنَّاقٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، قَالَتْ سَمِعْتُ النَّبِیَّ ﷺ يَخْطُبُ عَامَ الْفَتْحِ، فَقَالَ يَآ اَيُّهَا النَّاسُ! اِنَّ اللّٰهَ تَعَالٰى حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ، فَهِیَ حَرَامٌ اِلٰى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَجَرُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا يَاْخُذُ لُقَطَتَهَا اِلَّا مُنْشِدُهَا. فَقَالَ الْعَبَّاسُ اِلَّا الْاِذْخِرَ، فَاِنَّهٗ لِلْبُيُوْتِ وَالْقُبُوْرِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِلَّا الْاِذْخِرَ. صحیح بخاری(۱۳۴۹)

3109 - Hazrat Safiyyah bint-e-Shaibah ؓ narrated, "I heard the Prophet ﷺ delivering a sermon in the year of the Conquest (of Makkah) and he said: "O people Allah made Makkah sacred the day He created the heavens and the earth, and it is sacred until the Day of Resurrection. Its trees are not to be cut, its game is not to be disturbed and its lost property is not to be taken except by one who will announce it". Abbas ؓ said: "Except for 'Idhkhir' (a kind of fragrant grass) for it is (used) for houses and graves. The Messenger of Allah ﷺ said: "Except for Idhkhir".

۳۱۱۰- **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا عَلِیُّ بْنُ مُسْهِرٍ وَابْنُ الْفُضَيْلِ عَنْ يَزِيْدَ بْنِ اَبِیْ زِيَادٍ، اَنْبَاَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَابِطٍ عَنْ عَيَّاشِ بْنِ اَبِیْ رَبِيْعَةَ الْمَخْزُوْمِیِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَزَالُ هٰذِهِ الْاُمَّةُ بِخَيْرٍ مَّا عَظَّمُوْا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيْمِهَا، فَاِذَا ضَيَّعُوْا ذٰلِكَ، هَلَكُوْا. ابن ماجہ

3110 - Hazrat Ayyash bin Abu Rabiah (Makhzumi) ؓ narrated, "The Messenger of Allah ﷺ said: "The goodness of this nation will not cease as long as they honour this sanctuary (Makkah) as it is due. But when they lose that reverence, they will be doomed".

۱۰۴ - بَابُ فَضْلِ الْمَدِيْنَةِ

Chapter104 - The Excellence of Al-Madinah

۳۱۱۱- **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، وَاَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ اَبِیْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الْاِيْمَانَ

3111 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Faith will retreat to Al-Madinah as a snake retreats to its hole".

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لَيَارِزُ اِلَى الْمَدِيْنَةِ ' كَمَا تَارِزُ الْحَيَّةُ اِلٰى جُحْرِهَا.
صحیح بخاری(۱۸۷۶) صحیح مسلم(۳۷۲)

۳۱۱۲ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ ' ثَنَا مُعَاذُ بْنُ هِشَامٍ ' ثَنَا اَبِیْ عَنْ اَيُّوْبَ ' عَنْ نَافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ اسْتَطَاعَ مِنْكُمْ اَنْ يَّمُوْتَ بِالْمَدِيْنَةِ ' فَلْيَفْعَلْ ' فَاِنِّیْ اَشْهَدُ لِمَنْ مَّاتَ بِهَا. سنن ترمذی(۳۹۱۷)

3112 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever among you can die in Al-Madinah let him do so for I will bear witness in favour of those who die there".

Note: The greatest virtue is to visit the Prophet ﷺ. A Hadith in Darqutni says: 'Whoever visits my grave, my intercession for him is upon me'. Similarly a number of Ahadith say that the Prophet ﷺ will be an intercessor for him, who comes to visit him only to visit him. Thus it is incumbent upon the believer not to leave Madinah on his accord. He should wish and try to live his last days in Madinah. Hazrat Umar ؓ wished that he should be martyred and martyred in Madinah. Hazrat Uthman ؓ refused to leave Madinah inspite of the incessant demands of his opponents. A Hadith in Tirmidhi also says that the Prophet ﷺ said: "Who will die in Madinah, I shall intercede for him on the Day of Resurrection". Another Hadith says that "The Prophet ﷺ will take the Ahl-e-Baqi along with him to Makkah and the People of Makkah will resurrect with him".

۳۱۱۳ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِیُّ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِیْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِیْ هُرَيْرَةَ ' اَنَّ النَّبِیَّ ﷺ قَالَ اَللّٰهُمَّ اِنَّ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ خَلِيْلُكَ وَنَبِيُّكَ ' وَاِنَّكَ حَرَّمْتَ مَكَّةَ عَلٰى لِسَانِ اِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ ' اَللّٰهُمَّ! وَاَنَا عَبْدُكَ وَنَبِيُّكَ ' وَاِنِّیْ اُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا. ابن ماجہ

3113 - Hazrat Abu Hurayrah ؓ narrated That the Prophet ﷺ said: "O Allah Ibrahim was your Close Friend and Prophet and you declared Makkah to be sacred through Ibrahim. O, Allah I am your slave and Prophet and I declare what is between its two lava fields to be sacred".

(A narrator) Abu Marwan said: "Its two lava fields are the two Hurrah of Al-Madinah".

قَالَ اَبُوْ مَرْوَانَ لَابَتَيْهَا ' حَرَّتَیِ الْمَدِيْنَةِ.

۳۱۱۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ اَبِیْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَرَادَ اَهْلَ الْمَدِيْنَةِ بِسُوْءٍ ' اَذَابَهُ اللّٰهُ كَمَا يَذُوْبُ الْمِلْحُ فِی الْمَاءِ. ابن ماجہ

3114 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever wishes bad upon the people of Al-Madinah Allah will cause him to melt as salt melts in water".

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٣١١٥ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ ، ثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ عَبْدِ اللَّهِ بْنِ مِكْنَفٍ ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ وَهُوَ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ ، وَعَيْرٌ عَلَى تُرْعَةٍ مِنْ تُرَعِ النَّارِ. ابن ماجه

3115 - Abdullah bin Miknaf reported, "I heard Anas bin Malik ﷺ say: 'The Messenger of Allah ﷺ said: "Uhud is a mountain which loves us and we love it and it stands at one of the gates of Paradise. And Aer (mountain) stands at one of the gates of Hell".

١٠٥ - بَابُ مَالِ الْكَعْبَةِ

Chapter105 - The Wealth of Ka'bah

٣١١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا الْمُحَارِبِيُّ عَنِ الشَّيْبَانِيِّ ، عَنْ وَاصِلٍ الأَحْدَبِ ، عَنْ شَقِيقٍ ، قَالَ بَعَثَ رَجُلٌ مَعِي بِدَرَاهِمَ ، هَدِيَّةً إِلَى الْبَيْتِ ، قَالَ فَدَخَلْتُ الْبَيْتَ وَشَيْبَةُ جَالِسٌ عَلَى كُرْسِيٍّ ، فَنَاوَلْتُهُ إِيَّاهَا ، فَقَالَ لَهُ أَلَكَ هَذِهِ؟ قُلْتُ لا ، وَلَوْ كَانَتْ لِي ، لَمْ آتِكَ بِهَا. قَالَ أَمَا لَئِنْ قُلْتَ ذَلِكَ ، لَقَدْ جَلَسَ عُمَرُ بْنُ الْخَطَّابِ مَجْلِسَكَ الَّذِي جَلَسْتَ فِيهِ ، فَقَالَ لا أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ بَيْنَ فُقَرَاءِ الْمُسْلِمِينَ ، قُلْتُ مَا أَنْتَ بِفَاعِلٍ ، قَالَ لأَفْعَلَنَّ ، قَالَ وَلِمَ ذَاكَ؟ قُلْتُ لأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى مَكَانَهُ ، وَأَبُو بَكْرٍ ، وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ ، فَلَمْ يُحَرِّكَاهُ ، فَقَامَ كَمَا هُوَ ، فَخَرَجَ. صحيح بخاری (١٥٩٤ - ٧٢٧٥) سنن ابوداؤد (٢٠٣١)

3116 - Shaqiq reported, "A man sent some Dirham through me to the House. He said: 'I entered the House and Shaibah was sitting on a chair. I handed it (the money) to him and he said: 'Is this yours?' I said: 'No, if it were mine, I would not have given it to you'. He said: 'Since you say that, Umar bin Khattab ﷺ was sitting in the place where you are sitting now and said: 'I will not go out until I distribute the wealth of the Kabah, among the poor Muslims'. I said: 'You will not do that'. He said: 'I will certainly do that'. He said: 'Why is that?' I said: 'Because the Prophet ﷺ and Abu Bakr ﷺ saw where it was and they had more need of the money than you do. But they did not (even) move it. Then, he stood up just as he was and went out".

١٠٦ - بَابُ (صِيَامِ) شَهْرِ رَمَضَانَ بِمَكَّةَ

Chapter106 - Fasting the Month of Ramadan in Makkah

٣١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ ، ثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ عَنْ أَبِيهِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَدْرَكَ رَمَضَانَ بِمَكَّةَ فَصَامَهُ وَقَامَ مِنْهُ مَا تَيَسَّرَ لَهُ ، كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ شَهْرِ رَمَضَانَ فِيمَا سِوَاهَا ، وَكَتَبَ اللَّهُ لَهُ بِكُلِّ يَوْمٍ عِتْقَ رَقَبَةٍ ، وَكُلِّ لَيْلَةٍ عِتْقَ

3117 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever is in Makkah when the month of Ramadan comes and he fasts it and prays at night as much as he can, Allah will record for him (reward equivalent to that for) one hundred thousand months of Ramadan observed elsewhere. For each

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day Allah will record for him (reward equivalent to that for) freeing a slave and for each night freeing a slave, and for each day (reward equivalent to that for) providing a horse in the cause of Allah and for everyday merits and for every night merits".

رَقَبَةٍ ' وَكُلِّ يَوْمٍ حُمْلَانَ فَرَسٍ فِىْ سَبِيْلِ اللّٰهِ ' وَفِىْ كُلِّ يَوْمٍ حَسَنَةً ' وَفِىْ كُلِّ لَيْلَةٍ حَسَنَةً. ابن ماجه

Chapter107 - Circumambulating in the rain

١٠٧ - بَابُ الطَّوَافِ فِىْ مَطَرٍ

3118 - Dawud bin Ajlan reported, "We performed Tawaf with Abu Iqal in the rain and when we finished our Tawaf we came behind the Maqam. He said: 'I performed Tawaf with Anas bin Malik ﷺ in the rain. When we finished the Tawaf, We came behind the Maqam and prayed two Rakah. Anas ﷺ said to us: 'Start your deeds a-new, for you have been forgiven'. This is what the Messenger of Allah ﷺ said to us when we performed Tawaf with him in the rain".

٣١١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِىْ عُمَرَ الْعَدَنِىُّ ' ثَنَا دَاوُدُ بْنُ عَجْلَانَ ' قَالَ طُفْنَا مَعَ اَبِىْ عِقَالٍ فِىْ مَطَرٍ ' فَلَمَّا قَضَيْنَا طَوَافَنَا ' اَتَيْنَا خَلْفَ الْمَقَامِ ' فَقَالَ طُفْتُ مَعَ اَنَسِ بْنِ مَالِكٍ فِىْ مَطَرٍ ' فَلَمَّا قَضَيْنَا الطَّوَافَ ' اَتَيْنَا الْمَقَامَ فَصَلَّيْنَا رَكْعَتَيْنِ ' فَقَالَ لَنَا اَنَسٌ اِئْتَنِفُوا الْعَمَلَ ' فَقَدْ غُفِرَ لَكُمْ ' هٰكَذَا قَالَ لَنَا رَسُوْلُ اللّٰهِ ﷺ ' وَطُفْنَا مَعَهٗ فِىْ مَطَرٍ. ابن ماجه

Chapter108 - Pilgrimage on foot (walking)

3119 - Hazrat Abu Saeed ﷺ narrated, "The Prophet ﷺ and his Companions performed Hajj walking from Al-Madinah to Makkah". He said: "Tie your lower garments around your waists, and he moderated between walking and fast walking".

١٠٨ - بَابُ الْحَجِّ مَاشِيًا

٣١١٩ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ حَفْصٍ الْاَبْلِىُّ ' ثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ حَمْزَةَ بْنِ حَبِيْبٍ الزَّيَّاتِ ' عَنْ حُمْرَانَ بْنِ اَعْيَنَ ' عَنْ اَبِى الطُّفَيْلِ ' عَنْ اَبِىْ سَعِيْدٍ ' قَالَ حَجَّ النَّبِىُّ ﷺ وَاَصْحَابُهٗ مُشَاةً ' مِنَ الْمَدِيْنَةِ اِلَى مَكَّةَ ' وَقَالَ اُرْبِطُوْا اَوْسَاطَكُمْ بِاُزُرِكُمْ ' وَمَشَى خَلْطَ الْهَرْوَلَةِ. ابن ماجه

In the name of Allah, The Beneficient, The Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

26 - Book of Sacrifices

٢٦ - كِتَابُ الْاَضَاحِىِّ

Chapter1 - The Sacrifices of the Messenger of Allah ﷺ

١ - بَابُ اَضَاحِىِّ رَسُوْلِ اللّٰهِ ﷺ

3120 - Hazrat Anas bin Malik ﷺ

٣١٢٠ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِىٍّ الْجَهْضَمِىُّ ' حَدَّثَنِىْ

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narrated, "The Messenger of Allah ﷺ used to sacrifice two horned black and white rams and he would say the Name of Allah and pronounce His greatness. I saw him slaughtering them with his own hand, putting his foot on their sides".

اَبِیْ (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' قَالَا ثَنَا شُعْبَةُ ' سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يُضَحِّیْ بِكَبْشَيْنِ اَمْلَحَيْنِ اَقْرَنَيْنِ ' وَيُسَمِّیْ وَيُكَبِّرُ ' وَلَقَدْ رَاَيْتُهُ يَذْبَحُ بِيَدِهٖ ' وَاضِعًا قَدَمَهُ عَلٰی صِفَاحِهِمَا. صحیح بخاری (۵۵۵۸) صحیح مسلم (۵۰۶۱) سنن نسائی (۴۴۲۷_۴۴۲۸_۴۴۲۹)

3121 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ sacrificed two rams on the Day of Eid. When he turned them to face towards the prayer direction, he said: "Verily I have turned my face towards Him Who has created the heavens and the earth as a monotheist and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists. He has no partner and of this I have been commanded and I am the first of the Muslims. O Allah from You and to You on behalf of Muhammad and his nation".

۳۱۲۱ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنْ يَزِيْدَ بْنِ اَبِیْ حَبِيْبٍ ' عَنْ اَبِیْ عَيَّاشٍ الزُّرَقِیِّ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ ضَحّٰی رَسُوْلُ اللّٰهِ ﷺ يَوْمَ عِيْدٍ بِكَبْشَيْنِ ' فَقَالَ حِيْنَ وَجَّهَهُمَا اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ ' اِنَّ صَلٰوتِیْ وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ' لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ' اَللّٰهُمَّ ! مِنْكَ وَلَكَ عَنْ مُّحَمَّدٍ وَّاُمَّتِهٖ. سنن ابوداؤد (۲۷۹۵)

3122 - Hazrat Ayesha and Hazrat Abu Hurayrah رضی اللہ عنہما narrated, "When the Messenger of Allah ﷺ wanted to offer a sacrifice he bought two large, fat, horned, black and white castrated rams. He slaughtered one on behalf of his nation for whoever testified to Allah with monotheism and that he had conveyed (the message) and he slaughtered the other on behalf of Muhammad ﷺ and the family of Muhammad ﷺ".

۳۱۲۲ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰی ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا سُفْيَانُ الثَّوْرِیُّ عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ عَائِشَةَ ' وَعَنْ اَبِیْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ اِذَا اَرَادَ اَنْ يُّضَحِّیَ ' اِشْتَرٰی كَبْشَيْنِ عَظِيْمَيْنِ سَمِيْنَيْنِ اَقْرَنَيْنِ اَمْلَحَيْنِ مَوْجُوْءَيْنِ ' فَذَبَحَ اَحَدَهُمَا عَنْ اُمَّتِهٖ ' لِمَنْ شَهِدَ لِلّٰهِ بِالتَّوْحِيْدِ وَشَهِدَ لَهٗ بِالْبَلَاغِ ' وَذَبَحَ الْاٰخَرَ عَنْ مُّحَمَّدٍ وَّاٰلِ مُحَمَّدٍ ﷺ. ابن ماجہ

۲ - بَابُ الْاَضَاحِیُّ وَاجِبَةٌ هِیَ اَمْ لَا؟

Chapter2 - Are Sacrifices binding (Wajib) or not

3123 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated

۳۱۲۳ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا زَيْدُ بْنُ

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That the Messenger of Allah ﷺ said: Whoever can afford it but does not offer a sacrifice let him not come near our prayer place".

الْحُبَابِ، ثَنَا عَبْدُ اللّٰهِ بْنُ عَيَّاشٍ عَنْ عَبْدِ الرَّحْمٰنِ الْاَعْرَجِ، عَنْ اَبِىْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ كَانَ لَهٗ سَعَةٌ، وَلَمْ يُضَحِّ، فَلَا يَقْرَبَنَّ مُصَلَّانَا. ابن ماجه

3124 - Muhammad bin Sirin reported, "I asked Ibn-e-Umar رضی اللہ عنہما about sacrifices and whether they are binding (Wajib). He said: 'The Messenger of Allah ﷺ and the Muslims after him offered sacrifices and this is the Sunnah".

٣١٢٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، ثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ، قَالَ سَاَلْتُ ابْنَ عُمَرَ عَنِ الضَّحَايَا، اَوَاجِبَةٌ هِىَ؟ قَالَ ضَحّٰى رَسُوْلُ اللّٰهِ ﷺ، وَالْمُسْلِمُوْنَ مِنْ بَعْدِهٖ، وَجَرَتْ بِهِ السُّنَّةُ. ابن ماجه

3124m - Hisham bin Ammar quoted the similar wording by another chain.

٣١٢٤م - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، ثَنَا الْحَجَّاجُ بْنُ اَرْطَاةَ، ثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ سَاَلْتُ ابْنَ عُمَرَ، فَذَكَرَ مِثْلَهٗ سَوَآءً.

سنن ترمذی (١٥٠٦)

3125 - Hazrat Mikhnaf bin Sulaim رضی اللہ عنہ narrated, "We were standing with the Prophet ﷺ at Arafat and he said: "O people each family each year must offer Udhiyah and Atirah".

٣١٢٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ عَوْنٍ، قَالَ اَنْبَاَنَا اَبُوْ رَمْلَةَ، عَنْ مِخْنَفِ بْنِ سُلَيْمٍ، قَالَ كُنَّا وُقُوْفًا عِنْدَ النَّبِىِّ ﷺ بِعَرَفَةَ فَقَالَ يٰٓاَيُّهَا النَّاسُ! اِنَّ عَلٰى كُلِّ اَهْلِ بَيْتٍ، فِىْ كُلِّ عَامٍ، اُضْحِيَةً وَّعَتِيْرَةً.

اَتَدْرُوْنَ مَا الْعَتِيْرَةُ؟ هِىَ الَّتِىْ يُسَمِّيْهَا النَّاسُ الرَّجَبِيَّةَ.

سنن ابوداؤد (٢٧٨٨) سنن ترمذی (١٥١٨) سنن نسائی (٤٢٣٥)

"Do you know what the Atirah is? It is that which the people call Rajabiyyah" (A sacrifice offered in Rajab). (It is cancelled as is mentioned next)

٣ - بَابُ ثَوَابِ الْاُضْحِيَةِ

Chapter3 - The Reward for Sacrifice

3126 - Hazrat Ayesha رضی اللہ عنہا narrated That the Prophet ﷺ said: "The son of Adam does not do any deed on the Day of Sacrifice that is dearer to Allah than shedding blood. It will come on the Day of Resurrection with its horns and cloven hoofs and hair, Its blood is accepted by Allah before it reaches the ground. So be content in yourself (by offering sacrifice)".

٣١٢٦ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِىُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ نَافِعٍ، حَدَّثَنِىْ اَبُو الْمُثَنّٰى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ، اَنَّ النَّبِىَّ ﷺ قَالَ مَا عَمِلَ ابْنُ اٰدَمَ يَوْمَ النَّحْرِ اَحَبَّ اِلَى اللّٰهِ عَزَّوَجَلَّ مِنْ هَرَاقَةِ دَمٍ، وَاِنَّهٗ لَيَاْتِىْ يَوْمَ الْقِيَامَةِ بِقُرُوْنِهَا وَاَظْلَافِهَا وَاَشْعَارِهَا، وَاِنَّ الدَّمَ لَيَقَعُ مِنَ اللّٰهِ بِمَكَانٍ، قَبْلَ اَنْ يَّقَعَ الْاَرْضَ، فَطِيْبُوْا بِهَا نَفْسًا.

سنن ترمذی (١٤٩٣)

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٣١٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ ، ثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ ثَنَا سَلَّامُ بْنُ مِسْكِينٍ ، ثَنَا عَائِذُ اللَّهِ عَنْ أَبِي دَاوُدَ ، عَنْ زَيْدِ بْنِ أَرْقَمَ ، قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ! مَا هٰذِهِ الْأَضَاحِيُّ؟ قَالَ سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ. قَالُوا فَمَا لَنَا فِيهَا؟ يَا رَسُولَ اللَّهِ! قَالَ بِكُلِّ شَعَرَةٍ حَسَنَةٌ. قَالُوا فَالصُّوفُ؟ يَا رَسُولَ اللَّهِ! قَالَ بِكُلِّ شَعَرَةٍ مِنَ الصُّوفِ حَسَنَةٌ.

ابن ماجہ

3127 - Hazrat Zaid bin Arqam ؓ narrated, "The Companions of the Messenger of Allah ﷺ said: 'O Messenger of Allah ﷺ what are these sacrifices?' He said: "The Sunnah of your father Ibrahim ؑ". They said: 'What is there for us in them, O Messenger of Allah ﷺ?' He said: "For every hair, one merit". They said: 'What about wool, O Messenger of Allah ﷺ?' He said, "For every hair of wool, one merit".

٤ - بَابُ مَا يُسْتَحَبُّ مِنَ الْأَضَاحِيِّ

Chapter4 - What are recommended for sacrifices

٣١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ ، ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ ، قَالَ ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ ، يَأْكُلُ فِي سَوَادٍ ، وَيَمْشِي فِي سَوَادٍ ، وَيَنْظُرُ فِي سَوَادٍ.

سنن ابوداؤد (٢٧٩٦) سنن ترمذی (١٤٩٦) سنن نسائی (٤٤٠٢)

3128 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ sacrificed a horned defectless ram with a black stomach black feet and black around its eyes" (It ate in black, walked in black and saw through black).

٣١٢٩ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ ، ثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ ، أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ ، ثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ ، قَالَ خَرَجْتُ مَعَ أَبِي سَعِيدٍ الزُّرَقِيِّ ، صَاحِبِ رَسُولِ اللَّهِ ﷺ إِلَى شِرَاءِ الضَّحَايَا. قَالَ يُونُسُ وَأَشَارَ أَبُو سَعِيدٍ إِلَى كَبْشٍ أَدْغَمَ ، لَيْسَ بِالْمُرْتَفِعِ ، وَلَا الْمُتَضِعِ فِي جِسْمِهِ ، فَقَالَ لِي اشْتَرِ لِي هٰذَا ، كَأَنَّهُ شَبَّهَهُ بِكَبْشِ رَسُولِ اللَّهِ ﷺ. ابن ماجہ

3129 - Yunus bin Maisarah bin Halbas reported, "I went out with Abu Saeed Az-Zuraqi ؓ the Companion of the Messenger of Allah ﷺ, to buy animal for sacrifice. Yunus said: 'Abu Saeed ؓ pointed to a ram that had some blackness around its ears and jaw, and was neither too big nor too small and said to me: 'Buy this ram for me as it seems to resemble the ram of the Messenger of Allah ﷺ".

٣١٣٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ ، ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ ، ثَنَا أَبُو عَائِذٍ ، أَنَّهُ سَمِعَ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ خَيْرُ الْكَفَنِ الْحُلَّةُ ، وَخَيْرُ الضَّحَايَا الْكَبْشُ

3130 - Hazrat Abu Umamah Al-Bahili ؓ narrated That the Messenger of Allah ﷺ said: "The best of shrouds is a two piece Najrani garments (Hulla) and the best of sacrifices is a horned ram".

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الْاَقْرَنُ. سنن ترمذی(۱۵۱۷)

٥ - بَابُ عَنْ كَمْ تُجْزِئُ(اَلْبَدَنَةُ) وَالْبَقَرَةُ

Chapter5 - For how many persons does a camel or cow suffice

٣١٣١ - **حَدَّثَنَا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ' اَنْبَاَنَا الْفَضْلُ بْنُ مُوْسٰى ' اَنْبَاَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عُلَبَاءَ بْنِ اَحْمَرَ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِىْ سَفَرٍ' فَحَضَرَ الْاَضْحٰى ' فَاشْتَرَكْنَا فِى الْجَزُوْرِ عَنْ عَشَرَةٍ وَّالْبَقَرَةِ عَنْ سَبْعَةٍ.

سنن ترمذی(۹۰۵۔۱۵۰۱) سنن نسائی(٤٤٠٤)

3131 - Hazrat Ibn-e-Abbas ؓ narrated, "We were with the Messenger of Allah ﷺ on a journey and the (day of) Al-Adha came. We (sacrificed) one camel on behalf of ten (people) and one cow on behalf of seven".

٠٠٠ - بَابُ الْبَدَنَةِ عَنْ سَبْعَةٍ وَّالْبَقَرَةِ عَنْ سَبْعَةٍ

Chapter000 - Camel is for seven and cow is for seven (persons)

٣١٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَّالِكِ بْنِ اَنَسٍ ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ نَحَرْنَا بِالْحُدَيْبِيَةِ ' مَعَ النَّبِىِّ ﷺ ' اَلْبَدَنَةَ عَنْ سَبْعَةٍ ' وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

صحیح مسلم(۳۱۷۲) سنن ابوداؤد(۲۸۰۹) سنن ترمذی(۹۰٤۔۱۵۰۲)

3132 - Hazrat Jabir ؓ narrated, "We offered sacrifices at Hudaibiyah with the Prophet ﷺ a camel on behalf of seven (people) and a cow on behalf of seven".

٣١٣٣ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِىُّ عَنْ يَّحْيَى بْنِ اَبِىْ كَثِيْرٍ ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ ذَبَحَ رَسُوْلُ اللّٰهِ ﷺ عَنْ مَّنِ اعْتَمَرَ مِنْ نِّسَائِهٖ ' فِىْ حَجَّةِ الْوَدَاعِ ' بَقَرَةً بَيْنَهُنَّ. سنن ابوداؤد(۱۷۵۱)

3133 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ slaughtered a cow on behalf of all his wives who had performed Umrah during the Farewell Pilgrimage".

٣١٣٤ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ عَمْرِو بْنِ مَيْمُوْنٍ ' عَنْ اَبِىْ حَاضِرٍ الْاَزْدِىِّ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَلَّتِ الْاِبِلُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ فَاَمَرَهُمْ اَنْ يَّنْحَرُوا الْبَقَرَ. ابن ماجه

3134 - Hazrat Ibn-e-Abbas ؓ narrated, "Camels became scarce at the time of the Messenger of Allah ﷺ so he commanded them to sacrifice cows".

٣١٣٥ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِىُّ ' اَبُوْ طَاهِرٍ ' ثَنَا ابْنُ وَهْبٍ ' اَنْبَاَنَا يُوْنُسُ عَنِ ابْنِ شِهَابٍ ' عَنْ عَمْرَةَ ' عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَحَرَ عَنْ اٰلِ مُحَمَّدٍ ﷺ ' فِىْ حَجَّةِ الْوَدَاعِ ' بَقَرَةً وَّاحِدَةً. سنن ابوداؤد(۱۷۵۰)

3135 - Hazrat Ayesha ؓ narrated That the Messenger of Allah ﷺ sacrificed one cow during the Farewell Pilgrimage on behalf of the family of Muhammad ﷺ.

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٦ - بَابُ كَمْ تُجْزِىءُ مِنَ الْغَنَمِ عَنِ الْبَدَنَةِ

٣١٣٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ مُعَمَّرٍ ، ثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ ، حَدَّثَنَا ابْنُ جُرَيْجٍ ، قَالَ قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ، اَنَّ النَّبِيَّ ﷺ اَتَاهُ رَجُلٌ فَقَالَ اِنَّ عَلَيَّ بَدَنَةً وَاَنَا مُوْسِرٌ لَهَا وَلَا اَجِدُهَا فَاَشْتَرِيهَا، فَاَمَرَهُ النَّبِيُّ ﷺ اَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ فَيَذْبَحَهُنَّ. ابن ماجہ

3136 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that a man came to the Prophet ﷺ and said: 'I have to offer a sacrifice and I can afford it but I cannot find (a camel) to buy'. The Prophet ﷺ told him to buy seven sheep and slaughter them.

٣١٣٧ - **حَدَّثَنَا** اَبُو كُرَيْبٍ ، ثَنَا الْمُحَارِبِيُّ وَعَبْدُ الرَّحِيمِ عَنْ سُفْيَانَ الثَّوْرِيِّ ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ. ح وَثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ ، عَنْ رَافِعِ بْنِ خَدِيجٍ ، قَالَ كُنَّا مَعَ رَسُولِ اللّٰهِ ﷺ وَنَحْنُ بِذِى الْحُلَيْفَةِ مِنْ تِهَامَةَ ، فَاَصَبْنَا اِبِلًا وَّغَنَمًا، فَعَجِلَ الْقَوْمُ، فَاَغْلَيْنَا الْقُدُوْرَ قَبْلَ اَنْ تُقْسَمَ ، فَاَتَانَا رَسُوْلُ اللّٰهِ ﷺ، فَاَمَرَ بِهَا ، فَاُكْفِئَتْ ، ثُمَّ عَدَلَ الْجَزُوْرَ بِعَشَرَةٍ مِّنَ الْغَنَمِ.

صحیح بخاری (٢٤٨٨_٢٥٠٧_٣٠٧٥_٥٤٩٨_٥٥٠٣_٥٥٠٦_٥٥٠٩_٥٥٤٣_٥٥٤٤) صحیح مسلم (٥٠٦٥_٥٠٦٦_٥٠٦٧_٥٠٦٨) سنن ابوداؤد (٢٨٢١) سنن ترمذی (١٤٩١_١٤٩٢_١٦٠٠) سنن نسائی (٤٣٠٨_٤٤٠٣_٤٤١٥_٤٤١٦_٤٤٢٢_٤٤٢٣) سنن ابن ماجہ (٣١٧٨_٣١٨٣)

3137 - Hazrat Rafi bin Khadij رضی اللہ عنہ narrated, "We were with the Messenger of Allah ﷺ in Dhul-Hulaifah in (the land of) Tahamah. We acquired camels and sheep and the people hastened to put cooking pots on the fires before they had been distributed (spoils of war), the Messenger of Allah ﷺ came to us and ordered that they (pots) be overturned, then he made one camel equivalent to ten sheep".

٧ - بَابُ مَا تُجْزِىءُ مِنَ الْاَضَاحِىِّ

٣١٣٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ اَبِى حَبِيبٍ ، عَنْ اَبِى الْخَيْرِ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَعْطَاهُ غَنَمًا، فَقَسَمَهَا عَلٰى اَصْحَابِهِ ضَحَايَا، فَبَقِىَ عَتُوْدٌ، فَذَكَرَهُ لِرَسُوْلِ اللّٰهِ ﷺ، فَقَالَ ضَحِّ اَنْتَ بِهِ.

صحیح بخاری (٢٣٠٠_٢٥٠١_٥٥٥٥) صحیح مسلم (٥٠٥٧) سنن ترمذی (١٥٠٠) سنن نسائی (٤٣٩١)

Chapter6 - How many animals are sufficient in place of one camel

3136 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that a man came to the Prophet ﷺ and said: 'I have to offer a sacrifice and I can afford it but I cannot find (a camel) to buy'. The Prophet ﷺ told him to buy seven sheep and slaughter them.

3137 - Hazrat Rafi bin Khadij رضی اللہ عنہ narrated, "We were with the Messenger of Allah ﷺ in Dhul-Hulaifah in (the land of) Tahamah. We acquired camels and sheep and the people hastened to put cooking pots on the fires before they had been distributed (spoils of war), the Messenger of Allah ﷺ came to us and ordered that they (pots) be overturned, then he made one camel equivalent to ten sheep".

Chapter7 - What suffices as a sacrifice

3138 - Hazrat Uqbah bin Amir Al-Juhani رضی اللہ عنہ narrated That the Messenger of Allah ﷺ gave him some sheep and he distributed them among his Companions to be sacrificed. There remained an 'Atud' (one year old). He mentioned that to the Messenger of Allah ﷺ and he said: "You sacrifice it yourself".

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٣١٣٩ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا اَنَسُ بْنُ عِيَاضٍ ' حَدَّثَنِيْ مُحَمَّدُ بْنُ اَبِيْ يَحْيٰى ' مَوْلَى الْاَسْلَمِيِّيْنَ عَنْ اُمِّهٖ ' قَالَتْ حَدَّثَتْنِيْ اُمُّ بِلَالِ بِنْتِ هِلَالٍ عَنْ اَبِيْهَا ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ يَجُوْزُ الْجَذَعُ مِنَ الضَّانِ اُضْحِيَةً. ابن ماجہ

3139 - Umm-e-Bilal bint-e-Hilal reported from her father That the Messenger of Allah ﷺ said: "It is permissible to offer a Jadha'a (a year old) among sheep as a sacrifice".

٣١٤٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ ' عَنْ اَبِيْهِ ' قَالَ كُنَّا مَعَ رَجُلٍ مِّنْ اَصْحَابِ رَسُوْلِ اللّٰهِ ﷺ يُقَالُ لَهٗ مُجَاشِعٌ ' مِنْ بَنِيْ سُلَيْمٍ ' فَعَزَّتِ الْغَنَمُ ' فَاَمَرَ مُنَادِيًا فَنَادٰى اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَقُوْلُ اِنَّ الْجَذَعَ يُوْفِيْ مِمَّا تُوْفِيْ مِنْهُ الثَّنِيَّةُ. سنن ابوداؤد (٢٧٩٩)

3140 - Asim bin Kulaib reported that his father said: 'We were with a man from among the Companions of the Messenger of Allah ﷺ who was called Mujashi from Banu Sulaim and sheep became scarce. He ordered a caller to call out that the Messenger of Allah ﷺ used to say. "A Jadha'a suffices for whatever a two-year old sheep suffices".

٣١٤١ - **حَدَّثَنَا** هَارُوْنُ بْنُ حَيَّانَ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللّٰهِ ' اَنْبَاَنَا زُهَيْرٌ عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَذْبَحُوْا اِلَّا مُسِنَّةً ' اِلَّا اَنْ يَّعْسُرَ عَلَيْكُمْ ' فَتَذْبَحُوْا جَذَعَةً مِّنَ الضَّانِ.
صحیح مسلم (٥٠٥٥) سنن ابوداؤد (٢٧٩٧) سنن نسائی (٤٣٩٠)

3141 - Hazrat Jabir ؓ narrated That the Messenger of Allah ﷺ said: "Do not slaughter anything but a Musinnah (having two permanent teeth) unless, there is none available in which case you can slaughter a Jadha'a among sheep".

٨ - بَابُ مَا يُكْرَهُ اَنْ يُّضَحّٰى بِهٖ

Chapter8 - What is a disliked animal for sacrifice

٣١٤٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ اَبِيْ اِسْحَاقَ ' عَنْ شُرَيْحِ بْنِ النُّعْمَانِ ' عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّضَحّٰى بِمُقَابَلَةٍ ' اَوْ مُدَابَرَةٍ ' اَوْ شَرْقَاءَ ' اَوْ خَرْقَاءَ ' اَوْ جَدْعَاءَ. سنن ابوداؤد (٢٨٠٤) سنن ترمذی (١٤٩٨) سنن نسائی (٤٣٨٤ ، ٤٣٨٥)

3142 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ forbade sacrificing the Muqabalah, the Mudabarah, the Sharqa, the Kharqa or the Jada".

Note: Muqabalah means the one whose ears have been severed. Mudabarah in the one with the side of its ears cutoff. Sharqa is split-eared. Kharqa is pierced-eared and Jada is a clipped-nosed animal.

٣١٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا وَكِيْعٌ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ' عَنْ حُجَيَّةَ

3143 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ commanded us to examine the eyes and ears" (of the

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animal).

بْنِ عَدِيٍّ ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ ، قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَّسْتَشْرِفَ الْعَيْنَ وَالْاُذُنَ.

سنن ترمذی (۱۵۰۳) سنن نسائی (۴۳۸۸)

3144 - Sulaiman bin Abdur Rahman reported, "I heard Ubaid bin Fairuz say: 'I said to Bara bin Azib رضی اللہ عنہ, Tell us of the sacrificial animals that the Messenger of Allah ﷺ disliked or forbade'. He said: 'Allah's Messenger ﷺ said Like this with his hand. And my hand is shorter than his hand. "There are four that will not be accepted as sacrifices. The one eyed animal that is obviously blind in one eye, the sick animal that is obviously sick, the lame animal with an obvious limp and the animal that is so emaciated that it is as if there is no marrow in its bones".

He (Ubaid) said: "And I dislike that the animal should have some fault in its ears". He (Bara رضی اللہ عنہ) said: "What you dislike, forget about it and do not make it forbidden to anyone".

٣١٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا يَحْيٰى ، وَمُحَمَّدُ بْنُ جَعْفَرٍ ، وَعَبْدُ الرَّحْمٰنِ ، وَاَبُوْ دَاوٗدَ ، وَابْنُ اَبِيْ عَدِيٍّ ، وَاَبُو الْوَلِيْدِ ، قَالُوْا ثَنَا شُعْبَةُ ، قَالَ سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ ، قَالَ سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوْزَ ، قَالَ قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ حَدِّثْنِيْ بِمَا كَرِهَ اَوْ نَهٰى عَنْهُ رَسُوْلُ اللّٰهِ ﷺ مِنَ الْاَضَاحِيِّ ، فَقَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ، هٰكَذَا بِيَدِهٖ ، وَيَدِيْ اَقْصَرُ مِنْ يَّدِهٖ اَرْبَعٌ لَا تُجْزِئُ فِي الْاَضَاحِيِّ الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا ، وَالْمَرِيْضَةُ الْبَيِّنُ مَرَضُهَا ، وَالْعَرْجَاءُ الْبَيِّنُ ظَلَعُهَا ، وَالْكَسِيْرَةُ الَّتِيْ لَا تُنْقِيْ.

قَالَ فَاِنِّيْ اَكْرَهُ اَنْ يَّكُوْنَ نَقْصٌ فِي الْاُذُنِ ، قَالَ فَمَا كَرِهْتَ مِنْهُ فَدَعْهُ ، وَلَا تُحَرِّمْهُ عَلٰى اَحَدٍ.

سنن ابوداؤد (۲۸۰۲) سنن ترمذی (۱۴۹۷) سنن نسائی (۴۳۸۱-۴۳۸۲)

3145 - Qatadah reported that he said that he heard Juray bin Kulaib say that: "He heard Ali رضی اللہ عنہ narrate that the Messenger of Allah ﷺ forbade sacrificing animal with broken horns and ears".

٣١٤٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ ، ثَنَا خَالِدُ بْنُ الْحَارِثِ ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ، اَنَّهٗ ذَكَرَ اَنَّهٗ سَمِعَ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ اَنَّهٗ سَمِعَ عَلِيًّا رَضِيَ اللّٰهُ عَنْهُ يُحَدِّثُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى اَنْ يُّضَحّٰى بِاَعْضَبِ الْقَرْنِ وَالْاُذُنِ.

سنن ابوداؤد (۲۸۰۵) سنن ترمذی (۱۵۰۴) سنن نسائی (۴۳۸۹)

Chapter9 - Buying a fit sacrificial animal then it is hurt while it is in his care

٩ - بَابُ مَنِ اشْتَرٰى اُضْحِيَةً صَحِيْحَةً فَاَصَابَهَا عِنْدَهٗ شَيْءٌ

3146 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated, "We bought a ram for sacrifice, then a wolf tore some flesh from its rump and ears. We asked the Prophet ﷺ and

٣١٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ اَبُوْ بَكْرٍ ، قَالَا ثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ عَنْ جَابِرِ بْنِ يَزِيْدَ ، عَنْ مُحَمَّدِ بْنِ قُرَظَةَ الْاَنْصَارِيِّ

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he told us to offer it as a sacrifice".

عَنْ اَبِیْ سَعِیْدِ اَلْخُدْرِیِّ ' قَالَ اِبْتَعْنَا كَبْشًا نُضَحِّیْ بِهٖ ' فَاَصَابَ الذِّئْبُ مِنْ اَلْیَتِهٖ فَسَاَلْنَا النَّبِیَّ ﷺ ' فَاَمَرَنَا اَنْ نُّضَحِّیَ بِهٖ. ابن ماجہ

Note: The scholars are of the opinion that the affluent should buy an other fit animal and the destitute may offer the same faulty animal. If something happens during slaughtering, then it is lawful without any harm.

Chapter10 - Offering a sheep from family

١٠ - بَابُ مَنْ ضَحّٰى بِشَاةٍ عَنْ اَهْلِهٖ

3147 - Ata bin Yasar reported, 'I asked Abu Ayyub Al-Ansari ؓ: "How were sacrifices offered among you at the time of the Messenger of Allah ﷺ?' He said: 'At the time of the Prophet ﷺ, a man would sacrifice a sheep on behalf of himself and the members of his house-hold and they would eat some of it and give some to others. Then people started to compete and it became as you see".

٣١٤٧ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِیْمَ ' ثَنَا ابْنُ اَبِیْ فُدَیْكٍ ' حَدَّثَنِی الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ عُمَارَةَ بْنِ عَبْدِ اللّٰهِ بْنِ صَیَّادٍ ' عَنْ عَطَاءِ بْنِ یَسَارٍ ' قَالَ سَاَلْتُ اَبَا اَیُّوْبَ الْاَنْصَارِیَّ كَیْفَ كَانَتِ الضَّحَایَا فِیْكُمْ عَلٰی عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ؟ قَالَ كَانَ الرَّجُلُ ' فِیْ عَهْدِ النَّبِیِّ ﷺ ' یُضَحِّیْ بِالشَّاةِ عَنْهُ وَعَنْ اَهْلِ بَیْتِهٖ ' فَیَاْكُلُوْنَ وَیُطْعِمُوْنَ ' ثُمَّ تَبَاهَی النَّاسُ ' فَصَارَ كَمَا تَرٰی. سنن ترمذی(١٥٠٥)

3148 - Abu Sarihah reported, "My family started to put pressure on me after I came to know the Sunnah. People used to sacrifice one or two sheep but now our neighbours call us stingy".

٣١٤٨ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ' اَنْبَاَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِیٍّ وَّمُحَمَّدُ بْنُ یُوْسُفَ . (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ یَحْیٰی ' ثَنَا عَبْدُ الرَّزَّاقِ ' جَمِیْعًا عَنْ سُفْیَانَ الثَّوْرِیِّ ' عَنْ بَیَانٍ ' عَنِ الشَّعْبِیِّ ' عَنْ اَبِیْ سَرِیْحَةَ ' قَالَ حَمَلَنِیْ اَهْلِیْ عَلَی الْجَفَاءِ ' بَعْدَ مَا عَلِمْتُ مِنَ السُّنَّةِ ' كَانَ اَهْلُ الْبَیْتِ یُضَحُّوْنَ بِالشَّاةِ وَالشَّاتَیْنِ . وَالْاٰنَ یُبَخِّلُنَا جِیْرَانُنَا. ابن ماجہ

Chapter11 - One intending sacrifice should not remove anything from his hair or nails

١١ - بَابُ مَنْ اَرَادَ اَنْ یُّضَحِّیَ فَلَا یَاْخُذْ فِی الْعَشْرِ مِنْ شَعْرِهٖ وَاَظْفَارِهٖ

3149 - Hazrat Umm-e-Salamah ؓ narrated That the Prophet ﷺ said: "When the ten days (of Dhul-Hijjah) begin and one of you wants to offer a sacrifice let him not remove anything from his hair or skin"..

٣١٤٩ - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ' ثَنَا سُفْیَانُ بْنُ عُیَیْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَیْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ' عَنْ سَعِیْدِ بْنِ الْمُسَیَّبِ ' عَنْ اُمِّ سَلَمَةَ ' اَنَّ النَّبِیَّ ﷺ قَالَ اِذَا دَخَلَ الْعَشْرُ وَاَرَادَ اَحَدُكُمْ اَنْ یُّضَحِّیَ ' فَلَا یَمَسَّ مِنْ شَعْرِهٖ وَلَا بَشَرِهٖ

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شَيْبَةَ، صحیح مسلم(٥٠٨٩_٥٠٩٠_٥٠٩١_٥٠٩٣) سنن ابوداؤد (٢٧٩١) سنن ترمذی(١٥٢٣) سنن نسائی(٤٣٧٣_٤٣٧٤_٤٣٧٥_٤٣٧٦)

٣١٥٠ - **حَدَّثَنَا** حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ ، اَبُوْ عَمْرٍو ، ثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيْدِ بْنِ يَزِيْدَ بْنِ اِبْرَاهِيْمَ ، ثَنَا اَبُوْ قُتَيْبَةَ ، وَيَحْيَى بْنُ كَثِيْرٍ ، قَالُوْا ثَنَا شُعْبَةُ عَنْ مَّالِكِ بْنِ اَنَسٍ ، عَنْ عَمْرِو بْنِ مُسْلِمٍ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ، عَنْ اُمِّ سَلَمَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ رَاٰى مِنْكُمْ هِلَالَ ذِى الْحِجَّةِ ، فَاَرَادَ اَنْ يُّضَحِّيَ ، فَلَا يَقْرَبَنَّ لَهُ شَعْرًا وَّلَا ظُفْرًا. سابقہ(٣١٤٩)

3150 - Hazrat Umm-e-Salamah ﷺ narrated That the Messenger of Allah ﷺ said: "Whoever among you sees the new crescent of Dhul-Hijjah and wants to offer a sacrifice,let him not take anything from his hair or nails".

١٢ - بَابُ النَّهْيِ عَنْ ذَبْحِ الْاَضْحِيَةِ قَبْلَ الصَّلٰوةِ

Chapter12 - Forbiddance of slaughtering the sacrifices before the prayer

٣١٥١ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ اَيُّوْبَ ، عَنْ مُّحَمَّدِ بْنِ سِيْرِيْنَ ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَجُلًا ذَبَحَ ، يَوْمَ النَّحْرِ يَعْنِىْ قَبْلَ الصَّلٰوةِ ، فَاَمَرَهُ النَّبِىُّ ﷺ اَنْ يُّعِيْدَ.

صحیح بخاری(٩٥٤_٩٨٤_٥٥٤٦_٥٥٥٤_٥٦٠١) صحیح مسلم (٥٠٥٢_٥٠٥٣_٥٠٥٤) سنن نسائی(١٥٨٧_٤٤٠٠_٤٤٠٨)

3151 - Hazrat Anas bin Malik ﷺ narrated That a man slaughtered on the Day of Sacrifice (meaning) before the Eid Prayer and the Prophet ﷺ ordered him to do it again.

٣١٥٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْاَسْوَدِ بْنِ قَيْسٍ ، عَنْ جُنْدَبٍ الْبَجَلِيِّ ، اَنَّهُ سَمِعَهُ يَقُوْلُ شَهِدْتُّ الْاَضْحٰى مَعَ رَسُوْلِ اللّٰهِ ﷺ ، فَذَبَحَ النَّاسُ قَبْلَ الصَّلٰوةِ ، فَقَالَ النَّبِىُّ ﷺ مَنْ كَانَ ذَبَحَ مِنْكُمْ قَبْلَ الصَّلٰوةِ ، فَلْيُعِدْ اُضْحِيَتَهُ ، وَمَنْ لَّا ، فَلْيَذْبَحْ عَلَى اسْمِ اللّٰهِ.

صحیح بخاری(٩٨٥_٥٥٠٠_٥٥٦٢_٦٦٧٤_٧٤٠٠) صحیح مسلم(٥٠٣٧_٥٠٣٨_٥٠٣٩) سنن نسائی(٤٣٨٠_٤٤١٠)

3152 - Aswad bin Qais reported that he heard Jundub Al-Bajali ﷺ say: 'I was present on Adha day with the Messenger of Allah ﷺ and some people slaughtered before the Prayer. The Prophet ﷺ said: "Whoever among you has slaughtered before the Prayer, let him repeat his sacrifice and whoever has not, let him offer his sacrifice in the Name of Allah".

٣١٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ يَحْيَى بْنِ سَعِيْدٍ ، عَنْ عَبَّادِ بْنِ تَمِيْمٍ

3153 - Hazrat Uwaimir bin Ashqar ﷺ narrated That he slaughtered before the Prayer and he mentioned that to the

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عَنْ عُوَيْمِرِ بْنِ اَشْقَرَ ' اَنَّهُ ذَبَحَ قَبْلَ الصَّلٰوةِ ' فَذَكَرَهُ لِلنَّبِيِّ ﷺ ' فَقَالَ اَعِدْ اُضْحِيَتَكَ. ابن ماجه

Prophet ﷺ who said: "Repeat your sacrifice".

٣١٥٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الْاَعْلٰى عَنْ خَالِدٍ الْحَذَّاءِ ' عَنْ اَبِىْ قِلَابَةَ ' عَنْ اَبِىْ زَيْدٍ. وَقَالَ اَبُوْ بَكْرٍ وَّقَالَ غَيْرُ عَبْدِ الْاَعْلٰى عَنْ عَمْرِو بْنِ بُجْدَانَ ' عَنْ اَبِىْ زَيْدٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى اَبُوْ مُوْسٰى ' ثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ ' ثَنَا اَبِىْ عَنْ خَالِدٍ الْحَذَّاءِ ' عَنْ اَبِىْ قِلَابَةَ ' عَنْ عَمْرِو بْنِ بُجْدَانَ ' عَنْ اَبِىْ زَيْدٍ الْاَنْصَارِىِّ ' قَالَ مَرَّ رَسُوْلُ اللّٰهِ ﷺ بِدَارٍ مِّنْ دُوْرِ الْاَنْصَارِ ' فَوَجَدَ رِيْحَ قُتَارٍ ' فَقَالَ مَنْ هٰذَا الَّذِىْ ذَبَحَ؟ فَخَرَجَ اِلَيْهِ رَجُلٌ مِّنَّا ' فَقَالَ اَنَا يَا رَسُوْلَ اللّٰهِ! ذَبَحْتُ قَبْلَ اَنْ اُصَلِّىَ لِاُطْعِمَ اَهْلِىْ وَجِيْرَانِىْ ' فَاَمَرَهُ اَنْ يُّعِيْدَ ' فَقَالَ لَا ' وَاللّٰهِ الَّذِىْ لَا اِلٰهَ اِلَّا هُوَ ' مَا عِنْدِىْ اِلَّا جَذَعٌ اَوْ حَمَلٌ مِّنَ الضَّاْنِ ' قَالَ اِذْبَحْهَا ' وَلَنْ تُجْزِىءَ جَذَعَةٌ عَنْ اَحَدٍ بَعْدَكَ. ابن ماجه

3154 - Hazrat Abu zaid Al-Ansari ؓ narrated, "The Messenger of Allah ﷺ passed by one of the houses of the Ansar and noticed the smell of a cooking pot. He said: "Who is this who has slaughtered?" A man from among us came out and said: 'It is me, O Messenger of Allah ﷺ, I slaughtered before the prayer so that I could feed my family and neighbours'. He commanded him to repeat it. He said: 'No, by the One besides whom there is none worthy of worship, I do not have anything but a one-year-old sheep or a lamb'. He said: "Sacrifice it but a one-year-sheep will not do for anyone after you".

١٣ - بَابُ مَنْ ذَبَحَ اُضْحِيَتَهُ بِيَدِهٖ

Chapter13 - That who slaughters his sacrificial animal with his own hand

٣١٥٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ ' سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ لَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَذْبَحُ اُضْحِيَتَهُ بِيَدِهٖ ' وَاضِعًا قَدَمَهُ عَلٰى صِفَاحِهَا. سابق(٣١٢٠)

3155 - Hazrat Anas bin Malik ؓ narrated, "I saw the Messenger of Allah ﷺ slaughter his sacrifice with his own hand placing his foot on its side".

٣١٥٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ ' مُؤَذِّنُ رَسُوْلِ اللّٰهِ ﷺ ' حَدَّثَنِىْ اَبِىْ عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ اَنَّ رَسُوْلَ اللّٰهِ ﷺ ذَبَحَ اُضْحِيَّتَهُ عِنْدَ طَرَفِ الزُّقَاقِ ' طَرِيْقِ بَنِىْ زُرَيْقٍ ' بِيَدِهٖ ' بِشَفْرَةٍ. ابن ماجه

3156 - Abdur Rahman bin Sad bin Ammar bin Sad, the Muadhdhin of the Messenger of Allah ﷺ reported to us, "My father told me from my grand father That the Messenger of Allah ﷺ slaughtered his sacrifice at the side of an alley, on the road of the Bany Zuraiq with his own hand using a blade".

١٤ - بَابُ جُلُوْدِ الْاَضَاحِىْ

Chapter14 - The Skins of the Sacrifices

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3157 - Hazrat Ali bin Abu Talib ﷺ narrated That the Messenger of Allah ﷺ commanded him to distribute the entire sacrificial camel, its meat, skin and covers, among the poor".

٣١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُعَمَّرٍ ، ثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ ، اَنْبَاَنَا ابْنُ جُرَيْجٍ، اَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ ، اَنَّ مُجَاهِدًا اَخْبَرَهُ، اَنَّ عَبْدَ الرَّحْمٰنِ بْنَ اَبِي لَيْلٰى اَخْبَرَهُ ، اَنَّ عَلِيَّ بْنَ اَبِي طَالِبٍ رَضِيَ اللّٰهُ عَنْهُ اَخْبَرَهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَمَرَهُ اَنْ يَّقْسِمَ بُدْنَهُ كُلَّهَا ، لُحُوْمَهَا وَجُلُوْدَهَا لِلْمَسَاكِيْنِ. سابقہ(٣٠٩٩)

١٥ - بَابُ الْاَكْلِ مِنْ لُّحُوْمِ الضَّحَايَا

Chapter15 - Eating from the meat of the Sacrifice

3158 - Hazrat Jabir bin Abdullah ﷺ narrated That the Messenger of Allah ﷺ ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate from its meat and drank some of the broth.

٣١٥٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ اَبِيْهِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَمَرَ مِنْ كُلِّ جَزُوْرٍ بِبَضْعَةٍ ، فَجُعِلَتْ فِيْ قِدْرٍ ، فَاَكَلُوْا مِنَ اللَّحْمِ ، وَحَسَوْا مِنَ الْمَرَقِ. ابن ماجہ

١٦ - بَابُ اِدِّخَارِ لُحُوْمِ الْاَضَاحِيْ

Chapter16 - Storing the meat of the Sacrifices

3159 - Hazrat Ayesha ؓ narrated That the Messenger of Allah ﷺ only forbade storing the meat of the sacrifices because the people were facing hardship. Then later he permitted it.

٣١٥٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ اِنَّمَا نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ لُّحُوْمِ الْاَضَاحِيْ لِجَهْدِ النَّاسِ ، ثُمَّ رَخَّصَ فِيْهَا.

صحیح بخاری(٥٤٢٣ ـ ٥٤٣٨ ـ ٦٦٨٧) صحیح مسلم(٧٣٧٢) سنن ترمذی(١٥١١) سنن نسائی(٤٤٤٤ ـ ٤٤٤٥) سنن ابن ماجہ (٣٣١٣)

3160 - Hazrat Nubaishah ؓ narrated That the Messenger of Allah ﷺ said: "I used to forbid you to store the meat of the sacrifices for more than three days, but (now) eat some and store some".

٣١٦٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ الْاَعْلٰى بْنُ عَبْدِ الْاَعْلٰى عَنْ خَالِدٍ الْحَذَّآءِ ، عَنْ اَبِي الْمَلِيْحِ، عَنْ نُبَيْشَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ لُّحُوْمِ الْاَضَاحِيْ فَوْقَ ثَلَاثَةِ اَيَّامٍ، فَكُلُوْا وَادَّخِرُوْا. سنن ابوداؤد(٢٨١٣) سنن نسائی(٤٢٤١)

١٧ - بَابُ الذَّبْحِ بِالْمُصَلّٰى

Chapter17 - Slaughtering at the place of Eid-Prayer

3161 - Hazrat Ibn-e-Umar ؓ narrated That the Prophet ﷺ used to slaughter at

٣١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ بَكْرٍ

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the prayer place (of the Eid congregation).

اَلْحَنَفِيُّ ، ثَنَا اُسَامَةُ بْنُ زَيْدٍ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ ﷺ اَنَّهُ كَانَ يَذْبَحُ بِالْمُصَلّٰى.

سنن ابوداؤد(۲۸۱۱)

In the name of Allah, the Beneficent, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

27 - Book of Slaughtering

۲۷ - كِتَابُ الذَّبَائِحِ

Chapter1 - Aqiqah

۱ - بَابُ الْعَقِيْقَةِ

3162 - Hazrat Umm-e-Kurz ؓ narrated, "I heard the Prophet ﷺ say: "On behalf of a boy two sheep of equal age (or at the same time) and on behalf of a girl one sheep" (goat).

۳۱٦۲ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِيْ يَزِيْدَ، عَنْ اَبِيْهِ ، عَنْ سِبَاعِ بْنِ ثَابِتٍ ، عَنْ اُمِّ كُرْزٍ، قَالَتْ سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ عَنِ الْغُلَامِ شَاتَانِ مُتَكَافِئَتَانِ ، وَعَنِ الْجَارِيَةِ شَاةٌ.

سنن ابوداؤد(۲۸۳۵-۲۸۳٦) سنن نسائی(٤۲۲۸-٤۲۲۹)

3163 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ commanded us to sacrifice two sheep for a boy's Aqiqah and one sheep for a girl".

۳۱٦۳ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ يُوْسُفَ بْنِ مَاهَكَ ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ ، عَنْ عَائِشَةَ ، قَالَتْ اَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَّعُقَّ عَنِ الْغُلَامِ شَاتَيْنِ ، وَعَنِ الْجَارِيَةِ شَاةً.

سنن ترمذی(۱۵۱۳)

3164 - Hazrat Salman bin Amir ؓ narrated that he heard the Prophet ﷺ say: "For a boy there should be an Aqiqah, so shed blood for him and remove the harm from him".

۳۱٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، ثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ حَفْصَةَ بِنْتِ سِيْرِيْنَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ ، اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ اِنَّ مَعَ الْغُلَامِ عَقِيْقَةً ، فَاَهْرِيْقُوْا عَنْهُ دَمًا ، وَاَمِيْطُوْا عَنْهُ الْاَذٰى.

صحیح بخاری(٥٤٧۱) سنن ابوداؤد(۲۸۳۹) سنن ترمذی(۱۵۱۵-۱۵۱٦)

3165 - Hazrat Samurah ؓ narrated that the Prophet ﷺ said: "Every boy is mortgaged by his Aqiqah. So slaughter for him on the seventh day, and shave his head, and name him".

۳۱٦۵ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا شُعَيْبُ بْنُ اِسْحَاقَ، ثَنَا سَعِيْدُ بْنُ اَبِيْ عَرُوْبَةَ عَنْ قَتَادَةَ ، عَنِ الْحَسَنِ ، عَنْ سَمُرَةَ ، عَنِ النَّبِيِّ ﷺ ، قَالَ كُلُّ غُلَامٍ مُرْتَهَنٌ بِعَقِيْقَتِهٖ ، تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَاْسُهٗ، وَيُسَمّٰى. سنن ابوداؤد(۲۸۳۷-۲۸۳۸) سنن ترمذی(۱۵۲۲م)

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سنن نسائی(٤٢٣١)

٣١٦٦ - **حَدَّثَنَا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ اَيُّوبَ بْنِ مُوسٰى ، اَنَّهُ حَدَّثَهُ اَنَّ يَزِيْدَ بْنَ عَبْدِ الْمُزَنِيَّ حَدَّثَهُ ، اَنَّ النَّبِيَّ ﷺ قَالَ يُعَقُّ عَنِ الْغُلَامِ ، وَلَا يُمَسُّ رَاْسُهُ بِدَمٍ. ابن ماجہ

3166 - Hazrat Yazid bin Abdul-Muzani ؓ narrated that the Prophet ﷺ said: "Offer an Aqiqah for the boy but do not smear his head with blood".

٢ - بَابُ الْفَرْعَةِ وَالْعَتِيْرَةِ

Chapter2 - The 'Farah' and the 'Atirah' (Sacrifices)

٣١٦٧ - **حَدَّثَنَا** اَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ ، ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ ، عَنْ خَالِدٍ الْحَذَّآءِ ، عَنْ اَبِي الْمَلِيْحِ ، عَنْ نُبَيْشَةَ ، قَالَ نَادٰى رَجُلٌ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّا كُنَّا نَعْتِرُ عَتِيْرَةً فِي الْجَاهِلِيَّةِ فِيْ رَجَبٍ ، فَمَا تَاْمُرُنَا؟ قَالَ اِذْبَحُوْا لِلّٰهِ تَعَالٰى ، فِيْ اَيِّ شَهْرٍ كَانَ وَبَرُّوْا لِلّٰهِ ، وَاَطْعِمُوْا ، قَالُوْا يَا رَسُوْلَ اللّٰهِ! اِنَّا كُنَّا نُفْرِعُ فَرَعًا فِي الْجَاهِلِيَّةِ ، فَمَا تَاْمُرُنَا؟ قَالَ فِيْ كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوْهُ مَاشِيَتُكَ ، حَتّٰى اِذَا اسْتَحْمَلَ ذَبَحْتَهُ ، فَتَصَدَّقْتَ بِلَحْمِهِ. اُرَاهُ قَالَ عَلَى ابْنِ السَّبِيْلِ ، فَاِنَّ ذٰلِكَ هُوَ خَيْرٌ. سنن ابوداؤد(٢٨٣٠) سنن نسائی(٤٢٣٩-٤٢٤٠-٤٢٤٢-٤٢٤٣)

3167 - Hazrat Nubaishah ؓ narrated, "A man called the Messenger of Allah ﷺ and said: 'O Messenger of Allah ﷺ we used to sacrifice the Atirah during the Ignorance Days in Rajab. What do you command us to do?' He said: "Sacrifice to Allah whatever month it is, do good for the sake of Allah and feed (the poor)". They said: 'O Messenger of Allah ﷺ we used to sacrifice the Farah (Sacrifice) during the Ignorance Days. What do you command us to do?' He said: "For every Saimah (flock of grazing animals) feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it and give its meat in charity". I (a narrator) think, he said: "To the wayfarer, for that is good".

Note: The idolators used to give sacrifices in Rajab and called them Atira and Rajaba etc. The first of the offspring slaughtered for an idol was called Farah. Some said that Farah was the first after the completion of hundred animals. It was permitted in the beginning of Islam then abrogated.

٣١٦٨ - **حَدَّثَنَا** اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ وَ هِشَامُ بْنُ عَمَّارٍ ، قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ، عَنِ النَّبِيِّ ﷺ قَالَ لَا فَرَعَةَ وَلَا عَتِيْرَةَ. صحیح بخاری(٥٤٧٤) صحیح مسلم(٥٠٨٨) سنن ابوداؤد(٢٨٣١)

3168 - Hazrat Abu Hurayrah ؓ narrated That the Prophet ﷺ said: "There is no Farah and no Atirah".

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سنن نسائی (٤٢٣٣_٤٢٣٤)

قَالَ هِشَامٌ فِىْ حَدِيْثِهٖ وَالْفَرَعَةُ اَوَّلُ النِّتَاجِ ' وَ الْعَتِيْرَةُ اَلشَّاةُ يَذْبَحُهَا اَهْلُ الْبَيْتِ فِىْ رَجَبٍ.

In his narration Hisham said: "The Farah is the first offspring and the Atirah is a sheep that the household sacrifices in Rajab".

٣١٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِىْ عُمَرَ الْعَدَنِىُّ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ اَسْلَمَ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' اَنَّ النَّبِىَّ ﷺ قَالَ لَا فَرَعَةَ وَلَا عَتِيْرَةَ. ابن ماجہ

قَالَ ابْنُ مَاجَةَ هٰذَا مِنْ فَرَائِدِ الْعَدَنِىِّ.

3169 - Hazrat Ibn-e-Umar ؓ narrated That the Prophet ﷺ said: "There is no Farah and no Atirah".

Ibn-e-Majah said: "This narration is among those only reported by (Muhammad bin Abi Umar) Al-Adani".

٣ - بَابٌ اِذَا ذَبَحْتُمْ فَاَحْسِنُوا الذِّبْحَ

Chapter3 - Slaughter well while slaughtering

٣١٧٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا عَبْدُ الْوَهَّابِ ' ثَنَا خَالِدٌ اَلْحَذَّآءُ ' عَنْ اَبِىْ قِلَابَةَ ' عَنْ اَبِى الْاَشْعَثِ ' عَنْ شَدَّادِ بْنِ اَوْسٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اللّٰهَ كَتَبَ الْاِحْسَانَ عَلٰى كُلِّ شَىْءٍ ' فَاِذَا قَتَلْتُمْ فَاَحْسِنُوا الْقِتْلَةَ وَاِذَا ذَبَحْتُمْ فَاَحْسِنُوا الذِّبْحَ ' وَلْيُحِدَّ اَحَدُكُمْ شَفْرَتَهٗ ' وَلْيُرِحْ ذَبِيْحَتَهٗ.

صحیح مسلم (٥٠٢٨) سنن ابوداؤد (٢٨١٥) سنن ترمذی (١٤٠٩)
سنن نسائی (٤٤١٧_٤٤٢٣_٤٤٢٤_٤٤٢٥_٤٤٢٦)

3170 - Hazrat Shaddad bin Aws ؓ narrated That the Messenger of Allah ﷺ said: "Allah has perscribed Al-Ihsan (kindness, generosity) in all things. So if you kill, then kill well and if you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters".

٣١٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوْسَى بْنِ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ التَّيْمِىِّ ' اَخْبَرَنِىْ اَبِىْ عَنْ اَبِىْ سَعِيْدٍ اَلْخُدْرِىِّ ' قَالَ مَرَّ النَّبِىُّ ﷺ بِرَجُلٍ ' وَهُوَ يَجُرُّ شَاةً بِاُذُنِهَا ' فَقَالَ دَعْ اُذُنَهَا ' وَخُذْ بِسَالِفَتِهَا. ابن ماجہ

3171 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Prophet ﷺ passed by a man who was dragging a sheep by its ear. He said: "Leave its ear alone and hold it by the side of its neck".

٣١٧٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ ' اِبْنُ اَخِىْ حُسَيْنٍ اَلْجُعْفِىِّ ' ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ ' ثَنَا ابْنُ لَهِيْعَةَ ' حَدَّثَنِىْ قُرَّةُ بْنُ حَيْوَئِيْلَ عَنِ الزُّهْرِىِّ ' عَنْ سَالِمِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ اَبِيْهِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' قَالَ اَمَرَ رَسُوْلُ اللّٰهِ ﷺ بِحَدِّ الشِّفَارِ ' وَاَنْ تُوَارٰى عَنِ الْبَهَائِمِ ' وَقَالَ اِذَا ذَبَحَ اَحَدُكُمْ فَلْيُجْهِزْ. ابن ماجہ

3172 - Hazrat Abdullah bin Umar ؓ narrated That the Messenger of Allah ﷺ commanded that the blade should be sharpened and hidden from the animals and he said when one of you slaughters, let him do it quickly".

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3172m - Jafar bin Musafir quoted the similar wording by another chain.

٣١٧٢م - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ ، ثَنَا اَبُو الْاَسْوَدِ، ثَنَا ابْنُ لَهِيْعَةَ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ، عَنْ سَالِمٍ ، عَنْ اَبِيْهِ ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. ابن ماجہ

Chapter4 - Pronouncing the name of Allah while slaughtering

٤ - بَابُ التَّسْمِيَةِ عِنْدَ الذَّبْحِ

3173 - Hazrat Ibn-e-Abbas ؓ narrated, "And certainly the Shayatin (devils) do inspire their friends (from mankind)". (Surah Anam6: 121) He said: They used to say: 'Whatever the Name of Allah has been mentioned over, do not eat it, and whatever the Name of Allah has not been mentioned over, eat it'. Then Allah said: "Eat not of that over which Allah's Name has not been pronounced". (Surah Anam6: 121)

٣١٧٣ - حَدَّثَنَا عَمْرُو بْنُ عَبْدِ اللّٰهِ ، ثَنَا وَكِيْعٌ عَنْ اِسْرَائِيْلَ ، عَنْ سِمَاكٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ﴿اِنَّ الشَّيَاطِيْنَ لَيُوْحُوْنَ اِلٰى اَوْلِيَائِهِمْ﴾ (الانعام:١٢١) قَالَ كَانُوْا يَقُوْلُوْنَ مَا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ فَلَا تَاْكُلُوْهُ ، وَمَا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ فَكُلُوْهُ ، فَقَالَ اللّٰهُ عَزَّوَجَلَّ ﴿وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ﴾.
سنن ابوداؤد(٢٨١٨)

3174 - Hazrat Ayesha ؓ, the Mother of Believers, narrated that some people said: 'O Messenger of Allah ﷺ, some people bring us meat and we do not know whether the Name of Allah has been mentioned over it or not'. He said: "Say: Bismillah and eat". They were new in Islam, just after disbelief period".

٣١٧٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ اُمِّ الْمُؤْمِنِيْنَ ، اَنَّ قَوْمًا قَالُوْا يَا رَسُوْلَ اللّٰهِ! اِنَّ قَوْمًا يَاْتُوْنَنَا بِلَحْمٍ ، لَا نَدْرِىْ ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اَمْ لَا؟ قَالَ سَمُّوْا اَنْتُمْ وَكُلُوْا. وَكَانُوْا حَدِيْثِىْ عَهْدٍ بِالْكُفْرِ. ابن ماجہ

Chapter5 - Slaughtering with what (tools)?

٥ - بَابُ مَا يُذَكّٰى بِهٖ

3175 - Hazrat Muhammad bin Saifi ؓ narrated, "I slaughtered two rabbits with a sharpedged stone and brought them to the Prophet ﷺ and he told me to eat them".

٣١٧٥ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُو الْاَحْوَصِ عَنْ عَاصِمٍ ، عَنِ الشَّعْبِىِّ ، عَنْ مُحَمَّدِ بْنِ صَيْفِىٍّ ، قَالَ ذَبَحْتُ اَرْنَبَيْنِ بِمَرْوَةٍ ، فَاَتَيْتُ بِهِمَا النَّبِىَّ ﷺ فَاَمَرَنِىْ بِاَكْلِهِمَا. سنن ابوداؤد(٢٨٢٢) سنن نسائی (٤٣٢٤ - ٤٤١١) سنن ابن ماجہ(٣٢٤٤)

3176 - Hazrat Zaid bin Thabit ؓ narrated That a wolf bit a sheep, and they slaughtered it with a sharp-edged stone and the Messenger of Allah ﷺ allowed

٣١٧٦ - حَدَّثَنَا اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ، ثَنَا غُنْدَرٌ ، ثَنَا شُعْبَةُ ، سَمِعْتُ حَاضِرَ بْنَ مُهَاجِرٍ يُحَدِّثُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ زَيْدِ بْنِ ثَابِتٍ اَنَّ ذِئْبًا نَيَّبَ فِىْ

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them to eat it.

شَاةٍ ' فَذَبَحُوْهَا بِمَرْوَةٍ ' فَرَخَّصَ لَهُمْ رَسُوْلُ اللّٰهِ ﷺ فِيْ اَكْلِهَا. سنن نسائی (٤٤١٢_٤٤١٩)

3177 - Hazrat Adi bin Hatim ؓ narrated, "I said: O Messenger of Allah ﷺ, we hunt game but we cannot find anything but the sharp edge of a stone or stick (with which to slaughter it). He said: "Cause the blood to flow with whatever you want, and mention the Name of Allah over it".

٣١٧٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' ثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ ' عَنْ مُرِّيِّ بْنِ قَطَرِيٍّ ' عَنْ عَدِيِّ بْنِ حَاتِمٍ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّا نَصِيْدُ الصَّيْدَ فَلَا نَجِدُ سِكِّيْنًا اِلَّا الظِّرَارَةَ وَشِقَّةَ الْعَصَا ' قَالَ اَمْرِرِ الدَّمَ بِمَا شِئْتَ ' وَاذْكُرِ اسْمَ اللّٰهِ عَزَّوَجَلَّ.

سنن ابوداؤد (٢٨٢٤) سنن نسائی (٤٣١٥_٤٤١٣)

3178 - Hazrat Rafi bin Khadij ؓ narrated, "We were with the Prophet ﷺ on a journey and I said: O Messenger of Allah ﷺ, we are sometimes on military campaigns and we have no knife with us. He said: "(Use) whatever causes the blood to flow, mention the Name of Allah and eat but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians".

٣١٧٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سَعِيْدِ بْنِ مَسْرُوْقٍ ' عَنْ عَبَايَةَ بْنِ رِفَاعَةَ ' عَنْ جَدِّهٖ رَافِعِ بْنِ خَدِيْجٍ ' قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ فِيْ سَفَرٍ ' فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّا نَكُوْنُ فِي الْمَغَازِيْ ' فَلَا يَكُوْنُ مَعَنَا مُدًى ' فَقَالَ مَا اَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ ' فَكُلْ ' غَيْرَ السِّنِّ وَالظُّفُرِ ' فَاِنَّ السِّنَّ عَظْمٌ ' وَالظُّفُرَ مُدَى الْحَبَشَةِ. سابقہ (٣١٣٧)

Chapter6 - Fleecing (Skinning)

٦ - بَابُ السَّلْخِ

3179 - Hazrat Abu Saeed Al-Khudri ؓ narrated That the Messenger of Allah ﷺ passed by a boy who was skinning a sheep. The Messenger of Allah ﷺ said to him: "Step aside and I will show you how". The Messenger of Allah ﷺ put his hand between the skin and the flesh and thrust his arm until it disappeared up to the armpit and said: "O boy, this is how you skin it". Then he went and led the people in prayer and did not perform Wudú.

٣١٧٩ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ ' اَخْبَرَنَا هِلَالُ بْنُ مَيْمُوْنٍ الْجُهَنِيُّ ' عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِيِّ. قَالَ عَطَاءٌ لَّا اَعْلَمُهٗ اِلَّا عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ مَرَّ بِغُلَامٍ يَّسْلُخُ شَاةً ' فَقَالَ لَهٗ رَسُوْلُ اللّٰهِ ﷺ تَنَحَّ حَتّٰى اُرِيَكَ فَاَدْخَلَ رَسُوْلُ اللّٰهِ ﷺ يَدَهٗ بَيْنَ الْجِلْدِ وَاللَّحْمِ ' فَدَحَسَ بِهَا حَتّٰى تَوَارَتْ اِلَى الْاِبِطِ ' وَقَالَ يَا غُلَامُ! هٰكَذَا فَاسْلُخْ؛ ثُمَّ مَضٰى وَصَلّٰى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

سنن ابوداؤد (١٨٥)

Chapter7 - Forbiddance of slaughtering lactating animals

٧ - بَابُ النَّهْيِ عَنْ ذَبْحِ ذَوَاتِ الدَّرِّ

3180 - Hazrat Abu Hurayrah ؓ narrated

٣١٨٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا خَلَفُ

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That the Messenger of Allah ﷺ came to a man from among the Ansar who had picked up a knife to slaughter an animal for the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: "Avoid those that are lactating" (giving milk).

بْنُ خَلِيفَةَ . ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيمَ ' اَنْبَانَا مَرْوَانُ بْنُ مُعَاوِيَةَ ' جَمِيعًا عَنْ يَزِيْدَ بْنِ كَيْسَانَ ' عَنْ اَبِىْ حَازِمٍ ' عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَتٰى رَجُلًا مِّنَ الْاَنْصَارِ ' فَاَخَذَ الشَّفْرَةَ لِيَذْبَحَ لِرَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ لَهُ رَسُوْلُ اللّٰهِ ﷺ اِيَّاكَ وَالْحَلُوْبَ.

ابن ماجہ

3181 - Hazrat Abu Hurayrah ؓ narrated That Abu Bakr bin Abu Quhafah ؓ narated that the Messenger of Allah ﷺ said to him and to Umar ؓ, "Let us go out to Waqifi". He said: 'So we went out in the moonlight until we came to the garden and the owner of the garden said: Welcome, then he took up the knife and went among the sheep (to choose one for slaughter), and the Messenger of Allah ﷺ said: "Avoid those that are lactating".

٣١٨١ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِىُّ عَنْ يَحْيَى بْنِ (عُبَيْدِ) اللّٰهِ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ حَدَّثَنِىْ اَبُوْ بَكْرِ بْنُ اَبِىْ قُحَافَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَهُ وَلِعُمَرَ اِنْطَلِقَا بِنَا اِلَى الْوَاقِفِيِّ. قَالَ فَانْطَلَقْنَا فِى الْقَمَرِ حَتّٰى اَتَيْنَا الْحَائِطَ ' فَقَالَ مَرْحَبًا وَّاَهْلًا. ثُمَّ اَخَذَ الشَّفْرَةَ ' ثُمَّ جَالَ فِى الْغَنَمِ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِيَّاكَ وَالْحَلُوْبَ ' اَوْ قَالَ ذَاتَ (الدَّرِّ). ابن ماجہ

Chapter8 - Slaughtered animal by a woman

٨ - بَابُ ذَبِيْحَةِ الْمَرْاَةِ

3182 - A son of Kab bin Malik ؓ reported from his father That a woman slaughtered a sheep with a stone and that was mentioned to the Messenger of Allah ﷺ but he did not see anything wrong with that.

٣١٨٢ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللّٰهِ عَنْ نَافِعٍ ' عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ ' عَنْ اَبِيْهِ اَنَّ امْرَاَةً ذَبَحَتْ شَاةً بِحَجَرٍ ' فَذُكِرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ ' فَلَمْ يَرَ بِهٖ بَاْسًا.

صحیح بخاری (٢٣٠٤ ـ ٥٥٠١ ـ ٥٥٠٢ ـ ٥٥٠٤ ـ ٥٥٠٥)

Chapter9 - Slaughtering the runaway animals

٩ - بَابُ ذَكَاةِ النَّآدِّ مِنَ الْبَهَائِمِ

3183 - Hazrat Rafi bin Khadij ؓ narrated, "We were with the Prophet ﷺ on a journey and a camel ran away. A man shot an arrow at it and the Prophet ﷺ said: "It has the inclination to run away like a wild animal. If this happens to any of you, do like wise".

٣١٨٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ سَعِيْدِ بْنِ مَسْرُوْقٍ ' عَنْ عَبَايَةَ بْنِ رِفَاعَةَ ' عَنْ جَدِّهٖ رَافِعِ بْنِ خَدِيْجٍ ' قَالَ كُنَّا مَعَ النَّبِىِّ ﷺ فِىْ سَفَرٍ ' فَنَدَّ بَعِيْرٌ ' فَرَمَاهُ رَجُلٌ بِسَهْمٍ ' فَقَالَ النَّبِىُّ ﷺ اِنَّ لَهَا اَوَابِدَ كَاَوَابِدِ الْوَحْشِ ' فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوْا بِهٖ هٰكَذَا. سابقہ (٣١٣٧)

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٣١٨٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ ' عَنْ اَبِى الْعُشَرَاءِ ' عَنْ اَبِيْهِ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا تَكُوْنُ الذَّكَاةُ اِلَّا فِى الْحَلْقِ وَاللَّبَّةِ؟ قَالَ لَوْ طَعَنْتَ فِىْ فَخِذِهَا لَاَجْزَاَكَ.

سنن ابوداؤد(٢٨٢٥)سنن ترمذی(١٤٨١)سنن نسائی(٤٤٢٠)

3184 - Abu Ushara reported that his father said: "O Messenger of Allah ﷺ, should slaughtering only be done in the throat or upper chest?' He said: "If you stab it in the thigh that will suffice you".

١٠ - بَابُ النَّهْىِ عَنْ صَبْرِ الْبَهَائِمِ وَعَنِ الْمُثْلَةِ

Chapter10 - Forbiddance of tying up the animals for targetting and their mutilation

٣١٨٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَبْدُ اللّٰهِ بْنُ سَعِيْدٍ' قَالَا ثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوْسَى بْنِ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ التَّيْمِىِّ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ سَعِيْدٍ اَلْخُدْرِىِّ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّمَثَّلَ بِالْبَهَائِمِ.

ابن ماجہ

3185 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ forbade mutilating animals" (cutting up their parts while alive).

٣١٨٦ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ' ثَنَا وَكِيْعٌ عَنْ شُعْبَةَ ' عَنْ هِشَامِ بْنِ زَيْدِ بْنِ اَنَسِ بْنِ مَالِكٍ' عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ صَبْرِ الْبَهَائِمِ.

صحیح بخاری(٥٥١٣)صحیح مسلم(٥٠٣٠)سنن ابوداؤد(٢٨١٦)
سنن نسائی(٤٤٥١)

3186 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ forbade tying up animals" (for targetting).

٣١٨٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ. (ح) وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ خَلَّادٍ اَلْبَاهِلِىُّ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ ' قَالَا ثَنَا سُفْيَانُ عَنْ سِمَاكٍ' عَنْ عِكْرِمَةَ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَتَّخِذُوْا شَيْئًا فِيْهِ الرُّوْحُ غَرَضًا. سنن ترمذی(١٤٧٥)

3187 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "Do not take anything with a soul as a target".

٣١٨٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' ثَنَا ابْنُ جُرَيْجٍ ' ثَنَا اَبُو الزُّبَيْرِ ' اَنَّهٗ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّقْتَلَ شَىْءٌ مِّنَ الدَّوَآبِّ صَبْرًا. صحیح مسلم(٥٠٣٦)

3188 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ forbade killing any animal when it is tied up" (for use as a target).

١١ - بَابُ النَّهْىِ عَنْ لُحُوْمِ الْجَلَّالَةِ

Chapter11 - Forbiddance of the meat of the carion-eaters (Jallalah)

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3189 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ forbade the meat and milk of Al-Jallalah" (animals that eat droppings of other animals or carion-eaters or feed on impurity on regular basis).

٣١٨٩ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا ابْنُ اَبِىْ زَائِدَةَ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ، عَنِ ابْنِ اَبِىْ نَجِيْحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ لُحُوْمِ الْجَلَّالَةِ وَاَلْبَانِهَا.

سنن ابوداؤد(٣٧٨٥) سنن ترمذی(١٨٢٤)

Chapter12 - Horse Meat

١٢ - بَابُ لُحُوْمِ الْخَيْلِ

3190 - Hazrat Asma bint-e-Abu Bakr ﷺ narrated, "We slaughtered a horse and ate its meat during the time of the Messenger of Allah ﷺ".

٣١٩٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ اَسْمَآءَ بِنْتِ اَبِىْ بَكْرٍ، قَالَتْ نَحَرْنَا فَرَسًا فَاَكَلْنَا مِنْ لَحْمِهٖ، عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ.

صحیح بخاری(٥٥١٠_٥٥١١_٥٥١٢_٥٥١٩) صحیح مسلم (٤٩٩٩) سنن نسائی(٤٤١٨_٤٤٣٢_٤٤٣٣)

3191 - Abu Zubair reported that he heard Jabir bin Abdullah ﷺ say: "At the time of Khaybar, we ate horses and wild donkeys".

٣١٩١ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ، اَبُوْ بِشْرٍ، ثَنَا اَبُوْ عَاصِمٍ، ثَنَا ابْنُ جُرَيْجٍ، اَخْبَرَنِىْ اَبُو الزُّبَيْرِ، اَنَّهٗ سَمِعَ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ اَكَلْنَا، زَمَنَ خَيْبَرَ، اَلْخَيْلَ وَحُمُرَ الْوَحْشِ. صحیح مسلم(٤٩٩٨) سنن نسائی(٤٣٥٤)

Chapter13 - Meat of Donkey (wild)

١٣ - بَابُ لُحُوْمِ الْحُمُرِ (الْوَحْشِيَةِ)

3192 - Abu Ishaq Shaibani reported, "I asked Abdullah bin Abu Awfa ﷺ about the flesh of domesticated donkeys and he said: 'We were starving on the Day of Khaybar, when we were with the Prophet ﷺ. The people had gotten some donkeys as spoil of war on the way out from Al-Madinah. So we slaughtered them and our cooking pots were boiling, when the caller of the Messenger of Allah ﷺ cried out telling us to overturn our pots and not to eat anything of the flesh of donkeys. So we overturned them'. I said to Abdullah bin Awfa ﷺ: 'Was it made unlawful?' He said: 'We think that the Messenger of Allah ﷺ forbade it altogether because it

٣١٩٢ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ اَبِىْ اِسْحَاقَ الشَّيْبَانِىِّ، قَالَ سَاَلْتُ عَبْدَ اللّٰهِ بْنَ اَبِىْ اَوْفٰى عَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ، فَقَالَ اَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ النَّبِىِّ ﷺ، وَقَدْ اَصَابَ الْقَوْمُ حُمُرًا خَارِجًا مِّنَ الْمَدِيْنَةِ، فَنَحَرْنَاهَا، وَاِنَّ قُدُوْرَنَا لَتَغْلِىْ، اِذْ نَادٰى مُنَادِى النَّبِىِّ ﷺ اَنِ اكْفَئُوا الْقُدُوْرَ وَلَا تَطْعَمُوْا مِنْ لُحُوْمِ الْحُمُرِ شَيْئًا، فَاَكْفَاْنَاهَا. فَقُلْتُ لِعَبْدِ اللّٰهِ بْنِ اَبِىْ اَوْفٰى حَرَّمَهَا تَحْرِيْمًا؟ قَالَ تَحَدَّثْنَا فَقُلْنَا اِنَّمَا حَرَّمَهَا رَسُوْلُ اللّٰهِ ﷺ اَلْبَتَّةَ مِنْ اَجْلِ اَنَّهَا تَاْكُلُ الْعَذِرَةَ.

صحیح بخاری(٣١٥٥_٤٢٢٠) صحیح مسلم(٤٩٨٦_٤٩٨٧) سنن نسائی(٤٣٥٠)

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eats excrement".

٣١٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ ' ثَنَا الْحَسَنُ بْنُ جَابِرٍ ' عَنِ الْمِقْدَامِ بْنِ مَعْدِىْ كَرِبَ الْكِنْدِىِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ حَرَّمَ اَشْيَاءَ ' حَتّٰى ذَكَرَ الْحُمُرَ الْاِنْسِيَّةَ. ابن ماجه

3193 - Hazrat Miqdam bin Madikarib Al-Kindi ؓ narrated That the Messenger of Allah ﷺ forbade things until he mentioned (the meat of) domesticated donekys.

٣١٩٤ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ ' عَنِ الشَّعْبِىِّ ' عَنِ الْبَرَاءِ بْنِ عَازِبٍ ' قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نُلْقِىَ لُحُوْمَ الْحُمُرِ الْاَهْلِيَّةِ نِيْئَةً وَّنَضِيْجَةً ' ثُمَّ لَمْ يَاْمُرْنَا بِهٖ بَعْدُ.

صحیح بخاری (٤٢٢٦) صحیح مسلم (٤٩٩١) سنن نسائی (٤٣٤٩)

3194 - Hazrat Bara bin Azib ؓ narrated, "The Messenger of Allah ﷺ commanded us to throw away the meat of domesticated donkeys, raw or cooked, then he did not say anything to us about it after that".

٣١٩٥ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' ثَنَا الْمُغِيْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيْدَ بْنِ اَبِىْ عُبَيْدٍ ' عَنْ سَلَمَةَ بْنِ الْاَكْوَعِ ' قَالَ غَزَوْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ غَزْوَةَ خَيْبَرَ ' فَاَمْسَى النَّاسُ قَدْ اَوْقَدُوا النِّيْرَانَ ' فَقَالَ النَّبِىُّ ﷺ عَلَامَ تُوْقِدُوْنَ؟ قَالُوْا عَلٰى لُحُوْمِ الْحُمُرِ الْاِنْسِيَّةِ. فَقَالَ اَهْرِيْقُوْا مَا فِيْهَا وَاكْسِرُوْهَا. فَقَالَ رَجُلٌ مِّنَ الْجَقَوْمِ اَوْ نُهْرِيْقُ مَا فِيْهَا وَنَغْسِلُهَا؟ فَقَالَ النَّبِىُّ ﷺ اَوْ ذَاكَ.

صحیح بخاری (٢٤٧٧_٤١٩٦_٥٤٩٧_٦١٤٨_ ٦٣٣١_ ٦٨٩١) صحیح مسلم (٤٦٤٤_٤٩٩٣_٤٩٩٤)

3195 - Hazrat Salamah bin Akwa ؓ narrated, "We went out with the Messenger of Allah ﷺ on the campaign of Khaybar and in the evening the people lit their fires. The Prophet ﷺ said: "What are you cooking?" They said: 'The meat of domesticated donkeys'. He said: "Throw out what is in them (the pots) and break them". A man said: 'Or, can we throw out what is in them and wash them?' The Prophet ﷺ said: "Or (do) that".

٣١٩٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنْ اَيُّوْبَ ' عَنِ ابْنِ سِيْرِيْنَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' اَنَّ مُنَادِىَ النَّبِىِّ ﷺ نَادٰى اِنَّ اللّٰهَ تَعَالٰى وَرَسُوْلَهٗ يَنْهَيَانِكُمْ عَنْ لُحُوْمِ الْحُمُرِ الْاَهْلِيَّةِ ' فَاِنَّهَا رِجْسٌ. صحیح بخاری (٢٩٩١_٣٦٤٧_٤١٩٨) سنن نسائی (٦٩_ ٤٣٥٢)

3196 - Hazrat Anas bin Malik ؓ narrated That the caller of the Prophet ﷺ cried out, "Allah and His messenger ﷺ forbid you to eat the flesh of domesticated donkeys for it is filthy".

١٤ - بَابُ لُحُوْمِ الْبِغَالِ

Chapter14 - Mule Meat

٣١٩٧ - **حَدَّثَنَا** عَمْرُو بْنُ عَبْدِ اللّٰهِ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' ثَنَا الثَّوْرِىُّ وَمَعْمَرٌ ' جَمِيْعًا عَنْ عَبْدِ الْكَرِيْمِ

3197 - Ata reported, "Jabir bin Abdullah ؓ narrated: 'We used to eat the meat of horses'. I said: 'And mules?' He said: "No".

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الْجَزَرِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ. قُلْتُ فَالْبِغَالُ؟ قَالَ لَا.

سنن نسائی (٤٣٤١-٤٣٤٤)

3198 - Hazrat Khalid bin Walid ﷺ narrated, "The Messenger of Allah ﷺ forbade the flesh of horses, mules and donkeys".

٣١٩٨- **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى، ثَنَا بَقِيَّةُ، حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيْ كَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ، قَالَ نَهَى رَسُولُ اللّٰهِ ﷺ عَنْ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

سنن ابوداؤد (٣٧٩٠) سنن نسائی (٤٣٤٢-٤٣٤٣)

Chapter15-The Foetus is slaughtered when its mother-animal is slaughtered

١٥ - بَابُ ذَكَاةِ الْجَنِينِ ذَكَاةُ أُمِّهِ

3199 - Hazrat Abu Saeed ﷺ narrated, "We asked Messenger of Allah ﷺ about the fetus. He said: "Eat it, if you wish, for it is (considered legally) slaughtered with the slaughtering of its mother".

٣١٩٩- **حَدَّثَنَا** أَبُو كُرَيْبٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ، وَأَبُو خَالِدٍ الْأَحْمَرُ، وَعَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ، قَالَ سَأَلْنَا رَسُولَ اللّٰهِ ﷺ عَنِ الْجَنِينِ فَقَالَ كُلُوهُ إِنْ شِئْتُمْ، فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ.

سنن ابوداؤد (٢٨٢٧) سنن ترمذی (١٤٧٦)

Abu Abdullah said: "I heard Al-Kawsaj Ishaq bin Mansur saying concerning their saying: 'No Modhimmah (claim/blame) is determined by the slaughter (of the mother)'. He (Kawsaj) said: Madhimmah spelled with Kasr (i) is from Dhimam, meaning a claim (right) while Mudhammah spelled with fath (a) is for Dhamm, meaning blame".

قَالَ أَبُو عَبْدِ اللّٰهِ سَمِعْتُ الْكَوْسَجَ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ، فِي قَوْلِهِمْ فِي الذَّكَاةِ لَا يُقْضَى بِهَا مَذِمَّةٌ، قَالَ مَذِمَّةٌ بِكَسْرِ الذَّالِ مِنَ الذِّمَامِ، وَبِفَتْحِ الذَّالِ مِنَ الذَّمِّ.

In the Name of Allah, the Beneficent, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

28- Book of Hunting

٢٨ - كِتَابُ الصَّيْدِ

Chapter1 - Killing dogs except the dogs for hunting and arm-watching

١ - بَابُ قَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ زَرْعٍ

3200 - Hazrat Abdullah bin Mughaffal

٣٢٠٠- **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا شَبَابَةُ،

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ثَنَا شُعْبَةُ عَنْ اَبِی التَّیَّاحِ ، قَالَ سَمِعْتُ مُطَرِّفًا یُحَدِّثُ عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَمَرَ بِقَتْلِ الْكِلَابِ ، ثُمَّ قَالَ مَا لَهُمْ وَلِلْكِلَابِ؟ثُمَّ رَخَّصَ لَهُمْ فِیْ كَلْبِ الصَّیْدِ. سابقہ(۳٦٥)

narrated that the Messenger of Allah ﷺ commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep the hunting dogs".

۳۲۰۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا عُثْمَانُ بْنُ عُمَرَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِیْدِ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، قَالَا ثَنَا شُعْبَةُ عَنْ اَبِی التَّیَّاحِ ، قَالَ سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَمَرَ بِقَتْلِ الْكِلَابِ ، ثُمَّ قَالَ مَا لَهُمْ وَلِلْكِلَابِ؟ثُمَّ رَخَّصَ لَهُمْ فِیْ كَلْبِ الزَّرْعِ ، وَكَلْبِ الْعَیْنِ. سابقہ(۳٦٥)

3201 - Hazrat Abdullah bin Mughaffal narrated that the Messenger of Allah ﷺ commanded that dogs be killed, then he said: "What do they use dogs for?" Then he permitted them to keep farming dogs and dogs of Ein.

قَالَ بِنْدَارٌ الْعَیْنُ حِیْطَانُ الْمَدِیْنَةِ.

Bindar said: "The Ein refers to the walls of Al-Madinah".

۳۲۰۲ - **حَدَّثَنَا** سُوَیْدُ بْنُ سَعِیْدٍ ، اَنْبَاَنَا مَالِكُ بْنُ اَنَسٍ عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ اَمَرَ رَسُوْلُ اللّٰهِ ﷺ بِقَتْلِ الْكِلَابِ.

صحیح بخاری(۳۳۲۳)صحیح مسلم(۳۹۹۲)سنن نسائی(٤۲۸۸)

3202 - Hazrat Ibn-e-Umar narrated, "The Messenger of Allah ﷺ commanded that dogs be killed".

۳۲۰۳ - **حَدَّثَنَا** اَبُوْ طَاهِرٍ ، حَدَّثَنَا ابْنُ وَهْبٍ عَنْ یُوْنُسَ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَالِمٍ ، عَنْ اَبِیْهِ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ ، رَافِعًا صَوْتَهُ ، یَاْمُرُ بِقَتْلِ الْكِلَابِ ، وَكَانَتِ الْكِلَابُ تُقْتَلُ ، اِلَّا كَلْبَ صَیْدٍ اَوْ مَاشِیَةٍ. سنن نسائی(٤۲۸۹)

3203 - Hazrat Salim reported that his father said, "I heard the Messenger of Allah ﷺ raising his voice and commanding that dogs be killed, and dogs were killed except for hunting dogs or dogs kept for herding live stock".

۲ - بَابُ النَّهْیِ عَنِ اقْتِنَاءِ الْكَلْبِ اِلَّا كَلْبَ صَیْدٍ اَوْ حَرْثٍ اَوْ مَاشِیَةٍ

Chapter2 - Forbiddance of keeping dogs except the dogs for hunting,farm-watching or live-stock herding

۳۲۰٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا الْوَلِیْدُ بْنُ مُسْلِمٍ ، ثَنَا الْاَوْزَاعِیُّ ، حَدَّثَنِیْ یَحْیَی بْنُ اَبِیْ كَثِیْرٍ عَنْ اَبِیْ سَلَمَةَ ، عَنْ اَبِیْ هُرَیْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ اقْتَنٰی كَلْبًا فَاِنَّهُ یَنْقُصُ مِنْ عَمَلِهٖ ، كُلَّ یَوْمٍ قِیْرَاطٌ ، اِلَّا كَلْبَ حَرْثٍ اَوْ مَاشِیَةٍ.

3204 - Hazrat Abu Hurayrah narrated, "The Messenger of Allah ﷺ said, "Whoever keeps a dog, one Qirat will be deducted from his (good) deeds every day except a dog for farming or herding live-stock".

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صحیح مسلم(٤٠٠٩)

٣٢٠٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَحْمَدُ بْنُ عَبْدِ اللّٰهِ عَنْ اَبِىْ شِهَابٍ ' حَدَّثَنِىْ يُوْنُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ ' عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَوْ لَا اَنَّ الْكِلَابَ اُمَّةٌ مِّنَ الْاُمَمِ ' لَاَمَرْتُ بِقَتْلِهَا ' فَاقْتُلُوْا مِنْهَا الْاَسْوَدَ الْبَهِيْمَ ' وَمَا مِنْ قَوْمٍ اتَّخَذُوْا كَلْبًا ' اِلَّا كَلْبَ مَاشِيَةٍ اَوْ كَلْبَ صَيْدٍ اَوْ كَلْبَ حَرْثٍ ' اِلَّا نَقَصَ مِنْ اُجُوْرِهِمْ ' كُلَّ يَوْمٍ قِيْرَاطٌ. سنن ابوداؤد(٢٨٤٥) سنن ترمذی(١٤٨٦ ـ ١٤٨٩) سنن نسائی(٤٢٩١ ـ ٤٢٩٩)

3205 - Hazrat Abdullah bin Mughaffal ﷺ narrated "The Messenger of Allah ﷺ said, "Were it not that dogs form one of the communities of creatures, I would have commanded that they be killed. But kill those that are black. There are no people who keep a dog, except for dogs used for herding livestock, hunting or farming but two Qirat will be deducted from their reward each day".

٣٢٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ ' ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ يَزِيْدَ بْنِ خَصِيْفَةَ ' عَنِ السَّائِبِ بْنِ يَزِيْدَ ' عَنْ سُفْيَانَ بْنِ اَبِىْ زُهَيْرٍ ' قَالَ سَمِعْتُ النَّبِىَّ ﷺ يَقُوْلُ مَنِ اقْتَنٰى كَلْبًا لَّا يُغْنِىْ عَنْهُ زَرْعًا وَّلَا ضَرْعًا ' نَقَصَ مِنْ عَمَلِهٖ كُلَّ يَوْمٍ ' قِيْرَاطٌ.

فَقِيْلَ لَهٗ اَنْتَ سَمِعْتَ مِنَ النَّبِىِّ ﷺ ؟ قَالَ اِىْ ' وَرَبِّ هٰذَا الْمَسْجِدِ!

صحیح بخاری(٢٣٢٣ ـ ٢٣٢٥) صحیح مسلم(٤٠١٢) سنن نسائی(٤٢٩٦)

3206 - Hazrat Sufyan bin Abu Zubair ﷺ narrated, "I heard the Prophet ﷺ say: "Whoever keeps a dog and he does not need for farming or herding, One Qirat will be deducted from his (good) deeds each day".

It was said to him, "Did you hear this from the Prophet ﷺ?' He said: "Yes, by the Lord of this mosque".

٣ - بَابُ صَيْدِ الْكَلْبِ

Chapter3 - Prey caught by a dog

٣٢٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ ' ثَنَا حَيْوَةُ بْنُ شُرَيْحٍ ' حَدَّثَنِىْ رَبِيْعَةُ بْنُ يَزِيْدَ ' اَخْبَرَنِىْ اَبُوْ اِدْرِيْسَ الْخَوْلَانِىُّ عَنْ اَبِىْ ثَعْلَبَةَ الْخُشَنِىِّ ' قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّا بِاَرْضِ اَهْلِ كِتَابٍ ' نَاْكُلُ فِىْ اٰنِيَتِهِمْ ' وَبِاَرْضِ صَيْدٍ ' اَصِيْدُ بِقَوْسِىْ ' وَاَصِيْدُ بِكَلْبِىَ الْمُعَلَّمِ ' وَاَصِيْدُ بِكَلْبِىَ الَّذِىْ لَيْسَ بِمُعَلَّمٍ ' قَالَ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَمَّا مَا ذَكَرْتَ اَنَّكُمْ فِىْ اَرْضِ اَهْلِ كِتَابٍ ' فَلَا تَاْكُلُوْا فِىْ اٰنِيَتِهِمْ ' اِلَّا اَنْ لَّا تَجِدُوْا مِنْهَا بُدًّا ' فَاِنْ لَّمْ تَجِدُوْا مِنْهَا بُدًّا فَاغْسِلُوْهَا وَكُلُوْا فِيْهَا ' وَاَمَّا مَا ذَكَرْتَ مِنْ اَمْرِ الصَّيْدِ ' فَمَا اَصَبْتَ بِقَوْسِكَ فَاذْكُرِ

3207 - Hazrat Abu Thalabah Al-Khushani ﷺ narrated, "I came to the Messenger of Allah ﷺ and said, 'O Messenger of Allah ﷺ, we live in a land of the people of the Book and we eat from their vessels. And we live in a land (Where there is) game so I hunt with my bow and with my trained dog and I hunt with my untrained dog. The Messenger of Allah ﷺ said: "As for what you say about living in a land of the people of the Book do not eat from their vessels unless you can find no alternative. If you can find no alternative then wash them and eat from them. With regard to

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what you say about hunting, whatever you catch with your bow, say the Name of Allah over it and eat, whatever you catch with your trained dog say, the Name of Allah over it and eat. But whatever you catch with your untrained dog, then catch it and slaughter it, then eat".

3208 - Hazrat Adi bin Hatim ﷺ narrated, "I asked the Messenger of Allah ﷺ, we are people who hunt with these dogs. He said: "If you send out your trained dogs and mention the Name of Allah over them, then eat whatever they catch even if they kill it, unless the dog has eaten any of it. If the dog has eaten any of it, then do not eat it, for I fear that it might have caught it for itself. And if another dog joins it then do no eat it".

Ibn-e-Majah said: "I heard him, meaning Ali bin Mundhir (The narrator) saying: "I performed Hajj fifty eight times, most of them walking".

Chapter4 - The prey caught by the Zoroastrain's dog and the dog that is all black

3209 - Hazrat Jabir bin Abdullah ﷺ narrated, "We were forbidden (to eat) the game caught by their dogs and birds meaning the Zoroastrians". (The Magus)

3210 - Hazrat Abu Dharr ﷺ narrated, "I asked the Messenger of Allah ﷺ about the all black dog and he said: "It is a devil". (Shaytan)

اسْمَ اللّٰهِ وَكُلْ ' وَمَا صِدْتَّ بِكَلْبِكَ الْمُعَلَّمِ ' فَاذْكُرِ اسْمَ اللّٰهِ وَكُلْ ' وَمَا صِدْتَّ بِكَلْبِكَ الَّذِىْ لَيْسَ بِمُعَلَّمٍ ' فَاَدْرَكْتَ ذَكَاتَهُ ' فَكُلْ.

صحیح بخاری(٥٤٧٨_٥٤٨٨_٥٤٩٦) صحیح مسلم(٤٩٦٠)
سنن ابوداؤد(٢٨٥٥) سنن ترمذی(١٥٦٠م) سنن نسائی(٤٢٧٧)

٣٢٠٨ - **حَدَّثَنَا** عَلِىُّ بْنُ الْمُنْذِرِ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ' ثَنَا بَيَانُ بْنُ بِشْرٍ عَنِ الشَّعْبِىِّ ' عَنْ عَدِىِّ بْنِ حَاتِمٍ ' قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ قُلْتُ اِنَّا قَوْمٌ نَصِيْدُ بِهٰذِهِ الْكِلَابِ ' قَالَ اِذَا اَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ ' وَذَكَرْتَ اسْمَ اللّٰهِ عَلَيْهَا ' فَكُلْ مَا اَمْسَكْنَ عَلَيْكَ اِنْ قَتَلْنَ ' اِلَّا اَنْ يَّاْكُلَ الْكَلْبُ ' فَاِنْ اَكَلَ الْكَلْبُ فَلَا تَاْكُلْ ' فَاِنِّىْ اَخَافُ اَنْ يَّكُوْنَ اِنَّمَا اَمْسَكَ عَلٰى نَفْسِهٖ ' وَاِنْ خَالَطَهَا كِلَابٌ اُخَرُ ' فَلَا تَاْكُلْ.

صحیح بخاری(٥٤٨٣_٥٤٨٧) صحیح مسلم(٤٩٥٠) سنن ابوداؤد(٢٨٤٨)

قَالَ ابْنُ مَاجَةَ سَمِعْتُهُ ' يَعْنِىْ عَلِىَّ بْنَ الْمُنْذِرِ يَقُوْلُ حَجَجْتُ ثَمَانِيَةً وَّخَمْسِيْنَ حِجَّةً ' اَكْثَرُهَا رَاجِلٌ.

٤ - بَابُ صَيْدِ كَلْبِ الْمَجُوْسِ وَالْكَلْبِ الْاَسْوَدِ الْبَهِيْمِ

٣٢٠٩ - **حَدَّثَنَا** عَمْرُو بْنُ عَبْدِ اللّٰهِ ' ثَنَا وَكِيْعٌ عَنْ شَرِيْكٍ ' عَنْ حَجَّاجِ بْنِ اَرْطَاةَ ' عَنِ الْقَاسِمِ بْنِ اَبِىْ بَزَّةَ ' عَنْ سُلَيْمَانَ الْيَشْكُرِىِّ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ نُهِيْنَا عَنْ صَيْدِ كَلْبِهِمْ وَطَائِرِهِمْ يَعْنِى الْمَجُوْسَ.

سنن ترمذی(١٤٦٦)

٣٢١٠ - **حَدَّثَنَا** عَمْرُو بْنُ عَبْدِ اللّٰهِ ' ثَنَا وَكِيْعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيْرَةِ ' عَنْ حُمَيْدِ بْنِ هِلَالٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ ' عَنْ اَبِىْ ذَرٍّ ' قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنِ الْكَلْبِ الْاَسْوَدِ الْبَهِيْمِ ' فَقَالَ شَيْطَانٌ.

سابقہ(٩٥٢)

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٥ - بَابُ صَيْدِ الْقَوْسِ

٣٢١١ - **حَدَّثَنَا** اَبُوْ عُمَيْرٍ عِيْسَى بْنُ مُحَمَّدٍ اَلنَّحَّاسُ، وَعِيْسَى بْنُ يُوْنُسَ الرَّمْلِيُّ، قَالَا ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنِ الْاَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ، اَنَّ النَّبِيَّ ﷺ قَالَ كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ. ابن ماجہ

Chapter5 - The prey hunted with a bow

3211 - Hazrat Abu Thalabah Al-Khushani رضی اللہ عنہ narrated that the Prophet ﷺ said: "Eat what your bow brings you".

٣٢١٢ - **حَدَّثَنَا** عَلِيُّ بْنُ الْمُنْذِرِ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ثَنَا مُجَالِدُ بْنُ سَعِيْدٍ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّا قَوْمٌ نَرْمِيْ. قَالَ اِذَا رَمَيْتَ وَخَزَقْتَ، فَكُلْ مَا خَزَقْتَ. ابن ماجہ

3212 - Hazrat Adi bin Hatim رضی اللہ عنہ narrated, "I said, 'O Messenger of Allah ﷺ, we are people who shoot' (arrows). He said: 'If you shoot and pierce (the game) then eat what you pierced".

٦ - بَابُ الصَّيْدِ يَغِيْبُ لَيْلَةً

Chapter6 - The prey that kept disappeared at night

٣٢١٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَرْمِي الصَّيْدَ فَيَغِيْبُ عَنِّيْ لَيْلَةً؟ قَالَ اِذَا وَجَدْتَ فِيْهِ سَهْمَكَ، وَلَمْ تَجِدْ فِيْهِ شَيْئًا غَيْرَهُ، فَكُلْهُ. صحیح بخاری (٥٤٨٤) صحیح مسلم (٤٩٥٨۔ ٤٩٥٩) سنن ابوداؤد (٢٨٤٩۔ ٢٨٥٠) سنن ترمذی (١٤٦٩) سنن نسائی (٤٢٧٤۔ ٤٢٧٩۔ ٤٢٨٦۔ ٤٣١٠)

3213 - Hazrat Adi bin Hatim رضی اللہ عنہ narrated, "I said, O Messenger of Allah ﷺ, what if I shoot the game but it disappeares at night?' He said: "If you find your arrow in it and you do not find anything else on it, then eat it".

٧ - بَابُ صَيْدِ الْمِعْرَاضِ

٣٢١٤ - **حَدَّثَنَا** عَمْرُو بْنُ عَبْدِ اللّٰهِ، ثَنَا وَكِيْعٌ. (ح) وَثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، ثَنَا (مُحَمَّدُ بْنُ فُضَيْلٍ) قَالَا ثَنَا زَكَرِيَّا بْنُ اَبِيْ زَائِدَةَ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنِ الصَّيْدِ بِالْمِعْرَاضِ. قَالَ مَا اَصَبْتَ بِحَدِّهٖ فَكُلْ، وَمَا اَصَبْتَ بِعَرْضِهٖ فَهُوَ وَقِيْذٌ. صحیح بخاری (٥٤٧٥) صحیح مسلم (٤٩٥٤) سنن ترمذی (١٤٧١) سنن نسائی (٤٢٧٥۔ ٤٢٨٠۔ ٤٢٨٥۔ ٤٣١٩)

Chapter7 - Hunting with Scissors (Miradh)

3214 - Hazrat Adi bin Hatim رضی اللہ عنہ narrated, "I asked the Messenger of Allah ﷺ about hunting with Miradh'. He said: "Whatever it struck with its sharp edge then eat it but what is struck with its sides is something that has been killed with a violent blow". (Do not eat it)

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٣٢١٥ - **حَدَّثَنَا** عَمْرُو بْنُ عَبْدِ اللّٰهِ ، حَدَّثَنَا وَكِيعٌ عَنْ اَبِيْهِ ، عَنْ مَنْصُوْرٍ ، عَنْ اِبْرَاهِيْمَ ، عَنْ هَمَّامِ بْنِ الْحَارِثِ النَّخَعِيِّ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ ، قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ لَا تَاْكُلْ اِلَّا اَنْ يَّخْزِقَ.

صحیح بخاری (٥٤٧٧_٧٣٩٧) صحیح مسلم (٤٩٤٩) سنن ابوداؤد (٢٨٤٧) سنن ترمذی (١٤٦٥) سنن نسائی (٤٢٧٦_٤٢٧٨_٤٣١٦)

3215 - Hazrat Adi bin Hatim ؓ narrated, "I asked the Messenger of Allah ﷺ about the Miradh. He said: "Do not eat unless you pierce (the game)".

٨ - بَابُ مَا قُطِعَ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ

Chapter8 - What has been cut from an alive animal

٣٢١٦ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا مَعْنُ بْنُ عِيْسٰى عَنْ هِشَامِ بْنِ سَعْدٍ ، عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنِ ابْنِ عُمَرَ ، اَنَّ النَّبِيَّ ﷺ قَالَ مَا قُطِعَ مِنَ الْبَهِيْمَةِ وَهِيَ حَيَّةٌ ، فَمَا قُطِعَ مِنْهَا فَهُوَ مَيْتَةٌ. ابن ماجہ

3216 - Hazrat Ibn-e-Umar ؓ narrated that the Prophet ﷺ said: "Whatever is cut from an animal when it is still alive, what is cut is dead meat". (maitah that is unlawful)

٣٢١٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ، ثَنَا اَبُوْ بَكْرٍ الْهُذَلِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ تَمِيْمٍ الدَّارِيِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَكُوْنُ فِيْ اٰخِرِ الزَّمَانِ قَوْمٌ يَّجُبُّوْنَ اَسْنِمَةَ الْاِبِلِ ، وَيَقْطَعُوْنَ اَذْنَابَ الْغَنَمِ ، فَمَا قُطِعَ مِنْ حَيٍّ ، فَهُوَ مَيِّتٌ. ابن ماجہ

3217 - Hazrat Tamim Dari ؓ narrated, "The Messenger of Allah ﷺ said: "At the end of time there will be people who will cut off camels' humps and sheeps' tails but what is cut from a living animal is dead".

٩ - بَابُ صَيْدِ الْحِيْتَانِ وَالْجَرَادِ

Chapter9 - Hunting fish and locusts

٣٢١٨ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ اَسْلَمَ عَنْ اَبِيْهِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اُحِلَّتْ لَنَا مَيْتَتَانِ الْحُوْتُ وَالْجَرَادُ. سنن ابن ماجہ (٣٣١٤)

3218 - Hazrat Abdullah bin Umar ؓ narrated that the Messenger of Allah ﷺ said: "Two kinds of dead meat have been permitted to us fish and locusts".

٣٢١٩ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ ابْنُ خَلَفٍ ، وَنَصْرُ بْنُ عَلِيٍّ ، قَالَا ثَنَا زَكَرِيَّا بْنُ يَحْيٰى بْنِ عُمَارَةَ ، ثَنَا اَبُو الْعَوَّامِ عَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ ، عَنْ سَلْمَانَ ، قَالَ سُئِلَ رَسُوْلُ اللّٰهِ ﷺ عَنِ الْجَرَادِ؟ فَقَالَ اَكْثَرُ جُنُوْدِ اللّٰهِ ، لَا اٰكُلُهُ وَلَا اُحَرِّمُهُ. سنن ابوداؤد (٣٨١٣_٣٨١٤)

3219 - Hazrat Salman ؓ narrated, "The Messenger of Allah ﷺ was asked about locusts. He said: "(They are) the most numerous troop of Allah. I neither eat them nor fordid them".

٣٢٢٠ - **حَدَّثَنَا** اَحْمَدُ بْنُ مَنِيْعٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِيْ (سَعْدٍ) الْبَقَّالِ ، سَمِعَ اَنَسَ بْنَ مَالِكٍ

3220 - It was reported that Abu (Saeed) Baqqal heard Anas bin Malik ؓ say: "The wives of the Prophet ﷺ used to give

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each other gifts of locusts on trays".

يَقُوْلُ كُنَّ اَزْوَاجُ النَّبِيِّ ﷺ يَتَهَادَيْنَ الْجَرَادَ عَلَى الْاَطْبَاقِ. ابن ماجه

3221 - Hazrat Jabir and Hazrat Anas bin Malik ﷺ narrated that whenever the Messenger of Allah ﷺ supplicated against the locusts, he said: "O Allah, destroy their large ones and kill their small ones, spoil their eggs and root them out, take their mouths away from our livelihood and provision, for You are the one who hears the prayers". A man said: 'O Messenger of Allah, are you praying against the troop of the troops of Allah, that they may be rooted out?' He said: "Locusts were sneezed out by the fish in the sea".

(A narrator) Hashim said: "Ziyad (one of the narrators) said: 'So it was reported to me by one who saw a fish sneezing them out".

٣٢٢١ - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ، ثَنَا هَاشِمُ بْنُ الْقَاسِمِ ، حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللّٰهِ بْنِ عُلَاثَةَ ، عَنْ مُوْسَى بْنِ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ ، عَنْ اَبِيْهِ ، عَنْ جَابِرٍ وَاَنَسِ بْنِ مَالِكٍ ، اَنَّ النَّبِيَّ ﷺ كَانَ اِذَا دَعَا عَلَى الْجَرَادِ ، قَالَ اَللّٰهُمَّ اَهْلِكْ كِبَارَهُ ، وَاقْتُلْ صِغَارَهُ ، وَاَفْسِدْ بَيْضَهُ ، وَاقْطَعْ دَابِرَهُ ، وَخُذْ بِاَفْوَاهِهِ عَنْ مَّعَايِشِنَا وَاَرْزَاقِنَا ، اِنَّكَ سَمِيْعُ الدُّعَاءِ ، فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! كَيْفَ تَدْعُوْ عَلٰى جُنْدٍ مِّنْ اَجْنَادِ اللّٰهِ بِقَطْعِ دَابِرِهٖ؟ قَالَ اِنَّ الْجَرَادَ نَثْرَةُ الْحُوْتِ فِى الْبَحْرِ.

سنن ترمذی (۱۸۲۳)

قَالَ هَاشِمٌ قَالَ زِيَادٌ فَحَدَّثَنِىْ مَنْ رَّاٰى الْحُوْتَ يَنْثُرُهٗ.

3222 - Hazrat Abu Hurayrah ﷺ narrated, "We went out with the Prophet ﷺ for Hajj or Umrah and we encountered a swarm of locusts or a type of locusts. We started hitting them with our whips and sandals. The Prophet ﷺ said: "Eat them, for they are the game of the sea".

٣٢٢٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اَبِى الْمُهَزِّمِ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِىْ حَجٍّ اَوْ عُمْرَةٍ ، فَاسْتَقْبَلَنَا رِجْلٌ مِّنْ جَرَادٍ ، اَوْ ضَرْبٌ مِّنْ جَرَادٍ ، فَجَعَلْنَا نَضْرِبُهُنَّ بِاَسْوَاطِنَا وَنِعَالِنَا ، فَقَالَ النَّبِيُّ ﷺ كُلُوْهُ ، فَاِنَّهٗ مِنْ صَيْدِ الْبَحْرِ.

سنن ابوداؤد (۱۸۵٤) سنن ترمذی (۸۵۰)

Chapter10 - What (animals) are forbidden to be killed

١٠ - بَابُ مَا يُنْهٰى عَنْ قَتْلِهٖ

3223 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ forbade killing, Shrikes (a bird), frogs, ants and hoopoes".

٣٢٢٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَّعَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ ، قَالَا ثَنَا اَبُوْ عَامِرٍ الْعَقَدِىُّ ، ثَنَا اِبْرَاهِيْمُ بْنُ الْفَضْلِ عَنْ سَعِيْدٍ الْمَقْبُرِىِّ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ قَتْلِ الصُّرَدِ وَالضِّفْدَعِ وَالنَّمْلَةِ وَالْهُدْهُدِ. ابن ماجه

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٣٢٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ قَتْلِ اَرْبَعٍ مِّنَ الدَّوَآبِّ النَّمْلَةِ وَالنَّحْلَةِ وَالْهُدْهُدِ وَالصُّرَدِ. سنن ابوداؤد (٥٢٦٧)

3224 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ forbade killing four kinds of animals: Aunts, bees, hoopoes and shrikes". (Mamoola)

٣٢٢٥ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَاَحْمَدُ بْنُ عِيْسَى الْمِصْرِيَّانِ ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' وَاَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنْ نَبِيِّ اللّٰهِ ﷺ قَالَ اِنَّ نَبِيًّا مِّنَ الْاَنْبِيَاءِ قَرَصَتْهُ نَمْلَةٌ ' فَاَمَرَ بِقَرْيَةِ النَّمْلِ فَاُحْرِقَتْ ' فَاَوْحَى اللّٰهُ تَعَالٰى فِيْ اَنْ قَرَصَتْكَ نَمْلَةٌ ' اَهْلَكْتَ اُمَّةً مِّنَ الْاُمَمِ تُسَبِّحُ؟. صحیح بخاری (٣٠١٩) صحیح مسلم (٥٨١٠) سنن ابوداؤد (٥٢٦٦) سنن نسائی (٤٣٦٩)

3225 - Hadrat Abu Hurayrah ﷺ narrated that the Prophet of Allah ﷺ said: "One Prophet among the Prophets was bitten by an ant, so he ordered that the ant colony be burned. Then Allah revealed to him, 'Because one ant bit you, you destroy one of the nations that glorify Allah?"

٣٢٢٥م - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى ' ثَنَا اَبُوْ صَالِحٍ ' حَدَّثَنِي اللَّيْثُ عَنْ يُوْنُسَ ' عَنِ ابْنِ شِهَابٍ بِاِسْنَادِهٖ ' نَحْوَهٗ. وَقَالَ قَرَصَتْ.

3225m - Muhammad bin Yahya quoted the similar wording by another chain. And he said: "bit" (the prophet).

١١ - بَابُ النَّهْيِ عَنِ الْخَذْفِ

Chapter11 - Forbiddance of throwing pebbles

٣٢٢٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' حَدَّثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ اَيُّوْبَ ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' اَنَّ قَرِيْبًا لِّعَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ خَذَفَ ' فَنَهَاهُ ' وَقَالَ اِنَّ النَّبِيَّ ﷺ نَهٰى عَنِ الْخَذْفِ ' وَقَالَ اِنَّهَا لَا تَصِيْدُ صَيْدًا وَّلَا تَنْكَاُ عَدُوًّا ' وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَاُ الْعَيْنَ قَالَ فَعَادَ. فَقَالَ اُحَدِّثُكَ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْهُ ثُمَّ عُدْتَ؟ لَا اُكَلِّمُكَ اَبَدًا. سابقہ (١٧)

3226 - Saeed bin Jubair reported that a relative of Abdullah bin Mughaffal ﷺ threw some small pebbles, he told him not to do that and said: "The Prophet ﷺ forbade throwing small pebbles and said they do not kill any game nor hurt the enemy, but they can break a tooth or put out an eye". He did it again and he (Abdullah ﷺ) said, "I tell you that the Prophet ﷺ forbade that and then you go and do it again? I will never speak to you again".

٣٢٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عُبَيْدُ بْنُ

3227 - Hazrat Abdullah bin Mughaffal ﷺ narrated, "The Prophet ﷺ forbade throwing

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small pebbles and said: 'They do not kill any game or hurt the enemy but they can break a tooth or put out an eye".

سَعِيْدٍ .(ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' قَالَا ثَنَا شُعْبَةُ عَنْ قَتَادَةَ ' عَنْ عُقْبَةَ بْنِ صُهْبَانَ ' عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ ' قَالَ نَهَى النَّبِيُّ ﷺ عَنِ الْخَذْفِ ' وَقَالَ اِنَّهَا لَا تَقْتُلُ الصَّيْدَ وَلَا تَنْكِى الْعَدُوَّ ' وَلٰكِنَّهَا تَفْقَأُ الْعَيْنَ وَتَكْسِرُ السِّنَّ.

صحیح بخاری(٤٨٤١_٦٢٢٠)صحیح مسلم(٥٠٢٥)سنن ابوداؤد(٥٢٧٠)

Chapter12 - Killing Lizards

١٢ - بَابُ قَتْلِ الْوَزَغِ

3228 - Hazrat Umm-e-Sharik narrated that the Prophet ﷺ told her to kill lizards. (or gecko)

٣٢٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيْدِ بْنِ جُبَيْرٍ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ اُمِّ شَرِيْكٍ اَنَّ النَّبِيَّ ﷺ اَمَرَهَا بِقَتْلِ الْاَوْزَاغِ.

صحیح بخاری(٣٣٠٧_٣٣٥٩)صحیح مسلم(٥٨٠٤)سنن نسائی(٢٨٨٥)

3229 - Hazrat Abu Hurayrah narrated that the Messenger of Allah ﷺ said: "Whoever kills a house lizard with one blow will have such and such a reward. Whoever kills it with two blows, will have such and such reward less than the first. And whoever kills it with three blows, will have such and such reward, less than that mentioned the second time".

٣٢٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ ' ثَنَا عَبْدُ الْعَزِيْزِ (بْنُ) الْمُخْتَارِ ' ثَنَا سُهَيْلٌ عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ مَنْ قَتَلَ وَزَغًا فِىْ اَوَّلِ ضَرْبَةٍ ' فَلَهٗ كَذَا وَكَذَا حَسَنَةً ' وَمَنْ قَتَلَهَا فِى الثَّانِيَةِ ' فَلَهٗ كَذَا وَكَذَا اَدْنٰى مِنَ الْاُوْلٰى وَمَنْ قَتَلَهَا فِى الضَّرْبَةِ الثَّالِثَةِ ' فَلَهٗ كَذَا وَكَذَا حَسَنَةً اَدْنٰى مِنَ الَّذِىْ ذَكَرَهٗ فِى الْمَرَّةِ الثَّانِيَةِ. ابن ماجہ

3230 - Hazrat Ayesha narrated that the Messenger of Allah ﷺ said 'Concerning house lizards, "vermin".

٣٢٣٠ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِىْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ' عَنْ عَائِشَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لِلْوَزَغِ الْفُوَيْسِقَةُ

صحیح بخاری(٣٣٠٦)صحیح مسلم(٥٨٠٦)سنن نسائی(٢٨٨٦)

3231 - Shaibah the freed slave woman of Fakih bin Mughirah reported that she entered upon Ayesha ؓ and saw a spear in her house. She said: 'O Mother of the Believers, what do you do with this?' She said: "We kill these house lizards with it for the Prophet of Allah ﷺ told us that

٣٢٣١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ عَنْ جَرِيْرِ بْنِ حَازِمٍ ' عَنْ نَافِعٍ ' عَنْ سَابِيَةَ ' مَوْلَاةِ الْفَاكِهِ بْنِ الْمُغِيْرَةِ ' اَنَّهَا دَخَلَتْ عَلٰى عَائِشَةَ فَرَاَتْ فِىْ بَيْتِهَا رُمْحًا مَوْضُوْعًا ' فَقَالَتْ يَا اُمَّ الْمُؤْمِنِيْنَ! مَا تَصْنَعِيْنَ بِهٰذَا؟ قَالَتْ نَقْتُلُ بِهٖ هٰذِهِ الْاَوْزَاغَ ' فَاِنَّ نَبِىَّ اللّٰهِ ﷺ اَخْبَرَنَا اَنَّ اِبْرَاهِيْمَ عَلَيْهِ

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when Ibrahim ﷺ was thrown into the fire, there was no beast on earth that did not try to put it out apart from the house lizard that blew on it. So the Messenger of Allah ﷺ commanded that they should be killed".

السَّلَامُ ' لَمَّا اُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الْاَرْضِ دَآبَّةٌ اِلَّا اَطْفَاَتِ النَّارَ ' غَيْرَ الْوَزَغِ ' فَاِنَّهَا كَانَتْ تَنْفُخُ عَلَيْهِ ' فَاَمَرَ رَسُوْلُ اللّٰهِ ﷺ بِقَتْلِهِ. ابن ماجه

Chapter13 - Eating the beast having fangs

١٣ - بَابُ اَكْلِ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ

3232 - Hazrat Abu Thalabah Al-Khushani رضی اللہ عنہ narrated that the Prophet ﷺ forbade eating any predatory beast that has fangs". (canine teeth)

٣٢٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' اَخْبَرَنِيْ اَبُوْ اِدْرِيْسَ عَنْ اَبِيْ ثَعْلَبَةَ الْخُشَنِيِّ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ اَكْلِ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ. صحیح بخاری (٥٥٣٠_٥٧٨٠) صحیح مسلم (٤٩٦٥_٤٩٦٦_٤٩٦٧) سنن ابوداؤد (٣٨٠٢) سنن ترمذی (١٤٧٧) سنن نسائی (٤٣٣٦_٤٣٥٣)

Az-Zuhri said: "I did not hear about that until I entered Sham".

قَالَ الزُّهْرِيُّ وَلَمْ اَسْمَعْ بِهٰذَا حَتّٰى دَخَلْتُ الشَّامَ.

3233 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said: "Eating any predatory beast that has fangs (canine teeth) is unlawful".

٣٢٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. ح وَحَدَّثَنَا (اَحْمَدُ بْنُ سِنَانٍ) وَاِسْحَاقُ بْنُ مَنْصُوْرٍ ' قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' قَالَا ثَنَا مَالِكُ بْنُ اَنَسٍ عَنْ اِسْمَاعِيْلَ بْنِ اَبِيْ حَكِيْمٍ ' عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ قَالَ اَكْلُ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ حَرَامٌ.

صحیح مسلم (٤٩٦٩) سنن نسائی (٤٣٣٥)

3234 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "On the Day of Khaybar the Messenger of Allah ﷺ forbade eating any predatory animal that has fangs and any bird that has talons".

٣٢٣٤ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ ' ثَنَا ابْنُ اَبِيْ عَدِيٍّ عَنْ سَعِيْدٍ ' عَنْ عَلِيِّ بْنِ الْحَكَمِ ' عَنْ مَيْمُوْنِ بْنِ مِهْرَانَ ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ يَوْمَ خَيْبَرَ ' عَنْ اَكْلِ كُلِّ ذِيْ نَابٍ مِّنَ السِّبَاعِ ' وَعَنْ كُلِّ ذِيْ مِخْلَبٍ مِّنَ الطَّيْرِ.

سنن ابوداؤد (٣٨٠٥) سنن نسائی (٤٣٥٩)

Chapter14 - Wolf and Fox

١٤ - بَابُ الذِّئْبِ وَالثَّعْلَبِ

3235 - Hazrat Khuzaimah bin Jaz رضی اللہ عنہ narrated, "I said, O Messenger of Allah ﷺ

٣٢٣٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ عَبْدِ

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I have come to ask you about the vermin of, the earth. What do you say about foxes?' He said: "Who eats foxes?" I said: 'O Messenger of Allah ﷺ, what do you say about wolves?' He said: "Does anyone in whom there is anything good eat wolves?"

الْكَرِيمِ بْنِ اَبِى الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ اَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ، قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ! جِئْتُكَ اَسْاَلُكَ عَنْ اَحْنَاشِ الْاَرْضِ، مَا تَقُولُ فِى الثَّعْلَبِ؟ قَالَ وَمَنْ يَّاْكُلُ الثَّعْلَبَ؟ قُلْتُ يَا رَسُولَ اللّٰهِ! مَا تَقُولُ فِى الذِّئْبِ؟ قَالَ وَيَاْكُلُ الذِّئْبَ اَحَدٌ فِيهِ خَيْرٌ؟.

سنن ترمذی(۱۷۹۲)سنن ابن ماجہ(۳۲۳۷_۳۲۴۵)

Chapter15 - Hyenas

۱۵ - بَابُ الضَّبُعِ

3236 - Ibn-e-Abu Ammar, who is Abdul-ur- Rehman reported: "I asked Jabir bin Abdullah رضی اللہ عنہ about hyenas. Are they game (that can be hunted)?' He said: 'yes'. I said: 'Can I eat them?' He said: 'Yes'. I said: 'Is this some thing that you heard from the Messenger of Allah ﷺ ?' He said: "Yes".

۳۲۳۶ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءَ الْمَكِّىُّ عَنْ اِسْمَاعِيلَ بْنِ اُمَيَّةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ اَبِى عَمَّارٍ، وَهُوَ عَبْدُ الرَّحْمٰنِ. قَالَ سَاَلْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ عَنِ الضَّبُعِ، اَصَيْدٌ هُوَ؟ قَالَ نَعَمْ. قُلْتُ اَكُلُهَا؟ قَالَ نَعَمْ. قُلْتُ اَشَىْءٌ سَمِعْتَ مِنْ رَّسُولِ اللّٰهِ ﷺ؟ قَالَ نَعَمْ. سابقہ(۳۰۸۵)

3237 - Hazrat Khuzaimah bin Jaz رضی اللہ عنہ narrated, "I said: O Messenger of Allah ﷺ, what do you say about hyenas?' He said: "Who eats hyenas?" (or badger)

۳۲۳۷ - **حَدَّثَنَا** اَبُو بَكْرِ بْنُ اَبِى شَيْبَةَ، ثَنَا يَحْيَى بْنُ وَاضِحٍ عَنِ ابْنِ اِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ اَبِى الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ عَنْ خُزَيْمَةَ بْنِ جَزْءٍ، قَالَ قُلْتُ يَا رَسُولَ اللّٰهِ! مَا تَقُولُ فِى الضَّبُعِ؟ قَالَ وَمَنْ يَّاْكُلُ الضَّبُعَ؟. سابقہ(۳۲۳۵)

Chapter16 - Iguana

۱۶ - بَابُ الضَّبِّ

3238 - Hazrat Thabit bin Yazid Al-Ansari رضی اللہ عنہ narrated, "We were with the Prophet ﷺ and the people caught an iguana (mastigure and iguana are the kinds of lizard) The grilled it and ate from it. Then I caught a mastigure so I grilled it and brought it to the Prophet ﷺ. He took a palm stalk and started counting his fingers with it and said, "A nation from among the children of Israel was turned into beasts of the earth and I do not know if this is they", I said, 'the people have grilled them and

۳۲۳۸ - **حَدَّثَنَا** اَبُو بَكْرِ بْنُ اَبِى شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ يَزِيدَ الْاَنْصَارِىِّ، قَالَ كُنَّا مَعَ النَّبِىِّ ﷺ، فَاَصَابَ النَّاسُ ضِبَابًا، فَاشْتَوَوْهَا فَاَكَلُوا مِنْهَا، فَاَصَبْتُ مِنْهَا ضَبًّا فَشَوَيْتُهُ، ثُمَّ اَتَيْتُ بِهِ النَّبِىَّ ﷺ، فَاَخَذَ جَرِيدَةً فَجَعَلَ يَعُدُّ بِهَا اَصَابِعَهُ، فَقَالَ اِنَّ اُمَّةً مِّنْ بَنِى اِسْرَآئِيلَ مُسِخَتْ دَوَآبَّ فِى الْاَرْضِ، وَاِنِّى لَا اَدْرِى لَعَلَّهَا هِىَ، فَقُلْتُ اِنَّ النَّاسَ قَدِ اشْتَوَوْهَا فَاَكَلُوهَا، فَلَمْ يَاْكُلْ وَلَمْ يَنْهَ.

سنن ابوداؤد(۳۷۹۵)سنن نسائی(۴۳۳۱_۴۳۳۲_۴۳۳۳)

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eaten them'. He did not eat it and he did not forbid it".

٣٢٣٩ - **حَدَّثَنَا** اَبُوْ اِسْحَاقَ الْهَرَوِيُّ اِبْرَاهِيْمُ بْنُ عَبْدِ اللّٰهِ بْنِ حَاتِمٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ سَعِيْدِ بْنِ اَبِىْ عَرُوْبَةَ ، عَنْ قَتَادَةَ ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمِ الضَّبَّ ، وَلٰكِنْ قَذِرَهُ ، وَاِنَّهُ لَطَعَامُ عَآمَّةِ الرِّعَاءِ ، وَاِنَّ اللّٰهَ لَيَنْفَعُ بِهٖ غَيْرَ وَاحِدٍ ، وَلَوْ كَانَ عِنْدِىْ لَاَكَلْتُهُ. ابن ماجہ

3239 - Hazrat Jabir bin Abdullah ؓ narrated that the Prophet ﷺ did not forbid (eating) mastigures, but he found that distasteful. It is the food of most shepherds, and Allah the Mighty and Sublime has benefited more than one person thereby. If I had some I would eat it".

٣٢٣٩م - **حَدَّثَنَا** اَبُوْ سَلَمَةَ يَحْيَى بْنُ خَلَفٍ ، ثَنَا عَبْدُ الْاَعْلٰى ، ثَنَا سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ عَنْ قَتَادَةَ ، عَنْ سُلَيْمَانَ ، عَنْ جَابِرٍ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ، عَنِ النَّبِيِّ ﷺ ، نَحْوَهُ.

3239m - Abu Salamah Yahya bin Khalaf quoted the similar wording by another chain.

٣٢٤٠ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ اَبِىْ هِنْدٍ ، عَنْ اَبِىْ نَضْرَةَ ، عَنْ اَبِىْ سَعِيْدِ الْخُدْرِيِّ ، قَالَ نَادٰى رَسُوْلَ اللّٰهِ ﷺ رَجُلٌ مِّنْ اَهْلِ الصُّفَّةِ ، حِيْنَ انْصَرَفَ مِنَ الصَّلٰوةِ ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَرْضَنَا اَرْضٌ مَّضَبَّةٌ ، فَمَا تَرٰى فِى الضِّبَابِ؟ قَالَ بَلَغَنِىْ اَنَّهُ اُمَّةٌ مُّسِخَتْ ، فَلَمْ يَاْمُرْ بِهٖ ، وَلَمْ يَنْهَ عَنْهُ . صحیح مسلم (٥٠١٧)

3240 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "A man from among Ahlus-Suffah called the Messenger of Allah ﷺ when he had finished the prayer saying: 'O Messenger of Allah ﷺ, our land is a land infested with mastigures. What do you think of (eating) mastigures?' He said: "I have heard that a nation was transformed". He did not tell us to eat them and he did not forbid that".

٣٢٤١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفّٰى الْحِمْصِيُّ ، ثَنَا مُحَمَّدُ بْنُ حَرْبٍ ، حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيْدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ ، عَنْ اَبِىْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ، عَنْ خَالِدِ بْنِ الْوَلِيْدِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اُتِىَ بِضَبٍّ مَّشْوِىٍّ ، فَقُرِّبَ اِلَيْهِ ، فَاَهْوٰى بِيَدِهٖ لِيَاْكُلَ ، فَقَالَ لَهٗ مَنْ حَضَرَ اِنَّهٗ لَحْمُ ضَبٍّ ، فَرَفَعَ يَدَهٗ عَنْهُ ، فَقَالَ لَهٗ خَالِدٌ يَا رَسُوْلَ اللّٰهِ! اَحَرَامٌ الضَّبُّ؟ قَالَ لَا ، وَلٰكِنَّهٗ لَمْ يَكُنْ بِاَرْضِىْ ، فَاَجِدُنِىْ اَعَافُهٗ ، قَالَ فَاَهْوٰى خَالِدٌ اِلَى الضَّبِّ ، فَاَكَلَ مِنْهُ وَرَسُوْلُ اللّٰهِ ﷺ يَنْظُرُ اِلَيْهِ.

3241 - Hazrat Khalid bin Walid ؓ narrated that a grilled mastigure was brought to the Messenger of Allah ﷺ and placed near him. He stretched out his hand to eat (some of it) then those who were present said: '(O Messenger of Allah ﷺ), It is the flesh of a mastigure'. He took his hand away and Khalid ؓ said to him 'O Messenger of Allah ﷺ, is mastigure unlawful?' He said: "No, but it is not found in my land and I find it distasteful". He said: 'Then Khalid ؓ bent over the mastigure and ate some of it and the

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Messenger of Allah ﷺ was looking at him".

صحیح بخاری(۵۳۹۱_۵۴۰۰_۵۵۳۷)صحیح مسلم(۵۰۰۸_۵۰۰۹)سنن ابوداؤد(۳۷۹۴)سنن نسائی(۴۳۲۷_۴۳۲۸)

3242 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "I do not forbid it, meaning mastigure".

۳۲۴۲ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفّٰى ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا اُحَرِّمُ يَعْنِى الضَّبَّ. ابن ماجہ

Chapter17 - Rabbit

۱۷ - بَابُ الْاَرْنَبِ

3243 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "We passed by Marr Az-Zahran and startled a rabbit. They chased it but got tired. So I chased it and caught it. I brought it to Abu Talhah رضی اللہ عنہ who slaughtered it and sent its rump and thigh to the Prophet ﷺ who accepted it".

۳۲۴۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' قَالَا ثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ مَرَرْنَا بِمَرِّ الظَّهْرَانِ فَاَنْفَجْنَا اَرْنَبًا ' فَسَعَوْا اِلَيْهَا ' فَلَغَبُوْا ' فَسَعَيْتُ حَتّٰى اَدْرَكْتُهَا ' فَاَتَيْتُ بِهَا اَبَا طَلْحَةَ ' فَذَبَحَهَا ' فَبَعَثَ بِعَجُزِهَا وَوَرِكِهَا اِلَى النَّبِيِّ ﷺ فَقَبِلَهَا.

صحیح بخاری(۲۵۷۲_۵۴۸۹_۵۵۳۵)صحیح مسلم(۵۰۲۲)
سنن ابوداؤد(۳۷۹۱)سنن ترمذی(۱۷۸۹)سنن نسائی(۴۳۲۳)

3244 - Hazrat Muhammad bin Safwan رضی اللہ عنہ narrated that he passed by the Prophet ﷺ with two rabbits hanging down. He said: 'O Messenger of Allah ﷺ, I caught these two rabbits but I can not find any iron with which to slaughter them. Can I slaughter them with Marwah (stone granite) and eat them?' He said: "Eat".

۳۲۴۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا دَاوُدُ بْنُ اَبِى هِنْدٍ عَنِ الشَّعْبِيِّ ' عَنْ مُحَمَّدِ بْنِ صَفْوَانَ ' اَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ بِاَرْنَبَيْنِ مُعَلِّقَهُمَا ' فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّى اَصَبْتُ هٰذَيْنِ الْاَرْنَبَيْنِ ' فَلَمْ اَجِدْ حَدِيْدَةً اُذَكِّيْهِمَا بِهَا ' فَذَكَّيْتُهُمَا بِمَرْوَةٍ اَفَاَكُلُ؟ قَالَ كُلْ. سابقہ(۳۱۷۵)

3245 - Hazrat Khuzaimah bin Jaz رضی اللہ عنہ narrated, "I said: 'O Messenger of Allah ﷺ, I have come to you to ask you about the vermin of the earth, what do you say about mastigures?' He said: "I do not eat them and I do not forbid them". I said: I will eat of that which you have not forbidden. But why do you not eat them? O Messenger of Allah ﷺ? He said: "One of the nations was turned into beasts and I looked at this creature and was uncertain". I said: O Messenger of Allah ﷺ, what do you say

۳۲۴۵ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ' ثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' عَنْ عَبْدِ الْكَرِيْمِ بْنِ اَبِى الْمُخَارِقِ ' عَنْ حِبَّانَ بْنِ جَزْءٍ ' عَنْ اَخِيْهِ خُزَيْمَةَ بْنِ جَزْءٍ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! جِئْتُكَ لِاَسْاَلَكَ عَنْ اَحْنَاشِ الْاَرْضِ ' مَا تَقُوْلُ فِى الضَّبِّ؟ قَالَ لَا اٰكُلُهُ ' وَلَا اُحَرِّمُهُ ' قَالَ فَقُلْتُ فَاِنِّى اٰكُلُ مِمَّا لَمْ تُحَرِّمْ ' وَلِمَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ فُقِدَتْ اُمَّةٌ مِنَ الْاُمَمِ ' وَرَاَيْتُ خَلْقًا رَاَيْتُ ' قُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا تَقُوْلُ فِى الْاَرْنَبِ؟ قَالَ لَا اٰكُلُهُ وَلَا اُحَرِّمُهُ ' قُلْتُ فَاِنِّى اٰكُلُ مِمَّا لَمْ تُحَرِّمْ ' وَلِمَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ

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نُبِّئْتُ اَنَّهَا تَدْمٰى. سابقہ(۳۲۳۵)

about rabbits? He said: "I do not eat them but I do not forbid them". I said: I will eat of that which you have not forbidden but why do you not eat them, O Messenger of Allah ﷺ? He said: "I have been told that it menstruates".

۱۸ - بَابُ الطَّافِیُ مِنْ صَیْدِ الْبَحْرِ

Chapter18 - The Floating prey of the sea

۳۲۴۶ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ، حَدَّثَنِیْ صَفْوَانُ بْنُ سُلَیْمٍ عَنْ سَعِیْدِ بْنِ سَلَمَةَ، مِنْ اٰلِ ابْنِ الْاَزْرَقِ، اَنَّ الْمُغِیْرَةَ بْنَ اَبِیْ بُرْدَةَ، وَهُوَ مِنْ بَنِیْ عَبْدِ الدَّارِ، حَدَّثَهُمْ، اَنَّهُ سَمِعَ اَبَا هُرَیْرَةَ یَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْبَحْرُ الطَّهُوْرُ مَاؤُهُ، اَلْحِلُّ مَیْتَتُهُ. سابقہ(۳۸۶)

3246 - Mughirah bin Abu Burdah, who was of the tribe of Banu Abd-Dar reported that he heard Abu Hurayrah رضی اللہ عنہ say: "The Messenger of Allah ﷺ said: "The water of the sea is a means of purification and its dead meat is permissible".

قَالَ اَبُوْ عَبْدِ اللّٰهِ بَلَغَنِیْ عَنْ اَبِیْ عُبَیْدَةَ الْجَوَادِ اَنَّهُ قَالَ هٰذَا نِصْفُ الْعِلْمِ، لِاَنَّ الدُّنْیَا بَرٌّ وَّبَحْرٌ، فَقَدْ اَفْتَاكَ فِی الْبَحْرِ، وَبَقِیَ الْبَرُّ.

Abu Abdullah (Ibn-e-Majah) said: "I heard that Abu Ubaidah Al-Jawad said: This is half of knowledge because the world is land and sea. I have told you about the sea so there remains the land".

۳۲۴۷ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ، ثَنَا یَحْیَی بْنُ سُلَیْمٍ الطَّائِفِیُّ، ثَنَا اِسْمَاعِیْلُ بْنُ اُمَیَّةَ عَنْ اَبِی الزُّبَیْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَلْقَی الْبَحْرُ اَوْ جَزَرَ عَنْهُ فَكُلُوْهُ، وَمَا مَاتَ فِیْهِ فَطَفَا، فَلَا تَاْكُلُوْهُ. سنن ابوداؤد(۳۸۱۵)

3247 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "What ever the sea throws out or is left behind when the tide ebbs, eat it but whatever dies and floats on to the surface do not eat it".

۱۹ - بَابُ الْغُرَابِ

Chapter19 - The Crow

۳۲۴۸ - **حَدَّثَنَا** اَحْمَدُ بْنُ الْاَزْهَرِ النَّیْسَابُوْرِیُّ، ثَنَا الْهَیْثَمُ بْنُ جَمِیْلٍ، ثَنَا شَرِیْكٌ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ اَبِیْهِ، عَنِ ابْنِ عُمَرَ، قَالَ مَنْ یَّاْكُلُ الْغُرَابَ؟ وَقَدْ سَمَّاهُ رَسُوْلُ اللّٰهِ ﷺ فَاسِقًا، وَاللّٰهِ! مَا هُوَ مِنَ الطَّیِّبَاتِ

3248 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "Who eats crows? The Messenger of Allah ﷺ called them vermin. By Allah they are not from among the good".

ابن ماجہ

۳۲۴۹ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا الْاَنْصَارِیُّ، ثَنَا الْمَسْعُوْدِیُّ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ بْنِ

3249 - Hazrat Ayesha رضی اللہ عنہا narrated that the Messenger of Allah ﷺ said: "Snakes are vermin, scorpions are vermin and mice are

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مُحَمَّدِ بْنِ اَبِیْ بَكْرِ الصِّدِّيْقِ عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْحَيَّةُ فَاسِقَةٌ ' وَالْعَقْرَبُ فَاسِقَةٌ ' وَالْفَارَةُ فَاسِقَةٌ ' وَالْغُرَابُ فَاسِقٌ.

فَقِيْلَ لِلْقَاسِمِ اَيُؤْكَلُ الْغُرَابُ؟ قَالَ مَنْ يَّاْكُلُهٗ؟ بَعْدَ قَوْلِ رَسُوْلِ اللّٰهِ ﷺ فَاسِقًا. ابن ماجه

vermin and crows are vermin".

(A narrator) Qasim was asked: "Does anyone eat crows?' He said: Who would eat them, after the Messenger of Allah ﷺ said that they are vermin".

٢٠ - بَابُ الْهِرَّةِ

Chapter20 - The Cat

٣٢٥٠ - حَدَّثَنَا الْحُسَيْنُ ' اَنْبَاَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا عُمَرُ بْنُ زَيْدٍ عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ اَكْلِ الْهِرَّةِ وَثَمَنِهَا.

سنن ابوداؤد (٣٤٨٠_٣٨٠٧) سنن ترمذی (١٢٨٠)

3250 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ forbade eating cats and he forbade their price".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, The Beneficent, The Merciful

٢٩ - كِتَابُ الْاَطْعِمَةِ

29 - Book of Food

١ - بَابُ اِطْعَامِ الطَّعَامِ

Chapter1 - Feeding Others

٣٢٥١ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ عَوْفٍ ' عَنْ زُرَارَةَ بْنِ اَوْفٰى ' حَدَّثَنِيْ عَبْدُ اللّٰهِ بْنُ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ ﷺ اِنْجَفَلَ النَّاسُ قِبَلَهٗ ' وَقِيْلَ قَدِمَ رَسُوْلُ اللّٰهِ ﷺ قَدِمَ رَسُوْلُ اللّٰهِ ' قَدْ قَدِمَ رَسُوْلُ اللّٰهِ ' ثَلَاثًا ' فَجِئْتُ فِي النَّاسِ لِاَنْظُرَ ' فَلَمَّا تَبَيَّنْتُ وَجْهَهٗ ' عَرَفْتُ اَنَّ وَجْهَهٗ لَيْسَ بِوَجْهِ كَذَّابٍ ' وَكَانَ اَوَّلَ شَيْءٍ سَمِعْتُهٗ يَتَكَلَّمُ بِهٖ اَنْ قَالَ يَا اَيُّهَا النَّاسُ! اَفْشُوا السَّلَامَ ' وَاَطْعِمُوا الطَّعَامَ ' وَصِلُوا الْاَرْحَامَ ' وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ' وَادْخُلُوا الْجَنَّةَ بِسَلَامٍ. سابقہ (١٣٣٤)

3251 - Hazrat Abdullah bin Salam ؓ narrated, "When the Prophet ﷺ came to Al-Madinah the people rushed to meet him and it was said: The Messenger of Allah ﷺ has come! The Messenger of Allah ﷺ has come! The Messenger of Allah ﷺ has come! three times. I came with the people to see him, and when I saw his face clearly, I knew that his face was not the face of a liar. The first thing I heard him say, was when he said: "O People! Spread (the greeting of) Salam, feed others, uphold the ties of kinship and pray during the night when the people are sleeping and you will enter Paradise with Salam" (peace).

٣٢٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْاَزْدِيُّ ' ثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ ' قَالَ سُلَيْمَانُ بْنُ

3252 - Hazrat Abdullah bin Umar ؓ narrated That the Messenger of Allah ﷺ said: "Spread (the greeting of) Salam, offer

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مُوسٰى حَدَّثَنَا عَنْ نَافِعٍ، اَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ كَانَ يَقُوْلُ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَفْشُوا السَّلَامَ، وَاَطْعِمُوا الطَّعَامَ، وَكُوْنُوْا اِخْوَانًا كَمَا اَمَرَكُمُ اللّٰهُ. ابن ماجہ

food (to the needy) and be brothers as Allah the Mighty and Sublime has ordered you".

٣٢٥٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ، عَنْ اَبِى الْخَيْرِ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَىُّ الْاِسْلَامِ خَيْرٌ؟ قَالَ تُطْعِمُ الطَّعَامَ، وَتَقْرَاُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ. صحیح بخاری (۱۲۔۲۸۔٦٢٣٦) صحیح مسلم (١٥٩) سنن ابوداؤد (٥١٩٤) سنن نسائی (٥٠١٥)

3253 - Hazrat Abdullah bin Amr ؓ narrated That a man asked the Messenger of Allah ﷺ: "O Messenger of Allah ﷺ which (aspect) of Islam is the best?' He said: "Offering food (to the needy) and greeting with Salam those whom you know and those whom you do not know".

٢ - بَابُ طَعَامِ الْوَاحِدِ يَكْفِى الْاِثْنَيْنِ

Chapter2 - The Food of one suffices two

٣٢٥٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الرَّقِّىُّ، ثَنَا يَحْيَى بْنُ زِيَادٍ الْاَسَدِىُّ، اَنْبَاَنَا ابْنُ جُرَيْجٍ، اَنْبَاَنَا اَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ طَعَامُ الْوَاحِدِ يَكْفِى الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِى الْاَرْبَعَةَ، وَطَعَامُ الْاَرْبَعَةِ يَكْفِى الثَّمَانِيَةَ. صحیح مسلم (٥٣٣٦)

3254 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ said: "The food of one person is sufficient for two, the food of two is sufficient for four, and the food of four is sufficient for eight".

٣٢٥٥ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِىٍّ الْخَلَّالُ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى، حَدَّثَنَا سَعِيْدُ بْنُ زَيْدٍ، ثَنَا عَمْرُو بْنُ دِيْنَارٍ، قَهْرَمَانُ اٰلِ الزُّبَيْرِ، قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ بْنِ عُمَرَ عَنْ اَبِيْهِ، عَنْ جَدِّهٖ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ طَعَامَ الْوَاحِدِ يَكْفِى الْاِثْنَيْنِ، وَاِنَّ طَعَامَ الْاِثْنَيْنِ يَكْفِى الثَّلَاثَةَ وَالْاَرْبَعَةَ، وَاِنَّ طَعَامَ الْاَرْبَعَةِ يَكْفِى الْخَمْسَةَ وَالسِّتَّةَ. ابن ماجہ

3255 - Hazrat Umar bin Khattab ؓ narrated, "The Messenger of Allah ﷺ said: "The food of One is sufficient for two, and the food of two is sufficient for three or four and the food of four is sufficient for five or six".

٣ - بَابُ الْمُؤْمِنُ يَاْكُلُ فِىْ مِعًى وَّاحِدٍ وَّالْكَافِرُ يَاْكُلُ فِىْ سَبْعَةِ اَمْعَاءٍ

Chapter3 - The Believer eats in one intestine and the disbeliever eats in seven intestines

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٣٢٥٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَفَّانُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ ، قَالَا ثَنَا شُعْبَةُ عَنْ عَدِىِّ بْنِ ثَابِتٍ ، عَنْ اَبِىْ حَازِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُؤْمِنُ يَاْكُلُ فِىْ مِعًى وَّاحِدٍ ، وَالْكَافِرُ يَاْكُلُ فِىْ سَبْعَةِ اَمْعَاءٍ.

صحیح بخاری(٥٣٩٦)

3256 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines".

٣٢٥٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِىِّ ﷺ قَالَ اَلْكَافِرُ يَاْكُلُ فِىْ سَبْعَةِ اَمْعَاءٍ ، وَالْمُؤْمِنُ يَاْكُلُ فِىْ مِعًى وَّاحِدٍ. صحیح مسلم(٥٣٤١)

3257 - Haztat Ibn-e-Umar ؓ narrated That the Prophet ﷺ said: "The disbeliever eats in seven intestines and the believer eats in one intestine".

٣٢٥٨ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ ، عَنْ جَدِّهٖ اَبِىْ بُرْدَةَ ، عَنْ اَبِىْ مُوْسٰى ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُؤْمِنُ يَاْكُلُ فِىْ مِعًى وَّاحِدٍ ، وَالْكَافِرُ يَاْكُلُ فِىْ سَبْعَةِ اَمْعَاءٍ.

صحیح مسلم(٥٣٤٥)

3258 - Hazrat Abu Musa ؓ narrated, "The Messenger of Allah ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines".

٤ - بَابُ النَّهْىِ اَنْ يُّعَابُ الطَّعَامُ

Chapter4 - Forbiddance of faultfinding in food

٣٢٥٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ ، ثَنَا سُفْيَانُ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ حَازِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ مَا عَابَ رَسُوْلُ اللّٰهِ ﷺ طَعَامًا قَطُّ ، اِنْ رَّضِيَهُ اَكَلَهُ ، وَاِلَّا تَرَكَهُ.

صحیح بخاری(٣٥٦٤_٥٤٠٩)صحیح مسلم(٥٣٤٨_٥٣٤٩_٥٣٥٠_٥٣٥٢)سنن ابوداؤد(٣٧٦٣)سنن ترمذی(٣٠٣١)

3259 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ never criticized any food. If it pleased him, he would eat it and if it did not, he would leave it".

٣٢٥٩م - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ يَحْيٰى ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ ، مِثْلَهُ. صحیح مسلم(٥٣٥١)

قَالَ اَبُوْ بَكْرٍ نُخَالِفُ فِيْهِ ، يَقُوْلُوْنَ عَنْ اَبِىْ حَازِمٍ.

3259m - Abu Bakr bin Abi Shaibah quoted the similar wording by another chain from Abu Yahya from Abu Hurayrah ؓ from the Prophet ﷺ .

Abu Bakr said: "We differ in it, they said:"From Abu Hazim".

٥ - بَابُ الْوُضُوْءِ عِنْدَ الطَّعَامِ

Chapter5 - Ablution at meal

٣٢٦٠ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ، ثَنَا كَثِيْرُ بْنُ

3260 - Kathir bin Sulaim reported that he

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سُلَيْمٍ، قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ اَحَبَّ اَنْ يُكْثِرَ اللّٰهُ خَيْرَ بَيْتِهٖ، فَلْيَتَوَضَّاْ اِذَا حَضَرَ غَدَاؤُهٗ، وَاِذَا رُفِعَ. ابن ماجه

heard Hazrat Anas bin Malik ؓ say: 'The Messenger of Allah ﷺ said: "Whoever would like Allah to increase the goodness of his house, should perform ablution, when his breakfast is brought to him and when it is taken away".

٣٢٦١ - **حَدَّثَنَا** جَعْفَرُ بْنُ مُسَافِرٍ، ثَنَا صَاعِدُ بْنُ عُبَيْدٍ الْجَزَرِيُّ، ثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ، ثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، ثَنَا عَمْرُو بْنُ دِيْنَارٍ الْمَكِّيُّ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ اَبِىْ هُرَيْرَةَ، عَنْ رَسُوْلِ اللّٰهِ ﷺ اَنَّهٗ خَرَجَ مِنَ الْغَائِطِ، فَاُتِىَ بِطَعَامٍ، فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! اَلَا اٰتِيْكَ بِوَضُوْءٍ؟ قَالَ اُرِيْدُ الصَّلٰوةَ؟. ابن ماجه

3261 - Hazrat Abu Hurayrah ؓ narrated That the Messenger of Allah ﷺ went out to toilet then food was brought. A man said: 'O Messenger of Allah ﷺ, are you not going to perform ablution?' He said, "Am I going to pray?"

٦ - بَابُ الْاَكْلِ مُتَّكِئًا

Chapter6 - Eating while Propping

٣٢٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الْاَقْمَرِ، عَنْ اَبِىْ جُحَيْفَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا اٰكُلُ مُتَّكِئًا.

صحیح بخاری (٥٣٩٨ - ٥٣٩٩) سنن ابوداؤد (٣٧٦٩) سنن ترمذی (١٨٣٠)

3262 - Hazrat Abu Juhaifah ؓ narrated That the Messenger of Allah ﷺ said: I do not eat while reclining (propping up).

٣٢٦٣ - **حَدَّثَنَا** عُمَرُ بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِيُّ، ثَنَا اَبِىْ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ بُسْرٍ، قَالَ اَهْدَيْتُ لِلنَّبِىِّ ﷺ شَاةً، فَجَثٰى رَسُوْلُ اللّٰهِ ﷺ عَلٰى رُكْبَتَيْهِ يَاْكُلُ، فَقَالَ اَعْرَابِىٌّ مَا هٰذِهِ الْجِلْسَةُ؟ فَقَالَ اِنَّ اللّٰهَ جَعَلَنِىْ عَبْدًا كَرِيْمًا، وَلَمْ يَجْعَلْنِىْ جَبَّارًا عَنِيْدًا. ابن ماجه

3263 - Hazrat Abdullah bin Busr ؓ narrated, "I gave the Prophet ﷺ a gift of a sheep and the Messenger of Allah ﷺ sat on his knees to eat. A Bedouin said: 'What is this sitting?' He said: "Allah has made me a humble and generous slave (of Allah) and has not made me arrogant and stubborn".

٧ - بَابُ التَّسْمِيَةِ عِنْدَ الطَّعَامِ

Chapter7 - Reciting 'Bismillah' at meal

٣٢٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ هِشَامٍ الدَّسْتَوَائِىِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَاْكُلُ طَعَامًا فِىْ سِتَّةِ نَفَرٍ مِّنْ اَصْحَابِهٖ، فَجَاءَ اَعْرَابِىٌّ فَاَكَلَهٗ بِلُقْمَتَيْنِ، فَقَالَ رَسُوْلُ

3264 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ was eating food with six of his Companions when a Bedouin came and ate it all in two bites. The Messenger of Allah ﷺ said: "If he had said 'Bismillah', it would have sufficed you

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(all). When any one of you eats food let him say 'Bismillah' and if he forgets to say 'Bismillah' at the beginning let him say 'Bismillah fi awwalihi wa akhirih' (In the Name of Allah at the beginning and at the end)".

3265 - Hazrat Umar bin Abu Salamah ؓ narrated, "The Prophet ﷺ said to me when I was eating, "Say the Name of Allah the Glorified and the Exalted".

اللّٰهِ ﷺ اَمَا اَنَّهُ لَوْ كَانَ قَالَ بِسْمِ اللّٰهِ لَكَفَاكُمْ فَاِذَا اَكَلَ اَحَدُكُمْ طَعَامًا فَلْيَقُلْ بِسْمِ اللّٰهِ ' فَاِنْ نَسِيَ اَنْ يَّقُوْلَ بِسْمِ اللّٰهِ فِيْ اَوَّلِهٖ ' فَلْيَقُلْ بِسْمِ اللّٰهِ فِيْ اَوَّلِهٖ وَ اٰخِرِهٖ. ابن ماجه

٣٢٦٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ عُمَرَ بْنِ اَبِيْ سَلَمَةَ ' قَالَ قَالَ لِيَ النَّبِيُّ ﷺ ' وَاَنَا اٰكُلُ سَمِّ اللّٰهَ.

سنن ترمذی (۱۸۵۷)

Chapter8 - Eating with the right hand

٨ - بَابُ الْاَكْلِ بِالْيَمِيْنِ

3266 - Hazrat Abu Hurayrah ؓ narrated That the Prophet ﷺ said: "Let one of you eat with his right hand and drink with his right hand and take with his right hand and give with his right hand for Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand".

٣٢٦٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْهِقْلُ بْنُ زِيَادٍ ' ثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ يَّحْيَى بْنِ اَبِيْ كَثِيْرٍ ' عَنْ اَبِيْ سَلَمَةَ ' عَنْ اَبِيْ هُرَيْرَةَ ' اَنَّ النَّبِيَّ ﷺ قَالَ لِيَاْكُلْ اَحَدُكُمْ بِيَمِيْنِهٖ ' وَلْيَشْرَبْ بِيَمِيْنِهٖ ' وَلْيَاْخُذْ بِيَمِيْنِهٖ ' وَلْيُعْطِ بِيَمِيْنِهٖ ' فَاِنَّ الشَّيْطَانَ يَاْكُلُ بِشِمَالِهٖ وَيَشْرَبُ بِشِمَالِهٖ وَيُعْطِيْ بِشِمَالِهٖ وَيَاْخُذُ بِشِمَالِهٖ.

ابن ماجه

3267 - Wahb bin Kaisan reported that he heard Umar bin Abu Salamah ؓ say: 'I was a boy in the care of the Prophet ﷺ and my hand used to wander all over the plate. He said to me: "O boy! say the Name of Allah, eat with your right hand, and eat from what is in front of you".

٣٢٦٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْوَلِيْدِ بْنِ كَثِيْرٍ ' عَنْ وَهْبِ بْنِ كَيْسَانَ ' سَمِعَهُ مِنْ عُمَرَ بْنِ اَبِيْ سَلَمَةَ ' قَالَ كُنْتُ غُلَامًا فِيْ حَجْرِ النَّبِيِّ ﷺ ' وَكَانَتْ يَدِيْ تَطِيْشُ فِي الصَّحْفَةِ ' فَقَالَ لِيْ يَا غُلَامُ ' سَمِّ اللّٰهَ وَكُلْ بِيَمِيْنِكَ ' وَكُلْ مِمَّا يَلِيْكَ.

صحیح بخاری (۵۳۷۶ ـ ۵۳۷۷ ـ ۵۳۷۸) صحیح مسلم (۵۲۳۷ ـ ۵۲۳۸)

Chapter9 - Licking the fingers

٩ - بَابُ لَعْقِ الْاَصَابِعِ

3268 - Hazrat Jabir ؓ narrated That the Messenger of Allah ﷺ said: "Do not eat with your left hand for Satan eats with his left hand".

٣٢٦٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرٍ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ لَا تَاْكُلُوْا بِالشِّمَالِ ' فَاِنَّ الشَّيْطَانَ يَاْكُلُ بِالشِّمَالِ.

صحیح مسلم (۵۲۳۲)

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٣٢٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِىْ عُمَرَ الْعَدَنِىُّ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' عَنْ عَطَاءٍ ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ النَّبِىَّ ﷺ قَالَ اِذَا اَكَلَ اَحَدُكُمْ طَعَامًا ' فَلَا يَمْسَحْ يَدَهُ ' حَتّٰى يَلْعَقَهَا اَوْ يُلْعِقَهَا.

قَالَ سُفْيَانُ سَمِعْتُ عُمَرَ بْنَ قَيْسٍ يَّسْاَلُ عَمْرَو بْنَ دِيْنَارٍ اَرَاَيْتَ حَدِيْثَ عَطَاءٍ لَّايَمْسَحُ اَحَدُكُمْ يَدَهُ حَتّٰى يَلْعَقَهَا اَوْ يُلْعِقَهَا. عَمَّنْ هُوَ؟ قَالَ عَنِ ابْنِ عَبَّاسٍ ' قَالَ فَاِنَّهُ حُدِّثْنَاهُ عَنْ جَابِرٍ ' قَالَ حَفِظْنَاهُ مِنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَبْلَ اَنْ يَّقْدَمَ جَابِرٌ عَلَيْنَا ' وَاِنَّمَا لَقِىَ عَطَاءٌ جَابِرًا فِىْ سَنَةِ جَاوَرَ فِيْهَا بِمَكَّةَ.

صحیح بخاری(٥٤٥٦) صحیح مسلم(٥٢٦٢)

3269 - Hazrat Ibn-e-Abbas ؓ narrated That the Prophet ﷺ said: "When one of you eats food, let him not wipe his hand until he has licked it or has someone else to lick it".

Sufyan reported discussion of another chain for this Hadith from Jabir when he was in Makkah.

٣٢٧٠ - **حَدَّثَنَا** مُوْسَى بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا اَبُوْ دَاوٗدَ الْحَفَرِىُّ عَنْ سُفْيَانَ ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَمْسَحْ اَحَدُكُمْ يَدَهُ حَتّٰى يَلْعَقَهَا ' فَاِنَّهُ لَا يَدْرِىْ فِىْ اَىِّ طَعَامِهِ الْبَرَكَةُ.

صحیح مسلم(٥٢٦٩_٥٢٧٠)

3270 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ said: "None of you should wipe his hand until he has licked it, for he does not know where the blessing is in his food".

١٠ - بَابُ تَنْقِيَةِ الصَّحْفَةِ

Chapter10 - Finishing the Plate

٣٢٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' حَدَّثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا اَبُو الْيَمَانِ الْبَرَّاءُ قَالَ حَدَّثَتْنِىْ جَدَّتِىْ اُمُّ عَاصِمٍ ' قَالَتْ دَخَلَ عَلَيْنَا نُبَيْشَةُ ' مَوْلٰى رَسُوْلِ اللّٰهِ ﷺ وَنَحْنُ نَاْكُلُ فِىْ قَصْعَةٍ فَقَالَ النَّبِىُّ ﷺ مَنْ اَكَلَ فِىْ قَصْعَةٍ ' فَلَحِسَهَا ' اِسْتَغْفَرَتْ لَهُ الْقَصْعَةُ.

سنن ترمذی(١٨٠٤)

3271 - Umm-e-Asim reported, "Nubaishah, the freed slave of the Messenger of Allah ﷺ entered upon us when we were eating from a bowl. He said that the Messenger of Allah ﷺ said: "Whoever eats from a bowl and finishes (cleans) it the bowl will pray for forgiveness for him".

٣٢٧٢ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ وَّنَصْرُ بْنُ عَلِىٍّ قَالَا ثَنَا (الْمُعَلّٰى بْنُ رَاشِدٍ اَبُو الْيَمَانِ) ' حَدَّثَتْنِىْ جَدَّتِىْ عَنْ رَّجُلٍ مِّنْ هُذَيْلٍ يُقَالُ لَهُ نُبَيْشَةُ الْخَيْرِ ' قَالَتْ دَخَلَ عَلَيْنَا نُبَيْشَةُ وَنَحْنُ نَاْكُلُ فِىْ قَصْعَةٍ لَّنَا ' فَقَالَ ثَنَا رَسُوْلُ اللّٰهِ ﷺ قَالَ مَنْ اَكَلَ فِىْ قَصْعَةٍ ثُمَّ لَحِسَهَا ' اِسْتَغْفَرَتْ لَهُ الْقَصْعَةُ. سابقہ(٣٢٧٠)

3272 - Mualla bin Rashid Abu Yaman reported, "My grand-mother narrated to me from a man of Hudhail who was called Nubaishah Al-Khair. She said: 'Nubaishah entered upon us when we were eating from a bowl of ours. He said: 'The Messenger of Allah ﷺ said: "Whoever eats from a bowl then cleans it, the bowl will pray for forgiveness for him".

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١١ - بَابُ الْاَكْلِ مِمَّا يَلِيْكَ

Chapter11 - Eating from that is in front

٣٢٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِيُّ ، حَدَّثَنَا عَبْدُ اللّٰهِ ، ثَنَا عَبْدُ الْاَعْلٰى عَنْ يَّحْيَى بْنِ اَبِىْ كَثِيْرٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وُضِعَتِ الْمَائِدَةُ فَلْيَاْكُلْ مِمَّا يَلِيْهِ ، وَلَا يَتَنَاوَلْ مِنْ بَيْنِ يَدَىْ جَلِيْسِهِ.

سنن ابن ماجہ(٣٢٩٥)

3273 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "When food is served, eat from that which is in front of you and donot take from what is infront of your companion".

٣٢٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا الْعَلَاءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ اَبِى السَّوِيَّةِ ، حَدَّثَنِىْ عُبَيْدُ اللّٰهِ بْنُ عِكْرَاشٍ عَنْ اَبِيْهِ عِكْرَاشِ بْنِ ذُؤَيْبٍ ، قَالَ اُتِىَ النَّبِىُّ ﷺ بِجَفْنَةٍ كَثِيْرَةِ الثَّرِيْدِ وَالْوَدَكِ ، فَاَقْبَلْنَا نَاْكُلُ مِنْهَا ، فَخَبَطَتْ يَدِىْ فِىْ نَوَاحِيْهَا ، فَقَالَ يَا عِكْرَاشُ! كُلْ مِنْ مَّوْضِعٍ وَّاحِدٍ ، فَاِنَّهُ طَعَامٌ وَّاحِدٌ. ثُمَّ اُتِيْنَا بِطَبَقٍ فِيْهِ اَلْوَانٌ مِّنَ الرُّطَبِ ، فَجَالَتْ يَدُ رَسُوْلِ اللّٰهِ ﷺ فِى الطَّبَقِ وَقَالَ يَا عِكْرَاشُ! كُلْ مِنْ حَيْثُ شِئْتَ ، فَاِنَّهُ غَيْرُ لَوْنٍ وَّاحِدٍ. سنن ترمذی(١٨٤٨)

3274 - Hazrat Ikrash bin Dhuaib ؓ narrated, "The Prophet ﷺ was brought a bowl filled with Tharid and fatty meat, and we started to eat from it. My hand was wandering all over, so he said: "O Ikrash eat from one spot, for it is all the same food". Then we were brought a plate on which were different kinds of fresh dates and the hand of the Messenger of Allah ﷺ went all aroung the plate. He said: "O Ikrash eat from wherever you want for they are not all the same".

١٢ - بَابُ النَّهْىِ عَنِ الْاَكْلِ مِنْ ذُرْوَةِ الثَّرِيْدِ

Chapter12 - Forbiddance of eating from the top of the Tharid

٣٢٧٥ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ ، ثَنَا اَبِىْ ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ بُسْرٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ اُتِىَ بِقَصْعَةٍ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُوْا مِنْ جَوَانِبِهَا ، وَدَعُوْا ذُرْوَتَهَا ، يُبَارَكْ فِيْهَا.

سنن ابوداؤد(٣٧٧٣)

3275 - Hazrat Abdullah bin Busr ؓ narrated That the Messenger of Allah ﷺ was brought a bowl (of food). The Messenger of Allah ﷺ said: "Eat from the side and leave the top so that it may be blessed".

٣٢٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اَبُوْ حَفْصٍ عُمَرُ بْنُ الْوَرْدِ ، حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ ابْنُ اَبِىْ قَلِيْمَةَ عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ اللَّيْثِىِّ ، قَالَ اَخَذَ رَسُوْلُ اللّٰهِ ﷺ بِرَاْسِ الثَّرِيْدِ ، فَقَالَ كُلُوْا بِسْمِ اللّٰهِ مِنْ

3276 - Hazrat Wathilah bin Asqa Al-Laithi ؓ narrated, "The Messenger of Allah ﷺ took hold of the top of the Tharid and said, "Eat in the Name of Allah from its sides and leave the top for the blessing comes

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from its top".

حَوَالَيْهَا' وَاعْفُوْا رَاْسَهَا' فَاِنَّ الْبَرَكَةَ تَاْتِيْهَا مِنْ فَوْقِهَا. ابن ماجه

3277 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said: "When food is served, take from the sides and leave the middle for the blessing descends in the middle".

٣٢٧٧ - **حَدَّثَنَا** عَلِيُّ بْنُ الْمُنْذِرِ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ' ثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيْدِ بْنِ جُبَيْرٍ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وُضِعَ الطَّعَامُ' فَخُذُوْا مِنْ حَافَتِهِ وَذَرُوْا وَسَطَهُ ' فَاِنَّ الْبَرَكَةَ تَنْزِلُ فِيْ وَسَطِهِ. سنن ابوداؤد(٣٧٧٢)سنن ترمذی(١٨٠٦)

Chapter13 - The Morsel that falls

١٣ - بَابُ اللُّقْمَةِ اِذَا سَقَطَتْ

3278 - Hasan reported about Maqil bin Yasar ﷺ, "While (he) was eating lunch a morsel of food fell on the flour. He picked it up, removed whatever dirt had gotton onto it, and ate it. The villagers winked at one another (finding it odd) and it was said: 'May Allah help the chief! These Villagers are winking at one another because you picked up a morsel (from the ground) when you have this food infront of you'. He said: 'I am not going to give up something I heard from the Messenger of Allah ﷺ for these non-Arabs. We were told if one of us dropped a morsel of food, to pick it up, remove whatever dirt was on it, and eat it and not to leave it for Satan".

٣٢٧٨ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ' ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ عَنْ يُوْنُسَ ' عَنِ الْحَسَنِ ' عَنْ مَعْقِلِ بْنِ يَسَارٍ' قَالَ بَيْنَمَا هُوَ يَتَغَدّٰى ' اِذْ سَقَطَتْ مِنْهُ لُقْمَةٌ ' فَتَنَاوَلَهَا فَاَمَاطَ مَا كَانَ فِيْهَا مِنْ اَذًى فَاَكَلَهَا' فَتَغَامَزَ بِهِ الدَّهَاقِيْنُ' فَقِيْلَ اَصْلَحَ اللّٰهُ الْاَمِيْرَ' اِنَّ هٰؤُلَاءِ الدَّهَاقِيْنَ يَتَغَامَزُوْنَ مِنْ اَخْذِكَ اللُّقْمَةَ وَبَيْنَ يَدَيْكَ هٰذَا الطَّعَامُ ' قَالَ اِنِّيْ لَمْ اَكُنْ لِاَدَعَ مَا سَمِعْتُ مِنْ رَسُوْلِ اللّٰهِ ﷺ لِهٰذِهِ الْاَعَاجِمِ ' اِنَّا كُنَّا نُاْمَرُ اَحَدَنَا' اِذَا سَقَطَتْ لُقْمَتُهُ ' اَنْ يَّاْخُذَهَا فَيُمِيْطَ مَا كَانَ فِيْهَا مِنْ اَذًى وَّيَاْكُلَهَا وَلَا يَدَعَهَا لِلشَّيْطَانِ. ابن ماجه

3279 - Hazrat Jabir ﷺ narrated, "The Messenger of Allah ﷺ said: "If a morsel falls from the hand of anyone of you, let him wipe off whatever dirt that is on it and eat it".

٣٢٧٩ - **حَدَّثَنَا** عَلِيُّ بْنُ الْمُنْذِرِ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ' ثَنَا الْاَعْمَشُ' عَنْ اَبِيْ سُفْيَانَ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وَقَعَتِ اللُّقْمَةُ مِنْ يَّدِ اَحَدِكُمْ' فَلْيَمْسَحْ مَا عَلَيْهَا مِنَ الْاَذٰى ' وَلْيَاْكُلْهَا. صحیح مسلم(٥٢٧١_٥٢٧٢_٥٢٧٣)

Chapter14 - Excellence of Tharid over other foods

١٤ - بَابُ فَضْلِ الثَّرِيْدِ عَلَى الطَّعَامِ

3280 - Abu Musa Al-Ashari narrated That the Prophet ﷺ said: "Many men have attained perfection but no women have

٣٢٨٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ' (عَنْ مُرَّةَ)

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attained perfection except Maryam bint-e-Imran (Mary) and Asiyah the wife of Firawn (Pharoah). And the superiority of Ayesha ﵂ over other women is like the superiority of Tharid over all other foods".

الْهَمْدَانِيِّ، عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ كَمَلَ مِنَ الرِّجَالِ كَثِيْرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَآءِ اِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَاَةُ فِرْعَوْنَ، وَاِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَآءِ، كَفَضْلِ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ.

صحیح بخاری(٣٤١١_٣٤٣٣_٣٧٦٩_٥٤١٨) صحیح مسلم (٦٢٢٢) سنن ترمذی(١٨٣٤) سنن نسائی(٣٩٥٧)

3281 - Abdullah bin Abdur Rahman reported that he heard Anas bin Malik ﵁ say: "The Messenger of Allah ﷺ said: "The superiority of Ayeshah over other women is like the superiority of Tharid over all other foods".

٣٢٨١ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَنْبَاَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ، اَنَّهُ سَمِعَ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ. صحیح بخاری(٣٧٧٠_٥٤١٩_٥٤٢٨) صحیح مسلم(٦٢٤٩_٦٢٥٠) سنن ترمذی(٣٨٨٧)

Chapter15 - Wiping the hand after eating

١٥ - بَابُ مَسْحِ الْيَدِ بَعْدَ الطَّعَامِ

3282 - Hazrat Jabir bin Abdullah ﵁ narrated, "During the time of the Messenger of Allah ﷺ we often did not find anything to eat and if we did, we did not have handkerchiefs except our hands arms and feet. Then we would pray without performing ablution".

٣٢٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّ اَبُو الْحَارِثِ الْمُرَادِيُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ مُحَمَّدِ بْنِ اَبِيْ يَحْيٰى، عَنْ اَبِيْهِ، عَنْ سَعِيْدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ كُنَّا، زَمَانَ رَسُوْلِ اللّٰهِ ﷺ وَقَلِيْلٌ مَّا نَجِدُ الطَّعَامَ، فَاِذَا نَحْنُ وَجَدْنَاهُ، لَمْ يَكُنْ لَّنَا مَنَادِيْلُ اِلَّا اَكُفَّنَا وَسَوَاعِدُنَا وَاَقْدَامُنَا، ثُمَّ نُصَلِّيْ وَلَا نَتَوَضَّاُ. صحیح بخاری(٥٤٥٧)

Abu Abdullah said: "(This Hadith is) Gharib. (Unfamiliar, containing a single narrator at one stage). It has only been narrated through Muhammad bin Salamah".

قَالَ اَبُوْ عَبْدِ اللّٰهِ غَرِيْبٌ، لَيْسَ اِلَّا عَنْ مُحَمَّدِ بْنِ سَلَمَةَ.

Chapter16 - What should be said after finishing eating

١٦ - بَابُ مَا يُقَالُ اِذَا فَرَغَ مِنَ الطَّعَامِ

3283 - Hazrat Abu Saeed ﵁ narrated, "Whenever the Prophet ﷺ ate, he would say: Al-Hamdu lillahil-ladhi at amana wa

٣٢٨٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ رِيَاحِ ابْنِ عُبَيْدَةَ،

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عَنْ مَوْلًى لِّاَبِیْ سَعِیْدٍ، عَنْ اَبِیْ سَعِیْدٍ، قَالَ كَانَ النَّبِیُّ ﷺ اِذَا اَكَلَ طَعَامًا قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِیْنَ. سنن ترمذی(۳٤٥٧)

saqana wa jalana Muslimin (Praise is to Allah who has fed us, given us to drink and made us Muslims)".

٣٢٨٤ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِیْمَ، ثَنَا الْوَلِیْدُ بْنُ مُسْلِمٍ، ثَنَا ثَوْرُ بْنُ یَزِیْدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ اَبِیْ اُمَامَةَ الْبَاهِلِیِّ، عَنِ النَّبِیِّ ﷺ، اَنَّهُ كَانَ یَقُوْلُ اِذَا رُفِعَ طَعَامُهُ اَوْ مَا بَیْنَ یَدَیْهِ قَالَ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِیْرًا طَیِّبًا مُّبَارَكًا، غَیْرَ مَكْفِیٍّ وَّلَا مُوَدَّعٍ وَّلَا مُسْتَغْنًى عَنْهُ، رَبَّنَا.

صحیح بخاری(٥٤٥٨_٥٤٥٩)سنن ابوداؤد(٣٨٤٩)سنن ترمذی(٣٤٥٦)

3284 - Hazrat Abu Umamah Al-Bahili ؓ narrated That when his food or whatever infront of him was cleared away, the Prophet ﷺ used to say: "Al hamdu lillahi hamdan kathiran tayyiba mmubarakan ghaira makfiyyin wa la muwadda-inn wa la mustaghnan anhu rabbana (Praise is to Allah, abundant good and blessed praise, a never-ending praise, a praise that we will never bid farewell to and an indispensable praise, He is our Lord".

٣٢٨٥ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ یَحْیٰی، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِیْ سَعِیْدُ بْنُ اَبِیْ اَیُّوْبَ عَنْ اَبِیْ مَرْحُوْمٍ عَبْدِ الرَّحِیْمِ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِیِّ، عَنْ اَبِیْهِ، عَنِ النَّبِیِّ ﷺ قَالَ مَنْ اَكَلَ طَعَامًا فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا قُوَّةٍ، غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ.

سنن ابوداؤد(٤٠٢٣)سنن ترمذی(٣٤٥٨)

3285 - Sahl bin Muadh bin Anas Al-Juhani reported from his father that the Prophet ﷺ said: "Whoever eats food and said: Al-hamdu lillahil-ladhi at amani hadha wa razaqanihi min ghayri hawlin minni wa la quwwatin (Praise is to Allah who has fed me this and provided it for me without any strength or power on my part), his previous sins will be forgiven".

١٧ - بَابُ الْاِجْتِمَاعِ عَلَى الطَّعَامِ

Chapter17 - Eating in Gathering

٣٢٨٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، وَدَاوُدُ بْنُ رُشَیْدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوْا ثَنَا الْوَلِیْدُ بْنُ مُسْلِمٍ، حَدَّثَنَا وَحْشِیُّ بْنُ حَرْبِ بْنِ وَحْشِیِّ بْنِ حَرْبٍ عَنْ اَبِیْهِ، عَنْ جَدِّهٖ وَحْشِیٍّ، اَنَّهُمْ قَالُوْا یَا رَسُوْلَ اللّٰهِ اِنَّا نَاْكُلُ وَلَا نَشْبَعُ، قَالَ فَلَعَلَّكُمْ تَاْكُلُوْنَ مُتَفَرِّقِیْنَ؟ قَالُوْا نَعَمْ. قَالَ فَاجْتَمِعُوْا عَلٰی طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللّٰهِ عَلَیْهِ یُبَارَكْ لَكُمْ فِیْهِ. سنن ابوداؤد(٣٧٦٤)

3286 - Wahshi bin Harb bin Wahshi bin Harb narrated from his father from his grand father that they said: 'O Messenger of Allah ﷺ we eat and do not feel full'. He said: "Perhaps you eat separately?" They said: 'Yes'. He said: "Gather to eat together and mention the Name of Allah over it, then it will be blessed for you".

٣٢٨٧ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِیٍّ الْخَلَّالُ، ثَنَا الْحَسَنُ بْنُ مُوْسٰی، ثَنَا سَعِیْدُ بْنُ زَیْدٍ، ثَنَا عَمْرُو بْنُ دِیْنَارٍ، قَهْرَمَانُ اٰلِ الزُّبَیْرِ، قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ

3287 - Salim bin Abdullah bin Umar reported, "I heard my father say: I heard Umar bin Khattab ؓ say: The Messenger

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of Allah ﷺ said: "Eat together and do not eat separately, for the blessing is in being together".

اللّٰـهِ يَعْنِىْ عَنِ ابْنِ عُمَرَ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُوْا جَمِيْعًا وَّلَا تَفَرَّقُوْا فَاِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ. ابن ماجه

Chapter18 - Blowing into food

١٨ - بَابُ النَّفْخِ فِى الطَّعَامِ.

3288 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ never blew into his food or drink and he did not breathe into the vessel".

٣٢٨٨ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِىُّ، ثَنَا شَرِيْكٌ عَنْ عَبْدِ الْكَرِيْمِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ لَمْ يَكُنْ رَّسُوْلُ اللّٰهِ ﷺ يَنْفُخُ فِىْ طَعَامٍ وَّلَا شَرَابٍ، وَلَا يَتَنَفَّسُ فِى الْاِنَاءِ. سنن ابوداؤد (٣٧٢٨) سنن ترمذی (١٨٨٨) سنن ابن ماجه (٣٤٢٩)

Chapter19 - Giving him some of it when one's servant serves meal

١٩ - بَابُ اِذَا اَتَاهُ خَادِمُهُ بِطَعَامِهٖ فَلْيُنَاوِلْهُ مِنْهُ

3289 - Ismail bin Abu Khalid reported from his father, "I heard Abu Hurayrah ؓ say: The Messenger of Allah ﷺ said: "When the servant of anyone of you brings him his food, let him make him sit by his side and eat with him and if he refuses then let him give him some of it".

٣٢٨٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِىْ، ثَنَا اِسْمَاعِيْلُ بْنُ اَبِىْ خَالِدٍ عَنْ اَبِيْهِ، قَالَ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا جَاءَ اَحَدَكُمْ خَادِمُهٗ بِطَعَامِهٖ، فَلْيُجْلِسْهُ فَلْيَاْكُلْ مَعَهٗ، فَاِنْ اَبٰى، فَلْيُنَاوِلْهُ مِنْهُ. سنن ترمذی (١٨٥٣)

3290 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "When the slave of anyone of you brings his food to him for which he (the slave) has worked hard and endured heat, let him invite him to eat with him, and if he does not do that, then let him take a morsel, thus put it in his hand".

٣٢٩٠ - **حَدَّثَنَا** عِيْسَى بْنُ حَمَّادٍ الْمِصْرِىُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيْعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الْاَعْرَجِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَحَدُكُمْ قَرَّبَ اِلَيْهِ مَمْلُوْكُهٗ طَعَامًا قَدْ كَفَاهُ عَنَاءَهٗ وَحَرَّهٗ، فَلْيَدْعُهٗ فَلْيَاْكُلْ مَعَهٗ، فَاِنْ لَّمْ يَفْعَلْ، فَلْيَاْخُذْ لُقْمَةً فَلْيَجْعَلْهَا فِىْ يَدِهٖ. ابن ماجه

3291 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said: "When the servant of anyone of you brings his food, let him make him sit down with him or give him some of it for he is the one who put up with its heat and smoke".

٣٢٩١ - **حَدَّثَنَا** عَلِىُّ بْنُ الْمُنْذِرِ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ثَنَا اِبْرَاهِيْمُ الْهَجَرِىُّ عَنْ اَبِى الْاَحْوَصِ، عَنْ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا جَاءَ خَادِمُ اَحَدِكُمْ بِطَعَامِهٖ، فَلْيُقْعِدْهُ مَعَهٗ، وَلْيُنَاوِلْهُ مِنْهُ، فَاِنَّهٗ هُوَ الَّذِىْ وَلِىَ حَرَّهٗ وَدُخَانَهٗ. ابن ماجه

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٢٠ - بَابُ الْاَكْلِ عَلَى الْخِوَانِ وَالسُّفْرَةِ

Chapter20 - Eating at a Dinning-mat and Dinning-cloth

٣٢٩٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا مُعَاذُ بْنُ هِشَامٍ' ثَنَا اَبِىْ عَنْ يُوْنُسَ بْنِ اَبِى الْفُرَاتِ الْاِسْكَافِ' عَنْ قَتَادَةَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ مَا اَكَلَ رَسُوْلُ اللّٰهِ ﷺ عَلٰى خِوَانٍ' وَلَا فِىْ سُكُرَّجَةٍ ' قَالَ فَعَلَامَ كَانُوْا يَاْكُلُوْنَ؟ قَالَ عَلَى السُّفَرِ.

صحیح بخاری(٥٣٨٦_٥٤١٥)سنن ترمذی(١٧٨٨)

3292 - Qatadah reported that Anas bin Malik ﷺ narrated, "The Prophet ﷺ never ate from a table or from an individual plate'. He said: 'From where did he eat? He said: 'From the dining sheet".

٣٢٩٣ - **حَدَّثَنَا** عُبَيْدُ اللّٰهِ بْنُ يُوْسُفَ الْجُبَيْرِىُّ ' ثَنَا (اَبُوْ بَحْرٍ)' حَدَّثَنَا سَعِيْدُ بْنُ اَبِىْ عَرُوْبَةَ ' ثَنَا قَتَادَةَ عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ مَا رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ اَكَلَ عَلٰى خِوَانٍ' حَتّٰى مَاتَ.

صحیح بخاری(٦٤٥٠)سنن ترمذی(٢٣٦٣)

3293 - Hazrat Anas ﷺ narrated, "I never saw the Messenger of Allah ﷺ eat from a table until he died".

٢١ - بَابُ النَّهْىِ اَنْ يُّقَامَ عَنِ الطَّعَامِ حَتّٰى يُرْفَعَ' وَاَنْ يَّكُفَّ يَدَهٗ حَتّٰى يَفْرَغَ الْقَوْمُ

Chapter21 - Forbiddance of standing up before the meal has been removed and taking one's hand away before the people have finished

٣٢٩٤ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ اَحْمَدَ بْنِ بَشِيْرِ بْنِ ذَكْوَانَ الدِّمَشْقِىُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ عَنْ مُّنِيْرِ بْنِ الزُّبَيْرِ' عَنْ مَّكْحُوْلٍ ' عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى اَنْ يُّقَامَ عَنِ الطَّعَامِ' حَتّٰى يُرْفَعَ. ابن ماجہ

3294 - Hazrat Ayesha ﷺ narrated That the Messenger of Allah ﷺ forbade standing up before the food had been cleared away.

٣٢٩٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ ' ثَنَا عُبَيْدُ اللّٰهِ ' اَنْبَاَنَا عَبْدُ الْاَعْلٰى عَنْ يَّحْيَى بْنِ اَبِىْ كَثِيْرٍ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ' عَنِ ابْنِ عُمَرَ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وُضِعَتِ الْمَائِدَةُ فَلَا يَقُوْمُ رَجُلٌ حَتّٰى تُرْفَعَ الْمَائِدَةُ ' وَلَا يَرْفَعُ يَدَهٗ ' وَاِنْ شَبِعَ حَتّٰى يَفْرُغَ الْقَوْمُ ' وَلْيَعْذِرْ' فَاِنَّ ذٰلِكَ الرَّجُلَ يُخْجِلُ جَلِيْسَهٗ فَيَقْبِضُ يَدَهٗ ' وَعَسٰى اَنْ يَّكُوْنَ لَهٗ فِى الطَّعَامِ حَاجَةٌ. سابقہ(٣٢٧٣)

3295 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said: "When a meal is served a man should not stand until it is removed and he should not take his hand away even if he is full, until the people have finished. And let him continue eating. For a man may make his companion shy, causing him to withhold his hand, and perhaps he has a need for the food".

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Chapter22 - Going to bed with smell stinking from his hand

3296 - Hazrat Hussain bin Ali ﷺ reported that his mother Hazrat Fatimah the daughter of the Messenger of Allah ﷺ narrated, "The Messenger of Allah ﷺ said: "A man had no one to blame but himself if he goes to bed with a smell emanating (stinking) from his hand".

3297 - Hazrat Abu Hurayrah ﷺ narrated That the Prophet ﷺ said: "If any one goes to bed with a smell amanating from his hand and he does not wash his hands and something happens to him, he should not blame anyone but himself".

Chapter23 - Served Meal

3298 - Hazrat Asma bint-e-Yazid narrated, "Some food was brought to the Prophet ﷺ and it was offered to us. We said: We do not have any appetite for it. He said: "Do not combine hunger and lies".

3299 - Hazrat Anas bin Malik ﷺ, a man from the tribe of Banu Abdul-Ashhal narrated, "I came to the Prophet ﷺ when he was eating breakfast and he said: "Come and eat". I said: 'I am fasting. Alas! would that I had eaten of the food of the Messenger of Allah ﷺ ".

Chapter24 - Eating in the Mosque

3300 - Hazrat Abdullah bin Harith bin Jaz Az-Zubaidi ﷺ narrated, "At the time of the Messenger of Allah ﷺ we used to eat bread and meat in the Mosque".

٢٢ - بَابُ مَنْ بَاتَ وَفِيْ يَدِهٖ رِيْحُ غَمَرٍ

٣٢٩٦ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ، ثَنَا عُبَيْدُ بْنُ وَسِيْمٍ اَلْجَمَّالُ ، حَدَّثَنِي الْحَسَنُ بْنُ الْحَسَنِ عَنْ اُمِّهٖ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ، عَنْ اُمِّهٖ فَاطِمَةَ ابْنَةِ رَسُوْلِ اللّٰهِ ﷺ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَا، لَا يَلُوْمَنَّ امْرُؤٌ اِلَّا نَفْسَهٗ ، يَبِيْتُ وَفِيْ يَدِهٖ رِيْحُ غَمَرٍ. ابن ماجه

٣٢٩٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِي الشَّوَارِبِ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُخْتَارِ، ثَنَا سُهَيْلُ بْنُ اَبِيْ صَالِحٍ عَنْ اَبِيْهِ ، عَنْ اَبِيْ هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ اِذَا نَامَ اَحَدُكُمْ وَفِيْ يَدِهٖ غَمَرٌ، فَلَمْ يَغْسِلْ يَدَهٗ ، فَاَصَابَهٗ شَيْءٌ ، فَلَا يَلُوْمَنَّ اِلَّا نَفْسَهٗ. ابن ماجه

٢٣ - بَابُ عَرْضِ الطَّعَامِ

٣٢٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنِ ابْنِ اَبِيْ حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ ، قَالَتْ اُتِيَ النَّبِيُّ ﷺ بِطَعَامٍ ، فَعُرِضَ عَلَيْنَا، فَقُلْنَا لَا نَشْتَهِيْهِ ، فَقَالَ لَا تَجْمَعْنَ جُوْعًا وَّكَذِبًا. ابن ماجه

٣٢٩٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا وَكِيْعٌ عَنْ اَبِيْ هِلَالٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ سَوَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ. رَجُلٌ مِّنْ بَنِيْ عَبْدِ الْاَشْهَلِ قَالَ اَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَغَدّٰى، فَقَالَ اُدْنُ فَكُلْ. فَقُلْتُ اِنِّيْ صَائِمٌ ، فَيَالَهْفَ نَفْسِيْ! هَلَّا كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُوْلِ اللّٰهِ ﷺ! سابقه(١٦٦٧)

٢٤ - بَابُ الْاَكْلِ فِي الْمَسْجِدِ

٣٣٠٠ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ وَحَرْمَلَةُ بْنُ يَحْيٰى ، قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ، حَدَّثَنِيْ سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ ، اَنَّهٗ سَمِعَ عَبْدَ اللّٰهِ بْنَ الْحَارِثِ بْنِ جَزْءٍ

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اَلزُّبَيْدِیَّ يَقُوْلُ كُنَّا نَاْكُلُ ' عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' فِی الْمَسْجِدِ ' الْخُبْزَ وَاللَّحْمَ. ابن ماجہ

Chapter25 - Eating standing

٢٥ - بَابُ الْاَكْلِ قَائِمًا

3301 - Hazrat Ibn-e-Umar ؓ narrated, "At the time of Messenger of Allah ﷺ we used to eat while walking and drink while standing up".

٣٣٠١ - **حَدَّثَنَا** اَبُو السَّائِبِ سَلْمُ بْنُ جُنَادَةَ ' ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ كُنَّا عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' نَاْكُلُ وَنَحْنُ نَمْشِیْ ' وَنَشْرَبُ وَنَحْنُ قِيَامٌ. سنن ترمذی (١٨٨٠)

Chapter26 - Gourd

٢٦ - بَابُ الدُّبَّاءِ

3302 - Hazrat Anas ؓ narrated, "The Prophet ﷺ liked gourd".

٣٣٠٢ - **حَدَّثَنَا** اَحْمَدُ بْنُ مَنِيْعٍ ' اَنْبَاَنَا عَبِيْدَةُ بْنُ حُمَيْدٍ عَنْ حُمَيْدٍ ' عَنْ اَنَسٍ ' قَالَ كَانَ النَّبِیُّ ﷺ يُحِبُّ الْقَرْعَ. ابن ماجہ

3303 - Hazrat Anas ؓ narrated, "Umm-e-Sulaim sent with me a basket of fresh dates for the Messenger of Allah ﷺ but I did not find him as he had just gone out to a freed slave of his who had invited him and made food for him. I came to him and he was eating and he called me to eat with him. He (the freed slave) had served him Tharid with meat and gourd and he liked the gourd. So I started to collect (the pieces of) gourd and put them near him. When we had eaten, he went back to his house and I put the basket (of dates) before him and he started to eat them and share them until he finished the last of them".

٣٣٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا ابْنُ اَبِیْ عَدِیٍّ عَنْ حُمَيْدٍ ' عَنْ اَنَسٍ ' قَالَ بَعَثَتْ مَعِیْ اُمُّ سُلَيْمٍ ' بِمِكْتَلٍ فِيْهِ رُطَبٌ ' اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' فَلَمْ اَجِدْهُ ' وَخَرَجَ قَرِيْبًا اِلٰى مَوْلًى دَعَاهُ فَصَنَعَ لَهٗ طَعَامًا ' فَاَتَيْتُهٗ وَهُوَ يَاْكُلُ ' قَالَ فَدَعَانِیْ لِاٰكُلَ مَعَهٗ ' قَالَ وَصَنَعَ ثَرِيْدَةً بِلَحْمٍ وَّقَرْعٍ ' قَالَ فَاِذَا هُوَ يُعْجِبُهُ الْقَرْعُ ' قَالَ فَجَعَلْتُ اَجْمَعُهٗ فَاُدْنِيْهِ مِنْهُ ' فَلَمَّا طَعِمْنَا رَجَعَ اِلٰى مَنْزِلِهٖ ' وَوَضَعْتُ الْمِكْتَلَ بَيْنَ يَدَيْهِ ' فَجَعَلَ يَاْكُلُ وَيَقْسِمُ ' حَتّٰى فَرَغَ مِنْ اٰخِرِهٖ. ابن ماجہ

3304 - Hakim bin Jabir reported that his father said: "I entered upon the Prophet ﷺ in his house and he had some of the gourd. I said: 'What is this?' He said: "This is Qar, it is Dubba (gourd, pumpkin). We augment our food with it".

٣٣٠٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ اِسْمَاعِيْلَ بْنِ اَبِیْ خَالِدٍ ' عَنْ حَكِيْمِ بْنِ جَابِرٍ ' عَنْ اَبِيْهِ ' قَالَ دَخَلْتُ عَلَى النَّبِیِّ ﷺ فِیْ بَيْتِهٖ ' وَعِنْدَهٗ هٰذِهِ الدُّبَّاءُ ' فَقُلْتُ اَیُّ شَیْءٍ هٰذَا؟ قَالَ هٰذَا الْقَرْعُ ' هُوَ الدُّبَّاءُ نُكْثِرُ بِهٖ طَعَامَنَا. ابن ماجہ

Chapter27 - Meat

٢٧ - بَابُ اللَّحْمِ

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3305 - Hazrat Abu Darda ؓ narrated, "The Messenger of Allah ﷺ said: "The best food of the people of this world and the people of Paradise is meat".

٣٣٠٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الْخَلَّالُ الدِّمَشْقِيُّ ' ثَنَا يَحْيَى بْنُ صَالِحٍ ' حَدَّثَنِيْ سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ ' حَدَّثَنِيْ مَسْلَمَةُ الْجُهَنِيُّ ' عَنْ عَمِّهِ اَبِيْ مَشْجَعَةَ ' عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَيِّدُ طَعَامِ اَهْلِ الدُّنْيَا وَاَهْلِ الْجَنَّةِ ' اللَّحْمُ.

ابن ماجہ

3306 - Hazrat Abu Darda ؓ narrated, "The Messenger of Allah ﷺ was never invited to eat meat but would respond and he was never offered meat as a gift but he would accept it".

٣٣٠٦ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ ' ثَنَا يَحْيَى بْنُ صَالِحٍ ' ثَنَا سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ ' حَدَّثَنِيْ مَسْلَمَةُ بْنُ عَبْدِ اللّٰهِ الْجُهَنِيُّ عَنْ عَمِّهِ اَبِيْ مَشْجَعَةَ ' عَنْ اَبِي الدَّرْدَاءِ ' قَالَ مَا دُعِيَ رَسُوْلُ اللّٰهِ ﷺ اِلٰى لَحْمٍ قَطُّ ' اِلَّا اَجَابَ ' وَلَا اُهْدِيَ لَهُ لَحْمٌ قَطُّ ' اِلَّا قَبِلَهُ. ابن ماجہ

Chapter28 - The Best Meat

٢٨ - بَابُ اَطَايِبِ اللَّحْمِ

3307 - Hazrat Abu Hurayrah ؓ narrated, "One day some meat was brought to the Messenger of Allah ﷺ and the foreleg was offered to him which he liked, so he bit it with his front teeth".

٣٣٠٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' وَثَنَا عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ فُضَيْلٍ ' قَالَا ثَنَا اَبُوْ حَيَّانَ التَّيْمِيُّ عَنْ اَبِيْ زُرْعَةَ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ اُتِيَ رَسُوْلُ اللّٰهِ ﷺ ذَاتَ يَوْمٍ بِلَحْمٍ ' فَرُفِعَ اِلَيْهِ الذِّرَاعُ وَكَانَتْ تُعْجِبُهُ ' فَنَهَشَ مِنْهَا.

صحیح بخاری (٣٣٤٠ ـ ٣٣٦١ ـ ٤٧١٢) صحیح مسلم (٤٧٩)

سنن ترمذی (١٨٣٧ ـ ٢٤٣٤)

3308 - Hazrat Abdullah bin Jafar ؓ told Ibn-e-Zubair ؓ who had slaughtered a camel for them that he heard Messenger of Allah ﷺ and he (Abdullah) said: 'Some people were bringing meat to the Messenger of Allah ﷺ and he said: "The best meat is the meat of the back".

٣٣٠٨ - حَدَّثَنَا اَبُوْ بِشْرٍ ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنْ مِسْعَرٍ ' حَدَّثَنِيْ شَيْخٌ مِنْ قَوْمِهِ ' وَاَظُنُّهُ يُسَمِّي مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ ' اَنَّهُ سَمِعَ عَبْدَ اللّٰهِ بْنَ جَعْفَرٍ يُحَدِّثُ ابْنَ الزُّبَيْرِ ' وَقَدْ نَحَرَ لَهُمْ جَزُوْرًا اَوْ بَعِيْرًا ' اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ قَالَ وَالْقَوْمُ يُلْقُوْنَ لِرَسُوْلِ اللّٰهِ ﷺ اللَّحْمَ ' يَقُوْلُ اَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ. ابن ماجہ

Chapter29 - Roasted Meat

٢٩ - بَابُ الشِّوَآءِ

3309 - Hazrat Anas bin Malik ؓ narrated, "I do not know of the Messenger of Allah ﷺ ever seeing a roasted (Samita) sheep

٣٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنّٰى ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' ثَنَا هَمَّامٌ عَنْ قَتَادَةَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ مَا اَعْلَمُ رَسُوْلَ اللّٰهِ ﷺ رَاٰى شَاةً

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until he met Allah".

سَمِيطًا' حَتّٰى لَحِقَ بِاللّٰهِ.

صحیح بخاری (۷۳۸۵۔ ٦٤٥٧) سنن ابن ماجہ (۳۳۳۹)

3310 - Hazrat Anas bin Malik ؓ narrated, "No leftovers of roast meat were ever cleared from infront of the Messenger of Allah ﷺ and no carpet was ever carried with him" (As the amount of food was small).

۳۳۱۰ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ' ثَنَا كَثِيْرُ بْنُ سُلَيْمٍ عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ مَا رُفِعَ مِنْ بَيْنِ يَدَىْ رَسُوْلِ اللّٰهِ ﷺ فَضْلُ شِوَاءٍ قَطُّ ' وَلَا حُمِلَتْ مَعَهٗ طُنْفُسَةٌ. ابن ماجہ

3311 - Hazrat Abdullah bin Harith bin Jaz Az-Zubaidi ؓ narrated, "We ate food with the Messenger of Allah ﷺ in the Mosque (meat) that had been roasted. Then we wiped our hands on the pebbles and got up to perform prayer without performing ablution" (anew).

۳۳۱۱ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا يَحْيَى بْنُ بُكَيْرٍ ' ثَنَا ابْنُ لَهِيْعَةَ ' اَخْبَرَنِىْ سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ بْنِ الْجَزْءِ الزُّبَيْدِىِّ ' قَالَ اَكَلْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ طَعَامًا فِى الْمَسْجِدِ ' لَحْمًا قَدْ شُوِىَ' فَمَسَحْنَا اَيْدِيَنَا بِالْحَصْبَاءِ' ثُمَّ قُمْنَا فَصَلّٰى وَلَمْ يَتَوَضَّاْ. ابن ماجہ

Chapter30 - Dried Meat (Jerked)

۳۰ - بَابُ الْقَدِيْدِ

3312 - Hazrat Ibn-e-Masud ؓ narrated, "A man came to the Prophet ﷺ, so he spoke to him and he started to tremble with awe. He said to him: Take it easy, I am not a king, I am just a man whose mother ate dried meat".

۳۳۱۲ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ اَسَدٍ' ثَنَا جَعْفَرُ بْنُ عَوْنٍ' ثَنَا اِسْمَاعِيْلُ بْنُ اَبِىْ خَالِدٍ عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ ' عَنْ اَبِىْ مَسْعُوْدٍ' قَالَ اَتَى النَّبِىَّ ﷺ رَجُلٌ فَكَلَّمَهٗ ' فَجَعَلَ تُرْعَدُ فَرَائِصُهٗ ' فَقَالَ لَهٗ هَوِّنْ عَلَيْكَ ' فَاِنِّىْ لَسْتُ بِمَلِكٍ ' اِنَّمَا اَنَا ابْنُ امْرَاَةٍ تَاْكُلُ الْقَدِيْدَ. ابن ماجہ

Abu Abdullah said: "Ismail alone has narrated (this Hadith) with a complete chain of narrators".

قَالَ اَبُوْ عَبْدِ اللّٰهِ اِسْمَاعِيْلُ وَحْدَهٗ وَصَلَهٗ.

3313 - Hazrat Ayesha ؓ narrated, "We used to store trotters and the Messenger of Allah ﷺ would eat them fifteen days after the sacrifice".

۳۳۱۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا مُحَمَّدُ بْنُ يُوْسُفَ ' ثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَابِسٍ' اَخْبَرَنِىْ اَبِىْ ' عَنْ عَائِشَةَ ' قَالَتْ لَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَيَاْكُلُ رَسُوْلُ اللّٰهِ ﷺ بَعْدَ خَمْسَ عَشْرَةَ مِنَ الْاَضَاحِىْ. سابقہ (۳۱۵۹)

Chapter31 - Liver and Spleen

۳۱ - بَابُ الْكَبِدِ وَالطِّحَالِ

3314 - Hazrat Abdullah bin Umar ؓ

۳۳۱۴ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ

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narrated That the Messenger of Allah ﷺ said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts and the two kinds of blood are the liver and spleen".

زَيْدِ بْنِ اَسْلَمَ عَنْ اَبِيْهِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ،اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ، فَاَمَّا الْمَيْتَتَانِ فَالْحُوْتُ وَالْجَرَادُ، وَاَمَّا الدَّمَانِ، فَالْكَبِدُ وَالطِّحَالُ. سابقہ(۳۲۱۸)

Chapter32 - Salt

3315 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "The best of your seasonings is salt".

۳۲ - بَابُ الْمِلْحِ

۳۳۱۵ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، ثَنَا عِيْسَى بْنُ اَبِيْ عِيْسٰى عَنْ رَجُلٍ اَرَاهُ مُوْسٰى عَنْ اَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَيِّدُ اِدَامِكُمُ الْمِلْحُ. ابن ماجہ

Chapter33 - Condimenting Vinegar

3316 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ said: "What a blessed condiment vinegar is".

۳۳ - بَابُ الْاِئْتِدَامِ بِالْخَلِّ

۳۳۱۶ - **حَدَّثَنَا** اَحْمَدُ بْنُ اَبِي الْحَوَارِيْ ، ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ نِعْمَ الْاِدَامُ الْخَلُّ.

صحیح مسلم(۵۳۱۸_۵۳۱۹)سنن ترمذی(۱۸٤۰)

3317 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ said: "What a blessed condiment vinegar is".

۳۳۱۷ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ، ثَنَا قَيْسُ بْنُ الرَّبِيْعِ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ نِعْمَ الْاِدَامُ الْخَلُّ.

سنن ابوداؤد(۳۸۲۰)سنن ترمذی(۱۸٤۲)

3318 - Hazrat Umm-e-Sad ؓ narrated, "The Messenger of Allah ﷺ entered upon Ayesha ؓ when I was with her and said: "Is there any food?" She said: 'We have bread, dates and vinegar'. The Messenger of Allah ﷺ said: "What a blessed condiment vinegar is. O Allah, bless vinegar, for it was the condiment of the Prophets ؑ before me and no house will ever be poor in which there is vinegar".

۳۳۱۸ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، ثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ زَاذَانَ ، اَنَّهُ حَدَّثَهُ قَالَ حَدَّثَتْنِيْ اُمُّ سَعْدٍ قَالَتْ دَخَلَ رَسُوْلُ اللّٰهِ ﷺ عَلٰى عَائِشَةَ ، وَاَنَا عِنْدَهَا، فَقَالَ هَلْ مِنْ غَدَاءٍ ؟قَالَتْ عِنْدَنَا خُبْزٌ وَّتَمْرٌ وَّخَلٌّ ، قَالَ رَسُوْلُ اللّٰهِ ﷺ نِعْمَ الْاِدَامُ الْخَلُّ ، اَللّٰهُمَّ! بَارِكْ فِي الْخَلِّ ، فَاِنَّهُ كَانَ اِدَامَ الْاَنْبِيَاءِ قَبْلِيْ ، وَلَمْ يَفْتَقِرْ بَيْتٌ فِيْهِ خَلٌّ. ابن ماجہ

Chapter34 - Olive Oil

۳٤ - بَابُ الزَّيْتِ

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٣٣١٩ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ مَهْدِيٍّ ، ثَنَا عَبْدُ الرَّزَّاقِ ، اَنْبَاَنَا مَعْمَرٌ ، عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنْ اَبِيْهِ ، عَنْ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِئْتَدِمُوْا بِالزَّيْتِ وَادَّهِنُوْا بِهِ ، فَاِنَّهُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ.

سنن ترمذی (۱۸۵۱_۱۸۵۲)

3319 - Hazrat Umar ؓ narrated That the Messenger of Allah ﷺ said: "Season (your food) with olive oil and anoint yourselves with it for it comes from a blessed tree".

٣٣٢٠ - **حَدَّثَنَا** عُقْبَةُ بْنُ مُكْرَمٍ ، ثَنَا صَفْوَانُ بْنُ عِيْسٰى ، قَالَ ثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ عَنْ جَدِّهِ ، قَالَ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُوا الزَّيْتَ وَادَّهِنُوْا بِهِ ، فَاِنَّهُ مُبَارَكٌ. ابن ماجہ

3320 - Abdullah bin Saeed reported that his grand father said: "I heard Abu Hurayrah ؓ say: The Messenger of Allah ﷺ said: "Eat (Olive) oil and anoint yourselves with it, for it is blessed".

٣٥ - بَابُ اللَّبَنِ

Chapter35 - Milk

٣٣٢١ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ، عَنْ جَعْفَرِ بْنِ بُرْدٍ اَلرَّاسِبِيِّ ، حَدَّثَتْنِيْ مَوْلَاتِيْ اُمُّ سَالِمٍ اَلرَّاسِبِيَّةُ ، قَالَتْ سَمِعْتُ عَائِشَةَ تَقُوْلُ كَانَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اُتِيَ بِلَبَنٍ قَالَ بَرَكَةٌ اَوْ بَرَكَتَانِ. ابن ماجہ

3321 - It was heard Hazrat Ayesha ؓ say: "The Messenger of Allah ﷺ would say When milk was brought to him, "A blessing or two belssings".

٣٣٢٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ، ثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَطْعَمَهُ اللّٰهُ طَعَامًا ، فَلْيَقُلِ اللّٰهُمَّ! بَارِكْ لَنَا فِيْهِ ، وَارْزُقْنَا خَيْرًا مِّنْهُ ، وَمَنْ سَقَاهُ اللّٰهُ لَبَنًا ، فَلْيَقُلِ اللّٰهُمَّ! بَارِكْ لَنَا فِيْهِ وَارْزُقْنَا مِنْهُ وَزِدْنَا مِنْهُ ، فَاِنِّيْ لَا اَعْلَمُ مَا يُجْزِيءُ ، مِنَ الطَّعَامِ وَالشَّرَابِ ، اِلَّا اللَّبَنُ.

ابن ماجہ

3322 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever is given food by Allah let him say, 'Allahuma barik lana fihi wa arzuqna khairan minhu' (O Allah bless it for us and provide us with something better than it) And whoever is given milk to drink by Allah let him say, 'Allahuma barik lana fihi wa zidna minhu' (O Allah bless it for us and give us more of it) For I do not know of any food or drink that suffices, apart from milk".

٣٦ - بَابُ الْحَلْوَاءِ

Chapter36 - Sweets

٣٣٢٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، وَعَلِيُّ بْنُ مُحَمَّدٍ ، وَعَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، قَالُوْا ثَنَا اَبُوْ اُسَامَةَ ، قَالَ ثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

صحیح بخاری (۵۴۳۱_۵۵۹۹_۵۶۱۴_۵۶۸۲_ ۶۹۷۲)

3323 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ used to like sweets and honey".

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صحیح مسلم(٣٦٦٤)سنن ابوداؤد(٣٧١٥)سنن ترمذی(١٨٣١)

٣٧ - بَابُ الْقِثَّآءِ وَالرُّطَبِ يُجْمَعَانِ

Chapter37 - Eating cucumbers and Dates together

٣٣٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا يُونُسُ بْنُ بُكَيْرٍ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ كَانَتْ اُمِّيْ تُعَالِجُنِيْ لِلسُّمْنَةِ ، تُرِيْدُ اَنْ تُدْخِلَنِيْ عَلٰى رَسُوْلِ اللّٰهِ ﷺ ، فَمَا اسْتَقَامَ لَهَا ذٰلِكَ حَتّٰى اَكَلْتُ الْقِثَّآءَ بِالرُّطَبِ ، فَسَمِنْتُ كَاَحْسَنِ سِمْنَةٍ. ابن ماجہ

3324 - Hazrat Ayesha narrated, "My mother was trying to fatten me up when she wanted to send me to the Messenger of Allah ﷺ (when she got married) but nothing worked until I ate cucumbers with dates, then I grew plump like the best kind of plump".

٣٣٢٥ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ وَاِسْمَاعِيْلُ بْنُ مُوْسٰى ، قَالَا حَدَّثَنَا اِبْرَاهِيْمُ بْنُ سَعْدٍ عَنْ اَبِيْهِ ، عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ ، قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَاْكُلُ الْقِثَّآءَ بِالرُّطَبِ.

صحیح بخاری(٥٤٤٠_٥٤٤٧_٥٤٤٩)صحیح مسلم(٥٢٩٨)
سنن ابوداؤد(٣٨٣٥)سنن ترمذی(١٨٤٤)

3325 - Hazrat Abdullah bin Jafar narrated, "I saw the Messenger of Allah ﷺ eating cucumbers with dates".

٣٣٢٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمْرُو بْنُ رَافِعٍ ، قَالَا ثَنَا يَعْقُوْبُ بْنُ الْوَلِيْدِ بْنِ اَبِيْ هِلَالٍ الْمَدَنِيُّ عَنْ اَبِيْ حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَاْكُلُ الرُّطَبَ بِالْبِطِّيْخِ. ابن ماجہ

3326 - Hazrat Sahl bin Sad narrated, "The Messenger of Allah ﷺ used to eat dates with melon".

٣٨ - بَابُ التَّمْرِ

Chapter30 - Dates

٣٣٢٧ - **حَدَّثَنَا** اَحْمَدُ بْنُ اَبِي الْحَوَارِيِّ الدِّمَشْقِيُّ ، ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ ، ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ بَيْتٌ لَّا تَمْرَ فِيْهِ ، جِيَاعٌ اَهْلُهُ.

صحیح مسلم(٥٣٠٤)سنن ابوداؤد(٣٨٣١)سنن ترمذی(١٨١٥)

3327 - Hazrat Ayesha narrated That the Messenger of Allah ﷺ said: "A house in which there are no dates, its people will go hungry".

٣٣٢٨ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ، ثَنَا ابْنُ اَبِيْ فُدَيْكٍ ، ثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عَلِيِّ بْنِ اَبِيْ رَافِعٍ ، عَنْ جَدَّتِهٖ سَلْمٰى ، اَنَّ النَّبِيَّ ﷺ قَالَ بَيْتٌ لَّا تَمْرَ فِيْهِ ، كَالْبَيْتِ لَا طَعَامَ فِيْهِ. ابن ماجہ

3328 - Ubaidullah bin Ali bin Abu Rafi reported from his grand mother Salma that the Prophet ﷺ said: "A house in which there are no dates is like a house in which there is no food".

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٣٩ - بَابٌ اِذَا اُتِىَ بِاَوَّلِ الثَّمَرَةِ

Chapter39 - When the First Fruits of the season come

٣٣٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ ' اَخْبَرَنِىْ سُهَيْلُ بْنُ اَبِىْ صَالِحٍ عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ ' اِذَا اُتِىَ بِاَوَّلِ الثَّمَرَةِ قَالَ اَللّٰهُمَّ! بَارِكْ لَنَا فِىْ مَدِيْنَتِنَا' وَفِىْ ثِمَارِنَا' وَفِىْ مُدِّنَا' وَفِىْ صَاعِنَا ' بَرَكَةً مَّعَ بَرَكَةٍ. ثُمَّ يُنَاوِلُهُ اَصْغَرَ مَنْ بِحَضْرَتِهٖ مِنَ الْوِلْدَانِ. صحیح مسلم(٣٣٢٢)

3329 - Hazrat Abu Hurayrah ؓ narrated That when the first fruits (of the season) were brought, the Messenger of Allah ﷺ would say: "O Allah bless us in our city and in our fruits, in our Mudd and in our Sa (measures) blessing upon blessing". Then he would give it to the smallest of the children present.

٤٠ - بَابُ اَكْلِ الْبَلَحِ بِالتَّمْرِ

Chapter40 - Eating unripe dates with fresh dates

٣٣٣٠ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ قَيْسٍ الْمَدَنِىُّ ' ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُوا الْبَلَحَ بِالتَّمْرِ ' كُلُوا الْخَلَقَ بِالْجَدِيْدِ ' فَاِنَّ الشَّيْطَانَ يَغْضَبُ وَيَقُوْلُ بَقِىَ ابْنُ اٰدَمَ حَتّٰى اَكَلَ الْخَلَقَ بِالْجَدِيْدِ! ابن ماجہ

3330 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ said: "Eat unripe dates with ripe ones and eat old dates with new ones for Satan gets angry and says: The son of Adam will survive, so long as he eats old dates with new ones".

٤١ - بَابُ النَّهْىِ عَنْ قِرَانِ التَّمْرِ

Chapter41 - Forbiddance of eating two dates together

٣٣٣١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ ' ثَنَا سُفْيَانُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ' سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتّٰى يَسْتَاْذِنَ اَصْحَابَهٗ.

صحیح بخاری (٢٤٥٥ـ ٢٤٨٩ـ ٢٤٩٠ـ ٥٤٤٦) صحیح مسلم (٥٣٠١ـ ٥٣٠٢ـ ٥٣٠٣) سنن ابوداؤد (٣٨٣٤) سنن ترمذی (١٨١٤)

3331 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ forbade eating two dates at once unless he asks his Companions' permission to do so".

٣٣٣٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ' ثَنَا اَبُوْ دَاوُدَ' ثَنَا اَبُوْ عَامِرٍ الْخَزَّازُ' عَنِ الْحَسَنِ' عَنْ سَعْدٍ' مَوْلٰى اَبِىْ بَكْرٍ وَّكَانَ سَعْدٌ يَّخْدُمُ النَّبِىَّ ﷺ ' وَكَانَ يُعْجِبُهٗ حَدِيْثُهٗ اَنَّ النَّبِىَّ ﷺ نَهٰى عَنِ الْاِقْرَانِ يَعْنِىْ فِى التَّمْرِ. ابن ماجہ

3332 - Hazrat Sad ؓ, the freed slave of Abu Bakr ؓ narrated, and Sad ؓ used to serve the Messenger of Allah ﷺ and he liked this Hadith that, 'the Prophet ﷺ forbade eating two dates at once".

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Chapter42 - Assorting Dates

3333 - Hazrat Anas bin Malik ﷺ narrated, "I saw the Messenger of Allah ﷺ when he was brought some old dates, he started to assort them".

٤٢ - بَابُ تَفْتِيْشِ التَّمْرِ

٣٣٣٣ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا اَبُوْ قُتَيْبَةَ عَنْ هَمَّامٍ' عَنْ اِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِيْ طَلْحَةَ ' عَنْ اَنَسِ بْنِ مَالِكٍ' قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ اُتِيَ بِتَمْرٍ عَتِيْقٍ' فَجَعَلَ يُفَتِّشُهُ.

سنن ابوداؤد (٣٨٣٢_٣٨٣٣)

Chapter43 - Dates with butter

3334 - Two sons of Hazrat Busr ﷺ who were of the tribe of Sulaim narrated, "The Messenger of Allah ﷺ entered upon us. We placed a valvet cloth of ours beneath him and sprinkled water on it. He sat on it, and Allah sent down revelation to him in our house. We offered him butter and dates and he liked butter".

٤٣ - بَابُ التَّمْرِ بِالزُّبْدِ

٣٣٣٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا صَدَقَةُ بْنُ خَالِدٍ' حَدَّثَنِي ابْنُ جَابِرٍ ' حَدَّثَنِيْ سُلَيْمُ بْنُ عَامِرٍ عَنِ ابْنَيْ بُسْرٍ اَلسُّلَمِيَّيْنِ' قَالَا دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ' فَوَضَعْنَا تَحْتَهُ قَطِيْفَةً ' صَبَبْنَاهَا لَهُ صَبًّا' فَجَلَسَ عَلَيْهَا' فَاَنْزَلَ اللّٰهُ تَعَالٰى عَلَيْهِ الْوَحْيَ فِيْ بَيْتِنَا' وَقَدَّمْنَا لَهُ زُبْدًا وَّتَمْرًا' وَكَانَ يُحِبُّ الزُّبْدَ ﷺ.

سنن ابوداؤد (٣٨٣٧)

Chapter44 - Fine Flour

3335 - Abdul Aziz bin Abu Hazim reported, 'My father told me: "I asked Sahl bin Sad ﷺ: Did you ever see dough made from well-sifted flour'. He said: 'I never saw dough made from well-sifted flour until the Messenger of Allah ﷺ passed away'. I said: 'Did they have sieves at the time of the Messenger of Allah ﷺ'. He said: 'I never saw a sieve until the Messenger of Allah ﷺ passed away'. I said: 'How did you eat barley that was not sifted?' He said: 'We used to blow on it and whatever flew away flew away, and what-ever we left we made dough with it".

3336 - Hazrat Umm-e-Ayman ﷺ narrated That she sifted some flour and made a loaf of bread for the Prophet ﷺ. He said: "What is this?" She said: 'It is food that we

٤٤ - بَابُ الْحُوَّارٰى

٣٣٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَسُوَيْدُ بْنُ سَعِيْدٍ' قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِيْ حَازِمٍ ' حَدَّثَنِيْ اَبِيْ' قَالَ سَاَلْتُ سَهْلَ بْنَ سَعْدٍ هَلْ رَاَيْتَ النَّقِيَّ؟قَالَ مَا رَاَيْتُ النَّقِيَّ حَتّٰى قُبِضَ رَسُوْلُ اللّٰهِ ﷺ' قُلْتُ فَهَلْ كَانَ لَهُمْ مَنَاخِلُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ؟ قَالَ مَا رَاَيْتُ مُنْخُلًا حَتّٰى قُبِضَ رَسُوْلُ اللّٰهِ ﷺ' قُلْتُ فَكَيْفَ كُنْتُمْ تَاْكُلُوْنَ الشَّعِيْرَ غَيْرَ مَنْخُوْلٍ؟ قَالَ نَعَمْ كُنَّا نَنْفُخُهُ ' فَيَطِيْرُ مِنْهُ مَا طَارَ ' وَمَا بَقِيَ ثَرَّيْنَاهُ.

ابن ماجہ

٣٣٣٦ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' ثَنَا ابْنُ وَهْبٍ' اَخْبَرَنِيْ عَمْرُو بْنُ الْحَارِثِ' اَخْبَرَنِيْ بَكْرُ بْنُ سَوَادَةَ اَنَّ حَنَشَ بْنَ عَبْدِ اللّٰهِ حَدَّثَهُ عَنْ اُمِّ اَيْمَنَ '

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اَنَّهَا غَرْبَلَتْ دَقِيْقًا، فَصَنَعَتْهُ لِلنَّبِيِّ ﷺ رَغِيْفًا، فَقَالَ مَا هٰذَا؟ قَالَتْ طَعَامٌ نَصْنَعُهُ بِاَرْضِنَا، فَاَحْبَبْتُ اَنْ اَصْنَعَ لَكَ مِنْهُ رَغِيْفًا، فَقَالَ رُدِّيْهِ فِيْهِ، ثُمَّ اعْجِنِيْهِ. ابن ماجه

make in our land and I wanted to make a loaf of it for you'. He said: "Fold its (chaff) onto it and knead it".

٣٣٣٧ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ، ثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، اَبُو الْجَمَاهِرِ، ثَنَا سَعِيْدُ بْنُ بَشِيْرٍ، حَدَّثَنَا قَتَادَةُ عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ ﷺ رَغِيْفًا مُحَوَّرًا بِوَاحِدٍ مِّنْ عَيْنَيْهِ، حَتّٰى لَحِقَ بِاللّٰهِ. ابن ماجه

3337 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ never saw a thin loaf made from well-sifted flour with his own eyes until he met Allah".

٤٥ - بَابُ الرُّقَاقِ

Chapter45 - Thin Bread

٣٣٣٨ - **حَدَّثَنَا** اَبُوْ عُمَيْرٍ عِيْسَى بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ، ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنِ ابْنِ عَطَاءٍ، عَنْ اَبِيْهِ، قَالَ زَارَ اَبُوْ هُرَيْرَةَ قَوْمَهُ يَعْنِيْ قَرْيَةً، اَظُنُّهُ قَالَ يُنَا فَاَتَوْهُ بِرُقَاقٍ مِّنَ الرُّقَاقِ الْاُوَلِ، فَبَكٰى وَقَالَ مَا رَاٰى رَسُوْلُ اللّٰهِ ﷺ هٰذَا بِعَيْنِهِ قَطُّ. ابن ماجه

3338 - Ibn-e-Ata reported that his father narrated: "Abu Hurayrah ؓ visited his people meaning a village. I (one of the narrators) think he said: Yuna. And they brought him some of the first thin loaves of bread. He wept and said: "The Messenger of Allah ﷺ never saw such a thing with his own eyes".

٣٣٣٩ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ، وَاَحْمَدُ بْنُ سَعِيْدٍ الدَّارِمِيُّ، قَالَا اَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، ثَنَا هَمَّامٌ، ثَنَا قَتَادَةُ، قَالَ كُنَّا نَاْتِيْ اَنَسَ بْنَ مَالِكٍ قَالَ اِسْحَاقُ وَخَبَّازُهُ قَائِمٌ، قَالَ الدَّارِمِيُّ وَخِوَانُهُ مَوْضُوْعٌ فَقَالَ يَوْمًا كُلُوْا، وَمَا اَعْلَمُ رَسُوْلَ اللّٰهِ ﷺ رَاٰى رَغِيْفًا مُرَقَّقًا بِعَيْنِهِ، حَتّٰى لَحِقَ بِاللّٰهِ، وَلَا شَاةً سَمِيْطًا قَطُّ. سابقه (٣٣٠٩)

3339 - Qatadah reported, "We used to go to (visit) Anas bin Malik ؓ. (one of the narrators) Ishaq said: And his baker was standing there. (In another narration) Darimi said: And his table was set. He said, 'one day (come and) eat, for the Messenger of Allah ﷺ never saw any thin loaf of bread until he met Allah nor any roasted sheep". (Samita, the roasted sheep whose wool has been removed with hotwater)".

٤٦ - بَابُ الْفَالُوْذَجِ

Chapter46 - Sweet Dish Faludhaj

٣٣٤٠ - **حَدَّثَنَا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ السُّلَمِيُّ اَبُو الْحَارِثِ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، ثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ عُثْمَانَ بْنِ يَحْيٰى، عَنِ ابْنِ عَبَّاسٍ، قَالَ اَوَّلُ مَا سَمِعْنَا بِالْفَالُوْذَجِ، اَنَّ جِبْرِيْلَ عَلَيْهِ

3340 - Hazrat Ibn-e-Abbas ؓ narrated, "The first we heard of Faludhaj was when Jibril ؑ came to the Prophet ﷺ and said: The world will be opened for your nation and they will conquer the world until

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they eat Faludhaj. The Prophet ﷺ said: "What is Faludhaj?" He said: 'They mix ghee (butter oil) and honey together'. At that the Prophet ﷺ sobbed".

السَّلَامُ، اَتَى النَّبِيَّ ﷺ فَقَالَ اِنَّ اُمَّتَكَ تُفْتَحُ عَلَيْهِمُ الْاَرْضُ، فَيُفَاضُ عَلَيْهِمْ مِّنَ الدُّنْيَا، حَتّٰى اِنَّهُمْ لَيَاْكُلُوْنَ الْفَالُوْذَجَ، فَقَالَ النَّبِيُّ ﷺ وَمَا الْفَالُوْذَجُ؟ قَالَ يَخْلِطُوْنَ السَّمْنَ وَالْعَسَلَ جَمِيْعًا، فَشَهَقَ النَّبِيُّ ﷺ لِذٰلِكَ شَهْقَةً. ابن ماجه

Chapter47 - Butter-oild Bread

٤٧ - بَابُ الْخُبْزِ الْمُلَبَّقِ بِالسَّمَنِ

3341 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "One day the Messenger of Allah ﷺ said: "I wish that we had some white bread made of brown wheat, softened with ghee that we could eat". A man from among the Ansar heard that, so he took some (of that food) and brought it to him. The Messenger of Allah ﷺ said: "Where was this ghee kept?" He said: 'In a container made of mastigure skin'. And he refused to eat it".

٣٣٤١ - حَدَّثَنَا هُدْبَةُ بْنُ عَبْدِ الْوَهَّابِ، ثَنَا الْفَضْلُ بْنُ مُوْسَى السِّيْنَانِيُّ، ثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ اَيُّوْبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ. ذَاتَ يَوْمٍ وَدِدْتُّ لَوْ اَنَّ عِنْدَنَا خُبْزَةً بَيْضَآءَ مِنْ بُرَّةٍ سَمْرَآءَ مُلَبَّقَةٍ بِسَمْنٍ نَاْكُلُهَا قَالَ فَسَمِعَ بِذٰلِكَ رَجُلٌ مِّنَ الْاَنْصَارِ فَاتَّخَذَهُ، فَجَاءَ بِهٖ اِلَيْهِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ فِيْ اَيِّ شَيْءٍ كَانَ هٰذَا السَّمْنُ؟ قَالَ فِيْ عُكَّةِ ضَبٍّ، قَالَ فَاَبٰى اَنْ يَّاْكُلَهُ. سنن ابوداؤد (٣٨١٨)

3342 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "Umm-e-Sulaim رضی اللہ عنہا made some bread for the Prophet ﷺ and she put a little ghee on it. Then she said: 'Go to the Prophet ﷺ and invite him'. So I went and told him: My mother is inviting you (to come and eat). So he stood up and said to the people who were with him: 'Get up'. I went ahead of him and told her: Then the Prophet ﷺ came and said: "Bring what you have made?" She said: 'I only made it for you alone'. He said: "Bring it". Then he said: "O Anas bring (them) into me ten by ten". So I kept bringing them in ten by ten, and they ate their fill and there were eighty of them".

٣٣٤٢ - حَدَّثَنَا اَحْمَدُ بْنُ عَبْدَةَ، ثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ، ثَنَا حُمَيْدٌ الطَّوِيْلُ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ صَنَعَتْ اُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ خُبْزَةً، فَصَنَعَتْ فِيْهَا شَيْئًا مِّنْ سَمْنٍ، ثُمَّ قَالَتِ اذْهَبْ اِلَى النَّبِيِّ ﷺ فَادْعُهُ، قَالَ فَاَتَيْتُهُ فَقُلْتُ اُمِّيْ تَدْعُوْكَ، قَالَ فَقَامَ وَقَالَ لِمَنْ كَانَ عِنْدَهُ مِنَ النَّاسِ قُوْمُوْا، قَالَ فَسَبَقْتُهُمْ اِلَيْهَا فَاَخْبَرْتُهَا، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ هَاتِيْ مَا صَنَعْتِ. فَقَالَتْ اِنَّمَا صَنَعْتُ لَكَ وَحْدَكَ، فَقَالَ هَاتِيْهِ، فَقَالَ يَا اَنَسُ! اُدْخُلْ عَلَيَّ عَشَرَةً عَشَرَةً. قَالَ فَمَا زِلْتُ اُدْخِلُ عَلَيْهِ عَشَرَةً، عَشَرَةً، فَاَكَلُوْا حَتّٰى شَبِعُوْا، وَكَانُوْا ثَمَانِيْنَ. ابن ماجه

Chapter48 - Wheat Bread

٤٨ - بَابُ خُبْزِ الْبُرِّ

3343 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated,

٣٣٤٣ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، ثَنَا

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"By the one in whose hand is my soul, the Prophet of Allah ﷺ never ate his fill of wheat bread for three days in a row until Allah took his soul".

مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيْدَ بْنِ كَيْسَانَ، عَنْ اَبِىْ حَازِمٍ، عَنْ اَبِىْ هُرَيْرَةَ، اَنَّهُ قَالَ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! مَا شَبِعَ نَبِىُّ اللّٰهِ ﷺ ثَلَاثَةَ اَيَّامٍ تِبَاعًا مِّنْ خُبْزِ الْحِنْطَةِ، حَتّٰى تَوَفَّاهُ اللّٰهُ تَعَالٰى.

صحیح مسلم(۷۳۸۳۔۷۳۸٤)سنن ترمذی(۲۳۵۸)

3344 - Hazrat Ayesha رضی اللہ عنہا narrated, "The family of Muhammad ﷺ never ate their fill of wheat bread for three nights in a row from the time they came to Al-Madinah until he ﷺ passed away".

٣٣٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، ثَنَا زَائِدَةُ عَنْ مَّنْصُوْرٍ، عَنْ اِبْرَاهِيْمَ، عَنِ الْاَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ اٰلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمُوا الْمَدِيْنَةَ، ثَلَاثَ لَيَالٍ تِبَاعًا، مِّنْ خُبْزِ بُرٍّ، حَتّٰى تُوُفِّىَ ﷺ. صحیح بخاری(٥٤١٦۔٦٤٥٤)

Chapter49 - Barley Bread

٤٩ - بَابُ خُبْزِ الشَّعِيْرِ

3345 - Hazrat Ayesha رضی اللہ عنہا narrated, "When the Prophet ﷺ passed away there was nothing in my house that any living soul could eat, except a little bit of barley on a shelf of mine. I ate from it for a long time then I weighed it and soon it was all gone".

٣٣٤٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا اَبُوْ اُسَامَةَ، ثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ اَبِيْهِ، عَنْ عَائِشَةَ، قَالَتْ لَقَدْ تُوُفِّىَ رَسُوْلُ اللّٰهِ ﷺ، وَمَا فِىْ بَيْتِىْ مِنْ شَىْءٍ يَّاْكُلُهُ ذُوْ كَبِدٍ اِلَّا شَطْرُ شَعِيْرٍ، فِىْ رَفٍّ لِّىْ، فَاَكَلْتُ مِنْهُ، حَتّٰى طَالَ عَلَىَّ، فَكِلْتُهُ فَفَنِىَ. صحیح بخاری(۳۰۹۷۔٦٤٥١)صحیح مسلم(۷۳۷۷)

3346 - Hazrat Ayesha رضی اللہ عنہا narrated, "The family of Muhammad ﷺ never ate their fill of barley bread until he was taken" (died).

٣٣٤٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ عَنْ اَبِىْ اِسْحَاقَ، سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيْدَ يُحَدِّثُ عَنِ الْاَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ مَا شَبِعَ اٰلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الشَّعِيْرِ حَتّٰى قُبِضَ. صحیح مسلم(۷۳۷۱)سنن ترمذی(۲۳۵۷)

3347 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ used to spend many nights in a row hungry and his family could find no supper and usually their bread was barley bread".

٣٣٤٧ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ مُعَاوِيَةَ الْجُمَحِىُّ، ثَنَا ثَابِتُ بْنُ يَزِيْدَ عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَبِيْتُ اللَّيَالِىَ الْمُتَتَابِعَةَ طَاوِيًا، وَاَهْلُهُ لَا يَجِدُوْنَ الْعَشَاءَ، وَكَانَ عَامَّةَ خُبْزِهِمْ خُبْزُ الشَّعِيْرِ. سنن ترمذی(۲۳٦۰)

3348 - Hazrat Hasan reported that Anas bin Malik رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ wore wool and his shoes were sandals". He said: "The Messenger of

٣٣٤٨ - **حَدَّثَنَا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ وَكَانَ يُعَدُّ مِنَ الْاَبْدَالِ، ثَنَا بَقِيَّةُ، ثَنَا يُوْسُفُ بْنُ اَبِىْ كَثِيْرٍ عَنْ نُوْحِ بْنِ ذَكْوَانَ،

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Allah ﷺ ate coarse food and wore rough garments".

عَنِ الْحَسَنِ، عَنْ اَنَسِ ابْنِ مَالِكٍ، قَالَ لَبِسَ رَسُوْلُ اللّٰهِ ﷺ الصُّوْفَ، وَاحْتَذَى الْمَخْصُوْفَ. وَاَكَلَ رَسُوْلُ اللّٰهِ ﷺ بَشِعًا وَلَبِسَ خَشِنًا.

It was said to Hasan: "What is coarse food?' He said" Coarse barley which cannot be swallowed except with a mouthful of water".

فَقِيْلَ لِلْحَسَنِ مَا الْبَشِعُ؟ قَالَ غَلِيْظُ الشَّعِيْرِ، مَا كَانَ يُسِيْغُهُ اِلَّا بِجُرْعَةِ مَاءٍ. سنن ابن ماجہ(٣٣٥٦)

Chapter50 - Eating less and dislike of eating one's fill

٥٠ - بَابُ الْاِقْتِصَادِ فِى الْاَكْلِ وَكَرَاهَةِ الشَّبْعِ

3349 - Hazrat Miqdam bin Madikarib رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say: "A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it) then one third for food, one third for drink and one third for air".

٣٣٤٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ، ثَنَا مُحَمَّدُ بْنُ حَرْبٍ، حَدَّثَتْنِى اُمِّى عَنْ اُمِّهَا، اَنَّهَا سَمِعَتِ الْمِقْدَامَ بْنَ مَعْدِىْ كَرِبَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَا مَلَا اٰدَمِىٌّ وِعَاءً شَرًّا مِّنْ بَطْنٍ، حَسْبُ الْاٰدَمِىِّ لُقَيْمَاتٌ يُّقِمْنَ صُلْبَهٗ، فَاِنْ غَلَبَتِ الْاٰدَمِىَّ نَفْسُهٗ، فَثُلُثٌ لِلطَّعَامِ، وَثُلُثٌ لِلشَّرَابِ، وَثُلُثٌ لِلنَّفَسِ. ابن ماجہ

3350 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "A man burped in the presence of the Prophet ﷺ and he said: "With hold your burps from us, for the most hungry of you on the Day of Resurrection will be those who most ate their fill in this world".

٣٣٥٠ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ عَبْدِ اللّٰهِ اَبُوْ يَحْيٰى عَنْ يَّحْيَى الْبَكَّاءِ، عَنِ ابْنِ عُمَرَ، قَالَ تَجَشَّاَ رَجُلٌ عِنْدَ النَّبِىِّ ﷺ فَقَالَ كُفَّ جُشَاءَكَ عَنَّا، فَاِنَّ اَطْوَلَكُمْ جُوْعًا يَوْمَ الْقِيَامَةِ، اَكْثَرُكُمْ شِبَعًا فِىْ دَارِ الدُّنْيَا. سنن ترمذی(٢٤٧٨)

3351 - Attiyah bin Amir Al-Juhani reported, "I heard Salman when he was forced". To eat food, say" It is sufficient for me that I heard the Messenger of Allah ﷺ say: "The people who most eat their fill in this world will be the most hungry on the Day of Resurrection".

٣٣٥١ - **حَدَّثَنَا** دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِىُّ عَنْ مُحَمَّدِ بْنِ الصَّبَّاحِ، قَالَا ثَنَا سَعِيْدُ بْنُ مُحَمَّدٍ الثَّقَفِىُّ عَنْ مُّوْسَى الْجُهَنِىِّ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَطِيَّةَ بْنِ عَامِرٍ الْجُهَنِىِّ، قَالَ سَمِعْتُ سَلْمَانَ، وَاُكْرِهَ عَلٰى طَعَامٍ يَاْكُلُهٗ فَقَالَ حَسْبِىْ، اِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ اَكْثَرَ النَّاسِ شِبَعًا فِى الدُّنْيَا، اَطْوَلُهُمْ جُوْعًا يَوْمَ الْقِيَامَةِ. ابن ماجہ

Chapter51 - Eating everything one wishes is extravagance

٥١ - بَابُ مَنَ الْاِسْرَافِ اَنْ تَاْكُلَ كُلَّ مَا اشْتَهَيْتَ

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٣٣٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّيَحْيَى بْنُ (عُثْمَانَ بْنِ) سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ اَلْحِمْصِيُّ ، قَالَا ثَنَا بَقِيَّةُ بْنُ الْوَلِيْدِ، ثَنَا يُوْسُفُ بْنُ اَبِىْ كَثِيْرٍ عَنْ نُوْحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنَ السَّرَفِ اَنْ تَاْكُلَ كُلَّ مَا اشْتَهَيْتَ. ابن ماجه

3352 - Hazrat Anas bin Malik ﷺ narrated, "The Messenger of Allah ﷺ said: "It is extravagance to eat everything you want".

٥٢ - بَابُ النَّهْيِ عَنْ اِلْقَاءِ الطَّعَامِ

Chapter52 - Forbiddance of discarding food

٣٣٥٣ - حَدَّثَنَا اِبْرَاهِيْمُ بْنُ مُحَمَّدِ بْنِ يُوْسُفَ الْفِرْيَابِىُّ، ثَنَا وَسَّاجُ بْنُ عُقْبَةَ بْنِ وَسَّاجٍ، ثَنَا الْوَلِيْدُ بْنُ مُحَمَّدٍ الْمُوْقَرِىُّ، ثَنَا الزُّهْرِىُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ دَخَلَ النَّبِىُّ ﷺ الْبَيْتَ ، فَرَاٰى كِسْرَةً مُّلْقَاةً، فَاَخَذَهَا فَمَسَحَهَا ثُمَّ اَكَلَهَا، وَقَالَ يَا عَائِشَةُ ! اَكْرِمِىْ كَرِيْمًا، فَاِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ ، فَعَادَتْ اِلَيْهِمْ. ابن ماجه

3353 - Hazrat Ayesha ﷺ narrated, "The Messenger of Allah ﷺ entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up wiped it and ate it and said: "O Ayesha, show honor to the precious (food) for if the (blessing of) food departs from people it never comes back".

٥٣ - بَابُ التَّعَوُّذِ مِنَ الْجُوْعِ

Chapter53 - Seeking refuge (with Allah) from hunger

٣٣٥٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ، ثَنَا هُرَيْمٌ عَنْ لَّيْثٍ، عَنْ كَعْبٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اَللّٰهُمَّ! اِنِّىْ اَعُوْذُ بِكَ مِنَ الْجُوْعِ، فَاِنَّهُ بِئْسَ الضَّجِيْعُ ، وَاَعُوْذُ بِكَ مِنَ الْخِيَانَةِ، فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ. ابن ماجه

3354 - Hazrat Abu Hurayrah ﷺ narrated That the Messenger of Allah ﷺ used to say: Allahuma inni audhu bika minal ju, fa innahu bi zajiya, wa audhu bika minal khiyanahh, fa innaha bi satil bitanah (O Allah I seek refuge with you from hunger for it is a bad companion and I seek refuge with you from treachery for it is a bad thing to hide in ones heart)".

٥٤ - بَابُ تَرْكِ الْعَشَاءِ

Chapter54 - Giving up Supper

٣٣٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الرَّقِّىُّ ، ثَنَا اِبْرَاهِيْمُ بْنُ عَبْدِ السَّلَامِ بْنِ عَبْدِ اللّٰهِ بْنِ بَابَاهُ الْمَخْزُوْمِىُّ ، ثَنَا عَبْدُ اللّٰهِ بْنُ مَيْمُوْنٍ عَنْ مُّحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَدَعُوا الْعَشَاءَ وَلَوْ بِكَفٍّ مِّنْ تَمْرٍ، فَاِنَّ تَرْكَهُ

3355 - Hazrat Jabir bin Abdullah ﷺ narrated, "The Messenger of Allah ﷺ said: "Do not leave dinner (supper) even if it is only a handful of dates because abandoning it makes one weak".

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٥٥ - بَابُ الضِّيَافَةِ

Chapter55 - Hospitality

٣٣٥٦ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ، ثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ الْخَيْرُ اَسْرَعُ اِلَى الْبَيْتِ الَّذِىْ يُغْشٰى، مِنَ الشَّفْرَةِ اِلٰى سَنَامِ الْبَعِيْرِ. ابن ماجه

3356 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "Goodness comes more quickly to a house where there are frequent guests than a knife to a camel's hump".

٣٣٥٧ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ، ثَنَا الْمُحَارِبِىُّ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَهْشَلٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ الْخَيْرُ اَسْرَعُ اِلَى الْبَيْتِ الَّذِىْ يُؤْكَلُ فِيْهِ، مِنَ الشَّفْرَةِ اِلٰى سَنَامِ الْبَعِيْرِ. ابن ماجه

3357 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "Goodness comes more quickly to a house where food is eaten than a knife to a camel's hump".

٣٣٥٨ - **حَدَّثَنَا** عَلِىُّ بْنُ مَيْمُوْنٍ الرَّقِّىُّ، ثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلِىِّ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنَ السُّنَّةِ اَنْ يَّخْرُجَ الرَّجُلُ مَعَ ضَيْفِهٖ اِلٰى بَابِ الدَّارِ. ابن ماجه

3358 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "It is the Sunnah for a man to go out with his guest to the door of the house".

٥٦ - بَابٌ اِذَا رَاَى الضَّيْفُ مُنْكَرًا رَجَعَ

Chapter56 - The guest going back when he sees something bad

٣٣٥٩ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا وَكِيْعٌ، عَنْ هِشَامٍ الدَّسْتَوَائِىِّ، عَنْ قَتَادَةَ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِىٍّ رَضِىَ اللّٰهُ عَنْهُ، قَالَ صَنَعْتُ طَعَامًا، فَدَعَوْتُ رَسُوْلَ اللّٰهِ ﷺ، فَجَاءَ فَرَاٰى فِى الْبَيْتِ تَصَاوِيْرَ، فَرَجَعَ. سنن نسائى (٥٣٦٦)

3359 - Hazrat Ali ؓ narrated, "I made some food and called the Messenger of Allah ﷺ (to come and eat). He came and saw some images in the house, so he went back".

٣٣٦٠ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللّٰهِ الْجَزَرِىُّ، ثَنَا عَفَّانُ بْنُ مُسْلِمٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ، ثَنَا سَعِيْدُ بْنُ جُمْهَانَ، ثَنَا سَفِيْنَةُ اَبُوْ عَبْدِ الرَّحْمٰنِ اَنَّ رَجُلًا اَضَافَ عَلِىَّ بْنَ اَبِىْ طَالِبٍ، فَصَنَعَ لَهٗ طَعَامًا، فَقَالَتْ فَاطِمَةُ رَضِىَ اللّٰهُ عَنْهَا لَوْ دَعَوْنَا النَّبِىَّ ﷺ فَاَكَلَ مَعَنَا، فَدَعَوْهُ فَجَاءَ، فَوَضَعَ يَدَهٗ عَلٰى عِضَادَتَىِ الْبَابِ، فَرَاٰى قِرَامًا فِىْ نَاحِيَةِ الْبَيْتِ،

3360 - Safinah Abu Abdur Rahman reported that a man visited Ali bin Abu Talib ؓ and he made some food for him. Fatimah ؓ said: 'Why don't we invite the Prophet ﷺ to eat with us?' So they invited him and he came. He put his hand on the doorpost of the house and saw a thin curtain in the corner of the house. So he went back. Fatimah ؓ said to Ali ؓ, 'Go

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and catch up with him and ask him, What made you go back, O Messenger of Allah ﷺ?' He said: "I do not enter a well decorated house".

فَرَجَعَ ' فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ اِلْحَقْ ' فَقُلْ لَهُ مَا رَجَعَكَ؟ يَا رَسُوْلَ اللّٰهِ قَالَ اِنَّهُ لَيْسَ لِيْ اَنْ اَدْخُلَ بَيْتًا مُزَوَّقًا. سنن ابوداؤد(٣٧٥٥)

Chapter57 - Joining Ghee and Meat

٥٧ - بَابُ الْجَمْعِ بَيْنَ السَّمْنِ وَاللَّحْمِ

3361 - Hazrat Ibn-e-Umar ﷺ narrated that Umar ﷺ entered upon him when he was at the eating-spread and he made room for him in the middle of the gathering. He said: "Bismillah", then he took a morsel and ate it, then a second, then he said: 'I notice some fat in the food but it is not the fat of the meat'. Abdullah ﷺ said: 'O commander of the Believers! I went out to the market place looking for some fatty meat to buy but it was expensive, so I bought some lean meat (bone with not much meat on them) for a Dirham and added a Dirham's worth of ghee. I wanted my family to go through it bone by bone. Umar ﷺ said: "The Messenger of Allah ﷺ never had these two things together, he would eat one and give the other in charity".

٣٣٦١ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمٰنِ الْاَرْحَبِيُّ ' ثَنَا يُوْنُسُ بْنُ اَبِيْ (يَعْفُوْرَ) عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' قَالَ دَخَلَ عَلَيْهِ عُمَرُ ' وَهُوَ عَلٰى مَائِدَتِهٖ ' فَاَوْسَعَ لَهُ عَنْ صَدْرِ الْمَجْلِسِ ' فَقَالَ بِسْمِ اللّٰهِ ' ثُمَّ ضَرَبَ بِيَدِهٖ فَلَقِمَ لُقْمَةً ' ثُمَّ ثَنّٰى بِاُخْرٰى ' ثُمَّ قَالَ اِنِّيْ لَاَجِدُ طَعْمَ دَسَمٍ ' مَا هُوَ بِدَسَمِ اللَّحْمِ ' فَقَالَ عَبْدُ اللّٰهِ يَا اَمِيْرَ الْمُؤْمِنِيْنَ! اِنِّيْ خَرَجْتُ اِلَى السُّوْقِ اَطْلُبُ السَّمِيْنَ لِاَشْتَرِيَهُ ' فَوَجَدْتُهُ غَالِيًا ' فَاشْتَرَيْتُ بِدِرْهَمٍ مِّنَ الْمَهْزُوْلِ ' وَحَمَلْتُ عَلَيْهِ بِدِرْهَمٍ سَمْنًا ' فَاَرَدْتُّ اَنْ يَّتَرَدَّدَ عِيَالِيْ عَظْمًا عَظْمًا ' فَقَالَ عُمَرُ مَا اجْتَمَعَا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ قَطُّ ' اِلَّا اَكَلَ اَحَدَهُمَا وَتَصَدَّقَ بِالْاٰخَرِ.

Abdullah ﷺ said: "Eat it this time, O Commander of the Believers and I will never have them both together again but I will do that (give one in charity). He said: "I will not eat it".

قَالَ عَبْدُ اللّٰهِ خُذْ يَا اَمِيْرَ الْمُؤْمِنِيْنَ! فَلَنْ يَّجْتَمِعَا عِنْدِيْ اِلَّا فَعَلْتُ ذٰلِكَ ' قَالَ مَا كُنْتُ لِاَفْعَلَ. ابن ماجه

Chapter58 - Add more water while cooking

٥٨ - بَابُ مَنْ طَبَخَ فَلْيُكْثِرْ مَاءَهُ

3262 - Hazrat Abu Dharr ﷺ narrated That the Prophet ﷺ said: "When you make broth, add more water and give some from it to your neighbour".

٣٣٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا عُثْمَانُ بْنُ عُمَرَ ' ثَنَا اَبُوْ عَامِرٍ الْخَزَّازُ عَنْ اَبِيْ عِمْرَانَ الْجَوْنِيِّ عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ ' عَنْ اَبِيْ ذَرٍّ ' عَنِ النَّبِيِّ ﷺ قَالَ اِذَا عَمِلْتَ مَرَقَةً ' فَاَكْثِرْ مَاءَهَا ' وَاغْتَرِفْ

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لِجِيْرَانِكَ مِنْهَا.

صحیح مسلم(٦٦٣١_٦٦٣٢)سنن ترمذی(١٨٣٣)

٥٩ - بَابُ اَكْلِ الثُّوْمِ وَالْبَصَلِ وَالْكُرَّاثِ

Chapter59 - Eating Garlic, Onion and Leek

٣٣٦٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ سَعِيْدِ بْنِ اَبِىْ عَرُوْبَةَ ' عَنْ قَتَادَةَ ' عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ الْغَطَفَانِيِّ ' عَنْ مَّعْدَانَ بْنِ اَبِىْ طَلْحَةَ الْيَعْمُرِىِّ اَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيْبًا ' فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ' ثُمَّ قَالَ يَا اَيُّهَا النَّاسُ! اِنَّكُمْ تَاْكُلُوْنَ شَجَرَتَيْنِ ' لَا اُرَاهُمَا اِلَّا خَبِيْثَتَيْنِ هٰذَا الثُّوْمَ وَهٰذَا الْبَصَلَ ' وَلَقَدْ كُنْتُ اَرَى الرَّجُلَ ' عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' تُوْجَدُ رِيْحُهُ مِنْهُ ' فَيُؤْخَذُ بِيَدِهٖ حَتّٰى يُخْرَجَ بِهٖ اِلَى الْبَقِيْعِ ' فَمَنْ كَانَ اٰكِلَهُمَا ' لَا بُدَّ ' فَلْيُمِتْهُمَا طَبْخًا. سابقہ(١٠١٤)

3363 - Madan bin Talhah Al-Yamuri reported that Umar bin Khattab ؓ stood up one Friday delivering a sermon. He praised and glorified Allah, then he said: "O people you eat two plants which I do not regard as anything but offensive, this garlic and this onion. At the time of the Messenger of Allah ﷺ, I would see a man, if the smell (of these vegetables) was found on him, being taken by the hand and led out to Baqi (graveyard) Whoever must eat them let him cook them to death".

٣٣٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِىْ يَزِيْدَ ' عَنْ اَبِيْهِ ' عَنْ اُمِّ اَيُّوْبَ ' قَالَتْ صَنَعْتُ لِلنَّبِيِّ ﷺ طَعَامًا ' فِيْهِ مِنْ بَعْضِ الْبُقُوْلِ ' فَلَمْ يَاْكُلْ ' وَقَالَ اِنِّىْ اَكْرَهُ اَنْ اُوْذِىَ صَاحِبِىْ.

سنن ترمذی(١٨١٠)

3364 - Hazrat Umm-e-Ayub ؓ narrated, "I made some food for the Prophet ﷺ in which there were some vegetables. He did not eat it and he said: "I do not like to annoy my companion".

٣٣٦٥ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَنْبَاَنَا اَبُوْ شُرَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ نِمْرَانَ الْحَجْرِىِّ بْنِ حَجَرَ الْيَمَامَةِ ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ اَنَّ نَفَرًا اَتَوُا النَّبِىَّ ﷺ ' فَوَجَدَ مِنْهُمْ رِيْحَ الْكُرَّاثِ ' فَقَالَ اَلَمْ اَكُنْ نَهَيْتُكُمْ عَنْ اَكْلِ هٰذِهِ الشَّجَرَةِ! اِنَّ الْمَلَائِكَةَ تَتَاَذّٰى مِمَّا يَتَاَذّٰى مِنْهُ الْاِنْسَانُ. ابن ماجہ

3365 - Hazrat Jabir ؓ narrated That a group of people came to the Prophet ﷺ and he noticed the smell of leeks coming from them. He said: "Did I not forbid you to, eat these vegetables? For the angels are offended by that which offends people".

٣٣٦٦ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِى ابْنُ لَهِيْعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ ' عَنِ الْمُغِيْرَةِ بْنِ نَهِيْكٍ ' عَنْ دُخَيْنٍ الْحَجْرِىِّ ' اَنَّهُ سَمِعَ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِىَّ يَقُوْلُ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ

3366 - Hazrat Uqbah bin Amir Al-Juhani ؓ narrated, "The Messenger of Allah ﷺ said to his Companions: "Do not eat onions, then he said a word in a low voice: Raw".

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لِاَصْحَابِهٖ لَا تَاْكُلُوا الْبَصَلَ، ثُمَّ قَالَ كَلِمَةٌ خَفِيَّةٌ النَّبِيءَ.

ابن ماجہ

٦٠ - بَابُ اَكْلِ الْجُبْنِ وَالسَّمَنِ

Chapter60 - Eating cheese and butter-oil

٣٣٦٧ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ مُوْسَى السُّدِّيُّ، ثَنَا سَيْفُ بْنُ هَارُوْنَ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ اَبِيْ عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ سُئِلَ رَسُوْلُ اللّٰهِ ﷺ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ؟ قَالَ اَلْحَلَالُ مَا اَحَلَّ اللّٰهُ فِيْ كِتَابِهٖ، وَالْحَرَامُ مَا حَرَّمَ اللّٰهُ فِيْ كِتَابِهٖ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ.

سنن ترمذی (١٧٢٦)

3367 - Hazrat Salman Farisi ؓ narrated, "The Messenger of Allah ﷺ was asked about ghee, cheese and wild donkeys (or yogurt). He said: "What is lawful is that which Allah has permitted in His Book and what is unlawful is that which Allah has forbidden in His Book. What He remained silent about is, What is pardoned".

٦١ - بَابُ اَكْلِ الثِّمَارِ

Chapter61 - Eating Fruits

٣٣٦٨ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ اَلْحِمْصِيُّ، ثَنَا اَبِيْ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ اَبِيْهِ، عَنِ (النُّعْمَانِ بْنِ بَشِيْرٍ) قَالَ اُهْدِيَ لِلنَّبِيِّ ﷺ عِنَبٌ مِنَ الطَّائِفِ، فَدَعَانِيْ فَقَالَ خُذْ هٰذَا الْعُنْقُوْدَ فَاَبْلِغْهُ اُمَّكَ؟ فَاَكَلْتُهُ قَبْلَ اَنْ اُبْلِغَهُ اِيَّاهَا فَلَمَّا كَانَ بَعْدَ لَيَالٍ قَالَ مَا فَعَلَ الْعُنْقُوْدُ؟ هَلْ اَبْلَغْتَهُ اُمَّكَ قُلْتُ لَا، قَالَ فَسَمَّانِيْ غُدَرَ. ابن ماجہ

3368 - Hazrat Numan bin Bashir ؓ narrated, "The Prophet ﷺ was given a gift of some grapes from Taif. He called me and said: Take this bunch of grapes and give it to your mother. But I ate it before I gave it to her. A few nights later he said to me: 'What happened to the bunch of grapes? Did you give it to your mother?' I said: 'No', so he called me "treacherous".

٣٣٦٩ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ مُحَمَّدٍ اَلطَّلْحِيُّ، ثَنَا نُقَيْبُ بْنُ حَاجِبٍ عَنْ اَبِيْ سَعِيْدٍ، عَنْ عَبْدِ الْمَلِكِ الزُّبَيْرِيِّ، عَنْ طَلْحَةَ، قَالَ دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَبِيَدِهٖ سَفَرْجَلَةٌ، فَقَالَ دُوْنَكَهَا، يَا طَلْحَةُ! فَاِنَّهَا تُجِمُّ الْفُؤَادَ. ابن ماجہ

3369 - Hazrat Talhah ؓ narrated, "I entered upon the Prophet ﷺ and in his hand was some quince. He said: "Take it, O Talhah, for it soothes the heart".

٦٢ - بَابُ النَّهْيِ عَنِ الْاَكْلِ مُنْبَطِحًا

Chapter62 - Forbiddance of eating in prostrating posture

٣٣٧٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا كَثِيْرُ بْنُ هِشَامٍ، ثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ اَبِيْهِ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّاْكُلَ الرَّجُلُ

3370 - Salim reported that his father said: "The Messenger of Allah ﷺ forbade a man from eating while lying down on his face".

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وَهُوَ مُنْبَطِحٌ عَلٰى وَجْهِهٖ. ابن ماجه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful

٣٠ - كِتَابُ الْاَشْرِبَةِ

30 - Book of Beverages

١ - بَابٌ اَلْخَمْرُ مِفْتَاحُ كُلِّ شَرٍّ

Chapter1 - Wine is the key to all evils

٣٣٧١ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ ، ثَنَا ابْنُ اَبِيْ عَدِيٍّ . (ح) وَحَدَّثَنَا اِبْرَاهِيْمُ ابْنُ سَعِيْدٍ الْجَوْهَرِيُّ ثَنَا عَبْدُ الْوَهَّابِ، جَمِيْعًا عَنْ رَّاشِدٍ، اَبِيْ مُحَمَّدٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اُمِّ الدَّرْدَاءِ ، عَنْ اَبِي الدَّرْدَاءِ ، قَالَ اَوْصَانِيْ خَلِيْلِيْ ﷺ لَا تَشْرَبِ الْخَمْرَ ، فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ. ابن ماجه

3371 - Hazrat Abu Darda ؓ narrated, "My close friend ﷺ advised me, "Do not drink wine, for it is the key to all evils".

٣٣٧٢ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا مُنِيْرُ بْنُ الزُّبَيْرِ، اَنَّهٗ سَمِعَ عُبَادَةَ بْنَ نُسَيٍّ يَّقُوْلُ سَمِعْتُ خَبَّابَ بْنَ الْاَرَتِّ عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهٗ قَالَ اِيَّاكَ وَالْخَمْرَ، فَاِنَّ خَطِيْئَتَهَا تَفَرَّعُ الْخَطَايَا ، كَمَا اَنَّ شَجَرَتَهَا تَفَرَّعُ الشَّجَرَ. ابن ماجه

3372 - Hazrat Ubadah bin Samit ؓ reported, "I heard Khabbab bin Aratt ؓ narrating That the Messenger of Allah ﷺ said: "Beaware of wine! For its sins over-whelm other sins just as its tree (the grape-vine) over-whelms other trees".

٢ - بَابُ مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الْاٰخِرَةِ

Chapter2 - Who drinks wine in this world, will not drink it in the Hereafter

٣٣٧٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الْاٰخِرَةِ ، اِلَّا اَنْ يَّتُوْبَ. صحيح مسلم(٥١٩٢)

3373 - Hazrat Ibn-e-Umar ؓ narrated That the Messenger of Allah ﷺ said: "Whoever drinks wine in this world, he will not drink it in the Hereafter unless he repents".

٣٣٧٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا يَحْيَى بْنُ حَمْزَةَ ، حَدَّثَنِيْ زَيْدُ بْنُ وَاقِدٍ، اَنَّ خَالِدَ بْنَ عَبْدِ اللّٰهِ بْنِ حُسَيْنٍ حَدَّثَهٗ قَالَ حَدَّثَنِيْ اَبُوْ هُرَيْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الْاٰخِرَةِ. ابن ماجه

3374 - Hazrat Abu Hurayrah ؓ narrated That the Messenger of Allah ﷺ said: "Whoever drinks wine in this world he will not drink it in the Hereafter".

٣ - بَابُ مُدْمِنِ الْخَمْرِ

Chapter3 - Addicted to wine

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٣٣٧٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الْاَصْبَهَانِيِّ عَنْ سُهَيْلٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مُدْمِنُ الْخَمْرِ كَعَابِدِ وَثَنٍ. ابن ماجه

3375 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The one who is addicted to wine is like one who worships idols".

٣٣٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُلَيْمَانُ بْنُ عُتْبَةَ ' حَدَّثَنِىْ يُوْنُسُ بْنُ مَيْسَرَةَ ابْنِ حَلْبَسٍ عَنْ اَبِىْ اِدْرِيْسَ ' عَنْ اَبِى الدَّرْدَاءِ ' عَنِ النَّبِيِّ ﷺ قَالَ لَا يَدْخُلُ الْجَنَّةَ مُدْمِنُ خَمْرٍ. ابن ماجه

3376 - Hazrat Abu Darda ؓ narrated That the Prophet ﷺ said: "No one who is addicted to wine will enter Paradise".

٤ - بَابُ مَنْ شَرِبَ الْخَمْرَ لَمْ تُقْبَلْ لَهُ صَلٰوةٌ

Chapter4 - The one who drinks wine, his prayer is not accepted

٣٣٧٧ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ عَنْ رَبِيْعَةَ بْنِ يَزِيْدَ ' عَنِ ابنِ الدَّيْلَمِيِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ شَرِبَ الْخَمْرَ وَسَكِرَ ' لَمْ تُقْبَلْ لَهُ صَلٰوةٌ اَرْبَعِيْنَ صَبَاحًا ' فَاِنْ مَّاتَ دَخَلَ النَّارَ ' فَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ ' وَاِنْ عَادَ فَشَرِبَ فَسَكِرَ ' لَمْ تُقْبَلْ لَهُ صَلٰوةٌ اَرْبَعِيْنَ صَبَاحًا ' فَاِنْ مَّاتَ دَخَلَ النَّارَ ' وَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ ' وَاِنْ عَادَ فَشَرِبَ فَسَكِرَ لَمْ تُقْبَلْ لَهُ صَلٰوةٌ اَرْبَعِيْنَ صَبَاحًا فَاِنْ مَّاتَ دَخَلَ النَّارَ وَاِنْ تَابَ تَابَ اللّٰهُ عَلَيْهِ وَاِنْ عَادَ كَانَ حَقًّا عَلَى اللّٰهِ تَعَالٰى اَنْ يَّسْقِيَهُ مِنْ رَدْغَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ قَالُوْا يَا رَسُوْلَ اللّٰهِ! مَا رَدْغَةُ الْخَبَالِ؟ قَالَ عُصَارَةُ اَهْلِ النَّارِ. سنن نسائی (٥٦٨٠-٥٦٨٦)

3377 - Hazrat Abdullah bin Amr ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever drinks wine and gets drunk, his prayer will not be accepted for forty days, and if he dies, he will enter Hell, but if he repents, Allah will accept his repentance. If he drinks wine again and gets drunk, his prayer will not be accepted for forty days and if he dies he will enter Hell, but if he repents, Allah will accept his repentance. If he drinks wine again and gets drunk, his prayer, will not be accepted for forty days and if he dies he will enter Hell, but if he repents Allah will accept his repentance. But if he does it again, then Allah will most certainly make him drink of the mire of the puss or sweat (Radghatil Khabal) on the Day of Resurrection". They said: 'O Messenger of Allah ﷺ, what is the mire of the puss or sweat?' He said: "The drippings of the people of Hell".

٥ - بَابُ مَا يَكُوْنُ مِنْهُ الْخَمْرُ

Chapter5 - What makes wine

٣٣٧٨ - **حَدَّثَنَا** يَزِيْدُ بْنُ عَبْدِ اللّٰهِ الْيَمَامِيُّ ' ثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ' ثَنَا اَبُوْ كَثِيْرٍ السُّحَيْمِيُّ عَنْ اَبِىْ

3378 - Hazrat Abu Hurayrah ؓ narrated that The Messenger of Allah ﷺ said:

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"Wine comes from these two trees: The date palm and the grapevine".

هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ اَلنَّخْلَةِ وَالْعِنَبَةِ.

صحیح مسلم(٥١١٣_٥١١٤_٥١١٥)سنن ابوداؤد(٣٦٧٨)

سنن ترمذی(١٨٧٥)سنن نسائی(٥٥٨٨_٥٥٨٩)

3379 - Hazrat Numan bin Bashir ؓ narrated that The Messenger of Allah ﷺ said: "From wheat comes wine, from barley comes wine, from raisins comes wine, from dates comes wine and from honey comes wine".

٣٣٧٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ اَنَّ خَالِدَ بْنَ كَثِيْرٍ اَلْهَمْدَانِىَّ حَدَّثَهُ ، اَنَّ السَّرِىَّ بْنَ اِسْمَاعِيْلَ حَدَّثَهُ ، اَنَّ الشَّعْبِىَّ حَدَّثَهُ ، اَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيْرٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنَ الْحِنْطَةِ خَمْرًا ، وَمِنَ الشَّعِيْرِ خَمْرًا ، وَمِنَ الزَّبِيْبِ خَمْرًا ، وَمِنَ التَّمْرِ خَمْرًا ، وَمِنَ الْعَسَلِ خَمْرًا.

سنن ابوداؤد(٣٦٧٦_٣٦٧٧)سنن ترمذی(١٨٧٢ ـ ١٨٧٣)

٦ - بَابٌ لُعِنَتِ الْخَمْرُ عَلٰى عَشْرَةِ اَوْجُهٍ

Chapter6 - Wine is cursed from ten sides

3380 - Hazrat Ibn-e-Umar ؓ narrated that The Messenger of Allah ﷺ said: "Wine is cursed from ten sides, The wine itself, the one who squeezes (the grapes etc.), the one for whom it is squeezed, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who pours it".

٣٣٨٠ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّمُحَمَّدُ بْنُ اِسْمَاعِيْلَ ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ الْغَافِقِىِّ ، وَاَبِىْ طُعْمَةَ مَوْلَاهُمْ ، اَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ لُعِنَتِ الْخَمْرُ بِعَيْنِهَا ، وَعَاصِرِهَا وَمُعْتَصِرِهَا ، وَبَائِعِهَا وَمُبْتَاعِهَا ، وَحَامِلِهَا وَالْمَحْمُوْلَةِ اِلَيْهِ ، وَاٰكِلِ ثَمَنِهَا وَشَارِبِهَا وَسَاقِيْهَا.

سنن ابوداؤد(٣٦٧٤)

3381 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ cursed ten with regard to wine. The one who squeezes (the grapes etc.), the one who asks for it to be squeezed, the one for whom it is squeezed the one who carries it, the one to whom it is carried, the one who sells it, the one for whom it is bought, the one who pours it, the one for whom it is poured until he counted ten like this".

٣٣٨١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ سَعِيْدِ بْنِ يَزِيْدَ بْنِ اِبْرَاهِيْمَ التُّسْتَرِىُّ ، ثَنَا اَبُوْ عَاصِمٍ عَنْ شَبِيْبٍ ، سَمِعْتُ اَنَسَ بْنَ مَالِكٍ اَوْ حَدَّثَنِىْ اَنَسٌ قَالَ لَعَنَ رَسُوْلُ اللّٰهِ ﷺ فِى الْخَمْرِ عَشَرَةً عَاصِرَهَا ، وَالْمَعْصُوْرَةَ لَهُ ، وَحَامِلَهَا ، وَالْمَحْمُوْلَةَ لَهُ وَبَائِعَهَا ، وَالْمَبِيْعَةَ لَهُ ، وَسَاقِيَهَا ، وَالْمُسْتَقَاةَ لَهُ ، حَتّٰى عَدَّ عَشَرَةً مِّنْ هٰذَا الضَّرْبِ. سنن ترمذی(١٢٩٥)

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٧ - بَابُ التِّجَارَةِ فِي الْخَمْرِ

Chapter7 - Trade of wine

٣٣٨٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ، ثَنَا الْاَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوْقٍ، عَنْ عَائِشَةَ، قَالَتْ لَمَّا نَزَلَتِ الْاٰيَاتُ مِنْ اٰخِرِ سُوْرَةِ الْبَقَرَةِ فِى الرِّبَا، خَرَجَ رَسُوْلُ اللّٰهِ ﷺ فَحَرَّمَ التِّجَارَةَ فِى الْخُمْرِ.

صحیح بخاری (٤٥٩۔ ٢٠٨٤۔ ٢٢٢٦۔ ٤٥٤٠۔ ٤٥٤١۔ ٤٥٤٢۔ ٤٥٤٣) صحیح مسلم (٤٠٢٢۔ ٤٠٢٣) سنن ابوداؤد (٣٤٩٠۔ ٣٤٩١) سنن نسائی (٤٦٧٩)

3382 - Hazrat Ayesha ؓ narrated, "When the verses at the end of Surat Al-Baqarah concerning usury were revealed the Messenger of Allah ﷺ went out and forbade trade of wine".

٣٣٨٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِيْنَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ بَلَغَ عُمَرَ اَنَّ سَمُرَةَ بَاعَ خَمْرًا، فَقَالَ قَاتَلَ اللّٰهُ سَمُرَةَ، اَلَمْ يَعْلَمْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَعَنَ اللّٰهُ الْيَهُوْدَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُوْمُ، فَجَمَلُوْهَا فَبَاعُوْهَا.

صحیح بخاری (٢٢٢٣۔ ٣٤٥٧) صحیح مسلم (٤٠٢٦۔ ٤٠٢٧)

3383 - Hazrat Ibn-e-Abbas ؓ narrated, "Umar ؓ heard that Samurah ؓ had sold some wine and he said: May Allah ruin Sumurah! Does he know that the Messenger of Allah ﷺ said: "May Allah curse the Jews for animal fat was forbidden to them, so they melted it down and sold it".

٨ - بَابُ الْخَمْرِ يُسَمَّوْنَهَا بِغَيْرِ اِسْمِهَا

Chapter8 - Wine with changed names

٣٣٨٤ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ، حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَبْدِ الْقُدُّوْسِ، ثَنَا ثَوْرُ بْنُ يَزِيْدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ اَبِىْ اُمَامَةَ الْبَاهِلِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَذْهَبُ اللَّيَالِىْ وَالْاَيَّامُ حَتّٰى تَشْرَبَ طَائِفَةٌ مِّنْ اُمَّتِى الْخَمْرَ، يُسَمُّوْنَهَا بِغَيْرِ اِسْمِهَا. ابن ماجہ

3384 - Hazrat Abu Umamah Al-Bahili ؓ narrated, "The Messenger of Allah ﷺ said: "Night and day will not cease until a group among my nation drinks wine, calling it by some other name".

٣٣٨٥ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ اَبِى السَّرِيِّ، ثَنَا عُبَيْدُ اللّٰهِ، ثَنَا سَعْدُ بْنُ اَوْسٍ الْعَبْسِىُّ (عَنْ بِلَالِ بْنِ يَحْيٰى الْعَبْسِىِّ)، عَنْ اَبِىْ بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ مُحَيْرِيْزٍ، عَنْ ثَابِتِ بْنِ السِّمْطِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَشْرَبُ نَاسٌ مِّنْ اُمَّتِى الْخَمْرَ، بِاسْمٍ يُسَمُّوْنَهَا اِيَّاهُ. ابن ماجہ

3385 - Hazrat Ubadah bin Samit ؓ narrated, "The Messenger of Allah ﷺ said: "People among my nation will drink wine, under some other name that they will give it".

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٩ - بَابٌ كُلُّ مُسْكِرٍ حَرَامٌ

Chapter9 - Every intoxicant is unlawful

٣٣٨٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ عَائِشَةَ ' تَبْلُغُ بِهِ النَّبِىَّ ﷺ ' قَالَ كُلُّ شَرَابٍ اَسْكَرَ فَهُوَ حَرَامٌ.

صحیح بخاری(٢٤٢_٥٥٨٥_٥٥٨٦)صحیح مسلم(٥١٧٩_٥١٨٠_٥١٨١)سنن ابوداؤد(٣٦٨٢)سنن ترمذی(١٨٦٣) سنن نسائی(٣٣٨٦_٥٦٠٧_٥٦٠٨_٥٦٠٩_٥٦١٠)

Hazrat Ayesha ؓ narrated it from the Prophet ﷺ that he said: "Every drink that causes intoxication is unlawful".

٣٣٨٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ' ثَنَا صَدَقَةُ بْنُ خَالِدٍ ' ثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِىُّ ' سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ بْنِ عُمَرَ يُحَدِّثُ عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ مُسْكِرٍ حَرَامٌ. ابن ماجہ

3387 - Salim bin Abdullah bin Umar ؓ reported that his father said: "The Messenger of Allah ﷺ said: "Every intoxicant is unlawful".

٣٣٨٨ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ' ثَنَا ابْنُ وَهْبٍ ' اَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ اَيُّوْبَ بْنِ هَانِىءٍ ' عَنْ مَسْرُوْقٍ' عَنِ ابْنِ مَسْعُوْدٍ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ. سنن ابن ماجہ(٤٣٠٦)

قَالَ ابْنُ مَاجَةَ هٰذَا حَدِيْثُ الْمِصْرِيِّيْنَ.

3388 - Hazrat Ibn-e-Masud ؓ narrated that The Messenger of Allah ﷺ said: "Every intoxicant is unlawful".

Ibn-e-Majah said: "This is a narration of the Egyptians" (narrated only by the Egyptian scholars).

٣٣٨٩ - **حَدَّثَنَا** عَلِىُّ بْنُ مَيْمُوْنٍ الرَّقِّىُّ ' ثَنَا خَالِدُ بْنُ حَيَّانَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللّٰهِ بْنِ الزَّبْرِقَانِ' عَنْ يَّعْلَى بْنِ شَدَّادِ بْنِ اَوْسٍ' قَالَ سَمِعْتُ مُعَاوِيَةَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ كُلُّ مُسْكِرٍ حَرَامٌ عَلٰى كُلِّ مُؤْمِنٍ.

وَهٰذَا حَدِيْثُ الرَّقِّيِّيْنَ. ابن ماجہ

3389 -Hazrat Muawiyah ؓ narrated, "I heard the Messenger of Allah ﷺ say: "Every intoxicant is unlawful for every believer".

"This is a narration of the Raqqiyyin" (the people belonging to a town Raqqah in Iraq).

٣٣٩٠ - **حَدَّثَنَا** سَهْلٌ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ ' عَنْ اَبِىْ سَلَمَةَ ' عَنِ ابْنِ عُمَرَ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ.

3390 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "Every intoxicant is Khamr (wine) and every Khamr is unlawful".

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سنن ترمذی(١٨٦٤)سنن نسائی(٥٦٠٣_٥٧١٧)

٣٣٩١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا اَبُوْ دَاوُدَ ' ثَنَا شُعْبَةُ عَنْ سَعِيْدِ بْنِ اَبِىْ بُرْدَةَ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ مُوْسٰى ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ، كُلُّ مُسْكِرٍ حَرَامٌ.

صحیح بخاری(٣٠٣٨_٤٣٤٣_٤٣٤٤_٤٣٤٥_٦١٢٤_٧١٧٢)صحیح مسلم(٤٥٠١_٥١٨٢_٥١٨٣_٥١٨٤)سنن ابوداؤد (٤٣٥٦)سنن نسائی(٥٦١١)

3391 - Hazrat Abu Musa ؓ narrated, "The Messenger of Allah ﷺ said: "Every intoxicant is unlawful".

١٠ - بَابُ مَا اَسْكَرَ كَثِيْرُهُ فَقَلِيْلُهُ حَرَامٌ

Chapter10 - What intoxicates in large amount, is unlawful in small amount

٣٣٩٢ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ ' ثَنَا اَبُوْ يَحْيٰى ' ثَنَا زَكَرِيَّا بْنُ مَنْظُوْرٍ عَنْ اَبِىْ حَازِمٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ مُسْكِرٍ حَرَامٌ وَّمَا اَسْكَرَ كَثِيْرُهُ ' فَقَلِيْلُهُ حَرَامٌ. ابن ماجہ

3392 - Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ said: "Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful".

٣٣٩٣ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا اَنَسُ بْنُ عِيَاضٍ ' حَدَّثَنِىْ دَاوُدُ بْنُ بَكْرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا اَسْكَرَ كَثِيْرُهُ ' فَقَلِيْلُهُ حَرَامٌ.

سنن ابوداؤد(٣٦٨١)سنن ترمذی(١٨٦٥)

3393 - Hazrat Jabir bin Abdullah ؓ narrated that The Messenger of Allah ﷺ said: "Whatever causes intoxication in large amounts, a small amount of it is (also) unlawful".

٣٣٩٤ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا اَنَسُ بْنُ عِيَاضٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ عَمْرِو بْنِ شُعَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا اَسْكَرَ كَثِيْرُهُ ' فَقَلِيْلُهُ حَرَامٌ. سنن نسائی(٥٦٢٣)

3394 - Amr bin Shuaib reported from his father, from his grand father that The Messenger of Allah ﷺ said: "Whatever causes intoxication in large amount, a small amount of it is (also) unlawful".

١١ - بَابُ النَّهْىِ عَنِ الْخَلِيْطَيْنِ

Chapter11 - Forbiddance of mixing two saps

٣٣٩٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى اَنْ يُّنْبَذَ التَّمْرُ وَالزَّبِيْبُ جَمِيْعًا ' وَنَهٰى اَنْ يُّنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيْعًا.

صحیح مسلم(٥١١٧_٥١١٩)سنن ابوداؤد(٣٧٠٣)سنن ترمذی

3395 - Hazrat Jabir bin Abdullah ؓ narrated that The Messenger of Allah ﷺ forbade making Nabidh (Sap) with dates and raisins together, or with unripe dates and fresh dates together".

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(۱۸۷۶)سنن نسائی(۵۵۷۱_۵۵۷۷)

Laith bin Sa'd quoted the similar by another chain.

قَالَ اللَّيْثُ بْنُ سَعْدٍ وَّحَدَّثَنِي عَطَاءُ بْنُ اَبِي رَبَاحٍ اَلْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3396 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Do not make Nabidh (Sap) with dried dates and unripe dates together, make Nabidh with each of them on its own" (soft, sweet drink).

٣٣٩٦ - حَدَّثَنَا يَزِيْدُ بْنُ عَبْدِ اللّٰهِ الْيَمَامِيُّ ، ثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ عَنْ اَبِي كَثِيْرٍ، عَنْ اَبِي هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَنْبِذُوا التَّمْرَ وَالْبُسْرَ جَمِيْعًا، وَانْبِذُوْا كُلَّ وَاحِدٍ مِّنْهُمَا عَلٰى حِدَتِهٖ. صحیح مسلم(۵۱۳۱)

3397 - Abdullah bin Abu Qatadah reported from his father that he heard the Messenger of Allah ﷺ say: "Do not combine fresh dates and unripe dates or raisins and dates, rather make Nabidh (Sap juice) with each one of them on its own".

٣٣٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا الْاَوْزَاعِيُّ عَنْ يَحْيَى بْنِ اَبِي كَثِيْرٍ، عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي قَتَادَةَ ، عَنْ اَبِيْهِ ، اَنَّهٗ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا تَجْمَعُوْا بَيْنَ الرُّطَبِ وَالزَّهْوِ ، وَلَا بَيْنَ الزَّبِيْبِ وَالتَّمْرِ، وَانْبِذُوْا كُلَّ وَاحِدٍ مِّنْهُمَا عَلٰى حِدَتِهٖ.
صحیح بخاری(۵۶۰۲)صحیح مسلم(۵۱۲۵_۵۱۲۷_۵۱۲۹)
سنن ابوداؤد(۳۷۰۴)سنن نسائی(۵۵۶۶_۵۵۷۶_۵۵۸۲_۵۵۸۳)

Chapter12 - Attribute of Nabidh and its drinking

١٢ - بَابُ صِفَةِ النَّبِيْذِ وَشُرْبِهٖ

3398 - Hazrat Ayesha ؓ narrated, "We used to make Nabidh for the Messenger of Allah ﷺ in a water skin. We would take a handful of dates or a handful of raisins, and put them in it, then pour water over it. We would make that in the morning and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning".

٣٣٩٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِي الشَّوَارِبِ ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَا ثَنَا عَاصِمٌ الْاَحْوَلُ ، حَدَّثَتْنَا بَنَانَةُ بِنْتُ يَزِيْدَ الْعَبْشَمِيَّةُ عَنْ عَائِشَةَ ، قَالَتْ كُنَّا نَنْبِذُ لِرَسُوْلِ اللّٰهِ ﷺ فِيْ سِقَاءٍ ، فَنَاْخُذُ قَبْضَةً مِّنْ تَمْرٍ ، اَوْ قَبْضَةً مِّنْ زَبِيْبٍ ، فَنَطْرَحُهَا فِيْهِ ، ثُمَّ نَصُبُّ عَلَيْهِ الْمَاءَ ، فَنَنْبِذُهٗ غُدْوَةً فَيَشْرَبُهٗ عَشِيَّةً ، وَنَنْبِذُهٗ عَشِيَّةً فَيَشْرَبُهٗ غُدْوَةً.

Abu Muwiyah said: "In the day and he would drink it at night, or at night and he would drink it during the day".

وَقَالَ اَبُوْ مُعَاوِيَةَ نَهَارًا فَيَشْرَبُهٗ لَيْلًا، اَوْ لَيْلًا فَيَشْرَبُهٗ نَهَارًا. ابن ماجہ

3399 - Hazrat Ibn-e-Abbas ؓ narrated, "Nabidh would be made for the

٣٣٩٩ - حَدَّثَنَا اَبُوْ كُرَيْبٍ عَنْ اِسْمَاعِيْلَ بْنِ صَبِيْحٍ ، عَنْ اَبِي اِسْرَائِيْلَ ، عَنْ اَبِي عُمَرَ الْبَهْرَانِيِّ ،

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عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَ يُنْبَذُ لِرَسُوْلِ اللّٰهِ ﷺ، فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ، وَالْغَدَ، وَالْيَوْمَ الثَّالِثَ، فَإِنْ بَقِيَ شَيْءٌ مِّنْهُ أَهْرَاقَهُ، أَوْ أَمَرَ بِهِ فَأُهْرِيْقَ.

صحیح مسلم(٥١٩٤_٥١٩٥_٥١٩٦_٥١٩٧_ ٥١٩٨)
سنن ابوداؤد(٣٧١٣)سنن نسائی(٥٧٥٣_٥٧٥٤_٥٧٥٥)

Messenger of Allah ﷺ and he would drink it on the same day, or the next day, or the third day, and if there was any left he would throw it away or give orders that it should be thrown away".

٣٤٠٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، ثَنَا أَبُوْ عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ كَانَ يُنْبَذُ لِرَسُوْلِ اللّٰهِ ﷺ فِيْ تَوْرٍ مِّنْ حِجَارَةٍ. صحیح مسلم(٥١٧٣)سنن نسائی(٥٦٢٩)

3400 - Hazrat Jabir bin Abdullah ؓ narrated, "Nabidh would be made for the Messenger of Allah ﷺ in a vessel of stone".

١٣ - بَابُ النَّهْيِ عَنْ نَبِيْذِ الْأَوْعِيَةِ

Chapter13 - Forbiddance of making Nabidh in wine vessels

٣٤٠١ - **حَدَّثَنَا** أَبُوْ بَكْرٍ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، ثَنَا أَبُوْ سَلَمَةَ عَنْ أَبِيْ هُرَيْرَةَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ أَنْ يُّنْبَذَ فِي النَّقِيْرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمَةِ، وَقَالَ كُلُّ مُسْكِرٍ حَرَامٌ. ابن ماجہ

3401 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ forbade making Nabidh in Naqir, Muzaffat, Dubba and Hantamah. And he said: "Every intoxicant is unlawful".

٣٤٠٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ أَنْ يُّنْتَبَذَ فِي الْمُزَفَّتِ وَالْقَرْعِ.
صحیح مسلم(٥١٥٨)

3402 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ forbade making Nabidh in Muzaffat or a gourd".

٣٤٠٣ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ، ثَنَا أَبِيْ عَنِ الْمُثَنَّى بْنِ سَعِيْدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيْرِ. صحیح مسلم(٥١٥٤)سنن نسائی(٥٦٤٩)

3403 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ forbade drinking from Hantam, Dubba and Naqir".

Note: Naqir was the trunk of a date palm that is hallowed, Dubba was a gourd, Hantamah was an earthenware container and Muzaffat was a vessel coated with pitch. The Arabs used these vessels for making wine. So Messenger of Allah ﷺ forbade them preventively. Later on he permitted their usage when hatred of wine had become strong.

٣٤٠٤ - **حَدَّثَنَا** أَبُوْ بَكْرٍ، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِيُّ، قَالَا ثَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ قَالَ نَهٰى رَسُوْلُ

3404 -Hazrat Abdur Rahman bin Yamar ؓ narrated, "The Messenger of Allah ﷺ forbade Dubba and Hantam".

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اللّٰہ ﷺ عَنِ الدُّبَّآءِ وَالْحَنْتَمِ. سنن نسائی(٥٦٤٤)

١٤ - بَابُ مَا رُخِّصَ فِيْهِ مِنْ ذٰلِكَ

Chapter14 - Permission for the same

٣٤٠٥ - **حَدَّثَنَا** عَبْدُ الْحَمِيْدِ بْنُ بَيَانَ الْوَاسِطِيُّ ' ثَنَا اِسْحَاقُ بْنُ يُوْسُفَ عَنْ شَرِيْكٍ' عَنْ سِمَاكٍ' عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ' عَنِ ابْنِ بُرَيْدَةَ ' عَنْ اَبِيْهِ ' عَنِ النَّبِيِّ ﷺ قَالَ كُنْتُ نَهَيْتُكُمْ عَنِ الْاَوْعِيَةِ ' فَانْبِذُوْا فِيْهِ ' وَاجْتَنِبُوْا كُلَّ مُسْكِرٍ. صحیح مسلم(٢٢٥٨_٥٠٨٦_٥١٧٦) سنن ترمذی(١٠٥٤_١٥١٠_١٨٦٩) سنن نسائی(٥٦٩٤)

3405 - Ibn-e-Buraidah reported from his father that The Prophet ﷺ said: "I used to forbid you to use certain vessels but now make Nabidh in them but avoid all intoxicants".

٣٤٠٦ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَنْبَاَنَا ابْنُ جُرَيْجٍ عَنْ اَيُّوْبَ بْنِ هَانِىءٍ ' عَنْ مَّسْرُوْقِ بْنِ الْاَجْدَعِ' عَنِ ابْنِ مَسْعُوْدٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنِّىْ كُنْتُ نَهَيْتُكُمْ عَنْ نَّبِيْذِ الْاَوْعِيَةِ' اَلَا وَاِنَّ وِعَاءَ لَا يُحَرِّمُ شَيْئًا ' كُلُّ مُسْكِرٍ حَرَامٌ. سابقہ(٣٣٨٨)

3406 - Hazrat Ibn-e-Masud ؓ narrated that The Messenger of Allah ﷺ said: "I used to forbid you from making Nabidh in certain vessels but a vessel does not make something unlawful. All intoxicants are unlawful".

١٥ - بَابُ نَبِيْذِ الْجَرِّ

Chapter15 - Making Nabidh in earthen pitchers

٣٤٠٧ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ اَبِيْهِ ' حَدَّثَتْنِىْ رُمَيْثَةُ 'عَنْ عَائِشَةَ ' اَنَّهَا قَالَتْ اَتَعْجِزُ اِحْدَاكُنَّ اَنْ تَتَّخِذَ' كُلَّ عَامٍ ' مِنْ جِلْدِ اُضْحِيَتِهَا سِقَاءً ؟ ثُمَّ قَالَتْ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّنْبَذَ فِى الْجَرِّ' وَفِىْ كَذَا' وَفِىْ كَذَا اِلَّا الْخَلَّ. ابن ماجہ

3407 - Hazrat Ayesha ؓ narrated, "Is anyone of you incapable of taking a water skin from the skin of her sacrifice each year? Then she said: The Messenger of Allah ﷺ forbade making Nabidh in (earthen ware) pitchers and in-such and such and such except for vinegar".

٣٤٠٨ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مُوْسَى الْخَطْمِىُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ' ثَنَا الْاَوْزَاعِىُّ عَنْ يَّحْيَى بْنِ اَبِىْ كَثِيْرٍ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّنْبَذَ فِى الْجِرَارِ. سنن نسائی(٥٦٥١)

3408 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ forbade making Nabidh in (earthenware) pitchers. (jars, smeared with pitch or coated with coaltar etc.)

٣٤٠٩ - **حَدَّثَنَا** مُجَاهِدُ بْنُ مُوْسٰى ' ثَنَا الْوَلِيْدُ عَنْ صَدَقَةَ اَبِىْ مُعَاوِيَةَ' عَنْ زَيْدِ بْنِ وَاقِدٍ' عَنْ خَالِدِ بْنِ عَبْدِ اللّٰهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ اُتِىَ النَّبِىُّ ﷺ بِنَبِيْذٍ

3409 - Hazrat Abu Hurayrah ؓ narrated, "Some Nabidh from an (earthenware) jar was brought to the Messenger of Allah ﷺ

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جَرِّ تَنِسُّ فَقَالَ اِضْرِبْ بِهٰذَا الْحَائِطَ ' فَاِنَّ هٰذَا شَرَابُ مَنْ لَّا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ.
سنن ابوداؤد(٣٧١٦)سنن نسائی(٥٦٢٦۔٥٧٢٠)

and it was bubbling. He said: "Throw this against the wall for this is the drink of one who does not believe in Allah and the Last Day".

١٦ - بَابُ تَخْمِيْرِ الْاِنَاءِ

Chapter16 - Covering the utensils

٣٤١٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهٗ قَالَ غَطُّوا الْاِنَاءَ ' وَاَوْكُوا السِّقَاءَ ' وَاَطْفِئُوا السِّرَاجَ ' وَاَغْلِقُوا الْبَابَ ' فَاِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً وَّلَا يَفْتَحُ بَابًا وَّلَا يَكْشِفُ اِنَاءً ' فَاِنْ لَّمْ يَجِدْ اَحَدُكُمْ اِلَّا اَنْ يَّعْرُضَ عَلٰى اِنَائِهٖ عُوْدًا وَّيَذْكُرَ اسْمَ اللّٰهِ ' فَلْيَفْعَلْ ' فَاِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلٰى اَهْلِ الْبَيْتِ بَيْتَهُمْ. صحیح مسلم(٥٢١٤)

3410 - Hazrat Jabir bin Abdullah ؓ narrated that The Messenger of Allah ﷺ said: "Cover your utensils, tie your water-skins, extinguish your lamps and lock your doors for Satan does not untie a water skin or open a door or uncover a vessel. If a person can not find anything but a stick with which to cover his vessel and mention the Name of Allah, then let him do so. And the mouse could set fire to the house with its people inside".

٣٤١١ - **حَدَّثَنَا** عَبْدُ الْحَمِيْدِ بْنُ بَيَانَ الْوَاسِطِىُّ ' ثَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ عَنْ سُهَيْلٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ بِتَغْطِيَةِ الْاِنَاءِ ' وَاِيْكَاءِ السِّقَاءِ ' وَاِكْفَاءِ الْاِنَاءِ. ابن ماجہ

3411 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ commanded us to cover our vessels, tie up our water-skins and turn over our vessels".

٣٤١٢ - **حَدَّثَنَا** عِصْمَةُ بْنُ الْفَضْلِ ' ثَنَا حَرَمِىُّ بْنُ عُمَارَةَ بْنِ اَبِىْ حَفْصَةَ ' ثَنَا حَرِيْشُ بْنُ خِرِّيْتٍ ' اَنْبَاَنَا ابْنُ اَبِىْ مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ اَصْنَعُ لِرَسُوْلِ اللّٰهِ ﷺ ثَلَاثَةَ اٰنِيَةٍ مِّنَ اللَّيْلِ مُخَمَّرَةً اِنَاءً لِّطَهُوْرِهٖ ' وَاِنَاءً لِّسِوَاكِهٖ ' وَاِنَاءً لِّشَرَابِهٖ. سابقہ(٣٦١)

3412 - Hazrat Ayesha ؓ narrated, "I used to prepare three covered vessels for the Messenger of Allah ﷺ at night; A vessel for his water for purification, a vessel for his tooth stick and a vessel for his drink".

١٧ - بَابُ الشُّرْبِ فِىْ اٰنِيَةِ الْفِضَّةِ

Chapter17 - Drinking from a silver vessel

٣٤١٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَّافِعٍ ' عَنْ زَيْدِ بْنِ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ بَكْرٍ ' عَنْ اُمِّ سَلَمَةَ ' اَنَّهَا اَخْبَرَتْهُ عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ اِنَّ الَّذِىْ يَشْرَبُ فِىْ اِنَاءِ الْفِضَّةِ ' اِنَّمَا يُجَرْجِرُ فِىْ بَطْنِهٖ نَارَ جَهَنَّمَ. صحیح بخاری(٥٦٣٤) صحیح مسلم(٥٣٥٣۔٥٣٥٤۔٥٣٥٥)

3413 - Hazrat Umm-e-Salamah ؓ narrated that The Messenger of Allah ﷺ said: "The one who drinks from a silver vessel is swallowing Hell-Fire into his belly".

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3414 - Hazrat Hudhaifah ﷺ narrated, "The Messenger of Allah ﷺ forbade drinking from vessels of gold and silver. He said: "They are for them in this world and they are for you in the Hereafter".

٣٤١٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ، ثَنَا اَبُوْ عَوَانَةَ عَنْ اَبِىْ بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ (عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى)، عَنْ حُذَيْفَةَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الشُّرْبِ مِنْ اٰنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ هِىَ لَهُمْ فِى الدُّنْيَا وَهِىَ لَكُمْ فِى الْاٰخِرَةِ.

صحیح بخاری(٥٤٢٦_٥٦٣٢_٥٦٣٣_٥٨٣١_٥٨٣٧)
صحیح مسلم (٥٣٦٣_٥٣٦٤_٥٣٦٥_٥٣٦٦_٥٣٦٧)سنن ابوداؤد (٣٧٢٣)سنن ترمذی(١٨٧٨)سنن نسائی(٥٣١٦)سنن ابن ماجہ(٣٥٩٠)

3415 - Hazrat Ayesha ﷺ narrated that The Prophet ﷺ said: "Whoever drinks from a silver vessel it is as if he were swallowing Hell-Fire into his belly".

٣٤١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ اِبْرَاهِيْمَ، عَنْ نَافِعٍ، عَنِ امْرَاَةِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ شَرِبَ فِىْ اِنَاءٍ فِضَّةٍ، فَكَاَنَّمَا يُجَرْجِرُ فِىْ بَطْنِهٖ نَارَ جَهَنَّمَ.

ابن ماجہ

Chapter18 - Drinking in Three breaths

١٨ - بَابُ الشُّرْبِ بِثَلَاثَةِ اَنْفَاسٍ

3416 - Hazrat Anas ﷺ narrated that he used to drink from a vessel in three breaths (draughts) and Anas ﷺ thought that the Messenger of Allah ﷺ used to drink from a vessel in three draughts".

٣٤١٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا ابْنُ مَهْدِىٍّ، ثَنَا عَزْرَةُ بْنُ ثَابِتٍ الْاَنْصَارِىُّ عَنْ (ثُمَامَةَ بْنِ عَبْدِ اللّٰهِ)، عَنْ اَنَسٍ اَنَّهٗ كَانَ يَتَنَفَّسُ فِى الْاِنَاءِ ثَلَاثًا، وَزَعَمَ اَنَسٌ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ يَتَنَفَّسُ فِى الْاِنَاءِ ثَلَاثًا.

صحیح بخاری(٥٦٣١) صحیح مسلم(٥٢٥٤)سنن ترمذی(١٨٨٤م)

3417 - Hazrat Ibn-e-Abbas ﷺ narrated that The Prophet ﷺ drank and he took two breaths (in-between) during it.

٣٤١٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا رِشْدِيْنُ بْنُ كُرَيْبٍ عَنْ اَبِيْهِ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ شَرِبَ فَتَنَفَّسَ فِيْهِ مَرَّتَيْنِ. سنن ترمذی(١٨٨٦)

Chapter19 - Tipping down Water-skins

١٩ - بَابُ اخْتِنَاثِ الْاَسْقِيَةِ

3418 - Hazrat Abu Saeed Al-Khudri ﷺ narrated, "The Messenger of Allah ﷺ forbade tipping down water skins in

٣٤١٨ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، ثَنَا ابْنُ وَهْبٍ عَنْ يُوْنُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ

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بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ ' عَنْ اَبِیْ سَعِیْدِ اَلْخُدْرِیِّ ' قَالَ نَهٰی رَسُوْلُ اللّٰهِ ﷺ عَنِ اخْتِنَاثِ الْاَسْقِیَهِ اَنْ یُّشْرَبَ مِنْ اَفْوَاهِهَا. صحیح بخاری(٥٦٢٥_٥٦٢٦)صحیح مسلم(٥٢٣٩_٥٢٤٠)سنن ابوداؤد(٣٧٢٠)سنن ترمذی(١٨٩٠)

order to drink from their mouths".

٣٤١٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا اَبُوْ عَامِرٍ ' ثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ نَهٰی رَسُوْلُ اللّٰهِ ﷺ عَنِ اخْتِنَاثِ الْاَسْقِیَةِ ' وَاِنَّ رَجُلًا ' بَعْدَ مَا نَهٰی رَسُوْلُ اللّٰهِ ﷺ عَنْ ذٰلِكَ ' قَامَ مِنَ اللَّیْلِ اِلٰی سِقَاءٍ ' فَاخْتَنَثَهُ ' فَخَرَجَتْ عَلَیْهِ مِنْهُ حَیَّةٌ. ابن ماجہ

3419 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ forbade tipping down water skins. After Messenger of Allah ﷺ had forbidden that, a man got up at night and tipped down a water skin, and a snake fell out of it onto him".

٢٠ - بَابُ الشُّرْبِ مِنْ فِی السِّقَاءِ

Chapter20 - Drinking from the mouth of a water skin

٣٤٢٠ - **حَدَّثَنَا** بِشْرُ بْنُ هِلَالٍ اَلصَّوَّافُ ' ثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِیْدٍ عَنْ اَیُّوْبَ ' عَنْ عِكْرِمَةَ ' عَنْ اَبِیْ هُرَیْرَةَ ' قَالَ نَهٰی رَسُوْلُ اللّٰهِ ﷺ عَنِ الشُّرْبِ مِنْ فِی السِّقَاءِ. صحیح بخاری(٥٦٢٧_٥٦٢٨)

3420 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ forbade drinking (directly) from the mouth of a water skin".

٣٤٢١ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ ' ثَنَا یَزِیْدُ بْنُ زُرَیْعٍ ' قَالَ خَالِدٌ اَلْحَذَّاءُ عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰی اَنْ یُّشْرَبَ مِنْ فَمِ السِّقَاءِ. صحیح بخاری(٥٦٢٩)سنن ابن ماجہ(٣٤٢٨)

3421 - Hazrat Ibn-e-Abbas ؓ narrated that The Messenger of Allah ﷺ forbade drinking while touching the mouth of a water skin.

٢١ - بَابُ الشُّرْبِ قَائِمًا

Chapter21 - Drinking in standing (posture)

٣٤٢٢ - **حَدَّثَنَا** سُوَیْدُ بْنُ سَعِیْدٍ ' ثَنَا عَلِیُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ ' عَنِ الشَّعْبِیِّ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ سَقَیْتُ النَّبِیَّ ﷺ مِنْ زَمْزَمَ ' فَشَرِبَ قَائِمًا.

فَذَكَرْتُ ذٰلِكَ لِعِكْرِمَةَ ' فَحَلَفَ بِاللّٰهِ ' مَا فَعَلَ. صحیح بخاری(١٦٣٧_٥٦١٧)صحیح مسلم(٥٢٤٨_٥٢٤٩_٥٢٥٠_٥٢٥١)سنن ترمذی(١٨٨٢)سنن نسائی(٢٩٦٤_٢٩٦٥)

3422 - Asim reported from Shabi from Hazrat Ibn-e-Abbas ؓ who narrated, "I drew water from Zamzam for the Prophet ﷺ and he drank standing up".

"I (Asim) mentioned that to Ikrimah and he swore by Allah that he did not do that" (because he was mounted at that time).

٣٤٢٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا سُفْیَانُ بْنُ عُیَیْنَةَ عَنْ یَزِیْدَ بْنِ یَزِیْدَ بْنِ جَابِرٍ ' عَنْ عَبْدِ الرَّحْمٰنِ

3423 - Abdur Rahman bin Abi Amrah reported from a grand mother of his who

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was called Kabshah Al-Ansariyyah that The Messenger of Allah ﷺ entered upon her and there was a water skin hanging there. He drank there from it while standing and she cut off the mouth of the water skin seeking the blessing of the place where the mouth of the Messenger of Allah ﷺ had touched.

بْنِ اَبِیْ عَمْرَةَ، عَنْ جَدَّةٍ لَّهٗ يُقَالُ لَهَا كَبْشَةُ الْاَنْصَارِيَّةُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ دَخَلَ عَلَيْهَا، وَعِنْدَهَا قِرْبَةٌ مُّعَلَّقَةٌ، فَشَرِبَ مِنْهَا وَهُوَ قَائِمٌ، فَقَطَعَتْ فَمَ الْقِرْبَةِ، تَبْتَغِيْ بَرَكَةَ مَوْضِعِ فِيْ رَسُوْلِ اللّٰهِ ﷺ.

سنن ترمذی (۱۸۹۲)

3424 - Hazrat Anas ؓ narrated that The Messenger of Allah ﷺ forbade drinking standing up.

٣٤٢٤ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، ثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ، عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ نَهٰى عَنِ الشُّرْبِ قَائِمًا.

صحیح مسلم (۵۲۴۳) سنن ترمذی (۱۸۷۹)

Chapter22 - While offering drink, passing it around to the right

٢٢ - بَابٌ اِذَا شَرِبَ اَعْطَى الْاَيْمَنَ فَالْاَيْمَنَ

3425 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ was brought some milk mixed with water. On his right there was a Bedouin and on his left was Abu Bakr ؓ. He drank some, then he gave it to the Bedouin and said: "Pass it around to the right, and right".

٣٤٢٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا مَالِكُ بْنُ اَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اُتِيَ بِلَبَنٍ، قَدْ شِيْبَ بِمَاءٍ، وَعَنْ يَّمِيْنِهٖ اَعْرَابِيٌّ، وَعَنْ يَّسَارِهٖ اَبُوْ بَكْرٍ، فَشَرِبَ ثُمَّ اَعْطَى الْاَعْرَابِيَّ، وَقَالَ الْاَيْمَنَ فَالْاَيْمَنَ. صحیح بخاری (۵۶۱۹) صحیح مسلم (۵۲۵۷) سنن ابوداؤد (۳۷۲۶) سنن ترمذی (۱۸۹۳)

3426 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ was brought some milk. On his right was Ibn-e-Abbas ؓ and on his left was Khalid bin Walid ؓ. The Messenger of Allah ﷺ said to Ibn-e-Abbas ؓ, 'will you permit me to give Khalid ؓ to drink?' Ibn-e-Abbas ؓ said: 'I would not like to give preference to anyone over myself when it comes to the leftover drink of the Messenger of Allah ﷺ. So Ibn-e-Abbas ؓ took it and drank some then, Khalid ؓ drank some".

٣٤٢٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ، ثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اُتِيَ رَسُوْلُ اللّٰهِ ﷺ بِلَبَنٍ، وَعَنْ يَّمِيْنِهٖ ابْنُ عَبَّاسٍ، وَعَنْ يَّسَارِهٖ خَالِدُ بْنُ الْوَلِيْدِ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لِابْنِ عَبَّاسٍ اَتَاْذَنُ لِيْ اَنْ اَسْقِيَ خَالِدًا؟ قَالَ ابْنُ عَبَّاسٍ مَا اُحِبُّ اَنْ اُوْثِرَ بِسُؤْرِ رَسُوْلِ اللّٰهِ ﷺ عَلٰى نَفْسِيْ اَحَدًا، فَاَخَذَ ابْنُ عَبَّاسٍ فَشَرِبَ وَشَرِبَ خَالِدٌ. ابن ماجہ

Chapter23 - Breathing into the utensil

٢٣ - بَابُ التَّنَفُّسِ فِي الْاِنَاءِ

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٣٤٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا دَاوُدُ بْنُ عَبْدِ اللّٰهِ عَنْ عَبْدِ الْعَزِيْزِ بْنِ مُحَمَّدٍ ' عَنِ الْحَارِثِ بْنِ اَبِىْ ذُبَابٍ ' عَنْ عَمِّهٖ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا شَرِبَ اَحَدُكُمْ ' فَلَا يَتَنَفَّسْ فِى الْاِنَاءِ ' فَاِذَا اَرَادَ اَنْ يَّعُوْدَ فَلْيُنَحِّ الْاِنَاءَ ثُمَّ لْيَعُدْ ' اِنْ كَانَ يُرِيْدُ. ابن ماجه

3427 - Hazrat Abu Hurayrah ﷺ narrated that The Messenger of Allah ﷺ said: "When anyone of you drinks let him not breathe into the utensil (vessel). If he wants to continue drinking, let him move the vessel away, then bring it back, if he wants".

٣٤٢٨ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ اَبُوْ بِشْرٍ ' ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ ' عَنْ خَالِدٍ اَلْحَذَّآءِ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ التَّنَفُّسِ فِى الْاِنَاءِ. سابقه(٣٤٢١)

3428 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ forbade breathing into the vessel".

٢٤ - بَابُ النَّفْخِ فِى الشَّرَابِ

Chapter24 - Blowing into the beverage

٣٤٢٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ خَلَّادٍ اَلْبَاهِلِىُّ ' ثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيْمِ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يُّنْفَخَ فِى الْاِنَاءِ. سابقه(٣٢٨٨)

3429 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ forbade blowing into the vessel".

٣٤٣٠ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِىُّ عَنْ شَرِيْكٍ ' عَنْ عَبْدِ الْكَرِيْمِ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ لَمْ يَكُنْ رَّسُوْلُ اللّٰهِ ﷺ يَنْفُخُ فِى الشَّرَابِ. سابقه(٣٢٨٨)

3430 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ did not blow into his beverages".

٢٥ - بَابُ الشُّرْبِ بِالْاَكُفِّ وَالْكَرْعِ

Chapter25 - Drinking out of hollowed-palm and lapping

٣٤٣١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِىُّ ' حَدَّثَنَا بَقِيَّةُ عَنْ مُسْلِمِ بْنِ عَبْدِ اللّٰهِ ' عَنْ زِيَادِ بْنِ عَبْدِ اللّٰهِ ' عَنْ عَاصِمِ بْنِ مُحَمَّدِ (بْنِ زَيْدِ بْنِ عَبْدِ اللّٰهِ) ابْنِ عُمَرَ ' عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ ' قَالَ نَهَانَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَّشْرَبَ عَلٰى بُطُوْنِنَا ' وَهُوَ الْكَرْعُ ' وَنَهَانَا اَنْ نُّغْتَرِفَ بِالْيَدِ الْوَاحِدَةِ ' وَقَالَ لَا يَلَغْ اَحَدُكُمْ كَمَا يَلَغُ الْكَلْبُ ' وَلَا يَشْرَبْ بِالْيَدِ الْوَاحِدَةِ كَمَا يَشْرَبُ الْقَوْمُ الَّذِيْنَ سَخِطَ اللّٰهُ عَلَيْهِمْ ' وَلَا يَشْرَبْ بِاللَّيْلِ

3431 - Asim bin Muhammad bin Zaid bin Abdullah bin Umar reported from his father that his grand father narrated, "The Messenger of Allah ﷺ forbade us to drink while (lying) on our bellies lapping up (water) and he forbade us to drink from one hand only. He said: "None of you should lap up water as a dog does, and he should not drink water from one hand as the people do with whom Allah is

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فِيْ اِنَاءٍ حَتّٰى يُحَرِّكَهُ ' اِلَّا اَنْ يَّكُوْنَ اِنَاءً مُّخَمَّرًا' وَمَنْ شَرِبَ بِيَدِهِ ' وَهُوَ يَقْدِرُ عَلٰى اِنَاءٍ' يُرِيْدُ التَّوَاضُعَ ' كَتَبَ اللّٰهُ لَهُ بِعَدَدِ اَصَابِعِهِ حَسَنَاتٍ' وَهُوَ اِنَاءُ عِيْسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ ' اِذْ طَرَحَ الْقَدَحَ فَقَالَ اُفٍّ! هٰذَا مَعَ الدُّنْيَا. ابن ماجه

angry, and he should not drink from a vessel at night without stirring it first, unless the vessel was covered. Whoever drinks from his hand when he is able to drink from a vessel with the intention of humility Allah will record good deeds equivalent to the number of his fingers for him. It (the hand) is the vessel if Eisa bin Maryam ﷺ when he threw away the cup and said: 'Ugh that belongs to this world".

٣٤٣٢- حَدَّثَنَا اَحْمَدُ بْنُ مَنْصُوْرٍ اَبُوْ بَكْرٍ ' ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ' ثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيْدِ بْنِ الْحَارِثِ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ دَخَلَ رَسُوْلُ اللّٰهِ ﷺ عَلٰى رَجُلٍ مِّنَ الْاَنْصَارِ' وَهُوَ يُحَوِّلُ الْمَاءَ فِيْ حَائِطِهِ' فَقَالَ لَهُ رَسُوْلُ اللّٰهِ ﷺ اِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِيْ شَنٍّ ' فَاسْقِنَا وَاِلَّا كَرَعْنَا. قَالَ عِنْدِيْ مَاءٌ بَاتَ فِيْ شَنٍّ' فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ اِلَى الْعَرِيْشِ ' فَحَلَبَ لَهُ شَاةً عَلٰى مَاءٍ بَاتَ فِيْ شَنٍّ' فَشَرِبَ ' ثُمَّ فَعَلَ مِثْلَ ذٰلِكَ بِصَاحِبِهِ الَّذِيْ مَعَهُ.

صحیح بخاری(٥٦١٣)سنن ابوداؤد(٣٧٢٤)

3432 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ entered upon a man among the Ansar when he was watering his garden, the Messenger of Allah ﷺ said to him: "If you have any water that has been kept overnight in a water skin then give us some to drink, otherwise we will drink by putting our mouths in the basin". He said: 'I have water that has been kept in a water skin'. So he went and so we went with him, to the shelter where he milked a sheep for him and (mixed it with) the water that had been kept over night in a water skin. He drank from it then he did likewise (offered water) for his Companion who was with him".

٣٤٣٣- حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْاَعْلٰى ' ثَنَا ابْنُ فُضَيْلٍ عَنْ لَيْثٍ ' عَنْ سَعِيْدِ بْنِ عَامِرٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ مَرَرْنَا عَلٰى بِرْكَةٍ ' فَجَعَلْنَا نَكْرَعُ فِيْهَا' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَكْرَعُوْا' وَلٰكِنِ اغْسِلُوْا اَيْدِيَكُمْ ' ثُمَّ اشْرَبُوْا فِيْهَا' فَاِنَّهُ لَيْسَ اِنَاءٌ اَطْيَبَ مِنَ الْيَدِ. ابن ماجه

3433 - Hazrat Ibn-e-Umar ؓ narrated, "We passed by a pond and we started to lap up water from it. The Messenger of Allah ﷺ said: "Do not lap up the water rather wash your hands, then drink from them, for there is no better vessel than the hand".

٢٦- بَابُ سَاقِي الْقَوْمِ اٰخِرُهُمْ شُرْبًا

Chapter26 - Water serving person should drink in the last

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٣٤٣٤ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَبْدَةَ وَسُوَيْدُ بْنُ سَعِيْدٍ قَالَا ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ اَلْبُنَانِيِّ عَنْ عَبْدِ اللّٰهِ بْنِ رَبَاحٍ عَنْ اَبِىْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَاقِى الْقَوْمِ اٰخِرُهُمْ شُرْبًا. سنن ترمذی(١٨٩٤)

3434 - Hazrat Abu Qatadah ؓ narrated, "The Messenger of Allah ﷺ said: The one who serves water to others should be the last one to drink from it".

٢٧ - بَابُ الشُّرْبِ فِى الزُّجَاجِ

Chapter27 - Drinking from a glass

٣٤٣٥ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ ثَنَا زَيْدُ بْنُ الْحُبَابِ ثَنَا مَنْدَلُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ عَنِ الزُّهْرِىِّ عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ لِرَسُوْلِ اللّٰهِ ﷺ قَدَحُ قَوَارِيْرَ يَشْرَبُ فِيْهِ. ابن ماجه

3435 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ had a glass cup from which he would drink".

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful

٣١ - كِتَابُ الطِّبِّ

31 - Book of Medicine

١ - بَابُ مَا اَنْزَلَ اللّٰهُ دَاءً اِلَّا اَنْزَلَ لَهُ شِفَاءً

Chapter1 - Allah has not descended any disease but also descended its cure

٣٤٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ اَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ اُسَامَةَ بْنِ شَرِيْكٍ قَالَ شَهِدْتُّ الْاَعْرَابَ يَسْاَلُوْنَ النَّبِىَّ ﷺ اَعَلَيْنَا حَرَجٌ فِىْ كَذَا؟ اَعَلَيْنَا حَرَجٌ فِىْ كَذَا؟ فَقَالَ عِبَادَ اللّٰهِ! وَضَعَ اللّٰهُ الْحَرَجَ اِلَّا مَنِ اقْتَرَضَ مِنْ عِرْضِ اَخِيْهِ شَيْئًا فَذَاكَ الَّذِىْ حَرِجَ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! هَلْ عَلَيْنَا جُنَاحٌ اَنْ لَّا نَتَدَاوٰى؟ قَالَ تَدَاوَوْا عِبَادَ اللّٰهِ! فَاِنَّ اللّٰهَ لَمْ يَضَعْ دَاءً اِلَّا وَضَعَ مَعَهُ شِفَاءً اِلَّا الْهَرَمَ قَالُوْا يَا رَسُوْلَ اللّٰهِ! مَا خَيْرُ مَا اُعْطِىَ الْعَبْدُ؟ قَالَ خُلُقٌ حَسَنٌ سنن ابوداؤد(٣٨٥٥)سنن ترمذی(٢٠٣٨)

3436 - Hazrat Usamah bin Sharik ؓ narrated, "I saw the Bedouins asking the Prophet ﷺ: 'Is there any harm in such and such, is there any harm in such and such?' He said to them: "O slaves of Allah! Allah has only made harm in that which transgresses the honor of one's brother. That is what is sinful". They said: 'O Messenger of Allah ﷺ, Is there any sin if we do not seek treatment?' He said: "Seek treatment O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age". They said: 'O Messenger of Allah ﷺ, what is the best thing that a person may be given?' He said: "Good manners".

٣٤٣٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ثَنَا سُفْيَانُ بْنُ

3437 - Hazrat Abu Khizamah ؓ narrated,

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"The Messenger of Allah ﷺ was asked: 'Do you think that the medicines with which we treat ourselves, the Ruqyah (incantation) by which we seek healing; and the means of protection, that we seek, change the decree of Allah at all?' He said: "They are part of the decree of Allah".

عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ اَبِيْ خِزَامَةَ، عَنْ اَبِيْ خِزَامَةَ، عَنْ اَبِيْهِ قَالَ سُئِلَ رَسُوْلُ اللّٰهِ ﷺ اَرَاَيْتَ اَدْوِيَةً نَتَدَاوٰى بِهَا، وَرُقًى نَسْتَرْقِيْ بِهَا، وَتُقًى نَتَّقِيْهَا، هَلْ تَرُدُّ مِنْ قَدَرِ اللّٰهِ شَيْئًا؟ قَالَ هِيَ مِنْ قَدَرِ اللّٰهِ.

سنن ترمذی (۲۰۶۵-۲۰۶۶)

3438 - Hazrat Abdullah ؓ narrated that The Prophet ﷺ said: "Allah does not send down any disease but He aslo sends down the cure for it".

٣٤٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ اَبِيْ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ ﷺ قَالَ مَا اَنْزَلَ اللّٰهُ دَاءً، اِلَّا اَنْزَلَ اللّٰهُ لَهُ دَوَاءً. ابن ماجہ

3439 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Allah does not send down any disease but He also sends down its cure".

٣٤٣٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَاِبْرَاهِيْمُ بْنُ سَعِيْدٍ الْجَوْهَرِيُّ، قَالَا ثَنَا اَبُوْ اَحْمَدَ عَنْ عُمَرَ بْنِ سَعِيْدِ بْنِ اَبِيْ حُسَيْنٍ، ثَنَا عَطَاءٌ عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَنْزَلَ اللّٰهُ دَاءً، اِلَّا اَنْزَلَ لَهُ شِفَاءً. صحیح بخاری (۵۶۷۸)

٢ - بَابُ الْمَرِيْضِ يَشْتَهِي الشَّيْءَ

Chapter2 - The Patient desiring something

3440 - Hazrat Ibn-e-Abbas ؓ narrated that The Prophet ﷺ visited a man (who was sick) and said to him: "What do you desire?" He said: 'I want wheat bread'. The Prophet ﷺ said: "Whoever has wheat bread let him send it to his brother". Then the Prophet ﷺ said: "When a sick person among you desires something, give it to him".

٣٤٤٠ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ، ثَنَا صَفْوَانُ بْنُ هُبَيْرَةَ، حَدَّثَنَا اَبُوْ مَكِيْنٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ ﷺ عَادَ رَجُلًا، فَقَالَ لَهُ مَا تَشْتَهِيْ؟ فَقَالَ اَشْتَهِيْ خُبْزَ بُرٍّ، فَقَالَ النَّبِيُّ ﷺ مَنْ كَانَ عِنْدَهُ خُبْزُ بُرٍّ، فَلْيَبْعَثْ اِلٰى اَخِيْهِ. ثُمَّ قَالَ النَّبِيُّ ﷺ اِذَا اشْتَهٰى مَرِيْضُ اَحَدِكُمْ شَيْئًا، فَلْيُطْعِمْهُ. سابقہ (۱۴۳۹)

3441 - Hazrat Anas bin Malik ؓ narrated, "The Prophet ﷺ went to visit a sick person and said: "Do you want anything? Do you want cake? He said: 'Yes'. So they looked for some for him".

٣٤٤١ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيْعٍ، ثَنَا اَبُوْ يَحْيَى الْحِمَّانِيُّ، عَنِ الْاَعْمَشِ، عَنْ يَزِيْدَ الرَّقَاشِيِّ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ دَخَلَ النَّبِيُّ ﷺ عَلٰى مَرِيْضٍ يَعُوْدُهُ، فَقَالَ اَتَشْتَهِيْ شَيْئًا؟ اَشْتَهِيْ كَعْكًا، قَالَ نَعَمْ فَطَلَبُوْا لَهُ. سابقہ (۱۴۴۰)

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٣ - بَابُ الْحِمْيَةِ

٣٤٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ ' ثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ اَيُّوْبَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِىْ صَعْصَعَةَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا اَبُوْ عَامِرٍ وَّاَبُوْ دَاوُدَ ' قَالَا ثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ اَيُّوْبَ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ يَّعْقُوْبَ بْنِ اَبِىْ يَعْقُوْبَ ' عَنْ اُمِّ الْمُنْذِرِ بِنْتِ قَيْسٍ الْاَنْصَارِيَّةِ ' قَالَتْ دَخَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ وَمَعَهٗ عَلِىُّ بْنُ اَبِىْ طَالِبٍ ' وَعَلِىٌّ نَاقِهٌ مِّنْ مَّرَضٍ ' وَلَنَا دَوَالِىُ مُعَلَّقَةٌ ' وَكَانَ النَّبِىُّ ﷺ يَاْكُلُ مِنْهَا ' فَتَنَاوَلَ عَلِىٌّ رَضِىَ اللّٰهُ عَنْهُ لِيَاْكُلَ ' فَقَالَ النَّبِىُّ ﷺ مَهْ ' يَا عَلِىُّ! اِنَّكَ نَاقِهٌ ' قَالَتْ فَصَنَعْتُ لِلنَّبِىِّ ﷺ سِلْقًا وَّشَعِيْرًا ' فَقَالَ النَّبِىُّ ﷺ يَا عَلِىُّ! مِنْ هٰذَا ' فَاَصِبْ ' فَاِنَّهٗ اَنْفَعُ لَكَ. سنن ابوداؤد (٣٨٥٦) سنن ترمذی (٢٠٣٧م)

3442 - Hazrat Umm-e-Mundhir bint-e-Qais Ansariyyah narrated, "The Messenger of Allah ﷺ entered upon us and with him was Ali bin Abu Talib ؓ who had recently recovered from an illness. We had bunches of unripe dates hanging up and the Prophet ﷺ was eating from them. Ali ؓ reached out to eat some and the Prophet ﷺ said to Ali ؓ: "Stop O Ali, you have just recovered from an illness". I made some greens and barley for the Prophet ﷺ and the Prophet ﷺ said to Ali ؓ "O Ali eat some of this, for it is better foryou".

٣٤٤٣ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ ' حَدَّثَنَا مُوْسَى بْنُ اِسْمَاعِيْلَ ' ثَنَا ابْنُ الْمُبَارَكِ عَنْ عَبْدِ (الْحَمِيْدِ) بْنِ صَيْفِىٍّ ' مِنْ وَّلَدِ صُهَيْبٍ. عَنْ اَبِيْهِ ' عَنْ جَدِّهٖ صُهَيْبٍ ' قَالَ قَدِمْتُ عَلَى النَّبِىِّ ﷺ ' وَبَيْنَ يَدَيْهِ خُبْزٌ وَّتَمْرٌ ' فَقَالَ النَّبِىُّ ﷺ اُدْنُ فَكُلْ ' فَاَخَذْتُ اٰكُلُ مِنَ التَّمْرِ ' فَقَالَ النَّبِىُّ ﷺ تَاْكُلُ تَمْرًا وَّبِكَ رَمَدٌ؟ قَالَ قُلْتُ اِنِّىْ اَمْضُغُ مِنْ نَاحِيَةٍ اُخْرٰى ' فَتَبَسَّمَ رَسُوْلُ اللّٰهِ ﷺ. ابن ماجه

3443 - Hazrat Suhaib ؓ narrated, "I came to the Prophet ﷺ and infront of him there were some bread and dates. The Prophet ﷺ said: "Come and eat". So I started to eat some of the dates then the Prophet ﷺ said: "Are you eating dates when you have an inflammation in your eye?" I said: 'I am chewing from the other side'. And the Messenger of Allah ﷺ smiled".

٤ - بَابٌ لَّا تُكْرِهُوا الْمَرِيْضَ عَلَى الطَّعَامِ

٣٤٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا بَكْرُ بْنُ يُوْنُسَ بْنِ بُكَيْرٍ عَنْ مُّوْسَى بْنِ عَلِىِّ بْنِ رَبَاحٍ ' عَنْ اَبِيْهِ ' عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِىِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تُكْرِهُوْا مَرْضَاكُمْ عَلَى الطَّعَامِ وَالشَّرَابِ ' فَاِنَّ اللّٰهَ يُطْعِمُهُمْ وَيَسْقِيْهِمْ. سنن ترمذی (٢٠٤٠)

Chapter4 - Not forcing the sick for eating

3444 - Hazrat Uqbah bin Amir Al-Juhani ؓ narrated, "The Messenger of Allah ﷺ said: "Do not force your sick ones to eat or drink Allah will feed them and give them to drink".

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٥ - بَابُ التَّلْبِيْنَةِ

Chapter5 - Loose Porridge (Talbinah)

٣٤٤٥ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ سَعِيْدِ الْجَوْهَرِيُّ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ ، ثَنَا مُحَمَّدُ بْنُ السَّائِبِ (بْنِ) بَرَكَةَ عَنْ اُمِّهِ ، عَنْ عَائِشَةَ ، قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ ، اِذَا اَخَذَ اَهْلَهُ الْوَعْكُ ، اَمَرَ بِالْحَسَاءِ ، قَالَتْ وَكَانَ يَقُوْلُ اِنَّهُ لَيَرْتُوْ فُؤَادَ الْحَزِيْنِ ، وَيَسْرُوْ عَنْ فُؤَادِ السَّقِيْمِ ، كَمَا تَسْرُوْ اِحْدَاكُنَّ الْوَسَخَ عَنْ وَجْهِهَا بِالْمَاءِ. سنن ترمذی(٢٠٣٩)

3445 - Hazrat Ayesha ؓ narrated, "If any of his family members became ill, the Messenger of Allah ﷺ would order that some broth be made and he would say: "It consoles the grieving heart and cleanses the ailing heart as anyone of you cleanses her face of dirt with water".

٣٤٤٦ - **حَدَّثَنَا** عَلِيُّ بْنُ اَبِى الْخَصِيْبِ ، ثَنَا وَكِيْعٌ عَنْ اَيْمَنَ بْنِ نَابِلٍ ، عَنِ امْرَاَةٍ مِّنْ قُرَيْشٍ يُقَالُ لَهَا كُلْثُمٌ عَنْ عَائِشَةَ ، قَالَتْ قَالَ النَّبِيُّ ﷺ عَلَيْكُمْ بِالْبَغِيْضِ النَّافِعِ ، اَلتَّلْبِيْنَةِ. يَعْنِى الْحَسَاءَ قَالَتْ وَكَانَ رَسُوْلُ اللّٰهِ ﷺ ، اِذَا اشْتَكٰى اَحَدٌ مِّنْ اَهْلِهِ ، لَمْ تَزَلِ الْبُرْمَةُ عَلَى النَّارِ ، حَتّٰى يَنْتَهِىَ اَحَدُ طَرَفَيْهِ ، يَعْنِىْ يَبْرَاُ اَوْ يَمُوْتُ. ابن ماجہ

3446 - Hazrat Ayesha ؓ narrated, "The Prophet ﷺ said: "You should eat the beneficial thing that is unpleasant to eat 'Talbinah', meaning broth. If any member of the family of the Messenger of Allah ﷺ was sick, the cooking pot will remain on the fire until one of two things happened meaning either the person recovered or died".

٦ - بَابُ الْحَبَّةِ السَّوْدَاءِ

Chapter6 - Black Seed (Kalwanji/ Black Cumin)

٣٤٤٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ وَّمُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيَّانِ ، قَالَا ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، اَخْبَرَنِىْ اَبُوْ سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ ، وَسَعِيْدُ بْنُ الْمُسَيَّبِ ، اَنَّ اَبَا هُرَيْرَةَ اَخْبَرَهُمَا اَنَّهُ سَمِعَ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ فِى الْحَبَّةِ السَّوْدَآءِ شِفَاءً مِّنْ كُلِّ دَاءٍ اِلَّا السَّامَ.

وَالسَّامُ الْمَوْتُ ، وَالْحَبَّةُ السَّوْدَآءُ الشُّوْنِيْزُ. صحیح بخاری(٥٦٨٨) صحیح مسلم(٥٧٢٨)

3447 - Hazrat Abu Hurayrah ؓ narrated that he heard the Messenger of Allah ﷺ say: In black seed there is healing for every disease, except the Sam".

"Sam means death, and the black seed is Shuwniz".

٣٤٤٨ - **حَدَّثَنَا** اَبُوْ سَلَمَةَ يَحْيَى بْنُ خَلَفٍ ، ثَنَا اَبُوْ عَاصِمٍ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ ، قَالَ سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ يُحَدِّثُ عَنْ اَبِيْهِ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَآءِ ، فَاِنَّ فِيْهَا شِفَاءً مِّنْ كُلِّ

3448 - Uthman bin Abdul Malik reported, "I heard Salim bin Abdullah narrating from his father that The Messenger of Allah ﷺ said: "You should eat this black seed, for in it there is healing from every disease

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except the Sam" (death).

3449 - Khalid bin Sad reported, "We went out and with us was Ghalib bin Abjar. He fell sick along the way, and when we came back to Al-Madinah he was sick. Ibn-e-Abu Atiq came to visit him and said to us: 'You should use this black seed. Take five or seven seeds and grind them to a powder, then drop them into his nose with drops of olive oil on this side and on this side. For Ayesha ﵂ narrated to them that she heard the Messenger of Allah ﷺ say: "This black seed is a healing for every disease except the Sam". I said: 'What is the Sam?' He said: 'Death".

Chapter7 - Honey

3450 - Hazrat Abu Hurayrah ﵁ narrated, "The Messenger of Allah ﷺ said: "Whoever eats honey three mornings each month will not suffer any serious calamity"..

3451 - Hazrat Jabir bin Abdullah ﵁ narrated, "Some honey was given as a gift to the Prophet ﷺ and he shared among us spoonful by spoonful. I took my spoon-ful, then I said: 'O Messenger of Allah ﷺ, can I have another?' He said: "Yes".

3452 - Hazrat Abdullah ﵁ narrated, "The Messenger of Allah ﷺ said: "You should take the two that bring healing: Honey and the Quran".

Chapter8 - Mushroom (Truffle) and Ajwah (Date)

داءٍ ' إِلَّا السَّامَ. ابن ماجه

٣٤٤٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عُبَيْدُ اللّٰهِ ' اَنْبَاَنَا اِسْرَائِيْلُ عَنْ مَّنْصُوْرٍ ' عَنْ خَالِدِ بْنِ سَعْدٍ ' قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ اَبْجَرَ ' فَمَرِضَ فِى الطَّرِيْقِ ' فَقَدِمْنَا الْمَدِيْنَةَ وَهُوَ مَرِيْضٌ ' فَعَادَهُ ابْنُ اَبِىْ عَتِيْقٍ ' وَقَالَ لَنَا عَلَيْكُمْ بِهٰذِهِ الْحَبَّةِ السَّوْدَآءِ ' فَخُذُوْا مِنْهَا خَمْسًا اَوْ سَبْعًا ' فَاسْحَقُوْهَا ' ثُمَّ اقْطُرُوْهَا فِىْ اَنْفِهِ بِقَطَرَاتِ زَيْتٍ ' فِىْ هٰذَا الْجَانِبِ وَفِىْ هٰذَا الْجَانِبِ ' فَاِنَّ عَائِشَةَ حَدَّثَتْهُمْ اَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ هٰذِهِ الْحَبَّةَ السَّوْدَآءَ شِفَاءٌ مِّنْ كُلِّ دَاءٍ اِلَّا اَنْ يَّكُوْنَ السَّامُ. قُلْتُ وَمَا السَّامُ؟ قَالَ اَلْمَوْتُ. صحيح بخارى(٥٦٨٧)

٧ - بَابُ الْعَسَلِ

٣٤٥٠ - **حَدَّثَنَا** مَحْمُوْدُ بْنُ خِدَاشٍ ' ثَنَا سَعِيْدُ بْنُ زَكَرِيَّاءَ الْقُرَشِىُّ ' ثَنَا الزُّبَيْرُ بْنُ سَعِيْدٍ اَلْهَاشِمِىُّ عَنْ عَبْدِ الْحَمِيْدِ بْنِ سَالِمٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ غَدَوَاتٍ ' كُلَّ شَهْرٍ ' لَمْ يُصِبْهُ عَظِيْمٌ مِّنَ الْبَلَاءِ. ابن ماجه

٣٤٥١ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا عُمَرُ بْنُ سَهْلٍ ' ثَنَا اَبُوْ حَمْزَةَ الْعَطَّارُ عَنِ الْحَسَنِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ اُهْدِىَ لِلنَّبِىِّ ﷺ عَسَلٌ ' فَقَسَمَ بَيْنَنَا لُعْقَةً لُعْقَةً ' فَاَخَذْتُ لُعْقَتِىْ ' ثُمَّ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَزْدَادُ اُخْرٰى؟ قَالَ نَعَمْ. ابن ماجه

٣٤٥٢ - **حَدَّثَنَا** عَلِىُّ بْنُ سَلَمَةَ ' ثَنَا زَيْدُ بْنُ الْحُبَابِ ' ثَنَا سُفْيَانُ عَنْ اَبِىْ اِسْحَاقَ ' عَنْ اَبِى الْاَحْوَصِ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ عَلَيْكُمْ بِالشِّفَاءَيْنِ اَلْعَسَلِ وَالْقُرْاٰنِ. ابن ماجه

٨ - بَابُ الْكَمْاَةِ وَالْعَجْوَةِ

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٣٤٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَسْبَاطُ بْنُ مُحَمَّدٍ، ثَنَا الْاَعْمَشُ عَنْ جَعْفَرِ بْنِ اِيَاسٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اَبِيْ سَعِيْدٍ وَّجَابِرٍ، قَالَا قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْكَمْاَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ، وَ الْعَجْوَةُ مِنَ الْجَنَّةِ، وَهِيَ شِفَاءٌ مِّنَ السُّمِّ.

ابن ماجہ

3453 - Hazrat Abu Saeed ؓ and Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ said: "Truffles are a type of manna and their water is a healing for eye. And the Ajwah are from Paradise, and they are healing for lunacy".

٣٤٥٣م - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُوْنٍ وَّمُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الرَّقِّيَّانِ، قَالَا ثَنَا سَعِيْدُ بْنُ مَسْلَمَةَ بْنِ هِشَامٍ عَنِ الْاَعْمَشِ، عَنْ جَعْفَرِ بْنِ اِيَاسٍ، (عَنْ اَبِيْ نَضْرَةَ)، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. ابن ماجہ

3453m - Ali bin Maymun quoted the similar wording by another chain.

٣٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يَّقُوْلُ سَمِعْتُ سَعِيْدَ بْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ يُّحَدِّثُ، عَنِ النَّبِيِّ ﷺ اَنَّ الْكَمْاَةَ مِنَ الْمَنِّ الَّذِيْ اَنْزَلَ اللّٰهُ عَلٰى بَنِيْ اِسْرَآئِيْلَ، وَمَاؤُهَا شِفَاءُ الْعَيْنِ.

صحیح بخاری (٤٤٧٨_٤٦٣٩_٥٧٠٨) صحیح مسلم (٥٣١٠_٥٣١١_٥٣١٤_٥٣١٥_٥٣١٦) سنن ترمذی (٢٠٦٧)

3454 - Amir bin Huraith reported, "I heard Saeed bin Zaid bin Amr bin Nufail ؓ narrating from The Prophet ﷺ that truffles are a type of manna that Allah sent down to the children of Israel and their water is healing for eye".

٣٤٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا اَبُوْ عَبْدِ الصَّمَدِ، ثَنَا مَطَرٌ الْوَرَّاقُ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ كُنَّا نَتَحَدَّثُ عِنْدَ النَّبِيِّ ﷺ فَذَكَرْنَا الْكَمْاَةَ، قَالَ هُوَ جُدَرِيُّ الْاَرْضِ، فَنُمِيَ الْحَدِيْثُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْكَمْاَةُ مِنَ الْمَنِّ، وَالْعَجْوَةُ مِنَ الْجَنَّةِ، وَهِيَ شِفَاءٌ مِّنَ السُّمِّ.

سنن ترمذی (٢٠٦٨)

3455 - Hazrat Abu Hurayrah ؓ narrated, "We used to narrate from the Messenger of Allah ﷺ and mention truffles and they said: (It is) the smallpox of the earth. When the Messenger of Allah ﷺ was told of what they were saying, he said: "Truffles are a type of manna and the Ajwah are from Paradise and they are a healing from poison".

٣٤٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، ثَنَا الْمُسْتَمْعِلُ بْنُ اِيَاسٍ الْمُزَنِيُّ، حَدَّثَنِيْ عَمْرُو بْنُ سُلَيْمٍ، قَالَ سَمِعْتُ رَافِعَ بْنَ عَمْرٍو الْمُزَنِيَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْعَجْوَةُ وَالصَّخْرَةُ مِنَ الْجَنَّةِ. ابن ماجہ

قَالَ عَبْدُ الرَّحْمٰنِ حَفِظْتُ الصَّخْرَةَ مِنْ فِيْهِ.

3456 - Hazrat Rafi bin Amr Al-Mazani ؓ narrated, "I heard the Messenger of Allah ﷺ say" Ajwah and the Rock (of Jerusalem) are from Paradise".

(One of the narrators) Abdur Rahman

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said: "I memorized (the word) Rock (Sakhara) from his mouth".

Chapter9 - Senna and Sannut

3457 - Ibrahim bin Abu Ablah narrated, "I heard Abu Ubayy bin Umm-e-Haram ﷺ, who had prayed with the Messenger of Allah ﷺ facing both the Qiblah saying: I heard the Messenger of Allah ﷺ say: "You should use senna (herb) and the sannut for in them there is healing for every disease except the Sam". It was said: 'O Messenger of Allah ﷺ, what is Sam?' He said: "Death".

(One of the narrators) Amr said: "Ibn-e-Abu Ablah said: The Sannut is dill". Others said: 'Rather, it is honey that is kept in a skin used for ghee, just as a poet said:

"They live in a ghee skin like honey having no contempt

And they protect their neighbours from being cheated".

Chapter10 - Salat as a healing

3458 - Hazrat Abu Hurayrah ﷺ narrated, "The Prophet ﷺ set out in the early morning and I likewise. I prayed, then I sat. The Prophet ﷺ turned to me and said: "Do you have a stomach problem?" I said: 'Yes, O Messenger of Allah ﷺ'. He said: "Get up and pray, for in prayer there is healing".

3458m - Abul Hasan quoted the similar wording by another chain and said in it: "Do you have a stomach problem?' In Persian, meaning: Is there pain in your belly?"

٩ - بَابُ السَّنَا وَالسَّنُّوْتِ

٣٤٥٧ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ مُحَمَّدِ بْنِ يُوْسُفَ بْنِ سَرْحٍ اَلْفِرْيَابِيُّ ' ثَنَا عَمْرُو بْنُ بَكْرٍ اَلسَّكْسَكِيُّ ' ثَنَا اِبْرَاهِيْمُ بْنُ اَبِىْ عَبْلَةَ قَالَ سَمِعْتُ اَبَا اُبَيِّ بْنَ اُمِّ حَرَامٍ ' وَكَانَ قَدْ صَلّٰى مَعَ رَسُوْلِ اللّٰهِ ﷺ الْقِبْلَتَيْنِ ' يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ عَلَيْكُمْ بِالسَّنٰى وَالسَّنُّوْتِ ' فَاِنَّ فِيْهِمَا شِفَاءً مِّنْ كُلِّ دَاءٍ ' اِلَّا السَّامَ. قِيْلَ يَا رَسُوْلَ اللّٰهِ! وَمَا السَّامُ؟ قَالَ اَلْمَوْتُ. ابن ماجه

قَالَ عَمْرٌو عَنِ ابْنِ اَبِىْ عَبْلَةَ اَلسَّنُّوْتُ الشِّبِتُّ ' وَقَالَ اٰخَرُوْنَ بَلْ هُوَ الْعَسَلُ الَّذِىْ يَكُوْنُ فِىْ زِقَاقِ السَّمْنِ ' وَهُوَ قَوْلُ الشَّاعِرِ:

هُمُ السَّمْنُ بِالسَّنُّوْتِ لَا اَلَسَ فِيْهِمُ
وَهُمْ يَمْنَعُوْنَ جَارَهُمْ اَنْ يُّقَرَّدَا

١٠ - بَابُ الصَّلٰوةِ شِفَاءٌ

٣٤٥٨ - **حَدَّثَنَا** جَعْفَرُ بْنُ مُسَافِرٍ ' ثَنَا السَّرِىُّ بْنُ مِسْكِيْنٍ ' ثَنَا ذُوَّادُ بْنُ عُلْبَةَ (عَنْ لَّيْثٍ) ' عَنْ مُّجَاهِدٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ هَجَّرَ النَّبِىُّ ﷺ فَهَجَّرْتُ ' فَصَلَّيْتُ ثُمَّ جَلَسْتُ ' فَالْتَفَتَ اِلَىَّ النَّبِىُّ ﷺ فَقَالَ اَشِكَمَتْ دَرْدْ؟. قُلْتُ نَعَمْ. يَا رَسُوْلَ اللّٰهِ! قَالَ قُمْ فَصَلِّ ' فَاِنَّ فِى الصَّلٰوةِ شِفَاءً. ابن ماجه

٣٤٥٨م - **حَدَّثَنَا** اَبُو الْحَسَنِ ' ثَنَا اِبْرَاهِيْمُ بْنُ نَصْرٍ ' ثَنَا اَبُوْ سَلَمَةَ ' ثَنَا ذُوَّادُ بْنُ عُلْبَةَ ' فَذَكَرَ نَحْوَهُ ' وَقَالَ فِيْهِ اَشِكَمَتْ دَرْدْ. يَعْنِىْ تَشْتَكِىْ بَطْنَكَ. بِالْفَارِسِيَّةِ.

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Abu Abdullah said: "A man narrated it to his people then they rose against him".

قَالَ اَبُوْ عَبْدِ اللّٰهِ حَدَّثَ بِهٖ رَجُلٌ لِّاَهْلِهٖ، فَاسْتَعْدَوْا عَلَيْهِ.

Chapter11 - Forbiddance of medicining with filthy things

١١ - بَابُ النَّهْيِ عَنِ الدَّوَاءِ الْخَبِيْثِ

3459 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ forbade treating illness with foul things, meaning poison".

٣٤٥٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا وَكِيْعٌ عَنْ يُوْنُسَ بْنِ اَبِىْ اِسْحَاقَ، عَنْ مُّجَاهِدٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الدَّوَآءِ الْخَبِيْثِ يَعْنِى السُّمَّ.

سنن ابوداؤد (٣٨٧٠) سنن ترمذی (٢٠٤٥)

3460 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever drinks poison and kills himself will be sipping it in the fire of Hell for ever and ever".

٣٤٦٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ شَرِبَ سُمًّا، فَقَتَلَ نَفْسَهٗ، فَهُوَ يَتَحَسَّاهُ فِىْ نَارِ جَهَنَّمَ، خَالِدًا مُّخَلَّدًا فِيْهَا اَبَدًا.

صحیح مسلم (٢٩٦) سنن ترمذی (٢٠٤٤م)

Chapter12 - Laxative medicine

١٢ - بَابُ دَوَاءِ الْمَشْيِ

3461 - Hazrat Asma bint-e-Umais narrated, "The Messenger of Allah ﷺ said to me: "What do you use as a laxative?" I said: 'Shubrum (Spurge-Euphorb)'. He said: "(It is) Hot and powerful". Then I used senna as a laxative and he said: "If anything were to cure death, it would be senna. Senna is a cure for death".

٣٤٦١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عَبْدِ الْحَمِيْدِ بْنِ جَعْفَرٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَّوْلًى لِّمَعْمَرٍ التَّيْمِىِّ، عَنْ مَّعْمَرٍ التَّيْمِىِّ، عَنْ اَسْمَاءَ بِنْتِ عُمَيْسٍ، قَالَتْ قَالَ لِىْ رَسُوْلُ اللّٰهِ ﷺ بِمَاذَا كُنْتِ تَسْتَمْشِيْنَ؟ قُلْتُ بِالشُّبْرُمِ. قَالَ حَارٌّ جَارٌّ، ثُمَّ اسْتَمْشَيْتُ بِالسَّنٰى فَقَالَ لَوْ كَانَ شَىْءٌ يَّشْفِىْ مِنَ الْمَوْتِ، كَانَ السَّنٰى وَالسَّنٰى شِفَاءٌ مِّنَ الْمَوْتِ.

سنن ترمذی (٢٠٨١)

Chapter13 - Curing Tonsillitis and forbiddance of pressing (tonsils)

١٣ - بَابُ دَوَاءِ الْعُذْرَةِ وَالنَّهْيِ عَنِ الْغَمْزِ

3462 - Hazrat Umm-e-Qais bint-e-Mihsan ﷺ narrated, "I brought a son of mine to the Prophet ﷺ and I had pressed on an area of his throat due to tonsillitis. He said: "Why do you poke your children with this pressing? you should use this aloeswood

٣٤٦٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَ مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنْ اُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، قَالَتْ دَخَلْتُ بِابْنٍ لِّىْ عَلَى النَّبِىِّ ﷺ قَدْ اَعْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ، فَقَالَ عَلَامَ تَدْغَرْنَ اَوْلَادَكُنَّ بِهٰذَا

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for in it there are seven cures. It should be inhaled for pustules in the throat, and given in the side of the mouth for pleurisy".

الْعِلَاقِ؟ عَلَيْكُمْ بِهٰذَا الْعُوْدِ الْهِنْدِيِّ، فَإِنَّ فِيْهِ سَبْعَةَ أَشْفِيَةٍ، يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلَدُّ بِهِ مِنْ ذَاتِ الْجَنْبِ.

صحیح بخاری (۵۶۹۲_۵۷۱۳_۵۷۱۵_۵۷۱۸) صحیح مسلم (۵۷۲۶_۵۷۲۷) سنن ابوداؤد (۳۸۷۷)

3462m - Ahmad bin Amr bin Sarh (Egyptian) quoted the similar wording by another chain from Umm-e-Qais bint-e-Mihsan , from the Prophet ﷺ.

٣٤٦٢م - **حَدَّثَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، أَخْبَرَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّٰهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ. سابقہ (۳۴۶۲)

Yunus said: "Aalaqtu means ghamaztu (I pressed)".

قَالَ يُوْنُسُ أَعْلَقْتُ يَعْنِي غَمَزْتُ.

Chapter14 - Curing Sciatica (backthigh pain)

١٤ - بَابُ دَوَاءِ عِرْقِ النَّسَا

3463 - Hazrat Anas bin Malik ؓ narrated, "I heard the Messenger of Allah ﷺ saying: The cure for sciatica is the fat from the tail of a Bedouin sheep which should be melted and divided into three parts, one part to be taken each day on an empty stomach".

٣٤٦٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَرَاشِدُ بْنُ سَعِيْدٍ الرَّمْلِيُّ، قَالَا ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا هِشَامُ بْنُ حَسَّانٍ، حَدَّثَنَا أَنَسُ بْنُ سِيْرِيْنَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ شِفَاءُ عِرْقِ النَّسَا، إِلْيَةُ شَاةٍ أَعْرَابِيَّةٍ تُذَابُ، ثُمَّ تُجَزَّأُ ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ يُشْرَبُ عَلَى الرِّيْقِ، فِيْ كُلِّ يَوْمٍ جُزْءٌ.

ابن ماجہ

Chapter15 - Medicine for the wounds

١٥ - بَابُ دَوَاءِ الْجِرَاحَةِ

3464 - Hazrat Sahl bin Sad As-Saidi ؓ narrated, "The Messenger of Allah ﷺ was wounded on the Day of Uhud. His molar was broken and his helmet was crushed on his head. Fatimah ؓ was washing the blood from him and Ali ؓ was pouring water on him from a shield. When Fatimah realized that the water was only making the bleeding worse, she took a piece of a mat and burnt it and when it had turned into ashes she applied it to the wound to stop bleeding".

٣٤٦٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ أَبِيْ حَازِمٍ عَنْ أَبِيْهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ جُرِحَ رَسُوْلُ اللّٰهِ ﷺ يَوْمَ أُحُدٍ، وَكُسِرَتْ رَبَاعِيَتُهُ، وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ فَاطِمَةُ تَغْسِلُ الدَّمَ عَنْهُ، وَعَلِيٌّ يَسْكُبُ عَلَيْهِ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيْدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةَ حَصِيْرٍ فَأَحْرَقَتْهَا، حَتَّى إِذَا صَارَ رَمَادًا، أَلْزَمَتْهُ الْجُرْحَ فَاسْتَمْسَكَ الدَّمُ.

صحیح بخاری (۲۹۱۱_۴۰۷۵_۵۷۲۲) صحیح مسلم (۴۶۱۸)

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٣٤٦٥- حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ، ثَنَا ابْنُ اَبِى فُدَيْكٍ عَنْ عَبْدِ الْمُهَيْمِنِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ اِنِّىْ لَاَعْرِفُ، يَوْمَ اُحُدٍ، مَنْ جَرَحَ وَجْهَ رَسُوْلِ اللّٰهِ ﷺ، وَمَنْ كَانَ يُرَقِّىءُ الْكَلْمَ مِنْ وَّجْهِ رَسُوْلِ اللّٰهِ ﷺ وَيُدَاوِيْهِ، وَمَنْ يَّحْمِلُ الْمَاءَ فِى الْمِجَنِّ، وَبِمَا دُوْوِىَ بِهِ الْكَلْمُ حَتّٰى رَقَاَ، قَالَ اَمَّا مَنْ كَانَ يَحْمِلُ الْمَاءَ فِى الْمِجَنِّ، فَعَلِىٌّ رَضِىَ اللّٰهُ عَنْهُ، وَاَمَّا مَنْ كَانَ يُدَاوِى الْكَلْمَ، فَفَاطِمَةُ رَضِىَ اللّٰهُ عَنْهَا. اَحْرَقَتْ لَهٗ، حِيْنَ لَمْ يَرْقَاْ، قِطْعَةَ حَصِيْرٍ خَلَقٍ، فَوَضَعَتْ رَمَادَهٗ عَلَيْهِ فَرَقَا الْكَلْمُ. ابن ماجه

3465 - Abdul-Muhaimin bin Abbas bin Sahl bin Sad As-Saidi reported from his father that his grandfather said: "On the Day of Uhud I recognized the one who wounded the face of the Messenger of Allah ﷺ, the one who was washing the blood from the face of the Messenger of Allah ﷺ and treating him, and the one who was bringing water in a shield and with what the wound was treated until the bleeding stopped. He said: The one who was carrying the water in the shield was Ali رضی اللہ عنہ, the one who was treating the wound was Fatimah رضی اللہ عنہا. When the bleeding would not stop, she burned a piece of a worn-out mat and applied the ashes to it, then the bleeding stopped".

١٦- بَابُ مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ

Chapter16 - About the one who is medicining but without knowledge of Medicine

٣٤٦٦- حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّرَاشِدُ بْنُ سَعِيْدٍ الرَّمْلِىُّ، قَالَا ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَطَبَّبَ، وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ، فَهُوَ ضَامِنٌ.

سنن ابوداؤد(٤٥٨٦) سنن نسائی(٤٨٤٥-٤٨٤٦)

3466 - Amr bin Shuaib reported from his father that his grandfather said: "The Messenger of Allah ﷺ said: "Whoever gives medical treatment, with no prior knowledge of medicine is responsible" (for any harm done).

١٧- بَابُ دَوَاءِ ذَاتِ الْجَنْبِ

Chapter17 - Medicine for Pleurisy (Zatil Janb)

٣٤٦٧- حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، ثَنَا يَعْقُوْبُ بْنُ اِسْحَاقَ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَمُوْنَ، حَدَّثَنِىْ اَبِىْ عَنْ زَيْدِ بْنِ اَرْقَمَ، قَالَ نَعَتَ رَسُوْلُ اللّٰهِ ﷺ مِنْ ذَاتِ الْجَنْبِ وَرْسًا وَّقُسْطًا وَّزَيْتًا يُلَدُّ بِهٖ.

سنن ترمذی(٢٠٧٨-٢٠٧٩)

3467 - Hazrat Zaid bin Arqam رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ prescribed Wars (A herb memecyclon tinctorium), Indian aloeswood and olive oil for pleurisy to be administered through the side of the mouth" (or rub on the chest).

٣٤٦٨- حَدَّثَنَا اَبُوْ طَاهِرٍ اَحْمَدُ بْنُ عَمْرٍو

3468 - Hazrat Umm-e-Qais bint-e-Mihsan

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الْمِصْرِيُّ ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَنْبَاَنَا يُوْنُسُ وَابْنُ سَمْعَانَ عَنِ ابْنِ شِهَابٍ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ بْنِ عُتْبَةَ ، عَنْ اُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ عَلَيْكُمْ بِالْعُوْدِ الْهِنْدِيِّ . يَعْنِيْ بِهِ الْكُسْتَ ، فَاِنَّ فِيْهِ سَبْعَةَ اَشْفِيَةٍ ، مِنْهَا ذَاتُ الْجَنْبِ.

ﷺ narrated, "The Messenger of Allah said: "You should use Indian aloeswood, meaning qust, it contains seven cures including (a cure for) pleurisy".

قَالَ ابْنُ سَمْعَانَ فِى الْحَدِيْثِ فَاِنَّ فِيْهِ شِفَاءً مِنْ سَبْعَةِ اَدْوَاءٍ ، مِنْهَا ذَاتُ الْجَنْبِ. ابن ماجه

(A narrator) Ibn-e-Saman said in this narration, "For it contains a cure for seven diseases, including pleurisy".

١٨ - بَابُ الْحُمّٰى

Chapter18 - Fever

٣٤٦٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ مُوْسَى بْنِ عُبَيْدَةَ ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ ذُكِرَتِ الْحُمّٰى عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ، فَسَبَّهَا رَجُلٌ ، فَقَالَ النَّبِىُّ ﷺ لَا تَسُبَّهَا ، فَاِنَّهَا تَنْفِى الذُّنُوْبَ كَمَا تَنْفِى النَّارُ خَبَثَ الْحَدِيْدِ. ابن ماجه

3469 - Hazrat Abu Hurayrah ﷺ narrated, "Mention of fever was made in the presence of the Messenger of Allah ﷺ and a man cursed it. The Prophet ﷺ said: "Do not curse it, for it erases sin as fire removes the filth from Iron".

٣٤٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيْدَ، عَنْ اِسْمَاعِيْلَ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ اَبِىْ صَالِحٍ الْاَشْعَرِىِّ ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِىِّ ﷺ اَنَّهُ عَادَ مَرِيْضًا، وَمَعَهُ اَبُوْ هُرَيْرَةَ ، مِنْ وَّعْكٍ كَانَ بِهِ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَبْشِرْ، فَاِنَّ اللّٰهَ يَقُوْلُ هِىَ نَارِىْ اُسَلِّطُهَا عَلٰى عَبْدِىَ الْمُؤْمِنِ فِى الدُّنْيَا، لِتَكُوْنَ حَظَّهُ مِنَ النَّارِ فِى الْاٰخِرَةِ.

سنن ترمذی (٢٨٨)

3470 -Hazrat Abu Hurayrah ﷺ narrated that The Prophet ﷺ visited a sick person, due to an illness that he was suffering from and Abu Hurayrah ﷺ was with him. The Messenger of Allah ﷺ said: "Be of good cheer for Allah says: It is my fire which I have caused to overwhelm My believing slave in this world, to be his share of the Fire in the Hereafter".

١٩ - بَابُ الْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ فَابْرِدُوْهَا بِالْمَاءِ

Chapter19 - Fever is the breath of the Hell so cool it with water

٣٤٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، اَنَّ النَّبِىَّ ﷺ قَالَ اَلْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ ، فَاَبْرِدُوْهَا بِالْمَاءِ. صحیح مسلم (٥٧١٩)

3471 - Hazrat Ayesha ﷺ narrated that The Prophet ﷺ said: "Fever is from the breath (heat) of the Hell fire so cool it down with water".

٣٤٧٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ

3472 - Hazrat Ibn-e-Umar ﷺ narrated that

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The Prophet ﷺ said" Intense fever is from the heat of Hell fire, so cool it down with water".

نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ اَنَّـهُ قَالَ اِنَّ شِدَّةَ الْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ، فَاَبْرِدُوْهَا بِالْمَاءِ. صحیح مسلم(٥٧١٦)

3473 - Hazrat Rafi bin Khadij ؓ narrated, "I heard the Prophet ﷺ say: "Fever is from the heat of the Hell-fire, so cool it down with water". He entered upon a son of Ammar and said: "Take away the Harm, O Lord of mankind, O God of mankind".

٣٤٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، ثَنَا اِسْرَائِيْلُ عَنْ سَعِيْدِ بْنِ مَسْرُوْقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَّافِعِ بْنِ خَدِيْجٍ، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ اَلْحُمّٰى مِنْ فَيْحِ جَهَنَّمَ، فَاَبْرِدُوْهَا بِالْمَاءِ. فَدَخَلَ عَلَى ابْنٍ لِّعَمَّارٍ فَقَالَ اِكْشِفِ الْبَاسَ، رَبَّ النَّاسِ، اِلٰهَ النَّاسِ.

صحیح بخاری(٣٢٦٢_٥٧٢٦)صحیح مسلم(٥٧٢٣_ ٥٧٢٤)

سنن ترمذی(٢٠٧٣)

3474 - Hazrat Asma bint-e-Abu Bakr ؓ narrated That a woman suffering from fever would be brought to her and she would call for water and pour it on the neck of the garment. She said: The Prophet ﷺ said: "Cool it down with water", and he said: "It is from the heat of Hell fire".

٣٤٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ اَسْمَآءَ بِنْتِ اَبِيْ بَكْرٍ، اَنَّهَا كَانَتْ تُؤْتٰى بِالْمَرْاَةِ الْمَوْعُوْكَةِ، فَتَدْعُوْ بِالْمَاءِ، فَتَصُبُّهُ فِيْ جَيْبِهَا، وَتَقُوْلُ اِنَّ النَّبِيَّ ﷺ قَالَ اَبْرِدُوْهَا بِالْمَاءِ. وَقَالَ اِنَّهَا مِنْ فَيْحِ جَهَنَّمَ.

صحیح بخاری(٥٧٢٤)صحیح مسلم(٥٧٢١_٥٧٢٢)سنن ترمذی(٢٠٧٤م)

3475 - Hazrat Abu Hurayrah ؓ narrated that The Messenger of Allah ﷺ said: "Fever is one of the bellows of Hell, so avert it from yourselves with cold water".

٣٤٧٥ - **حَدَّثَنَا** اَبُوْ سَلَمَةَ يَحْيَى بْنُ خَلَفٍ، ثَنَا عَبْدُ الْاَعْلٰى عَنْ سَعِيْدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْحُمّٰى كِيْرٌ مِّنْ كِيْرِ جَهَنَّمَ، فَنَحُّوْهَا عَنْكُمْ بِالْمَاءِ الْبَارِدِ. ابن ماجہ

Chapter20 - Scarification

٢٠ - بَابُ الْحِجَامَةِ

3476 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "If there is any good in any of the remedies you use, it is in scarification (cupping)".

٣٤٧٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَسْوَدُ بْنُ عَامِرٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ اِنْ كَانَ فِيْ شَيْءٍ مِّمَّا تَدَاوَوْنَ بِهٖ خَيْرٌ، فَالْحِجَامَةُ.

سنن ابوداؤد(٣٨٥٧)

3477 - Hazrat Ibn-e-Abbas ؓ narrated that The Messenger of Allah ﷺ said: "On

٣٤٧٧ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيِّ الْجَهْضَمِيُّ، ثَنَا زِيَادُ بْنُ الرَّبِيْعِ، ثَنَا عَبَّادُ بْنُ مَنْصُوْرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ

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عَبَّاسٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا مَرَرْتُ لَيْلَةَ اُسْرِىَ بِىْ بِمَلَإٍ مِّنَ الْمَلَائِكَةِ ' اِلَّا كُلُّهُمْ يَقُوْلُ لِىْ عَلَيْكَ ' يَا مُحَمَّدُ! بِالْحِجَامَةِ.

سنن ترمذی (۲۰۵۳_۲۰۴۷_۲۰۴۸)

the night on which I was taken on the Night Journey (Isra) I did not pass by any group of angels but all of them said to me: 'O Muhammad you should use cupping" (scarification).

٣٤٧٨ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ' ثَنَا عَبْدُ الْاَعْلٰى ' ثَنَا عَبَّادُ بْنُ مَنْصُوْرٍ عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ نِعْمَ الْعَبْدُ الْحَجَّامُ ' يَذْهَبُ بِالدَّمِ ' وَيُخِفُّ الصُّلْبَ ' وَيَجْلُو الْبَصَرَ.

سابقہ (۳۴۷۷)

3478 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "What a good slave is the cupper. He takes away the (bad) blood, reduces pressure on the spine and improves the eyesight".

٣٤٧٩ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ' ثَنَا كَثِيْرُ بْنُ سُلَيْمٍ ' سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مَرَرْتُ لَيْلَةَ اُسْرِىَ بِىْ بِمَلَإٍ اِلَّا قَالُوْا يَا مُحَمَّدُ! مُرْ اُمَّتَكَ بِالْحِجَامَةِ. ابن ماجہ

3479 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ said: "On the night on which I was taken on the Night Journey (Isra), I did not pass by any group (of angels) but they said to me: 'O Muhammad tell your nation to use cupping".

٣٤٨٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ اَلْمِصْرِىُّ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ اَنَّ اُمَّ سَلَمَةَ ' زَوْجَ النَّبِىِّ ﷺ ' اِسْتَاْذَنَتْ رَسُوْلَ اللّٰهِ ﷺ فِى الْحِجَامَةِ ' فَاَمَرَ النَّبِىُّ ﷺ اَبَا طَيْبَةَ اَنْ يَّحْجُمَهَا.

وَقَالَ حَسِبْتُ اَنَّهُ كَانَ اَخَاهَا مِنَ الرَّضَاعَةِ ' اَوْ غُلَامًا لَّمْ يَحْتَلِمْ. صحیح مسلم (۵۷۰۸) سنن ابوداؤد (۴۱۰۵)

3480 - Hazrat Jabir ؓ narrated "Umm-e-Salamah ؓ the wife of the Prophet ﷺ asked the Messenger of Allah ﷺ for permission to be cupped and the Prophet ﷺ told Abu Taibah to cup her".

He said: "I think that he was her brother through breast feeding or a boy who had not yet reached puberty".

٢١ - بَابُ مَوْضِعِ الْحِجَامَةِ

Chapter21 - The Site of Scarification

٣٤٨١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ ' ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ' حَدَّثَنِىْ عَلْقَمَةُ بْنُ اَبِىْ عَلْقَمَةَ ' قَالَ سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْاَعْرَجَ قَالَ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ بُحَيْنَةَ يَقُوْلُ اِحْتَجَمَ رَسُوْلُ اللّٰهِ ﷺ بِلَحْيِ جَمَلٍ ' وَهُوَ مُحْرِمٌ ' وَسْطَ رَاْسِهِ.

صحیح بخاری (۱۸۳۶_ ۵۶۹۸) صحیح مسلم (۲۸۷۸) سنن نسائی (۲۸۵۰)

3481 - Abdur Rahman Al-Araj reported, "I heard Abdullah bin Buhainah ؓ say: "The Messenger of Allah ﷺ was scarified (cupped) in Lahy Jamal (a place) in the middle of his head, while he was a Muhrim (clad in Ihram)".

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٣٤٨٢ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ سَعْدٍ الْاِسْكَافِ، عَنِ الْاَصْبَغِ بْنِ نُبَاتَةَ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ نَزَلَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ﷺ بِحِجَامَةِ الْاَخْدَعَيْنِ وَالْكَاهِلِ. ابن ماجه

3482 - Hazrat Ali ؓ narrated that Jibrail ؑ came down to the Prophet ﷺ with (the recommendation of) cupping in the two veins at the side of the neck (between shoulders) and the base of the neck".

٣٤٨٣ - **حَدَّثَنَا** عَلِيُّ بْنُ اَبِي الْخَصِيْبِ، ثَنَا وَكِيْعٌ عَنْ جَرِيْرِ بْنِ حَازِمٍ، عَنْ قَتَادَةَ، عَنْ اَنَسٍ اَنَّ النَّبِيَّ ﷺ اِحْتَجَمَ فِي الْاَخْدَعَيْنِ، وَعَلَى الْكَاهِلِ.

سنن ابوداؤد (٣٨٦٠) سنن ترمذی (٢٠٥١)

3483 - Hazrat Anas ؓ narrated that The Prophet ﷺ was cupped in the two veins at the side of the neck and the base of the neck".

٣٤٨٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا ابْنُ ثَوْبَانَ عَنْ اَبِيْهِ، عَنْ اَبِي كَبْشَةَ الْاَنْمَارِيِّ اَنَّهُ حَدَّثَهُ اَنَّ النَّبِيَّ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ، وَبَيْنَ كَتِفَيْهِ، وَقَالَ مَنْ اَهْرَاقَ مِنْهُ هٰذِهِ الدِّمَاءَ، فَلَا يَضُرُّهُ اَنْ لَّا يَتَدَاوٰى بِشَيْءٍ لِشَيْءٍ.

سنن ابوداؤد (٣٨٥٩)

3484 - Hazrat Abu Kabshah An-Namari ؓ narrated that The Prophet ﷺ used to be cupped on his head and between his shoulders and he said: "Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else".

٣٤٨٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيْفٍ، ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ، عَنْ اَبِي سُفْيَانَ، عَنْ جَابِرٍ اَنَّ النَّبِيَّ ﷺ سَقَطَ عَنْ فَرَسِهٖ عَلٰى جِذْعٍ، فَانْفَكَّتْ قَدَمُهُ.

قَالَ وَكِيْعٌ يَعْنِي اَنَّ النَّبِيَّ ﷺ اِحْتَجَمَ عَلَيْهَا مِنْ وَّجْءٍ. سنن ابوداؤد (٦٠٢)

3485 - Hazrat Jabir ؓ narrated that The Prophet ﷺ fell from his horse on to the trunk of a palm tree and dislocated his foot".

(A narrator) Vaki said: "Meaning that the Prophet ﷺ was cupped because of that for bruising".

٢٢ - بَابٌ فِيْ اَيِّ الْاَيَّامِ يَحْتَجِمُ؟

Chapter22 - On what days is Scarification to be done

٣٤٨٦ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عُثْمَانُ بْنُ مَطَرٍ عَنْ زَكَرِيَّا بْنِ مَيْسَرَةَ، عَنِ النَّهَّاسِ بْنِ قَهْمٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ اَرَادَ الْحِجَامَةَ فَلْيَتَحَرَّ سَبْعَةَ عَشَرَ، اَوْ تِسْعَةَ عَشَرَ، اَوْ اِحْدٰى وَعِشْرِيْنَ، وَلَا يَتَبَيَّغْ بِاَحَدِكُمُ الدَّمُ، فَيَقْتُلَهُ.

ابن ماجه

3486 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ said: "Whoever wants to be cupped (scarified) let him seek out the seventeenth, nineteenth or twenty-first (of the month) and let none of you allow his blood to rage so that it kills him".

٣٤٨٧ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عُثْمَانُ بْنُ مَطَرٍ عَنِ الْحَسَنِ بْنِ اَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ

3487 - Hazrat Ibn-e-Umar ؓ narrated, "O Nafi! the blood is boiling in me, find me a

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جُحَادَةَ ' عَنْ نَّافِعٍ' عَنِ ابْنِ عُمَرَ ' قَالَ يَا نَافِعُ! قَدْ تَبَيَّغَ بِيَ الدَّمُ' فَالْتَمِسْ لِيْ حَجَّامًا' وَاجْعَلْهُ رَفِيْقًا' اِنِ اسْتَطَعْتَ' وَلَا تَجْعَلْهُ شَيْخًا كَبِيْرًا وَّلَا صَبِيًّا صَغِيْرًا' فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْحِجَامَةُ عَلَى الرِّيْقِ اَمْثَلُ' وَفِيْهِ شِفَاءٌ وَّبَرَكَةٌ' وَتَزِيْدُ فِي الْحِفْظِ وَفِي الْعَقْلِ ' فَاحْتَجِمُوْا عَلٰى بَرَكَةِ اللّٰهِ يَوْمَ الْخَمِيْسِ' وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْاَرْبِعَاءِ وَالْجُمُعَةِ وَالسَّبْتِ وَيَوْمَ الْاَحَدِ ' كَذِبًا' وَاحْتَجِمُوْا يَوْمَ الْاِثْنَيْنِ وَالثُّلَاثَاءِ ' فَاِنَّهُ الْيَوْمُ الَّذِيْ عَافَى اللّٰهُ فِيْهِ اَيُّوْبَ عَلَيْهِ السَّلَامُ مِنَ الْبَلَاءِ' وَضَرَبَهُ بِالْبَلَاءِ يَوْمَ الْاَرْبِعَاءِ ' فَاِنَّهُ لَايَبْدُوْ جُذَامٌ وَّلَا بَرَصٌ اِلَّا يَوْمَ الْاَرْبِعَاءِ ' وَلَيْلَةَ الْاَرْبِعَاءِ.

ابن ماجه

cupper but let it be some one gentle if you can, not an old man or a young boy. For I heard the Messenger of Allah ﷺ say: "Cupping on an empty stomach is better and in it there is healing and blessing and it increases one's intellect and memory. So have yourselves cupped for blessing of Allah on Thursdays, and avoid cupping on Wednesdays, Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays for that is the day on which Allah relieved Ayyub ﷺ of calamity and He inflicted calamity upon him on a Wednesday, and leprosy and leucoderma only appear on Wednesday or on the night of Wednesday".

٣٤٨٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ ' ثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ' ثَنَا عَبْدُ اللّٰهِ بْنُ عِصْمَةَ عَنْ سَعِيْدِ بْنِ مَيْمُوْنٍ ' عَنْ نَّافِعٍ' قَالَ قَالَ ابْنُ عُمَرَ يَا نَافِعُ! تَبَيَّغَ بِيَ الدَّمُ' فَاْتِنِيْ بِحَجَّامٍ ' وَلَا تَجْعَلْهُ شَيْخًا وَّلَا صَبِيًّا. قَالَ وَقَالَ ابْنُ عُمَرَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْحِجَامَةُ عَلَى الرِّيْقِ اَمْثَلُ' وَهِيَ تَزِيْدُ فِي الْعَقْلِ' وَتَزِيْدُ فِي الْحِفْظِ ' وَتَزِيْدُ الْحَافِظَ حِفْظًا' فَمَنْ كَانَ مُحْتَجِمًا' فَيَوْمَ الْخَمِيْسِ ' عَلَى اسْمِ اللّٰهِ ' وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْجُمُعَةِ وَيَوْمَ السَّبْتِ وَيَوْمَ الْاَحَدِ' وَاحْتَجِمُوا الْاِثْنَيْنِ وَالثُّلَاثَاءَ ' وَاجْتَنِبُوا الْحِجَامَةَ يَوْمَ الْاَرْبِعَاءِ ' فَاِنَّهُ الْيَوْمُ الَّذِيْ اُصِيْبَ فِيْهِ اَيُّوْبُ بِالْبَلَاءِ ' وَلَا يَبْدُوْ جُذَامٌ وَّلَا بَرَصٌ اِلَّا فِيْ يَوْمِ الْاَرْبِعَاءِ اَوْ لَيْلَةِ الْاَرْبِعَاءِ. ابن ماجه

3488 - Hazrat Nafi ؓ narrated, "Ibn-e-Umar ؓ said: O Nafi the blood is boiling in me. Bring me a cupper and let him be a young man not an old man or a boy. Ibn-e-Umar ؓ said: I heard the Messenger of Allah ﷺ say: "Cupping on an empty stomach is better and it increases one's intellect and memory of one who has a good memory. So whoever wants to be cupped (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays and avoid cupping on Wednesdays for that is the day on which the calamity befell Ayyub and leprosy and leucoderma only appear on Wednesday or the night of Wednesday".

٢٣ - بَابُ الْكَيِّ

Chapter23 - Cauterization

٣٤٨٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا

3489 - Aqqar bin Al-Mughirah reported

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from his father that The Prophet ﷺ said: "Whoever seeks treatment by cauterization or with Ruqyah then he has absolved himself of reliance upon Allah".

اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ لَّيْثٍ ' عَنْ مُّجَاهِدٍ ' عَنْ عَقَّارِ بْنِ الْمُغِيْرَةِ ' عَنْ اَبِيْهِ ' عَنِ النَّبِيِّ ﷺ قَالَ مَنِ اكْتَوٰى اَوْ اسْتَرْقٰى ' فَقَدْ بَرِىءَ مِنَ التَّوَكُّلِ.

سنن ترمذی (۲۰۵۵)

3490 - Hazrat Imran bin Husain ؓ narrated, "The Messenger of Allah ﷺ forbade cauterization. I had myself cauterized and I have not prospered or succeeded".

٣٤٩٠ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ ' ثَنَا هُشَيْمٌ عَنْ مَّنْصُوْرٍ ' وَيُوْنُسَ عَنِ الْحَسَنِ ' عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ (عَنِ الْكَيِّ) فَاكْتَوَيْتُ ' فَمَا اَفْلَحْتُ ' وَلَا اَنْجَحْتُ. ابن ماجہ

3491 - Hazrat Ibn-e-Abbas ؓ said (himself), "Healing is in three things: A drink of honey, the glass of the cupper; and cauterizing with fire but I forbid my nation to use cauterization". And he attributed it to the Prophet ﷺ".

٣٤٩١ - حَدَّثَنَا اَحْمَدُ بْنُ مَنِيْعٍ ' ثَنَا مَرْوَانُ بْنُ شُجَاعٍ ' ثَنَا سَالِمٌ الْاَفْطَسُ عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ اَلشِّفَاءُ فِىْ ثَلَاثٍ شَرْبَةِ عَسَلٍ ' وَشَرْطَةِ مِحْجَمٍ ' وَكَيَّةٍ بِنَارٍ ' وَاَنْهٰى اُمَّتِىْ عَنِ الْكَيِّ ' رَفَعَهٗ.

صحیح بخاری (۵۶۸۰_۵۶۸۱)

Chapter24 - The Cauterized One

٢٤ - بَابُ مَنِ اكْتَوٰى

3492 - Muhammmad bin Abdur Rahman bin Sad bin Zurarah Al-Ansari reported, "I heard my paternal uncle Yahya - and I have not seen a man among us like him - tell the people that Sad bin Zurarah ؓ, who was the grandfather of Muhammad through his mother, was suffering from pain in his throat, known as croup (Zubhu). The Prophet ﷺ said: I shall do my best for Abu Umamah such that I will be excused (free of blame if he is not healed). And he cauterized him with his own hand but he died. The Prophet ﷺ said: "May the Jews be doomed! They will say: Why could he not avert death from his companion? But I have no power to do anything for him or for my ownself".

٣٤٩٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَمُحَمَّدُ بْنُ بَشَّارٍ ' قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ ' ثَنَا شُعْبَةُ. ح وَحَدَّثَنَا اَحْمَدُ بْنُ سَعِيْدٍ الدَّارِمِىُّ ' ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ' ثَنَا شُعْبَةُ ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدِ بْنِ زُرَارَةَ الْاَنْصَارِىُّ قَالَ سَمِعْتُ عَمِّىْ يَحْيٰى ' وَمَا اَدْرَكْتُ رَجُلًا مِّنَّا بِهٖ شَبِيْهًا يُحَدِّثُ النَّاسَ اَنَّ سَعْدَ بْنَ زُرَارَةَ ' وَهُوَ جَدُّ مُحَمَّدٍ مِّنْ قِبَلِ اُمِّهٖ ' اَنَّهٗ اَخَذَهٗ وَجَعٌ فِىْ حَلْقِهٖ ' يُقَالُ لَهُ الذُّبْحَةُ فَقَالَ النَّبِىُّ ﷺ لَاُبْلِغَنَّ اَوْ لَاُبْلِيَنَّ فِىْ اَبِىْ اُمَامَةَ عُذْرًا. فَكَوَاهُ بِيَدِهٖ فَمَاتَ ' فَقَالَ النَّبِىُّ ﷺ مِيْتَةَ سُوْءٍ لِلْيَهُوْدِ! يَقُوْلُوْنَ اَفَلَا دَفَعَ عَنْ صَاحِبِهٖ ! وَمَا اَمْلِكُ لَهٗ وَلَا لِنَفْسِىْ شَيْئًا. ابن ماجہ

3493 - Hazrat Jabir ؓ reported, "Ubbay bin Kab ؓ fell sick, and the Prophet ﷺ sent a doctor to him who cauterized him

٣٤٩٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ ' حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الطَّنَافِسِىُّ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ سُفْيَانَ ' عَنْ

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جَابِرٍ ' قَالَ مَرِضَ اُبَـيُّ بْـنُ كَعْبٍ مَّرَضًا' فَاَرْسَلَ اِلَيْهِ النَّبِيُّ ﷺ طَبِيْبًا ' فَكَوَاهُ عَلٰى اَكْحَلِهٖ.

صحیح مسلم(۵۷۰۹_۵۷۱۰_۷۵۱۱)سنن ابوداؤد(۳۸٦٤)

on his medial arm vein".

٣٤٩٤ - **حَدَّثَنَا** عَلِـيُّ بْـنُ اَبِى الْخَصِيْبِ ' حَدَّثَنَا وَكِيْـعٌ عَـنْ سُفْيَانَ' عَنْ اَبِى الزُّبَيْرِ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰـهِ اَنَّ رَسُـوْلَ اللّٰهِ ﷺ كَـوٰى سَـعْـدَ بْـنَ مُعَاذٍ فِىْ اَكْحَلِهٖ ' مَرَّتَيْنِ. ابن ماجہ

3494 - Hazrat Jabir bin Abdullah ؓ narrated that The Messenger of Allah ﷺ cauterized Sad bin Muadh ؓ on his medial arm vein twice.

٢٥ - بَابُ الْكَحْلِ بِالْاِثْمِدِ

Chapter25 - Applyingg black with antimony

٣٤٩٥ - **حَدَّثَنَا** اَبُوْ سَـلَمَةَ ' يَحْيَى بْنُ خَلَفٍ ' ثَنَا اَبُـوْ عَـاصِـمٍ ' حَـدَّثَـنِـىْ عُثْـمَانُ بْنُ عَبْدِ الْمَلِكِ' قَالَ سَـمِعْتُ سَالِمَ بْنَ عَبْدِ اللّٰهِ يُحَدِّثُ عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ عَـلَيْـكُمْ بِالْاِثْمِدِ ' فَاِنَّـهٗ يَجْلُو الْـبَصَرَ وَيُـنْبِتُ الشَّعَرَ. ابن ماجہ

3495 - Salim bin Abdullah reported that his father said: "The Messenger of Allah ﷺ said: "You should use antimony, for it improves the eyesight and make the hair (eyelashes) grow".

٣٤٩٦ - **حَـدَّثَنَا** اَبُوْ بَـكْـرِ بْـنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الـرَّحِيْـمِ بْـنُ سُـلَيْـمَانَ عَنْ اِسْمَاعِيْلَ بْنِ مُسْلِمٍ ' عَنْ مُـحَـمَّدِ بْنِ الْمُنْكَدِرِ' عَنْ جَابِرٍ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَـقُوْلُ عَلَيْكُمْ بِالْاِثْمِدِ عِنْدَ النَّوْمِ' فَاِنَّـهٗ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ. ابن ماجہ

3496 - Hazrat Jabir ؓ narrated, "I heard the Messenger of Allah ﷺ say: "You should use antimony when you go to sleep for it improves the eyesight and makes the hair (of eyelashes) grow".

٣٤٩٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْـنُ اَبِـىْ شَيْـبَةَ ' ثَنَا يَحْيَى بْنُ اٰدَمَ ' عَـنْ سُـفْيَانَ ' عَنِ ابْنِ خُثَيْمٍ' عَـنْ سَعِيْدِ بْنِ جُبَيْـرٍ' عَنِ ابْنِ عَبَّاسٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُ اَكْحَالِكُمُ الْاِثْمِدُ' يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ.

سنن نسائی(۵۱۲۸)

3497 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "The best of your Kohl is antimony for it improves the eyesight and makes the hair (of eyelashes) grow".

٢٦ - بَابُ مَنِ اكْتَحَلَ وِتْرًا

Chapter26 - Applying black (Kohl) in odd numbers

٣٤٩٨ - **حَـدَّثَنَا** عَبْـدُ الـرَّحْـمٰنِ بْنُ عُمَرَ' ثَنَا عَبْدُ الْـمَـلِكِ بْـنُ الـصَّبَّـاحِ عَنْ ثَوْرِ بْنِ يَزِيْدَ' عَنْ حُصَيْنٍ اَلْـحِمْيَرِىِّ ' عَنْ اَبِىْ سَعْدِ الْخَيْرِ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ النَّبِىَّ ﷺ قَـالَ مَنِ اكْتَـحَـلَ' فَلْيُـوْتِرْ' مَنْ فَعَلَ ' فَقَدْ

3498 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "Whoever applies Kohl, let him do it an odd number of times. Whoever does that, has done well, and whoever does not then it does

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not matter".

3499 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Prophet ﷺ had a Kohl container from which he would apply Kohl three times to each eye".

Chapter27 - Forbiddance of curing with wine

3500 - Hazrat Tariq bin Suwaid Al-Haderami ﷺ narrated, "I said: O Messenger of Allah ﷺ in our land, there are grapes which we squeeze (to make wine) can we drink from it? He said: "No". I repeated the question and said: We treat the sick with it. He said: "That is not a cure, it is a disease".

Chapter28 - Curing from the Quran

3501 - Hazrat Ali ﷺ narrated that The Messenger of Allah ﷺ said: "The best remedy is the Quran".

Chapter29 - Henna

3502 - Hazrat Salma Umm-e-Rafi ﷺ, freed slave woman of the Messenger of Allah ﷺ narrated, "The Prophet ﷺ did not suffer any injury or thorn-pick but he would apply henna to it".

Chapter30 - Urine of Camel

اَحْسَنَ ، وَمَنْ لَّا ، فَلَا حَرَجَ. سابقہ(۳۳۷)

۳۴۹۹ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ عَبَّادِ بْنِ مَنْصُوْرٍ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَتْ لِلنَّبِيِّ ﷺ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا ثَلَاثًا، فِیْ كُلِّ عَيْنٍ. سنن ترمذی(۱۷۵۷)

۲۷ - بَابُ النَّهْيِ اَنْ يَّتَدَاوٰى بِالْخَمْرِ

۳۵۰۰ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، ثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ اَلْحَضْرَمِيِّ ، عَنْ طَارِقِ بْنِ سُوَيْدٍ اَلْحَضْرَمِيِّ ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اِنَّ بِاَرْضِنَا اَعْنَابًا نَعْتَصِرُهَا ، فَنَشْرَبُ مِنْهَا؟ قَالَ لَا. فَرَاجَعْتُهُ ، قُلْتُ اِنَّا نَسْتَشْفِیْ بِهٖ لِلْمَرِيْضِ ، قَالَ اِنَّ ذٰلِكَ لَيْسَ بِشِفَاءٍ ، وَلٰكِنَّهُ دَاءٌ. سنن ابوداؤد(۳۸۷۴)

۲۸ - بَابُ الْاِسْتِشْفَاءِ بِالْقُرْاٰنِ

۳۵۰۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِیُّ ، ثَنَا عَلِیُّ بْنُ ثَابِتٍ ، ثَنَا سَعَّادُ بْنُ سُلَيْمَانَ عَنْ اَبِیْ اِسْحَاقَ ، عَنِ الْحَارِثِ ، عَنْ عَلِیٍّ رَضِیَ اللّٰهُ عَنْهُ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُ الدَّوَاءِ الْقُرْاٰنُ.

سنن ابن ماجہ(۳۵۳۳)

۲۹ - بَابُ الْحِنَّاءِ

۳۵۰۲ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ، ثَنَا فَائِدٌ مَوْلٰی عُبَيْدِ اللّٰهِ بْنِ عَلِیِّ بْنِ اَبِیْ رَافِعٍ ، حَدَّثَنِیْ مَوْلَایَ عُبَيْدُ اللّٰهِ ، حَدَّثَتْنِیْ جَدَّتِیْ سَلْمٰی اُمُّ رَافِعٍ ، مَوْلَاةُ رَسُوْلِ اللّٰهِ ﷺ ، قَالَتْ كَانَ لَا يُصِيْبُ النَّبِیَّ ﷺ قَرْحَةٌ وَّلَا شَوْكَةٌ اِلَّا وَضَعَ عَلَيْهِ الْحِنَّاءَ.

سنن ابوداؤد(۳۸۵۸) سنن ترمذی(۲۰۵۴، ۲۰۵۴م)

۳۰ - بَابُ اَبْوَالِ الْاِبِلِ

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٣٥٠٣ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ، ثَنَا عَبْدُ الْوَهَّابِ ، ثَنَا حُمَيْدٌ عَنْ اَنَسٍ اَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوْا عَلٰى رَسُوْلِ اللّٰهِ ﷺ ، فَاجْتَوَوُا الْمَدِيْنَةَ ، فَقَالَ ﷺ لَوْ خَرَجْتُمْ اِلٰى ذَوْدٍ لَّنَا ، فَشَرِبْتُمْ مِّنْ اَلْبَانِهَا وَاَبْوَالِهَا ، فَفَعَلُوْا. سابقہ(٣٥٧٨)

3503 - Hazrat Anas ؓ narrated that Some people from Uraynah came to the Messenger of Allah ﷺ but they were averse to the climate of Al-Madinah. He said: "Why dont you go out to a flock of camels of ours and drink their milk and urine". And they did that.

٣١ - بَابٌ(يَقَعُ الذُّبَابُ) فِى الْاِنَاءِ

Chapter31 - A fly falling into a vessel

٣٥٠٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنِ ابْنِ اَبِىْ ذِئْبٍ ، عَنْ سَعِيْدِ بْنِ خَالِدٍ ، عَنْ اَبِىْ سَلَمَةَ ، حَدَّثَنِىْ اَبُوْ سَعِيْدٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ فِىْ اَحَدِ جَنَاحَيِ الذُّبَابِ سَمٌّ ، وَالْاٰخَرِ شِفَاءٌ ، فَاِذَا وَقَعَ فِى الطَّعَامِ ، فَامْقُلُوْهُ فِيْهِ ، فَاِنَّهُ يُقَدِّمُ السَّمَّ وَيُؤَخِّرُ الشِّفَاءَ. سنن نسائی(٤٢٧٣)

3504 - Hazrat Abu Saeed ؓ narrated that The Messenger of Allah ﷺ said: "On one of the wings of a fly, there is poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure".

٣٥٠٥ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عُتْبَةَ بْنِ مُسْلِمٍ ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ اِذَا وَقَعَ الذُّبَابُ فِىْ شَرَابِكُمْ ، فَلْيَغْمِسْهُ فِيْهِ ، ثُمَّ لِيَطْرَحْهُ ، فَاِنَّ فِىْ اَحَدِ جَنَاحَيْهِ دَاءً ، وَ فِى الْاٰخَرِ شِفَاءً.

صحیح بخاری(٣٣٢٠_٥٧٨٢)

3505 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "If a fly falls into your drink, dip it into it, then throw it away for on one of its wings is a disease and on the other is a cure".

٣٢ - بَابُ الْعَيْنِ

Chapter32 - (Casting) An Evil Eye

٣٥٠٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ بْنُ هِشَامٍ ، ثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ عَبْدِ اللّٰهِ بْنِ عِيْسٰى ، عَنْ اُمَيَّةَ بْنِ هِنْدٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرِ بْنِ رَبِيْعَةَ ، عَنْ اَبِيْهِ ، عَنِ النَّبِيِّ ﷺ قَالَ اَلْعَيْنُ حَقٌّ. ابن ماجہ

3506 - Abdullah bin Amir bin Rabiah reported from his father that The Prophet ﷺ said: "The evil eye is real".

٣٥٠٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ ، عَنِ الْمُضَارِبِ بْنِ حَزْنٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْعَيْنُ حَقٌّ. ابن ماجہ

3507 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The evil eye is real".

٣٥٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ هِشَامٍ

3508 - Hazrat Ayesha ؓ narrated, "The

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Messenger of Allah ﷺ said: "Seek refuge with Allah, for the evil eye is real".

3509 - Hazrat Abu Umamah bin Sahl bin Hunaif رضی اللہ عنہ narrated, "Amir bin Rabiah رضی اللہ عنہ passed by Sahl bin Hunaif رضی اللہ عنہ when he was having a bath and said: 'I have never seen such beautiful skin'. Straightway he (Sahl) fell to the ground. He was brought to the Prophet ﷺ and it was said: Sahl has had a fit. He said: "Whom do you accuse with regard to him?" They said: 'Amir bin Rabiah'. He said: "Why would anyone of you kill his brother? If he sees something that he liked, then let him pray for blessing for him". Then he called for water and he told Amir to perform ablution, then he washed his face and his arms up to the elbows, his knees, and inside his lower garment, then he told him to pour the water over him".

(One of the narrators) Sufyan said: "Mamar narrated from Zuhri, 'And he commanded him to pour the water over him from behind".

Chapter33 - Exorcising the Evil Eye

3510 - Hazrat Ubaid bin Rifaah Az-Zuraqi رضی اللہ عنہ narrated, "Asma رضی اللہ عنہا said: 'O Messenger of Allah ﷺ ! the children of Jafar have been afflicted by the evil eye, shall I recite Ruqyah (exorcising) for them'. He said: "Yes, for if anything were to overtake the Divine Decree (Qadr), it would be the evil eye".

3511 - Hazrat Abu Saeed رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ used to seek

اَلْمَخْزُوْمِيُّ ، ثَنَا وُهَيْبٌ عَنْ اَبِيْ وَاقِدٍ ، عَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِسْتَعِيْذُوْا بِاللّٰهِ ، فَاِنَّ الْعَيْنَ حَقٌّ. ابن ماجہ

٣٥٠٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ اَبِيْ اُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ ، قَالَ مَرَّ عَامِرُ بْنُ رَبِيْعَةَ بِسَهْلِ بْنِ حُنَيْفٍ ، وَهُوَ يَغْتَسِلُ ، فَقَالَ لَمْ اَرَ كَالْيَوْمِ ، وَلَا جِلْدَ مُخَبَّاةٍ ، فَمَا لَبِثَ اَنْ لُبِطَ بِهٖ ، فَاُتِيَ بِهِ النَّبِيَّ ﷺ ، فَقِيْلَ لَهٗ اَدْرِكْ سَهْلًا صَرِيْعًا. قَالَ مَنْ تَتَّهِمُوْنَ بِهٖ؟. قَالُوْا عَامِرَ بْنَ رَبِيْعَةَ ، قَالَ عَلَامَ يَقْتُلُ اَحَدُكُمْ اَخَاهُ ؟ اِذَا رَاٰى اَحَدُكُمْ مِنْ اَخِيْهِ مَا يُعْجِبُهٗ ، فَلْيَدْعُ لَهٗ بِالْبَرَكَةِ. ثُمَّ دَعَا بِمَاءٍ ، فَاَمَرَ عَامِرًا اَنْ يَّتَوَضَّاَ ، فَغَسَلَ وَجْهَهٗ وَيَدَيْهِ اِلَى الْمِرْفَقَيْنِ ، وَرُكْبَتَيْهِ وَدَاخِلَةَ اِزَارِهٖ ، وَاَمَرَهٗ اَنْ يَّصُبَّ عَلَيْهِ.

قَالَ سُفْيَانُ قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ وَاَمَرَهٗ اَنْ يَّكْفَاَ الْاِنَاءَ مِنْ خَلْفِهٖ. ابن ماجہ

٣٣ - بَابُ مَنِ اسْتَرْقٰى مِنَ الْعَيْنِ

٣٥١٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ، عَنْ عُرْوَةَ (بْنِ)عَامِرٍ ، عَنْ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرَقِيِّ ، قَالَ قَالَتْ اَسْمَآءُ يَا رَسُوْلَ اللّٰهِ! اِنَّ بَنِيْ جَعْفَرٍ تُصِيْبُهُمُ الْعَيْنُ ، فَاَسْتَرْقِيْ لَهُمْ؟ قَالَ نَعَمْ ، فَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ ، سَبَقَتْهُ الْعَيْنُ. سنن ترمذی(۲۰۵۹_۲۰۵۹م)

٣٥١١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سَعِيْدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادٍ ، عَنِ الْجُرَيْرِيِّ ، عَنْ اَبِيْ نَضْرَةَ ،

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the refuge from the evil eye of the Jinn and evil eye of mankind, when the Muawwidhatain (Surah Falaq and Nas) were revealed, he started to recite them and stopped reciting anything else".

3512 - Hazrat Ayesha ﷺ narrated that The Prophet ﷺ commanded her to recite Ruqyah to treat the evil eye.

عَنْ اَبِیْ سَعِیْدٍ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَآنِّ ' ثُمَّ اَعْيُنِ الْاِنْسِ ' فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ ' اَخَذَهُمَا ' وَتَرَكَ مَا سِوٰى ذٰلِكَ.

سنن ترمذی(۲۰۵۸)سنن نسائی(۵۵۰۹)

۳۵۱۲ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدِ بْنِ اَبِی الْخَصِيْبِ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ وَمِسْعَرٍ' عَنْ مَّعْبَدِ بْنِ خَالِدٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ شَدَّادٍ ' عَنْ عَائِشَةَ اَنَّ النَّبِیَّ ﷺ اَمَرَهَا اَنْ تَسْتَرْقِیَ مِنَ الْعَيْنِ.

صحیح بخاری(۵۷۳۸)صحیح مسلم(۵۶۸۴_۵۶۸۵_۵۶۸۶)

Chapter34 - What is permitted in the incantations

۳٤ - بَابُ مَا رُخِّصَ فِيْهِ مِنَ الرُّقٰى

3513 - Hazrat Buraidah ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no Ruqyah (incantation) except for the evil eye or from the sting of a poisonous insect".

۳۵۱۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ اَبِیْ جَعْفَرٍ الرَّازِیِّ ' عَنْ حُصَيْنٍ ' عَنِ الشَّعْبِیِّ ' عَنْ بُرَيْدَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا رُقْيَةَ اِلَّا مِنْ عَيْنٍ اَوْ حُمَةٍ. صحیح مسلم(۵۲۶)

3514 - Abu Bakr bin Muhammad reported that Khalidah bint-e-Anas ﷺ, the mother of Banu Hazm As-Saidiyyah came to the Prophet ﷺ and recited a Ruqyah to him and he told her to use it.

۳۵۱۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ مُّحَمَّدِ بْنِ عُمَارَةَ ' عَنْ اَبِیْ بَكْرِ بْنِ مُحَمَّدٍ اَنَّ خَالِدَةَ بِنْتَ اَنَسٍ ' اُمَّ بَنِیْ حَزْمٍ السَّاعِدِيَّةَ ' جَاءَ تْ اِلَى النَّبِیِّ ﷺ ' فَعَرَضَتْ عَلَيْهِ الرُّقٰى ' فَاَمَرَهَا بِهَا. ابن ماجہ

3515 - Hazrat Jabir ﷺ narrated, "There was a family among Ansar called Ale-Amr bin Hazm who used to recite Ruqyah for the scorpion sting but the Messenger of Allah ﷺ forbade Ruqyah. They came to him and said: 'O Messenger of Allah ﷺ you have forbidden Ruqyah, but we recite Ruqyah against the scorpion's sting'. He said to them: "Recite it to me". So they recited it to him and he said: "There is nothing wrong with this, this is to confirm".

۳۵۱۵ - **حَدَّثَنَا** عَلِیُّ بْنُ اَبِی الْخَصِيْبِ ' حَدَّثَنَا يَحْيَى بْنُ عِيْسٰى عَنِ الْاَعْمَشِ ' عَنْ اَبِیْ سُفْيَانَ ' عَنْ جَابِرٍ ' قَالَ كَانَ اَهْلُ بَيْتٍ مِّنَ الْاَنْصَارِ' يُقَالُ لَهُمْ اٰلُ عَمْرِو بْنِ حَزْمٍ ' يَرْقُوْنَ مِنَ الْحُمَةِ ' وَكَانَ رَسُوْلُ اللّٰهِ ﷺ قَدْ نَهٰى عَنِ الرُّقٰى ' فَاَتَوْهُ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! اِنَّكَ قَدْ نَهَيْتَ عَنِ الرُّقٰى ' وَاِنَّا نَرْقِیْ مِنَ الْحُمَةِ' قَالَ لَهُمُ اعْرِضُوْا عَلَیَّ ' فَعَرَضُوْهَا عَلَيْهِ ' فَقَالَ لَا بَاْسَ بِهٰذِهِ ' هٰذِهِ مَوَاثِيْقُ.

صحیح مسلم(۵۶۹۳_۵۶۹۴_۵۶۹۵)

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٣٥١٦ - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللّٰهِ ، ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ ، ثَنَا سُفْيَانُ عَنْ عَاصِمٍ ، عَنْ يُوسُفَ بْنِ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ ، عَنْ اَنَسٍ اَنَّ النَّبِيَّ ﷺ اَرْخَصَ فِي الرُّقْيَةِ مِنَ الْحُمَةِ وَالْعَيْنِ وَالنَّمْلَةِ.

صحیح مسلم(٥٦٨٧_٥٦٨٨)سنن ترمذی(٢٠٥٦_ ٢٠٥٧)

3516 - Hazrat Anas ؓ narrated that The Prophet ﷺ allowed Ruqyah for the Scorpion's sting, the evil eye and Namlah (sores). (Or pustules, ulcers or pimples on a person's side)

٣٥ - بَابُ رُقْيَةِ الْحَيَّةِ وَالْعَقْرَبِ

Chapter35 - Incantation for snake and scorpion bites

٣٥١٧ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِيِّ ، قَالَا ثَنَا اَبُو الْاَحْوَصِ عَنْ مُغِيرَةَ ، عَنْ اِبْرَاهِيمَ ، عَنِ الْاَسْوَدِ ، عَنْ عَائِشَةَ ، قَالَتْ رَخَّصَ رَسُولُ اللّٰهِ ﷺ فِي الرُّقْيَةِ مِنَ الْحَيَّةِ وَالْعَقْرَبِ. صحیح مسلم(٥٦٨٢)

3517 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ allowed Ruqyah for the bites of snakes and scorpions".

٣٥١٨ - حَدَّثَنَا اِسْمَاعِيلُ بْنُ بَهْرَامَ ، ثَنَا عُبَيْدُ اللّٰهِ الْاَشْجَعِيُّ عَنْ سُفْيَانَ ، عَنْ سُهَيْلِ بْنِ اَبِي صَالِحٍ ، عَنْ اَبِيهِ ، عَنْ اَبِي هُرَيْرَةَ ، قَالَ لَدَغَتْ عَقْرَبٌ رَجُلًا فَلَمْ يَنَمْ لَيْلَتَهُ ، فَقِيلَ لِلنَّبِيِّ ﷺ اَنَّ فُلَانًا لَدَغَتْهُ عَقْرَبٌ فَلَمْ يَنَمْ لَيْلَتَهُ . فَقَالَ اَمَا اِنَّهُ لَوْ قَالَ ، حِينَ اَمْسَى اَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ ، مَا ضَرَّهُ لَدْغُ عَقْرَبٍ حَتَّى يُصْبِحَ. ابن ماجہ

3518 - Hazrat Abu Hurayrah ؓ narrated, "A scorpion stung a man and he did not sleep all the night. It was said to the Prophet ﷺ, so and so was stung by a scorpion and he did not sleep all the night. He said: "If he had said last night: 'Audhu bikalimatul lahit-tammmati min sharri ma khalaq' (I seek refuge in the perfect words of Allah from the evil of that which He has created), the scorpion-sting would not have harmed him until morning".

٣٥١٩ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ، ثَنَا عُثْمَانُ بْنُ حَكِيمٍ ، حَدَّثَنِي اَبُو بَكْرِ بْنُ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرِو بْنِ حَزْمٍ ، قَالَ عَرَضْتُ اَوْ اُعْرِضَتْ النَّهْشَةُ مِنَ الْحَيَّةِ عَلَى رَسُولِ اللّٰهِ ﷺ ، فَاَمَرَ بِهَا. ابن ماجہ

3519 - Hazrat Amr bin Hazm ؓ narrated, "I recited the Ruqyah (incantation) for snake bite to the Messenger of Allah ﷺ or it was recited to him, and he commanded that it be used".

٣٦ - بَابُ مَا عَوَّذَ بِهِ النَّبِيُّ ﷺ وَمَا عُوِّذَ بِهِ

Chapter36 - How the Prophet ﷺ sought refuge for others and how the refuge sought for him

٣٥٢٠ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا جَرِيرٌ عَنْ مَنْصُورٍ ، عَنْ اَبِي الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ

3520 - Hazrat Ayesha ؓ narrated, "When the Messenger of Allah ﷺ came to a sick person he would supplicate for him and

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would say: 'Adhhi bil bas Rabban-nas washfi Antash-shafi, la shifa'a illa shifauka shifan la yughadiru saqama' (Take away the pain O Lord of mankind and grant healing, for You are the Healer and there is no healing but Your healing that leaves no trace of sickness)".

عَـائِشَـةَ ' قَـالَـتْ كَـانَ رَسُوْلُ اللّٰـهِ ﷺ ' اِذَا اَتَـى الْـمَـرِيْضَ فَدَعَا لَـهُ ' قَالَ اَذْهِبِ الْبَاسَ ' رَبَّ النَّاسِ ' وَاشْفِ اَنْـتَ الشَّـافِىْ ' لَا شِفَاءَ اِلَّا شِـفَاؤُكَ ' شِفَاءً لَّا يُغَادِرُ سَقَمًا. سابقہ(١٦١٩)

3521 - Hazrat Ayesha ؓ narrated that One of the things that the Prophet ﷺ used to say for the sick person with saliva on his finger (dipped in dust) was 'Bismillah turbatu ardina biriqati badina liyushfa saqimuna. Bidhni Rabbina' (In the Name of Allah the dust of our Lord mixed with the saliva of one of us to cure our sick one, by the permission of our Lord)".

٣٥٢١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهٖ ' عَنْ عَمْرَةَ ' عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ كَانَ ' مِمَّا يَقُوْلُ لِلْمَرِيْضِ يَبُزَاقِهٖ بِاِصْبَعِهٖ بِسْمِ اللّٰهِ تُرْبَةُ اَرْضِنَا ' بِرِيْقَةِ بَعْضِنَا لِيُشْفٰى سَقِيْمُنَا ' بِاِذْنِ رَبِّنَا. صحیح بخاری(٥٧٤٥_٥٧٤٦)صحیح مسلم(٥٦٨٣)سنن ابوداؤد(٣٨٩٥)

3522 - Hazrat Uthman bin Abul-As Thaqafi ؓ narrated, "I came to the Prophet ﷺ and I was suffering from pain that was killing me. The Prophet ﷺ said to me: "Put your right hand on it and say: 'Bismillah audhu bi izzatil-lahi wa qudratihi min sharii ma ajidu wa uhadhiru' (In the Name of Allah I seek refuge in the Might and Power of Allah from the evil of what I feel and what I fear) seven times". I said that and Allah healed me".

٣٥٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَحْيَى بْنُ اَبِىْ بُكَيْرٍ ' ثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ يَزِيْدَ بْنِ خُصَيْفَةَ ' عَنْ عَمْرِو بْنِ عَبْدِ اللّٰهِ بْنِ كَعْبٍ ' عَنْ نَافِعِ بْنِ جُبَيْرٍ ' عَنْ عُثْمَانَ بْنِ اَبِى الْعَاصِ الثَّقَفِىِّ ' اَنَّهٗ قَالَ قَدِمْتُ عَلَى النَّبِىِّ ﷺ وَبِىْ وَجَعٌ قَدْ كَادَ يُبْطِلُنِىْ ' فَقَالَ النَّبِىُّ ﷺ اِجْعَلْ يَدَكَ الْيُمْنٰى عَلَيْهِ وَقُلْ بِسْمِ اللّٰهِ ' اَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا اَجِدُ وَاُحْذِرُ ' سَبْعَ مَرَّاتٍ. فَقُلْتُ ذٰلِكَ ' فَشَفَانِىَ اللّٰهُ. صحیح مسلم(٥٧٠١)سنن ابوداؤد(٣٨٩١)سنن ترمذی(٢٠٨٠)

3523 - Hazrat Abu Saeed ؓ narrated that Jibrail ؑ came to the Prophet ﷺ and said: 'O Muhammad ﷺ are you ill? He said: 'Yes'. He said: 'Bismillahi arqika min kulli shayin yudhika min sharri kulli nafsin aw aynin aw hasidin. Allahu yashfika bismillahi arqika' (In the Name of Allah I perform Ruqyah for you from everything that is harming you, from the evil of every soul or envious eye, May Allah heal you, In

٣٥٢٣ - **حَدَّثَنَا** بِشْرُ بْنُ هِلَالٍ اَلصَّوَّافُ ' ثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيْزِ بْنِ صُهَيْبٍ ' عَنْ اَبِىْ نَضْرَةَ ' عَنْ اَبِىْ سَعِيْدٍ اَنَّ جِبْرَائِيْلَ اَتَى النَّبِىَّ ﷺ فَقَالَ يَا مُحَمَّدُ ! اِشْتَكَيْتَ؟ قَالَ نَعَمْ ' قَالَ بِسْمِ اللّٰهِ اَرْقِيْكَ ' مِنْ كُلِّ شَىْءٍ يُّؤْذِيْكَ ' مِنْ شَرِّ كُلِّ نَفْسٍ اَوْ عَيْنٍ اَوْ حَاسِدٍ اللّٰهُ يَشْفِيْكَ ' بِسْمِ اللّٰهِ اَرْقِيْكَ. صحیح مسلم(٥٦٦٤)سنن ترمذی(٩٧٢)

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the Name of Allah I perform Ruqyah for you)".

3524 - Hazrat Abu Hurayrah ﷺ narrated, "The Prophet ﷺ came to visit me (when I was sick) and said to me: Shall I not recite for you a Ruqyah that Jibrail ﷺ brought to me?. I said: 'May my father and mother be ransomed for you, Yes, O Messenger of Allah ﷺ'. He said: 'Bismillahi arqika wallahu yashfika min kulli dain fika min sharrin naffathati fil-uqad wa min sharri hasidin idha hasad' (In the Name of Allah I perform Ruqyah for you and Allah will cure you from every disease that is in you and from the evil of those who (practice witchcraft when they) blow in the knots and from the evil of the envier when he envies) three times".

٣٥٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَّحَفْصُ بْنُ عُمَرَ، قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ ، ثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ زِيَادِ بْنِ ثُوَيْبٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ جَاءَ ﷺ يَعُوْدُنِىْ ، فَقَالَ لِىْ اَلَا اَرْقِيْكَ بِرُقْيَةٍ جَاءَ نِىْ بِهَا جِبْرَائِيْلُ عَلَيْهِ السَّلَامُ؟ قُلْتُ بِاَبِىْ وَاُمِّىْ ، بَلٰى ! قَالَ بِسْمِ اللّٰهِ اَرْقِيْكَ ، وَاللّٰهُ يَشْفِيْكَ ، مِنْ كُلِّ دَاءٍ فِيْكَ ، مِنْ شَرِّ النَّفَّاثَاتِ فِى الْعُقَدِ ، وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ. ثَلَاثَ مَرَّاتٍ. ابن ماجه

3525 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Prophet ﷺ used to seek refuge for Hasan and Hussain ﷺ and say: Audhu bi Kalimatil lahit tammati: min kulli shaitanin wa hammah wa min kulli aynin lammah (I seek refuge for you both in the perfect words of Allah from every devil and every poisonous reptile and from every evil eye) And he would say: "Thus our father Ibrahim ﷺ used to seek refuge with Allah for Ismail ﷺ and Ishaq ﷺ or he said for Ismail ﷺ and Yaqub ﷺ".

٣٥٢٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ هِشَامٍ الْبَغْدَادِىُّ ، ثَنَا وَكِيْعٌ . (ح) وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِىُّ ، ثَنَا اَبُوْ عَامِرٍ ، قَالَا ثَنَا سُفْيَانُ عَنْ مَّنْصُوْرٍ ، عَنْ مِنْهَالٍ ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَ النَّبِىُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ ، يَقُوْلُ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّةِ ، مِنْ كُلِّ شَيْطَانٍ وَّهَآمَّةٍ ، وَمِنْ كُلِّ عَيْنٍ لَّآمَّةٍ. قَالَ وَكَانَ اَبُوْنَا اِبْرَاهِيْمُ يُعَوِّذُ بِهَا اِسْمَاعِيْلَ وَاِسْحَاقَ. اَوْ قَالَ اِسْمَاعِيْلَ وَيَعْقُوْبَ. وَهٰذَا حَدِيْثُ وَكِيْعٍ. صحیح بخاری (٣٣٧١) سنن ابوداؤد (٤٧٣٧) سنن ترمذی (٢٠٦٠ ـ ٢٠٦٠م)

Chapter37 - How refuge is sought from fever

٣٧ - بَابُ مَا يُعَوَّذُ بِهٖ مِنَ الْحُمّٰى

3526 - Hazrat Ibn-e-Abbas ﷺ narrated that, for fever and all kinds of pain the Prophet ﷺ used to teach them to say: 'Bismillahil kabir audhu billahil Azim min

٣٥٢٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ عَامِرٍ ، ثَنَا اِبْرَاهِيْمُ الْاَشْهَلِىُّ عَنْ دَاوُدَ بْنِ حُصَيْنٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِىَّ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْحُمّٰى

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وَمِنَ الْاَوْجَاعِ كُلِّهَا ' اَنْ يَّقُوْلُوْا بِسْمِ اللّٰهِ الْكَبِيْرِ ' اَعُوْذُ بِاللّٰهِ الْعَظِيْمِ مِنْ شَرِّ عِرْقٍ نَعَّارٍ ' وَمِنْ شَرِّ حَرِّ النَّارِ. سنن ترمذی(۲۰۷۵)

sharri irqin naar wa min sharri harrin nar' (in the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing (with blood) and the evil of the heat of the Fire)".

قَالَ اَبُوْ عَامِرٍ اَنَا اُخَالِفُ النَّاسَ فِىْ هٰذَا ' اَقُوْلُ يَعَّارٍ.

(A narrator) Abu Amir said: "I differed from the people on this and I said: "Screaming (Than gushing)".

٣٥٢٦م - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِىُّ ' ثَنَا ابْنُ اَبِىْ فُدَيْكٍ ' اَخْبَرَنِىْ (اِبْرَاهِيْمُ بْنُ اِسْمَاعِيْلَ بْنِ اَبِىْ حَبِيْبَةَ الْاَشْهَلِىُّ) عَنْ دَاوُدَ بْنِ الْحُصَيْنِ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنِ النَّبِىِّ ﷺ ' نَحْوَهُ ' وَقَالَ مِنْ شَرِّ عِرْقٍ يَّعَّارٍ. سابقہ(٣٥٢٦)

3526m - It is quoted by another chain from Ibn-e-Abbas ؓ from the Prophet ﷺ with similar wording and he said: "From the evil of a vein screaming".

٣٥٢٧ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ ' ثَنَا اَبِىْ عَنِ ابْنِ ثَوْبَانَ ' عَنْ عُمَيْرٍ ' اَنَّهُ سَمِعَ جُنَادَةَ بْنَ اَبِىْ اُمَيَّةَ قَالَ سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ يَقُوْلُ اَتٰى جِبْرَائِيْلُ عَلَيْهِ السَّلَامُ النَّبِىَّ ﷺ وَهُوَ يُوْعَكُ ' فَقَالَ بِسْمِ اللّٰهِ اَرْقِيْكَ. مِنْ كُلِّ شَىْءٍ يُّؤْذِيْكَ ' مِنْ حَسَدِ حَاسِدٍ ' وَمِنْ كُلِّ عَيْنٍ ' اَللّٰهُ يَشْفِيْكَ. ابن ماجہ

3527 - Umair reported that he heard Junadah bin Abu Umayyah say: I heard Ubadah bin Samit ؓ say: 'Jabrail ؑ came to the Prophet ﷺ when he was suffering from fever and said: 'Bismillahi arqika min kulli shayin yudhika min hasedi hasidin wa min kulli aynin, Allahu yashfika' (In the Name of Allah I perform Ruqyah for you from everything that is harming you from the envy of the envier and from every evil eye, may Allah heal you)".

٣٨ - بَابُ النَّفْثِ فِى الرُّقْيَةِ

Chapter38 - Blowing during incantation (Ruqyah)

٣٥٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مَيْمُوْنٍ الرَّقِّىُّ ' وَسَهْلُ بْنُ اَبِىْ سَهْلٍ ' قَالُوْا ثَنَا وَكِيْعٌ عَنْ مَّالِكِ بْنِ اَنَسٍ ' عَنِ الزُّهْرِىِّ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ كَانَ يَنْفُثُ فِى الرُّقْيَةِ. ابن ماجہ

3528 - Hazrat Ayesha ؓ narrated that The Prophet ﷺ used to blow when performing Ruqyah (incantation).

٣٥٢٩ - **حَدَّثَنَا** سَهْلُ بْنُ اَبِىْ سَهْلٍ ' قال ثَنَا مَعْنُ بْنُ عِيْسٰى. (ح) وَثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا بِشْرُ بْنُ عُمَرَ ' قَالَا ثَنَا مَالِكُ بْنُ اَنَسٍ ' عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ كَانَ اِذَا

3529 - Hazrat Ayesha ؓ narrated, "Whenever the Prophet ﷺ fell ill, he would recite the Muawwidhat and blow and when his pain grew worse I would recite over him and wipe his hand over

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him hoping for its blessings".

اشْتَكَى ' يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ ' فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ ' وَأَمْسَحُ عَلَيْهِ بِيَدِهِ ' رَجَاءَ بَرَكَتِهَا.

صحیح بخاری(٥٠١٦) صحیح مسلم(٥٦٧٩) سنن ابوداؤد(٣٩٠٢)

Chapter39 - Wearing Amulets

٣٩ - بَابُ تَعْلِيقِ التَّمَائِمِ

3530 - Hazrat Zainab رضی اللہ عنہا narrated, "There was an old woman who used to enter upon us and perform Ruqyah from Erysipelas, (contagious disease, which causes fever and leaves a red coloration of the skin) We had a bed with long legs, and when Abdullah رضی اللہ عنہ entered he would clear his throat and make noise. He entered one day and when she heard his noise, she veiled herself from him. He came and sat beside me and touched me and he found a string. He said: 'What is this?' I said: 'An amulet against erysipelas'. He pulled it, broke it and threw it away and said: 'The family of Abdullah has no need of polytheism, I heard the Messenger of Allah ﷺ say: "Ruqyah (which consists of the names of idols and devils etc.) amulets and Tiwalah (charms) are polytheism".

٣٥٣٠ - حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ ' ثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ ' ثَنَا عَبْدُ اللَّهِ بْنُ بِشْرٍ عَنِ الْأَعْمَشِ ' عَنْ عَمْرِو بْنِ مُرَّةَ ' عَنْ يَحْيَى بْنِ الْجَزَّارِ ' عَنِ (ابْنِ) أُخْتِ زَيْنَبَ ' امْرَأَةِ عَبْدِ اللَّهِ ' عَنْ زَيْنَبَ ' قَالَتْ كَانَتْ عَجُوزٌ تَدْخُلُ عَلَيْنَا تَرْقِينَا مِنَ الْحُمْرَةِ ' وَكَانَ لَنَا سَرِيرٌ طَوِيلُ الْقَوَائِمِ ' وَكَانَ عَبْدُ اللَّهِ ' إِذَا دَخَلَ ' تَنَحْنَحَ وَصَوَّتَ ' فَدَخَلَ يَوْمًا ' فَلَمَّا سَمِعَتْ صَوْتَهُ احْتَجَبَتْ مِنْهُ ' فَجَاءَ فَجَلَسَ إِلَى جَانِبِي ' فَمَسَّنِي فَوَجَدَ مَسَّ خَيْطٍ ' فَقَالَ مَا هَذَا؟ فَقُلْتُ رُقِّيَ لِي فِيهِ مِنَ الْحُمْرَةِ ' فَجَذَبَهُ فَقَطَعَهُ ' فَرَمَاهُ وَقَالَ لَقَدْ أَصْبَحَ آلُ عَبْدِ اللَّهِ أَغْنِيَاءَ عَنِ الشِّرْكِ ' سَمِعْتُ رَسُولَ اللَّهِ ﷺ ' يَقُولُ إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ.

I said: "I went out one day and so and so looked at me and my eye began to water on the side nearest him. When I recited Ruqyah for it, it stopped but if I did not recite Ruqyah it watered again. He said: 'That is Satan, if you obey him he leaves you alone but if you disobey him he pokes you with his finger in your eye. But if you do what the Messenger of Allah ﷺ used to do that will be better for you and more effective in healing. Sprinkle water

قُلْتُ فَإِنِّي خَرَجْتُ يَوْمًا فَأَبْصَرَنِي فُلَانٌ ' فَدَمَعَتْ عَيْنِي الَّتِي تَلِيهِ ' فَإِذَا رَقَيْتُهَا سَكَنَتْ دَمْعَتُهَا ' وَإِذَا تَرَكْتُهَا دَمَعَتْ ' قَالَ ذَاكَ الشَّيْطَانُ ' إِذَا أَطَعْتِهِ تَرَكَكِ ' وَإِذَا عَصَيْتِهِ طَعَنَ بِإِصْبَعِهِ فِي عَيْنِكِ ' وَلَكِنْ لَوْ فَعَلْتِ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ كَانَ خَيْرًا لَكِ وَأَجْدَرَ أَنْ تَشْفِيَ ' تَنْضَحِينَ فِي عَيْنِكِ الْمَاءَ وَتَقُولِينَ أَذْهِبِ الْبَاسَ ' رَبَّ النَّاسِ ' اشْفِ أَنْتَ الشَّافِي ' لَا شِفَاءَ إِلَّا شِفَاؤُكَ ' شِفَاءً لَا يُغَادِرُ سَقَمًا.

سنن ابوداؤد(٣٨٨٣)

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in your eye and say: 'Adhhibil bas Rabban-nas ishfi, Antash- shafi la shifa a illa shifauka shifa an la uugadiru saqaman' (Take away the pain O Lord of mankind and grant healing for You are the Healer, and there is no healing but Your healing that leaves no trace of sickness)".

3531 - Hazrat Imran bin Husain ﷺ narrated that The Prophet ﷺ saw a man with a brass ring on his hand. He said: 'What is this ring?' He said: 'It is wahinah (arm ailment)'. He said: "Take it off, for it will only increase you in weakness".

٣٥٣١ - حَدَّثَنَا عَلِيُّ بْنُ اَبِى الْخَصِيْبِ، ثَنَا وَكِيْعٌ عَنْ مُبَارَكٍ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ اَنَّ النَّبِىَّ ﷺ رَاٰى رَجُلًا فِىْ يَدِهٖ حَلْقَةً مِّنْ صُفْرٍ، فَقَالَ مَا هٰذِهِ الْحَلْقَةُ؟ قَالَ هٰذِهٖ مِنَ الْوَاهِنَةِ. قَالَ اِنْزِعْهَا، فَاِنَّهَا لَا تَزِيْدُكَ اِلَّا وَهْنًا. ابن ماجه

Chapter40 - Removing spell (Nushrah)

٤٠ - بَابُ النُّشْرَةِ

3532 - Hazrat Umm-e-Jundub ؓ narrated, "I saw the Messenger of Allah ﷺ stoning the Aqabah Pillar from the bottom of the valley on the Day of Sacrifice, then he went away. A woman from Khatham followed him and with her was a son of hers who had been afflicted, he could not speak. She said: O Messenger of Allah ﷺ! this is my son and he is all I have left of my family. He has been afflicted and cannot speak. The Messenger of Allah ﷺ said: "Bring me some water". So it was brought and he washed his hands and rinsed out his mouth. Then he gave it to her and said: "Give him some to drink and pour some over him and seek Allah's healing for him". She (Umm-e-Jundub ؓ) said: I met that woman and said: Why don't you give me some? She said; 'It is only for this sick one'. I met that woman one year later and asked her about the boy. She said: 'He recovered and became

٣٥٣٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ يَزِيْدَ بْنِ اَبِىْ زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الْاَحْوَصِ، عَنْ اُمِّ جُنْدُبٍ، قَالَتْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ رَمٰى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِىْ، يَوْمَ النَّحْرِ، ثُمَّ انْصَرَفَ، وَتَبِعَتْهُ امْرَاَةٌ مِّنْ خَثْعَمٍ، وَمَعَهَا صَبِىٌّ لَّهَا، بِهٖ بَلَاءٌ لَّا يَتَكَلَّمُ، فَقَالَتْ يَا رَسُوْلَ اللّٰهِ! اِنَّ هٰذَا ابْنِىْ وَبَقِيَّةُ اَهْلِىْ، وَاِنَّ بِهٖ بَلَاءً، لَا يَتَكَلَّمُ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ! ائْتُوْنِىْ بِشَىْءٍ مِّنْ مَّاءٍ، فَاُتِىَ بِمَاءٍ، فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ فَاهُ ثُمَّ اَعْطَاهَا، فَقَالَ اسْقِيْهِ مِنْهُ، وَصُبِّىْ عَلَيْهِ مِنْهُ، وَاسْتَشْفِى اللّٰهَ لَهٗ. قَالَتْ فَلَقِيْتُ الْمَرْاَةَ فَقُلْتُ لَوْ وَهَبْتِ لِىْ مِنْهُ! فَقَالَتْ اِنَّمَا هُوَ لِهٰذَا الْمُبْتَلٰى. قَالَتْ فَلَقِيْتُ الْمَرْاَةَ مِنَ الْحَوْلِ فَسَاَلْتُهَا عَنِ الْغُلَامِ فَقَالَتْ بَرَا وَعَقَلَ عَقْلًا لَيْسَ كَعُقُوْلِ النَّاسِ. سابقه(٣٠٣١م)

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(more) intelligent (even) not like the rest of the people".

Chapter41 - Seeking healing from the Quran

3533 - Hazrat Ali ﷺ narrated, "The Messenger of Allah ﷺ said: "The best remedy is the Quran".

٤١- بَابُ الْاِسْتِشْفَاءِ بِالْقُرْاٰنِ

٣٥٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ عُتْبَةَ بْنِ عَبْدِ الرَّحْمٰنِ الْكِنْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ، حَدَّثَنَا (سَعَّادُ) بْنُ سُلَيْمَانَ عَنْ اَبِيْ اِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُ الدَّوَآءِ الْقُرْاٰنُ.

سابقہ(٣٥٠١)

Chapter42 - Killing two-striped snake

3534 - Hazrat Ayesha ﷺ narrated, "The Prophet ﷺ enjoined killing Dhit-Tufytain (Two-striped snake) for it takes away the sight and causes miscarriage".

That means a wicked serpent.

٤٢ - بَابُ قَتْلِ ذِي الطُّفْيَتَيْنِ

٣٥٣٤- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ اَبِيْهِ، عَنْ عَائِشَةَ، قَالَتْ اَمَرَ النَّبِيُّ ﷺ بِقَتْلِ ذِي الطُّفْيَتَيْنِ، فَاِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيْبُ الْحَبَلَ.

يَعْنِي حَيَّةً خَبِيْثَةً. صحیح مسلم(٥٧٨٤)

3535 - Salim reported from his father that the Messenger of Allah ﷺ said: "Kill snakes and kill Dhit-Tufyatain and the Abtar (Short-tailed snake) for they take away the sight and cause miscarriage".

٣٥٣٥- حَدَّثَنَا اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ، اَخْبَرَنِيْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ اَبِيْهِ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اُقْتُلُوا الْحَيَّاتِ، وَاقْتُلُوْا ذَا الطُّفْيَتَيْنِ وَالْاَبْتَرَ، فَاِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبَلَ.

صحیح بخاری(٣٢٩٩) صحیح مسلم(٥٧٨٨)

Chapter43 - Liking good signs and disliking bad omens

3536 - Hazrat Abu Hurayrah ﷺ narrated, "The Prophet ﷺ used to like good signs and hate bad omens".

٤٣- بَابُ مَنْ كَانَ يُعْجِبُهُ الْفَالُ وَيَكْرَهُ الطِّيَرَةَ

٣٥٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الْفَالُ الْحَسَنُ وَيَكْرَهُ الطِّيَرَةَ

3537 - Hazrat Anas ﷺ narrated, "The Prophet ﷺ said: "There is no Adwa (spread of disease on its own), and no

٣٥٣٧- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ، ثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ اَنَسٍ، قَالَ قَالَ النَّبِيُّ

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omen but I like Al-Fal As-Salih (good sign)".

3538 - Hazrat Abdullah ﷺ narrated, "The Messenger of Allah ﷺ said: "The (seeking of) Omen is a polytheistic deed". Anyone of us may think he sees an omen but Allah will dispel it by means of relying upon Him".

3539 - Hazrat Ibn-e-Abbas ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no Adwa, no Omen no Hamah and no Safar".

ﷺ لَا عَدْوٰى ' وَلَا طِيَرَةَ ' وَاُحِبُّ الْفَالَ الصَّالِحَ.

صحیح بخاری(۵۷۷۳) صحیح مسلم(۵۷۶۲)

۳۵۳۸ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ سَلَمَةَ ' عَنْ عِيْسَى بْنِ عَاصِمٍ ' عَنْ زِرٍّ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ الطِّيَرَةُ شِرْكٌ ' وَمَا مِنَّا اِلَّا ' وَلٰكِنَّ اللّٰهَ يُذْهِبُهٗ بِالتَّوَكُّلِ.

سنن ابوداؤد(۳۹۱۰) سنن ترمذی(۱۶۱۴)

۳۵۳۹ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ سِمَاكٍ ' عَنْ عِكْرِمَةَ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا عَدْوٰى ' وَلَا طِيَرَةَ ' وَلَا هَامَةَ ' وَلَا صَفَرَ. ابن ماجہ

Note: Adwa may mean spreading of disease on its own, Hamah was a belief that a worm or a bird comes out of a murdered person's head seeking vengeance, Safar was considered to be a disease that afflicts the abdomen contagiously.

3540 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no Adwa, no Omen and no Hamah (Owl crying)". A man stood up and said: O Messenger of Allah ﷺ what if a camel has mange (itching) and another camel gets mange from it. He said: "That is the Divine decree. Who caused the mange in the first one?".

۳۵۴۰ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا وَكِيْعٌ عَنِ ابْنِ اَبِىْ جَنَابٍ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا عَدْوٰى ' وَلَا طِيَرَةَ ' وَلَا هَامَةَ فَقَامَ اِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَلْبَعِيْرُ يَكُوْنُ بِهِ الْجَرْبُ فَتَجْرَبُ بِهِ الْاِبِلُ ' قَالَ ذٰلِكَ الْقَدَرُ ' فَمَنْ اَجْرَبَ الْاَوَّلَ ؟. سابقہ(۸۶)

3541 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "A man with sick camels should not let them graze or drink alongside the healthy ones".

۳۵۴۱ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يُوْرِدُ الْمُمْرِضُ عَلَى الْمُصِحِّ. ابن ماجہ

٤٤ - بَابُ الْجُذَامِ

Chapter44 - Leprosy

3542 - Hazrat Jabir bin Abdullah ﷺ narrated that The Messenger of Allah ﷺ took the hand of a leper and made him eat with him and said: "Eat with trust in Allah and reliance upon Allah".

۳۵۴۲ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' وَمُجَاهِدُ بْنُ مُوْسٰى وَمُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ ' قَالُوْا ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ ' ثَنَا مُفَضَّلُ بْنُ فَضَالَةَ عَنْ حَبِيْبِ بْنِ الشَّهِيْدِ ' عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ اَنَّ رَسُوْلَ

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اللّٰهِ ﷺ ، اَخَذَ بِيَدِ رَجُلٍ مَّجْذُوْمٍ ، فَاَدْخَلَهَا مَعَهُ فِى الْقَصْعَةِ ، ثُمَّ قَالَ كُلْ ، ثِقَةً بِاللّٰهِ وَتَوَكُّلًا عَلَى اللّٰهِ.

سنن ابوداؤد(۳۹۱۵)سنن ترمذی(۱۸۱۷)

3543 - Hazrat Ibn-e-Abbas ؓ narrated, "The Prophet ﷺ said: "Do not keep looking at those who have leprosy".

٣٥٤٣ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نَافِعٍ عَنِ ابْنِ اَبِى الزِّنَادِ. (ح) وَحَدَّثَنَا عَلِىُّ بْنُ اَبِى الْخَصِيْبِ ، ثَنَا وَكِيْعٌ عَنْ عَبْدِ اللّٰهِ بْنِ سَعِيْدِ بْنِ اَبِى هِنْدٍ ، جَمِيْعًا عَنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عُثْمَانَ ، عَنْ اُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ ، عَنِ ابْنِ عَبَّاسٍ ، اَنَّ النَّبِىَّ ﷺ قَالَ لَا تُدِيْمُوا النَّظَرَ اِلَى الْمَجْذُوْمِيْنَ. ابن ماجہ

3544 - A man from the family of Sharid whose name was Amr reported that his father said: "There was a leper among the delegation of Thaqif. The Prophet ﷺ sent word to him, "Go back for we have accepted your oath of allegiance".

٣٥٤٤ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ، ثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ ، عَنْ رَجُلٍ مِّنْ اٰلِ الشَّرِيْدِ يُقَالُ لَهُ عَمْرٌو ، عَنْ اَبِيْهِ ، قَالَ كَانَ فِى وَفْدِ ثَقِيْفٍ رَجُلٌ مَّجْذُوْمٌ ، فَاَرْسَلَ اِلَيْهِ النَّبِىُّ ﷺ اِرْجِعْ فَقَدْ بَايَعْنَاكَ.

صحیح مسلم(۵۷۸۳)سنن نسائی(۴۱۹۳)

٤٥ - بَابُ السِّحْرِ

Chapter45 - Sorcery

3545 - Hazrat Ayesha ؓ narrated, "A Jew from among the Jews of Bani Zuraiq whose name was Labid bin Asam cast a spell on the Prophet ﷺ and the Prophet ﷺ began to imagine that he had done something when he had not. One day, or one night the Messenger of Allah ﷺ supplicated and supplicated again, then he said: "O Ayesha, do you know that Allah has instructed me concerning the matter, I asked Him about? Two men came to me, and one of them sat at my head and the other at my feet. The one at my head said to the one at my feet, or the one at my feet said to the one at my head: What is ailing this man? He said: He has been affected by a spell. He said:

٣٥٤٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ هِشَامٍ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ سَحَرَ النَّبِىَّ ﷺ يَهُوْدِىٌّ مِّنْ يَهُوْدِ بَنِىْ زُرَيْقٍ ، يُقَالُ لَهُ لَبِيْدُ بْنُ الْاَعْصَمِ ، حَتّٰى كَانَ النَّبِىُّ ﷺ يُخَيَّلُ اِلَيْهِ اَنَّهُ يَفْعَلُ الشَّىْءَ وَلَا يَفْعَلُهُ ، قَالَتْ حَتّٰى اِذَا كَانَ ذَاتَ يَوْمٍ ، اَوْ كَانَ ذَاتَ لَيْلَةٍ ، دَعَا رَسُوْلُ اللّٰهِ ﷺ ، ثُمَّ دَعَا ، ثُمَّ دَعَا ، ثُمَّ قَالَ يَا عَائِشَةُ ! اَشَعَرْتِ اَنَّ اللّٰهَ قَدْ اَفْتَانِىْ فِيْمَا اسْتَفْتَيْتُهُ فِيْهِ ؟ جَاءَنِىْ رَجُلَانِ ، فَجَلَسَ اَحَدُهُمَا عِنْدَ رَاْسِىْ ، وَالْاٰخَرُ عِنْدَ رِجْلِىْ ، فَقَالَ الَّذِىْ عِنْدَ رَاْسِىْ لِلَّذِىْ عِنْدَ رِجْلِىْ ، اَوِ الَّذِىْ عِنْدَ رِجْلِىْ لِلَّذِىْ عِنْدَ رَاْسِىْ مَا وَجَعُ الرَّجُلِ ؟ قَالَ مَطْبُوْبٌ ، قَالَ مَنْ طَبَّهُ ؟ قَالَ لَبِيْدُ بْنُ الْاَعْصَمِ ، قَالَ فِىْ اَىِّ شَىْءٍ ؟ قَالَ فِىْ مُشْطٍ وَّمُشَاطَةٍ ، وَجُفِّ طَلْعَةِ ذَكَرٍ ، قَالَ وَاَيْنَ هُوَ ؟ قَالَ فِىْ بِئْرِ ذِىْ اَرْوَانَ.

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Who cast the spell to him? He said: Labid bin Asam. He said: With what? He said: With a comb and the hairs struck to it and the spathe of a male date palm. He said: Where is that? He said: In the well Dhu Arwan".

قَالَتْ فَاَتَاهَا النَّبِيُّ ﷺ فِيْ اُنَاسٍ مِّنْ اَصْحَابِهٖ ثُمَّ جَاءَ فَقَالَ وَاللّٰهِ! يَا عَائِشَةُ! لَكَاَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ وَلَكَاَنَّ نَخْلَهَا رُءُوْسُ الشَّيَاطِيْنِ. قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَفَلَا اَحْرَقْتَهُ؟ قَالَ لَا، اَمَّا اَنَا فَقَدْ عَافَانِيَ اللّٰهُ، وَكَرِهْتُ اَنْ اُثِيْرَ عَلَى النَّاسِ مِنْهُ شَرًّا. فَاَمَرَ بِهَا فَدُفِنَتْ. صحيح مسلم(٥٦٦٧)

She said: 'So the Prophet ﷺ went to it with a group of his Companions, then he came and said: "By Allah, O Ayesha, It was as if its water was infused with henna and its date palms were like the heads of devils". She said: 'I said, O Messenger of Allah ﷺ, why don't you burn them? He said: "As for me Allah has healed me and I do not like to let evil spread among the people". Then he issued orders that the well be filled up with earth".

٣٥٤٦ - حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِيُّ، ثَنَا بَقِيَّةُ، ثَنَا اَبُوْ بَكْرٍ الْعَنْسِيُّ عَنْ يَزِيْدَ بْنِ اَبِيْ حَبِيْبٍ وَمُحَمَّدِ بْنِ يَزِيْدَ الْمِصْرِيَّيْنِ، قَالَا ثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ قَالَتْ اُمُّ سَلَمَةَ يَا رَسُوْلَ اللّٰهِ! لَا يَزَالُ يُصِيْبُكَ، كُلَّ عَامٍ وَجَعٌ مِّنَ الشَّاةِ الْمَسْمُوْمَةِ الَّتِيْ اَكَلْتَ، قَالَ مَا اَصَابَنِيْ شَيْءٌ مِّنْهَا، اِلَّا وَهُوَ مَكْتُوْبٌ عَلَيَّ، وَاٰدَمُ فِيْ طِيْنَتِهٖ. ابن ماجه

3546 - Hazrat Ibn-e-Umar ؓ narrated that Umm-e-Salamah ؓ said: "O Messenger of Allah ﷺ every year you are still suffering pain because of the poisoned meat that you ate'. He said: "Nothing of that happens to me but it was decreed for me, when 'Adam ؑ was still at the stage of being clay".

٤٦ - بَابُ الْفَزَعِ وَالْاَرَقِ وَمَا يُتَعَوَّذُ مِنْهُ

Chapter46 - Stress and Insomnia and seeking regufe from them

٣٥٤٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَفَّانُ، ثَنَا وُهَيْبٌ، ثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ يَعْقُوْبَ بْنِ عَبْدِ اللّٰهِ بْنِ الْاَشَجِّ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ، عَنْ خَوْلَةَ بِنْتِ حَكِيْمٍ، اَنَّ النَّبِيَّ ﷺ قَالَ لَوْ اَنَّ اَحَدَكُمْ، اِذَا نَزَلَ مَنْزِلًا، قَالَ اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ فِيْ ذٰلِكَ الْمَنْزِلِ

3547 - Hazrat Khawlah bint-e-Hakim ؓ narrated that The Messenger of Allah ﷺ said: "If anyone of you when he stops to camp (during journey), says 'Audhu bi kalimatil-lahit tammati min sharri ma khalaq' (I seek refuge in the perfect words of Allah from the evil of that which He has created), then nothing will harm

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him in that place until he moves on".

شَيْءٌ، حَتّٰى يَرْتَحِلَ مِنْهُ.

صحیح مسلم (٦٨١٧_٦٨١٨) سنن ترمذی (٣٤٣٧)

3548 - Hazat Uthman bin Abul As ﷺ said: "When the Messenger of Allah ﷺ appointed me as a governor of Taif, I began to get confused during my prayer until I no longer knew what I was praying. When I noticed that, I travelled to the Messenger of Allah ﷺ and he said, "The son of Abul-As?" I said: 'Yes, O Messenger of Allah ﷺ'. He said: "What brings you here?" I said: 'O Messenger of Allah ﷺ, I get confused during my prayer until I do not know what I am praying'. He said: "That is Satan. Come here". So I came close to him and sat upon the front part of my feet then he struck my chest with his hand and put some spittle in my mouth and said: "Got out, O enemy of Allah!" He did that three times. Then he said: "Get on with your work". Uthman said: "Indeed, I never felt confused after that".

٣٥٤٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الْاَنْصَارِيُّ، حَدَّثَنِي عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ، حَدَّثَنِي اَبِي عَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ، قَالَ لَمَّا اسْتَعْمَلَنِي رَسُوْلُ اللّٰهِ ﷺ عَلَى الطَّائِفِ، جَعَلَ يَعْرِضُ لِي شَيْءٌ فِي صَلَاتِي، حَتّٰى مَا اَدْرِي مَا اُصَلِّي، فَلَمَّا رَاَيْتُ ذٰلِكَ، رَحَلْتُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ، فَقَالَ ابْنُ اَبِي الْعَاصِ؟ قُلْتُ نَعَمْ! يَا رَسُوْلَ اللّٰهِ! قَالَ مَا جَاءَ بِكَ؟. قُلْتُ يَا رَسُوْلَ اللّٰهِ! عَرَضَ لِي شَيْءٌ فِي صَلَاتِي، حَتّٰى مَا اَدْرِي مَا اُصَلِّي، قَالَ ذَاكَ الشَّيْطَانُ، اُدْنُهْ، فَدَنَوْتُ مِنْهُ، فَجَلَسْتُ عَلٰى صُدُوْرِ قَدَمَيَّ، قَالَ فَضَرَبَ صَدْرِي بِيَدِهِ، وَتَفَلَ فِي فَمِي، وَقَالَ اُخْرُجْ، عَدُوَّ اللّٰهِ! فَفَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ الْحَقْ بِعَمَلِكَ. قَالَ فَقَالَ عُثْمَانُ فَلَعَمْرِي! مَا اَحْسِبُهُ خَالَطَنِي بَعْدُ. ابن ماجہ

3549 - Abdur Rahman bin Abi Laila reported that his father Abu Laila said: 'I was sitting with the Prophet ﷺ when a Bedouin came to him and said: I have a brother who is sick. He said: "What is the matter with your brother?" He said: 'He suffers from a slight mental derangement'. He said: "Go and bring him". He said: '(So he went) and he brought him. He made him sit down infront of him and I heard him seeking refuge for him with 'Fatihatil-Kitab' four verses from the beginning of Al-Baqarah, two verses from its middle 'And your Ilah (God) is one Ilah (Allah)' and Ayat-Al-Kursi and three verses

٣٥٤٩ - **حَدَّثَنَا** هَارُوْنُ بْنُ حَيَّانَ، ثَنَا اِبْرَاهِيْمُ بْنُ مُوْسٰى، اَنْبَاَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، ثَنَا اَبُوْ جَنَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي لَيْلٰى، عَنْ اَبِيْهِ اَبِي لَيْلٰى، قَالَ كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ اِذْ جَاءَهُ اَعْرَابِيٌّ، فَقَالَ اِنَّ لِي اَخًا وَجِعًا، قَالَ مَا وَجَعُ اَخِيْكَ؟ قَالَ بِهِ لَمَمٌ. قَالَ اِذْهَبْ فَاْتِنِي بِهِ، قَالَ فَذَهَبَ فَجَاءَ بِهِ، فَاَجْلَسَهُ بَيْنَ يَدَيْهِ، فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ، وَاَرْبَعِ اٰيَاتٍ مِنْ اَوَّلِ الْبَقَرَةِ، وَاٰيَتَيْنِ مِنْ وَسْطِهَا وَ ﴿اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ﴾ (البقرہ:١٦٣) وَاٰيَةِ الْكُرْسِيِّ، وَثَلَاثِ اٰيَاتٍ مِنْ خَاتِمَتِهَا وَاٰيَةٍ مِنْ اٰلِ عِمْرَانَ ﴿اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ﴾ (آل عمران:٢) وَاٰيَةٍ مِنَ الْاَعْرَافِ ﴿اِنَّ رَبَّكُمُ اللّٰهُ﴾ (الاعراف:٥٤) وَاٰيَةٍ مِنَ الْمُؤْمِنِيْنَ ﴿وَمَنْ يَّدْعُ

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from Al-e-Imran. I think its end and a verse from it was 'Allah bears witness that La ilaha illa Huwa' (none has the right to be worshipped but He) a verse from Al-Araf, 'Indeed your Lord is Allah' (7:54) a verse from Muminun, 'And whoever ivokes besides Allah, any other Ilah (god) of whom he has no proof' (23:117) a verse from Al-Jinn, 'And He exalted is the Majesty of our Lord' (72:3) ten verses from the beginning of As-Saffat, three verses from the end of Al-Hashr, then "Say: 'He is Allah (the) One' (112:1) and Al-Muawwidhatain. Then the Bedouin stood up healed and there was nothing wrong with him".

In the Name of Allah, the Beneficent, the Merficul

32 - Book of Dress

Chapter1 - Dress of the Messenger of Allah ﷺ

3550 - Hazrat Ayesha رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ prayed in Khamisah (designed garment of silk) that had markings on it. Then he said: "These markings distracted me. Take it to Abu Jahm and bring me an Anbijaniyyah (non designed woolen garment)".

3551 - Hazrat Abu Burdah narrated, "I entered upon Ayesha رضی اللہ عنہا and she brought out to me a thick waist wrap of the type made in Yemen and one of these cloaks that are called Mulabbadah (thick patched sheet) and she swore to me that the Messenger of Allah ﷺ had passed away in them".

-مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَا بُرْهَانَ لَهُ بِهٖ﴾ (المومنون:١١٧) وَ' اٰيَةٍ مِّنَ الْجِنِّ ﴿وَاَنَّهُ تَعَالٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا﴾ (الجن:٣) وَعَشْرِ اٰيَاتٍ مِّنْ اَوَّلِ الصَّافَّاتِ، وَثَلَاثِ اٰيَاتٍ مِّنْ اٰخِرِ الْحَشْرِ وَ ﴿قُلْ هُوَ اللّٰهُ اَحَدٌ﴾ ' وَالْمُعَوِّذَتَيْنِ ' فَقَامَ الْاَعْرَابِيُّ قَدْ بَرَا ' لَيْسَ بِهٖ بَاْسٌ. ابن ماجه

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٣٢ - كِتَابُ اللِّبَاسِ

١ - بَابُ لِبَاسِ رَسُوْلِ اللّٰهِ ﷺ

٣٥٥٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ ' قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ ﷺ فِيْ خَمِيْصَةٍ لَّهَا اَعْلَامٌ ' فَقَالَ شَغَلَتْنِيْ اَعْلَامُ هٰذِهٖ ' اِذْهَبُوْا بِهَا اِلٰى اَبِيْ جَهْمٍ ' وَاْتُوْنِيْ بِاَنْبِجَانِيَّتِهٖ. صحیح بخاری(٧٥٢) صحیح مسلم(١٢٣٨) سنن ابوداؤد(٩١٤ ـ ٤٠٥٣) سنن نسائی(٧٧٠)

٣٥٥١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ ' اَخْبَرَنِيْ سُلَيْمَانُ بْنُ الْمُغِيْرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ ' عَنْ اَبِيْ بُرْدَةَ ' قَالَ دَخَلْتُ عَلٰى عَائِشَةَ ' فَاَخْرَجَتْ لِيْ اِزَارًا غَلِيْظًا مِّمَّا تُصْنَعُ بِالْيَمَنِ ' وَكِسَاءً مِّنْ هٰذِهِ الْاَكْسِيَةِ الَّتِيْ تُدْعٰى الْمُلَبَّدَةَ ' وَاَقْسَمَتْ لِيْ لَقَبَضَ رَسُوْلُ اللّٰهِ ﷺ فِيْهِمَا.

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صحیح بخاری(۳۱۰۸_۵۸۱۸) صحیح مسلم(۵٤۰۹_۵٤۱۰_۵٤۱۱) سنن ابوداؤد(٤۰۳٦) سنن ترمذی(۱۷۳۳)

۳۵۵۲ - **حَدَّثَنَا** اَحْمَدُ بْنُ ثَابِتٍ اَلْجَحْدَرِیُّ ، ثَنَا سُفْیَانُ بْنُ عُیَیْنَةَ عَنِ الْاَحْوَصِ بْنِ حَکِیْمٍ ، عَنْ خَالِدِ بْنِ مَعْدَانَ ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ اَنَّ رَسُوْلَ اللّٰهِ ﷺ صَلّٰی فِیْ شَمْلَةٍ قَدْ عَقَدَ عَلَیْهَا. ابن ماجہ

3552 - Hazrat Ubadah bin Samit ؓ narrated that The Messenger of Allah ﷺ prayed in a Shamlah (Turban) tied with a knot.

۳۵۵۳ - **حَدَّثَنَا** یُوْنُسُ بْنُ عَبْدِ الْاَعْلٰی ، ثَنَا ابْنُ وَهْبٍ ، حَدَّثَنَا مَالِكٌ عَنْ اِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِیْ طَلْحَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ کُنْتُ مَعَ النَّبِیِّ ﷺ ، وَعَلَیْهِ بُرْدٌ نَجْرَانِیٌّ ، غَلِیْظُ الْحَاشِیَةِ.

صحیح بخاری(۳۱٤۹_۵۸۰۹_٦۰۸۸) صحیح مسلم(۲٤۲٦)

3553 - Hazrat Anas bin Malik ؓ narrated, "I was with the Messenger of Allah ﷺ and over him was a Najrani upper wrap with a thick border".

۳۵۵٤ - **حَدَّثَنَا** عَبْدُ الْقُدُّوْسِ بْنُ مُحَمَّدٍ ، ثَنَا بِشْرُ بْنُ عُمَرَ ، ثَنَا ابْنُ لَهِیْعَةَ ، حَدَّثَنَا اَبُو الْاَسْوَدِ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ ، عَنْ عَلِیِّ بْنِ الْحُسَیْنِ ، عَنْ عَائِشَةَ ، قَالَتْ مَا رَاَیْتُ رَسُوْلَ اللّٰهِ ﷺ یَسُبُّ اَحَدًا ، وَلَا یُطْوٰی لَهٗ ثَوْبٌ. ابن ماجہ

3554 - Hazrat Ayesha ؓ narrated, "I never saw the Messenger of Allah ﷺ insulting anyone and no garment was ever folded up for him (either he himself did it or he never stored up two garments)".

۳۵۵۵ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا عَبْدُ الْعَزِیْزِ بْنُ اَبِیْ حَازِمٍ عَنْ اَبِیْهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِیِّ اَنَّ امْرَاَةً جَاءَتْ اِلَی النَّبِیِّ ﷺ بِبُرْدَةٍ. قَالَ وَمَا الْبُرْدَةُ؟ قَالَ الشَّمْلَةُ قَالَتْ یَا رَسُوْلَ اللّٰهِ! اِنِّیْ نَسَجْتُ هٰذِهٖ بِیَدِیْ لِاَکْسُوَکَهَا ، فَاَخَذَهَا رَسُوْلُ اللّٰهِ ﷺ مُحْتَاجًا اِلَیْهَا ، فَخَرَجَ عَلَیْنَا فِیْهَا ، وَاِنَّهَا لَاِزَارُهٗ ، فَجَاءَ فُلَانٌ رَجُلٌ سَمَّاهُ یَوْمَئِذٍ فَقَالَ یَا رَسُوْلَ اللّٰهِ! مَا اَحْسَنَ هٰذِهِ الْبُرْدَةَ ! اَکْسُنِیْهَا . قَالَ نَعَمْ ، فَلَمَّا دَخَلَ طَوَاهَا وَاَرْسَلَ بِهَا اِلَیْهِ ، فَقَالَ لَهُ الْقَوْمُ مَا اَحْسَنْتَ ، کَسِیَهَا النَّبِیَّ ﷺ مُحْتَاجًا اِلَیْهَا ، ثُمَّ سَاَلْتَهٗ اِیَّاهَا؟ وَقَدْ عَلِمْتَ اَنَّهٗ لَا یَرُدُّ سَائِلًا ، فَقَالَ اِنِّیْ ، وَاللّٰهِ! مَا سَاَلْتُهٗ اِیَّاهَا لِاَلْبَسَهَا ، وَلٰکِنْ سَاَلْتُهٗ اِیَّاهَا لِتَکُوْنَ کَفَنِیْ ، فَقَالَ سَهْلٌ فَکَانَتْ کَفَنَهٗ یَوْمَ مَاتَ. صحیح بخاری(۱۲۷۷)

3555 - Hazrat Sahl bin Sad Saidi ؓ narrated that a woman came to the Messenger of Allah ﷺ with a woven sheet. He (a narrator) said: 'What type of woven sheet?' He said: 'A Shamlah. She said: 'O Messenger of Allah ﷺ I have woven this with my own hands for you to wear'. The Messenger of Allah ﷺ took it since he needed it. He came out to us wearing it as a lower wrap. So and so, the son of so and so, a man, whose name he told that day, said: 'O Messenger of Allah ﷺ, how beautiful this sheet is! Let me wear it'. He said: "Yes", when he went inside, he folded it up and sent it to him. The people said to him, 'By Allah you have not done well. The Prophet ﷺ wore it

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because he needed it, then you asked for it and you know that he would not refuse anyone who asked him for something. He said: By Allah, I did not ask for it so that I could wear it, rather I asked for it so that it could be my shroud'. Sahl ﷺ said: 'And it became his shroud the day he died".

3556 - Hazrat Anas ﷺ narrated, "The Messenger of Allah ﷺ wore wool and mended his torn Sandals, and he wore coarse, rough garments".

٣٥٥٦ - **حَدَّثَنَا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِصْمِيُّ ' ثَنَا بَقِيَّةُ بْنُ الْوَلِيْدِ عَنْ يُوْسُفَ بْنِ اَبِىْ كَثِيْرٍ ' عَنْ نُوْحِ بْنِ ذَكْوَانَ ' عَنِ الْحَسَنِ ' عَنْ اَنَسٍ ' قَالَ لَبِسَ رَسُوْلُ اللّٰهِ ﷺ الصُّوْفَ ' وَاحْتَذَى الْمَخْصُوْفَ ' وَلَبِسَ ثَوْبًا خَشِنًا خَشِنًا. سابقہ(٣٣٤٨)

Chapter2 - What a man is to say when he wears a new dress

٢ - بَابُ مَا يَقُوْلُ الرَّجُلُ اِذَا لَبِسَ ثَوْبًا جَدِيْدًا

3557 - Hazrat Abu Umamah ﷺ narrated, "Umar bin Khattab ﷺ put on a new garment and he said: 'Al-hamdu lillahil-ladhi kasani ma uwari bihi awrati wa atajammalu bihi fi hayati (Praise is to Allah who has clothed me in something with which I conceal my nakedness and adorn my-self in my life) Then he said: I heard the Messenger of Allah ﷺ say: "Whoever puts on a new garment and says: Al-hamdu lillahil-ladhi kasani ma uwari wa atajammalu bihi fi hayati (Praise be to Allah who has clothed me in something with which I conceal my nakedness and adorn myself in my life) then takes the garment that has worn out or that he has taken off and gives it in charity, he will be under the shelter, protection and care of Allah whether he lives or dies". He said this three times".

٣٥٥٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' قَالَ اَخْبَرَنَا اَصْبَغُ بْنُ زَيْدٍ ' ثَنَا اَبُو الْعَلَاءِ عَنْ اَبِىْ اُمَامَةَ قَالَ لَبِسَ عُمَرُ بْنُ الْخَطَّابِ ثَوْبًا جَدِيْدًا ' فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ مَا اُوَارِىْ بِهٖ عَوْرَتِىْ ' وَاَتَجَمَّلُ بِهٖ فِىْ حَيَاتِىْ ' ثُمَّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ لَبِسَ ثَوْبًا جَدِيْدًا ' فَقَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ مَا اُوَارِىْ بِهٖ عَوْرَتِىْ وَاَتَجَمَّلُ بِهٖ فِىْ حَلْوَتِىْ ' ثُمَّ عَمَدَ اِلَى الثَّوْبِ الَّذِىْ اَخْلَقَ اَوْ اَلْقَى ' فَتَصَدَّقَ بِهٖ ' كَانَ فِىْ كَنَفِ اللّٰهِ وَفِىْ حِفْظِ اللّٰهِ وَفِىْ سِتْرِ اللّٰهِ ' حَيًّا وَمَيِّتًا. قَالَهَا ثَلَاثًا. سنن ترمذی(٣٥٦٠)

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٣٥٥٨ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ مَهْدِيّ ، ثَنَا عَبْدُ الرَّزَّاقِ ، اَنْبَانَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ رَاٰى عَلٰى عُمَرَ قَمِيْصًا اَبْيَضَ فَقَالَ ثَوْبُكَ هٰذَا غَسِيْلٌ اَمْ جَدِيْدٌ؟. قَالَ لَا ، بَلْ غَسِيْلٌ. قَالَ اِلْبَسْ جَدِيْدًا ، وَعِشْ حَمِيْدًا ، وَمُتْ شَهِيْدًا. ابن ماجه

3558 - Hazrat Ibn-e-Umar ؓ narrated that The Messenger of Allah ﷺ saw Umar ؓ wearing a white shirt and he said: "Is this garment of yours washed or a new one?" He said: Rather it has been washed. He said: "Ilbas jadida wa ish hamida wa mut shahida". (May you wear new clothes, live a good life and die as martyr).

٣ - بَابُ مَا نُهِيَ عَنْهُ مِنَ اللِّبَاسِ

Chapter3 - What is forbidden as dress

٣٥٥٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِيِّ ، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ لِبْسَتَيْنِ فَاَمَّا اللِّبْسَتَانِ فَاشْتِمَالُ الصَّمَّاءِ وَالْاِحْتِبَاءُ فِي الثَّوْبِ الْوَاحِدِ ، لَيْسَ عَلٰى فَرْجِهٖ مِنْهُ شَيْءٌ. سابقه (٢١٧٠)

3559 - Hazrat Abu Saeed Al-Khudri narrated that The Prophet ﷺ forbade two kinds of dress. Those two type of dress are Ishtimalus- samma (too tight or single upper wrap) and Ihtiba in a single garment with no part of it upon his private part".

٣٥٦٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ، وَاَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ حَفْصِ بْنِ عَاصِمٍ ، عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ ﷺ نَهٰى عَنْ لِبْسَتَيْنِ عَنِ اشْتِمَالِ الصَّمَّآءِ ، وَعَنِ الْاِحْتِبَاءِ فِي الثَّوْبِ الْوَاحِدِ ، يُفْضِيْ بِفَرْجِهٖ اِلَى السَّمَآءِ. سابقه (١٢٤٨)

3560 - Hazrat Abu Hurayrah ؓ narrated that The Messenger of Allah ﷺ forbade two kinds of dress: Ishtimalus samma and Ihtiba exposing ones private part to the sky".

٣٥٦١ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ، وَاَبُوْ اُسَامَةَ عَنْ سَعْدِ بْنِ سَعِيْدٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ ، قَالَتْ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ لِبْسَتَيْنِ اشْتِمَالِ الصَّمَّآءِ وَالْاِحْتِبَآءِ فِيْ ثَوْبٍ وَّاحِدٍ ، وَاَنْتَ مُفْضٍ فَرْجَكَ. ابن ماجه

3561 - Hazrat Ayesha ؓ narrated that The Messenger of Allah ﷺ forbade two kinds of dress Ishtimalus Samma and Ihtiba in one garment when you are exposing the private part to the sky".

Note: Ishtimalus Samma may mean wearing a too tight garment in such a manner as one cannot take the hands out of it. Some scholars say that it is to wear only one wrap on upper body but exposing the private part. Ihtiba is explained in the Hadith.

٤ - بَابُ لُبْسِ الصُّوْفِ

Chapter4 - Wearing Woolen Dress

٣٥٦٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى

3562 - Abu Burdah reported that his

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father said to him, "O my son! if only you could have seen us when we were with the Messenger of Allah ﷺ when rain fell on us, you would have thought we smelled like sheep".

عَنْ شَيْبَانَ ، عَنْ قَتَادَةَ ، عَنْ اَبِى بُرْدَةَ ، عَنْ اَبِيْهِ ، قَالَ قَالَ لِى يَا بُنَىَّ! لَوْ شَهِدْتَنَا وَنَحْنُ مَعَ رَسُوْلِ اللّٰهِ ﷺ، اِذَا اَصَابَتْنَا السَّمَآءُ ، لَحَسِبْتَ اَنَّ رِيْحَنَا رِيْحُ الضَّانِ.

سنن ابوداؤد(۴۰۳۲م)سنن ترمذی(۲۴۷۹)

3563 - Hazrat Ubadah bin Samit ؓ narrated, "The Messenger of Allah ﷺ came out to us one day wearing a Roman Cloak of wool with narrow sleeves. He led us in prayer wearing that and nothing else".

۳۵۶۳ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ ، ثَنَا اَبُوْ اُسَامَةَ ، ثَنَا الْاَحْوَصُ بْنُ حَكِيْمٍ عَنْ خَالِدِ بْنِ مَعْدَانَ ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ ذَاتَ يَوْمٍ ، وَعَلَيْهِ جُبَّةٌ رُوْمِيَّةٌ مِّنْ صُوْفٍ ، ضَيِّقَةُ الْكُمَّيْنِ ، فَصَلّٰى بِنَا فِيْهَا ، لَيْسَ عَلَيْهِ شَىْءٌ غَيْرُهَا. ابن ماجہ

3564 - Hazrat Salman Farisi ؓ narrated, "The Messenger of Allah ﷺ performed ablution, then he turned his woolen cloak that he was wearing inside out and wiped his face with it".

۳۵۶۴ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِىُّ وَاَحْمَدُ بْنُ الْاَزْهَرِ ، قَالَا ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ ، ثَنَا يَزِيْدُ بْنُ السِّمْطِ ، حَدَّثَنِى الْوَضِيْنُ بْنُ عَطَاءٍ عَنْ مَحْفُوْظِ بْنِ عَلْقَمَةَ ، عَنْ سَلْمَانَ الْفَارِسِىِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ تَوَضَّاَ ، فَقَلَبَ جُبَّةَ صُوْفٍ كَانَتْ عَلَيْهِ ، فَمَسَحَ بِهَا وَجْهَهُ. سابقہ(۴۶۸)

3565 - Hazrat Anas bin Malik ؓ narrated, "I saw the Messenger of Allah ﷺ marking sheep on their ears and I saw him wearing a cloak around his waist".

۳۵۶۵ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا مُوْسَى بْنُ الْفَضْلِ عَنْ شُعْبَةَ ، عَنْ هِشَامِ بْنِ زَيْدٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ رَاَيْتُ النَّبِىَّ ﷺ يَسِمُ غَنَمًا فِىْ اٰذَانِهَا ، وَرَاَيْتُهُ مُتَزِّرًا بِكِسَاءٍ. صحیح بخاری(۵۵۴۲)صحیح مسلم(۵۵۲۱-۵۵۲۲)سنن ابوداؤد(۲۵۶۳)

Chapter5 - The White ones of the garments

۵ - بَابُ الْبَيَاضِ مِنَ الثِّيَابِ

3566 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "The best of your garments are the white ones. So wear them and shroud your dead in them".

۳۵۶۶ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ رَجَاءَ الْمَكِّىُّ عَنِ ابْنِ خُثَيْمٍ ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَيْرُ ثِيَابِكُمُ الْبَيَاضُ ، فَالْبَسُوْهَا ، وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ. سابقہ(۱۴۷۲)

3567 - Hazrat Samurah bin Jundab ؓ narrated, "The Messenger of Allah ﷺ said: "Wear white garments, for they are purer

۳۵۶۷ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنْ حَبِيْبِ بْنِ اَبِىْ ثَابِتٍ ، عَنْ مَيْمُوْنِ بْنِ اَبِىْ

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and better".

شَيْبٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِلْبَسُوْا ثِيَابَ الْبَيَاضِ ، فَاِنَّهَا اَطْهَرُ وَاَطْيَبُ.

سنن ترمذی (۲۸۱۰)

3568 - Hazrat Abu Darda ؓ narrated, "The Messenger of Allah ﷺ said: The best of that in which you visit Allah in your graves and your mosques, is the white one".

٣٥٦٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ حَسَّانَ الْاَزْرَقُ ، ثَنَا (عَبْدُ الْمَجِيْدِ بْنُ عَبْدِ الْعَزِيْزِ بْنِ اَبِىْ رَوَّادٍ) ، ثَنَا مَرْوَانُ بْنُ سَالِمٍ عَنْ صَفْوَانَ بْنِ عَمْرٍو ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ الْحَضْرَمِيِّ ، عَنْ اَبِى الدَّرْدَاءِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَحْسَنَ مَا زُرْتُمُ اللّٰهَ فِىْ قُبُوْرِكُمْ وَمَسَاجِدِكُمْ ، اَلْبَيَاضُ. ابن ماجه

Chapter6 - That who drags his garment out of arrogance

٦ - بَابُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ

3569 - Hazrat Ibn-e-Umar ؓ narrated that The Messenger of Allah ﷺ said: "Whoever lets his garment drag, out of pride, Allah will not look at him on the Day of Resurrection".

٣٥٦٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ . ح وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ، جَمِيْعًا عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ الَّذِىْ يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلَاءِ ، لَا يَنْظُرُ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ.

صحیح مسلم (۵۴۲۱)

3570 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever lets his lower wrap drag, out of Pride, Allah will not look at him on the Day of Resurrection".

He (a narrator) said: "I met Ibn-e-Umar ؓ in Balat and mentioned the Hadith that Abu Saeed ؓ narrated from the Prophet ﷺ. He said, pointing to his ears, "I heard it and memorized it".

٣٥٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ عَطِيَّةَ ، عَنْ اَبِىْ سَعِيْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ جَرَّ اِزَارَهُ مِنَ الْخُيَلَاءِ ، لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ.

قَالَ فَلَقِيْتُ ابْنَ عُمَرَ بِالْبَلَاطِ ، فَذَكَرْتُ لَهُ حَدِيْثَ اَبِىْ سَعِيْدٍ عَنِ النَّبِىِّ ﷺ ، فَقَالَ ، وَاَشَارَ اِلٰى اُذُنَيْهِ سَمِعَتْهُ اُذُنَاىَ ، وَوَعَاهُ قَلْبِىْ. ابن ماجه

3571 - A young man of Quraish passed by Abu Hurayrah ؓ with his cloak dragging. He said: O my nephew! I heard the Messenger of Allah ﷺ saying: "Whoever lets his garment drag, out of Pride, Allah will not look at him on the Day of

٣٥٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ اَبِىْ سَلَمَةَ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ مَرَّ بِاَبِىْ هُرَيْرَةَ فَتًى مِنْ قُرَيْشٍ يَجُرُّ سَبَلَتَهُ ، فَقَالَ يَا ابْنَ اَخِىْ ! اِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ ، لَمْ يَنْظُرِ اللّٰهُ لَهُ يَوْمَ

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Resurrection".

Chapter7 - The Place, where should the lower wrap come to

3572 - Hazrat Hudhaifah ﷺ narrated, "The Messenger of Allah ﷺ took hold of the lower part of my calf or his calf and said: "This is where the lower wrap should come to. If you insist, then lower and if you insist, then lower, but the lower wrap has no right to (come to) the ankle".

3572m - Ali bin Muhammad quoted the similar wording by another chain.

3573 - Ala bin Abdur Rahman reported that his father said: "I said to Abu Saeed ﷺ: Did you hear anything from the Messenger of Allah ﷺ concerning the lower wrap? He said: Yes! I heard the Messenger of Allah ﷺ say: "The lower wrap of the believer should come to mid-calf but there is no sin on him if it comes between that point and the ankle. But whatever is lower than the ankle is in the Fire". And he said three times: "Allah will not look at the one who lets his lower wrap drag out of vanity".

3574 - Hazrat Mughirah bin Shubah ﷺ narrated, "The Messenger of Allah ﷺ said: "O Sufyan bin Sahl do not let your garment hang for Allah does not like those who let their garments hang below the ankles".

Chapter8 - Wearing a Shirt

3575 - Hazrat Umm-e-Salamah ﷺ narrated, "There was no garment more beloved to the Messenger of Allah ﷺ than the shirt".

القیامۃ. ابن ماجہ

٧ - بَابُ مَوْضِعِ الْإِزَارِ اَيْنَ هُوَ؟

٣٥٧٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِىْ اِسْحَاقَ ' عَنْ مُسْلِمِ بْنِ نُذَيْرٍ ' عَنْ حُذَيْفَةَ ' قَالَ اَخَذَ رَسُوْلُ اللّٰهِ ﷺ بِاَسْفَلِ عَضَلَةِ سَاقِىْ اَوْ سَاقِهِ ' فَقَالَ هٰذَا مَوْضِعُ الْاِزَارِ ' فَاِنْ اَبَيْتَ فَاَسْفَلَ ' فَاِنْ اَبَيْتَ فَاَسْفَلَ ' فَاِنْ اَبَيْتَ ' فَلَا حَقَّ لِلْاِزَارِ فِى الْكَعْبَيْنِ. سنن ترمذی(١٧٨٣)

٣٥٧٢م - **حَدَّثَنَا** (عَلِىُّ بْنُ) مُحَمَّدٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ' حَدَّثَنِىْ اَبُوْ اِسْحَاقَ عَنْ مُسْلِمِ بْنِ نُذَيْرٍ ' عَنْ حُذَيْفَةَ ' عَنِ النَّبِىِّ ﷺ ' مِثْلَهُ. سابقہ(٣٥٧٢)

٣٥٧٣ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' قَالَ قُلْتُ لِاَبِىْ سَعِيْدٍ هَلْ سَمِعْتَ مِنْ رَّسُوْلِ اللّٰهِ ﷺ شَيْئًا فِى الْاِزَارِ؟ قَالَ نَعَمْ. سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِزْرَةُ الْمُؤْمِنِ اِلَى اَنْصَافِ سَاقَيْهِ ' لَا جُنَاحَ عَلَيْهِ مَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ ' وَمَا اَسْفَلُ مِنَ الْكَعْبَيْنِ فِى النَّارِ. يَقُوْلُ ثَلَاثًا لَّا يَنْظُرُ اللّٰهُ اِلٰى مَنْ جَرَّ اِزَارَهُ بَطَرًا. سنن ابوداؤد(٤٠٩٠)

٣٥٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا شَرِيْكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ' عَنْ حُصَيْنِ بْنِ قَبِيْصَةَ ' عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَا سُفْيَانُ بْنُ سَهْلٍ ! لَا تُسْبِلْ فَاِنَّ اللّٰهَ لَا يُحِبُّ الْمُسْبِلِيْنَ. ابن ماجہ

٨ - بَابُ لُبْسِ الْقَمِيْصِ

٣٥٧٥ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِىُّ ' ثَنَا اَبُوْ تُمَيْلَةَ عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ ' عَنِ ابْنِ بُرَيْدَةَ '

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عَنْ اُمِّهٖ ، عَنْ اُمِّ سَلَمَةَ ، قَالَتْ لَمْ يَكُنْ ثَوْبٌ اَحَبَّ اِلٰى رَسُوْلِ اللّٰهِ ﷺ مِنَ الْقَمِيْصِ.

سنن ابوداؤد(٤٠٢٥، ٤٠٢٦) سنن ترمذی(١٧٦٢)

٩- بَابُ طُوْلِ الْقَمِيْصِ كَمْ هُوَ؟

Chapter9 - What should be the length of a shirt

٣٥٧٦- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا الْحَسَيْنُ بْنُ عَلِيٍّ عَنِ ابْنِ اَبِىْ رَوَّادٍ ، عَنْ سَالِمٍ ، عَنْ اَبِيْهِ ، عَنِ النَّبِىِّ ﷺ قَالَ الْاِسْبَالُ فِى الْاِزَارِ وَالْقَمِيْصِ وَالْعِمَامَةِ مَنْ جَرَّ شَيْئًا خُيَلَاءَ ، لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيَامَةِ.

قَالَ اَبُوْ بَكْرٍ مَا اَغْرَبَهٗ! سنن ابوداؤد(٤٠٩٤)

3576 - Salim reported from his father that the Prophet ﷺ said: "Hanging down may apply to the waist wrap, shirt or turban. Whoever lets any of these drag out of pride, Allah will not look at him on the Day of Resurrection".

(A narrator) Abu Bakr said: "How strange (the chain of this Hadith) is".

١٠- بَابُ كَمِّ الْقَمِيْصِ كَمْ يَكُوْنُ؟

Chapter10 - The Length of the sleeves of a Shirt

٣٥٧٧- حَدَّثَنَا اَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيْمٍ الْاَوْدِىُّ ، ثَنَا اَبُوْ غَسَّانَ ، ثَنَا حَسَنُ بْنُ صَالِحٍ ، ح وَحَدَّثَنَا سُفْيَانُ بْنُ وَكِيْعٍ ، ثَنَا اَبِىْ عَنِ الْحَسَنِ بْنِ صَالِحٍ ، عَنْ مُسْلِمٍ ، عَنْ مُجَاهِدٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَلْبَسُ قَمِيْصًا قَصِيْرَ الْيَدَيْنِ وَالذَّيْلِ. ابن ماجه

3577 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ used to wear a shirt that was short in the sleeves and length".

١١- بَابُ حَلِّ الْاَزْرَارِ

Chapter11 - Unbuttoning

٣٥٧٨- حَدَّثَنَا اَبُوْ بَكْرٍ ، عَنِ ابْنِ دُكَيْنٍ ، عَنْ زُهَيْرٍ ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللّٰهِ بْنِ قُشَيْرٍ ، حَدَّثَنِىْ مُعَاوِيَةُ بْنُ قُرَّةَ ، عَنْ اَبِيْهِ ، قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ فَبَايَعْتُهٗ وَاِنَّ زِرَّ قَمِيْصِهٖ لَمُطْلَقٌ.

قَالَ عُرْوَةُ فَمَا رَاَيْتُ مُعَاوِيَةَ وَلَا ابْنَهٗ ، فِىْ شِتَاءٍ وَلَا صَيْفٍ ، اِلَّا مُطْلَقَةً اِزْرَارُهُمَا. سنن ابوداؤد(٤٠٨٢)

3578 - Muawiyahh bin Qurrah reported that his father said: "I came to the Messenger of Allah ﷺ and gave him my pledge and the buttons of his shirt were undone".

Urwah said: "I never saw Muawiyah or his son in winter or summer, except with their buttons undone".

١٢- بَابُ لُبْسِ السَّرَاوِيْلِ

Chapter12 - Wearing Trousers (Pyjamas)

٣٥٧٩- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ ،

3579 - Hazrat Suwaid bin Qais رضی اللہ عنہ

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narrated, "The Prophet ﷺ came to us and haggled with us over the price of trousers (pyjamas)".

حَ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ ، قَالُوْا ثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ ، عَنْ سُوَيْدِ بْنِ قَيْسٍ ، قَالَ اَتَانَا النَّبِيُّ ﷺ ، فَسَاوَمَنَا سَرَاوِيْلَ.

سابقہ(۲۲۲۰)

Chapter13 - How long should the hem of a women's (scarf) be?

۱۳ - بَابُ ذَيْلِ الْمَرْاَةِ كَمْ يَكُوْنُ؟

3580 - Hazrat Umm-e-Salamah narrated, "The Messenger of Allah ﷺ was asked about how long a woman's hem should hang down. He said: "A hand span". I said; But then her (legs and feet) will be uncovered. He said: "Then a forearm's length, but no more than that" (below their ankles).

۳۵۸۰ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ اُمِّ سَلَمَةَ ، قَالَتْ سُئِلَ رَسُوْلُ اللّٰهِ ﷺ كَمْ تَجُرُّ الْمَرْاَةُ مِنْ ذَيْلِهَا؟ قَالَ شِبْرًا قُلْتُ اِذًا يَنْكَشِفَ عَنْهَا ، قَالَ ذِرَاعٌ ، لَا تَزِيْدُ عَلَيْهِ. سنن ابوداؤد(٤١١٨)

3581 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Wives of the Prophet ﷺ were allowed to let their hems hang down. So they used to come to us and we would measure one forearm's length for them with a reed".

۳۵۸۱ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ ، عَنْ زَيْدٍ الْعَمِّيِّ ، عَنْ اَبِي الصِّدِّيْقِ النَّاجِيِّ ، عَنِ ابْنِ عُمَرَ اَنَّ اَزْوَاجَ النَّبِيِّ ﷺ ، رُخِّصَ لَهُنَّ فِي الذَّيْلِ ذِرَاعًا ، فَكُنَّ يَاْتِيْنَا فَنَذْرَعُ لَهُنَّ بِالْقَصَبِ ذِرَاعًا. سنن ابوداؤد(٤١١٩)

3582 - Hazrat Abu-Hurayrah رضی اللہ عنہ narrated that The Prophet ﷺ said to Fatimah or to Umm-e-Salamah رضی اللہ عنہا, "Let your Hem (hang down) one forearm's length".

۳۵۸۲ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اَبِي الْمُهَزِّمِ ، عَنْ اَبِيْ هُرَيْرَةَ اَنَّ النَّبِيَّ ﷺ قَالَ لِفَاطِمَةَ رَضِيَ اللّٰهُ عَنْهَا ، اَوْ لِاُمِّ سَلَمَةَ ذَيْلُكِ ذِرَاعٌ. ابن ماجہ

3583 - Hazrat Ayesha رضی اللہ عنہا narrated that The Prophet ﷺ said concerning how long a woman's hem should hang down, "A hand span". Ayesha رضی اللہ عنہا said: 'This may show her calves'. He said: "Then a forearm's length".

۳۵۸۳ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، حَدَّثَنَا عَفَّانُ ، ثَنَا عَبْدُ الْوَارِثِ ، ثَنَا حَبِيْبُ الْمُعَلِّمُ ، عَنْ اَبِي الْمُهَزِّمِ ، عَنْ اَبِيْ هُرَيْرَةَ ، عَنْ عَائِشَةَ ، اَنَّ النَّبِيَّ ﷺ قَالَ فِيْ ذُيُوْلِ النِّسَاءِ ، شِبْرًا. فَقَالَتْ عَائِشَةُ اِذًا تَخْرُجَ سُوْقُهُنَّ. قَالَ فَذِرَاعٌ. ابن ماجہ

Chapter14 - The Black Turban

۱۴ - بَابُ الْعِمَامَةِ السَّوْدَآءِ

3584 - Jafar bin Amr bin Huraith reported that his father said: "I saw the Prophet ﷺ delivering a sermon on the pulpit, wearing

۳۵۸۴ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ مُسَاوِرٍ الْوَرَّاقِ ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ ، عَنْ اَبِيْهِ ، قَالَ رَاَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى

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a black turban".

الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. سابقہ(۱۱۰٤)

3585 - Hazrat Jabir ﷺ narrated, "The Prophet ﷺ entered Makkah wearing a black turban".

٣٥٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا وَكِيعٌ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

سابقہ(۲۸۲۲)

3586 - Hazrat Ibn-e-Umar ﷺ narrated, "The Prophet ﷺ entered (Makkah) on the Day of the Conquest of Makkah wearing a black turban".

٣٥٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا عُبَيْدُ اللَّهِ، أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ دَخَلَ، يَوْمَ فَتْحِ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ. ابن ماجہ

Chapter15 - Hanging the ends of a turban between shoulders

١٥ - بَابُ إِرْخَاءِ الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ

3587 - Jafar bin Amr bin Huraith reported that his father said: "It is as if I can see the Messenger of Allah ﷺ wearing a black turban with the ends hanging between his shoulders".

٣٥٨٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ، حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

سابقہ(۱۱۰٤)

Chapter16 - Dislike of wearing silk

١٦ - بَابُ كَرَاهِيَةِ لُبْسِ الْحَرِيرِ

3588 -Hazrat Anas bin Malik ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever wears silk in this world, will not wear it in the Hereafter".

٣٥٨٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ.

صحیح مسلم(۵۳۹۲)

3589 - Hazrat Bara (bin Azib) ﷺ narrated, "The Messenger of Allah ﷺ forbade brocade, silk and embroidered brocade".

٣٥٨٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ، قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدِّيبَاجِ وَالْحَرِيرِ وَالْإِسْتَبْرَقِ.

سابقہ(۲۱۱۵)

3590 - Hazrat Hudhaifah ﷺ narrated, "The Messenger of Allah ﷺ forbade wearing silk and gold. He said: "They are for them in this world, and for us in the Hereafter".

٣٥٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، ثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ، قَالَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ

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لُبْسِ الْحَرِيْرِ وَالذَّهَبِ. وَقَالَ هُوَ لَهُمْ فِي الدُّنْيَا، وَلَنَا فِي الْاٰخِرَةِ. سابقہ(٣٤١٤)

٣٥٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللّٰهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، اَنَّ عَبْدَ اللّٰهِ بْنَ عُمَرَ اَخْبَرَهُ اَنَّ عُمَرَ بْنَ الْخَطَّابِ رَاٰى حُلَّةَ سِيَرَاءَ مِنْ حَرِيْرٍ، فَقَالَ يَا رَسُوْلَ اللّٰهِ ﷺ! لَوِ ابْتَعْتَ هٰذِهِ الْحُلَّةَ لِلْوَفْدِ، وَلِيَوْمِ الْجُمُعَةِ! فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَّا خَلَاقَ لَهُ فِي الْاٰخِرَةِ. ابن ماجہ

3591 - Hazrat Abdullah bin Umar ؓ narrated that Umar bin Khattab ؓ saw a silken two piece, suit (being offered for sale). He said: O Messenger of Allah ﷺ, why don't you buy this two piece suit (to wear for meeting) the delegations, and on Fridays? The Messenger of Allah ﷺ said: "This is only worn by one who has no share in the Hereafter".

١٧ - بَابُ مَنْ رُخِّصَ لَهُ فِيْ لُبْسِ الْحَرِيْرِ

Chapter17 - That who is permitted to wear silk

٣٥٩٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ثَنَا سَعِيْدُ بْنُ اَبِيْ عَرُوْبَةَ عَنْ قَتَادَةَ، اَنَّ اَنَسَ بْنَ مَالِكٍ نَبَّاَهُمْ اَنَّ رَسُوْلَ اللّٰهِ ﷺ رَخَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ، وَلِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فِيْ قَمِيْصَيْنِ مِنْ حَرِيْرٍ، مِنْ وَّجَعٍ كَانَ بِهِمَا، حِكَّةٍ. صحیح بخاری(٢٩١٩) صحیح مسلم (٥٣٩٦) سنن ابوداؤد(٤٠٥٦) سنن نسائی(٥٣٢٥_٥٣٢٦)

3592 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ granted a concession to Zubair bin Awwam ؓ and Abdur Rahman bin Awf ؓ allowing them to wear silk shirts because of a rash (itch) they were suffering from".

١٨ - بَابُ الرُّخْصَةِ فِي الْعَلَمِ فِي الثَّوْبِ

Chapter18 - Permission of markings on a garment

٣٥٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ، عَنْ اَبِيْ عُثْمَانَ، عَنْ عُمَرَ اَنَّهُ كَانَ يَنْهٰى عَنِ الْحَرِيْرِ وَالدِّيْبَاجِ، اِلَّا مَا كَانَ هٰكَذَا وَاَشَارَ بِاِصْبَعِهِ، ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ، فَقَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَنْهَانَا عَنْهُ. سابقہ(٢٨٢٠)

3593 - Hazrat Umar ؓ narrated that he used to forbid silk and brocade except for what was like this. Then he gestured with his finger, then a second and a third and a fourth (the width of four fingers) and he said: "The Messenger of Allah ﷺ used to forbid it" (silk).

٣٥٩٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا وَكِيْعٌ عَنْ مُغِيْرَةَ بْنِ زِيَادٍ، عَنْ (اَبِيْ عُمَرَ) مَوْلَى اَسْمَآءَ، قَالَ رَاَيْتُ ابْنَ عُمَرَ اشْتَرٰى عِمَامَةً لَّهَا عَلَمٌ، تُدْعٰى بِالْحُلَمِيِّ فَقَصَّهُ، فَدَخَلْتُ عَلٰى اَسْمَآءَ فَذَكَرْتُ ذٰلِكَ لَهَا، فَقَالَتْ بُؤْسًا لِعَبْدِ اللّٰهِ! يَا جَارِيَةُ! هَاتِيْ جُبَّةَ

3594 - Abu Umar, the freed slave of Asma ؓ reported, "I saw Ibn-e-Umar ؓ buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asma ؓ and mentioned that to her and she said: May

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Abdullah perish, O Girl give me the garment of the Messenger of Allah ﷺ. A garment was brought that was hemmed with (silk) brocade on the sleeves, necklines and openings" (at the front and back).

رَسُوْلِ اللّٰهِ ﷺ ، فَجَاءَتْ بِجُبَّةٍ مَكْفُوْفَةِ الْكُمَّيْنِ وَالْجَيْبِ وَالْفَرْجَيْنِ ، بِالدِّيْبَاجِ. سابقہ(۲۸۱۹)

Chapter19 - Wearing of silk and gold for women (is permissible)

١٩ - بَابُ لُبْسِ الْحَرِيْرِ وَالذَّهَبِ لِلنِّسَاءِ

3595 - Hazrat Ali رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ took hold of some silk in his left hand and some gold in his right, then he raised his hands and said: "These two are forbidden for the males of my nation and permitted to the females".

٣٥٩٥ - حَدَّثَنَا اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ يَّزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ، عَنْ عَبْدِ الْعَزِيْزِ بْنِ اَبِى الصَّعْبَةِ ، عَنْ اَبِى الْاَفْلَحِ الْهَمْدَانِىِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ زُرَيْرٍ الْغَافِقِىِّ ، سَمِعَهُ يَقُوْلُ سَمِعْتُ عَلِىَّ بْنَ اَبِىْ طَالِبٍ يَقُوْلُ اَخَذَ رَسُوْلُ اللّٰهِ ﷺ حَرِيْرًا بِشِمَالِهِ ، وَذَهَبًا بِيَمِيْنِهِ ، ثُمَّ رَفَعَ بِهِمَا يَدَيْهِ فَقَالَ اِنَّ (هٰذَيْنِ) حَرَامٌ عَلٰى ذُكُوْرِ اُمَّتِىْ ، حِلٌّ لِّاَنَاثِهِمْ.

سنن ابوداؤد(٤٠٥٧) سنن نسائی(٥١٥٩_٥١٦٠_٥١٦١_٥١٦٢)

3596 - Hazrat Ali رضی اللہ عنہ narrated that two-piece suit hemmed with silk, either on the warp or the weft, was given to the Messenger of Allah ﷺ and he sent them to me (Ali رضی اللہ عنہ). I came to him and said: O Messenger of Allah ﷺ, what should I do with these? Shall I wear them? He said: "No, rather make them into head-cloths and give them to the Fatimahs" (Fatimah bint-e-Muhammad رضی اللہ عنہا, Fatimah bint-e-Asad رضی اللہ عنہا, Fatimah bint-e-Hamza رضی اللہ عنہا).

٣٥٩٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ يَّزِيْدَ بْنِ اَبِىْ زِيَادٍ ، عَنْ اَبِىْ فَاخِتَةَ ، حَدَّثَنِىْ هُبَيْرَةُ بْنُ يَرِيْمَ عَنْ عَلِىٍّ اَنَّهُ اُهْدِىَ لِرَسُوْلِ اللّٰهِ ﷺ حُلَّةٌ مَكْفُوْفَةٌ بِحَرِيْرٍ ، اِمَّا سَدَاهَا وَاِمَّا لُحْمَتُهَا ، فَاَرْسَلَ بِهَا اِلَىَّ ، فَاَتَيْتُهُ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا اَصْنَعُ بِهَا؟ اَلْبَسُهَا؟ قَالَ لَا ، وَلٰكِنِ اجْعَلْهَا خُمُرًا بَيْنَ الْفَوَاطِمِ. ابن ماجہ

3597 - Hazrat Abdullah bin Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ came out to us and in one of his hands was a garment of silk and in the other was some gold. He said: "These are forbidden to the males of my nation and permitted to the females".

٣٥٩٧ - حَدَّثَنَا اَبُوْ بَكْرٍ ، حَدَّثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنِ الْاِفْرِيْقِىِّ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ، قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ وَفِىْ اِحْدٰى يَدَيْهِ ثَوْبٌ مِّنْ حَرِيْرٍ ، وَفِى الْاُخْرٰى ذَهَبٌ ، فَقَالَ اِنَّ هٰذَيْنِ مُحَرَّمٌ عَلٰى ذُكُوْرِ اُمَّتِىْ ، حِلٌّ لِّاَنَاثِهِمْ. ابن ماجہ

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٣٥٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ، حَدَّثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ مَّعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ اَنَسٍ، قَالَ رَاَيْتُ عَلٰى زَيْنَبَ بِنْتِ رَسُوْلِ اللّٰهِ ﷺ قَمِيْصَ حَرِيْرٍ سِيَرَآءَ.

سنن نسائی (٥٣١١)

3598 - Hazrat Anas ﷺ narrated, "I saw Zainab the daughter of the Messenger of Allah ﷺ wearing a shirt of Siraya silk" (lined puresilk).

٢٠ - بَابُ لُبْسِ الْاَحْمَرِ لِلرِّجَالِ

Chapter20 - Wearing of red (clothes) for men

٣٥٩٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ عَنْ شَرِيْكِ بْنِ عَبْدِ اللّٰهِ الْقَاضِىْ، عَنْ اَبِىْ اِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ مَا رَاَيْتُ اَحْمَلَ مِنْ رَّسُوْلِ اللّٰهِ ﷺ، مُتَرَجِّلًا، فِىْ حُلَّةٍ حَمْرَآءَ. ابن ماجه

3599 - Hazrat Bara ﷺ narrated; "I never saw anyone more handsome than the Messenger of Allah ﷺ with his hair combed wearing a red two piece suit" (Yemenite Hullah).

٣٦٠٠ - **حَدَّثَنَا** اَبُوْ عَامِرٍ عَبْدُ اللّٰهِ بْنُ عَامِرِ بْنِ بَرَّادِ بْنِ يُوْسُفَ بْنِ اَبِىْ بُرْدَةَ بْنِ اَبِىْ مُوْسَى الْاَشْعَرِيِّ، ثَنَا زَيْدُ بْنُ الْحُبَابِ، ثَنَا حُسَيْنُ بْنُ وَاقِدٍ، قَاضِىْ مَرْوَ، حَدَّثَنِىْ عَبْدُ اللّٰهِ بْنُ بُرَيْدَةَ، اَنَّ اَبَاهُ حَدَّثَهُ، قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَخْطُبُ، فَاَقْبَلَ حَسَنٌ وَّحُسَيْنٌ رَضِىَ اللّٰهُ عَنْهُمَا، عَلَيْهِمَا قَمِيْصَانِ اَحْمَرَانِ، يَعْثُرَانِ وَيَقُوْمَانِ، فَنَزَلَ النَّبِىُّ ﷺ، فَاَخَذَهُمَا فَوَضَعَهُمَا فِىْ حِجْرِهٖ، فَقَالَ صَدَقَ اللّٰهُ وَرَسُوْلُهٗ ﴿اِنَّمَا اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ﴾ (التغابن:١٥) رَاَيْتُ هٰذَيْنِ فَلَمْ اَصْبِرْ، ثُمَّ اَخَذَ فِىْ خُطْبَتِهٖ. سنن ابوداؤد (١١٠٩) سنن ترمذی (٣٧٧٤) سنن نسائی (١٤١٢_١٥٨٤)

3600 - Abdullah bin Buraidah reported that his father told him: "I saw the Messenger of Allah ﷺ delivering a sermon and Hasan and Hussain ﷺ came forward wearing red shirts, stumbling and getting up again and again. The Prophet ﷺ stepped down, picked them up and put them in his lap. Then he said: "Allah and His Messenger have spoken the truth, 'Your wealth and your children are only a trial'. (Surah Taghabun64: 15) I saw these two and I could not be patient. Then he resumed his sermon".

٢١ - بَابُ كَرَاهِيَةِ الْمُعَصْفَرِ لِلرِّجَالِ

Chapter21 - Dislike of Safflower-dyed (garments) for Men

٣٦٠١ - **حَدَّثَنَا** اَبُوْبَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ يَّزِيْدَ بْنِ اَبِىْ زِيَادٍ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْمُفَدَّمِ.

قَالَ يَزِيْدُ قُلْتُ لِلْحَسَنِ مَا الْمُفَدَّمُ؟ قَالَ الْمُشْبَعُ بِالْعُصْفُرِ. ابن ماجه

3601 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ forbade Al-Mufaddam".

(One of the narrtors) Yazid said: I said to Hasan ﷺ, what is Al-Mufaddam? He said: "(clothes) that are dyed with Safflower (a yellow red dye, prepared from

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its flower heads)".

٣٦٠٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ اُسَامَةَ بْنِ زَيْدٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ حُنَيْنٍ ، قَالَ سَمِعْتُ عَلِيًّا يَقُوْلُ نَهَانِىْ رَسُوْلُ اللّٰهِ ﷺ ، وَلَا اَقُوْلُ نَهَاكُمْ ، عَنْ لُبْسِ الْمُعَصْفَرِ.

صحیح مسلم(١٠٧٦_١٠٧٧_١٠٧٨_١٠٨٠_١٠٨١_ ٥٤٠٤_٥٤٠٥_٥٤٠٦) سنن ابوداؤد(٤٠٤٤_٤٠٤٥_٤٠٤٦) سنن ترمذی(٢٦٤_١٧٢٥_١٧٣٧) سنن نسائی(١٠٤٢_١٠٤٣_ ١١١٨_٥١٨٩_٥١٩٠_٥١٩٢_٥١٩٣_٥١٩٣_٥١٩٥_ ٥١٩٦_٥١٩٧_٥٢٨٣_٥٢٨٤_٥٢٨٥_٥٢٨٦_٥٢٨٧_ ٥٣٣٣) سنن ابن ماجہ(٣٦٤٢)

3602 - Abdullah bin Hunain reported, "I heard Ali ؓ say: "The Messenger of Allah ﷺ forbade me-and I do not say that he forbade you-from wearing clothes dyed with Safflower".

٣٦٠٣ - حَدَّثَنَا اَبُوْ بَكْرٍ ، ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ هِشَامِ بْنِ الْغَازِ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ اَقْبَلْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ مِنْ ثَنِيَّةِ اَذَاخِرَ ، فَالْتَفَتَ اِلَىَّ ، وَعَلَىَّ رَيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفُرِ ، فَقَالَ مَا هٰذِهٖ؟فَعَرَفْتُ مَا كَرِهَ ، فَاَتَيْتُ اَهْلِىْ وَهُمْ يُسَجِّرُوْنَ تَنُّوْرَهُمْ ، فَقَذَفْتُهَا فِيْهِ ، ثُمَّ اَتَيْتُهٗ مِنَ الْغَدِ فَقَالَ يَا عَبْدَ اللّٰهِ! مَا فَعَلَتِ الرَّيْطَةُ؟ فَاَخْبَرْتُهٗ ، فَقَالَ اَلَا كَسَوْتَهَا بَعْضَ اَهْلِكَ! فَاِنَّهٗ لَا بَاْسَ بِذٰلِكَ لِلنِّسَاءِ.

سنن ابوداؤد(٤٠٦٦)

3603 - Amr bin Shuaib reported from his father that his grandfather said: 'We came with the Messenger of Allah ﷺ from Thaniyyat Adhakhir. He turned to me and I was wearing a thin cloak dyed with safflower and he said: "What is this?" And I realized that he disliked it. I came to my family when they were heating their oven and threw in it (in the oven). Then I came to him the following day and he said: "O Abdullah what happened to the thin cloak?" I told him (what I had done) and he said: "Why did you not give it to some of your family to wear, for there is nothing wrong with it for women".

Chapter22 - Yellow garment for men

٢٢ - بَابُ الصُّفْرَةِ لِلرِّجَالِ

٣٦٠٤ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنِ ابْنِ اَبِىْ لَيْلٰى ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ مُحَمَّدِ بْنِ شُرَحْبِيْلَ ، عَنْ قَيْسِ بْنِ سَعْدٍ ، قَالَ اَتَانَا النَّبِىُّ ﷺ ، فَوَضَعْنَا لَهٗ مَاءً يَتَبَرَّدُ بِهٖ ، فَاغْتَسَلَ ، ثُمَّ اَتَيْتُهٗ بِمُلْحَفَةٍ صَفْرَاءَ ، فَرَاَيْتُ اَثَرَ الْوَرْسِ عَلٰى عُكَنِهٖ

3604 - Hazrat Qais bin Sad ؓ narrated, "The Prophet ﷺ came to us and we gave him some water with which to cool down. He bathed, then I brought him a yellow blanket and I saw the traces of Wars (the yellow dye) on the folds of his stomach".

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سابقہ(٤٦٦)

٢٣ - بَابُ اِلْبَسْ مَا شِئْتَ ، مَا اَخْطَاكَ سَرَفٌ اَوْ مَخِيْلَةٌ

٣٦٠٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، ثَنَا هَمَّامٌ عَنْ قَتَادَةَ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُوْا وَاشْرَبُوْا وَتَصَدَّقُوْا وَالْبَسُوْا ، مَا لَمْ يُخَالِطْهُ اِسْرَافٌ اَوْ مَخِيْلَةٌ. سنن نسائی(٢٥٥٨)

Chapter23 - Wear whatever you want, if you avoid extravagance and arrogance

3605 - Amr bin Shuaib reported from his father that his grand father said: The Messenger of Allah ﷺ said: "Eat and drink, give charity and wear clothes as long as they do not involve any extravagance or arrogance".

٢٤ - بَابُ مَنْ لَبِسَ شُهْرَةً مِنَ الثِّيَابِ

٣٦٠٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبَادَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيَّانِ ، قَالَا ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا شَرِيْكٌ عَنْ عُثْمَانَ بْنِ اَبِىْ زُرْعَةَ ، عَنْ مُهَاجِرٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ اَلْبَسَهُ اللّٰهُ ، يَوْمَ الْقِيَامَةِ ، ثَوْبَ مَذَلَّةٍ. سنن ابوداؤد(٤٠٢٩ ـ ٤٠٣٠)

Chapter24 - That who wears a garment for boastfulness

3606 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever wears a garment of boastfulness, Allah will clothe him on the Day of Resurrection in a garment of humiliation".

٣٦٠٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ ، ثَنَا اَبُوْ عَوَانَةَ عَنْ عُثْمَانَ بْنِ الْمُغِيْرَةِ ، عَنِ الْمُهَاجِرِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِى الدُّنْيَا ، اَلْبَسَهُ اللّٰهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ ، ثُمَّ اَلْهَبَ فِيْهِ نَارًا.

سابقہ(٣٦٠٦)

Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever wears a garment of boastfulness in this world, Allah will clothe him in a garment of humiliation on the Day of Resurrection, then set it ablazed".

٣٦٠٨ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ يَزِيْدَ الْبَحْرَانِىُّ ، ثَنَا وَكِيْعُ بْنُ مُدْرِكٍ النَّاجِىُّ ، ثَنَا عُثْمَانُ بْنُ جَهْمٍ عَنْ زِرِّ بْنِ حُبَيْشٍ ، عَنْ اَبِىْ ذَرٍّ ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ ، اَعْرَضَ اللّٰهُ عَنْهُ حَتّٰى يَضَعَهُ مَتٰى وَضَعَهُ.

3608 - Hazrat Abu Dharr ؓ narrated, "The Prophet ﷺ said: "Whoever wears a garment of boastfulness, Allah will turn away from him until he takes it off".

ابن ماجہ

٢٥ - بَابُ لُبْسِ جُلُوْدِ الْمَيْتَةِ اِذَا دُبِغَتْ

Chapter25 - Wearing the hides of the carrion after tanning

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٣٦٠٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ وَعْلَةَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَيُّمَا اِهَابٍ دُبِغَ ، فَقَدْ طَهُرَ. صحیح مسلم (٨١٠_٨١١_٨١٢) سنن ابوداؤد (٤١٢٣) سنن ترمذی (١٧٢٨) سنن نسائی (٤٢٥٢_٤٢٥٣)

3609 - Hazrat Ibn-e-Abbas ؓ narrated, "I heard the Messenger of Allah ﷺ say" Any skin that has been tanned has been purified".

٣٦١٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنْ مَيْمُوْنَةَ اَنَّ شَاةً لِمَوْلَاةٍ مَيْمُوْنَةَ مَرَّ بِهَا يَعْنِى النَّبِىَّ ﷺ ، قَدْ اُعْطِيَتْهَا مِنَ الصَّدَقَةِ مَيْتَةً فَقَالَ هَلَّا اَخَذُوْا اِهَابَهَا فَدَبَغُوْهُ فَانْتَفَعُوْا بِهٖ ؟ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! اِنَّهَا مَيْتَةٌ ، قَالَ اِنَّمَا حَرُمَ اَكْلُهَا.
صحیح مسلم (٨٠٤_٨٠٨) سنن ابوداؤد (٤١٢٠) سنن نسائی (٤٢٤٥_٤٢٤٧)

3610 - Hazrat Maimunah ؓ narrated that he, meaning the Prophet ﷺ passed by a dead sheep belonging to the freed slave woman of Maimunah ؓ that had been given to her in charity. He said: "Who don't they take its skin and tan it and make use of it?" They said: O Messenger of Allah ﷺ it is dead meat. He said: "It is only unlawful to eat it".

٣٦١١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ لَيْثٍ ، عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ سَلْمَانَ ، قَالَ كَانَ لِبَعْضِ اُمَّهَاتِ الْمُؤْمِنِيْنَ شَاةٌ ، فَمَاتَتْ ، فَمَرَّ رَسُوْلُ اللّٰهِ ﷺ عَلَيْهَا ، فَقَالَ مَا ضَرَّ اَهْلَ هٰذِهٖ ، لَوِ انْتَفَعُوْا بِاِهَابِهَا؟. ابن ماجہ

3611 - Hazrat Salman ؓ narrated, "One of the Mother of the Believers had a sheep that died. The Messenger of Allah ﷺ passed by it and said: "It would not have harmed its owners if they had made use of its skin".

٣٦١٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مَالِكِ بْنِ اَنَسٍ ، عَنْ يَزِيْدَ بْنِ عَبْدِ اللّٰهِ بْنِ قُسَيْطٍ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اُمِّهٖ ، عَنْ عَائِشَةَ ، قَالَتْ اَمَرَ رَسُوْلُ اللّٰهِ ﷺ اَنْ يُسْتَمْتَعَ بِجُلُوْدِ الْمَيْتَةِ ، اِذَا دُبِغَتْ.
سنن ابوداؤد (٤١٢٤) سنن نسائی (٤٢٦٣)

3612 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ commanded that benefit should be gotten from the hides of the dead animals if they were tanned".

Chapter26 - Those who say that the skin and sinew of the carrion should not be used

٢٦ - بَابُ مَنْ قَالَ لَا يُنْتَفَعُ مِنَ الْمَيْتَةِ بِاِهَابٍ وَّلَا عَصَبٍ

٣٦١٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا جَرِيْرٌ عَنْ مَّنْصُوْرٍ. (ح) وَحَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِىِّ. (ح) وَحَدَّثَنَا اَبُوْ بَكْرٍ ، حَدَّثَنَا

3613 - Hazrat Abdullah bin Ukaym ؓ narrated, "There came to us a letter from the Prophet ﷺ (saying), "Do not make use of the (untanned) skin and sinew of the

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dead animals"..

غُنْدَرٌ عَنْ شُعْبَةَ ' كُلُّهُمْ عَنِ الْحَكَمِ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ' عَنْ عَبْدِ اللّٰهِ بْنِ عُكَيْمٍ ' قَالَ اَتَانَا كِتَابُ النَّبِيِّ ﷺ اَنْ لَّا تَنْتَفِعُوْا مِنَ الْمَيْتَةِ بِاِهَابٍ وَّلَا عَصَبٍ. سنن ابوداؤد(٤١٢٧۔ ٤١٢٨)سنن ترمذی(١٧٢٩) سنن نسائی(٤٢٦٠۔٤٢٦١۔٤٢٦٢)

Chapter27 - Attribute of the Sandals (of the Messenger of Allah ﷺ)

٢٧ - بَابُ صِفَةِ النِّعَالِ

3614 - Hazrat Abdullah bin Abbas رضی اللہ عنہما narrated, "The Sandals of the Prophet ﷺ had two thongs doubled around their straps" (halters).

٣٦١٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ' عَنْ خَالِدٍ اَلْحَذَّآءِ ' عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ ' عَنْ عَبْدِ اللّٰهِ بْنِ الْعَبَّاسِ ' قَالَ كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالَانِ ' مَثْنِيٌّ شِرَاكُهُمَا. ابن ماجہ

3615 - Hazrat Anas رضی اللہ عنہ narrated, "The Sandals of the Prophet ﷺ had two thongs".

٣٦١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ هَمَّامٍ ' عَنْ قَتَادَةَ ' عَنْ اَنَسٍ ' قَالَ كَانَ لِنَعْلِ النَّبِيِّ ﷺ قِبَالَانِ.

صحیح بخاری (٥٨٥٧)سنن ابوداؤد(٤١٣٤)سنن ترمذی (١٧٧٢۔١٧٧٣)سنن نسائی(٥٣٨٢)

Chapter28 - Wearing and taking off the sandals

٢٨ - بَابُ لُبْسِ النِّعَالِ وَخَلْعِهَا

3616 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "When anyone of you puts on his sandals, let him start with the right and when he takes them off, let him start with the left".

٣٦١٦ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا وَكِيْعٌ عَنْ شُعْبَةَ ' عَنْ مُحَمَّدِ بْنِ زِيَادٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا انْتَعَلَ اَحَدُكُمْ ' فَلْيَبْدَاْ بِالْيُمْنٰى ' وَاِذَا خَلَعَ فَلْيَبْدَاْ بِالْيُسْرٰى. ابن ماجہ

Chapter29 - Walking in one Shoe

٢٩ - بَابُ الْمَشْيِ فِى النَّعْلِ الْوَاحِدِ

3617 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "None of you should walk in one shoe or in one leather sock, let him take them both off or walk in both of them".

٣٦١٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنِ ابْنِ عَجْلَانَ ' عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَمْشِىْ اَحَدُكُمْ فِىْ نَعْلٍ وَّاحِدٍ وَلَا خُفٍّ وَّاحِدٍ لِيَخْلَعْهُمَا جَمِيْعًا ' اَوْ لِيَمْشِ فِيْهِمَا جَمِيْعًا. ابن ماجہ

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٣٠ - بَابُ الْإِنْتِعَالِ قَائِمًا

Chapter30 - Wearing shoes while standing

٣٦١٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّنْتَعِلَ الرَّجُلُ قَائِمًا. ابن ماجه

3618 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ forbade putting on shoes while standing".

٣٦١٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، حَدَّثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ نَهَى النَّبِيُّ ﷺ اَنْ يَّنْتَعِلَ الرَّجُلُ قَائِمًا. ابن ماجه

3619 - Hazrat Ibn-e-Umar ؓ narrated, "The Prophet ﷺ forbade putting on shoes while standing.

٣١ - بَابُ الْخِفَافِ السُّوْدِ

Chapter31 - Black leather-socks

٣٦٢٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا وَكِيْعٌ ، ثَنَا دَلْهَمُ بْنُ صَالِحٍ الْكِنْدِيُّ عَنْ حُجَيْرِ بْنِ عَبْدِ اللّٰهِ الْكِنْدِيِّ ، عَنِ ابْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ اَنَّ النَّجَاشِيَّ اَهْدٰى لِرَسُوْلِ اللّٰهِ ﷺ خُفَّيْنِ سَاذَجَيْنِ اَسْوَدَيْنِ ، فَلَبِسَهُمَا.

سابقہ(٥٤٩)

3620 - Ibn-e-Buraidah reported from his father that Najashi (The Negus) sent a pair of pure black Khuff as a gift to the Prophet ﷺ, of which he wore".

٣٢ - بَابُ الْخِضَابِ بِالْحِنَّاءِ

Chapter32 - Dyeing with Henna

٣٦٢١ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، سَمِعَ اَبَا سَلَمَةَ وَسُلَيْمَانَ بْنَ يَسَارٍ يُخْبِرَانِ ، عَنْ اَبِيْ هُرَيْرَةَ ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ اِنَّ الْيَهُوْدَ وَالنَّصَارٰى لَا يَصْبُغُوْنَ ، فَخَالِفُوْهُمْ.

صحیح بخاری(٥٨٩٩) صحیح مسلم(٥٤٧٧) سنن ابوداؤد(٤٢٠٣) سنن نسائی(٥٠٨٧، ٥٢٥٦)

3621 - Hazrat Abu Hurayrah ؓ attributed it to the Prophet ﷺ that he said: "The Jews and the Christians do not dye (their hair), so differ from them".

٣٦٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنِ الْاَجْلَحِ ، عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ ، عَنْ اَبِي الْاَسْوَدِ الدِّيْلِيِّ ، عَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ ، الْحِنَّاءُ وَالْكَتَمُ.

سنن ابوداؤد(٤٢٠٥) سنن ترمذی(١٧٥٣) سنن نسائی(٥٠٩٣، ٥٠٩٤، ٥٠٩٥، ٥٠٩٦، ٥٠٩٧)

3622 - Hazrat Abu Dharr ؓ narrated, "The Messenger of Allah ﷺ said: "The best things with which you change grey hair, are henna and katam" (a wild plant used for dyeing).

٣٦٢٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ ، ثَنَا سَلَّامُ بْنُ اَبِيْ مُطِيْعٍ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ ، قَالَ دَخَلْتُ عَلٰى اُمِّ سَلَمَةَ. قَالَ فَاَخْرَجَتْ اِلَيَّ شَعَرًا مِّنْ

3623 - Uthman bin Mawhab reported, "I entered upon Umm-e-Salamah ؓ and she brought out for me a hair of the

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Messenger of Allah ﷺ which was dyed with henna and katam".

شَعَرِ رَسُوْلِ اللّٰهِ ﷺ ، مَخْضُوْبًا بِالْحِنَّاءِ وَالْكَتَمِ.
صحیح بخاری (۵۸۹۶، ۵۸۹۷)

Chapter33 - Dyeing Black

3624 - Hazrat Jabir رضی اللہ عنہ narrated, "Abu Quhafah was brought to the Prophet ﷺ on the Day of the Conquest (of Makkah) and his head was all white. The Messenger of Allah ﷺ said: "Take him to some of his womenfolk and let them change this, but avoid black".

۳۳ - بَابُ الْخِضَابِ بِالسَّوَادِ

۳۶۲۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ لَّيْثٍ ، عَنْ اَبِى الزُّبَيْرِ ، عَنْ جَابِرٍ قَالَ جِيْءَ بِاَبِىْ قُحَافَةَ ، يَوْمَ الْفَتْحِ ، اِلَى النَّبِىِّ ﷺ ، وَكَانَ رَاْسُهٗ ثَغَامَةً ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِذْهَبُوْا بِهٖ اِلٰى بَعْضِ نِسَائِهٖ ، فَلْتُغَيِّرْهُ ، وَجَنِّبُوْهُ السَّوَادَ.
ابن ماجہ

3625 - Hazrat Suhaib Al-Khair رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "The best thing with which you can dye your hair is this black (dye). It makes your women desire you and creates fear in the hearts of your enemies".

۳۶۲۵ - **حَدَّثَنَا** اَبُوْ هُرَيْرَةَ الصَّيْرَفِىُّ مُحَمَّدُ بْنُ فِرَاسٍ ، ثَنَا عُمَرُ بْنُ الْخَطَّابِ بْنِ زَكَرِيَّا الرَّاسِبِىُّ ، ثَنَا دَفَّاعُ بْنُ دَغْفَلٍ اَلسَّدُوْسِىُّ عَنْ عَبْدِ الْحَمِيْدِ بْنِ صَيْفِىٍّ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ صُهَيْبِ الْخَيْرِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَحْسَنَ مَا اخْتَضَبْتُمْ بِهٖ ، لَهٰذَا السَّوَادُ ، اَرْغَبُ لِنِسَائِكُمْ فِيْكُمْ ، وَاَهْيَبُ لَكُمْ فِىْ صُدُوْرِ عَدُوِّكُمْ. ابن ماجہ

Chapter34 - Dyeing hair with yellow

3626 - Saeed bin Abu Saeed reported that Ubaid bin Juraij asked Ibn-e-Umar رضی اللہ عنہ, "I see that you dye your beard yellow with Wars". Ibn-e-Umar رضی اللہ عنہ said: "As for dyeing of my beard yellow with Wars, I saw the Messenger of Allah ﷺ dyeing his beard yellow".

۳۴ - بَابُ الْخِضَابِ بِالصُّفْرَةِ

۳۶۲۶ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ اَنَّ (ابْنَ جُرَيْجٍ) سَاَلَ ابْنَ عُمَرَ قَالَ رَاَيْتُكَ تُصَفِّرُ لِحْيَتَكَ بِالْوَرْسِ؟ فَقَالَ ابْنُ عُمَرَ اَمَّا تَصْفِيْرِىْ لِحْيَتِىْ ، فَاِنِّىْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يُصَفِّرُ لِحْيَتَهٗ.
صحیح بخاری (۱۶۶، ۵۸۵۱) صحیح مسلم (۲۸۱۰، ۲۸۱۱)
سنن ابوداؤد (۱۷۷۲) سنن نسائی (۱۱۷، ۲۷۵۹، ۲۹۵۰، ۵۲۵۸)

3627 - Hazrat Ibn-e-Abbas رضی اللہ عنہ narrated, "The Prophet ﷺ passed by a man who had dyed his hair with henna and said: "How handsome this is!" Then he passed by another who had dyed his hair with henna and katam and said: "This one is more

۳۶۲۷ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ ، ثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ حُمَيْدِ بْنِ وَهْبٍ ، عَنِ ابْنِ طَاوُسٍ ، عَنْ طَاوُسٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ، قَالَ مَرَّ النَّبِىُّ ﷺ عَلٰى رَجُلٍ قَدْ خَضَبَ بِالْحِنَّاءِ ، فَقَالَ مَا اَحْسَنَ هٰذَا! ثُمَّ مَرَّ بِاٰخَرَ قَدْ خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ

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handsome than that one". Then he passed by another who had dyed his hair yellow and said: "This one is most handsome of all of them".

(A narrator) He said: "Tawus used to dye his hair yellow".

فَقَالَ هٰذَا اَحْسَنُ مِنْ هٰذَا ، ثُمَّ مَرَّ بِاٰخَرَ قَدْ خَضَبَ بِالصُّفْرَةِ ، فَقَالَ هٰذَا اَحْسَنُ مِنْ هٰذَا كُلِّهِ.

قَالَ وَكَانَ طَاوُسٌ يُصَفِّرُ. سنن ابوداؤد(٤٢١١)

Chapter35 - The one who gives up dyeing hair

٣٥ - بَابُ مَنْ تَرَكَ الْخِضَابَ

3628 - Hazrat Abu Juhaifah رضی اللہ عنہ narrated, "I saw the Messenger of Allah ﷺ and this part of his hair was white meaning the tuft of hair, between the lowerlip and the chin (Anfaqatahu)".

٣٦٢٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا اَبُوْ دَاوُدَ ، ثَنَا زُهَيْرٌ عَنْ اَبِىْ اِسْحَاقَ ، عَنْ اَبِىْ جُحَيْفَةَ ، قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ ، هٰذِهِ مِنْهُ بَيْضَاءُ يَعْنِىْ عَنْفَقَتَهُ.

صحیح بخاری(٣٥٤٥) صحیح مسلم(٦٠٣٣)

3629 - Humaid reported, "Anas bin Malik رضی اللہ عنہ was asked: Did the Messenger of Allah ﷺ dye his hair? He said, "He did not have any white hair apart from approximately seventeen or twenty hair at the front of his beard".

٣٦٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا خَالِدُ بْنُ الْحَارِثِ وَابْنُ اَبِىْ عَدِىٍّ عَنْ حُمَيْدٍ ، قَالَ سُئِلَ اَنَسُ بْنُ مَالِكٍ اَخَضَبَ رَسُوْلُ اللّٰهِ ﷺ ؟ قَالَ اِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ اِلَّا نَحْوَ سَبْعَةَ عَشَرَ اَوْ عِشْرِيْنَ شَعَرَةً ، فِىْ مُقَدَّمِ لِحْيَتِهِ. ابن ماجہ

3630 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The white hair of the Prophet ﷺ numbered approximately twenty".

٣٦٣٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُمَرَ بْنِ الْوَلِيْدِ الْكِنْدِىُّ ، ثَنَا يَحْيَى بْنُ اٰدَمَ عَنْ شَرِيْكٍ ، عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ كَانَ شَيْبُ رَسُوْلِ اللّٰهِ ﷺ نَحْوَ عِشْرِيْنَ شَعَرَةً. ابن ماجہ

Chapter36 - Keeping shoulder-long hair and braids

٣٦ - بَابُ اِتِّخَاذِ الْجُمَّةِ وَالذَّوَائِبِ

3631 - Mujahid reported, Umm-e-Hani رضی اللہ عنہا said: "When the Messenger of Allah ﷺ entered Makkah, he had four braids".

٣٦٣١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ اَبِىْ نَجِيْحٍ ، عَنْ مُّجَاهِدٍ ، قَالَ قَالَتْ اُمُّ هَانِىءٍ دَخَلَ النَّبِىُّ ﷺ مَكَّةَ ، وَلَهُ اَرْبَعُ غَدَائِرَ تَعْنِىْ ضَفَائِرَ. سنن ابوداؤد(٤١٩١) سنن ترمذی(١٧٨١)

3632 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The people of the Book used to let their hair hang down and the idolators used to part their hair. The Messenger of Allah ﷺ liked to be more like the people of the

٣٦٣٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَحْيَى بْنُ اٰدَمَ عَنْ اِبْرَاهِيْمَ بْنِ سَعْدٍ ، عَنِ الزُّهْرِىِّ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَ اَهْلُ الْكِتَابِ يَسْدِلُوْنَ اَشْعَارَهُمْ ، وَكَانَ الْمُشْرِكُوْنَ

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يَفْرِقُوْنَ ' وَكَانَ رَسُوْلُ اللّٰهِ ﷺ يُحِبُّ مُوَافَقَةَ اَهْلِ الْكِتَابِ ' قَالَ فَسَدَلَ رَسُوْلُ اللّٰهِ ﷺ نَاصِيَتَهُ ' ثُمَّ فَرَقَ ' بَعْدُ. صحیح بخاری(۳۵۵۸۔۳۹۴۴۔۵۹۱۷)صحیح مسلم(۶۰۱۶)سنن ابوداؤد(۴۱۸۸)سنن نسائی(۵۲۵۳)

Book. So the Messenger of Allah ﷺ let his forelock hangdown, then after that he parted it" (in Madinah).

٣٦٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' حَدَّثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ عَنْ اِبْرَاهِيْمَ بْنِ سَعْدٍ ' عَنِ ابْنِ اِسْحَاقَ ' عَنْ يَحْيَى بْنِ عَبَّادٍ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' قَالَتْ كُنْتُ اَفْرِقُ خَلْفَ يَافُوْخِ رَسُوْلِ اللّٰهِ ﷺ ' ثُمَّ اَسْدِلُ نَاصِيَتَهُ. ابن ماجہ

3633 - Hazrat Ayesha ؓ narrated, "I used to part the hair of the Messenger of Allah ﷺ behind his crown and let his forelock hangdown".

٣٦٣٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' حَدَّثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا جَرِيْرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ ' عَنْ اَنَسٍ ' قَالَ كَانَ شَعَرُ رَسُوْلِ اللّٰهِ ﷺ شَعَرًا رَجِلًا ' بَيْنَ اُذُنَيْهِ وَمَنْكِبَيْهِ.

صحیح بخاری(۶۹۰۵۔۶۹۰۶)صحیح مسلم(۶۰۲۱)سنن نسائی(۵۰۶۸)

3634 - Hazrat Anas ؓ narrated, "The hair of the Messenger of Allah ﷺ was wavy and (hung down) between his ears and his shoulders".

٣٦٣٥ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا ابْنُ اَبِىْ فُدَيْكٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِى الزِّنَادِ ' عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' قَالَتْ كَانَ لِرَسُوْلِ اللّٰهِ ﷺ ' شَعَرٌ دُوْنَ الْجُمَّةِ ' وَفَوْقَ الْوَفْرَةِ.

سنن ابوداؤد(۴۱۸۷)سنن ترمذی(۱۷۵۵)

3635 - Hazrat Ayesha ؓ narrated, "The Messenger of Allah ﷺ had hair that came down his earlobes and above his shoulders".

٣٧ - بَابُ كَرَاهِيَةِ كَثْرَةِ الشَّعْرِ

Chapter37 - Dislike of (full) long hair

٣٦٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ وَّسُفْيَانُ بْنُ عُقْبَةَ ' عَنْ سُفْيَانَ ' عَنْ عَاصِمِ بْنِ كُلَيْبٍ ' عَنْ اَبِيْهِ ' عَنْ وَّائِلِ بْنِ حُجْرٍ ' قَالَ رَاٰنِىَ النَّبِىُّ ﷺ وَلِىْ شَعَرٌ طَوِيْلٌ ' فَقَالَ ذُبَابٌ ' ذُبَابٌ ' فَانْطَلَقْتُ فَاَخَذْتُهُ ' ثُمَّ اَتَى النَّبِىَّ ﷺ فَقَالَ اِنِّىْ لَمْ اَعْنِكَ وَهٰذَا اَحْسَنُ.

سنن ابوداؤد(۴۱۹۰)سنن نسائی(۵۰۶۸۔۵۰۸۱)

3636 - Hazrat Wail bin Hujr ؓ narrated, "The Prophet ﷺ saw me when I had long hair. He said: "Bad news, bad news". So I went away and cut it short. Then the Prophet ﷺ saw me and said: "I did not mean you but this is better".

٣٨ - بَابُ النَّهْىِ عَنِ الْقَزَعِ

Chapter38 - Forbiddance of partial shaving of head (Qaza)

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٣٦٣٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْقَزَعِ. قَالَ وَمَا الْقَزَعُ؟ قَالَ اَنْ يُحْلَقَ مِنْ رَاْسِ الصَّبِىِّ مَكَانٌ، وَيُتْرَكَ مَكَانٌ.

صحیح بخاری(٥٩٢٠)صحیح مسلم(٥٥٢٤)سنن ابوداؤد(٤١٩٣) سنن نسائی(٥٠٦٥_٥٢٤٥_٥٢٤٦)

3637 - Hazrat Nafi narrated that Ibn-e-Umar said: "The Messenger of Allah forbade Qaza". He (Nafi) said: What is Qaza? He said: "It means shaving part of a child's head and leaving another part".

٣٦٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا شَبَابَةُ، ثَنَا شُعْبَةُ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ، عَنِ ابْنِ عُمَرَ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ الْقَزَعِ. ابن ماجہ

3638 - Hazrat Ibn-e-Umar narrated, "The Messenger of Allah forbade Qaza".

٣٩ - بَابُ نَقْشِ الْخَاتَمِ

Chapter39 - Engraving on the ring

٣٦٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَيُّوْبَ بْنِ مُوْسٰى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ اِتَّخَذَ رَسُوْلُ اللّٰهِ ﷺ خَاتَمًا مِّنْ وَّرَقٍ، ثُمَّ نَقَشَ فِيْهِ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ، فَقَالَ لَا يَنْقُشْ اَحَدٌ عَلٰى نَقْشِ خَاتَمِىْ هٰذَا.

صحیح مسلم(٥٤٤٤)سنن ابوداؤد(٤٢١٩)سنن نسائی(٥٢٣١_٥٣٠٣)

3639 - Hazrat Ibn-e-Umar narrated, "The Messenger of Allah wore a ring of silver, then he had engraved on it (the words) 'Muhammad Rasul Allah' (Muhammad Messenger of Allah ﷺ) and he said: "No one should have his ring engraved like this ring of mine".

٣٦٤٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيْزِ بْنِ صُهَيْبٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ اِصْطَنَعَ رَسُوْلُ اللّٰهِ ﷺ خَاتَمًا، فَقَالَ اِنَّا قَدِ اصْطَنَعْنَا خَاتَمًا، وَنَقَشْنَا فِيْهِ نَقْشًا، فَلَا يَنْقُشْ عَلَيْهِ اَحَدٌ. صحیح مسلم(٥٤٤٦)سنن نسائی(٥٢٩٦)

3640 - Hazrat Anas bin Malik narrated, "The Messenger of Allah had a ring made for him, and he said: "I have had a ring made for me and had it engraved, and no one should make a ring with similar engraving".

٣٦٤١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى، ثَنَا عُثْمَانُ بْنُ عُمَرَ، ثَنَا يُوْنُسُ عَنِ الزُّهْرِىِّ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اِتَّخَذَ خَاتَمًا مِّنْ فِضَّةٍ، لَهُ فَصٌّ حَبَشِىٌّ، وَنَقْشُهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. صحیح بخاری(٥٨٦٨) صحیح مسلم(٥٤٥٣_ ٥٤٥٤) سنن ابوداؤد(٤٢١٦)سنن ترمذی (١٧٣٩)سنن نسائی(٥٢١١_٥٢١٢_ ٥٢٩٢_٥٢٩٤)

3641 - Hazrat Anas bin Malik narrated, "The Messenger of Allah wore a ring of silver, in which was an Ethiopian gemstone and the engraving: "Muhammad Rasul Allah".

٤٠ - بَابُ النَّهْىِ عَنْ خَاتَمِ الذَّهَبِ

Chapter40 - Forbiddance of Gold Ring

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٣٦٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، (عَنِ) ابْنِ جُبَيْرٍ، مَوْلٰى عَلِيٍّ، عَنْ عَلِيٍّ رَضِيَ اللّٰهُ عَنْهُ قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ. سابقہ(٣٦٠٢)

3642 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ forbade wearing gold rings".

٣٦٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيْدَ بْنِ اَبِيْ زِيَادٍ ، عَنِ الْحَسَنِ بْنِ سُهَيْلٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ.

3643 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ forbade gold rings".

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٣٦٤٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ اُمِّ الْمُؤْمِنِيْنَ ، قَالَتْ اَهْدَى النَّجَاشِيُّ اِلٰى رَسُوْلِ اللّٰهِ ﷺ حُلْقَةً فِيْهَا خَاتَمُ ذَهَبٍ ، فِيْهِ فَصٌّ حَبَشِيٌّ ، فَاَخَذَهٗ رَسُوْلُ اللّٰهِ ﷺ بِعُوْدٍ ، وَاَنَّهٗ لَمُعْرِضٌ عَنْهُ ، اَوْ بِبَعْضِ اَصَابِعِهٖ ، ثُمَّ دَعَا بِابْنَةِ ابْنَتِهٖ اُمَامَةَ بِنْتِ اَبِي الْعَاصِ ، فَقَالَ تَحَلَّيْ بِهٰذَا ، يَا بُنَيَّةُ.

سنن ابوداؤد(٤٢٣٥)

3644 - Hazrat Ayesha ؓ the Mother of the Believers narrated, "Najashi sent some jewelry as a gift to the Messenger of Allah ﷺ. Among that was a gold ring with an Ethiopian gemstone. The Messenger of Allah ﷺ picked it up with a stick as if he found it distasteful - or with one of his fingers, then he called his daughter's daughter Umamah bint-e-Abul As ؓ and said: "Wear this O my daughter".

٤١ - بَابُ مَنْ جَعَلَ فَصَّ خَاتَمِهٖ مِمَّا يَلِيْ كَفَّهٗ

Chapter41 - The one wearing the ring with its gem towards the palm

٣٦٤٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَيُّوْبَ بْنِ مُوْسٰى ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ فَصَّ خَاتَمِهٖ مِمَّا يَلِيْ كَفَّهٗ.

صحیح مسلم(٥٤٤٤)سنن ابوداؤد(٤٢١٩)سنن نسائی(٥٢٣١، ٣، ٥٣)

3645 - Hazrat Ibn-e-Umar ؓ narrated, "The Prophet ﷺ used to wear (his ring) with the stone towards his palm".

٣٦٤٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا اِسْمَاعِيْلُ بْنُ اَبِيْ اُوَيْسٍ ، حَدَّثَنِيْ سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُوْنُسَ بْنِ يَزِيْدَ الْاَيْلِيِّ ، عَنِ ابْنِ شِهَابٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ لَبِسَ خَاتَمَ فِضَّةٍ ، فِيْهِ فَصٌّ حَبَشِيٌّ ، كَانَ يَجْعَلُ فَصَّهٗ فِيْ بَطْنِ كَفِّهٖ. سابقہ(٣٦٤١)

3646 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ wore a silver ring with an Ethiopian gemstone, and he used to wear the stone towards his palm".

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٤٢ - بَابُ التَّخَتُّمِ بِالْيَمِينِ

Chapter42 - Wearing rings on the right hand

٣٦٤٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ اِبْرَاهِيْمَ بْنِ الْفَضْلِ ' عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ اَنَّ النَّبِىَّ ﷺ ' كَانَ يَتَخَتَّمُ فِىْ يَمِيْنِهِ. ابن ماجہ

3647 - Hazrat Abdullah bin Jafar ؓ narrated, "The Prophet ﷺ used to wear a ring on his right hand".

٤٣ - بَابُ التَّخَتُّمِ فِى الْاِبْهَامِ

Chapter43 - Wearing ring on Thumbs

٣٦٤٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ عَاصِمٍ ' عَنْ اَبِىْ بُرْدَةَ ' عَنْ عَلِىٍّ ' قَالَ نَهَانِىْ رَسُوْلُ اللّٰهِ ﷺ اَنْ اَتَخَتَّمَ فِىْ هٰذِهِ ' وَفِىْ هٰذِهِ ' يَعْنِى الْخِنْصَرَ وَالْاِبْهَامَ.

صحیح بخاری (٥٨٣٨) صحیح مسلم (٥٤٥٧ ـ ٥٤٦٠) سنن ابوداؤد (٤٢٢٥) سنن ترمذی (١٧٨٦) سنن نسائی (٥٢٢٦ ـ ٥٢٢٧ ـ ٥٣٠١ ـ ٥٣٠٢ ـ ٥٣٩١)

3648 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ forbade me to wear a ring on this, and on this meaning the little finger and the thumb".

٤٤ - بَابُ الصُّوَرِ فِى الْبُيُوْتِ

Chapter44 - Images in the House

٣٦٤٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ' عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ ' عَنِ ابْنِ عَبَّاسٍ ' عَنْ اَبِىْ طَلْحَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيْهِ كَلْبٌ وَّلَا صُوْرَةٌ.

صحیح بخاری (٣٢٢٥ ـ ٣٣٢٢ ـ ٤٠٠٢ ـ ٥٩٤٩) صحیح مسلم (٥٤٨١ ـ ٥٤٨٢) سنن ترمذی (٢٨٠٤) سنن نسائی (٤٢٩٣ ـ ٥٣٦٢ ـ ٥٣٦٣)

3649 - Hazrat Abu Talhah ؓ narrated, "The Prophet ﷺ said: "The angels do not enter a house in which there is a dog or an image".

٣٦٥٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ' عَنْ عَلِىِّ بْنِ مُدْرِكٍ ' عَنْ اَبِىْ زُرْعَةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ (نُجَىٍّ) ' عَنْ عَلِىِّ بْنِ اَبِىْ طَالِبٍ ' عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيْهِ كَلْبٌ وَّلَا صُوْرَةٌ.

سنن ابوداؤد (٤١٥٢ ـ ٤٢٢٧) سنن نسائی (٤٢٩٢ ـ ٤٢٩٣)

3650 - Hazrat Ali bin Abu Talib ؓ narrated, "The Prophet ﷺ said: "Angels do not enter a house in which there is a dog or an image".

3651 - Hazrat Ayesha ؓ narrated that Jibril ؑ promised the Messenger of Allah

٣٦٥١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ

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عَائِشَةَ ' قَالَتْ وَاعَدَ رَسُوْلَ اللّٰهِ ﷺ جِبْرِيْلُ عَلَيْهِ السَّلَامُ ' فِيْ سَاعَةٍ يَّاْتِيْهِ فِيْهَا ' فَرَاثَ عَلَيْهِ ' فَخَرَجَ رَسُوْلُ اللّٰهِ ﷺ ' فَاِذَا هُوَ بِجِبْرِيْلَ قَائِمٌ عَلَى الْبَابِ ' فَقَالَ مَا مَنَعَكَ اَنْ تَدْخُلَ؟ قَالَ اِنَّ فِى الْبَيْتِ كَلْبًا ' وَاِنَّا لَا نَدْخُلُ بَيْتًا فِيْهِ كَلْبٌ وَّلَا صُوْرَةٌ. ابن ماجه

that he would come to him at a certain hour, but he was late. The Prophet ﷺ went out and there was Jibril عليه السلام standing at the door. He said" What kept you from entering?" He said: "There is a dog in the house and we do not enter a house in which there is a dog or an image".

٣٦٥٢ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ ' ثَنَا عُفَيْرُ بْنُ مَعْدَانَ ' ثَنَا سُلَيْمُ بْنُ عَامِرٍ عَنْ اَبِىْ اُمَامَةَ اَنَّ امْرَاَةً اَتَتِ النَّبِىَّ ﷺ ' فَاَخْبَرَتْهُ اَنَّ زَوْجَهَا ' فِىْ بَعْضِ الْمَغَازِىْ ' فَاسْتَاْذَنَتْهُ اَنْ تُصَوِّرَ فِىْ بَيْتِهَا نَخْلَةً ' فَمَنَعَهَا ' اَوْ نَهَاهَا. ابن ماجه

3652 - Hazrat Abu Umamah رضي الله عنه narrated that a woman came to the Prophet ﷺ and told him that her husband was away on some military campaign. She asked him for permission to make an image of a palm tree in her house and he did not let her, or he forbade her.

Note: Scholars says that it is lawful to make or decorate the images of non-living things.

٤٥ - بَابُ الصُّوَرِ فِيْمَا يُوْطَأُ

Chapter45 - Images being stepped on

٣٦٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ اُسَامَةَ بْنِ زَيْدٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ ' عَنْ اَبِيْهِ ' عَنْ عَائِشَةَ ' قَالَتْ سَتَرْتُ سَهْوَةً لِّىْ تَعْنِى الدَّاخِلَ بِسِتْرٍ فِيْهِ تَصَاوِيْرُ ' فَلَمَّا قَدِمَ النَّبِىُّ ﷺ هَتَكَهُ ' فَجَعَلْتُ مِنْهُ مِنْبُوْذَتَيْنِ ' فَرَاَيْتُ النَّبِىَّ ﷺ مُتَّكِئًا عَلٰى اِحْدَاهُمَا. ابن ماجه

3653 - Hazrat Ayesha رضي الله عنها narratted, "I covered a small room closet of mine, meaning from the inside with a curtain on which there were images. When the Prophet ﷺ came, he tore it down. So I made two pillows from it, and I saw the Prophet ﷺ reclining on one of them".

٤٦ - بَابُ الْمَيَاثِرِ الْحُمْرِ

Chapter46 - The Red Saddle Cushions

٣٦٥٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِىْ اِسْحَاقَ ' عَنْ هُبَيْرَةَ ' عَنْ عَلِىٍّ ' قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْمِيْثَرَةِ ' يَعْنِى الْحُمْرَ آءَ. سنن ابوداؤد (٤٠٥١) سنن ترمذی (٢٨٠٨) سنن نسائی (٥١٨٠ - ٥١٨١ - ٥١٨٢)

3654 - Hazrat Ali رضي الله عنه narrated, "The Messenger of Allah ﷺ forbade rings of gold and Al-Mitharah (riding cushions) meaning the red ones".

٤٧ - بَابُ رُكُوْبِ النُّمُوْرِ

Chapter47 - Riding on Leopard Skins

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٣٦٥٥- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ، ثَنَا يَحْيَى بْنُ اَيُّوْبَ ، حَدَّثَنِىْ عَيَّاشُ بْنُ عَبَّاسٍ الْحِمْيَرِىُّ عَنْ اَبِىْ حُصَيْنٍ الْحَجْرِىِّ الْهَيْثَمِ ، عَنْ عَامِرٍ الْحَجْرِىِّ ، قَالَ سَمِعْتُ اَبَا رَيْحَانَةَ ، صَاحِبَ النَّبِىِّ ﷺ يَقُوْلُ كَانَ النَّبِىُّ ﷺ يَنْهٰى عَنْ رُكُوْبِ النُّمُوْرِ. سنن ابوداؤد (٤٠٤٩) سنن نسائى (٥١٠٦- ٥١٢٥- ٥١٢٦- ٥١٢٧)

3655 - Amir Al-Hajri reported, "I heard Abu Raihanah ؓ, the Companion of the Prophet ﷺ say: "The Prophet ﷺ used to forbid riding on leopard skins".

٣٦٥٦- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ اَبِى الْمُعْتَمِرِ ، عَنِ ابْنِ سِيْرِيْنَ ، عَنْ مُعَاوِيَةَ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَنْهٰى عَنْ رُكُوْبِ النُّمُوْرِ. سنن ابوداؤد (٤١٢٧)

3656 - Hazat Muawiyah ؓ narrated, "The Messenger of Allah ﷺ forbade riding on leopard skins".

Note: It means that spreading the skin of a leopard on the saddle of a horse and riding on it, is prohibited, since it shows pride.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Beneficent, the Merciful

٣٣ - كِتَابُ الْاَدَبِ

33 - Book of Etiquette

١ - بَابُ بِرِّ الْوَالِدَيْنِ

Chapter1 - Honouring Parents

٣٦٥٧- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا شَرِيْكٌ بْنُ عَبْدِ اللّٰهِ عَنْ مَنْصُوْرٍ ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَلِىٍّ ، عَنِ ابْنِ سَلَامَةَ السُّلَمِىِّ ، قَالَ قَالَ النَّبِىُّ ﷺ اُوْصِىْ اِمْرَءًا بِاُمِّهٖ ، اُوْصِىْ اِمْرَءًا بِاُمِّهٖ ، اُوْصِىْ اِمْرَءًا بِاُمِّهٖ ، ثَلَاثًا ، اُوْصِىْ اِمْرَءًا بِاَبِيْهِ ، اُوْصِىْ اِمْرَءًا بِمَوْلَاهُ الَّذِىْ يَلِيْهِ ، وَاِنْ كَانَ عَلَيْهِ مِنْهُ اَذًى يُؤْذِيْهِ ابن ماجه

3657 - Hazrat Abu Salamah As-Sulami ؓ narrated, "The Prophet ﷺ said: "I enjoin each one to honor his mother, I enjoin each one to honour his mother, I enjoin each one to honor his mother (three times). I enjoin each one to honor his father. I enjoin each one to honor his guardian (mawla or master) who is taking care of him, even if he is causing him some annoyance".

٣٦٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُوْنٍ الْمَكِّىُّ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ ، عَنْ اَبِىْ زُرْعَةَ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالُوْا يَا رَسُوْلَ اللّٰهِ! مَنْ اَبَرُّ؟ قَالَ اُمَّكَ ! قَالَ ثُمَّ مَنْ؟ قَالَ اُمَّكَ! قَالَ مَنْ؟ قَالَ اُمَّكَ. قَالَ ثُمَّ مَنْ ؟ قَالَ الْاَدْنٰى فَالْاَدْنٰى! ابن ماجه

3658 - Hazrat Abu Hurayrah ؓ narrated, "They said: O Messenger of Allah ﷺ, whom should I treat kindly? He said: "Your mother". He said: Then who? He said: "Your mother". He said: Then who? He said: "Your mother". He said: Then who? He said: "Your father". He said: Then who? He

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said: "The next closest and the next closest".

٣٦٥٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا جَرِيْرٌ عَنْ سُهَيْلٍ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَجْزِىْ وَلَدٌ وَّالِدًا اِلَّا اَنْ يَّجِدَهٗ مَمْلُوْكًا فَيَشْتَرِيَهٗ فَيُعْتِقَهٗ. صحیح مسلم(٣٧٧٨)سنن ترمذی(١٩٠٦)

3659 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "No child can compensate his father unless he finds him a slave, and buys him and sets him free".

٣٦٦٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ عَنْ حَمَّادِ بْنِ سَلَمَةَ ' عَنْ عَاصِمٍ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ اَلْقِنْطَارُ اثْنَا عَشَرَ اَلْفَ اُوْقِيَّةٍ ' كُلُّ اُوْقِيَّةٍ خَيْرٌ مِّمَّا بَيْنَ السَّمَآءِ وَالْاَرْضِ. وَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الرَّجُلَ لَتُرْفَعُ دَرَجَتُهٗ فِى الْجَنَّةِ فَيَقُوْلُ اَنّٰى هٰذَا؟ فَيُقَالُ بِاسْتِغْفَارِ وَلَدِكَ لَكَ. ابن ماجہ

3660 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "Qintar is twelve thousand Uqiyah, each Uqiyah is better than all that is between the heaven and the earth. And the Messenger of Allah ﷺ said: "Man's status is raised in the Paradise till he says: How (high) it is! It is said to him 'Because of your children's prayers of forgiveness".

٣٦٦١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ عَنْ بُحَيْرِ بْنِ سَعِيْدٍ ' عَنْ خَالِدِ بْنِ مَعْدَانَ ' عَنِ الْمِقْدَامِ بْنِ مَعْدِىْ كَرِبَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ اللّٰهَ يُوْصِيْكُمْ بِاُمَّهَاتِكُمْ. ثَلَاثًا ' اِنَّ اللّٰهَ يُوْصِيْكُمْ بِاٰبَائِكُمْ ' اِنَّ اللّٰهَ يُوْصِيْكُمْ بِالْاَقْرَبِ فَالْاَقْرَبِ. ابن ماجہ

3661 - Hazrat Miqdam bin Madikarib ؓ narrated, "The Messenger of Allah ﷺ said: "Allah enjoins you to behave well with your mothers, three times. Allah enjoins you to behave well with your fathers. Allah enjoins you to behave well with the near relatives, then near relatives".

٣٦٦٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا صَدَقَةُ بْنُ خَالِدٍ ' ثَنَا عُثْمَانُ بْنُ اَبِى الْعَاتِكَةِ عَنْ عَلِىِّ بْنِ يَزِيْدَ ' عَنِ الْقَاسِمِ ' عَنْ اَبِىْ اُمَامَةَ ' اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ! مَا حَقُّ الْوَالِدَيْنِ عَلٰى وَلَدِهِمَا؟ قَالَ هُمَا جَنَّتُكَ وَنَارُكَ. ابن ماجہ

3662 --Hazrat Abu Umamah ؓ narrated, "A man said: O Messenger of Allah ﷺ, what is the right of the parents over their children? He said: "They are your Paradise or your Fire".

٣٦٦٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءٍ ' عَنْ اَبِىْ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِى الدَّرْدَاءِ ' سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ اَلْوَالِدُ اَوْسَطُ اَبْوَابِ الْجَنَّةِ ' فَاَضِعْ ذٰلِكَ الْبَابَ اَوِ احْفَظْهُ. سابقہ(٢٠٨٩)

3663 – Hazrat Abu Darda ؓ narrated that he heard the Prophet ﷺ say: "Father is the middle door of Paradise, so it is up to you whether you take advantage of it or not".

٢ - بَابُ صِلْ مَنْ كَانَ اَبُوْكَ يَصِلُ

Chapter2 - Keep contacts with those with whom your father kept contacts

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٣٦٦٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُلَيْمَانَ ، عَنْ اُسَيْدِ بْنِ عَلِيِّ بْنِ عُبَيْدٍ ، مَوْلٰى بَنِيْ سَاعِدَةَ ، عَنْ اَبِيْهِ ، عَنْ اَبِيْ اُسَيْدٍ ، مَالِكِ بْنِ رَبِيْعَةَ ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ﷺ اِذْ جَاءَهُ رَجُلٌ مِّنْ بَنِيْ سَلَمَةَ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَبَقِيَ مِنْ بِرِّ اَبَوَيَّ شَيْءٌ اَبَرُّهُمَا بِهٖ مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ نَعَمْ ، اَلصَّلٰوةُ عَلَيْهِمَا ، وَالْاِسْتِغْفَارُ لَهُمَا ، وَاِيْفَاءٌ بِعُهُوْدِهِمَا مِنْ بَعْدِ مَوْتِهِمَا ، وَاِكْرَامُ صَدِيْقِهِمَا ، وَصِلَةُ الرَّحِمِ الَّتِيْ لَا تُوْصَلُ اِلَّا بِهِمَا.

سنن ابوداؤد (٥١٤٢)

3664 - Hazrat Abu Usaid Malik bin Rabiah ؓ narrated, "While we were with the Prophet ﷺ a man from Banu Salamah came to him and said: O Messenger of Allah ﷺ, is there any way of honoring my parents that I can still do for them after they die? He said: "Yes, offering the funeral prayer for them, praying for forgiveness for them, fulfilling their promises after their death, honoring their friends and upholding the ties of kinship which you would not have, were it not for them".

٣ - بَابُ بِرِّ الْوَالِدِ وَالْاِحْسَانِ اِلَى الْبَنَاتِ

Chapter3 - Affection of father and his kindness to daughters

٣٦٦٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ قَدِمَ نَاسٌ مِّنَ الْاَعْرَابِ عَلَى النَّبِيِّ ﷺ ، فَقَالُوْا اَتُقَبِّلُوْنَ صِبْيَانَكُمْ ؟ قَالُوْا نَعَمْ ، فَقَالُوْا لٰكِنَّا ، وَاللّٰهِ! مَا نُقَبِّلُ ، فَقَالَ النَّبِيُّ ﷺ وَاَمْلِكُ اَنْ كَانَ اللّٰهُ قَدْ نَزَعَ مِنْكُمُ الرَّحْمَةَ؟ صحیح مسلم (٥٩٨١)

3665 - Hazrat Ayesha narrated, "Some Bedouin people came to the Prophet ﷺ and said: Do you kiss your children? He said: "Yes". He said: But we, by Allah never kiss (our children). The Prophet ﷺ said: "What can I do, if Allah has taken away mercy from you?"

٣٦٦٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا وُهَيْبٌ ، ثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيْدِ بْنِ اَبِيْ رَاشِدٍ ، عَنْ يَّعْلَى الْعَامِرِيِّ ، اَنَّهُ قَالَ جَاءَ الْحَسَنُ وَالْحُسَيْنُ يَسْعَيَانِ اِلَى النَّبِيِّ ﷺ ، فَضَمَّهُمَا اِلَيْهِ ، وَقَالَ اِنَّ الْوَلَدَ مَبْخَلَةٌ مَّجْبَنَةٌ. ابن ماجہ

3666 - Hazrat Yala Al-Amiri narrated that Hasan and Hussain ؓ came running to the Prophet ﷺ and he embraced them and said: "Children make a man miserly and a coward".

٣٦٦٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوْسَى بْنِ عُلَيٍّ ، سَمِعْتُ اَبِيْ يَذْكُرُ عَنْ سُرَاقَةَ بْنِ مَالِكٍ ، اَنَّ النَّبِيَّ ﷺ قَالَ اَلَا اَدُلُّكُمْ عَلٰى اَفْضَلِ الصَّدَقَةِ؟ اِبْنَتُكَ مَرْدُوْدَةٌ اِلَيْكَ ، لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ ابن ماجہ

3667 - Hazrat Suraqah bin Malik ؓ narrated that The Prophet ﷺ said: "Shall I not tell you of the best charity? A daughter who comes back to you and has no other bread-winner, apart from you".

٣٦٦٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مِسْعَرٍ ، اَخْبَرَنِيْ سَعْدُ بْنُ اِبْرَاهِيْمَ عَنِ

3668 - Hazrat Sasaah ؓ, the paternal uncle of Ahnaf narrated, "A woman

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الْحَسَنِ ' عَنْ صَعْصَعَةَ ' عَمِّ الْاَحْنَفِ ' قَالَ دَخَلَتْ عَلٰى عَائِشَةَ امْرَاَةٌ ' مَعَهَا اِبْنَتَانِ لَهَا ' فَاَعْطَتْهَا ثَلَاثَ تَمَرَاتٍ ' فَاَعْطَتْ كُلَّ وَاحِدَةٍ مِّنْهُمَا تَمْرَةً ' ثُمَّ صَدَعَتِ الْبَاقِيَةَ بَيْنَهُمَا ' قَالَتْ فَاَتَى النَّبِيُّ ﷺ فَحَدَّثْتُهُ ' فَقَالَ مَا عَجَبُكِ؟ لَقَدْ دَخَلَتْ بِهِ الْجَنَّةَ.

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entered upon Ayesha ؓ with her two daughters and she gave her three dates. The woman gave each of her daughter a date, then she split the last one between them. She (Ayesha ؓ) said, 'Then the Prophet ﷺ came and I told him about that'. He said: "Why are you surprised? She will enter Paradise because of that".

٣٦٦٩ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ ' ثَنَا ابْنُ الْمُبَارَكِ عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ ' قَالَ سَمِعْتُ اَبَا عُشَّانَةَ الْمَعَافِرِيَّ ' قَالَ سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ ' فَصَبَرَ عَلَيْهِنَّ وَاَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَتِهِ ' كُنَّ لَهُ حِجَابًا مِّنَ النَّارِ يَوْمَ الْقِيَامَةِ. ابن ماجه

3669 - Hazrat Uqbah bin Amir ؓ narrated, "I heard the Messenger of Allah ﷺ say: "Whoever has three daughters and is patient towards them and feeds them, gives them to drink and clothes them from his wealth, they will be a shield for him from the Fire on the Day of Resurrection".

٣٦٧٠ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ الْحَسَنِ ' ثَنَا ابْنُ الْمُبَارَكِ عَنْ فِطْرٍ ' عَنْ (اَبِيْ سَعْدٍ) ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ اِبْنَتَانِ فَيُحْسِنُ اِلَيْهِمَا ' مَا صَحِبَتَاهُ اَوْ صَحِبَهُمَا ' اِلَّا اَدْخَلَتَاهُ الْجَنَّةَ. ابن ماجه

3670 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "There is no man whose two daughters reach the age of puberty and he treats them kindly, for the time that they are together (till their marriage), but they will gain him admittance to Paradise".

٣٦٧١ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ ' ثَنَا عَلِيُّ بْنُ عَيَّاشٍ ' ثَنَا سَعِيْدُ بْنُ عُمَارَةَ ' اَخْبَرَنِي الْحَارِثُ بْنُ النُّعْمَانِ ' سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ اَكْرِمُوْا اَوْلَادَكُمْ ' وَاَحْسِنُوْا اَدَبَهُمْ. ابن ماجه

3671 - Hazrat Anas bin Malik ؓ narrated that The Messenger of Allah ﷺ said: "Be kind to your children and accomplish their manners".

٤ - بَابُ حَقِّ الْجَوَارِ

Chapter4 - Rights of the neighbour

٣٦٧٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِيْنَارٍ ' سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ اَبِيْ شُرَيْحٍ الْخُزَاعِيِّ ' اَنَّ النَّبِيَّ ﷺ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ' فَلْيُحْسِنْ اِلٰى جَارِهِ ' وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ' فَلْيُكْرِمْ ضَيْفَهُ '

3672 - Hazrat Abu Shuraih Al-Khuzai ؓ narrated that The Prophet ﷺ said: "Whoever believes in Allah and the last Day, let him treat his neighbour well who believes in Allah and the Last Day, let him honor his guest, whoever believes in

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Allah and the last Day, let him say something good or else remain silent".

وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ، فَلْيَقُلْ خَيْرًا اَوْ لِيَسْكُتْ. صحیح بخاری(٦٠١٩ ـ ٦١٣٥ ـ ٦٤٧٦)صحیح مسلم (١٧٤ ـ ٤٤٨٨ ـ ٤٤٨٩ ـ ٤٤٩٠)سنن ابوداؤد (٣٧٤٨)

سنن ترمذی(١٩٦٧ ـ ١٩٦٨)

3673 - Hazrat Ayesha ؓ narrated that The Messenger of Allah ﷺ said: "Jibrail ؑ kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs".

٣٦٧٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، وَعَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ ، جَمِيْعًا عَنْ يَحْيَى بْنِ سَعِيْدٍ ، عَنْ اَبِىْ بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ ، عَنْ عَمْرَةَ ، عَنْ عَائِشَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا زَالَ جِبْرِيْلُ يُوْصِيْنِىْ بِالْجَارِ حَتّٰى ظَنَنْتُ اَنَّهٗ سَيُوَرِّثُهٗ.

صحیح بخاری(٦٠١٤)صحیح مسلم(٦٦٢٧)سنن ابوداؤد(٥١٥١)

سنن ترمذی(١٩٤٢)

3674 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Jibrail ؑ kept enjoining good treatment of neighbors until I thought that he would make neighbors heirs".

٣٦٧٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، حَدَّثَنَا يُوْنُسُ بْنُ اَبِىْ اِسْحَاقَ عَنْ مُّجَاهِدٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا زَالَ جِبْرَائِيْلُ يُوْصِيْنِىْ بِالْجَارِ حَتّٰى ظَنَنْتُ اَنَّهٗ سَيُوَرِّثُهٗ. ابن ماجہ

Chapter5 - Rights of the guest

٥ -بَابُ حَقِّ الضَّيْفِ

3675 - Hazrat Abu Shuraih Al-Khuzai ؓ narrated that The Prophet ﷺ said: "Whoever believes in Allah and the Last Day, let him honor his guest and grant him reward (or provide him provision) for a day and a night. And it is not permissible for him (the guest) to stay so long that he causes annoyance to his host. Hospitality is for three days and whatever he (the host) spends on him after three days is charity".

٣٦٧٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ ، عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ ، عَنْ اَبِىْ شُرَيْحٍ الْخُزَاعِىِّ ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ، فَلْيُكْرِمْ ضَيْفَهٗ ، وَجَائِزَتُهٗ يَوْمٌ وَّلَيْلَةٌ ، وَلَا يَحِلُّ لَهٗ اَنْ يَّثْوِىَ عِنْدَ صَاحِبِهٖ حَتّٰى يُحْرِجَهٗ ، اَلضِّيَافَةُ ثَلَاثَةُ اَيَّامٍ ، وَمَا اَنْفَقَ عَلَيْهِ بَعْدَ ثَلَاثَةِ اَيَّامٍ ، فَهُوَ صَدَقَةٌ. سابقہ(٣٦٧٢)

3676 - Hazrat Uqbah bin Amir ؓ narrated, "We said to the Messenger of Allah ﷺ You send us and we stay with people who do not show us any hospitality. What do you think of that? The Messenger of Allah

٣٦٧٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ، عَنْ اَبِى الْخَيْرِ ، عَنْ عُقْبَةَ بْنِ عَامِرٍ ، اَنَّهٗ قَالَ قُلْنَا لِرَسُوْلِ اللّٰهِ ﷺ اِنَّكَ تَبْعَثُنَا فَنَنْزِلُ بِقَوْمٍ فَلَا يَقْرُوْنَنَا ، فَمَا تَرٰى فِىْ ذٰلِكَ؟

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said: "If you stay with people and they give you what a guest deserves, then accept it. If they do not do that take from them, the right of a guest which they should have offered".

قَالَ لَنَا رَسُوْلُ اللّٰهِ ﷺ اِنْ نَّزَلْتُمْ بِقَوْمٍ فَاَمَرُوْا لَكُمْ بِمَا يَنْبَغِيْ لِلضَّيْفِ فَاقْبَلُوْا ، وَاِنْ لَّمْ يَفْعَلُوْا ، فَخُذُوْا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِيْ يَنْبَغِيْ لَهُمْ.

صحیح بخاری (۲۴۶۱، ۶۱۳۷) صحیح مسلم (۴۴۹۱) سنن ابوداؤد (۳۷۵۲) سنن ترمذی (۱۵۸۹م)

3677 - Hazrat Miqdam Abu Karimah narrated, "The Messenger of Allah said: "Putting up a guest for one night is obligatory. If you find (that) guest at your door (unattended) in the morning, then this (hospitality) is like a debt that you (the host) owe him. If he (the guest) wants, he may request it, and if he wants, he may leave it".

٣٦٧٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنْ مَّنْصُوْرٍ ، عَنِ الشَّعْبِيِّ ، عَنِ الْمِقْدَامِ اَبِيْ كَرِيْمَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْلَةُ الضَّيْفِ وَاجِبَةٌ فَاِنْ اَصْبَحَ بِفِنَائِهٖ ، فَهُوَ دَيْنٌ عَلَيْهِ ، فَاِنْ شَآءَ اِقْتَضٰى ، وَاِنْ شَآءَ تَرَكَ. سنن ابوداؤد (۳۷۵۰)

Chapter6 - Rights of the Orphan

٦ - بَابُ حَقِّ الْيَتِيْمِ

3678 - Hazrat Abu Hurayrah narrated, "The Messenger of Allah said: "O Allah (bear witness) that I have issued a warning concerning (failure to fulfil) the rights of the two weak ones: Orphans and women".

٣٦٧٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ الْقَطَّانُ عَنِ ابْنِ عَجْلَانَ ، عَنْ سَعِيْدِ بْنِ اَبِيْ سَعِيْدٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ! اِنِّيْ اُحَرِّجُ حَقَّ الضَّعِيْفَيْنِ الْيَتِيْمِ وَالْمَرْاَةِ. ابن ماجہ

3679 - Hazrat Abu Hurayrah narrated that The Prophet said: "The best house among the Muslims is a house in which there is an orphan who is treated well. And the worst house among the Muslims is a house in which there is an orphan who is treated badly".

٣٦٧٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا يَحْيَى بْنُ اٰدَمَ ، ثَنَا ابْنُ الْمُبَارَكِ عَنْ سَعِيْدِ بْنِ اَبِيْ اَيُّوْبَ ، عَنْ يَّحْيَى بْنِ (اَبِيْ) سُلَيْمَانَ ، عَنْ زَيْدِ بْنِ اَبِيْ عَتَّابٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ خَيْرُ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُّحْسَنُ اِلَيْهِ ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِيْنَ بَيْتٌ فِيْهِ يَتِيْمٌ يُّسَاءُ اِلَيْهِ. ابن ماجہ

3680 - Hazrat Abdullah bin Abbas narrated, "The Messenger of Allah said: "Whoever raises three orphans is like one who spends his night in prayer and fasts during the day and goes out morning and evening drawing his sword in the cause of Allah. In Paradise he and I will be brothers

٣٦٨٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا حَمَّادُ بْنُ عَبْدِ الرَّحْمٰنِ الْكَلْبِيُّ ، ثَنَا اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ الْاَنْصَارِيُّ عَنْ عَطَاءِ بْنِ اَبِيْ رَبَاحٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ عَالَ ثَلَاثَةً مِّنَ الْاَيْتَامِ ، كَانَ كَمَنْ قَامَ لَيْلَهٗ وَصَامَ نَهَارَهٗ ، وَغَدَا وَرَاحَ شَاهِرًا سَيْفَهٗ فِيْ سَبِيْلِ اللّٰهِ وَكُنْتُ اَنَا وَهُوَ فِي

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like these two sisters, and he held up his forefinger and middle finger together".

الْجَنَّةِ اَخَوَيْنِ ' كَهَاتَيْنِ ' اُخْتَانِ. وَاَلْصَقَ اِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطٰى. ابن ماجه

Chapter7 - Clearing the inconvenient from the Path

٧ - بَابُ اِمَاطَةِ الْاَذٰى عَنِ الطَّرِيْقِ

3681 - Hazrat Abu Barzah Al-Aslami رضي الله عنه narrated, "I said: O Messenger of Allah ﷺ, tell me of an action by which I may benefit'. He said: "Remove harmful things from the path of the Muslims".

٣٦٨١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنْ اَبَانَ بْنِ صَمْعَةَ ' عَنْ اَبِى الْوَازِعِ الرَّاسِبِىِّ ' عَنْ اَبِىْ بَرْزَةَ الْاَسْلَمِىِّ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! دُلَّنِىْ عَلٰى عَمَلٍ اَنْتَفِعُ بِهٖ ' قَالَ اِعْزِلِ الْاَذٰى عَنْ طَرِيْقِ الْمُسْلِمِيْنَ. صحيح مسلم(٦٦١٦-٦٦١٧)

3682 - Hazrat Abu Hurayrah رضي الله عنه narrated that The Prophet ﷺ said: "There was a branch of a tree on the road that annoyed the people. A man removed it, so he was admitted to Paradise".

٣٦٨٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ ' قَالَ كَانَ عَلَى الطَّرِيْقِ غُصْنُ شَجَرَةٍ يُؤْذِى النَّاسَ ' فَاَمَاطَهَا رَجُلٌ ' فَاُدْخِلَ الْجَنَّةَ. ابن ماجه

3683 - Hazrat Abu Dharr رضي الله عنه narrated that The Prophet ﷺ said: "My nation was shown to me with their good deeds and bad deeds. Among their good deeds, I saw a harmful thing being removed from the road. And among their bad deeds, I saw sputum in the Mosque that had not been buried".

٣٦٨٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا هِشَامُ بْنُ حَسَّانَ عَنْ وَاصِلٍ ' مَوْلٰى اَبِىْ عُيَيْنَةَ ' عَنْ يَحْيَى بْنِ عُقَيْلٍ ' عَنْ يَحْيَى بْنِ يَعْمَرَ ' عَنْ اَبِىْ ذَرٍّ ' عَنِ النَّبِىِّ ﷺ قَالَ عُرِضَتْ عَلَىَّ اُمَّتِىْ بِاَعْمَالِهَا ' حَسَنِهَا وَسَيِّئِهَا ' فَرَاَيْتُ فِىْ مَحَاسِنِ اَعْمَالِهَا الْاَذٰى يُنَحّٰى عَنِ الطَّرِيْقِ ' وَرَاَيْتُ فِىْ سَيِّئِ اَعْمَالِهَا النُّخَاعَةَ فِى الْمَسْجِدِ لَا تُدْفَنُ. ابن ماجه

Chapter8 - The Excellence of the Charity of water

٨ - بَابُ فَضْلِ صَدَقَةِ الْمَاءِ

3684 - Hazrat Sad bin Ubadah رضي الله عنه narrated, "I said: O Messenger of Allah ﷺ! what charity is best? He said: "Giving water to drink".

٣٦٨٤ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِىِّ ' عَنْ قَتَادَةَ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ سَعْدِ بْنِ عُبَادَةَ ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَىُّ الصَّدَقَةِ اَفْضَلُ؟ قَالَ سَقْىُ الْمَاءِ. سنن ابوداود (١٦٧٩-١٦٨٠-١٦٨١) سنن نسائى (٣٦٦٦-٣٦٦٧-٣٦٦٨)

3685 - Hazrat Anas bin Malik رضي الله عنه narrated, "The Messenger of Allah ﷺ said: "On the Day of Resurrection people will be lined

٣٦٨٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنْ يَزِيْدَ

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الرَّقَاشِيِّ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَصُفُّ النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوْفًا وَقَالَ ابْنُ نُمَيْرٍ اَهْلُ الْجَنَّةِ فَيَمُرُّ الرَّجُلُ مِنْ اَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُوْلُ يَا فُلَانُ! اَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتُكَ شَرْبَةً؟ قَالَ فَيَشْفَعُ لَهُ ' وَيَمُرُّ الرَّجُلُ فَيَقُوْلُ اَمَا تَذْكُرُ يَوْمَ نَاوَلْتُكَ طَهُوْرًا؟ فَيَشْفَعُ لَهُ. قَالَ ابْنُ نُمَيْرٍ وَّيَقُوْلُ يَا فُلَانُ! اَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِيْ فِيْ حَاجَةِ كَذَا وَكَذَا ' فَذَهَبْتُ لَكَ؟ فَيَشْفَعُ لَهُ. ابن ماجه

up in rows' (one of the narrators). Ibn-e-Numair said i.e. the people of Paradise, 'and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: O so and so! do you not remember the day when you asked for water and I gave you water to drink? So he will intercede for him. And another man will come and say, 'Do you not remember the day when I gave you water with which to purify yourself?' and he will intercede for him'. Ibn-e-Numair (a narrator) said: 'And he will say: O so-and-so, do you not remember the day when you sent me to do such and such for you and I went and did it for you? and he will intercede for him".

٣٦٨٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' ثَنَا مُحَمَّدُ بْنُ اِسْحَاقَ عَنِ الزُّهْرِيِّ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَالِكِ بْنِ جُعْشُمٍ ' عَنْ اَبِيْهِ ' عَنْ عَمِّهِ سُرَاقَةَ بْنِ جُعْشُمٍ ' قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنْ ضَآلَّةِ الْاِبِلِ ' تَغْشٰى حِيَاضِيْ ' قَدْ لُطْتُهَا لِاِبِلِيْ ' فَهَلْ لِّيْ مِنْ اَجْرٍ اِنْ سَقَيْتُهَا؟ قَالَ نَعَمْ ' فِيْ كُلِّ ذَاتِ كَبِدٍ حَرَّى اَجْرٌ. ابن ماجه

3686 - Hazrat Suraqah bin Jushum ؓ narrated, "I asked the Messenger of Allah ﷺ about a lost camel that comes to my cisterns that I have made for my own camels, will I be rewarded if I give it water to drink? He said: "Yes, there is reward in every living-being".

٩ - بَابُ الرِّفْقِ

Chapter9 - Gentleness

٣٦٨٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ ' عَنْ تَمِيْمِ بْنِ سَلَمَةَ ' عَنْ (عَبْدِ الرَّحْمٰنِ بْنِ هِلَالٍ الْعَبْسِيِّ) ' عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ الْبَجَلِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ يُّحْرَمِ الرِّفْقَ ' يُحْرَمِ الْخَيْرَ. صحيح مسلم (٦٥٤١ ـ ٦٥٤٢ ـ ٦٥٤٣) سنن ابوداود (٤٨٠٩)

3687 - Hazrat Jarir bin Abdullah Al-Bajali ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness".

٣٦٨٨ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ حَفْصٍ الْاَيْلِيُّ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنِ الْاَعْمَشِ ' عَنْ اَبِيْ صَالِحٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ قَالَ اِنَّ اللّٰهَ رَفِيْقٌ يُّحِبُّ

3688 - Hazrat Abu Hurayrah ؓ narrated that The Prophet ﷺ said: "Allah is Gentle and loves gentleness and He grants reward for it (gentleness) that He does

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not grant for harshness".

الرِّفْقَ ' وَيُعْطِيْ عَلَيْهِ مَا لَا يُعْطِيْ عَلَى الْعُنْفِ. ابن ماجه

3689 - Hazrat Ayesha ؓ narrated that The Prophet ﷺ said: "Allah is Gentle and loves gentleness in all things".

٣٦٨٩- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْاَوْزَاعِيِّ. (ح) وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' وَعَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' قَالَا ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ عَنِ الزُّهْرِيِّ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ ' عَنِ النَّبِيِّ ﷺ ' قَالَ اِنَّ اللّٰهَ رَفِيْقٌ يُحِبُّ الرِّفْقَ فِي الْاَمْرِ كُلِّهِ. ابن ماجه

Chapter10 - Graciousness towards the slaves

١٠- بَابُ الْاِحْسَانِ اِلَى الْمَمَالِيْكِ

3690 - Hazrat Abu Dharr ؓ narrated, "The Messenger of Allah ﷺ said: "(slaves are) your brothers whom Allah has put under your control. So feed them with the same food that you eat, clothe them with the same clothes that you wear and do not burden them with so much that they are overwhelmed, if you are to burden them, then help them".

٣٦٩٠- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنِ الْمَعْرُوْرِ بْنِ سُوَيْدٍ ' عَنْ اَبِيْ ذَرٍّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِخْوَانُكُمْ جَعَلَهُمُ اللّٰهُ تَحْتَ اَيْدِيْكُمْ ' فَاَطْعِمُوْهُمْ مِمَّا تَاْكُلُوْنَ ' وَاَلْبِسُوْهُمْ مِمَّا تَلْبَسُوْنَ ' وَلَا تُكَلِّفُوْهُمْ مَا يَغْلِبُهُمْ ' فَاِنْ كَلَّفْتُمُوْهُمْ ' فَاَعِيْنُوْهُمْ. صحیح بخاری(٣٠_٢٥٤٥_٦٠٥٠) صحیح مسلم (٤٢٨٩_٤٢٩٠_٤٢٩١) سنن ابوداؤد(٥١٥٧_٥١٥٨) سنن ترمذی(١٩٤٥)

3691 - Hazrat Abu Bakr Siddiq ؓ narrated, "The Messenger of Allah ﷺ said: "No person who mistreats his slaves will enter Paradise". They said: O Messenger of Allah ﷺ, did you not tell us that this nation will have more slaves and orphans than anyother nation? He said: "Yes, so be as kind to them as you are to your own children and feed them with the same food that you eat". They said: What will benefit us in this world? He said: "A horse that is kept ready for fighting in the cause of Allah, and your slave to take care of you, and if he performs prayer then he is your brother (in Islam)".

٣٦٩١- حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا اِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مُغِيْرَةَ بْنِ مُسْلِمٍ ' عَنْ فَرْقَدٍ السَّبَخِيِّ ' عَنْ مُرَّةَ الطَّيِّبِ ' عَنْ اَبِيْ بَكْرٍ الصِّدِّيْقِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ سَيِّئُ الْمَلَكَةِ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَلَيْسَ اَخْبَرْتَنَا اَنَّ هٰذِهِ الْاُمَّةَ اَكْثَرُ الْاُمَمِ مَمْلُوْكِيْنَ وَيَتَامٰى؟ قَالَ نَعَمْ ' فَاَكْرِمُوْهُمْ كَكَرَامَةِ اَوْلَادِكُمْ ' وَاَطْعِمُوْهُمْ مِمَّا تَاْكُلُوْنَ. قَالُوْا فَمَا يَنْفَعُنَا فِي الدُّنْيَا؟ قَالَ فَرَسٌ تَرْتَبِطُهُ تُقَاتِلُ عَلَيْهِ فِيْ سَبِيْلِ اللّٰهِ ' مَمْلُوْكُكَ يَكْفِيْكَ ' فَاِذَا صَلّٰى ' فَهُوَ اَخُوْكَ. سنن ترمذی(١٩٤٦)

Chapter11 - Publicizing Greeting

١١- بَابُ اِفْشَاءِ السَّلَامِ

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٣٦٩٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ مُعَاوِيَةَ ' وَابْنُ نُمَيْرٍ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَا تَدْخُلُوا الْجَنَّةَ حَتّٰى تُؤْمِنُوْا ' وَلَا تُؤْمِنُوْا حَتّٰى تَحَابُّوْا ' اَوَ لَا اَدُلُّكُمْ عَلٰى شَىْءٍ اِذَا فَعَلْتُمُوْهُ تَحَابَبْتُمْ؟ اَفْشُوا السَّلَامَ بَيْنَكُمْ. سابقہ(٦٨)

3692 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "By the one in whose Hand is my soul, you will not enter Paradise until you believe and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Publicize (spread) greeting (of Salam) among yourselves".

٣٦٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا (اِسْمَاعِيْلُ بْنُ عَيَّاشٍ) ' عَنْ مُحَمَّدِ بْنِ زِيَادٍ ' عَنْ اَبِىْ اُمَامَةَ ' قَالَ اَمَرَنَا نَبِيُّنَا ﷺ ' اَنْ نُفْشِيَ السَّلَامَ. ابن ماجہ

3693 - Hazrat Abu Umamah ؓ narrated, "Our Prophet ﷺ commanded us to spread (the greeting of) peace".

٣٦٩٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ ' عَنْ اَبِيْهِ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اُعْبُدُوا الرَّحْمٰنَ ' وَاَفْشُوا السَّلَامَ. سنن ترمذی(١٨٥٥)

3694 - Hazrat Abdullah bin Amr ؓ narrated, "The Messenger of Allah ﷺ said: "Worship the Most Merciful and spread (the greeting of) peace".

١٢ - بَابُ رَدِّ السَّلَامِ

Chapter12 - Answering the greeting

٣٦٩٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ ' ثَنَا سَعِيْدُ بْنُ اَبِىْ سَعِيْدٍ الْمَقْبُرِىُّ عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ ' وَرَسُوْلُ اللّٰهِ ﷺ جَالِسٌ فِىْ نَاحِيَةِ الْمَسْجِدِ ' فَصَلّٰى ' ثُمَّ جَاءَ فَسَلَّمَ ' فَقَالَ وَعَلَيْكَ السَّلَامُ. سابقہ(١٠٦٠)

3695 - Hazrat Abu Hurayrah ؓ narrated, "A man entered the Mosque and the Messenger of Allah ﷺ was sitting in a corner of the Mosque, he prayed, then he came and greeted him with Salam (peace) and he said: "Wa alaikas salam" (and to you be peace)".

٣٦٩٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا ' عَنِ الشَّعْبِىِّ ' عَنْ اَبِىْ سَلَمَةَ اَنَّ عَائِشَةَ حَدَّثَتْهُ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ ' قَالَ لَهَا اِنَّ جِبْرَائِيْلَ يَقْرَأُ عَلَيْكِ السَّلَامَ. قَالَتْ وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ. صحیح بخاری(٦٢٥٣) صحیح مسلم(٦٢٥١ ٦٢٥٢) سنن ابوداؤد(٥٢٣٢) سنن ترمذی(٢٦٩٣ ٢٨٨٢)

3696 - Abu Salamah reported that Hazrat Ayesha ؓ told him that the Messenger of Allah ﷺ said to her: "Jibrail ؑ sends (greetings of) Salam to you". She said: 'Wa alaihis-Salam wa rahmatullah' (and upon him be peace and the mercy of Allah)".

١٣ - بَابُ رَدِّ السَّلَامِ عَلٰى اَهْلِ الذِّمَّةِ

Chapter13 - Answering the greeting to Ahludh-Dhimmah

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٣٦٩٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ ، وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيْدٍ ، عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا سَلَّمَ عَلَيْكُمْ اَحَدٌ مِّنْ اَهْلِ الْكِتَابِ ، فَقُوْلُوْا وَعَلَيْكُمْ. ابن ماجه

3697 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "When any of the people of the Book greets you with Salam (peace), then say" Wa alaikum (and also upon you)".

٣٦٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ مُسْلِمٍ ، عَنْ مَّسْرُوْقٍ ، عَنْ عَائِشَةَ اَنَّهُ اَتَى النَّبِيَّ ﷺ نَاسٌ مِّنَ الْيَهُوْدِ ، فَقَالُوْا اَلسَّامُ عَلَيْكَ يَا اَبَا الْقَاسِمِ ، فَقَالَ وَعَلَيْكُمْ. صحيح مسلم (٥٦٢٣-٥٦٢٤)

3698 - Hazrat Ayesha ؓ narrated, "Some of the Jews came to the Prophet ﷺ and said: As samu alaika (death be upon you) O Abul Qasim. He said: "Wa alaikum (and also upon you)".

٣٦٩٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ يَّزِيْدَ بْنِ اَبِيْ حَبِيْبٍ ، عَنْ مَّرْثَدِ بْنِ عَبْدِ اللّٰهِ الْيَزَنِيِّ ، عَنْ اَبِيْ عَبْدِ الرَّحْمٰنِ الْجُهَنِيِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ رَاكِبٌ غَدًا اِلَى الْيَهُوْدِ ، فَلَا تَبْدَءُوْهُمْ بِالسَّلَامِ ، فَاِذَا سَلَّمُوْا عَلَيْكُمْ ، فَقُوْلُوْا وَعَلَيْكُمْ. ابن ماجه

3699 - Hazrat Abdur Rahman Al-Juhani ؓ narrated, "The Messenger of Allah ﷺ said: "I shall go to the Jews tomorrow, do not initiate with Salam on them, and if they greet you, then say 'Wa-alaikum' (and also upon you)".

١٤ - بَابُ السَّلَامِ عَلَى الصِّبْيَانِ وَالنِّسَآءِ

Chapter14 - Greeting the Children and the Women

٣٧٠٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ حُمَيْدٍ ، عَنْ اَنَسٍ ، قَالَ اَتَانَا رَسُوْلُ اللّٰهِ ﷺ ، وَنَحْنُ صِبْيَانٌ ، فَسَلَّمَ عَلَيْنَا. ابن ماجه

3700 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ came to us and we were young boys and he greeted us with Salam (peace)".

٣٧٠١ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ اَبِيْ حُسَيْنٍ ، سَمِعَهُ مِنْ شَهْرٍ ، يَقُوْلُ اَخْبَرَتْهُ اَسْمَآءُ بِنْتُ يَزِيْدَ ، قَالَتْ مَرَّ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ ، فِيْ نِسْوَةٍ ، فَسَلَّمَ عَلَيْنَا. سنن ابوداؤد (٥٢٠٤) سنن ترمذی (٢٦٩٧)

3701 - Hazrat Asma bint-e-Yazid ؓ narrated, "The Messenger of Allah ﷺ passed by us among (a group of) women and he greeted us with Salam (peace)".

١٥ - بَابُ الْمُصَافَحَةِ

Chapter15 - Shaking Hands

٣٧٠٢ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ جَرِيْرِ بْنِ حَازِمٍ ، عَنْ حَنْظَلَةَ بْنِ عَبْدِ الرَّحْمٰنِ السَّدُوْسِيِّ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ! اَيَنْحَنِيْ بَعْضُنَا لِبَعْضٍ؟ قَالَ لَا. قُلْنَا اَيَعَانِقُ بَعْضُنَا بَعْضًا؟ قَالَ لَا ، وَلٰكِنْ تَصَافَحُوْا. سنن ترمذی (٢٧٢٨)

3702 - Hazrat Anas bin Malik ؓ narrated that he said: 'O Messenger of Allah ﷺ should we bow to one another'. He said: "No". We said: Should we embrace one another? He said: "No, but shake hands with one another".

٣٧٠٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا اَبُوْ

3703 - Hazrat Bara bin Azib ؓ narrated,

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خَالِدٍ الْاَحْمَرُ ' وَعَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنِ الْاَجْلَحِ ' عَنْ اَبِىْ اِسْحَاقَ ' عَنِ الْبَرَاءِ بْنِ عَازِبٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ ' فَيَتَصَافَحَانِ ' اِلَّا غُفِرَ لَهُمَا ' قَبْلَ اَنْ يَّتَفَرَّقَا.

سنن ابوداؤد(۵۲۱۲)سنن ترمذی(۲۷۳۱)

"The Messenger of Allah ﷺ said: "There are no two Muslims who meet and shake hands but they will be forgiven before they part".

١٦ - بَابُ الرَّجُلِ يُقَبِّلُ يَدَ الرَّجُلِ

Chapter16 - A man's kissing of another man's hand

٣٧٠٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ' ثَنَا يَزِيْدُ بْنُ اَبِىْ زِيَادٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ' عَنِ ابْنِ عُمَرَ ' قَالَ قَبَّلْنَا يَدَ النَّبِيِّ ﷺ.

سنن ابوداؤد(۲۶۴۷_۵۲۲۳)سنن ترمذی(۱۷۱۶)

3704 - Hazrat Ibn-e-Umar ؓ narrated, "We kissed the hand of the Prophet ﷺ".

٣٧٠٥ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ ' وَغُنْدَرٌ ' وَاَبُوْ اُسَامَةَ عَنْ شُعْبَةَ ' عَنْ عَمْرِو بْنِ مُرَّةَ ' عَنْ عَبْدِ اللّٰهِ بْنِ سَلَمَةَ ' عَنْ صَفْوَانَ بْنِ عَسَّالٍ اَنَّ قَوْمًا مِّنَ الْيَهُوْدِ قَبَّلُوْا يَدَ النَّبِيِّ ﷺ ' وَنَعْلَيْهِ.

سنن ترمذی(۲۷۳۳_۳۱۴۴)سنن نسائی(۴۰۸۹)

3705 - Hazrat Sufwan bin Assal ؓ narrated, "Some people among the Jews kissed the hands and feet of the Prophet ﷺ".

١٧ - بَابُ الْاِسْتِئْذَانِ

Chapter17 - Asking permission for entry

٣٧٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا دَاوُدُ بْنُ اَبِىْ هِنْدٍ عَنْ اَبِىْ نَضْرَةَ ' عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِيِّ اَنَّ اَبَا مُوْسٰى اِسْتَاْذَنَ عَلٰى عُمَرَ ثَلَاثًا ' فَلَمْ يُؤْذَنْ لَّهُ ' فَانْصَرَفَ ' فَاَرْسَلَ اِلَيْهِ عُمَرُ مَا رَدَّكَ؟ قَالَ اِسْتَاْذَنْتُ الْاِسْتِئْذَانَ الَّذِىْ اَمَرَنَا بِهٖ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثًا ' فَاِنْ اُذِنَ لَنَا دَخَلْنَا ' وَاِنْ لَّمْ يُؤْذَنْ لَّنَا ' رَجَعْنَا ' قَالَ فَقَالَ لَتَاْتِيَنِّىْ عَلٰى هٰذَا بِبَيِّنَةٍ ' اَوْ لَاَفْعَلَنَّ ' فَاَتٰى مَجْلِسَ قَوْمِهٖ ' فَنَاشَدَهُمْ ' فَشَهِدُوْا لَهٗ ' فَخَلّٰى سَبِيْلَهٗ. ابن ماجہ

3706 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "Abu Musa ؓ asked permission to enter upon Umar ؓ three times and he did not give him permission. So he went away. Umar ؓ sent word to him saying: Why did you go back? He said: 'I asked permission to enter three times as the Messenger of Allah ﷺ enjoined upon us, then if we are given permission we should enter, otherwise we should go back'. He said: 'You should bring me proof of that, or else!' Then he came to a gathering of his people and asked them to swear by Allah concerning that, and they bore witness so he (Umar ؓ) let him go".

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٣٧٠٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ وَّاصِلِ بْنِ السَّائِبِ ' عَنْ اَبِىْ سَوْرَةَ ' عَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ ' قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ! هٰذَا السَّلَامُ ' فَمَا الْاِسْتِئْذَانُ؟ قَالَ يَتَكَلَّمُ الرَّجُلُ تَسْبِيْحَةً وَّتَكْبِيْرَةً وَّتَحْمِيْدَةً وَّيَتَنَحْنَحُ ' وَيُؤْذِنُ اَهْلَ الْبَيْتِ. ابن ماجه

3707 - Hazrat Abu Ayyub Ansari رضی اللہ عنہ narrated, "We said O Messenger of Allah ﷺ (we know) (this greeting of) Salam but what does seeking permission to enter mean? He said, "It means a man saying Subhan-Allah and Allahu Akbar and Al-Hamdu Lillah and clearing his throat announcing his arrival seeking entry from the people in the house"

٣٧٠٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ مُغِيْرَةَ ' عَنِ الْحَارِثِ ' عَنْ عَبْدِ اللّٰهِ بْنِ نُجَيٍّ ' عَنْ عَلِيٍّ رَضِىَ اللّٰهُ عَنْهُ ' قَالَ كَانَ لِىْ مِنْ رَّسُوْلِ اللّٰهِ ﷺ مُدْخَلَانِ مُدْخَلٌ بِاللَّيْلِ ' وَمُدْخَلٌ بِالنَّهَارِ ' فَكُنْتُ اِذَا اَتَيْتُهُ وَهُوَ يُصَلِّىْ ' يَتَنَحْنَحُ لِىْ. سنن نسائی (١٢١٠ـ١٢١١)

3708 - Hazrat Ali رضی اللہ عنہ narrated, "I had two times of visiting the Messenger of Allah ﷺ, at night and during the day. If I came to him when he was praying, he would clear his throat". (to let me know that he was praying)

٣٧٠٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ شُعْبَةَ ' عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ' عَنْ جَابِرٍ ' قَالَ اِسْتَاْذَنْتُ عَلَى النَّبِىِّ ﷺ ' فَقَالَ مَنْ هٰذَا؟ فَقُلْتُ اَنَا. فَقَالَ النَّبِىُّ ﷺ اَنَا ' اَنَا! صحیح بخاری (٦٢٥٠) صحیح مسلم (٥٦٠٠ـ ٥٦٠١ـ ٥٦٠٢) سنن ابوداؤد (٥١٨٧) سنن ترمذی (٢٧١١)

3709 - Hazrat Jabir رضی اللہ عنہ narrated, "I asked the Prophet ﷺ for permission to enter and he said, "who is that?" I said, "Me". The Prophet ﷺ said, "Me, me"? (Tell Name)

١٨ - بَابُ الرَّجُلِ يُقَالُ لَهُ كَيْفَ اَصْبَحْتَ؟

Chapter 18 - A man asking, how are you today?

٣٧١٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ عَبْدِ اللّٰهِ بْنِ مُسْلِمٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَابِطٍ ' عَنْ جَابِرٍ ' قَالَ قُلْتُ كَيْفَ اَصْبَحْتَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ بِخَيْرٍ ' مِنْ رَّجُلٍ لَّمْ يُصْبِحْ صَائِمًا ' وَلَمْ يَعُدْ سَقِيْمًا. ابن ماجه

3710 - Hazrat Jabir رضی اللہ عنہ narrated, "I said, "How are you this morning O Messenger of Allah ﷺ ?' He said, "I am better than one who did not get up fasting and who did not visit any sick person."

٣٧١١ - **حَدَّثَنَا** اَبُوْ اِسْحَاقَ الْهَرَوِىُّ ' اِبْرَاهِيْمُ بْنُ عَبْدِ اللّٰهِ بْنِ اَبِىْ حَاتِمٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ اِسْحَاقَ بْنِ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ ' حَدَّثَنِىْ جَدِّىْ ' اَبُوْ اُمِّىْ ' مَالِكُ بْنُ حَمْزَةَ بْنِ اَبِىْ اُسَيْدٍ السَّاعِدِىُّ عَنْ

3711 - Hazrat Abu Usaid Saidi رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said to Abbas bin Abdul Muttalib رضی اللہ عنہ when he entered upon them. "As-Salam u Alaikum". They said, "Wa Alaikas-Salamu wa Rahmatullah

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اَبِيْهِ ' عَنْ جَدِّهٖ اَبِیْ اُسَيْدِ اَلسَّاعِدِیِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ ' وَدَخَلَ عَلَيْهِمْ ' فَقَالَ اَلسَّلَامُ عَلَيْكُمْ. قَالُوْا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ. قَالَ كَيْفَ اَصْبَحْتُمْ؟ قَالُوْا بِخَيْرٍ ' نَحْمَدُ اللّٰهَ ' فَكَيْفَ اَصْبَحْتَ؟ بِاَبِيْنَا وَاُمِّنَا ' يَا رَسُوْلَ اللّٰهِ! قَالَ اَصْبَحْتُ بِخَيْرٍ ' اَحْمَدُ اللّٰهَ. ابن ماجہ

wa Barakatuhu". He said, "How are you this morning?' They said, "Well, praise is to Allah and how are you this morning? may our fathers and mothers be ransomed for you O Messenger of Allah ﷺ ?" He said, "I am well, praise is to Allah".

١٩ - بَابٌ اِذَا اَتَاكُمْ كَرِيْمُ قَوْمٍ فَاَكْرِمُوْهُ

Chapter 19 - If an honoured man of his people comes to you, then honour him.

٣٧١٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' اَنْبَاَنَا سَعِيْدُ بْنُ مَسْلَمَةَ عَنِ ابْنِ عَجْلَانَ ' عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَتَاكُمْ كَرِيْمُ قَوْمٍ ' فَاَكْرِمُوْهُ. ابن ماجہ

3712 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said, "If there comes to you a man who is honoured among his own people, then honour him".

٢٠ - بَابُ تَشْمِيْتِ الْعَاطِسِ

Chapter 20 - Answering the sneezing one.

٣٧١٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ سُلَيْمَانَ التَّيْمِیِّ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ عَطَسَ رَجُلَانِ عِنْدَ النَّبِیِّ ﷺ ' فَشَمَّتَ اَحَدَهُمَا ' اَوْ سَمَّتَ ' وَلَمْ يُشَمِّتِ الْاٰخَرَ ' فَقِيْلَ يَا رَسُوْلَ اللّٰهِ! عَطَسَ عِنْدَكَ رَجُلَانِ ' فَشَمَّتَّ اَحَدَهُمَا وَلَمْ تُشَمِّتِ الْاٰخَرَ؟ فَقَالَ اِنَّ هٰذَا حَمِدَ اللّٰهَ ' وَاِنَّ هٰذَا لَمْ يَحْمَدِ اللّٰهَ. صحیح بخاری (٦٢٢١ ـ ٦٢٢٥) صحیح مسلم (٧٤١١) سنن ابوداؤد (٥٠٣٩) سنن ترمذی (٢٧٤٢)

3713 - Hazrat Anas bin Malik ؓ narrated, "Two men sneezed in the presence of the Prophet ﷺ and he answered (Yarhamuk-Allah, may Allah have mercy on you) to one and not to the other. It was said, "O Messenger of Allah ﷺ, two men sneezed in your presence and you answered to one and not to the other? He said, "This one praised Allah (said Al-Hamdu Lillah after sneezing) but that one did not praise Allah".

٣٧١٤ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ عِكْرَمَةَ بْنِ عَمَّارٍ ' عَنْ اِيَاسِ بْنِ سَلَمَةَ بْنِ الْاَكْوَعِ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُشَمَّتُ الْعَاطِسُ ثَلَاثًا ' فَمَا زَادَ ' فَهُوَ مَزْكُوْمٌ. صحیح مسلم (٧٤١٤) سنن ابوداؤد (٥٠٣٧) سنن ترمذی (٢٧٤٣ ـ ٢٧٤٣م ـ ٢٧٤٤)

3714 - Iyas bin Salamah bin Akwa reported that his father said, "The Messenger of Allah ﷺ said, "The one who sneezes may be responded to three times, If he sneezes more than that he has a cold."

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٣٧١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنِ ابْنِ اَبِىْ لَيْلٰى ، عَنْ عِيْسٰى ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ، عَنْ عَلِيٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا عَطَسَ اَحَدُكُمْ ، فَلْيَقُلِ الْحَمْدُ لِلّٰهِ ، وَلْيَرُدَّ عَلَيْهِ مَنْ حَوْلَهُ يَرْحَمُكَ اللّٰهُ ، وَلْيَرُدَّ عَلَيْهِمْ يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ. سنن ترمذی (٢٧٤١م)

3715 - Hazrat Ali رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "If anyone of you sneezes, let him say Al-Hamdu Lillah (Praise is to Allah) Those around him should-respond by saying: Yarhamuk-Allah (may Allah have mercy on you). And he should respond to them by saying Yahdikum Allahu wa Yuslahu balakum". (May Allah guide you and set right your state.)

٢١ - بَابُ اِكْرَامِ الرَّجُلِ جَلِيْسَهُ

Chapter 21 - Honouring ones co-sitters.

٣٧١٦ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ اَبِىْ يَحْيَى الطَّوِيْلِ ، رَجُلٌ مِنْ اَهْلِ الْكُوْفَةِ ، عَنْ زَيْدٍ الْعَمِّىِّ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ كَانَ النَّبِىُّ ﷺ ، اِذَا لَقِىَ الرَّجُلَ فَكَلَّمَهُ ، لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتّٰى يَكُوْنَ هُوَ الَّذِىْ يَنْصَرِفُ ، وَاِذَا صَافَحَهُ ، لَمْ يَنْزِعْ يَدَهُ . مِنْ يَدِهِ. حَتّٰى يَكُوْنَ هُوَ الَّذِىْ يَنْزِعُهَا ، وَلَمْ يُرَ مُتَقَدِّمًا بِرُكْبَتَيْهِ جَلِيْسًا لَهُ ، قَطُّ. سنن ترمذی (٢٤٩٠)

3716 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "Whenever the Prophet ﷺ met a man he would speak to him and would not turn away until he was the one who turned away and if he shook hands with him, he would not withdrew his hand until he (other man) withdraw his hand. And he was never seen sitting with his knees ahead of the knees of the one who was sitting next to him".

٢٢ - بَابُ مَنْ قَامَ عَنْ مَجْلِسٍ فَرَجَعَ ، فَهُوَ اَحَقُّ بِهِ

Chapter 22 - If one gets up from a place, then comes back, he has more right to it

٣٧١٧ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ، ثَنَا جَرِيْرٌ عَنْ سُهَيْلِ بْنِ اَبِىْ صَالِحٍ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ قَالَ اِذَا قَامَ اَحَدُكُمْ عَنْ مَجْلِسِهِ ، ثُمَّ رَجَعَ ، فَهُوَ اَحَقُّ بِهِ. ابن ماجہ

3717 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "When one of you gets up from his place,then comes back he has more right to it".

٢٣ - بَابُ الْمَعَاذِيْرِ

Chapter 23 - Excuses

٣٧١٨ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ مِيْنَاءَ ، عَنْ جَوْذَانَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ اعْتَذَرَ اِلٰى اَخِيْهِ بِمَعْذِرَةٍ ، فَلَمْ يَقْبَلْهَا ، كَانَ عَلَيْهِ مِثْلَ خَطِيْئَةِ صَاحِبِ مَكْسٍ.

3718 - Hazrat Jawdhan رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "If a man makes excuse to his brother and he does not accept it, he will bear a burden of sin like that of the tax-collector".

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٣٧١٨م - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْمَاعِيلَ ' ثَنَا وَكِيعٌ عَنْ سُفْيَانَ ' عَنِ ابْنِ جُرَيْجٍ ' عَنِ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمٰنِ هُوَ ابْنُ مِينَاءَ ' عَنْ جَوْذَانٍ ' عَنِ النَّبِيِّ ﷺ ' مِثْلَهُ. ابن ماجه

3718m - Muhammad bin Ismail quoted the similar wording by another chain.

٢٤ - بَابُ الْمَزَاحِ

Chapter 24 - Humour

٣٧١٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِى شَيْبَةَ ' ثَنَا وَكِيعٌ عَنْ زَمْعَةَ بْنِ صَالِحٍ ' عَنِ الزُّهْرِيِّ ' عَنْ وَهْبِ بْنِ عَبْدِ بْنِ زَمْعَةَ ' عَنْ اُمِّ سَلَمَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيعٌ ' ثَنَا زَمْعَةُ بْنُ صَالِحٍ ' عَنِ الزُّهْرِيِّ ' عَنْ عَبْدِ اللّٰهِ بْنِ وَهْبِ بْنِ زَمْعَةَ ' عَنْ اُمِّ سَلَمَةَ ' قَالَتْ خَرَجَ اَبُوْ بَكْرٍ فِى تِجَارَةٍ اِلٰى بُصْرٰى ' قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِعَامٍ ' وَمَعَهُ نُعَيْمَانُ وَسُوَيْبِطُ بْنُ حَرْمَلَةَ ' وَكَانَا شَهِدَا بَدْرًا ' وَكَانَ نُعَيْمَانُ عَلَى الزَّادِ ' وَكَانَ سُوَيْبِطُ رَجُلًا مَزَّاحًا ' فَقَالَ لِنُعَيْمَانَ اَطْعِمْنِى ' قَالَ حَتّٰى يَجِىءَ اَبُوْ بَكْرٍ . قَالَ فَلَاُغِيظَنَّكَ ' قَالَ فَمَرُّوْا بِقَوْمٍ ' فَقَالَ لَهُمْ سُوَيْبِطٌ تَشْتَرُوْنَ مِنِّى عَبْدًا لِّى ؟ قَالُوْا نَعَمْ. قَالَ اِنَّهُ عَبْدٌ لَّهُ كَلَامٌ ' وَهُوَ قَائِلٌ لَّكُمْ اِنِّى حُرٌّ ' فَاِنْ كُنْتُمْ ' اِذَا قَالَ لَكُمْ هٰذِهِ الْمَقَالَةَ ' تَرَكْتُمُوْهُ ' فَلَا تُفْسِدُوْا عَلَىَّ عَبْدِى ' قَالُوْا لَا ' بَلْ نَشْتَرِيْهِ مِنْكَ ' فَاشْتَرَوْهُ مِنْهُ بِعَشْرِ قَلَائِصَ ' ثُمَّ اَتَوْهُ فَوَضَعُوْا فِى عُنُقِهِ عِمَامَةً ' اَوْ حَبْلًا ' فَقَالَ نُعَيْمَانُ اِنَّ هٰذَا يَسْتَهْزِئُ بِكُمْ ' وَاِنِّى حُرٌّ ' لَسْتُ بِعَبْدٍ ' فَقَالُوْا قَدْ اَخْبَرَنَا خَبَرَكَ ' فَانْطَلَقُوْا بِهِ ' فَجَاءَ اَبُوْ بَكْرٍ ' فَاَخْبَرُوْهُ بِذٰلِكَ. قَالَ فَاتَّبَعَ الْقَوْمَ ' وَرَدَّ عَلَيْهِمُ الْقَلَائِصَ ' وَاَخَذَ نُعَيْمَانَ ' قَالَ فَلَمَّا قَدِمُوْا عَلَى النَّبِيِّ ﷺ وَاَخْبَرُوْهُ ' قَالَ فَضَحِكَ النَّبِيُّ ﷺ ' وَاَصْحَابُهُ مِنْهُ ' حَوْلًا. ابن ماجه

3719 - Hazrat Umm-e-Salamah رضی اللہ عنہا narrated, "Abu Bakr رضی اللہ عنہ went out to trade in Busra (Bostra) one year before the Prophet ﷺ died and with him were Nuaiman and Suwaibit, the sons of Harmalah who had been present at Badr. Nauiman was incharge of the provisions and Suwaibit was a man who joked a lot. He said to Nuaiman, "Feed me". He said, "No, until Abu Bakr رضی اللہ عنہ comes'. He said, "Then I will have to annoy you'. Then they passed by some people and Suwaibit said to them, "Will you buy a slave from me?' They said, "Yes". He said, 'He is a slave who talks a lot and he will tell you: I am a free man. If you are going to let him go when he says that to you, do not bother to spoil my slave'. They said, "We will buy from you'. So they bought him from him in return of ten she-camels, then they brought him and tied a turban or a rope around his neck. Nuaiman said, "This man is making fun of you. I am a free man not a slave'. They said, "He has already told us about you' and they took him off. Then Abu Bakr رضی اللہ عنہ came and he (Suwaibit) told him about that. So he followed those people and returned their camels to them, and took Nuaiman back. When they came to the

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Prophetﷺ, they told him what happened and the Prophetﷺ and his Companions laughed about it for a year."

٣٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ شُعْبَةَ ، عَنْ اَبِي التَّيَّاحِ ، قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُخَالِطُنَا حَتّٰى يَقُوْلَ لِاَخٍ لِّيْ صَغِيْرٍ يَا اَبَا عُمَيْرٍ! مَا فَعَلَ النُّغَيْرُ؟

3730 - Abu Tayyah reported, "I heard Anas bin Malikرضی اللہ عنہ say, "The Messenger of Allahﷺ used to mix with us so much that he said to a little brother of mine, "O Abu Umair what happened to the Nughair?.

قَالَ وَكِيعٌ يَعْنِي طَيْرًا كَانَ يَلْعَبُ بِهِ.

(A narrator) Vaki said, "Meaning a bird that he used to play with".

صحیح بخاری (٦١٢٩-٦٢٠٣) صحیح مسلم (١٤٩٨-٥٥٨٧) سنن ترمذی (١٩٨٩-٣٣٣) سنن ابن ماجہ (١٩٩٠-٥٩٧١)

٢٥ - بَابُ نَتْفِ الشَّيْبِ

Chapter 25 - Plucking out grey hair

٣٧٢١ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ عَنْ نَتْفِ الشَّيْبِ ، وَقَالَ هُوَ نُوْرُ الْمُؤْمِنِ.

3721 - Amr bin Shuaib reported from his father that his grand-father said, "The Messenger of Allahﷺ forbade plucking out white hairs and said, "It is the light of believer".

سنن ترمذی (٢٨٢١) سنن ابن ماجہ (٣٧٤٠)

٢٦ - بَابُ الْجُلُوْسِ بَيْنَ الظِّلِّ وَالشَّمْسِ

Chapter 26 - Sitting in-between the shade and the sunlight.

٣٧٢٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ اَبِي الْمُنِيْبِ ، عَنِ ابْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ اَنَّ النَّبِيَّ ﷺ نَهٰى اَنْ يُّقْعَدَ بَيْنَ الظِّلِّ وَالشَّمْسِ. ابن ماجہ

3722 - Hazrat Ibn Buraidah reported from his father that the Prophetﷺ forbade sitting between the shade and the sunlight.

٢٧ - بَابُ النَّهْيِ عَنِ الْاِضْطِجَاعِ عَلَى الْوَجْهِ

Chapter 27 - Forbiddance of lying turned-over on ones face.

٣٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ عَنِ الْاَوْزَاعِيِّ ، عَنْ يَحْيَى بْنِ اَبِي كَثِيْرٍ ، عَنْ قَيْسِ بْنِ طِخْفَةَ الْغِفَارِيِّ ، عَنْ اَبِيْهِ ، قَالَ اَصَابَنِيْ رَسُوْلُ اللّٰهِ ﷺ نَائِمًا فِي الْمَسْجِدِ عَلٰى بَطْنِيْ فَرَكَضَنِيْ بِرِجْلِهٖ وَقَالَ مَا لَكَ وَلِهٰذَا النَّوْمِ! هٰذِهٖ نَوْمَةٌ يَكْرَهُهَا اللّٰهُ اَوْ يُبْغِضُهَا اللّٰهُ. سابقہ (٧٥٢)

3723 - Qais bin Tikhfah Al-Ghifari reported that his father said, "The Messenger of Allahﷺ found me sleeping in the mosque on my stomach. He nudged me with his foot and said, "Why are you sleeping like this? This is a kind of sleep that Allah dislikes or that Allah hates".

٣٧٢٤ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا

3724 - Hazrat Abu Dharrرضی اللہ عنہ narrated, "The

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اِسْمَاعِيْلُ بْنُ عَبْدِ اللّٰهِ ، ثَنَا مُحَمَّدُ بْنُ نُعَيْمِ بْنِ عَبْدِ اللّٰهِ الْمُجْمِرِ عَنْ اَبِيْهِ ، عَنِ ابْنِ طِخْفَةَ الْغِفَارِيِّ ، عَنْ اَبِيْ ذَرٍّ ، قَالَ مَرَّ بِيَ النَّبِيُّ ﷺ وَاَنَا مُضْطَجِعٌ عَلٰى بَطْنِيْ ، فَرَكَضَنِيْ بِرِجْلِهٖ وَقَالَ يَا جُنَيْدِبُ ! اِنَّمَا هٰذِهٖ ضِجْعَةُ اَهْلِ النَّارِ. ابن ماجه

Prophet ﷺ passed by me and I was lying turned-over on my stomach. He nudged me with his foot and said, "O Junaidib! this is how the people of Hell lie".

٣٧٢٥ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا سَلَمَةُ بْنُ رَجَاءَ عَنِ الْوَلِيْدِ بْنِ جَمِيْلٍ الدِّمَشْقِيُّ ، اَنَّهٗ سَمِعَ الْقَاسِمَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ اَبِيْ اُمَامَةَ ، قَالَ مَرَّ النَّبِيُّ ﷺ عَلٰى رَجُلٍ نَائِمٍ فِي الْمَسْجِدِ ، مُنْبَطِحٍ عَلٰى وَجْهِهٖ ، فَضَرَبَهٗ بِرِجْلِهٖ ، وَقَالَ قُمْ وَاقْعُدْ ، فَاِنَّهَا نَوْمَةُ جَهَنَّمِيَّةٌ. ابن ماجه

3725 - Hazrat Abu Umamah رضي الله عنه narrated that the Prophet ﷺ passed by a man who was sleeping in the mosque lying on his face. He struck him with his foot and said, "Get up or sit up for this is a hellish kind of sleep".

٢٨ - بَابُ تَعَلُّمِ النُّجُوْمِ

Chapter 28 - Learning Astrology

٣٧٢٦ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ الْاَخْنَسِ ، عَنِ الْوَلِيْدِ بْنِ عَبْدِ اللّٰهِ ، عَنْ يُوْسُفَ بْنِ مَاهَكَ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنِ اقْتَبَسَ عِلْمًا مِّنَ النُّجُوْمِ ، اِقْتَبَسَ شُعْبَةً مِّنَ السِّحْرِ ، زَادَ مَا زَادَ. سنن ابوداؤد (٣٩٠٥)

3726 - Hazrat Ibn-e-Abbas رضي الله عنهما narrated, "The Messenger of Allah ﷺ said, "Whoever learns about the stars (astrology), he learns about a branch of magic. The more he learns (of the former), the more he learns of the latter."

٢٩ - بَابُ النَّهْيِ عَنْ سَبِّ الرِّيْحِ

Chapter 29 - Forbiddance of cursing the wind.

٣٧٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنِ الْاَوْزَاعِيِّ ، عَنِ الزُّهْرِيِّ ، ثَنَا ثَابِتٌ الزُّرَقِيُّ عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَسُبُّوا الرِّيْحَ ، فَاِنَّهَا مِنْ رَّوْحِ اللّٰهِ تَاْتِيْ بِالرَّحْمَةِ وَالْعَذَابِ ، وَلٰكِنْ سَلُوا اللّٰهَ مِنْ خَيْرِهَا ، وَتَعَوَّذُوْا بِاللّٰهِ مِنْ شَرِّهَا. سنن ابوداؤد (٥٠٩٧)

3727 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "Do not curse the wind, for it is from the mercy of Allah bringing peace (rain and breeze) or destruction. But ask Allah for its goodness and seek refuge with Allah from its evil."

٣٠ - بَابُ مَا يُسْتَحَبُّ مِنَ الْاَسْمَاءِ

Chapter 30 - What are the names that are liked.

٣٧٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا خَالِدُ بْنُ مَخْلَدٍ ، ثَنَا الْعُمَرِيُّ عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ ﷺ قَالَ

3728 - Hazrat Ibn-e-Umar رضي الله عنهما narrated that the Prophet ﷺ said, "The most beloved of names to Allah are Abdullah and Abdur

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Rahman."

اَحَبُّ الْاَسْمَآءِ اِلَى اللّٰهِ عَبْدُ اللّٰهِ وَ عَبْدُ الرَّحْمٰنِ.

صحیح مسلم(٥٥٥٢)سنن ترمذی(٢٨٣٤)

Chapter 31 - What are the names that are disliked.

٣١ - بَابُ مَا يُكْرَهُ مِنَ الْاَسْمَآءِ

3729 - Hazrat Umar bin Khattab ﷺ narrated that The Messenger of Allah ﷺ said, "If I live-if Allah wills-I will forbid the names Rabah (Profit), Najih (forgiven), Aflah (successful), Nafi (beneficial) and Yasaar (prosperous)."

٣٧٢٩ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ ، ثَنَا اَبُوْ اَحْمَدَ ، ثَنَا سُفْيَانُ عَنْ اَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَئِنْ عِشْتُ ، اِنْ شَآءَ اللّٰهُ ، لَاَنْهَيَنَّ اَنْ يُّسَمّٰى رَبَاحٌ وَّنَجِيْحٌ وَّاَفْلَحُ وَيَسَارٌ. سنن ترمذی(٢٨٣٥)

3730 - Hazrat Samurah ﷺ narrated, "The Messenger of Allah ﷺ forbade giving our slaves four names Aflah (successful), Nafi (Beneficial), Rabah (Profit) and Yasaar (Prosperity or Prosperous)

٣٧٣٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ ، عَنْ اَبِيْهِ ، عَنْ سَمُرَةَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ نُّسَمِّيَ رَقِيْقَنَا اَرْبَعَةَ اَسْمَآءَ اَفْلَحُ وَنَافِعٌ وَرَبَاحٌ وَّيَسَارٌ. صحیح مسلم(٥٥٦٤_٥٥٦٥_٥٥٦٦_٥٥٦٧)سنن ابوداؤد(٤٩٥٨_٤٩٥٩)سنن ترمذی(٢٨٣٦)

3731 - Masruq reported, "I met Umar bin Khattab ﷺ and he said, "Who are you? I said, Masruq bin Ajda. Umar ﷺ said, "I heard the Messenger of Allah ﷺ saying, "Ajda is a devil."

٣٧٣١ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا هَاشِمُ بْنُ الْقَاسِمِ ، ثَنَا اَبُوْ عَقِيْلٍ ، ثَنَا مُجَالِدُ بْنُ سَعِيْدٍ عَنِ الشَّعْبِيِّ ، عَنْ مَسْرُوْقٍ ، قَالَ لَقِيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ مَنْ اَنْتَ؟ فَقُلْتُ مَسْرُوْقُ بْنُ الْاَجْدَعِ ، فَقَالَ عُمَرُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ الْاَجْدَعُ شَيْطَانٌ.

سنن ابوداؤد(٤٩٥٧)

Chapter 32 - Changing Names.

٣٢ - بَابُ تَغْيِيْرِ الْاَسْمَآءِ

3732 - Hazrat Abu Hurayrah ﷺ narrated that Zainab ﷺ used to be called Barrah (good) and it was said that she was praising herself. So the Messenger of Allah ﷺ changed her name to Zainab."

٣٧٣٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ، عَنْ عَطَاءِ بْنِ اَبِيْ مَيْمُوْنٍ ، قَالَ سَمِعْتُ اَبَا رَافِعٍ يُّحَدِّثُ عَنْ اَبِيْ هُرَيْرَةَ اَنَّ زَيْنَبَ كَانَ اِسْمُهَا بَرَّةَ ، فَقِيْلَ لَهَا تُزَكِّيْ نَفْسَهَا ، فَسَمَّاهَا رَسُوْلُ اللّٰهِ ﷺ زَيْنَبَ.

صحیح بخاری(٦١٩٢)صحیح مسلم(٥٥٧٢)

3733 - Hazrat Ibn-e-Umar ﷺ narrated that a daughter of Umar ﷺ was called Asiyah (dis-obedient), then the Messenger of Allah ﷺ named her Jamilah.

٣٧٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ اللّٰهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ اَنَّ ابْنَةً لِعُمَرَ كَانَ يُقَالُ لَهَا عَاصِيَةُ ، فَسَمَّاهَا رَسُوْلُ اللّٰهِ ﷺ جَمِيْلَةَ. صحیح مسلم(٥٥٧٠)

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٣٧٣٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يَحْيَى بْنُ يَعْلٰى ، اَبُو الْمُحَيَّاةِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، حَدَّثَنِى ابْنُ اَخِىْ ، عَبْدُ اللّٰهِ بْنُ سَلَامٍ عَنْ عَبْدِ اللّٰهِ بْنِ سَلَامٍ ، قَالَ قَدِمْتُ عَلٰى رَسُوْلِ اللّٰهِ ﷺ ، وَلَيْسَ اِسْمِىْ عَبْدَ اللّٰهِ بْنَ سَلَامٍ ، فَسَمَّانِىْ رَسُوْلُ اللّٰهِ ﷺ عَبْدَ اللّٰهِ بْنَ سَلَامٍ. ابن ماجہ

3734 - Hazrat Abdullah bin Salam ؓ narrated, "I came to the Messenger of Allah ﷺ and my name was not Abdullah bin Salam. The Messenger of Allah ﷺ named me Abdullah bin Salam."

٣٣ - بَابُ الْجَمْعِ بَيْنَ اِسْمِ النَّبِىِّ ﷺ ، وَكُنْيَتِهٖ

Chapter 33 - Combining the name and his patronymic of the Prophet ﷺ.

٣٧٣٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَيُّوْبَ ، عَنْ مُحَمَّدٍ ، قَالَ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ اَبُو الْقَاسِمِ ﷺ تَسَمَّوْا بِاِسْمِىْ وَلَا تَكَنَّوْا بِكُنْيَتِىْ.

صحیح بخاری (٣٥٣٩-٦١٨٨) صحیح مسلم (٥٥٦٢) سنن ابوداؤد (٤٩٦٥)

3735 - Muhammad reported that he heard Abu Hurayrah ؓ say, "Abul-Qasim ﷺ said, "Call yourselves by my name but do not call yourselves by my Kunyah." (Patronymic)

٣٧٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ سُفْيَانَ ، عَنْ جَابِرٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَسَمَّوْا بِاِسْمِىْ ، وَلَا تَكَنَّوْا بِكُنْيَتِىْ. ابن ماجہ

3736 - Hazrat Jabir ؓ narrated, "The Messenger of Allah ﷺ said, "Call yourselves by my name but do not call yourselves by my Kunyah."

٣٧٣٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِىُّ عَنْ حُمَيْدٍ ، عَنْ اَنَسٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ بِالْبَقِيْعِ ، فَنَادٰى رَجُلٌ رَجُلًا يَا اَبَا الْقَاسِمِ ! فَالْتَفَتَ اِلَيْهِ رَسُوْلُ اللّٰهِ ﷺ. فَقَالَ اِنِّىْ لَمْ اَعْنِكَ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ تَسَمَّوْا بِاِسْمِىْ ، وَلَا تَكَنَّوْا بِكُنْيَتِىْ. ابن ماجہ

3737 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ was in Baqi and a man called out to another man, "O Abul Qasim". The Messenger of Allah ﷺ turned to him and he said, "I did not mean you." The Messenger of Allah ﷺ said, "Call yourselves by my name but do not call yourselves by my Kunyah."

٣٤ - بَابُ الرَّجُلِ يُكَنّٰى قَبْلَ اَنْ يُّوْلَدَ لَهٗ

Chapter 34 - A man given a Kunyah before he has a child.

٣٧٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يَحْيَى بْنُ اَبِىْ بُكَيْرٍ ، ثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ عَنْ حَمْزَةَ بْنِ صُهَيْبٍ ، اَنَّ عُمَرَ قَالَ لِصُهَيْبٍ مَا لَكَ تَكْتَنِىْ بِاَبِىْ يَحْيٰى؟ وَلَيْسَ لَكَ وَلَدٌ ؛ قَالَ كَنَّانِىْ

3738 - Hamzah bin Suhaib reported that Umar ؓ said to Suhaib ؓ, "Why are you called Abu Yahya, when you do not have a son." He said, "The Messenger of Allah ﷺ gave me the Kunyah of Abu Yahya."

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رَسُوْلُ اللّٰهِ ﷺ، بِاَبِیْ یَحْیٰی. ابن ماجہ

3739 - Hazrat Ayesha ؓ narrated that she said to the Prophet ﷺ, "All your wives have a Kunyah except me." He said, "You are 'Umm-e-Abdullah'."

٣٧٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا وَكِيْعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ مَوْلًى لِلزُّبَيْرِ ، عَنْ عَائِشَةَ ، اَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ كُلُّ اَزْوَاجِكَ كَنَّيْتَهُ ، غَيْرِیْ. قَالَ فَاَنْتِ اُمُّ عَبْدِ اللّٰهِ. ابن ماجہ

3740 - Hazrat Anas ؓ narrated, "The Prophet ﷺ used to come to us and say to a brother of mine, who was small, "O Abu Umair."

٣٧٤٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ، ثَنَا وَكِيْعٌ عَنْ شُعْبَةَ ، عَنْ اَبِی التَّيَّاحِ ، عَنْ اَنَسٍ ، قَالَ كَانَ النَّبِیُّ ﷺ يَاْتِيْنَا فَيَقُوْلُ لِاَخٍ لِّیْ وَكَانَ صَغِيْرًا يَّا اَبَا عُمَيْرٍ!. سابقہ(٣٧٢٠)

Chapter 35 - Nick names.

٣٥ - بَابُ الْاَلْقَابِ

3741 - Hazrat Abu Jabirah bin Dahhak ؓ narrated (Allah's saying) "Nor insult one another by nick names," (Surah : Hujrat : 49":11) was revelaed concerning us, the Ansar. When the Prophet ﷺ came to us a man among us would have two or three names and the Prophet ﷺ might call him by one of those names only to be told O Messenger of Allah ﷺ he does not like that name. Then, "Nor insult one another by nick names, was revealed."

٣٧٤١ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ دَاوُدَ ، عَنِ الشَّعْبِیِّ ، عَنْ اَبِیْ جَبِيْرَةَ بْنِ الضَّحَّاكِ ، قَالَ فِيْنَا نَزَلَتْ ، مَعْشَرَ الْاَنْصَارِ ﴿وَلَا تَنَابَزُوْا بِالْاَلْقَابِ﴾ (الحجرات:١١) قَدِمَ عَلَيْنَا النَّبِیُّ ﷺ ، وَالرَّجُلُ مِنَّا لَهُ الْاِسْمَانِ وَالثَّلَاثَةُ ، فَكَانَ النَّبِیُّ ﷺ ، رُبَّمَا دَعَاهُمْ بِبَعْضِ تِلْكَ الْاَسْمَآءِ ، فَيُقَالُ يَا رَسُوْلَ اللّٰهِ! اِنَّهُ يَغْضَبُ مِنْ هٰذَا ، فَنَزَلَتْ ﴿وَلَا تَنَابَزُوْا بِالْاَلْقَابِ﴾.

سنن ابوداؤد(٤٩٦٢) سنن ترمذی(٣٢٦٨_٣٢٦٨م)

Chapter 36 - Eulogizing

٣٦ - بَابُ الْمَدْحِ

3742 - Hazrat Miqdad bin Amr ؓ narrated, "The Messenger of Allah ﷺ commanded us to throw dust in the faces of those who eulogize others."

٣٧٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِیٍّ عَنْ سُفْيَانَ ، (عَنْ) حَبِيْبِ بْنِ اَبِیْ ثَابِتٍ ، عَنْ مُجَاهِدٍ ، عَنِ ابْنِ مَعْمَرٍ ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو ، قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ ﷺ اَنْ نَّحْثُوَ فِیْ وُجُوْهِ الْمَدَّاحِيْنَ التُّرَابَ. صحیح مسلم(٧٤٣٠) سنن ترمذی(٢٣٩٣)

3743 - Hazrat Muawiyah ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Be aware of praising (eulogizing) one another, for it is (like) slaughtering."

٣٧٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ، عَنْ سَعْدِ بْنِ اِبْرَاهِيْمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ، عَنْ مَعْبَدٍ الْجُهَنِیِّ ، عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِيَّاكُمْ وَالتَّمَادُحَ ، فَاِنَّهُ الذَّبْحُ. ابن ماجہ

3744 - Abdur Rahman bin Abu Bakrah ؓ

٣٧٤٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا شَبَابَةُ ، ثَنَا شُعْبَةُ عَنْ

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reported that his father said, "A man praised another man in the presence of the Messenger of Allahﷺ. The Messenger of Allahﷺ said: "Woe to you, you have cut the neck of your companion", several times, then he said, "If anyone of you praises his brother, let him say, "I think he is like this but I do not sanctify anyone before Allah."

خَالِدٍ اَلْحَذَّآءِ ' عَنْ عِكْرَمَةَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ بَكْرَةَ ' عَنْ اَبِيْهِ ' قَالَ مَدَحَ رَجُلٌ رَجُلًا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ وَيْحَكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ مِرَارًا' ثُمَّ قَالَ اِنْ كَانَ اَحَدُكُمْ مَادِحًا اَخَاهُ ' فَلْيَقُلْ اَحْسِبُهُ ' وَلَااُزَكِّىْ عَلَى اللّٰهِ اَحَدًا. صحیح بخاری(۲۶۶۲_۶۰۶۱_۶۱۶۲)صحیح مسلم(۷۴۲۶_ ۷۴۲۷_۷۴۲۸)سنن ابوداؤد(۴۸۰۵)

Chapter 37 - The one who is consulted is trusted.

۳۷ - بَابُ اَلْمُسْتَشَارُ مُؤْتَمَنٌ

3745 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "One who is consulted, is trusted."

۳۷۴۵ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَحْيَى بْنُ اَبِىْ بُكَيْرٍ عَنْ شَيْبَانَ ' عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُسْتَشَارُ مُؤْتَمَنٌ.

سنن ابوداؤد(۵۱۲۸)سنن ترمذی(۲۸۲۲_۲۳۶۹_ ۲۳۷۰)

3746 - Hazrat Abu Masudرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "One who is consulted is trusted."

۳۷۴۶ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيْكٍ' عَنِ الْاَعْمَشِ' عَنْ اَبِىْ عَمْرٍو الشَّيْبَانِىِّ ' عَنْ اَبِىْ مَسْعُوْدٍ 'قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُسْتَشَارُ مُؤْتَمَنٌ. ابن ماجہ

3747 - Hazrat Jabirرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "If one of you consults his brother then let him give advice to him." (sincerely).

۳۷۴۷ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ اَبِىْ زَائِدَةَ وَعَلِىُّ بْنُ هَاشِمٍ عَنِ ابْنِ اَبِىْ لَيْلٰى ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اسْتَشَارَ اَحَدُكُمْ اَخَاهُ ' فَلْيُشِرْ عَلَيْهِ. ابن ماجہ

Chapter 38 - Entering the Bath Room

۳۸ - بَابُ دُخُوْلِ الْحَمَّامِ

3748 - Hazrat Abdullah bin Amrرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "You will conquer the lands of the non- Arabs where you will find houses called Hammamat (bath houses or bath rooms). Men should only enter them wearing a waist wrap and do not let women enter them unless they

۳۷۴۸ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ. ح وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ' حَدَّثَنَا خَالِىْ يَعْلٰى ' وَجَعْفَرُ بْنُ عَوْنٍ' جَمِيْعًا عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زِيَادِ بْنِ اَنْعُمَ الْاِفْرِيْقِىِّ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تُفْتَحُ لَكُمْ اَرْضُ الْاَعَاجِمِ ' وَسَتَجِدُوْنَ فِيْهَا بُيُوْتًا يُقَالُ لَهَا

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are sick or bleeding following childbirth."

الْحَمَّامَاتُ ، فَلَا يَدْخُلُهَا الرِّجَالُ إِلَّا بِإِزَارٍ ، وَامْنَعُوا النِّسَاءَ أَنْ يَدْخُلْنَهَا ، إِلَّا مَرِيضَةً أَوْ نُفَسَاءَ.

سنن ابوداؤد (٤٠١١)

3749 - Hazrat Ayesha narrated that the Prophetﷺ forbade men and women to enter bath houses, then he allowed men to enter them wearing a waist wrap but he did not allow the women.

٣٧٤٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ. (ح) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا عَفَّانُ ، قَالَا ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ شَدَّادٍ عَنْ أَبِي عُذْرَةَ ، قَالَ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ ، نَهَى الرِّجَالَ وَالنِّسَاءَ مِنَ الْحَمَّامَاتِ ، ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ ، وَلَمْ يُرَخِّصْ لِلنِّسَاءِ. سنن ابوداؤد (٤٠٠٩) سنن ترمذی (٢٨٠٢)

3750 - Abu Malih Al-Hudhali reported that some women from the people of Hims asked permission to enter upon Ayesha . She said "Perhaps you are among those (women) who enter bath houses?. I heard the Messenger of Allahﷺ say, "Any woman who takes off her clothes anywhere but in her husband's house has torn the screen that was between her and Allah."

٣٧٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ سُفْيَانَ ، عَنْ مَنْصُورٍ ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ ، عَنْ أَبِي الْمَلِيحِ الْهُذَلِيِّ أَنَّ نِسْوَةً مِنْ أَهْلِ حِمْصَ اسْتَأْذَنَّ عَلَى عَائِشَةَ ، فَقَالَتْ لَعَلَّكُنَّ مِنَ اللَّوَاتِي يَدْخُلْنَ الْحَمَّامَاتِ ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ أَيُّمَا امْرَأَةٍ وَضَعَتْ ثِيَابَهَا فِي غَيْرِ بَيْتِ زَوْجِهَا ، فَقَدْ هَتَكَتْ سِتْرَهَا بَيْنَهَا وَبَيْنَ اللَّهِ.

سنن ابوداؤد (٤٠١٠) سنن ترمذی (٢٨٠٣)

Chapter 39 - Coating with Hair-Remover

٣٩ - بَابُ الْإِطْلَاءِ بِالنُّورَةِ

3751 - Hazrat Umm-e-Salamah narrated that when the Prophetﷺ would apply (it), he began with his private area, coating it with hair removing (cream). And his wife would do the remainder of his body."

٣٧٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اطَّلَى ، بَدَأَ بِعَوْرَتِهِ فَطَلَاهَا بِالنُّورَةِ ، وَسَائِرُ جَسَدِهِ أَهْلُهُ. ابن ماجہ

3752 - Hazrat Umm-e-Salamah narrated, "The Prophetﷺ would coat (with hair removing cream / powder or chemical) and remove the pubic hair with his hand."

٣٧٥٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ كَامِلٍ أَبِي الْعَلَاءِ ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ اطَّلَى وَوَلِيَ عَانَتَهُ بِيَدِهِ. ابن ماجہ

Chapter 40 - Tales

٤٠ - بَابُ الْقَصَصِ

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٣٧٥٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْهِقْلُ بْنُ زِيَادٍ، ثَنَا الْاَوْزَاعِيُّ، عَنْ عَبْدِ اللّٰهِ بْنِ عَامِرٍ الْاَسْلَمِيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَقُصُّ عَلَى النَّاسِ اِلَّا اَمِيْرٌ اَوْ مَاْمُوْرٌ اَوْ مُرَاءٍ. ابن ماجه

3753 - Amr bin Shuaib narrated from his father from his grand-father, that the Messenger of Allah ﷺ said, "No one tells the tales to the people except, a ruler or one appointed by a ruler or a show-off."

٣٧٥٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنِ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ لَمْ يَكُنِ الْقَصَصُ فِيْ زَمَنِ رَسُوْلِ اللّٰهِ ﷺ، وَلَا زَمَنِ اَبِيْ بَكْرٍ، وَلَا زَمَنِ عُمَرَ. ابن ماجه

3754 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "Stories (for the purpose of exhortation) were unknown at the time of the Messenger of Allah ﷺ, the time of Abu Bakr رضی اللہ عنہ and the time of Umar رضی اللہ عنہ.

٤١ - بَابُ الشِّعْرِ

Chapter 41 - Poetry

٣٧٥٥ - **حَدَّثَنَا** اَبُوْ بَكْرٍ، ثَنَا اَبُوْ اُسَامَةَ، ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ عَنْ يُوْنُسَ، عَنِ الزُّهْرِيِّ، ثَنَا اَبُوْ بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْاَسْوَدِ بْنِ عَبْدِ يَغُوْثَ، عَنْ اُبَيِّ بْنِ كَعْبٍ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ مِنَ الشِّعْرِ لَحِكْمَةً.

صحیح بخاری (٦١٤٥) سنن ابوداؤد (٥٠٠٩)

3755 - Hazrat Ubayy bin Kab رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "In some poetry there is wisdom."

٣٧٥٦ - **حَدَّثَنَا** اَبُوْ بَكْرٍ، ثَنَا اَبُوْ اُسَامَةَ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، اَنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ اِنَّ مِنَ الشِّعْرِ حِكَمًا.

سنن ابوداؤد (٥٠١١) سنن ترمذی (٢٨٤٥)

3756 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Prophet ﷺ said, "In some poetry there is wisdom."

٣٧٥٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيْدٍ.

اَلَا كُلُّ شَيْءٍ، مَا خَلَا اللّٰهَ، بَاطِلُ

وَكَادَ اُمَيَّةُ بْنُ اَبِي الصَّلْتِ اَنْ يُسْلِمَ

صحیح بخاری (٣٨٤١-٦١٤٦-٦٤٨٩) صحیح مسلم (٥٨٤٨-٥٨٤٩-٥٨٥٠-٥٨٥١-٥٨٥٢) سنن ترمذی (٢٨٥٠)

3757 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The truest of words spoken by the poet are the words of Labid.

"Everything except Allah is false."

"And Umayyah bin Abu Salt nearly accepted Islam."

٣٧٥٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَعْلَى

3758 - Amr bin Sharid رضی اللہ عنہ reported from his father: "I recited one hundred verses

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of the poetry of Umayyah bin Abu Salt to the Messenger of Allahﷺ and after every line he said, "More". And he said, "He nearly accepted Islam."

عَنْ عَمْرِو بْنِ الشَّرِيْدِ ، عَنْ اَبِيْهِ ، قَالَ اَنْشَدْتُّ رَسُوْلَ اللّٰهِ ﷺ ، مِائَةَ قَافِيَةٍ مِّنْ شِعْرِ اُمَيَّةَ بْنِ اَبِى الصَّلْتِ ، يَقُوْلُ بَيْنَ كُلِّ قَافِيَةٍ هِيْهِ ، وَقَالَ كَادَ اَنْ يُّسْلِمَ.

صحیح مسلم(٥٨٤٦_٥٨٤٦م_٥٨٤٧)

Chapter 42 - What is disliked in poetry.

٤٢ - بَابُ مَا كُرِهَ مِنَ الشِّعْرِ

3759 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "If the man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry."

Except that (one of the narrators) Hafs did not say, "Until it destroyed him."

٣٧٥٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا حَفْصٌ ، وَاَبُوْ مُعَاوِيَةَ ، وَوَكِيْعٌ ، عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَاَنْ يَّمْتَلِىءَ جَوْفُ الرَّجُلِ قَيْحًا حَتّٰى يَرِيَهُ ، خَيْرٌ لَّهُ مِنْ اَنْ يَّمْتَلِىءَ شِعْرًا.

اِلَّا اَنَّ حَفْصًا لَّمْ يَقُلْ يَرِيَهُ.

صحیح بخاری(٦١٥٥)صحیح مسلم(٥٨٥٣)

3760 - Hazrat Sad bin Abu Waqqasرضی اللہ عنہ narrated that the Messenger of Allahﷺ said, "If a man were to fill his stomach completely with pus until it destroyed him, that would be better for him than filling (his mind) with poetry." (Misleading Poetry)

٣٧٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ ، قَالَا ثَنَا شُعْبَةُ ، حَدَّثَنِىْ قَتَادَةُ عَنْ يُّوْنُسَ بْنِ جُبَيْرٍ ، عَنْ مُّحَمَّدِ بْنِ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ ، عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ ، اَنَّ النَّبِىَّ ﷺ قَالَ لَاَنْ يَّمْتَلِىءَ جَوْفُ اَحَدِكُمْ قَيْحًا حَتّٰى يَرِيَهُ ، خَيْرٌ لَّهُ مِنْ اَنْ يَّمْتَلِىءَ شِعْرًا.

صحیح مسلم(٥٨٥٤)سنن ترمذی(٢٨٥٢)

3761 - Hazrat Ayesha رضی اللہ عنہا narrated, "The Messenger of Allahﷺ said, "The worst of people in lying is a man who trades insults with another man, disparaging the entire tribe, and a man who denies his father and accuses his mother of adultery."

٣٧٦١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عُبَيْدُ اللّٰهِ عَنْ شَيْبَانَ ، عَنِ الْاَعْمَشِ ، عَنْ عَمْرِو بْنِ مُرَّةَ ، عَنْ يُّوْسُفَ بْنِ مَاهَكَ ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ ، عَنْ عَائِشَةَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَعْظَمَ النَّاسِ فِرْيَةً ، لَرَجُلٌ هَاجٰى رَجُلًا ، فَهَجَا الْقَبِيْلَةَ بِاَسْرِهَا ، وَرَجُلٌ انْتَفٰى مِنْ اَبِيْهِ ، وَزَنّٰى اُمَّهُ. ابن ماجہ

Chapter 43 - Playing Back-gammon.

٤٣ - بَابُ اللَّعِبِ بِالنَّرْدِ

3762 - Hazrat Abu Musa رضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "Whoever plays backgammon has dis-obeyed Allah

٣٧٦٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ وَاَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ

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and his Messenger ﷺ."

عُمَرَ ، عَنْ نَافِعٍ ، عَنْ سَعِيْدِ بْنِ اَبِىْ هِنْدٍ، عَنْ اَبِىْ مُوْسٰى ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَّعِبَ بِالنَّرْدِ ، فَقَدْ عَصَى اللّٰهَ وَرَسُوْلَهٗ. سنن ابوداؤد(٤٩٣٨)

3763 - Sulaiman bin Buraidah رضی اللہ عنہ reported from his father that the Prophet ﷺ said, "Whoever plays backgammon, it is as if he dipped his hand in the flesh and blood of a pig."

٣٧٦٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ وَّاَبُوْ اُسَامَةَ عَنْ سُفْيَانَ ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ لَّعِبَ بِالنَّرْدَشِيْرِ فَكَاَنَّمَا غَمَسَ يَدَهٗ فِىْ لَحْمِ خِنْزِيْرٍ ، وَدَمِهٖ. صحیح مسلم(٥٨٥٦)سنن ابوداؤد(٤٩٣٩)

Chapter 44 - Pigeon Playing

٤٤ - بَابُ اللَّعْبِ بِالْحَمَامِ

3764 - Hazrat Ayesha رضی اللہ عنہا narrated that the Prophet ﷺ looked at a man who was chasing a bird and said, "A devil chasing a devil."

٣٧٦٤ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ عَامِرِ بْنِ زُرَارَةَ ، ثَنَا شَرِيْكٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ اَبِىْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ نَظَرَ اِلٰى اِنْسَانٍ يَّتْبَعُ طَائِرًا فَقَالَ شَيْطَانٌ يَّتْبَعُ شَيْطَانًا. ابن ماجہ

3765 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ saw a man chasing a pigeon and said, "A male devil following a female devil."

٣٧٦٥ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْاَسْوَدُ بْنُ عَامِرٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، عَنْ اَبِىْ سَلَمَةَ ، عَنْ اَبِىْ هُرَيْرَةَ اَنَّ النَّبِىَّ ﷺ رَاٰى رَجُلًا يَّتْبَعُ حَمَامَةً فَقَالَ شَيْطَانٌ يَّتْبَعُ شَيْطَانَةً. سنن ابوداؤد(٤٩٤٠)

3766 - Hazrat Uthman bin Affan رضی اللہ عنہ narrated that the Messenger of Allah ﷺ saw a man following a pigeon and said, "A man devil chasing a female devil."

٣٧٦٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِىُّ ، ثَنَا ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ اَبِى الْحَسَنِ ، عَنْ عُثْمَانَ بْنِ عَفَّانَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ رَاٰى رَجُلًا وَّرَآءَ حَمَامَةٍ فَقَالَ شَيْطَانٌ يَّتْبَعُ شَيْطَانَةً.

ابن ماجہ

3767 - Hazrat Anas bin Malik رضی اللہ عنہ narrated that the Messenger of Allah ﷺ saw a man chasing a pigeon and said, "A devil chasing a devil."

٣٧٦٧ - **حَدَّثَنَا** اَبُوْ نَصْرٍ مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ ، ثَنَا رَوَّادُ بْنُ الْجَرَّاحِ ، ثَنَا اَبُوْ سَعْدٍ السَّاعِدِىُّ عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ رَاٰى رَسُوْلُ اللّٰهِ ﷺ ، رَجُلًا يَّتْبَعُ حَمَامًا ، فَقَالَ شَيْطَانٌ يَّتْبَعُ شَيْطَانًا.

ابن ماجہ

Chapter 45 - Dislike of being alone.

٤٥ - بَابُ كَرَاهِيَةِ الْوَحْدَةِ

3768 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated,

٣٧٦٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ

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"The Messenger of Allahﷺ said, "If anyone of you knew what is wrong with being alone, no one would travel at night by himself." (alone)

عَنْ عَاصِمِ بْنِ مُحَمَّدٍ ' عَنْ اَبِيْهِ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِﷺ لَوْ يَعْلَمُ اَحَدُكُمْ مَا فِى الْوَحْدَةِ ' مَا سَارَ اَحَدٌ بِلَيْلٍ وَحْدَهُ.

صحیح بخاری(۲۹۹۸)سنن ترمذی(۱۶۷۳)

Chapter 46 - Extinguishing the fire while going to sleep.

٤٦ - بَابُ اِطْفَاءِ النَّارِ عِنْدَ الْمَبِيْتِ

3769 - Salim reported from his father that the Prophetﷺ said, "Do not leave fire in your houses when you go to sleep."

٣٧٦٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' عَنْ سَالِمٍ ' عَنْ اَبِيْهِ ' اَنَّ النَّبِيَّﷺ قَالَ لَا تَتْرُكُوا النَّارَ فِىْ بُيُوْتِكُمْ حِيْنَ تَنَامُوْنَ.

صحیح بخاری(۶۲۹۳)صحیح مسلم(۵۲۲۵)سنن ابوداؤد(۵۲۴۶)
سنن ترمذی(۱۸۱۳)

3770 - Hazrat Abu Musaؓ narrated, "A house burned down in Al-Madinah with its occupants inside. The Prophetﷺ was told of what happened and he said. "This fire is an enemy to you when you go to sleep extinguish it."

٣٧٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللّٰهِ ' عَنْ اَبِىْ بُرْدَةَ ' عَنْ اَبِىْ مُوْسٰى ' قَالَ اِحْتَرَقَ بَيْتٌ بِالْمَدِيْنَةِ عَلٰى اَهْلِهِ ' فَحُدِّثَ النَّبِيُّﷺ بِشَاْنِهِمْ ' فَقَالَ اِنَّمَا هٰذِهِ النَّارُ عَدُوٌّ لَّكُمْ ' فَاِذَا نِمْتُمْ فَاَطْفِئُوْهَا عَنْكُمْ.

صحیح بخاری(۶۲۹۴)صحیح مسلم(۵۲۲۶)

3771 - Hazrat Jabirؓ narrated, "The Messenger of Allahﷺ commanded us (to do somethings) and forbade us (to do somethings) and he commanded to extinguish our lamps."

٣٧٧١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عَبْدِ الْمَلِكِ ' عَنْ اَبِى الزُّبَيْرِ ' عَنْ جَابِرٍ ' قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِﷺ وَنَهَانَا ' فَاَمَرَنَا اَنْ نُّطْفِئَ سِرَاجَنَا. ابن ماجہ

Chapter 47 - Forbiddance of camping on the path.

٤٧ - بَابُ النَّهْىِ عَنِ النُّزُوْلِ عَلَى الطَّرِيْقِ

3772 - Hazrat Jabirؓ narrated, "The Messenger of Allahﷺ said, "Do not camp in the middle of the road (path) or relieve yourselves there." (defecate)

٣٧٧٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا هِشَامٌ عَنِ الْحَسَنِ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِﷺ لَا تَنْزِلُوْا عَلٰى جَوَادِّ الطَّرِيْقِ ' وَلَا تَقْضُوْا عَلَيْهَا الْحَاجَاتِ. سنن ابوداؤد(۱۷۱۷)

Chapter 48 - Riding of the three on an animal.

٤٨ - بَابُ رُكُوْبِ ثَلَاثَةٍ عَلٰى دَآبَّةٍ

3773 - Hazrat Abdullah bin Jafarؓ

٣٧٧٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ

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narrated "Whenever the Messenger of Allah ﷺ came back from a journey, he would be met by us (children). (One day) he was met by me and Hasan رضی اللہ عنہ or Hussain رضی اللہ عنہ. He made one of us ride in front of him and other behind him until we came to Al-Madinah."

الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمٍ ، حَدَّثَنَا مُوَرِّقٌ الْعِجْلِيُّ ، حَدَّثَنِيْ عَبْدُ اللّٰهِ بْنُ جَعْفَرٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ اِذَا قَدِمَ مِنْ سَفَرٍ تُلُقِّيَ بِنَا ، قَالَ فَتُلُقِّيَ بِيْ وَبِالْحَسَنِ اَوْ بِالْحُسَيْنِ ، قَالَ فَحَمَلَ اَحَدَنَا بَيْنَ يَدَيْهِ ، وَالْاٰخَرَ خَلْفَهُ ، حَتّٰى قَدِمْنَا الْمَدِيْنَةَ.

صحیح مسلم(٦٢١٨_٦٢١٩)سنن ابوداؤد(٢٥٦٦)

Chapter 49 - Scattering dust on writings.

٤٩ - بَابُ تَتْرِيْبِ الْكِتَابِ

3774 - Hazrat Jabir رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Scatter dust on your writings because it is better and dust is blessed."

٣٧٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، ثَنَا بَقِيَّةُ ، اَنْبَاَنَا اَبُوْ اَحْمَدَ الدِّمَشْقِيُّ ، عَنْ اَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ تَرِّبُوْا صُحُفَكُمْ ، اَنْجَحُ لَهَا ، اِنَّ التُّرَابَ مُبَارَكٌ. ابن ماجہ

Chapter 50 - Two should not whisper excluding the third.

٥٠ - بَابُ لَّا يَتَنَاجٰى اِثْنَانِ دُوْنَ الثَّالِثِ

3775 - Hazrat Abdullah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "When you are three, two should not whisper (privately) to the exclusion of their companion because that makes him sad."

٣٧٧٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ وَوَكِيْعٌ عَنِ الْاَعْمَشِ ، عَنْ شَقِيْقٍ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجٰى اِثْنَانِ دُوْنَ صَاحِبِهِمَا ، فَاِنَّ ذٰلِكَ يُحْزِنُهُ.

صحیح مسلم(٥٦٦١_٥٦٦٢)سنن ابوداؤد(٤٨٥١)سنن ترمذی(٢٨٢٥)

3776 - Hazrat Ibn-e-Umar رضی اللہ عنہما said, "The Messenger of Allah ﷺ forbade two to converse (whisper) to the exclusion of a third."

٣٧٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ نَهٰى رَسُوْلُ اللّٰهِ ﷺ اَنْ يَّتَنَاجٰى اِثْنَانِ دُوْنَ الثَّالِثِ.

ابن ماجہ

Chapter 51 - A person having arrows with him, should carry them by their heads.

٥١ - بَابُ مَنْ كَانَ مَعَهُ سِهَامٌ فَلْيَاْخُذْ بِنِصَالِهَا

3777 - Hazrat Jabir bin Abdullah رضی اللہ عنہما narrated, "A man passed through the mosque with some arrows and the Messenger of Allah ﷺ said, "Hold them by their heads!" He said, "Yes" (I will)

٣٧٧٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، قَالَ قُلْتُ لِعَمْرِو بْنِ دِيْنَارٍ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَمْسِكْ بِنِصَالِهَا؟ قَالَ نَعَمْ. صحیح بخاری

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(٤٥١_ ٧٠٧٣)صحیح مسلم(٦٦٠٤)سنن نسائی(٧١٧)

٣٧٧٨ - **حَدَّثَنَا** مَحْمُوْدُ بْنُ غَيْلَانَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ بُرَيْدٍ ' عَنْ جَدِّهٖ اَبِیْ بُرْدَةَ ' عَنْ اَبِیْ مُوْسٰی ' عَنِ النَّبِیِّ ﷺ قَالَ اِذَا مَرَّ اَحَدُكُمْ فِیْ مَسْجِدِنَا اَوْ فِیْ سُوْقِنَا ' وَمَعَهٗ نَبْلٌ ' فَلْيُمْسِكْ عَلٰی نِصَالِهَا ' بِكَفِّهٖ اَنْ تُصِيْبَ اَحَدًا مِّنَ الْمُسْلِمِيْنَ بِشَیْءٍ ' اَوْ فَلْيَقْبِضْ علٰی نِصَالِهَا.

3778 - Hazrat Abu Musa narrated that the Prophet ﷺ said, "When anyone of you passes through our mosque or our market place, carrying arrows, let him hold them by their heads lest he should hurt any of the Muslims."

صحیح بخاری(٤٥٢_٧٠٧٥)صحیح مسلم(٦٦٠٨)سنن ابوداؤد(٢٥٨٧)

٥٢ - بَابُ ثَوَابِ الْقُرْاٰنِ

Chapter 52 - The Reward of the Quran.

٣٧٧٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عِيْسَی بْنُ يُوْنُسَ ' ثَنَا سَعِيْدُ بْنُ اَبِیْ عَرُوْبَةَ عَنْ قَتَادَةَ ' عَنْ زُرَارَةَ بْنِ اَوْفٰی ' عَنْ سَعْدِ بْنِ هِشَامٍ ' عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمَاهِرُ بِالْقُرْاٰنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ ' وَالَّذِیْ يَقْرَؤُهٗ يَتَتَعْتَعُ فِيْهِ ' وَهُوَ عَلَيْهِ شَاقٌّ ' لَهٗ اَجْرَانِ اِثْنَانِ. صحیح بخاری(٤٩٣٧)صحیح مسلم(١٨٥٩_ ١٨٦٠)سنن ابوداؤد(١٤٥٤)سنن ترمذی(٢٩٠٤)

3779 - Hazrat Ayesha narrated, "The Messenger of Allah ﷺ said, "The one who is proficient with the Quran will be with the noble and righteous scribes (the angels) and the one who reads it and stumbles over it finding it difficult will have a double reward."

٣٧٨٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰی ' اَنْبَاَنَا شَيْبَانُ عَنْ فِرَاسٍ ' عَنْ عَطِيَّةَ ' عَنْ اَبِیْ سَعِيْدِ اَلْخُدْرِیِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُقَالُ لِصَاحِبِ الْقُرْاٰنِ ' اِذَا دَخَلَ الْجَنَّةَ اِقْرَاْ وَاصْعَدْ ' فَيَقْرَاُ وَيَصْعَدُ بِكُلِّ اٰيَةٍ دَرَجَةً ' حَتّٰی يَقْرَاَ اٰخِرَ شَیْءٍ مَّعَهٗ. ابن ماجہ

3780 - Hazrat Abu Saeed Al-Khudri narrated, "The Messenger of Allah ﷺ said, "It will be said to the companion of the Quran when he enters Paradise, "Recite and rise". He will recite and rise one degree for every verse until he recites the last thing that he knows."

٣٧٨١ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ بَشِيْرِ بْنِ مُهَاجِرٍ ' عَنِ ابْنِ بُرَيْدَةَ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَجِیْءُ الْقُرْاٰنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ الشَّاحِبِ فَيَقُوْلُ اَنَا الَّذِیْ اَسْهَرْتُ لَيْلَكَ ' وَاَظْمَاْتُ نَهَارَكَ. ابن ماجہ

3781 - Ibn Buraidah reported that his father told that the Messenger of Allah ﷺ said, "The Quran will come on the Day of Resurrection like a pale man and will say, 'I am the one that kept you awake at night and made you thirsty during the day."

٣٧٨٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ وَعَلِیُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ ' عَنْ اَبِیْ صَالِحٍ ' عَنْ اَبِیْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَيُحِبُّ

3782 - Hazrat Abu Hurayrah narrated, "The Messenger of Allah ﷺ said, "Wouldn't anyone of you like to find three

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great fat pregnant she-camels when he returns to his family?' We said, "Yes". He said, "Three verses that one of you recites during his prayer are better for him than three great, fat pregnant she-camels".

اَحَدُكُمْ ' اِذَا رَجَعَ اِلٰى اَهْلِهٖ ' اَنْ يَّجِدَ فِيْهِ ثَلَاثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا نَعَمْ ' قَالَ فَثَلَاثُ اٰيَاتٍ يَّقْرَؤُهُنَّ اَحَدُكُمْ فِىْ صَلَاتِهٖ ' خَيْرٌ لَّهٗ مِنْ ثَلَاثِ خَلِفَاتٍ سِمَانٍ عِظَامٍ. صحيح مسلم(١٨٦٩)

3783 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "The likeness of the Quran is that of a hobbled camel. If its owner ties its rope, he will keep it, but if he loosens its rope it will go away."

٣٧٨٣ - **حَدَّثَنَا** اَحْمَدُ بْنُ الْاَزْهَرِ ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنْ اَيُّوْبَ ' عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَثَلُ الْقُرْاٰنِ مَثَلُ الْاِبِلِ الْمُعَقَّلَةِ ' اِنْ تَعَاهَدَهَا صَاحِبُهَا بِعُقُلِهَا اَمْسَكَهَا عَلَيْهِ ' وَاِنْ اَطْلَقَ عُقُلَهَا ذَهَبَتْ. صحيح مسلم(١٨٣٧)

3784 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say, "Allah said, "I have divided the prayer between Myself and My slave into two halves and My slave shall have what he has asked for". The Messenger of Allah ﷺ said, "When the slave says, Al-Hamdu Lillahi Rabbil Alamin (All the praise is to Allah the Lord of all that exists) Allah says, "My slave has praised Me and My slave shall have what he asked for." And when he says, "Ar-Rahmanir Rahim' (The Most Gracious the Most Merciful) Allah says, "My slave has extolled me, and my slave shall have what he asked for." And when he says Maliki Yawmid-Din)The Only Owner of the Day of Recompense) Allah says, My slave has glorified Me. This is for Me and this verse is between Me and My slave in two halves." And when he says, "Iyyaka Nabudu Wa Iyyaka Nastin (You (alone) we worship and you (alone) we ask for help). He says this is between Me and My slave and My slave shall have what he has asked for." And the end of the surah is for my slave. And when he says, "Ihdinas

٣٧٨٤ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِىُّ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ قَالَ اللّٰهُ عَزَّوَجَلَّ قَسَمْتُ الصَّلٰوةَ بَيْنِىْ وَبَيْنَ عَبْدِىْ شَطْرَيْنِ ' فَنِصْفُهَا لِىْ وَنِصْفُهَا لِعَبْدِىْ ' وَلِعَبْدِىْ مَا سَاَلَ ' قَالَ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِقْرَءُوْا يَقُوْلُ الْعَبْدُ ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾ ' فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ حَمِدَنِىْ عَبْدِىْ ' وَلِعَبْدِىْ مَا سَاَلَ ' فَيَقُوْلُ ﴿اَلرَّحْمٰنِ الرَّحِيْمِ﴾ ' فَيَقُوْلُ اَثْنٰى عَلَىَّ عَبْدِىْ ' وَلِعَبْدِىْ مَا سَاَلَ ' يَقُوْلُ ﴿مَالِكِ يَوْمِ الدِّيْنِ﴾ ' فَيَقُوْلُ اللّٰهُ مَجَّدَنِىْ عَبْدِىْ ' فَهٰذَا لِىْ ' وَهٰذِهِ الْاٰيَةُ بَيْنِىْ وَ بَيْنَ عَبْدِىْ نِصْفَيْنِ ' يَقُوْلُ الْعَبْدُ ﴿اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ﴾. يَعْنِىْ فَهٰذِهٖ بَيْنِىْ وَبَيْنَ عَبْدِىْ ' وَلِعَبْدِىْ مَا سَاَلَ ' وَاٰخِرُ السُّوْرَةِ لِعَبْدِىْ ' يَقُوْلُ الْعَبْدُ ﴿اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ﴾ ' فَهٰذَا لِعَبْدِىْ وَلِعَبْدِىْ مَا سَاَلَ. ابن ماجه

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Sirat al-Mustaqima Siratal-Ladhina an-amta alayhim ghayril maghdubi alayhim wa lad-dallin. (Guide us to the straight way, the way of those whom You have bestowed Your grace not (the way) of those who earned Your anger nor of those who went astray). He says, "This is for My slave, and My slave shall have what he has asked for."

٣٧٨٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ' عَنْ حَبِيْبِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ حَفْصِ بْنِ عَاصِمٍ ' عَنْ اَبِىْ سَعِيْدِ بْنِ الْمُعَلّٰى ' قَالَ قَالَ لِىْ رَسُوْلُ اللّٰهِ ﷺ اَلَا اُعَلِّمُكَ اَعْظَمَ سُوْرَةٍ فِى الْقُرْاٰنِ قَبْلَ اَنْ اَخْرُجَ مِنَ الْمَسْجِدِ؟ قَالَ فَذَهَبَ النَّبِىُّ ﷺ لِيَخْرُجَ ' فَاَذْكَرْتُهُ ' فَقَالَ ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾ (سورة الفاتحة) ' وَهِىَ السَّبْعُ الْمَثَانِىْ وَالْقُرْاٰنُ الْعَظِيْمُ الَّذِىْ اُوْتِيْتُهُ. صحیح بخاری (٤٤٧٤_٤٦٤٧_ ٤٧٠٣_٥٠٠٦) سنن ابوداؤد (١٤٥٨) سنن نسائی (٩١٢)

3785 - Hazrat Abu Saeed bin Mualla narrated, "The Messenger of Allah ﷺ said to me, "Shall I not teach you the greatest Surah in the Quran before I leave the mosque?'. Then the Prophet ﷺ went to go out, so I reminded him and he said, "Al-Hamdu Lillahi Rabbil-Alamin (Surah Fatiha) (All the praise is to Allah the Lord of all that exists). It is the seven oft-recited verses and it is the Grand Quran that has been given to me."

٣٧٨٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ شُعْبَةَ ' عَنْ قَتَادَةَ ' عَنْ عَبَّاسٍ الْجُشَمِىِّ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ سُوْرَةً فِى الْقُرْاٰنِ ' ثَلَاثُوْنَ اٰيَةً ' شَفَعَتْ لِصَاحِبِهَا ' حَتّٰى غُفِرَ لَهُ ﴿تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ﴾ (سورة الملک).

سنن ابوداؤد (١٤٠٠) سنن ترمذی (٢٨٩١)

3786 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "There is a Surah in the Quran with thirty verses, which will intercede for its companion (the one who recites it) until he is forgiven. "Tabarakal-Ladhi bi Yadihil-Mulk. (Surah Mulk) (Blessed is He in Whose Hand is the dominion)

٣٧٨٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ ' ثَنَا سُلَيْمَانُ بْنُ بِلَالٍ ' حَدَّثَنِىْ سُهَيْلٌ عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ﴿قُلْ هُوَ اللّٰهُ اَحَدٌ﴾ (سورة الاخلاص) ' تَعْدِلُ ثُلُثَ الْقُرْاٰنِ.

سنن ترمذی (٢٨٨٩)

3787 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Qul Huwa Allahu Ahad (Surah Ikhlas) (Say, He is Allah (the) One) is equivalent to one third of the Quran."

٣٧٨٨ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِىٍّ الْخَلَّالُ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' عَنْ جَرِيْرِ بْنِ حَازِمٍ ' عَنْ قَتَادَةَ ' عَنْ اَنَسٍ

3788 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said, "Qul Huwa Allahu-Ahad (say He is Allah (the)

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بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ﴿قُلْ هُوَ اللّٰهُ اَحَدٌ﴾ (سورة الاخلاص) تَعْدِلُ ثُلُثَ الْقُرْاٰنِ. ابن ماجه

One) is equivalent to one third of the Quran."

3789 - Hazrat Abu Masud Al-Khudri رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, Alahu ahad Al-Wahidus-Samad" (Allah the One, the self-sufficient master) is equivalent to one third of the Quran". (refering to Surah Al-Ikhlas)

٣٧٨٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ، عَنْ اَبِىْ قَيْسٍ الْاَوْدِيِّ ، عَنْ عَمْرِو بْنِ مَيْمُوْنٍ، عَنْ اَبِىْ مَسْعُوْدٍ الْاَنْصَارِيِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُ اَحَدٌ ، اَلْوَاحِدُ الصَّمَدُ ، تَعْدِلُ ثُلُثَ الْقُرْاٰنِ. ابن ماجه

٥٣ - بَابُ فَضْلِ الذِّكْرِ

Chapter 53 - The Excellence of Remembrance of Allah.

3790 - Hazrat Abu Darda رضی اللہ عنہ narrated that the Prophet ﷺ said, "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, and that are better than your giving gold or silver, or meeting your enemy (in battle) and you strike their necks? They said, "What is that O Messenger of Allah ﷺ?' He said, "Remembering Allah." (Dhikr)

٣٧٩٠ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا الْمُغِيْرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللّٰهِ بْنِ سَعِيْدِ بْنِ اَبِىْ هِنْدٍ ، عَنْ زِيَادِ بْنِ اَبِىْ زِيَادٍ ، مَوْلَى ابْنِ عَيَّاشٍ ، عَنْ اَبِىْ بَحْرِيَّةَ ، عَنْ اَبِى الدَّرْدَاءِ ، اَنَّ النَّبِىَّ ﷺ قَالَ اَلَا اُنَبِّئُكُمْ بِخَيْرِ اَعْمَالِكُمْ ، وَاَرْضَاهَا عِنْدَ مَلِيْكِكُمْ ، وَاَرْفَعِهَا فِىْ دَرَجَاتِكُمْ ، وَخَيْرٍ لَّكُمْ مِّنْ اِعْطَاءِ الذَّهَبِ وَالْوَرِقِ ، وَمِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ ، وَيَضْرِبُوْا اَعْنَاقَكُمْ؟. قَالُوْا وَمَا ذَاكَ ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ ذِكْرُ اللّٰهِ. سنن ترمذی (٣٣٧٧)

Hazrat Muaz bin Jabal said, "Nothing is more effective than the remembrance of Allah that saves from the torment of Allah".

وَقَالَ مُعَاذُ بْنُ جَبَلٍ مَا عَمِلَ امْرُؤٌ بِعَمَلٍ ، اَنْجٰى لَهُ مِنْ عَذَابِ اللّٰهِ عَزَّوَجَلَّ ، مِنْ ذِكْرِ اللّٰهِ.

3791 - Hazrat Abu Hurayrah رضی اللہ عنہ said, "Hazrat Abu Saeed bore witness that the Prophet ﷺ said, "No people sit in a gathering remembring Allah but the angels surround them, mecry covers them, tranquility descends upon them and Allah remembers them before those who are with Him."

٣٧٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَحْيَى بْنُ اٰدَمَ عَنْ عَمَّارِ بْنِ رُزَيْقٍ ، عَنْ اَبِىْ اِسْحَاقَ ، عَنِ الْاَغَرِّ اَبِىْ مُسْلِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ وَاَبِىْ سَعِيْدٍ ، يَشْهَدَانِ بِهٖ عَلَى النَّبِىِّ ﷺ قَالَ مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُوْنَ اللّٰهَ فِيْهِ ، اِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ ، وَتَغَشَّتْهُمُ الرَّحْمَةُ ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِيْنَةُ ، وَذَكَرَهُمُ اللّٰهُ فِيْمَنْ عِنْدَهٗ. صحیح مسلم (٦٧٩٥-٦٧٩٦) سنن ترمذی (٣٣٧٨)

3792 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "Allah says I am

٣٧٩٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْاَوْزَاعِىِّ ، عَنْ اِسْمَاعِيْلَ بْنِ عُبَيْدِ اللّٰهِ ، عَنْ اُمِّ

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with My slave when he remembers Me and his lips move saying My name."

الدَّرْدَاءِ، عَنْ اَبِىْ هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ يَقُوْلُ اَنَا مَعَ عَبْدِىْ اِذَا هُوَ ذَكَرَنِىْ وَتَحَرَّكَتْ بِىْ شَفَتَاهُ. ابن ماجه

3793 - Hazrat Abdullah bin Busr رضي الله عنه narrated that a Bedouin said to the Messenger of Allah ﷺ, "The laws of Islam are burdensome for me. Tell me of something that I will be able to adhere to'. He said, "Always keep your tongue moist with the remembrance of Allah, the Mighty and the Sublime."

٣٧٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرٍ، ثَنَا زَيْدُ بْنُ الْحُبَابِ، اَخْبَرَنِىْ مُعَاوِيَةُ بْنُ صَالِحٍ، اَخْبَرَنِىْ عَمْرُو بْنُ قَيْسٍ اَلْكِنْدِىُّ عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ، اَنَّ اَعْرَابِيًّا قَالَ لِرَسُوْلِ اللّٰهِ ﷺ اِنَّ شَرَائِعَ الْاِسْلَامِ قَدْ كَثُرَتْ عَلَىَّ، فَاَنْبِئْنِىْ مِنْهَا بِشَىْءٍ اَتَشَبَّثُ بِهٖ، قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللّٰهِ عَزَّوَجَلَّ. سنن ترمذى (٣٣٧٥)

٥٤ - بَابُ فَضْلِ لَا اِلٰهَ اِلَّا اللّٰهُ

Chapter 54 - The Excellence of La ilaha illallah.

3794 - Hazrat Abu Hurayrah رضي الله عنه and Hazrat Abu Saeed رضي الله عنه bore witness that the Messenger of Allah ﷺ said, "If a person says, "La Ilaha Illallahu wa Allahu Akbar". (None has the right to be worshipped but Allah and Allah is the Most Great) Allah says, "My slave has spoken the truth. There is none worthy of worship except I and I am the Most Great'. If a person says La Ilaha illallah Wahdahu (There is none worthy of worship except Allah alone) Allah says My slave has spoken the truth. There is none worthy of worship except I alone. If he says La Ilaha illallahu La Sharika Lahu (There is none worthy of worship except Allah with no partner). Allah says, My slave has spoken the truth, there is none worthy of worship except I with no partner. If he says La ilaha Illallah Lahul-Mulku wa Lahul-Hamdu (There is none worthy of worship except Allah all dominion is His and all praise is to Him) Allah says, "My slave has spoken the

٣٧٩٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ، ثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ حَمْزَةَ الزَّيَّاتِ، عَنْ اَبِىْ اِسْحَاقَ، عَنِ الْاَغَرِّ اَبِىْ مُسْلِمٍ، اَنَّهٗ شَهِدَ عَلٰى اَبِىْ هُرَيْرَةَ وَاَبِىْ سَعِيْدٍ اَنَّهُمَا شَهِدَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ قَالَ اِذَا قَالَ الْعَبْدُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ، قَالَ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ صَدَقَ عَبْدِىْ، لَا اِلٰهَ اِلَّا اَنَا وَاَنَا اللّٰهُ اَكْبَرُ، وَاِذَا قَالَ الْعَبْدُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ، قَالَ صَدَقَ عَبْدِىْ، لَا اِلٰهَ اِلَّا اَنَا وَحْدِىْ، وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ لَا شَرِيْكَ لَهٗ، قَالَ صَدَقَ عَبْدِىْ، لَا اِلٰهَ اِلَّا اَنَا، وَلَا شَرِيْكَ لِىْ. وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. قَالَ صَدَقَ عَبْدِىْ، لَا اِلٰهَ اِلَّا اَنَا لِىَ الْمُلْكُ وَلِىَ الْحَمْدُ، وَاِذَا قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ، قَالَ صَدَقَ عَبْدِىْ، لَا اِلٰهَ اِلَّا اَنَا، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِىْ.

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truth. There is none worthy of worship except I, all dominion is Mine and all praise is (due) to Me." If he says La ilaha illallah La Hawla Wa La Quwwata Ila Billah (There is none worthy of worship except Allah and there is no power and no strength except with Allah). Allah says, "My slave has spoken the truth, there is none worthy of worship except I and there is no power and no strength except with Me."

(A narrator) Abu Ishaq said, "Then Agharr (another narrator) said something that I did not understand. I said to Abu Jafar, "What did he say?' He said, "Whoever is blessed with (the ability to say) them (these words) at the time of death, the fire will not touch him."

قَالَ اَبُوْ اِسْحَاقَ ثُمَّ قَالَ الْاَغَرُّ شَيْئًا لَّمْ اَفْهَمْهُ ' قَالَ فَقُلْتُ لِاَبِیْ جَعْفَرٍ مَّا قَالَ؟ قَالَ مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهٖ لَمْ تَمَسَّهُ النَّارُ. سنن ترمذی(۳٤۳۰)

3795 - Yahya bin Talhah reported that his mother Su'da Al-Murriyyah said, "Umar (bin Khattab) passed by Talhah after the Messenger of Allah had died and said, "Why do you look so sad. Are you upset because your cousin has been appointed leader?" He said, 'No, but I heard the Messenger of Allah say, "I know a word which no one says at the time of death but it will become the light in his record of deeds and his body and soul will find comfort in it at the time of death" but I did not ask him about it before he died. He (Umar) said, 'I know what it is'. It is what he wanted his uncle (Abu Talib) to say and if he had known anything that would be more effective in saving him, he would have told him to say it."

۳۷۹۵ - **حَدَّثَنَا** هَارُوْنُ بْنُ اِسْحَاقَ الْهَمْدَانِیُّ ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ مِسْعَرٍ ' عَنْ اِسْمَاعِیْلَ بْنِ اَبِیْ خَالِدٍ ' عَنِ الشَّعْبِیِّ ' عَنْ یَحْیَی بْنِ طَلْحَةَ ' عَنْ اُمِّهٖ سُعْدَی الْمُرِّیَّةِ ' قَالَتْ مَرَّ عُمَرُ بِطَلْحَةَ ' بَعْدَ وَفَاةِ رَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ مَا لَكَ كَئِیْبًا؟ اَسَاءَ تْكَ اِمْرَةُ ابْنِ عَمِّكَ؟ قَالَ لَا ' وَلٰكِنْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ یَقُوْلُ اِنِّیْ لَاَعْلَمُ كَلِمَةً ' لَا یَقُوْلُهَا اَحَدٌ عِنْدَ مَوْتِهٖ ' اِلَّا كَانَتْ نُوْرًا لِّصَحِیْفَتِهٖ ' وَاِنَّ جَسَدَهٗ وَرُوْحَهٗ لَیَجِدَانِ لَهَا رَوْحًا عِنْدَ الْمَوْتِ. فَلَمْ اَسْاَلْهُ حَتّٰی تُوُفِّیَ ' قَالَ اَنَا اَعْلَمُهَا ' هِیَ الَّتِیْ اَرَادَ عَمَّهٗ عَلَیْهَا ' وَلَوْ عَلِمَ اَنَّ شَیْئًا اَنْجٰی لَهٗ مِنْهَا ' لَاَمَرَهٗ. ابن ماجہ

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٣٧٩٦ - حَدَّثَنَا عَبْدُ الْحَمِيْدِ بْنُ بَيَانَ الْوَاسِطِيُّ ، ثَنَا خَالِدُ بْنُ عَبْدِ اللّٰهِ عَنْ يُوْنُسَ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ هِصَّانَ بْنِ الْكَاهِلِ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ ، عَنْ مُعَاذِ بْنِ جَبَلٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ نَفْسٍ تَمُوْتُ تَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ، وَاَنِّىْ رَسُوْلُ اللّٰهِ ﷺ ، يَرْجِعُ ذٰلِكَ اِلٰى قَلْبٍ مُّوْقِنٍ ، اِلَّا غَفَرَ اللّٰهُ لَهَا. ابن ماجه

3796 - Hazrat Muadh bin Jabal رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "There is no soul that died bearing witness to La ilaha illallah and that I am the Messenger of Allah ﷺ from the heart with certainty, but Allah will forgive it."

٣٧٩٧ - حَدَّثَنَا اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ، ثَنَا زَكَرِيَّا بْنُ مَنْظُوْرٍ ، حَدَّثَنِىْ مُحَمَّدُ بْنُ عُقْبَةَ عَنْ اُمِّ هَانِئٍ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا اِلٰهَ اِلَّا اللّٰهُ ، لَا يَسْبِقُهَا عَمَلٌ ، وَلَا تَتْرُكُ ذَنْبًا. ابن ماجه

3797 - Hazrat Umm-e-Hani رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ said, "(About saying) La ilaha illallah" no deed takes precedence over it and it does not leave any sin."

٣٧٩٨ - حَدَّثَنَا اَبُوْ بَكْرٍ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مَالِكِ بْنِ اَنَسٍ ، اَخْبَرَنِىْ سُمَىٌّ مَوْلٰى اَبِىْ بَكْرٍ عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَ فِىْ يَوْمٍ مِّائَةَ مَرَّةٍ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَحْدَهٗ لَا شَرِيْكَ لَهٗ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ، كَانَ لَهٗ بِمِثْلِ عَشْرِ رِقَابٍ ، وَكُتِبَتْ لَهٗ مِائَةُ حَسَنَةٍ ، وَمُحِىَ عَنْهُ مِائَةُ سَيِّئَةٍ ، وَكُنَّ لَهٗ حِرْزًا مِّنَ الشَّيْطَانِ ، سَائِرَ يَوْمِهٖ اِلَى اللَّيْلِ ، وَلَمْ يَاْتِ اَحَدٌ بِاَفْضَلَ مِمَّا اَتٰى بِهٖ ، اِلَّا مَنْ قَالَ اَكْثَرَ .
صحیح بخاری(٣٢٩٣_٦٤٠٣) صحیح مسلم(٦٧٨٣) سنن ترمذی(٣٤٦٨)

3798 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever says one hundred times each day La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku Wa Lahul-Hamdu Wa Huwa ala Kulli Shayin Qadir, (None has the right to be worshipped but Allah alone with no partner. His is the dominion, all praise is to Him and He is able to do all things), It will be equivalent to him freeing ten slaves and one hundred merits will be recorded for him, and one hundred bad deeds will be erased from (his record) and it will be protection for him against Satan all day until night comes. No one can do anything better than him except one who says more."

٣٧٩٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ، ثَنَا عِيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ، عَنْ عَطِيَّةَ الْعَوْفِىِّ ، عَنْ اَبِىْ سَعِيْدٍ ، عَنِ النَّبِىِّ ﷺ ، قَالَ مَنْ قَالَ فِىْ دُبُرِ صَلٰوةِ الْغَدَاةِ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَحْدَهٗ لَا شَرِيْكَ لَهٗ ، لَهُ

3799 - Hazrat Abu Saeed رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever says following the morning prayer, La ilaha illallahu Wahdahu La Sharika Lahu, Lahul Mulku Wa Lahul Hamdu bi Yadihil Khayr Wa Huwa ala Kulli Shayin Qadir, (None

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الْمُلْكُ وَلَهُ الْحَمْدُ ' بِيَدِهِ الْخَيْرُ ' وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ' كَانَ كَعَتَاقِ رَقَبَةٍ مِنْ وَلَدِ اِسْمَاعِيْلَ. ابن ماجه

has the right to be worhispped but Allah alone with no partner. His is the dominion all praise is to Him, in His Hand is all goodness and He is able to do all things) it will be as if he freed a slave from among the sons of Ismail."

٥٥ - بَابُ فَضْلِ الْحَامِدِيْنَ

Chapter 55 - The Excellence of the praisers of Allah.

٣٨٠٠ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا مُوْسَى بْنُ اِبْرَاهِيْمَ بْنِ كَثِيْرِ بْنِ بَشِيْرِ بْنِ الْفَاكِهِ ' قَالَ سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ ' ابْنَ عَمِّ جَابِرٍ ' قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللّٰهِ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَفْضَلُ الذِّكْرِ ' لَا اِلٰهَ اِلَّا اللّٰهُ ' وَاَفْضَلُ الدُّعَاءِ اَلْحَمْدُ لِلّٰهِ. سنن ترمذی (٣٣٨٣)

3800 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say, "The best remembrance is "La ilaha illallah" (None has the right to be worshiped but Allah) and the best supplication is "Al-Hamdu Lillah" (Praise is to Allah).

٣٨٠١ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ' ثَنَا صَدَقَةُ بْنُ بَشِيْرٍ مَوْلَى الْعُمَرِيِّيْنَ قَالَ سَمِعْتُ قُدَامَةَ بْنَ اِبْرَاهِيْمَ الْجُمَحِيَّ يُحَدِّثُ اَنَّهُ كَانَ يَخْتَلِفُ اِلٰى عَبْدِ اللّٰهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ ' وَهُوَ غُلَامٌ ' وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ ' قَالَ فَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ عُمَرَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ حَدَّثَهُمْ اَنَّ عَبْدًا مِّنْ عِبَادِ اللّٰهِ قَالَ يَا رَبِّ ! لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِجَلَالِ وَجْهِكَ وَلِعَظِيْمِ سُلْطَانِكَ ' فَعَضَّلَتْ بِالْمَلَكَيْنِ ' فَلَمْ يَدْرِيَا كَيْفَ يَكْتُبَانِهَا ' فَصَعِدَا اِلَى السَّمَاءِ فَقَالَا يَا رَبَّنَا! اِنَّ عَبْدَكَ قَدْ قَالَ مَقَالَةً لَّا نَدْرِيْ كَيْفَ نَكْتُبُهَا ' قَالَ اللّٰهُ عَزَّوَجَلَّ ' وَهُوَ اَعْلَمُ بِمَا قَالَ عَبْدُهُ مَاذَا قَالَ عَبْدِيْ؟ قَالَا يَا رَبِّ! اِنَّهُ قَدْ قَالَ يَا رَبِّ! لَكَ الْحَمْدُ كَمَا يَنْبَغِيْ لِجَلَالِ وَجْهِكَ وَعَظِيْمِ سُلْطَانِكَ ' فَقَالَ اللّٰهُ عَزَّوَجَلَّ لَهُمَا اُكْتُبَاهَا كَمَا قَالَ عَبْدِيْ ' حَتّٰى يَلْقَانِيْ فَاَجْزِيَهُ بِهَا. ابن ماجه

3801 - Hazrat Abdullah bin Umar bin Khattab رضی اللہ عنہ narrated that the Messenger of Allah ﷺ told them, "One of the slaves of Allah said, "Ya Rabb! Lakal-Hamdu Kama Yanbaghi li-jalali Wajhika wa li-azimi sultanika (O lord to Uou is praise as befits the Glory of Your Face and the greatness of Your Might), The angels were uncertain and did not know how to write this down, so they ascended to heaven and said, "O our Lord, Your slave has said a word that we do not know how to write down'. Allah said and He knows best what His slave said, 'What did my slave said?' They said, O Lord he said, Ya Rabb! Lakal- Hamdu Kama Yanbaghi Li-Jalali Wajhika Wa azimi sultanika. (O Lord to You is praise as befits the Glory of Your face and the greatness of Your Might). Allah said to them, write it down as My slave said it, until He meets Me and I shall reward him for it."

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٣٨٠٢ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا يَحْيَى بْنُ اٰدَمَ ، ثَنَا اِسْرَائِيلُ عَنْ اَبِي اِسْحَاقَ ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ ، عَنْ اَبِيهِ ، قَالَ صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ، فَقَالَ رَجُلٌ اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، فَلَمَّا صَلَّى النَّبِيُّ ﷺ قَالَ مَنْ ذَا الَّذِي قَالَ هٰذَا؟. قَالَ اَلرَّجُلُ اَنَا ، وَمَا اَرَدْتُ اِلَّا الْخَيْرَ. فَقَالَ لَقَدْ فُتِحَتْ لَهَا اَبْوَابُ السَّمَآءِ ، فَمَا نَهْنَهَهَا شَيْءٌ دُوْنَ الْعَرْشِ.

ابن ماجہ

3802 - Abdul Jabbar bin Wail reported that his father said, "I prayed with the Prophet ﷺ and a man said "Al-Hamdu Lillahi Hamdan Kathiran Tayyiban Mubarakan Fihi" (Praise is to Allah very much good praise, pious and there is blessing in it). When the Prophet ﷺ finished praying, he said, "Who said that?" The man said, "It was me, but I did not mean anything but good'. He said, "The gates of heaven were opened because of it and nothing prevented it from reaching the throne."

٣٨٠٣ - **حَدَّثَنَا** هِشَامُ بْنُ خَالِدٍ اَلْاَزْرَقُ اَبُوْ مَرْوَانَ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، ثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ مَنْصُوْرِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ ، عَنْ عَائِشَةَ ، قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ ، اِذَا رَاٰى مَا يُحِبُّ قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ. وَاِذَا رَاٰى مَا يَكْرَهُ قَالَ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ.

ابن ماجہ

3803 - Hazrat Ayesha ؓ narrated, 'When the Messenger of Allah ﷺ saw something that he liked, he would say, "Al-Hamdu Lillah hiladhi bi nimatihi tatimus-salihat (Praise is to Allah by Whose grace good deeds are completed) And if he saw something that he disliked he would say, Al Hamdu lillahi ala Kulli Hal" (Praise is to Allah in all circumstances).

٣٨٠٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، حَدَّثَنَا وَكِيعٌ عَنْ مُوْسَى بْنِ عُبَيْدَةَ ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ ، عَنْ اَبِي هُرَيْرَةَ ، اَنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ اَلْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ، رَبِّ اَعُوْذُ بِكَ مِنْ حَالِ اَهْلِ النَّارِ. ابن ماجہ

3804 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ used to say, "Al-Hamdu Lillahi ala Kulli hal Rabbi audhu bika min hali ahlin-nar" (Praise is to Allah in all circumstances, O Allah I seek refuge with You from the situation of the people of Hell.)

٣٨٠٥ - **حَدَّثَنَا** اَلْحَسَنُ بْنُ عَلِيٍّ اَلْخَلَّالُ ، ثَنَا اَبُوْ عَاصِمٍ عَنْ شَبِيْبِ بْنِ بِشْرٍ ، عَنْ اَنَسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَنْعَمَ اللّٰهُ عَلٰى عَبْدٍ نِعْمَةً فَقَالَ اَلْحَمْدُ لِلّٰهِ ، اِلَّا كَانَ الَّذِي اَعْطَاهُ اَفْضَلَ مِمَّا اَخَذَ.

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3805 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ said, "Allah does not bestow a blessing upon any slave and he says, "Al-Hamdu lillah" (Praise is to Allah) except that what he gives (the praise) is better than what he received." (the blessing).

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٥٦ - بَابُ فَضْلِ التَّسْبِيحِ

Chapter 56 - The Excellence of Glorifying Allah.

٣٨٠٦ - **حَدَّثَنَا** اَبُوْ بِشْرٍ وَّعَلِيُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ ' عَنْ اَبِىْ زُرْعَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كَلِمَتَانِ خَفِيْفَتَانِ عَلَى اللِّسَانِ ' ثَقِيْلَتَانِ فِى الْمِيْزَانِ ' حَبِيْبَتَانِ اِلَى الرَّحْمٰنِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ ' سُبْحَانَ اللّٰهِ الْعَظِيْمِ. صحیح بخاری(٦٤٠٦_٦٦٨٢_٧٥٦٣)صحیح مسلم (٦٧٨٦)سنن ترمذی(٣٤٦٧)

3806 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Two words which are light on the tongue and heavy in the Balance and beloved to the Most Merciful are Subhan- Allah Wa Bi Hamdihi Subhan-Allahil-Azim". (Glory is to Allah and Praise is to Allah the Al-Mighty).

٣٨٠٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَفَّانُ ' ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اَبِىْ سِنَانٍ ' عَنْ عُثْمَانَ بْنِ اَبِىْ سَوْدَةَ ' عَنْ اَبِىْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ ﷺ مَرَّ بِهٖ وَهُوَ يَغْرِسُ غَرْسًا ' فَقَالَ يَا اَبَا هُرَيْرَةَ! مَا الَّذِىْ تَغْرِسُ؟. قُلْتُ غِرَاسًا قَالَ اَلَا اَدُلُّكَ عَلٰى غِرَاسٍ خَيْرٍ مِّنْ هٰذَا؟ قَالَ بَلٰى ' يَا رَسُوْلَ اللّٰهِ! قَالَ قُلْ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ' يُغْرَسُ لَكَ ' بِكُلِّ وَاحِدٍ ' شَجَرَةٌ فِى الْجَنَّةِ. ابن ماجہ

3807 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ passed by him when he was planting a plant and said, "O Abu Hurayrah, what are you planting?" I said, "I plant for me." He said, "Shall I not tell you of a plant that is better than this?" He said, "Of Course, O Messenger of Allah ﷺ". He said, "Say "Subhan Allah Wal-Hamdu Lillah Wa La ilaha illallah Wa Allahu Akbar" (Glory is to Allah, Praise is to Allah none has the right to be worshipped but Allah and Allah is the Most Great). For each one a tree will be planted for you in Paradise."

٣٨٠٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' ثَنَا مِسْعَرٌ حَدَّثَنِىْ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ اَبِىْ رِشْدِيْنَ ' عَنِ ابْنِ عَبَّاسٍ ' عَنْ جُوَيْرِيَةَ ' قَالَتْ مَرَّ بِهَا رَسُوْلُ اللّٰهِ ﷺ ' بَعْدَ مَا صَلَّى الْغَدَاةَ ' وَهِىَ تَذْكُرُ اللّٰهَ فَرَجَعَ حِيْنَ ارْتَفَعَ النَّهَارُ ' اَوْ قَالَ اِنْتَصَفَ وَهِىَ كَذٰلِكَ ' فَقَالَ لَقَدْ قُلْتُ ' مُنْذُ قُمْتُ عَنْكِ اَرْبَعَ كَلِمَاتٍ ' ثَلَاثَ مَرَّاتٍ ' وَهِىَ اَكْثَرُ وَاَرْجَحُ اَوْ اَوْزَنُ مِمَّا قُلْتِ سُبْحَانَ اللّٰهِ عَدَدَ خَلْقِهٖ ' سُبْحَانَ اللّٰهِ رِضَا نَفْسِهٖ ' سُبْحَانَ اللّٰهِ زِنَةَ عَرْشِهٖ ' سُبْحَانَ اللّٰهِ مِدَادَ كَلِمَاتِهٖ.

3808 - Hazrat Juwairiyah رضی اللہ عنہا narrated, "The Messenger of Allah ﷺ passed by her when he prayed the morning prayer, or after he prayed the morning prayer, and she was remembering Allah. He came back when the sun had risen - or he (one of the narrators) said, at mid day and she was still doing that. He said, "I have said four words three times since I left you and they are greater and weigh more heavily than what you have said, They are, "Subhan Allahi adada Khalqihi Subhan Allahi ridha

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صحیح مسلم(٦٨٥١)سنن ترمذی(٣٥٥٥)سنن نسائی(١٣٥١)

nafsihi Subhan Allahi Zinata arshihi Subhan Allahi midada Kalimatihi" (Glory is to Allah as many as the number of His creation, glory is to Allah as much as pleases him. glory is to Allah as much as the weight of His throne, glory is to Allah as much as the ink of His words).

٣٨٠٩ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ ، حَدَّثَنِىْ يَحْيَى بْنُ سَعِيْدٍ عَنْ مُوْسَى بْنِ اَبِىْ عِيْسَى الطَّحَّانِ ، عَنْ عَوْنِ بْنِ عَبْدِ اللّٰهِ ، عَنْ اَبِيْهِ ، اَوْ عَنْ اَخِيْهِ ، عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِمَّا تَذْكُرُوْنَ مِنْ جَلَالِ اللّٰهِ ، اَلتَّسْبِيْحَ وَالتَّهْلِيْلَ وَالتَّحْمِيْدَ ، يَنْعَطِفْنَ حَوْلَ الْعَرْشِ ، لَهُنَّ دَوِىٌّ كَدَوِىِّ النَّحْلِ ، تُذَكِّرُ بِصَاحِبِهَا ، اَمَا يُحِبُّ اَحَدُكُمْ اَنْ يَكُوْنَ لَهُ اَوْ لَا يَزَالَ لَهُ مَنْ يُذَكِّرُ بِهِ؟. ابن ماجہ

3809 - Hazrat Numan bin Bashir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "What you mention of the glory of Allah, of Tasbih (Subhan-Allah), Tahlil (Allahu Akbar and Tahmid (Al-Hamdu Lillah) revolves around the throne, buzzing like bees, reminding of the one who said it. Wouldn't anyone of you like to have, or continue to have something that reminds him. (in the presence of Allah).

٣٨١٠ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ ، حَدَّثَنَا اَبُوْ يَحْيَى زَكَرِيَّا بْنُ مَنْظُوْرٍ ، حَدَّثَنِىْ مُحَمَّدُ بْنُ عُقْبَةَ بْنِ اَبِىْ مَالِكٍ عَنْ اُمِّ هَانِىءٍ ، قَالَتْ اَتَيْتُ اِلَى رَسُوْلِ اللّٰهِ ﷺ ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ! دُلَّنِىْ عَلَى عَمَلٍ ، فَاِنِّىْ قَدْ كَبِرْتُ وَضَعُفْتُ وَبَدُنْتُ ، فَقَالَ كَبِّرِى اللّٰهَ مِائَةَ مَرَّةٍ ، وَاحْمَدِى اللّٰهَ مِائَةَ مَرَّةٍ ، وَسَبِّحِى اللّٰهَ مِائَةَ مَرَّةٍ ، خَيْرٌ مِنْ مِائَةِ فَرَسٍ مُلْجَمٍ مُسْرَجٍ فِىْ سَبِيْلِ اللّٰهِ ، وَخَيْرٌ مِنْ مِائَةِ بَدَنَةٍ ، وَخَيْرٌ مِنْ مِائَةِ رَقَبَةٍ. ابن ماجہ

3810 - Hazrat Umm-e-Hani narrated, "I came to the Messenger of Allah ﷺ and said, "O Messenger of Allah ﷺ tell me of a (good) deed for I have become old and weak and over weight." He said, "Proclaim the greatness of Allah (Say Allahu Akbar) one hundred times, praise Allah (say Al-Hamdu Lillah) one hundred times and glorify Allah (Say Subhan Allah) one hundred times. That is better than one hundred horses bridled and saddled for the sake of Allah, better than one hundred sacrificial camels and better than (freeing) one hundred slaves."

٣٨١١ - **حَدَّثَنَا** اَبُوْ عُمَرَ ، حَفْصُ بْنُ عَمْرٍو ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنِ مَهْدِىٍّ ، ثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنْ هِلَالِ بْنِ يَسَافٍ ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ، عَنِ النَّبِىِّ ﷺ قَالَ اَرْبَعٌ اَفْضَلُ الْكَلَامِ لَا يَضُرُّكَ بِاَيِّهِنَّ بَدَاْتَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ

3811 - Hazrat Samurah bin Jundab رضی اللہ عنہ narrated, "The Prophet ﷺ said, "(There are) four that are the best of words, and it does not matter with which you begin "Subhan Allah Wal Hamdu Lillah Wa la ilaha illallah Wa Allahu Akbar" (Glory is to

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وَاللّٰهُ اَكْبَرُ. ابن ماجه

Allah, Praise is to Allah none has the right to be worshipped but Allah and Allah is the Most Great)

٣٨١٢ - **حَدَّثَنَا** نَصْرُ بْنُ عَبْدِ الرَّحْمٰنِ الْوَشَّاءُ ، ثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ مَّالِكِ بْنِ اَنَسٍ ، عَنْ سُمَيٍّ ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ مِائَةَ مَرَّةٍ ، غُفِرَتْ لَهٗ ذُنُوْبُهٗ ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

سنن ترمذی (٣٤٦٦_٣٤٦٨)

3812 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever says, "Subhan Allahi Wa bi Hamdihi (Glory and praise is to Allah) One hundred times, his sins will be forgiven even if they were like the foam of the sea."

٣٨١٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ عُمَرَ بْنِ رَاشِدٍ ، عَنْ يَّحْيَى بْنِ اَبِيْ كَثِيْرٍ ، عَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِي الدَّرْدَاءِ ، قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ عَلَيْكَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ، فَاِنَّهَا يَعْنِيْ تَحُطُّنَ الْخَطَايَا كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا. ابن ماجه

3813 - Hazrat Abu Darda رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said to me, "You should recite "Subhan Allah Wal Hamdu Lillah Wa La ilaha illallah Wa Allahu AKbar" (Glory is to Allah praise is to Allah, none has the right to be worshipped but Allah and Allah is the Most Great) for it sheds sins like a tree sheds its leaves."

٥٧ - بَابُ الْاِسْتِغْفَارِ

Chapter 57 - The forgiveness sought - after.

٣٨١٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ اُسَامَةَ ، وَالْمُحَارِبِيُّ ، عَنْ مَّالِكِ بْنِ مِغْوَلٍ ، عَنْ مُّحَمَّدِ بْنِ سُوْقَةَ ، عَنْ نَّافِعٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ اِنْ كُنَّا لَنَعُدُّ لِرَسُوْلِ اللّٰهِ ﷺ فِي الْمَجْلِسِ يَقُوْلُ رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ ، اِنَّكَ اَنْتَ التَّوَّابُ الْغَفُوْرُ ، مِائَةَ مَرَّةٍ.

سنن ابوداؤد (١٥١٦) سنن ترمذی (٣٤٣٤)

3814 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "We used to count that the Messenger of Allah ﷺ said one hundred times in a gathering "Rabbighfirli Wa Tub alayya Innaka Antat-Tawwabur-Rahim" (O Allah forgive me and accept my repentance, for you are the Accepter of repentance the Most Merciful.)

٣٨١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو ، عَنْ اَبِيْ سَلَمَةَ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ ، فِي الْيَوْمِ ، مِائَةَ مَرَّةٍ. ابن ماجه

3815 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I seek the forgiveness of Allah and repent to Him one hundred times each day."

٣٨١٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ مُّغِيْرَةَ بْنِ اَبِي الْحُرِّ ، عَنْ سَعِيْدِ بْنِ اَبِيْ بُرْدَةَ بْنِ اَبِيْ

3816 - Saeed bin Abu Burdah bin Abu Musa reported from his father, that his grand-father said, "The Messenger of

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Allah ﷺ said, "I seek the forgiveness of Allah and repent to Him seventy times each day."

مُوسٰى، عَنْ اَبِيْهِ، عَنْ جَدِّهٖ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّىْ لَاَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ، فِى الْيَوْمِ سَبْعِيْنَ مَرَّةً. ابن ماجه

3817 - Hazrat Hudhaifah رضی اللہ عنہ narrated, "I was harsh in the way I spoke to my family but not to others I mentioned that to the Prophet ﷺ and he said, "Why don't you ask for forgiveness? Ask Allah to forgive you seventy times each day."

٣٨١٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ اَبِىْ اِسْحَاقَ، عَنْ اَبِى الْمُغِيْرَةِ، عَنْ حُذَيْفَةَ، قَالَ كَانَ فِىْ لِسَانِىْ ذَرَبٌ عَلٰى اَهْلِىْ، وَكَانَ لَا يَعْدُوْهُمْ اِلٰى غَيْرِهِمْ، فَذَكَرْتُ ذٰلِكَ لِلنَّبِىِّ ﷺ فَقَالَ اَيْنَ اَنْتَ مِنَ الْاِسْتِغْفَارِ؟ تَسْتَغْفِرُ اللّٰهَ، فِى الْيَوْمِ سَبْعِيْنَ مَرَّةً. ابن ماجه

3818 - Hazrat Abdullah bin Busr رضی اللہ عنہ narrated that the Prophet ﷺ said, "Glad tidings to those who find a lot of seekings of forgiveness in the record of their deeds."

٣٨١٨ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ الْحِمْصِىُّ، ثَنَا اَبِىْ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ، سَمِعْتُ عَبْدَ اللّٰهِ بْنَ بُسْرٍ يَقُوْلُ قَالَ النَّبِىُّ ﷺ طُوْبٰى لِمَنْ وَجَدَ فِىْ صَحِيْفَتِهٖ اِسْتِغْفَارًا كَثِيْرًا. ابن ماجه

3819 - Hazrat Abdullah bin Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "Whoever persists in asking for forgiveness, Allah will grant him relief from every worry and a way out from every hardship and will grant him provision from (sources) he could never imagine."

٣٨١٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا الْحَكَمُ بْنُ مُصْعَبٍ عَنْ مُحَمَّدِ بْنِ عَلِىِّ بْنِ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ اَنَّهٗ حَدَّثَهٗ عَنْ عَبْدِ اللّٰهِ بْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَزِمَ الْاِسْتِغْفَارَ جَعَلَ اللّٰهُ لَهٗ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيْقٍ مَخْرَجًا، وَرَزَقَهٗ مِنْ حَيْثُ لَا يَحْتَسِبُ. سنن ابوداؤد (١٥١٨)

3820 - Hazrat Ayesha رضی اللہ عنہا narrated that the Prophet ﷺ used to say, "Allahum-majalni minal ladhina idha ahsanu istabsharu, wa idha asau istaghfaru" (O Allah make me one of those who if they do good deeds they rejoice and if they do bad deeds they seek forgiveness).

٣٨٢٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلِىِّ بْنِ زَيْدٍ، عَنْ اَبِىْ عُثْمَانَ، عَنْ عَائِشَةَ، اَنَّ النَّبِىَّ ﷺ كَانَ يَقُوْلُ اَللّٰهُمَّ اجْعَلْنِىْ مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اِسْتَبْشَرُوْا، وَاِذَا اَسَاءُوْا اِسْتَغْفَرُوْا. ابن ماجه

Chapter 58 - The excellence of Good deeds.

٥٨ - بَابُ فَضْلِ الْعَمَلِ

3821 - Hazrat Abu Dharr رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Allah the Blessed and Exalted said, "Whoever does

٣٨٢١ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ، عَنِ الْمَعْرُوْرِ بْنِ سُوَيْدٍ، عَنْ اَبِىْ ذَرٍّ، قَالَ

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قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ تَبَارَكَ وَ تَعَالٰى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ اَمْثَالِهَا وَاَزِيْدُ ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا اَوْ اَغْفِرُ ، وَمَنْ تَقَرَّبَ مِنِّىْ شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا ، وَمَنْ تَقَرَّبَ مِنِّىْ ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا ، وَمَنْ اَتَانِىْ يَمْشِىْ اَتَيْتُهُ هَرْوَلَةً ، وَمَنْ لَقِيَنِىْ بِقُرَابِ الْاَرْضِ خَطِيْئَةً ، ثُمَّ لَا يُشْرِكُ بِىْ شَيْئًا ، لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً. صحیح مسلم(٦٧٧٤_٦٧٧٥)

one good deed will have (the reward of) ten like it, or more and whoever does a bad deed will have one like it, or I will forgive him. Whoever draws near to Me a hand span, I draw near to him a forearm's length. Whoever draws near to Me a forearm's length, I draw near to him an arm's length, whoever comes to Me walking, I come to him in a hurry. Whoever meets Me with an earthful sins, but does not associate anything in worship with Me, I will meet it (his sins) with forgiveness equal to that."

٣٨٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اَنَا عِنْدَ ظَنِّ عَبْدِىْ ، وَاَنَا مَعَهُ حِيْنَ يَذْكُرُنِىْ ، فَاِنْ ذَكَرَنِىْ فِىْ نَفْسِهٖ ذَكَرْتُهُ فِىْ نَفْسِىْ ، وَاِنْ ذَكَرَنِىْ فِىْ مَلَإٍ ذَكَرْتُهُ فِىْ مَلَإٍ خَيْرٍ مِنْهُمْ ، وَاِنِ اقْتَرَبَ اِلَىَّ شِبْرًا اِقْتَرَبْتُ اِلَيْهِ ذِرَاعًا ، وَاِنْ اَتَانِىْ يَمْشِىْ اَتَيْتُهُ هَرْوَلَةً.
صحیح مسلم(٦٧٤٧_٦٧٧٣)سنن ترمذی(٣٦٠٦)

3822 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Allah says, "I am as My slave thinks, I am with him when he mentions Me. If he makes mention of Me to himself, I make mention of him to Myself, and if he makes mention of Me in an assembly I make mention of him in as assembly better than it. And if he draws near to Me a hand-span length, I draw near to him a forearm's length. And if he comes to Me walking, I go to him in a hurry."

٣٨٢٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ ، وَوَكِيْعٌ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ عَمَلِ ابْنِ اٰدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِمِائَةِ ضِعْفٍ، قَالَ اللّٰهُ عَزَّوَجَلَّ اِلَّا الصَّوْمَ ، فَاِنَّهُ لِىْ ، وَاَنَا اَجْزِىْ بِهٖ. سابقہ(١٦٣٨)

3823 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "Every deed of the son of Adam will be multiplied for him between ten and seven-hundred times for each merit. Allah said, "Except for fasting, for it is for Me and I shall reward for it."

٥٩ - بَابُ مَا جَاءَ فِىْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

Chapter 59 - What has been narrated about "La Hawla Wa La Quwwata illa Billah"

٣٨٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، اَنْبَاَنَا جَرِيْرٌ

3824 - Hazrat Abu Musa ؓ narrated,

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"The Prophetﷺ heard me saying, "La Hawla Wa La Quwwata illa Billah" (There is no power and no strength except with Allah). He said, "O Abdullah bin Qais! shall I not tell you of a word which is one of the treasures of Paradise? I said, "Yes, O Messenger of Allahﷺ'. He said, "Say, "La Hawla Wa La Quwwata illa Billah". (There is no power and no strength except with Allah.)

عَنْ عَاصِمٍ الْاَحْوَلِ ، عَنْ اَبِیْ عُثْمَانَ ، عَنْ اَبِیْ مُوْسٰی ، قَالَ سَمِعَنِی النَّبِیُّ ﷺ وَاَنَا اَقُوْلُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ، قَالَ یَا عَبْدَ اللّٰهِ بْنَ قَیْسٍ ! اَلَا اَدُلُّكَ عَلٰی كَلِمَةٍ مِّنْ كُنُوْزِ الْجَنَّةِ؟ قُلْتُ بَلٰی ، یَا رَسُوْلَ اللّٰهِ ! قَالَ قُلْ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. صحیح بخاری(۲۹۹۲۔۴۲۰۵۔ ۶۳۸۴۔۶۶۱۰۔۷۳۸۶)صحیح مسلم(۶۸۰۲۔۶۸۰۳۔۶۸۰۴۔ ۶۸۰۵۔۶۸۰۶۔۶۸۰۷۔۶۸۰۸)سنن ابوداؤد(۱۵۲۶۔۱۵۲۷۔ ۱۵۲۸)سنن ترمذی(۳۴۶۱)

3825 - Hazrat Abu Dharrؓ narrated, "The Messenger of Allahﷺ said to me, "Shall I not tell you a treasure which is one of the treasures of Paradise"? I said, "Yes, O Messenger of Allah ﷺ'. He said "La Hawla Wa La Quwwata illa Billah". (There is no power and no strength except with Allah)

۳۸۲۵ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِیْعٌ عَنِ الْاَعْمَشِ ، عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِیْ لَیْلٰی ، عَنْ اَبِیْ ذَرٍّ ، قَالَ قَالَ لِیْ رَسُوْلُ اللّٰهِ ﷺ اَلَا اَدُلُّكَ عَلٰی كَنْزٍ مِّنْ كُنُوْزِ الْجَنَّةِ ؟ قُلْتُ بَلٰی. قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ. ابن ماجہ

3826 - Hazrat Hazim bin Harmalah narrated, "I passed by the Prophetﷺ and he said to me, "O Hazim, say often "La Hawla Wa La Quwwata illa Billah". (There is no power and no strength except with Allah) for it is one of the treasures of Paradise."

۳۸۲۶ - **حَدَّثَنَا** یَعْقُوْبُ بْنُ حُمَیْدٍ الْمَدَنِیُّ ، ثَنَا مُحَمَّدُ بْنُ مَعْنٍ ، ثَنَا خَالِدُ بْنُ سَعِیْدٍ عَنْ اَبِیْ زَیْنَبَ ، مَوْلٰی حَازِمِ بْنِ حَرْمَلَةَ ، عَنْ حَازِمِ بْنِ حَرْمَلَةَ ، قَالَ مَرَرْتُ بِالنَّبِیِّ ﷺ فَقَالَ لِیْ یَا حَازِمُ! اَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ، فَاِنَّهَا مِنْ كُنُوْزِ الْجَنَّةِ. ابن ماجہ

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

34 - Book of Supplication.

۳۴ - كِتَابُ الدُّعَاءِ

Chapter 1 - The Excellence of Supplication

۱ - بَابُ فَضْلِ الدُّعَاءِ

3827 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allahﷺ said, "Whoever does not call upon Allah, He will be angry with him."

۳۸۲۷ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ، وَعَلِیُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِیْعٌ ثَنَا اَبُو الْمَلِیْحِ الْمَدَنِیُّ ، قَالَ سَمِعْتُ اَبَا صَالِحٍ عَنْ اَبِیْ هُرَیْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ لَّمْ یَدْعُ اللّٰهَ ، غَضِبَ عَلَیْهِ. سنن ترمذی(۳۳۷۳۔۳۳۷۳م)

3828 - Hazrat Numan bin Bashirؓ

۳۸۲۸ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِیْعٌ ، عَنِ

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narrated, "The Messenger of Allahﷺ said, "Indeed the supplication is the worship." Then he recited. "And your Lord said, invoke Me I will respond to you." (Surah Momin40:60)

3829 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated that the Prophetﷺ said, "There is nothing more noble to Allah the Glorified, than supplication."

Chapter 2 - The Messenger of Allah'sﷺ supplication.

3830 - Hazrat Ibn-e-Abbasرضی اللہ عنہما narrated that the Prophetﷺ used to say in his supplication "Rabbi! Ainni Wa La Tuin Alayya Wansurni Wa La Tansur Alayya Wamkurli Wa La Tamkur Alayya Wahdini Wa Yassiril Huda Li Wansurni Ala Man Bagha Alayya Rabbi Jalni Laka Shakkaran Laka Dhakkaran Laka Rahhaban Laka Mutian ilayka Mukhbitan ilayka Awwaham Muniba. Rabi Taqabbal Tawbati, Waghsil Hawbati Wa Ajib Dawati Wahdi Qalbi Wa Saddid Lisani Wa Thabbit Hujjati Waslul Sakhimata Qalbi" (O Lord! help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord! Make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord! accept my

الْاَعْمَشِ ' عَنْ ذَرِّ بْنِ عَبْدِ اللّٰهِ الْهَمْدَانِيِّ ' عَنْ (يُسَيْعٍ) الْكِنْدِيِّ ' عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِﷺ اِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ. ثُمَّ قَرَاَ ﴿وَقَالَ رَبُّكُمُ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ﴾ (المؤمن:٦٠).

سنن ابوداؤد(١٥١٦)سنن ترمذی(٢٩٦٩_٣٢٤٧، ٣٣٧٢)

٣٨٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُوْ دَاوُدَ ' ثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ ' عَنْ سَعِيْدِ بْنِ اَبِي الْحَسَنِ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّﷺ قَالَ لَيْسَ شَيْءٌ اَكْرَمَ عَلَى اللّٰهِ عَزَّوَجَلَّ ' مِنَ الدُّعَاءِ.

سنن ترمذی(٣٣٧٠)

٢ - بَابُ دُعَاءِ رَسُوْلِ اللّٰهِﷺ

٣٨٣٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' سَنَةَ اِحْدٰى وَثَلَاثِيْنَ وَمِائَتَيْنِ ' ثَنَا وَكِيْعٌ ' فِيْ سَنَةِ خَمْسٍ وَّتِسْعِيْنَ وَمِائَةٍ . قَالَ ثَنَا سُفْيَانُ فِيْ مَجْلِسِ الْاَعْمَشِ مُنْذُ خَمْسِيْنَ سَنَةً ' ثَنَا عَمْرُو بْنُ مُرَّةَ الْجَمَلِيُّ فِيْ زَمَنِ خَالِدٍ عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ الْمُكَتِّبِ ' عَنْ (طَلِيْقِ بْنِ قَيْسٍ الْحَنَفِيِّ) ' عَنِ ابْنِ عَبَّاسٍ ' اَنَّ النَّبِيَّﷺ كَانَ يَقُوْلُ فِيْ دُعَائِهٖ رَبِّ! اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ ' وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ ' وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ ' وَاهْدِنِيْ وَيَسِّرِ الْهُدٰى لِيْ ' وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ. رَبِّ ! اِجْعَلْنِيْ لَكَ شَكَّارًا ' لَكَ ذَكَّارًا ' لَكَ رَهَّابًا ' لَكَ مُطِيْعًا ' اِلَيْكَ مُخْبِتًا ' اِلَيْكَ اَوَّاهًا مُّنِيْبًا. رَبِّ ! تَقَبَّلْ تَوْبَتِيْ ' وَاغْسِلْ حَوْبَتِيْ ' وَاَجِبْ دَعْوَتِيْ ' وَاهْدِ قَلْبِيْ ' وَسَدِّدْ لِسَانِيْ ' وَثَبِّتْ حُجَّتِيْ ' وَاسْلُلْ سَخِيْمَةَ قَلْبِيْ.

سنن ابوداؤد(١٥١٠_١٥١١)سنن ترمذی(٣٥٥١)

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repentance and wash away my sins, answer my supplication, guide my heart, make my tongue speak the truth, make my proof firm and remove resentment from my heart).

(A narrator) Abul Hasan Al-Tanafisi said, "I said to Vaki shall I say it in the Qunut of Witr?' He said, "Yes".

قَالَ اَبُو الْحَسَنِ الطَّنَافِسِيُّ قُلْتُ لِوَكِيْعٍ اَقُوْلُهُ فِيْ قُنُوْتِ الْوِتْرِ؟ قَالَ نَعَمْ.

3831 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "Hazrat Fatima رضی اللہ عنہا came to the Prophet ﷺ to ask him for a servant and he said, "I do not have anything to give you." So she went back but after that he came to her and said, "Is what you asked for dearer to you or something better than that?' Ali رضی اللہ عنہ said, "Say something better than that." He said, "Say Allahumma Rabbas samawatis Sabi Wa Rabbal Arshil Azim Rabbana Wa Rabba Kulli Shayin Munzil at-Tawrati Wal-Injili Wal Quranil-Azim. Antal Awwalu Fa Laysa Qablaka Shay. Wa Antal Akhiru Fa Laysa Badaka Shay. Wa Antaz Zahiru fa Laysa Fawqaka Shay. Antal Batinu Fa Laysa Dunaka Shay. Iqdi wa annad Daina Wa aghnina minal-faqr" (O Allah, Lord of the seven heavens and Lord of the Mighty throne, our Lord and the Lord of everything, Revealer of the Tawrah, Injil and the Magnificent Quran. You are the First and There is nothing before You. You are the Last and there is nothing after you. You are the Most High (Predominant) and there is nothing above You and You are the Near and there is nothing nearer than You. Settle our debts and make us free of Want.)

٣٨٣١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ اَبِيْ عُبَيْدَةَ ' ثَنَا اَبِيْ عَنِ الْاَعْمَشِ ' عَنْ اَبِيْ صَالِحٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ اَتَتْ فَاطِمَةُ النَّبِيَّ ﷺ تَسْاَلُهُ خَادِمًا ' فَقَالَ لَهَا مَا عِنْدِيْ مَا اُعْطِيْكِ. فَرَجَعَتْ ' فَاَتَاهَا بَعْدَ ذٰلِكَ فَقَالَ الَّذِيْ سَاَلْتِ اَحَبُّ اِلَيْكِ ' اَوْ مَا هُوَ خَيْرٌ مِّنْهُ؟. فَقَالَ لَهَا عَلِيٌّ رَضِيَ اللّٰهُ عَنْهُ قُوْلِيْ لَا. بَلْ مَا هُوَ خَيْرٌ مِّنْهُ ' فَقَالَتْ ' فَقَالَ قُوْلِيْ اَللّٰهُمَّ ! رَبَّ السَّمٰوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ ' رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ ' مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ الْعَظِيْمِ. اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ' وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ' وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ' وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ ؛ اِقْضِ عَنَّا الدَّيْنَ وَاَغْنِنَا مِنَ الْفَقْرِ.

صحیح مسلم (٦٨٢٩)

3832 - Hazrat Abdullah رضی اللہ عنہ narrated that

٣٨٣٢ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ اِبْرَاهِيْمَ الدَّوْرَقِيُّ

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وَمُحَمَّدُ بْنُ بَشَّارٍ ، قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ، ثَنَا سُفْيَانُ عَنْ اَبِيْ اِسْحَاقَ ، عَنْ اَبِي الْاَحْوَصِ ، عَنْ عَبْدِ اللّٰهِ ، عَنِ النَّبِيِّ ﷺ اَنَّهُ كَانَ يَقُوْلُ اَللّٰهُمَّ ! اِنِّيْ اَسْاَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى.

صحیح مسلم(٦٨٤٢-٦٨٤٣)سنن ترمذی(٣٤٨٩)

the Prophet ﷺ used to say, "Allahumma inni as alukal-huda wat-tuqa wal-afaf wal-ghina" (O Allah, I ask you for guidance, piety, chastity and affluence).

٣٨٣٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنِ نُمَيْرٍ عَنْ مُوْسَى بْنِ عُبَيْدَةَ ، عَنْ مُحَمَّدِ بْنِ ثَابِتٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اَللّٰهُمَّ! اِنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ ، وَعَلِّمْنِيْ مَا يَنْفَعُنِيْ ، وَزِدْنِيْ عِلْمًا ، وَالْحَمْدُ لِلّٰهِ عَلٰى كُلِّ حَالٍ ، وَاَعُوْذُ بِاللّٰهِ مِنْ عَذَابِ النَّارِ. سابقہ(٢٥١)

3833 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ used to say, "Allahumma in fani bima allamtani wa allimni ma yanfauni wa zidni ilman wal-hamdu lillahi ala kulli hal. Wa Audhu billahi min adhabinnar" (O Allah benefit me by that which You have taught me and teach me that which will benefit me and increase me in knowledge. Praise is to the Allah in all situations and I seek refuge with Allah from the torment of the Fire).

٣٨٣٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبِيْ ، ثَنَا الْاَعْمَشُ عَنْ يَزِيْدَ الرَّقَاشِيِّ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُكْثِرُ اَنْ يَقُوْلَ اَللّٰهُمَّ! ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ. فَقَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! تَخَافُ عَلَيْنَا؟ وَقَدْ اٰمَنَّا بِكَ وَصَدَّقْنَاكَ بِمَا جِئْتَ بِهٖ ، فَقَالَ اِنَّ الْقُلُوْبَ بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ الرَّحْمٰنِ عَزَّوَجَلَّ ، يُقَلِّبُهَا. وَاَشَارَ الْاَعْمَشُ بِاِصْبَعَيْهِ. ابن ماجہ

3834 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ often used to say, "Allahumma thabbit qalbi ala dinika" (O Allah, make my heart stead-fast in (adhering to) Your religion). A man said, "O Messenger of Allah, Do you fear for us when we have believed in you and in (the Message) that you have brought?. He said, "Hearts are between two of the fingers of the Most Merciful and He controls them." And (a narrator) Amash gestured with his fingers."

٣٨٣٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيْدَ بْنِ اَبِيْ حَبِيْبٍ ، عَنْ اَبِي الْخَيْرِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ ، عَنْ اَبِيْ بَكْرٍ الصِّدِّيْقِ ، اَنَّهُ قَالَ لِرَسُوْلِ اللّٰهِ ﷺ عَلِّمْنِيْ دُعَاءً اَدْعُوْ بِهٖ فِيْ صَلَاتِيْ ، قَالَ قُلِ اللّٰهُمَّ! اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ. فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ ، اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

3835 - Hazrat Abu Bakr Siddiq رضی اللہ عنہ narrated, that he said to the Messenger of Allah ﷺ "Teach me a supplication which I can say during my prayer." He said, "Say "Allahumma Inni Zalamtu Nafsi Zulman Kathiran Wa La Yaghfirudh Dhunub Illah Anta Faghfirli Maghfiratan min indika warhamni, innaka Antal Ghafurur-Rahim"

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(O Allah, I have wronged myself greatly, no one forgives sins but You, so grant me forgiveness from You and have mercy on me for You are the oft-forgiving Most Merciful).

صحیح بخاری(٨٣٤_٦٣٢٦)صحیح مسلم(٦٨٠٩)سنن ترمذی (٣٥٣١)سنن نسائی(١٣٠١)

٣٨٣٦ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ مِسْعَرٍ ، عَنْ اَبِي مَرْزُوقٍ ، عَنْ اَبِي وَائِلٍ ، عَنْ اَبِي اُمَامَةَ الْبَاهِلِيِّ ، قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ ، وَهُوَ مُتَكِئٌ عَلٰى عَصًا ، فَلَمَّا رَاَيْنَاهُ قُمْنَا ، فَقَالَ لَا تَفْعَلُوْا كَمَا تَفْعَلُ اَهْلُ فَارِسٍ بِعُظَمَائِهَا. قُلْنَا يَا رَسُوْلَ اللّٰهِ! لَوْ دَعَوْتَ اللّٰهَ لَنَا! قَالَ اَللّٰهُمَّ! اغْفِرْ لَنَا وَارْحَمْنَا ، وَاَرْضَ عَنَّا ، وَتَقَبَّلْ مِنَّا ، وَاَدْخِلْنَا الْجَنَّةَ ، وَنَجِّنَا مِنَ النَّارِ ، وَاَصْلِحْ لَنَا شَاْنَنَا كُلَّهُ. قَالَ فَكَاَنَّمَا اَحْبَبْنَا اَنْ يَّزِيْدَنَا ، فَقَالَ اَوَ لَيْسَ قَدْ جَمَعْتُ لَكُمُ الْاَمْرَ؟.

سنن ابوداؤد(٥٢٣٠)

3836 - Hazrat Abu Umamah Al-Bahili ؓ narrated, "The Messenger of Allah ﷺ came out to us leaning on a stick and when we saw him we stood up. He said, "Do not do what the Persians do for their leaders." We said, "O Messenger of Allah ﷺ ! Why don't you pray to Allah for Us? He said, "Allahumma Ghafirlana Warhamna Waarda anna wa Taqabbal minna wa adkhilnal jannah wa najjina minan-nar wa aslih lana sha nana kullah" (O Allah forgive us and have mercy on us, be pleased with us and accept (our good deeds) from us, admit us to Paradise and save us from Hell and rectify all our affairs) (The narrator said,) It was as if we wanted him to say more but he said, "Have I not summed up everything for you?"

٣٨٣٧ - **حَدَّثَنَا** عِيْسَى بْنُ حَمَّادٍ الْمِصْرِيُّ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيْدِ بْنِ اَبِي سَعِيْدٍ الْمَقْبُرِيِّ ، عَنْ اَخِيْهِ عَبَّادِ بْنِ اَبِي سَعِيْدٍ ، اَنَّهُ سَمِعَ اَبَا هُرَيْرَةَ يَقُوْلُ ، كَانَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اَللّٰهُمَّ ! اِنِّيْ اَعُوْذُ بِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَّا يَنْفَعُ ، وَمِنْ قَلْبٍ لَّا يَخْشَعُ ، وَمِنْ نَفْسٍ لَّا تَشْبَعُ ، وَمِنْ دُعَاءٍ لَّا يُسْمَعُ.

سنن ابوداؤد(١٥٤٨)سنن نسائی(٥٤٨٢_٥٥٥٢)

3837 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said, "Allahumma inni audhu bika minal arba, min ilmin la yanfau wa min qalbin la Yakhsha-u wa min nafsin la tashba'u wa min duain la yusmau" (O Allah, I seek refuge with You from four things. From knowledge that is of no benefit, from a heart that does not fear (You) from a soul that is never satisfied, and from a supplication that is not heard)

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٣ - بَابُ مَا تَعَوَّذَ مِنْهُ رَسُوْلُ اللّٰهِ ﷺ

Chapter 3 - What were the things the Messenger of Allah ﷺ sought refuge from.

٣٨٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ. ح وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ جَمِيْعًا عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، اَنَّ النَّبِىَّ ﷺ ، كَانَ يَدْعُوْ بِهٰؤُلَآءِ الْكَلِمَاتِ اَللّٰهُمَّ ! اِنِّىْ اَعُوْذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ ، وَمِنْ شَرِّ فِتْنَةِ الْغِنٰى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ . اَللّٰهُمَّ! اِغْسِلْ خَطَايَاىَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ ، وَنَقِّ قَلْبِىْ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ ، وَبَاعِدْ بَيْنِىْ وَ بَيْنَ خَطَايَاىَ كَمَا بَاعَدْتَّ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.اَللّٰهُمَّ ! اِنِّىْ اَعُوْذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَاْثَمِ وَالْمَغْرَمِ.

صحیح بخاری(٦٢٧٥)صحیح مسلم(٦٨٠١-٦٨١١)

3838 - Hazrat Ayesha narrated that the Prophet ﷺ would supplicate with these words, "Allahumma inni andhu bika min fatwatin-nari wa adhabin nar wa min fitnatil qabri wa adhabil qabr wa min sharri ftinatil ghina wa min sharri fitnatil faqr wa min sharri fitnatil masihid-dajjal. Allahumma aghsil khatayaya bimaith thalji wal-barad wa naqqi qalbi minal khataya kama naqqayta thawbal abyad minaddanas wa baid bayni wa bayna khatayaya kama ba adta baynal-mashriqi wal-maghrib Allahumma inni audhu bika minal-kasali wal harami wal-mathami wal-maghrami" (O Allah I seek refuge with You from the tribulation of the Fire and the torment of the fire, and from the tribulation of the grave and the torment of the grave and from the evil, the tribulation of richness and the evil of the tribulation of poverty, and from the evil of the trial of False Christ. O Allah! wash away my sins with the water of snow and hail, and cleanse my heart from sin as a white garment is cleansed from filth, and put a great distance between me and my sins, as great as the distance you have made between the east and the west. O Allah! I seek refuge with You from laziness and oldage and from sins and debts).

٣٨٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنْ حُصَيْنٍ ، عَنْ هِلَالٍ ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ ، قَالَ سَاَلْتُ عَائِشَةَ عَنْ دُعَاءٍ كَانَ يَدْعُوْ بِهٖ

3839 - Farwah bin Nawfal reported, "I asked Ayesha ؓ about a supplication that the Messenger of Allah ﷺ used to say" "She said that he used to say,

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"Allahumma inni audhu bika min sharri ma amiltu wa min sharri ma lam a'mal". (O Allah I seek refuge with You from the evil of that which I have done and the evil of that which I have not done)

3840 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ used to teach us this supplication, just as he would teach us a Surah from the Quran. "Allahumma inni audhu bika min adhabi jahannam, wa audhubika min adhabil-qabr, wa audhu bika min fitnatil-mashil-dajjal, wa audhu bika min fitnatil-mahya wal mamat" (O Allah I seek refuge with You from the torment of Hell and I seek refuge with You from the torment of the grave and I seek refuge with You from the tribulation of False Christ and I seek refuge with You from the trial of life and death).

3841 - Hazrat Ayesha رضی اللہ عنہا narrated, "I noticed that the Messenger of Allah ﷺ was missing from his bed one night, so I went looking for him and my hand touched the soles of his feet, he was in Masjid with his feet upright (prostrating) and he was saying. "Allahumma inni audhu biridhaka min sakhatika wa bimua afatika min uqubatika wa audhu bika minka la uhsi thanaan alayka Anta Kama athnayta ala nafsika" (O Allah, I seek refuge in Your pleasure from Your wrath and Your forgiveness from Your punishment. I seek refuge in You from You. I can not praise you enough You are as You have praised Yourself).

3842 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated,

رَسُوْلُ اللّٰهِ ﷺ ، فَقَالَتْ كَانَ يَقُوْلُ اَللّٰهُمَّ! اِنِّىْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ اَعْمَلْ.

صحیح مسلم (٦٨٣٣_٦٨٣٦) سنن ابوداؤد (١٥٥٠) سنن نسائی (١٣٠٦_٥٥٤٠_٥٥٤١)

٣٨٤٠ - **حَدَّثَنَا** اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِىُّ ، ثَنَا بَكْرُ بْنُ سُلَيْمٍ ، حَدَّثَنِىْ حُمَيْدٌ اَلْخَرَّاطُ عَنْ كُرَيْبٍ ، مَوْلَى ابْنِ عَبَّاسٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يُعَلِّمُنَا هٰذَا الدُّعَاءَ ، كَمَا يُعَلِّمُنَا السُّوْرَةَ مِنَ الْقُرْاٰنِ (اَللّٰهُمَّ! اِنِّىْ) اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَاَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ ، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. ابن ماجہ

٣٨٤١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ اُسَامَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنِ الْاَعْرَجِ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنْ عَائِشَةَ ، قَالَتْ فَقَدْتُ رَسُوْلَ اللّٰهِ ﷺ ذَاتَ لَيْلَةٍ مِنْ فِرَاشِهٖ ، فَالْتَمَسْتُهٗ ، فَوَقَعَتْ يَدِىْ عَلٰى بَطْنِ قَدَمَيْهِ وَهُوَ فِى الْمَسْجِدِ ، وَهُمَا مَنْصُوْبَتَانِ ، وَهُوَ يَقُوْلُ اَللّٰهُمَّ ! اِنِّىْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ ، وَاَعُوْذُ بِكَ مِنْكَ ، لَا اُحْصِىْ ثَنَاءً عَلَيْكَ ، اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ.

صحیح مسلم (١٠٩٠١) سنن ابوداؤد (٨٧٩) سنن نسائی (١٦٩_١٠٩٩)

٣٨٤٢ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا (مُحَمَّدُ بْنُ) مُصْعَبٍ

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عَنِ الْاَوْزَاعِيِّ ' عَنْ اِسْحَاقَ بْنِ عَبْدِ اللّٰهِ ' عَنْ جَعْفَرِ بْنِ عِيَاضٍ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَعَوَّذُوْا بِاللّٰهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ ' وَاَنْ يُّظْلَمَ اَوْ يَظْلِمَ. سنن نسائی(٥٤٧٦_٥٤٧٨_٥٤٧٩)

"The Messenger of Allah ﷺ said, "Seek refuge with Allah from poverty, insufficiency and humiliation, and from wronging (others) and being wronged."

٣٨٤٣ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ اُسَامَةَ بْنِ زَيْدٍ ' عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ ' عَنْ جَابِرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَلُوا اللّٰهَ عِلْمًا نَافِعًا ' وَتَعَوَّذُوْا مِنْ عِلْمٍ لَّا يَنْفَعُ. ابن ماجہ

3843 - Hazrat Jabir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit."

٣٨٤٤ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ اِسْرَائِيْلَ ' عَنْ اَبِيْ اِسْحَاقَ ' عَنْ عَمْرِو بْنِ مَيْمُوْنٍ ' عَنْ عُمَرَ اَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَاَرْذَلِ الْعُمُرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الصَّدْرِ.

سنن ابوداؤد(١٥٣٩) سنن نسائی(٥٤٥٨_ ٥٤٩٥_ ٥٤٩٦_ ٥٤٩٧_٥٤٩٨_٥٥١٢)

3844 - Hazrat Umar رضی اللہ عنہ narrated that the Prophet ﷺ used to seek refuge with Allah from cowardice, miserliness, meanness of age (oldage), the torment of the grave and the tribulation of the heart."

قَالَ وَكِيْعٌ يَّعْنِي الرَّجُلَ يَمُوْتُ عَلٰى فِتْنَةٍ ' لَا يَسْتَغْفِرُ اللّٰهَ مِنْهَا.

(A narrator) Vaki said, 'Meaning when a man dies in a state of tribulation (fitnah) and does not ask Allah to forgive him."

٤ - بَابُ الْجَوَامِعِ مِنَ الدُّعَاءِ

Chapter 4 - Comprehensiveness in supplications.

٣٨٤٥ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' حَدَّثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' اَنْبَاَنَا اَبُوْ مَالِكٍ سَعْدُ بْنُ طَارِقٍ عَنْ اَبِيْهِ اَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَقَدْ اَتَاهُ رَجُلٌ ' فَقَالَ يَا رَسُوْلَ اللّٰهِ! كَيْفَ اَقُوْلُ حِيْنَ اَسْاَلُ رَبِّيْ؟ قَالَ قُلِ اللّٰهُمَّ ! اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَارْزُقْنِيْ ' وَجَمَعَ اَصَابِعَهُ الْاَرْبَعَ اِلَّا الْاِبْهَامَ ' فَاِنَّ هٰؤُلَاءِ يَجْمَعْنَ لَكَ دِيْنَكَ وَدُنْيَاكَ.

صحیح مسلم(٦٧٨٩_٦٧٩٠_٦٧٩١)

3945 - Abu Malik Sad bin Tariq reported from his father that when a man came to the Messenger of Allah ﷺ he heard him say, "O Messenger of Allah! what should I say when I ask of Allah?" He said, "Say Allahumma-ghfirli war hamni wa afini warzuqni". (O Allah forgive me, have mercy on me, keep me safe and sound and grant me provision) and he held up his four fingers apart from the thumb and said, "These combine your religious and wordly affairs."

٣٨٤٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَفَّانُ '

3946 - Hazrat Ayesha رضی اللہ عنہا narrated that the

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ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، اَخْبَرَنِیْ جَبْرُ بْنُ حَبِیْبٍ عَنْ اُمِّ كُلْثُوْمِ بِنْتِ اَبِیْ بَكْرٍ ، عَنْ عَائِشَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ عَلَّمَهَا هٰذَا الدُّعَآءَ اَللّٰهُمَّ ! اِنِّیْ اَسْاَلُكَ مِنَ الْخَیْرِ كُلِّهٖ ، عَاجِلِهٖ وَ اٰجِلِهٖ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ ، عَاجِلِهٖ وَ اٰجِلِهٖ ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ ، اَللّٰهُمَّ ! اِنِّیْ اَسْاَلُكَ مِنْ خَیْرِ مَا سَاَلَكَ عَبْدُكَ وَنَبِیُّكَ . وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهٖ عَبْدُكَ وَنَبِیُّكَ ، اَللّٰهُمَّ ! اِنِّیْ اَسْاَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَیْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ ، وَاَعُوْذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَیْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ ، وَاَسْاَلُكَ اَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَیْتَهٗ لِیْ ، خَیْرًا. ابن ماجہ

Messenger of Allah ﷺ taught her this supplication, "Allahumma inni asaluka minal-khayri kullihi, aajilihi wa ajilihi ma alimtu minhu wa ma lam aalam wa audhu bika minash sharri kullihi aajilihi wa ajilihi ma alimtu minhu wa ma lam aalam. Allahumma inni asaluka min khayri ma Sa alaka abdhuka wa nabiyyuka wa audhu bika min sharri ma aadha bihi abduka wa nabiyyuka. Allahumma inni asalukal jannatah wa ma qarraba ilayha min qawlin au amalin wa audhu bika minan nari wa ma qarraba ilayha min qawlin aw amalin wa as aluka an taj ala kulla qadain qadaytahuli khayran." (O Allah, I ask You for all that is good in this world and in the Here-after what I know and what I do not know. I seek refuge with You from all evil in this world and in the Here-after what I know and what I do not know. O Allah I ask You for the good that Your slave and Prophet ﷺ has asked you for and I seek refuge with You from the evil from which Your slave and Prophet ﷺ sought refuge. O Allah I ask You for Paradise and for that which brings one closer to it in word and deed and I seek refuge in You from Hell and from that which brings me closer to it in word and deed. And I ask You to make every decree that you decree concerning me good."

٣٨٤٧ - حَدَّثَنَا یُوْسُفُ بْنُ مُوْسَى الْقَطَّانُ ، ثَنَا جَرِیْرٌ عَنِ الْاَعْمَشِ ، عَنْ اَبِیْ صَالِحٍ ، عَنْ اَبِیْ هُرَیْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لِرَجُلٍ مَّا تَقُوْلُ فِی الصَّلٰوةِ؟ قَالَ اَتَشَهَّدُ ثُمَّ اَسْاَلُ اللّٰهَ الْجَنَّةَ ، وَاَعُوْذُ بِهٖ مِنَ النَّارِ ، اَمَا وَاللّٰهِ ، مَا اُحْسِنُ دَنْدَنَتَكَ ، وَلَا دَنْدَنَةَ مُعَاذٍ ، قَالَ

3847 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said to a man, "What do you say during your prayer?" He said, "I recite the Tashah-hud, then I ask Allah for Paradise and seek refuge with Him from Hell but by Allah, I do not

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understand your whispering or the whispering of Muadhؓ. He said, "It is concerning them (the same Paradise and Hell) that we are whispering."

حَوْلَهَا نُدَنْدِنُ. سابقہ(۹۱۰)

Chapter 5 - Supplication for forgiveness and safey.

٥ - بَابُ الدُّعَآءِ بِالْعَفْوِ وَالْعَافِيَةِ

3848 - Hazrat Anas bin Malikؓ narrated, "A man came to the Prophetﷺ and said, "O Messenger of Allahﷺ what supplication is best?" He said, "Ask your Lord for forgiveness and to be kept safe in this world and in the Hereafter." Then the man came the next day and said, "O Messenger of Allahﷺ, what supplication is best? He said, "Ask your Lord for forgiveness and to be kept safe in this world and in the Hereafter." Then (the man) came the third day and said, "O Prophet of Allahﷺ what supplication is best?" He said, "Ask your lord for forgiveness and to be kept safe in this world and in the Here-after, you will have succeeded."

٣٨٤٨ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا ابْنُ اَبِىْ فُدَيْكٍ' اَخْبَرَنِى ابْنُ وَرْدَانَ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ اَتَى النَّبِىَّ ﷺ رَجُلٌ ' فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَىُّ الدُّعَاءِ اَفْضَلُ؟ قَالَ سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ ' فِى الدُّنْيَا وَالْاٰخِرَةِ ثُمَّ اَتَاهُ فِى الْيَوْمِ الثَّانِىْ فَقَالَ يَا رَسُوْلَ اللّٰهِ! اَىُّ الدُّعَاءِ اَفْضَلُ ؟ قَالَ سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ ' فِى الدُّنْيَا وَالْاٰخِرَةِ ' ثُمَّ اَتَاهُ فِى الْيَوْمِ الثَّالِثِ ' فَقَالَ يَا نَبِىَّ اللّٰهِ ! اَىُّ الدُّعَاءِ اَفْضَلُ ؟ قَالَ سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِى الدُّنْيَا وَالْاٰخِرَةِ فَاِذَا اُعْطِيْتَ الْعَفْوَ وَالْعَافِيَةَ ' فِى الدُّنْيَا وَالْاٰخِرَةِ ' فَقَدْ اَفْلَحْتَ. سنن ترمذی(۳۵۱۲)

3849 - Awsat (bin Ismail) Al-Bajali reported he heard Abu Bakrؓ, when the Prophetﷺ had passed away saying "The Messenger of Allahﷺ stood in this place where I am standing last year. Then Abu Bakrؓ wept, then he said, "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you, must beaware of lying for with it comes immorality and they both lead to Hell. Ask Allah for Al-Muafah for no one is given anything after certainty that is better than Muafah (safety). Do not envy one another, do not hate one

٣٨٤٩ - **حَدَّثَنَا** اَبُوْ بَكْرٍ وَّعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا عُبَيْدُ بْنُ سَعِيْدٍ ' قَالَ سَمِعْتُ شُعْبَةَ عَنْ يَّزِيْدَ بْنِ خُمَيْرٍ ' قَالَ سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يُّحَدِّثُ عَنْ اَوْسَطَ بْنِ اِسْمَاعِيْلَ الْبَجَلِيِّ ' اَنَّهُ سَمِعَ اَبَا بَكْرٍ حِيْنَ قُبِضَ النَّبِىُّ ﷺ يَقُوْلُ قَامَ رَسُوْلُ اللّٰهِ ﷺ فِىْ مَقَامِىْ هٰذَا ' عَامَ الْاَوَّلِ ثُمَّ بَكٰى اَبُوْ بَكْرٍ ثُمَّ قَالَ عَلَيْكُمْ بِالصِّدْقِ ' فَاِنَّهُ مَعَ الْبِرِّ ' وَهُمَا فِى الْجَنَّةِ ' وَاِيَّاكُمْ وَالْكَذِبَ ' فَاِنَّهُ مَعَ الْفُجُوْرِ ' وَهُمَا فِى النَّارِ ' وَسَلُوا اللّٰهَ الْمُعَافَاةَ ' فَاِنَّهُ لَمْ يُؤْتَ اَحَدٌ بَعْدَ الْيَقِيْنِ ' خَيْرًا مِّنَ الْمُعَافَاةِ ' وَلَا تَحَاسَدُوْا ' وَلَا تَبَاغَضُوْا ' وَلَا تَقَاطَعُوْا ' وَلَا تَدَابَرُوْا ' وَكُوْنُوْا عِبَادَ اللّٰهِ !

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another, do not sever with one another, do not turn your backs on one another and be, O slaves of Allah brothers."

اِخْوَانًا. ابن ماجه

3850 - Hazrat Ayesha رضی اللہ عنہا narrated that she said, "O Messenger of Allah ﷺ, what do you think, I should say in my supplication, if I come upon Laylatul-Qadr?' He said, "Say "Allahumma innaka afuwwun tuhibbul-afwa fafu anni." (O Allah You are forgiving and love forgiveness, so forgive me).

٣٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ كَهْمَسِ بْنِ الْحَسَنِ ، عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ ، عَنْ عَائِشَةَ ، اَنَّهَا قَالَتْ يَا رَسُوْلَ اللّٰهِ! اَرَاَيْتَ اِنْ وَّافَقْتُ لَيْلَةَ الْقَدْرِ ، مَا اَدْعُوْ؟ قَالَ تَقُوْلِيْنَ اَللّٰهُمَّ ! اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ ، فَاعْفُ عَنِّيْ. سنن ترمذی (٣٥١٣)

3851 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "There is no supplication that a person can say, better than "Allahumma inni asaluka al-muafah fid dunya wal akhirah" (O Allah I ask You for Al-Muafah (safety and forgiveness) in this world and the Hereafter).

٣٨٥١ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ ، عَنْ قَتَادَةَ ، عَنِ الْعَلَاءِ بْنِ زِيَادٍ الْعَدَوِيِّ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ دَعْوَةٍ يَّدْعُوْ بِهَا الْعَبْدُ ، اَفْضَلَ مِنَ اللّٰهُمَّ ! اِنِّيْ اَسْاَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالْاٰخِرَةِ.

ابن ماجه

Chapter 6 - When one supplicates, one should start from oneself.

٦ - بَابُ اِذَا دَعَا اَحَدُكُمْ فَلْيَبْدَاْ بِنَفْسِهٖ

3852 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "May Allah have mercy on us and our borther of Ad." (Hazrat Hud علیہ السلام)

٣٨٥٢ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ ، ثَنَا زَيْدُ بْنُ الْحُبَابِ ، ثَنَا سُفْيَانُ عَنْ اَبِيْ اِسْحَاقَ ، عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَرْحَمُنَا اللّٰهُ ، وَاَخَا عَادٍ. ابن ماجه

Chapter 7 - One's supplication is answered as long as one is not hasty.

٧ - بَابٌ يُسْتَجَابُ لِاَحَدِكُمْ مَا لَمْ يَعْجَلْ

3853 - Hazrat Abu Hurrayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "It is neccesary that you do not become hasty." It was said, "What does being hasty mean, O Messenger of Allah ﷺ ? He said, "When one says, "I supplicated to Allah but Allah did not answer me."

٣٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا اِسْحَاقُ بْنُ سُلَيْمَانَ عَنْ مَالِكِ بْنِ اَنَسٍ ، عَنِ الزُّهْرِيِّ ، عَنْ اَبِيْ عُبَيْدٍ ، مَوْلٰى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ يُسْتَجَابُ لِاَحَدِكُمْ مَا لَمْ يَعْجَلْ ، قَالَ وَكَيْفَ يَعْجَلُ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ يَقُوْلُ قَدْ دَعَوْتُ اللّٰهَ ، فَلَمْ يَسْتَجِبِ اللّٰهُ لِيْ.

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صحیح بخاری (٦٣٤٠) صحیح مسلم (٦٨٦٩-٨٧٠) سنن ابوداؤد (١٤٨٤) سنن ترمذی (٣٣٨٧)

٨ - بَابٌ لَّا يَقُوْلُ الرَّجُلُ اَللّٰهُمَّ ! اغْفِرْ لِيْ اِنْ شِئْتَ

Chapter 8 - No man should say, "O Allah forgive me, if you will.

٣٨٥٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنِ ابْنِ عَجْلَانَ ' عَنْ اَبِي الزِّنَادِ ' عَنِ الْاَعْرَجِ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَقُوْلَنَّ اَحَدُكُمْ اَللّٰهُمَّ! اغْفِرْ لِيْ اِنْ شِئْتَ ' وَلْيَعْزِمِ الْمَسْاَلَةَ ' فَاِنَّ اللّٰهَ عَزَّوَجَلَّ لَا مُكْرِهَ لَهٗ.

3854 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "No one among you should say, "O Allah forigve me if you will." Let him be definite in his asking and no one can compel Allah."

ابن ماجہ

٩ - بَابُ اِسْمِ اللّٰهِ الْاَعْظَمِ

Chapter 9 - The greatest name of Allah. (Ism Azam)

٣٨٥٥ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِيْ زِيَادٍ ' عَنْ شَهْرِ بْنِ حَوْشَبٍ ' عَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ ' قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِسْمُ اللّٰهِ الْاَعْظَمُ ' فِيْ هَاتَيْنِ الْاٰيَتَيْنِ ﴿وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَّا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ﴾ (البقرہ:١٦٣) ' وَفَاتِحَةِ سُوْرَةِ اٰلِ عِمْرَانَ. سنن ابوداؤد (١٤٩٦) سنن ترمذی (٣٤٧٨)

3855 - Hazrat Asma bint Yazid ؓ narrated, "The Messenger of Allah ﷺ said, "The Greatest Name of Allah is in these two verses. "And your Ilah (God) is one Ilah (God-Allah), La-Ilaha illa Huwa" (None has the right to be worshiped but He), The Most Gracious the Most Merciful. (Surah Baqarah : 2:163) And at the begining of Surah Ale-Imran.

٣٨٥٦ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا عَمْرُو بْنُ اَبِيْ سَلَمَةَ عَنْ عَبْدِ اللّٰهِ بْنِ الْعَلَاءِ ' عَنِ الْقَاسِمِ ' قَالَ اِسْمُ اللّٰهِ الْاَعْظَمُ ' الَّذِيْ اِذَا دُعِيَ بِهٖ اَجَابَ ' فِيْ سُوَرٍ ثَلَاثٍ اَلْبَقَرَةِ وَاٰلِ عِمْرَانَ وَطٰهٰ. ابن ماجہ

3856 - Hazrat Al-Qasim ؓ reported, "The Greatest Name of Allah, if He is called by which He will respond, is in three Surah "Al-Baqarah, Ale-Imran and Ta-Ha."

٣٨٥٦م - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' ثَنَا عَمْرُو بْنُ اَبِيْ سَلَمَةَ ' قَالَ ذَكَرْتُ ذٰلِكَ لِعِيْسَى بْنِ مُوْسٰى ' فَحَدَّثَنِيْ اَنَّهٗ سَمِعَ غَيْلَانَ بْنَ اَنَسٍ يُحَدِّثُ عَنِ الْقَاسِمِ ' عَنْ اَبِيْ اُمَامَةَ ' عَنِ النَّبِيِّ ﷺ نَحْوَهٗ. سابقہ (٣٨٥٦)

3856m - Something similar is quoted from Al-Qasim from Abu Umamah from the Prophet ﷺ by another chain of transmitters.

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٣٨٥٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ مَّالِكِ بْنِ مِغْوَلٍ ، سَمِعَهُ مِنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ ، قَالَ سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُوْلُ اَللّٰهُمَّ! اِنِّىْ اَسْاَلُكَ بِاَنَّكَ اَنْتَ اللّٰهُ الْاَحَدُ الصَّمَدُ الَّذِىْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَّهُ كُفُوًا اَحَدٌ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَقَدْ سَاَلَ اللّٰهَ بِاسْمِهِ الْاَعْظَمِ ، اَلَّذِىْ اِذَا سُئِلَ بِهٖ اَعْطٰى ، وَاِذَا دُعِىَ بِهٖ اَجَابَ.

سنن ابوداؤد (١٤٩٢_١٤٩٣) سنن ترمذی (٣٤٧٥)

3857 - Abdullah bin Buraidah reported that his father said, "The Prophet ﷺ heard a man say, "Allahumma inni asaluka bi annaka Antallahul Ahadus Samad alladhi lam yalid wa lam yuwlad wa lam yakun-lahu kufuwan ahad." (O Allah! I ask You by virtue of Your being Allah, the One, the self sufficient Master, who begets not nor was begotten and there is none co-equal to Him). The Messenger of Allah ﷺ said, "He has asked Allah by His Greatest name which if He is asked thereby He gives, and if He is called upon there-by He answers."

٣٨٥٨ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ ، ثَنَا اَبُوْ خُزَيْمَةَ عَنْ اَنَسِ بْنِ سِيْرِيْنَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ سَمِعَ النَّبِيُّ ﷺ رَجُلًا يَقُوْلُ اَللّٰهُمَّ! اِنِّىْ اَسْاَلُكَ بِاَنَّ لَكَ الْحَمْدَ ، لَا اِلٰهَ اِلَّا اَنْتَ وَحْدَكَ لَا شَرِيْكَ لَكَ ، اَلْمَنَّانُ ، بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ، ذُو الْجَلَالِ وَالْاِكْرَامِ ، فَقَالَ لَقَدْ سَاَلَ اللّٰهَ بِاسْمِهِ الْاَعْظَمِ ، اَلَّذِىْ اِذَا سُئِلَ بِهٖ اَعْطٰى ، وَاِذَا دُعِىَ بِهٖ اَجَابَ. ابن ماجہ

3858 - Hazrat Anas bin Malik ؓ narrated, "The Prophet ﷺ heard a man say, "Allahumma ini asaluka bi anna lakal hamd La ilaha illa Anta wahadaka la Sharika laka. Al-Mannan, Badius samawati wal ardh Dhul-jalali wal ikram" (O Allah, I ask You by virtue of the fact that all praise is due to You, none has the right to be worshiped but You alone and You have no partner, the Bestower, The Originator of the heavens and the earth, the Possessor of majesty and honor). He said, "He has asked Allah by His Greatest Name which if He is asked there-by He gives and if He is called upon there-by He answers."

٣٨٥٩ - **حَدَّثَنَا** اَبُوْ يُوْسُفَ (الصَّيْدَلَانِىُّ) مُحَمَّدُ بْنُ اَحْمَدَ الرَّقِّىُّ ، ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ الْفَزَارِىِّ ، عَنْ اَبِىْ شَيْبَةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ عُكَيْمٍ اَلْجُهَنِىِّ ، عَنْ عَائِشَةَ ، قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَللّٰهُمَّ ! اِنِّىْ اَسْاَلُكَ بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْاَحَبِّ اِلَيْكَ ، اَلَّذِىْ اِذَا دُعِيْتَ بِهٖ اَجَبْتَ ، وَاِذَا سُئِلْتَ بِهٖ اَعْطَيْتَ ، وَاِذَا اسْتُرْحِمْتَ بِهٖ رَحِمْتَ ، وَاِذَا

3859 - Hazrat Ayesha ؓ narrated, "I heard the Messenger of Allah ﷺ say, "Allahumma inni asaluka bismikat tahirit tayyibil mubarak al-ahabbi ilaika alladhi idha duita bihi ajabta wa idha suilta bihi aataita wa idhasturhimta bihi rahimta wa idhastufrijta bihi farrajta. (O Allah, I ask You by Your pure, good and blessed Name

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which is most beloved to you, which if You are called there-by You answer, and if You are asked there-by You give, if you are asked for mercy there-by You bestow mercy and if you are asked for relief (from distress) there-by you grant relief)." She said, "He said, one day, "O Ayesha, "Do you know that Allah has told me the Name which if He is called thereby, He responds," I said, "O Messenger of Allahﷺ! may my father and mother be ransomed for you! Teach it to me." He said, "You should not learn it O Ayesha." So I moved aside and sat for a while then I got up and kissed his head, then I said, "O Messenger of Allahﷺ teach it to me, "He said, "You should not learn it O Ayesha, and I should not teach it to you, for you should not ask for any wordly things thereby." She said, "So I got up and performed ablution then I prayed two Rakah, then I said, "O Allah, I call upon Allah and I call upon you Ar-Rahman (The Most Gracious) and I call upon you Al-Barr Al-Rahim (The Most kind, The Most Merciful) and I call upon You by Your all beautiful Names, those that I know and those that I do not know (asking) that You forgive me and have mercy on me." "The Messenger of Allahﷺ smiled, then he said, "It is among the names by which you called upon." (Allah).

اسْتُفْرِجْتَ بِهِ فَرَّجْتَ. قَالَتْ وَقَالَ ذَاتَ يَوْمٍ يَا عَائِشَةُ! هَلْ عَلِمْتِ اَنَّ اللّٰهَ قَدْ دَلَّنِىْ عَلَى الْاِسْمِ الَّذِىْ اِذَا دُعِىَ بِهٖ اَجَابَ؟ قَالَتْ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! بِاَبِىْ اَنْتَ وَاُمِّىْ! فَعَلِّمْنِيْهِ ' قَالَ اِنَّهٗ لَا يَنْبَغِىْ لَكِ يَا عَائِشَةُ! قَالَتْ فَتَنَحَّيْتُ وَجَلَسْتُ سَاعَةً ' ثُمَّ قُمْتُ فَقَبَّلْتُ رَاْسَهٗ ' ثُمَّ قُلْتُ يَا رَسُوْلَ اللّٰهِ! عَلِّمْنِيْهِ ' قَالَ اِنَّهٗ لَا يَنْبَغِىْ لَكِ ' يَا عَائِشَةُ ! اَنْ اُعَلِّمَكِ ' اِنَّهٗ لَا يَنْبَغِىْ لَكِ اَنْ تَسْاَلِيْنَ بِهٖ شَيْئًا لِلدُّنْيَا ' قَالَتْ فَقُمْتُ فَتَوَضَّاْتُ ' ثُمَّ صَلَّيْتُ رَكْعَتَيْنِ ' ثُمَّ قُلْتُ اَللّٰهُمَّ! اِنِّىْ اَدْعُوْكَ اللّٰهَ ' وَاَدْعُوْكَ الرَّحْمٰنَ ' وَاَدْعُوْكَ الْبَرَّ الرَّحِيْمَ ' وَاَدْعُوْكَ بِاَسْمَائِكَ الْحُسْنٰى كُلِّهَا ' مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ ' اَنْ تَغْفِرَ لِىْ وَتَرْحَمَنِىْ ' قَالَتْ فَاسْتَضْحَكَ رَسُوْلُ اللّٰهِ ﷺ ثُمَّ قَالَ اِنَّهٗ لَفِى الْاَسْمَاءِ الَّتِىْ دَعَوْتِ بِهَا. ابن ماجه

Chapter 10 - The names of Allah, The Mighty and the Exalted.

١٠ - بَابُ اَسْمَآءِ اللّٰهِ عَزَّوَجَلَّ

3860 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "Allah has ninety-nine names, one hundred less

٣٨٦٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ

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one. Whoever counts (learns) them will enter Paradise."

اَبِیْ هُرَیْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِیْنَ اِسْمًا مِائَةً اِلَّا وَاحِدًا ، مَنْ اَحْصَاهَا دَخَلَ الْجَنَّةَ. ابن ماجہ

3861 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Allah has ninety nine names, one hundred less one, for He is One and loves the odd (numbers), whoever learns them will enter Paradise. They are Al-Wahid (the One) As-Samad (The Self-Sufficient Master whom all creatures need), Al-Awwal (The First), Al-Akhir (The Last), Az-Zahir (Most High), Al-Batin (The Most Near), Al-Khaliq (The Creator), Al-Bari (The Inventer of all things), Al-Musawwir (The Bestower of forms), Al-Malik (The King), Al-Haqq (The Truth), As-Salam (The One free from all defects), Al-Mumin (The Giver of Security), Al-Muhaymin (The Watcher over His creatures), Al-Aziz (The All-Mighty), Al-Jabbar (The Compeller), Al-Mutakabbir (The Supreme), Ar-Rahman (The Most Gracious), Ar-Rahim (The Most Merciful) Al-Latif (The Most Subtle), Al-Khabir (The Aware), As-Sami (The Hearer), Al-Basir (The Seer), Al-Alim (The All-Knowing), Al-Azim (The Most Great), Al-Barr (The Source of goodness), Al-Mutaal (The Most Exalted), AL-Jalil (The Sublime one), Al-Jamil (The Beautiful), Al-Hayy (The Ever Living), Al-Qayyum (The One who sustains all), Al-Qadir (The Able), Al-Qahir (The Irresistible), Al-Ali (The Exalted), Al-Hakim (The Most Wise), Al-Qarib (The Ever Near), Al-Mujib (The Responsive), Al-Ghani (The Self Sufficient), Al-Wadud

٣٨٦١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِیُّ ، ثَنَا اَبُو الْمُنْذِرِ زُهَیْرُ بْنُ مُحَمَّدٍ التَّمِیْمِیُّ ، ثَنَا مُوْسَی بْنُ عُقْبَةَ ، حَدَّثَنِیْ عَبْدُ الرَّحْمٰنِ الْاَعْرَجُ عَنْ اَبِیْ هُرَیْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ لِلّٰهِ تِسْعَةً وَّتِسْعِیْنَ اِسْمًا ، مِائَةً اِلَّا وَاحِدًا ، اِنَّهٗ وِتْرٌ یُّحِبُّ الْوِتْرَ ، مَنْ حَفِظَهَا دَخَلَ الْجَنَّةَ ، وَهِیَ اَللّٰهُ ، اَلْوَاحِدُ ، اَلصَّمَدُ ، اَلْاَوَّلُ ، اَلْاٰخِرُ ، اَلظَّاهِرُ ، اَلْبَاطِنُ ، اَلْخَالِقُ ، اَلْبَارِیءُ ، اَلْمُصَوِّرُ ، اَلْمَلِكُ ، اَلْحَقُّ ، اَلسَّلَامُ ، اَلْمُؤْمِنُ ، اَلْمُهَیْمِنُ ، اَلْعَزِیْزُ ، اَلْجَبَّارُ ، اَلْمُتَكَبِّرُ ، اَلرَّحْمٰنُ ، اَلرَّحِیْمُ ، اَللَّطِیْفُ ، اَلْخَبِیْرُ ، اَلسَّمِیْعُ ، اَلْبَصِیْرُ ، اَلْعَلِیْمُ ، اَلْعَظِیْمُ ، اَلْبَارُّ ، اَلْمُتَعَالُ ، اَلْجَلِیْلُ ، اَلْجَمِیْلُ ، اَلْحَیُّ ، اَلْقَیُّوْمُ ، اَلْقَادِرُ ، اَلْقَاهِرُ ، اَلْعَلِیُّ ، اَلْحَكِیْمُ ، اَلْقَرِیْبُ ، اَلْمُجِیْبُ ، اَلْغَنِیُّ ، اَلْوَهَّابُ ، اَلْوَدُوْدُ ، اَلشَّكُوْرُ ، اَلْمَاجِدُ ، اَلْوَاجِدُ ، اَلْوَالِیْ ، اَلرَّاشِدُ ، اَلْعَفُوُّ ، اَلْغَفُوْرُ ، اَلْحَلِیْمُ ، اَلْكَرِیْمُ ، اَلتَّوَّابُ ، اَلرَّبُّ ، اَلْمَجِیْدُ ، اَلْوَلِیُّ ، اَلشَّهِیْدُ ، اَلْمُبِیْنُ ، اَلْبُرْهَانُ ، اَلرَّءُوْفُ ، اَلرَّحِیْمُ ، اَلْمُبْدِیءُ ، اَلْمُعِیْدُ ، اَلْبَاعِثُ ، اَلْوَارِثُ ، اَلْقَوِیُّ ، اَلشَّدِیْدُ ، اَلضَّآرُّ ، اَلنَّافِعُ ، اَلْبَاقِیْ ، اَلْوَاقِیْ ، اَلْخَافِضُ ، اَلرَّافِعُ ، اَلْقَابِضُ ، اَلْبَاسِطُ ، اَلْمُعِزُّ ، اَلْمُذِلُّ ، اَلْمُقْسِطُ ، اَلرَّزَّاقُ ، ذُو الْقُوَّةِ ، اَلْمَتِیْنُ ، اَلْقَائِمُ ، اَلدَّائِمُ ، اَلْحَافِظُ ، اَلْوَكِیْلُ ، اَلْفَاطِرُ ، اَلسَّامِعُ ، اَلْمُعْطِیْ ، اَلْمُحْیِیْ ، اَلْمُمِیْتُ ، اَلْمَانِعُ ، اَلْجَامِعُ ، اَلْهَادِیْ ، اَلْكَافِیْ ، اَلْاَبَدُ ، اَلْعَالِمُ ، اَلصَّادِقُ ، اَلنُّوْرُ ، اَلْمُنِیْرُ ، اَلتَّامُّ ، اَلْقَدِیْمُ ، اَلْوِتْرُ ، اَلْاَحَدُ ، اَلصَّمَدُ ، اَلَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ

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(The Loving), Al-Wahhab (The Bestower), Ash-Shakur (The Appreciative), AL-Majid (The Most Gentle), AL-Wajid (The Patron), Al-Wali (The Governing), Al-Rashid (The Guide), AL-Afuw (The Pardoner), Al-Ghafur (The Forgiver), Al-Halim (The Forbearing), Al-Karim (The Most Generous), Al-Tawwab (The Accepter of Repentance), Ar-Rabb (The Cherisher), Al-Majeed (The Most Gracious), AL-Wali (The Helper), Ash-Shahid (The Witness), Al-Mubin (The Manifest) AL-Burhan (The Proof), Ar-Rauf (The Compassionate), Ar-Rahim (The Most Merciful), Al-Mubdi (The Originator), Al-Muid (The Restorer), Al-Baith (The Resurrecter), Al-Warith (The Supereme Inheritor), Al-Qawi (The All-Strong), Ash-Shadid (The Severe), Ad-Dhaarr (The One who harms), An-Nafi (The One who benefits), Al-Baqi (The Everlasting), Al-Waqi (The Protector), Al-Khafidh (The Humbler), Ar-Raafi (The Exalter), Al-Qabidh (The Retainer), Al-Basit (The Expander), Al-Muizz (The Honorer), Al-Mudhill (The Humiliater), Al-Muqsit (The Equitable), Ar-Razzaq (The Provider), Dhul-Quwwah (The Powerful), Al-Matin) (The Most Strong), Al-Qaim (The Firm), Ad-Daim (The Eternal), Al-Hafiz (The Guardian), AL-Wakil (The Trustee), AL-Fatir (The Originator of Creation), As-Sami (The Hearer), Al-Muti (The Giver), Al-Muhyi (The Giver of Life), Al-Mumit (The Giver of Death), Al-Mani (The Withholder), Al-Jami (The Gatherer), Al-Hadi (The Guide), Al-Kafi (The Sufficient), Al-Abad (The Eternal), Al-Alim

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(The Knower), As-Sadiq (The Truthful), An-Nur (The Light), Al-Munir (The Light Giver), At-Tamm (The Perfect), Al-Qadim (The Earliest), Al-Witr (The One), Al-Ahad (The Lone), As-Samad (The Self-Sufficient Master), He begets not nor was He be-gotten. And there is none co-equal to Him."

(A narrator) Zuhair said, "We heard from more than one of the scholars that the first of these (names) should begin after saying "La illaha illallahu Wahdahu La Sharika Lahu Lahul Mulku Wa Lahul Hamdu Biyadikil-Khair Wa Huwa Ala kulli Shayin Qadir, La ilaha illallahu lahul-asma ul husna" (None has the right to be worshiped but Allah with no partner. His is the dominion and all praise is His. In His Hand is (all) goodness and He is able to do all things, none has the right to be worshiped but Allah and His are the (most) Beautiful Names).

قَالَ زُهَيْرٌ فَبَلَغَنَا مِنْ غَيْرِ وَاحِدٍ مِّنْ اَهْلِ الْعِلْمِ ' اَنَّ اَوَّلَهَا يُفْتَحُ بِقَوْلِ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَـهُ ' لَـهُ الْـمُـلْكُ وَلَهُ الْحَمْدُ ' بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ' لَا اِلٰهَ اِلَّا اللّٰهُ لَهُ الْاَسْمَآءُ الْحُسْنٰى.

ابن ماجہ

Chapter 11 - The Supplication of father and the Supplication of the oppressed.

١١ - بَابُ دَعْوَةِ الْوَالِدِ وَدَعْوَةِ الْمَظْلُوْمِ

3862 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The messenger of Allah ﷺ said, "There are three supplications that will undoubtedly be answered, the supplication of one who has been wronged, the supplication of the way-farer, and supplication of a father for his child."

٣٨٦٢ - حَدَّثَنَا اَبُوْ بَكْرٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ بَكْرٍ السَّهْمِيُّ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ ' عَنْ يَحْيَى بْنِ اَبِىْ كَثِيْرٍ ' عَنْ اَبِىْ جَعْفَرٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثُ دَعَوَاتٍ يُّسْتَجَابُ لَهُنَّ ' لَا شَكَّ فِيْهِنَّ دَعْوَةُ الْمَظْلُوْمِ ' وَدَعْوَةُ الْمُسَافِرِ ' وَدَعْوَةُ الْوَالِدِ لِوَلَدِهٖ.

سنن ابوداؤد (١٥٣٦) سنن ترمذی (١٩٠٥ - ٣٤٤٧)

3863 - Hazrat Umm-e-Hakim bint-e-Wadda Al-Khuzaiyyah رضی اللہ عنہا narrated, "I heard the Messenger of Allah ﷺ say, "The

٣٨٦٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُوْ سَلَمَةَ ' حَدَّثَتْنَا حُبَابَةُ ابْنَةُ عَجْلَانَ عَنْ اُمِّهَا ' اُمِّ حَفْصٍ ' عَنْ

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supplication of a father reaches Al-Veil" (Allah's)

صَفِيَّةَ بِنْتِ جَرِيْرٍ ، عَنْ اُمِّ حَكِيْمٍ بِنْتِ وَدَّاعٍ اَلْخُزَاعِيَّةِ ، قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ دُعَاءُ الْوَالِدِ يُفْضِىْ اِلَى الْحِجَابِ. ابن ماجہ

Chapter 12 - Dislike of Transgressing in Supplication.

١٢ - بَابُ كَرَاهِيَةِ الْاِعْتِدَاءِ فِى الدُّعَاءِ

3864 - Abu Na'mah reported that Abdullah bin Mughaffal ؓ heard his son say, "O Allah I ask you for the white palace on the right-hand side of Paradise when I enter it." He said, "O My Son, ask Allah for the Paradise and seek refuge with Him from Hell for I heard the Messenger of Allah ﷺ say, "There will be people who will transgress in supplication."

٣٨٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، اَنْبَاَنَا سَعِيْدٌ اَلْجُرَيْرِىُّ عَنْ اَبِىْ نَعَامَةَ ، اَنَّ عَبْدَ اللّٰهِ بْنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يَقُوْلُ اَللّٰهُمَّ ! اِنِّىْ اَسْاَلُكَ الْقَصْرَ الْاَبْيَضَ عَنْ يَّمِيْنِ الْجَنَّةِ ، اِذَا دَخَلْتُهَا ، فَقَالَ اَىْ بُنَىَّ! سَلِ اللّٰهَ الْجَنَّةَ وَعُذْ بِهٖ مِنَ النَّارِ ، فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ سَيَكُوْنُ قَوْمٌ يَّعْتَدُوْنَ فِى الدُّعَاءِ. سنن ابوداؤد(٩٦)

Chapter 13 - Raising hands while supplicating.

١٣ - بَابُ رَفْعِ الْيَدَيْنِ فِى الدُّعَاءِ

3865 - Hazrat Salman ؓ narrated that the Prophet ﷺ said, "Your Lord is Alive and Most Generous and is too Coy to let His slave's (hands), if he raises his hands to Him, bring them back empty, or he said, frustrated."

٣٨٦٥ - **حَدَّثَنَا** اَبُوْ بِشْرٍ ، بَكْرُ بْنُ خَلَفٍ ، ثَنَا ابْنُ اَبِىْ عَدِىٍّ عَنْ جَعْفَرِ بْنِ مَيْمُوْنٍ ، عَنْ اَبِىْ عُثْمَانَ ، عَنْ سَلْمَانَ ، عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ رَبَّكُمْ حَيِىٌّ كَرِيْمٌ ، يَسْتَحْيِىْ مِنْ عَبْدِهٖ اَنْ يَّرْفَعَ اِلَيْهِ يَدَيْهِ ، فَيَرُدَّهُمَا صِفْرًا اَوْ قَالَ خَائِبَتَيْنِ.

سنن ابوداؤد(١٤٨٨) سنن ترمذی(٣٥٥٦)

3866 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said, "When you supplicate to Allah, supplicate with your palms upper most not with the backs of your hands and when you finish, wipe your face with them."

٣٨٦٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا عَائِذُ بْنُ حَبِيْبٍ عَنْ صَالِحِ بْنِ حَسَّانَ ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ اَلْقُرَظِىِّ ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا دَعَوْتَ اللّٰهَ ، فَادْعُ بِبُطُوْنِ كَفَّيْكَ ، وَلَا تَدْعُ بِظُهُوْرِهِمَا ، فَاِذَا فَرَغْتَ ، فَامْسَحْ بِهِمَا وَجْهَكَ.

سابقہ(٩٥٩)

Chapter 14 - What should a man supplicate in the morning and in the evening.

١٤ - بَابُ مَا يَدْعُوْ بِهِ الرَّجُلُ اِذَا اَصْبَحَ وَاِذَا اَمْسٰى

3867 - Hazrat Abu Ayyash As-Zuraqi ؓ

٣٨٦٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى ،

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narrated, "The Messenger of Allah ﷺ said, "Whoever says in the morning "La ilaha illallahu Wahdahu La Sharika Lahu Lahul-mulku wa lahul hamdu wa Huwa ala kulli Shayin Qadir." (None has the right to be worshiped but Allah alone with no partner. His the dominion and all praise is to Him and He is able to do all things), he will have (a reward) equal to freeing a slave among the sons of Ismail عليه السلام, ten bad deeds will be erased from (his record), he will be raised (in status) ten degrees, and he will have protection against Satan until evening comes, when evening comes, (if he says like wise) he will have the same until morning comes."

(A narrator) He said, "A man saw the Messenger of Allah ﷺ in a dream and said, "O Messenger of Allah ﷺ Abu Ayyash رضي الله عنه narrated such and such from you." He said, "Abu Ayyash رضي الله عنه spoke the truth."

3868 - Hazrat Abu Hurayrah رضي الله عنه narrated "The Messenger of Allah ﷺ said, "In the morning say, "Allahumma bika asbahana wa bika amsayna wa bika nahya, wa bika namut." (O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening and by Your leave we live and by Your leave we die) And when evening comes say, "Allahumma bika amsayna wa bika asbahana wa bika nahya wa bika namut wa ilaykal masir." (O Allah by Your leave we have reached the evening and by Your leave we reach the morning and by Your leave we live and by Your leave we die and unto you is our return).

ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ اَبِىْ صَالِحٍ، عَنْ اَبِيْهِ، عَنْ اَبِىْ عَيَّاشٍ الزُّرَقِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَ، حِيْنَ يُصْبِحُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ، كَانَ لَهُ عَدْلَ رَقَبَةٍ مِنْ وَّلَدِ اِسْمَاعِيلَ وَحُطَّ عَنْهُ عَشْرُ خَطِيْئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِىْ حِرْزٍ مِّنَ الشَّيْطَانِ حَتّٰى يُمْسِىَ، وَاِذَا اَمْسٰى، فَمِثْلُ ذٰلِكَ حَتّٰى يُصْبِحَ.

قَالَ فَرَاٰى رَجُلٌ رَسُوْلَ اللّٰهِ ﷺ فِيْمَا يَرَى النَّائِمُ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنَّ اَبَا عَيَّاشٍ يَرْوِىْ عَنْكَ كَذَا وَكَذَا، فَقَالَ صَدَقَ اَبُوْ عَيَّاشٍ.

سنن ابوداؤد (٥٠٧٧)

٣٨٦٨ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنْ سُهَيْلٍ، عَنْ اَبِيْهِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا اَصْبَحْتُمْ فَقُوْلُوْا اَللّٰهُمَّ! بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا، وَبِكَ نَحْيٰى، وَبِكَ نَمُوْتُ، وَاِذَا اَمْسَيْتُمْ فَقُوْلُوْا اَللّٰهُمَّ! بِكَ اَمْسَيْنَا، وَبِكَ اَصْبَحْنَا، وَبِكَ نَحْيٰى، وَبِكَ نَمُوْتُ، وَاِلَيْكَ الْمَصِيْرُ.

ابن ماجہ

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٣٨٦٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ دَاوُدَ ، ثَنَا ابْنُ اَبِى الزِّنَادِ عَنْ اَبِيْهِ ، عَنْ اَبَانَ بْنِ عُثْمَانَ ، قَالَ سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَا مِنْ عَبْدٍ يَّقُوْلُ ، فِىْ صَبَاحِ كُلِّ يَوْمٍ ، وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ اللّٰهِ الَّذِىْ لَا يَضُرُّ مَعَ اسْمِهٖ شَىْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ، ثَلَاثَ مَرَّاتٍ ، فَيَضُرَّهٗ شَىْءٌ.

سنن ابوداؤد(٥٠٨٨_٥٠٨٩)سنن ترمذی(٣٣٨٨)

3869 - Hazrat Uthman bin Affan ؓ narrated "I heard the Messenger of Allah ﷺ say, "There is no person who says in the morning and evening of everyday, "Bismillahil-ladhi la yadurru maa ismihi shay un fil-ardhi wa la fis smaai wa huwas Samiul Alim." (In the name of Allah, with whose name nothing on earth or in heaven harms and He is the All-seeing All-knowing) three times and is then harmed by anything."

قَالَ وَكَانَ اَبَانُ قَدْ اَصَابَهٗ طَرَفٌ مِّنَ الْفَالِجِ ، فَجَعَلَ الرَّجُلُ يَنْظُرُ اِلَيْهِ ، فَقَالَ لَهٗ اَبَانُ مَا تَنْظُرُ اِلَىَّ ؟ اَمَا اَنَّ الْحَدِيْثَ كَمَا قَدْ حَدَّثْتُكَ ، وَلٰكِنِّىْ لَمْ اَقُلْهُ يَوْمَئِذٍ ، لِيُمْضِىَ اللّٰهُ عَلَىَّ قَدَرَهٗ.

(A narrator) He said, "Aban had been stricken with paralysis on one side of his body and a man started looking at him Aban said, "Why are you looking at me?" The Hadith is as I have narrated it to you, but I did not recite it (the supplication) that day, so that the decree of Allah might be implemented."

٣٨٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ، ثَنَا مِسْعَرٌ ، ثَنَا اَبُوْ عَقِيْلٍ عَنْ سَابِقٍ ، عَنْ اَبِىْ سَلَّامٍ ، خَادِمِ النَّبِىِّ ﷺ ، عَنِ النَّبِىِّ ﷺ ، قَالَ مَا مِنْ مُّسْلِمٍ ، اَوْ اِنْسَانٍ ، اَوْ عَبْدٍ يَّقُوْلُ ، حِيْنَ يُمْسِىْ وَحِيْنَ يُصْبِحُ رَضِيْتُ بِاللّٰهِ رَبًّا ، وَبِالْاِسْلَامِ دِيْنًا ، وَبِمُحَمَّدٍ ﷺ نَبِيًّا ، اِلَّا كَانَ حَقًّا عَلَى اللّٰهِ عَزَّوَجَلَّ اَنْ يُّرْضِيَهٗ يَوْمَ الْقِيَامَةِ. ابن ماجه

3870 - Hazrat Abu-Sallam ؓ, the servant of the Prophet ﷺ narrated that the Prophet ﷺ said, "There is no Muslim or no person or no slave (of Allah) who says in the morning and the evening, "Radaytu billahi Rabban wa bil Islami dinan wa bi Muhammadin nabiyyan." (I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet ﷺ) but he will have a promise from Allah to make him pleased on the Day of Resurrection."

Note: Abu Sallam might have narrated it from a Companion.

٣٨٧١ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ الطَّنَافِسِىُّ ، ثَنَا وَكِيْعٌ ، ثَنَا عُبَادَةُ بْنُ مُسْلِمٍ ، ثَنَا (جُبَيْرُ بْنُ اَبِىْ سُلَيْمَانَ) بْنِ جُبَيْرِ بْنِ مُطْعِمٍ ، قَالَ سَمِعْتُ ابْنَ عُمَرَ يَقُوْلُ لَمْ يَكُنْ رَّسُوْلُ اللّٰهِ ﷺ يَدَعُ هٰؤُلَاءِ الدَّعَوَاتِ ، حِيْنَ يُمْسِىْ وَحِيْنَ يُصْبِحُ اَللّٰهُمَّ اِنِّىْ اَسْاَلُكَ الْعَافِيَةَ

3871 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ never abandoned these supplications every morning and evening. "Allahumma inni as alukal afwa wal afiyah fid-dunnya wal akhirah. Allahumma inni as alukal afwa wal afiyah

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فِي الدُّنْيَا وَالْاٰخِرَةِ ' اَللّٰهُمَّ! اِنِّیْ اَسْاَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِیْ دِيْنِیْ وَدُنْيَایَ ' وَاَهْلِیْ وَمَالِیْ ' اَللّٰهُمَّ! اسْتُرْ عَوْرَاتِیْ ' وَاٰمِنْ رَوْعَاتِیْ وَاحْفَظْنِیْ مِنْ بَيْنِ يَدَیَّ وَمِنْ خَلْفِیْ ' وَعَنْ يَّمِيْنِیْ وَعَنْ شِمَالِیْ ' وَمِنْ فَوْقِیْ ' وَاَعُوْذُ بِكَ اَنْ اُغْتَالَ مِنْ تَحْتِیْ. قَالَ وَكِيْعٌ يَعْنِی الْخَسْفَ. سنن ابوداؤد(٥٠٧٤)سنن نسائی(٥٥٤٤_٥٥٤٥)

fidini wa dunnyaya wa ahli wa mali. Allahum mastur awrati wa amin rawati wahfazni min bayni yadayya wa min khalfi wa an yamini wa an shimali wa min fawqi wa audhu bika an ughtala min tahti." (O Allah, I ask You for forgiveness and well being in this world and in the Hereafter, O Allah, I ask You for forgiveness and well-being in my religious and my wordly affairs and in my family and in my wealth. O Allah conceal my faults, calm my fears and protect me from before me and behind me from my right and left and from above me and I seek refuge in You from being taken unaware (outsmarted) from beneath me) Vaki (one of the narrators) said, "Meaning Al-Khasf" (disgrace).

٣٨٧٢ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ' ثَنَا اِبْرَاهِيْمُ بْنُ عُيَيْنَةَ ' ثَنَا الْوَلِيْدُ بْنُ ثَعْلَبَةَ عَنْ عَبْدِ اللّٰهِ بْنِ بُرَيْدَةَ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ! اَنْتَ رَبِّیْ لَا اِلٰهَ اِلَّا اَنْتَ ' خَلَقْتَنِیْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰی عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ ' اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ ' اَبُوْءُ بِنِعْمَتِكَ وَاَبُوْءُ بِذَنْبِیْ ' فَاغْفِرْ لِیْ ' فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.

3872 - Abdullah bin Buraidah reported that his father said, "The Messenger of Allah ﷺ said, "Allahumma Anta Rabbi, La ilaha illa Anta Khalaqtani wa ana abduka wa ana ala ahdika wa wadika mastatatu. Audhu bika min sharri ma sanatu abu u bi ni matika wa abu u bi dhanbi faghfirli fa innahula yaghfirudh dhunuba illa Anta." (O Allah, You are my Lord, there is none worthy of worship except You. You have created me and I am your slave and I am adhering (to your covenant and your promise as much as I can. I seek refuge with you from the evil of what I do. I acknowlege your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except you).

He said, "The Messenger of Allah ﷺ said, "Whoever says this by day and by

قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَالَهَا فِیْ يَوْمِهٖ وَلَيْلَتِهٖ فَمَاتَ فِیْ ذٰلِكَ الْيَوْمِ اَوْ فِیْ تِلْكَ اللَّيْلَةِ

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night, if he dies that day or that night, he will enter Paradise if Allah wills."

دَخَلَ الْجَنَّةَ ' اِنْ شَاءَ اللّٰهُ. سنن ابوداؤد(۵۰۷۰)

Chapter 15 - What should one supplicate while going to bed.

١٥ - بَابُ مَا يَدْعُوْ بِهٖ اِذَا اَوٰى اِلٰى فِرَاشِهٖ

3873 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that when going to bed the Prophet ﷺ used to say, "Allahumma Rabbi-Samawati wa Rabbal Ardhi, Wa Rabba Kulli Shayin Faliqal-habbi wan nawa, munzilat Tawrati wal Injili wal Quranil Azim. Audhu bika min sharri kulli daabatin Anta-Akhidhun binasiyatiha, Antal-Awwala fa laysa qablaka shayen, wa Antal-Akhiru fa laysa badaka shayun wa Antaz-Zahiru fa laysa fawqaka shayun, wa antal batinu, fa laysa dunaka shay, aqdi annid-dayna waghnini minal-faqr". (O Allah Lord of the heavens and Lord of the earth and Lord of all things, cleaver of the seed and the Kernel Revealer of the Tawrah, the Injil and the Magnificent Quran, I seek refuge with you from the evil of every creature, you seize by the forelock you are the First and there is nothing before you. You are the Last and there is nothing after you. You are the Most High (Az-Zahir) and there is nothing above you and you are the Most Near (Al-Batin) and there is nothing nearer than you, settle my debt for me and spare me from poverty.")

٣٨٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ الْمُخْتَارِ ' ثَنَا سُهَيْلٌ عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ ' اَنَّهٗ كَانَ يَقُوْلُ اِذَا اَوٰى اِلٰى فِرَاشِهٖ اَللّٰهُمَّ! رَبَّ السَّمٰوَاتِ وَالْاَرْضِ ' وَرَبَّ كُلِّ شَىْءٍ ' فَالِقَ الْحَبِّ وَالنَّوٰى ' مُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ الْعَظِيْمِ ' اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ دَآبَّةٍ اَنْتَ اٰخِذٌ بِنَاصِيَتِهَا ' اَنْتَ الْاَوَّلُ ' فَلَيْسَ قَبْلَكَ شَىْءٌ ' وَاَنْتَ الْاٰخِرُ ' فَلَيْسَ بَعْدَكَ شَىْءٌ ' وَاَنْتَ الظَّاهِرُ ' فَلَيْسَ فَوْقَكَ شَىْءٌ ' وَاَنْتَ الْبَاطِنُ ' فَلَيْسَ دُوْنَكَ شَىْءٌ ' اِقْضِ عَنِّى الدَّيْنَ وَاَغْنِنِىْ مِنَ الْفَقْرِ.

ابن ماجہ

3874 - Hazrat Abu Hurarah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "When anyone of you wants to go to bed let him undo the edge of his Izar (waist wrap) and dust off his bed with it, for he does not know what came to it after him. Then let him lie down on the right side and say,

٣٨٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ ' عَنْ سَعِيْدِ بْنِ اَبِىْ سَعِيْدٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِذَا اَرَادَ اَحَدُكُمْ اَنْ يَّضْطَجِعَ عَلٰى فِرَاشِهٖ فَلْيَنْزِعْ دَاخِلَةَ اِزَارِهٖ ' ثُمَّ لِيَنْفُضْ بِهَا فِرَاشَهٗ ' فَاِنَّهٗ لَا يَدْرِىْ مَا خَلَفَهٗ عَلَيْهِ ' ثُمَّ لِيَضْطَجِعْ عَلٰى شِقِّهِ الْاَيْمَنِ ' ثُمَّ لِيَقُلْ رَبِّ! بِكَ وَضَعْتُ جَنْبِىْ '

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"Rabbi bika wadatu janbi wa bika arfauhu, fa in amsakta nafsi farhamha wa in arsaltaha fahfazha bima hafizta bihi ibadikas salihin." (O Lord, by your leave I lie down and by your leave I rise, so if you should take my soul then have mercy on it, and if you should return my soul then protect it as you protect your righteous slaves).

وَبِكَ اَرْفَعُهُ ، فَاِنْ اَمْسَكْتَ نَفْسِىْ فَارْحَمْهَا ، وَاِنْ اَرْسَلْتَهَا فَاحْفَظْهَا بِمَا حَفِظْتَ بِهٖ عِبَادَكَ الصَّالِحِيْنَ.

صحیح بخاری(۷۳۹۳)

3875 - Hazrat Ayesha narrated that whenever the Prophetﷺ went to bed he would blow into his hands, recite AL-Mua widhatain, (Surahs) then wipe his hands over his body.

۳۸۷۵ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ وَّسَعِيْدُ بْنُ شُرَحْبِيْلَ ، قَالَا ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، اَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ اَخْبَرَهٗ عَنْ عَائِشَةَ اَنَّ النَّبِىَّ ﷺ كَانَ ، اِذَا اَخَذَ مُضْجَعَهٗ ، نَفَثَ فِىْ يَدَيْهِ ، وَقَرَاَ بِالْمُعَوِّذَتَيْنِ ، وَمَسَحَ بِهِمَا جَسَدَهٗ.

صحیح بخاری(۵۰۱۷ ـ ۵۷۴۸)سنن ابوداؤد(۶۳۱۹)سنن ترمذی(۳۴۰۲)

3876 - Hazrat Bara bin Azib رضی اللہ عنہ narrated that the Prophetﷺ said to a man, "When you go to lie down or go to your bed say, "Allahumma aslamtu wajhi ilayaka wa al-jatu zahri ilayka wa fawwadtu amri ilayka, raghbatan wa rahbatan ilayka la manja'a wa la malja'a minka illa ilayka, amantu bi kitabikal ladhi anzalta, wa nabiyyikal ladhi arsalta" (O Allah, I have submitted my face to you and I am under your command and I put my trust in you hoping for your reward and fearing your punishment. There is no fleeing from you and no refuge from you except with you. I believe in your book that you have revealed and in your Prophetﷺ whom you have sent), then if you die that night you will die in a state of the Fitrah (nature) and if you wake in the morning, you will wake with a great deal of good."

۳۸۷۶ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنْ اَبِىْ اِسْحَاقَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، اَنَّ النَّبِىَّ ﷺ قَالَ لِرَجُلٍ اِذَا اَخَذْتَ مَضْجَعَكَ ، اَوْ اَوَيْتَ اِلٰى فِرَاشِكَ ، فَقُلِ اللّٰهُمَّ! اَسْلَمْتُ وَجْهِىْ اِلَيْكَ ، وَاَلْجَاْتُ ظَهْرِىْ اِلَيْكَ ، وَفَوَّضْتُ اَمْرِىْ اِلَيْكَ ، رَغْبَةً وَّرَهْبَةً اِلَيْكَ ، لَا مَنْجَا وَلَا مَلْجَا مِنْكَ اِلَّا اِلَيْكَ ، اٰمَنْتُ بِكِتَابِكَ الَّذِىْ اَنْزَلْتَ ، وَنَبِيِّكَ الَّذِىْ اَرْسَلْتَ ، فَاِنْ مِّتَّ مِنْ لَّيْلَتِكَ مِتَّ عَلَى الْفِطْرَةِ ، وَاِنْ اَصْبَحْتَ اَصَبْتَ خَيْرًا. ابن ماجہ

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٣٨٧٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ عَنْ اِسْرَائِيلَ، عَنْ (اَبِي) اِسْحَاقَ، عَنْ اَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللّٰهِ اَنَّ النَّبِيَّ ﷺ كَانَ، اِذَا اَوٰى اِلٰى فِرَاشِهٖ، وَضَعَ يَدَهٗ يَعْنِي الْيُمْنٰى تَحْتَ خَدِّهٖ، ثُمَّ قَالَ اَللّٰهُمَّ! قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ اَوْ تَجْمَعُ عِبَادَكَ. ابن ماجه

3877 - Hazrat Abdullah رضی اللہ عنہ narrated that whenever the Prophet ﷺ went to his bed, he would put his hand, meaning his right hand beneath his cheeck then say, "Allahumma qini adhabaka yawma tabathu - au tajmau ibadaka" (O Allah save me from your punishment on the day when you resurrect or gather your slaves).

١٦ - بَابُ مَا يَدْعُوْ بِهٖ اِذَا انْتَبَهَ مِنَ اللَّيْلِ

Chapter 16 - What should be supplicatied when one wakes up at night.

٣٨٧٨ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا الْاَوْزَاعِيُّ، حَدَّثَنِي عُمَيْرُ بْنُ هَانِيءٍ، حَدَّثَنِي جُنَادَةُ بْنُ اَبِي اُمَيَّةَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ حِيْنَ يَسْتَيْقِظُ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ، ثُمَّ دَعَا رَبِّ! اغْفِرْ لِيْ، غُفِرَ لَهٗ.

3878 - Hazrat Ubadah bin As-Samit رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever wakes up at night and says upon waking, "La ilaha illallah wahdahu la sharika lahu lahul mulku wa lahul-hamdu, wa huwa ala kulli shayin qadir. Subhan Allah wal-hamdu lillahi wa la ilaha illallahu wa Allahu Akbar wa la hawla wa la quwwata illa billahil-Aliyil Azim." (None has the right to be worshiped but Allah alone with no partner. His is the dominion and all praise is to Him and He is able to do all things. Glory is to Allah, praise is to Allah none has the right to be worshiped but Allah, Allah is the Most Great and there is no power and no strength except with Allah, the Most High the Most Supreme), then he supplicates "Rabbighfirli" (O Lord forgive me) he will be forgiven".

Walid said, Or he said, "Then if he supplicated, it would be answered for him, then if he stood up and performed ablution and then performed prayer, his prayer would be accepted."

قَالَ الْوَلِيْدُ اَوْ قَالَ دَعَا اُسْتُجِيْبَ لَهٗ، فَاِنْ قَامَ فَتَوَضَّاَ ثُمَّ صَلّٰى، قُبِلَتْ صَلَاتُهٗ.

صحیح بخاری (١١٥٤) سنن ابوداؤد (٥٠٦٠) سنن ترمذی (٣٤١٤)

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٣٨٧٩ - حَدَّثَنَا اَبُو بَكْرِ بْنُ اَبِى شَيْبَةَ، ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، ثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ اَبِى سَلَمَةَ، اَنَّ رَبِيْعَةَ بْنَ كَعْبٍ الْاَسْلَمِىَّ اَخْبَرَهُ اَنَّهُ كَانَ يَبِيْتُ عِنْدَ بَابِ رَسُوْلِ اللّٰهِ ﷺ، وَكَانَ يَسْمَعُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مِنَ اللَّيْلِ سُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ الْهَوِىَّ، ثُمَّ يَقُوْلُ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ. صحیح مسلم (١٠٩٤) سنن ابوداؤد (١٣٢٠) سنن ترمذی (٣٤١٦) سنن نسائی (١١٣٧_١٦١٧)

3879 - Hazrat Rabiah bin Kab Al-Aslami ؓ narrated that he used to spend the night outside the door of the Messenger of Allah ﷺ and he used to hear the Messenger of Allah ﷺ saying at night "Subhan Allahi Rabbil-alamin" (Glory is to Allah the Lord of the worlds) repeating that for a while then he said, "Subhan Allahi wa bihamdihi" (Glory and praise is to Allah).

٣٨٨٠ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيْعٌ، ثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِىِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ، اِذَا انْتَبَهَ مِنَ اللَّيْلِ، قَالَ اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا، وَاِلَيْهِ النُّشُوْرُ. صحیح بخاری (٦٣١٢_٦٣١٤_٦٣٢٤_٧٣٩٤) سنن ابوداؤد (٥٠٤٩) سنن ترمذی (٣٤١٧)

3880 - Hazrat Hudhaifah ؓ narrated, "Whenever the Messenger of Allah ﷺ woke up in the night, he would say, "Al Hamdu lillahil ladhi ahyana badama amatana wa ilayhin nushur" (Praise is to Allah who has given us life after taking it from us and unto Him is the resurrection).

٣٨٨١ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُو الْحُسَيْنِ، اَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ اَبِى النَّجُوْدِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ اَبِى ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ عَبْدٍ بَاتَ عَلَى طُهُوْرٍ، ثُمَّ تَعَارَّ مِنَ اللَّيْلِ، فَسَاَلَ اللّٰهَ شَيْئًا مِنْ اَمْرِ الدُّنْيَا، اَوْ مِنْ اَمْرِ الْاٰخِرَةِ، اِلَّا اَعْطَاهُ. سنن ابوداؤد (٥٠٤٢)

3881 - Hazrat Muadh bin Jabal ؓ narrated, "The Messenger of Allah ﷺ said, "There is no person who goes to bed in a state of purity, then wakes up at night and asks Allah for (something) in this world or in the Hereafter but it will be given to him."

Chapter 17 - The supplication in distress.

١٧ - بَابُ الدُّعَاءِ عِنْدَ الْكَرْبِ

٣٨٨٢ - حَدَّثَنَا اَبُو بَكْرٍ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ (ح) وَحَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ جَمِيْعًا عَنْ عَبْدِ الْعَزِيْزِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ، حَدَّثَنِى هِلَالٌ، مَوْلَى عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ، عَنْ عَبْدِ اللّٰهِ بْنِ جَعْفَرٍ، عَنْ اُمِّهِ اَسْمَآءَ ابْنَةِ عُمَيْسٍ، قَالَتْ عَلَّمَنِىْ رَسُوْلُ اللّٰهِ ﷺ كَلِمَاتٍ اَقُوْلُهُنَّ عِنْدَ الْكَرْبِ اَللّٰهُ، اَللّٰهُ رَبِّى لَا اُشْرِكُ بِهِ شَيْئًا.

3882 - Hazrat Asma bint Umais ؓ narrated, "The Messenger of Allah ﷺ taught me some words to say at (times of) distress "Allah, Allahu Rabbi la Ushriku bihi shayan" (Allah, Allah is my Lord, I do not associate anything with Him)

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سنن ابوداؤد (۱۵۲۵)

۳۸۸۳ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ ، عَنْ قَتَادَةَ ، عَنْ اَبِي الْعَالِيَةِ ، عَنِ ابْنِ عَبَّاسٍ ، اَنَّ النَّبِيَّ ﷺ كَانَ يَقُوْلُ عِنْدَ الْكَرْبِ لَا اِلٰـهَ اِلَّا اللّٰـهُ الْـحَـلِيْـمُ الْكَرِيْمُ ، سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ ، سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْكَرِيْمِ.

3883 - Hazrat Ibn-e-Abbas ﷺ narrated that the Prophet ﷺ used to say at (time of) distress, "La ilaha illallahul Halimul-Karim. Subhan Allahi Rabbil Arshil Azim. Subhan Allahi Rabbil Samawatis Sabi'wa Rabbil Arshil Karim" (None has the right to be worshipped but Allah, forbearing the Most Generous. Glory is to Allah the Lord of the Mighty Throne, Glory is to Allah, the Lord of the seven heavens and the Lord of the Magnificent Throne).

Vaki said, "With each wording, "La ilaha illallahu" (None has the right to be worshipped but Allah) is there in all."

قَالَ وَكِيْعٌ ، مَرَّةً لَّا اِلٰـهَ اِلَّا اللّٰهُ ، فِيْهَا كُلِّهَا.

صحیح بخاری (۶۳۴۵_۶۳۴۶_۷۴۲۶_۷۴۳۱) صحیح مسلم (۶۸۵۸_۶۸۵۹_۶۸۶۰_۶۸۶۱) سنن ترمذی (۳۴۳۵_۳۴۳۶)

۱۸ - بَابُ مَا يَدْعُوْ بِهِ الرَّجُلُ اِذَا خَرَجَ مِنْ بَيْتِهِ

Chapter 18 - What should a man supplicate while leaving his home.

۳۸۸۴ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ ، ثَنَا عَبِيْدَةُ بْنُ حُمَيْدٍ عَنْ مَّنْصُوْرٍ ، عَنِ الشَّعْبِيِّ ، عَنْ اُمِّ سَلَمَةَ ، اَنَّ النَّبِيَّ ﷺ كَانَ ، اِذَا خَرَجَ مِنْ مَّنْزِلِهٖ ، قَالَ اَللّٰهُمَّ! اِنِّيْ اَعُوْذُ بِكَ مِنْ اَنْ اَضِلَّ اَوْ اُزَلَّ ، اَوْ اَظْلِمَ اَوْ اُظْلَمَ ، اَوْ اَجْهَلَ اَوْ يُجْهَلَ عَلَيَّ. سنن ابوداؤد (۵۰۹۴) سنن ترمذی (۳۴۲۷) سنن نسائی (۵۵۰۱_۵۵۵۴)

3884 - Hazrat Umm-e-Salamah narrated that whenever he left his house the Prophet ﷺ would say, "Allahumma inni audhu bika an adilla aw azillah, aw azlima aw uzlama, aw ajhala aw yujhala alayya" (O Allah, I seek refuge with you from going astray or stumbling, from wronging others or being wronged, and from behaving ignorantly or being treated in an ignorant manner).

۳۸۸۵ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا حَاتِمُ بْنُ اِسْمَاعِيْلَ عَنْ عَبْدِ اللّٰهِ بْنِ حُسَيْنٍ (بْنِ) عَطَاءِ بْنِ يَسَارٍ ، عَنْ سُهَيْلِ بْنِ اَبِي صَالِحٍ ، عَنْ اَبِيْهِ ، عَنْ اَبِيْ هُرَيْرَةَ ، اَنَّ النَّبِيَّ ﷺ كَانَ ، اِذَا خَرَجَ مِنْ بَيْتِهٖ قَالَ بِسْمِ اللّٰهِ ، لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ، اَلتُّكْلَانُ عَلَى اللّٰهِ. ابن ماجہ

3885 - Hazrat Abu Hurayrah ﷺ narrated that whenever he left his house the Prophet ﷺ would say, "Bismillah La Hawla wa la quwwata illa billah at-tuklanu ala Allah." (In the name of Allah there is no power and strength except with Allah and trust is placed in Allah).

۳۸۸۶ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ

3886 - Hazrat Abu Hurayrah ﷺ narrated

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that the Prophetﷺ said, "When a man goes out of the door of his house or the door of his home there are two angels with him who are appointed over him. If he says, "Bismillah" (In the name of Allah) they say, "You have been guided". If he says, "La hawla wa la quwwata illa billah" (There is no power and strength except with Allah), they say, "You are protected". If he says, "Tawwakaltu ala Allah" (I have my trust in Allah), they say, "You have been taken care of". Then his two Qarins (Satans) come to him and they (the two angels) say, "What do you want with a man who has been guided, protected and taken care of".

الدِّمَشْقِيُّ ، ثَنَا ابْنُ اَبِيْ فُدَيْكٍ، حَدَّثَنِيْ هَارُوْنُ بْنُ هَارُوْنَ عَنِ الْاَعْرَجِ، عَنْ اَبِيْ هُرَيْرَةَ ، اَنَّ النَّبِيَّ ﷺ قَالَ اِذَا خَرَجَ الرَّجُلُ مِنْ بَابِ بَيْتِهٖ . اَوْ مِنْ بَابِ دَارِهٖ. كَانَ مَعَهٗ مَلَكَانِ مُوَكَّلَانِ بِهٖ ، فَاِذَا قَالَ بِسْمِ اللّٰهِ ، قَالَا هُدِيْتَ. وَاِذَا قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ، قَالَا وُقِيْتَ ، وَاِذَا قَالَ تَوَكَّلْتُ عَلَى اللّٰهِ ، قَالَا كُفِيْتَ. قَالَ فَيَلْقَاهُ قَرِيْنَاهُ فَيَقُوْلَانِ مَاذَا تُرِيْدَانِ مِنْ رَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟. ابن ماجه

١٩ - بَابُ مَا يَدْعُوْ بِهٖ اِذَا دَخَلَ بَيْتَهٗ

Chapter 19 - What should be supplicated while entering house.

3887 - Hazrat Jabir bin Abdullahرضی اللہ عنہ narrated that he heard the Prophetﷺ say, "When a man enters his house and remembers Allah when he enters and when he eats, Satan says, "You have no place to stay and no supper." If he (the man) enters his house and does not remember Allah upon entering, Satan says, You have found a place to stay." And if he (the man) does not remember Allah when he eats (Satan) says, "You have found a place to stay and supper."

٣٨٨٧ - **حَدَّثَنَا** اَبُوْ بِشْرٍ ، بَكْرُ بْنُ خَلَفٍ ، ثَنَا اَبُوْ عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ ، اَخْبَرَنِيْ اَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ، اَنَّهٗ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ اِذَا دَخَلَ الرَّجُلُ بَيْتَهٗ، فَذَكَرَ اللّٰهَ عِنْدَ دُخُوْلِهٖ وَعِنْدَ طَعَامِهٖ ، قَالَ الشَّيْطَانُ لَا مَبِيْتَ لَكُمْ وَلَا عَشَاءَ ، وَاِذَا دَخَلَ وَلَمْ يَذْكُرِ اللّٰهَ عِنْدَ دُخُوْلِهٖ ، قَالَ الشَّيْطَانُ اَدْرَكْتُمُ الْمَبِيْتَ ، فَاِذَا لَمْ يَذْكُرِ اللّٰهَ عِنْدَ طَعَامِهٖ ، قَالَ اَدْرَكْتُمُ الْمَبِيْتَ وَالْعَشَاءَ. صحیح مسلم (٥٢٣٠_٥٢٣١) سنن ابوداؤد (٣٧٦٥)

٢٠ - بَابُ مَا يَدْعُوْ بِهِ الرَّجُلُ اِذَا سَافَرَ

Chapter 20 - What should a man supplicate while travelling.

3888 - Hazrat Abdullah bin Sarjisرضی اللہ عنہ narrated, "The Messenger of Allahﷺ used to say and (one of the narrators) Abdur Rahim said, "He used to seek refuge when he traveled." "Allahumma inni audhu bika

٣٨٨٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ ، وَاَبُوْ مُعَاوِيَةَ عَنْ عَاصِمٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ سَرْجِسَ قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ وَقَالَ عَبْدُ الرَّحِيْمِ يَتَعَوَّذُ اِذَا سَافَرَ اَللّٰهُمَّ! اِنِّيْ اَعُوْذُ بِكَ مِنْ

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min watha is-safar wa Ka'abatil munqalab wal-hawri badal kawr wa da watil mazlum wa suil manzari fil-ahli wal-mal" (O Allah, I seek refuge with you from the hardships of travel and the sorrows of return, from decrease after increase, from the prayer of the one who has been wronged and from seeing some calamity befall my family or wealth).

(A narrator) Abu Muawiyah added, "And when he returned he said, like wise."

وَّعْثَاءِ السَّفَرِ ' وَكَآبَةِ الْمُنْقَلَبِ ' وَالْحَوْرِ بَعْدَ الْكَوْرِ ' وَدَعْوَةِ الْمَظْلُوْمِ ' وَسُوْءِ الْمَنْظَرِ فِى الْاَهْلِ وَالْمَالِ.
صحیح مسلم(۳۲۶۳_۳۲۶٤)سنن ترمذی(۳٤۳۹)سنن نسائی (۵۵۱۳_۵۵۱٤_۵۵۱۵)

زَادَ اَبُوْ مُعَاوِيَةَ فَاِذَا رَجَعَ ' قَالَ مِثْلَهَا.

٢١ - بَابُ مَا يَدْعُوْ بِهِ الرَّجُلُ اِذَا رَاَى السَّحَابَ وَالْمَطَرَ

Chapter 21 - What should a man supplicate when he sees clouds and rain.

3889 - Hazrat Ayesha ﷺ narrated that when the Prophet ﷺ saw a cloud approaching from a horizon of horizons he would stop what he was doing, even if he was praying and turn to face it, then he would say, "Allahumma inna naudhu bika min sharri ma ursilla bihi" (O Allah we seek refuge with you from the evil of that with which it is sent) then if it rained, he would say, "Allahumma sayyiban nafian" (O Allah, a beneficial rain) two or three times. And if Allah dispelled it and it did not rain, he would praise Allah for that."

٣٨٨٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ الْمِقْدَامِ بْنُ شُرَيْحٍ عَنْ اَبِيْهِ الْمِقْدَامِ ' عَنْ اَبِيْهِ ' اَنَّ عَائِشَةَ اَخْبَرَتْهُ اَنَّ النَّبِىَّ ﷺ كَانَ ' اِذَا رَاَى سَحَابًا مُقْبِلًا مِّنْ اُفُقٍ مِّنَ الْاٰفَاقِ ' تَرَكَ مَا هُوَ فِيْهِ ' وَاِنْ كَانَ فِىْ صَلَاتِهِ ' حَتّٰى يَسْتَقْبِلَهُ ' فَيَقُوْلُ اَللّٰهُمَّ ! اِنَّا نَعُوْذُ بِكَ مِنْ شَرِّ مَا اُرْسِلَ بِهٖ ' فَاِنْ اَمْطَرَ قَالَ اَللّٰهُمَّ سَيِّبًا نَافِعًا مَّرَّتَيْنِ اَوْ ثَلَاثَةً ' وَاِنْ كَشَفَهُ وَلَمْ يُمْطِرْ ' حَمِدَ اللّٰهَ عَلٰى ذٰلِكَ. سنن ابوداؤد(۵۹۹)سن النسائی(۱۵۲۲)

3890 - Hazrat Ayesha narrated that when the Messenger of Allah ﷺ saw rain, he would say, "Allahumma ajalhu sayyiban hanian." (O Allah make it a wholesome rain cloud).

٣٨٩٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَبْدُ الْحَمِيْدِ بْنُ حَبِيْبِ بْنِ اَبِى الْعِشْرِيْنَ ' ثَنَا الْاَوْزَاعِىُّ ' اَخْبَرَنِىْ نَافِعٌ ' اَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ اَخْبَرَهُ عَنْ عَائِشَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ ' كَانَ اِذَا رَاَى الْمَطَرَ قَالَ اَللّٰهُمَّ اجْعَلْهُ صَيِّبًا هَنِيْئًا. صحیح بخاری(۱۰۳۲)

3891 - Hazrat Ayesha narrated, "If the

٣٨٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُعَاذُ

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بْنُ مُعَاذٍ عَنِ ابْنِ جُرَيْجٍ ' عَنْ عَطَاءٍ ' عَنْ عَائِشَةَ ' قَالَتْ كَانَ رَسُوْلُ اللّٰهِ ﷺ ' إِذَا رَأَى مَخِيْلَةً تَلَوَّنَ وَجْهُهُ وَتَغَيَّرَ ' وَدَخَلَ وَخَرَجَ ' وَأَقْبَلَ وَأَدْبَرَ ' فَإِذَا أَمْطَرَتْ سُرِّيَ عَنْهُ ' قَالَ فَذَكَرَتْ لَهُ عَائِشَةُ بَعْضَ مَا رَأَتْ مِنْهُ ' فَقَالَ وَمَا يُدْرِيْكِ لَعَلَّهُ كَمَا قَالَ قَوْمُ هُوْدٍ ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ﴾ (الاحقاف: ٢٤) الْآيَةَ. صحیح مسلم (٢٠٨٢) سنن ترمذی (٣٤٤٩)

Messenger of Allah ﷺ saw a cloud that looked as if it was bringing rain, the color of his face would change and he would go in and out and walk to and fro. Then if it rained he would feel relieved. Hazrat Ayesha mentioned to him what she had seen him do, and he said, "How do you know? Perhaps it would be as the people of Hud ﷺ said, "Then, when they saw it as a dense cloud coming towards their valleys, they said, This is a cloud bringing us rain! Nay, but it is that (torment) which you were asking to be hastened." (Surah Al-Ahqaf : 46:24)

٢٢ - بَابُ مَا يَدْعُو بِهِ الرَّجُلُ إِذَا نَظَرَ إِلَى أَهْلِ الْبَلَاءِ

Chapter 22 - What should a man supplicate when he sees the suffering people.

٣٨٩٢ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ ' عَنْ أَبِي يَحْيَى عَمْرِو بْنِ دِيْنَارٍ وَلَيْسَ بِصَاحِبِ ابْنِ عُيَيْنَةَ ' مَوْلَى آلِ الزُّبَيْرِ ' عَنْ سَالِمٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ فَجِئَهُ صَاحِبُ بَلَاءٍ ' فَقَالَ الْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ ' وَفَضَّلَنِيْ عَلَى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا ' عُوْفِيَ مِنْ ذٰلِكَ الْبَلَاءِ ' كَائِنًا مَّا كَانَ. سابقہ (٢٢٣٥)

3892 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said, "Whoever unexpectedly comes across a person suffering a calamity and says, "Al-Hamdu Lillahil-ladhi afani mim-mabtalaka bihi wa faddalani ala kathirin mimman khalaqa tafdila." (Praise is to Allah who has kept me safe from that which has afflicted you and preferred me over many of those whom He has created) will be kept safe from that calamity, no matter what it is."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, The Merciful.

٣٥ - كِتَابُ تَعْبِيْرِ الرُّؤْيَا

35 - Book of the Interpretation of Dream.

١ - بَابُ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ

Chapter 1 - Good dream seen by the Muslim or seen about him.

٣٨٩٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مَالِكُ بْنُ

3893 - Hazrat Anas bin Malik ؓ narrated,

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"The Messenger of Allah ﷺ said, "A good dream from a righteous man is one of the forty six parts of prophecy."

اَنَسٍ، حَدَّثَنِیْ اِسْحَاقُ بْنُ عَبْدِ اللّٰهِ بْنِ اَبِیْ طَلْحَةَ عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِّنْ سِتَّةٍ وَّاَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. صحیح بخاری(٦٩٨٣)

3894 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "The dream of a believer is one of the forty six parts of prophecy."

٣٨٩٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ، ثَنَا عَبْدُالْاَعْلٰى عَنْ مَّعْمَرٍ، عَنِ الزُّهْرِیِّ، عَنْ سَعِيْدٍ، عَنْ اَبِیْ هُرَيْرَةَ، عَنِ النَّبِیِّ ﷺ قَالَ رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِّنْ سِتَّةٍ وَّاَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. صحیح مسلم(٥٨٧١)

3895 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated that the Prophet ﷺ said, "The dream of a righteous Muslim man is one of the seventy parts of prophecy."

٣٨٩٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ وَاَبُوْ كُرَيْبٍ، قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى، اَنْبَاَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ اَبِیْ سَعِيْدِ اَلْخُدْرِیِّ، عَنِ النَّبِیِّ ﷺ قَالَ رُؤْيَا الرَّجُلِ الْمُسْلِمِ الصَّالِحِ، جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. ابن ماجہ

3896 - Hazrat Umm-e-Kurz Al-Kabiyyah رضی اللہ عنہا narrated, "I heard the Messenger of Allah ﷺ say, "Prophethood is gone, but good dreams remain."

٣٨٩٦ - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِیْ يَزِيْدَ، عَنْ اَبِيْهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ اُمِّ كُرْزٍ اَلْكَعْبِيَّةِ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ. ابن ماجہ

3897 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "A righteous dream is one of the seventy parts of prophecy."

٣٨٩٧ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ، ثَنَا اَبُوْ اُسَامَةَ وَعَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللّٰهِ بْنِ عُمَرَ، عَنْ نَّافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. صحیح مسلم(٥٨٧٦)

3898 - Hazrat Ubadah bin Samit رضی اللہ عنہ narrated "I asked the Messenger of Allah ﷺ about the saying of Allah the Glorious is He, "For them are the glad tidings, in the life of the present world and in the Hereafter." (Surah Yunus 10:64). He said, "Those are good dreams that a Muslim sees or seen about him."

٣٨٩٨ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنْ عَلِیِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ اَبِیْ كَثِيْرٍ، عَنْ اَبِیْ سَلَمَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ عَنْ قَوْلِ اللّٰهِ تَعَالٰى ﴿لَهُمُ الْبُشْرٰى فِی الْحَيٰوةِ الدُّنْيَا وَفِی الْاٰخِرَةِ﴾ (يونس:٦٤) قَالَ هِیَ الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، اَوْ تُرٰى لَهُ. سنن ترمذی(٢٢٧٥)

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٣٨٩٩ - حَدَّثَنَا اِسْحَاقُ بْنُ اِسْمَاعِيْلَ الْاَيْلِيُّ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ ، عَنْ اِبْرَاهِيْمَ بْنِ عَبْدِ اللّٰهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ ، عَنْ اَبِيْهِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ كَشَفَ رَسُوْلُ اللّٰهِ ﷺ السِّتَارَةَ فِيْ مَرَضِهٖ ، وَالنَّاسُ صُفُوْفٌ خَلْفَ اَبِيْ بَكْرٍ ، فَقَالَ اَيُّهَا النَّاسُ! اِنَّهٗ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ اِلَّا الرُّؤْيَا الصَّالِحَةُ ، يَرَى الْمُسْلِمُ ، اَوْ تُرٰى لَهٗ.

صحیح مسلم (١٠٧٤) سنن ابوداؤد (٨٧٦) سنن نسائی (١٠٤٤ ـ ١١١٩)

3899 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated that the Messenger of Allah ﷺ drew aside the curtain when he was sick and the rows (of worshipers) were behind Abu Bakr رضی اللہ عنہ. He said, "O people nothing of the glad tidings of prophecy is left except a good dream that a Muslim sees or is seen about him."

٢ - بَابُ رُؤْيَةِ النَّبِيِّ ﷺ فِي الْمَنَامِ

Chapter 2 - Seeing the Prophet ﷺ in a dream.

٣٩٠٠ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنْ اَبِيْ اِسْحَاقَ ، عَنْ اَبِي الْاَحْوَصِ ، عَنْ عَبْدِ اللّٰهِ ، عَنِ النَّبِيِّ ﷺ ، قَالَ مَنْ رَاٰنِيْ فِي الْمَنَامِ ، فَقَدْ رَاٰنِيْ فِي الْيَقْظَةِ ، فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ عَلٰى صُوْرَتِيْ. سنن ترمذی (٢٢٧٦)

3900 - Hazrat Abdullah رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever sees me in a dream has seen me in reality, for Satan cannot appear in my form."

٣٩٠١ - حَدَّثَنَا اَبُوْ مَرْوَانَ الْعُثْمَانِيُّ ، قَالَ ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِيْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِيْهِ ، عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ رَاٰنِيْ فِي الْمَنَامِ ، فَقَدْ رَاٰنِيْ ، فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِيْ. ابن ماجہ

3901 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever sees me has (really) seen me for Satan cannot appear in my form."

٣٩٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِي الزُّبَيْرِ ، عَنْ جَابِرٍ ، عَنْ رَسُوْلِ اللّٰهِ ﷺ ، اَنَّهٗ قَالَ مَنْ رَاٰنِيْ فِي الْمَنَامِ ، فَقَدْ رَاٰنِيْ ، اِنَّهٗ لَا يَنْبَغِيْ لِلشَّيْطَانِ اَنْ يَتَمَثَّلَ فِيْ صُوْرَتِيْ. صحیح مسلم (٥٨٨٢)

3902 - Hazrat Jabir رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Whoever sees me in a dream has (really) seen me, for Satan can never deserve to appear in my form."

٣٩٠٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ وَاَبُوْ كُرَيْبٍ ، قَالَا ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ، ثَنَا عِيْسَى بْنُ الْمُخْتَارِ ، عَنِ ابْنِ اَبِيْ لَيْلٰى ، عَنْ عَطِيَّةَ ، عَنْ اَبِيْ سَعِيْدٍ ، عَنِ النَّبِيِّ ﷺ ، قَالَ مَنْ رَاٰنِيْ فِي الْمَنَامِ ، فَقَدْ رَاٰنِيْ ، فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِيْ. ابن ماجہ

3903 - Hazrat Abu Saeed رضی اللہ عنہ narrated that the Prophet ﷺ said, "Whoever sees me in a dream has (really) seen me, for Satan cannot imitate me."

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٣٩٠٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ ' ثَنَا سَعْدَانُ بْنُ يَحْيَى بْنِ صَالِحٍ اَللَّخْمِيُّ ' ثَنَا صَدَقَةُ بْنُ اَبِيْ عِمْرَانَ عَنْ عَوْنِ بْنِ اَبِيْ جُحَيْفَةَ ' عَنْ اَبِيْهِ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ ' قَالَ مَنْ رَّانِيْ فِي الْمَنَامِ ' فَكَاَنَّمَا رَاٰنِيْ فِي الْيَقْظَةِ ' اِنَّ الشَّيْطَانَ لَا يَسْتَطِيْعُ اَنْ يَّتَمَثَّلَ بِيْ. ابن ماجه

3904 - Awn bin Abu Juhaifah رضي الله عنه reported from his father that the Messenger of Allah ﷺ said, "Whoever sees me in a dream, it is as if he has seen me when he is awake, for Satan is not able to resemble me."

٣٩٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُو الْوَلِيْدِ ' قَالَ ثَنَا اَبُوْ عَوَانَةَ ' ثَنَا عَنْ جَابِرٍ ' عَنْ عَمَّارٍ هُوَ الدُّهْنِيُّ ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ رَّانِيْ فِي الْمَنَامِ ' فَقَدْ رَاٰنِيْ ' فَاِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِيْ. ابن ماجه

3905 - Hazrat Ibn-e-Abbas رضي الله عنهما narrated, "The Messenger of Allah ﷺ said, "Whoever sees me in a dream, has (really) seen me, for Satan cannot imitate me."

٣ - بَابُ الرُّؤْيَا ثَلَاثٌ

Chapter 3 - Three types of Dreams.

٣٩٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا هَوْذَةُ بْنُ خَلِيْفَةَ ' ثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ ' قَالَ اَلرُّؤْيَا ثَلَاثٌ فَبُشْرٰى مِنَ اللّٰهِ ' وَحَدِيْثُ النَّفْسِ ' وَتَخْوِيْفٌ مِّنَ الشَّيْطَانِ ' فَاِذَا رَاٰى اَحَدُكُمْ رُؤْيَا تُعْجِبُهُ فَلْيَقُصَّ اِنْ شَآءَ ' وَاِنْ رَّاٰى شَيْئًا يَّكْرَهُهُ ' فَلَا يَقُصَّهُ عَلٰى اَحَدٍ وَّلْيَقُمْ يُصَلِّيْ.

ابن ماجه

3906 - Hazrat Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "Dreams are of three types, Glad tidings of Allah, what is on a person's mind and frightening dreams from Satan. If any of you sees a dream that he likes, let him tell other of it if he wishes, but if he sees something that he dislikes, he should not tell anyone about it and he should get up and perform prayer."

٣٩٠٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا يَحْيَى بْنُ حَمْزَةَ ' ثَنَا يَزِيْدُ بْنُ عَبِيْدَةَ ' حَدَّثَنِيْ اَبُوْ عُبَيْدِ اللّٰهِ مُسْلِمُ بْنُ مِشْكَمٍ عَنْ عَوْفِ بْنِ مَالِكٍ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ اِنَّ الرُّؤْيَا ثَلَاثٌ مِّنْهَا اَهَاوِيْلُ مِنَ الشَّيْطَانِ لِيَحْزُنَ ابْنَ اٰدَمَ ' وَمِنْهَا مَا يَهُمُّ بِهِ الرَّجُلُ فِيْ يَقْظَتِهِ ' فَيَرَاهُ فِيْ مَنَامِهِ ' وَمِنْهَا جُزْءٌ مِّنْ سِتَّةٍ وَّاَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. قَالَ قُلْتُ لَهُ سَمِعْتَ هٰذَا مِنْ رَّسُوْلِ اللّٰهِ ﷺ ؟ قَالَ اَنَا سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ ' اَنَا سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ. ابن ماجه

3907 - Hazrat Awf bin Malik رضي الله عنه narrated that the Messenger of Allah ﷺ said, "Dreams are of three types. Some are terrifying things from Satan, aimed at causing grief to the son of Adam, some are the things that a person is concerned with when he is awake, so he sees them in his dreams and some are a part of the forty-six parts of prophecy." He (a narrator) said, "I (a narrator) said to him, "Did you hear this from the Messenger of

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Allahﷺ'. He said, "Yes, I heard it from the Messenger of Allahﷺ, I heard it from the Messenger of Allahﷺ."

٤ - بَابُ مَنْ رَّاٰى رُؤْيَا يَكْرَهُهَا

Chapter 4 - The one who dreams and dislikes that.

٣٩٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ اَلْمِصْرِيُّ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِي الزُّبَيْرِ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ ' قَالَ اِذَا رَاٰى اَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا ' فَلْيَبْصُقْ عَنْ يَّسَارِهٖ ثَلَاثًا ' وَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثَلَاثًا ' وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِيْ كَانَ عَلَيْهِ.

صحیح مسلم (٥٨٦٤) سنن ابوداؤد (٥٠٢٢)

3908 - Hazrat Jabir bin Abdullah رضی اللہ عنہما narrated that the Messenger of Allahﷺ said, "If anyone of you sees a dream that he dislikes, let him spit dryly to his left three times and seek refuge with Allah from Satan three times and turn over onto his other side."

٣٩٠٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' ثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَّحْيَى بْنِ سَعِيْدٍ ' عَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ' عَنْ اَبِيْ قَتَادَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلرُّؤْيَا مِنَ اللّٰهِ ' وَالْحُلُمُ مِنَ الشَّيْطَانِ ' فَاِنْ رَّاٰى اَحَدُكُمْ شَيْئًا يَّكْرَهُهُ ' فَلْيَبْصُقْ عَنْ يَّسَارِهٖ ثَلَاثًا ' وَلْيَسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ثَلَاثًا ' وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِيْ كَانَ عَلَيْهِ. صحیح بخاری (٥٧٤٧ ـ ٦٩٨٤ ـ ٦٩٩٥ ـ ٧٠٠٥ ـ ٧٠٤٤) صحیح مسلم (٥٨٥٧ ـ ٥٨٥٨ ـ ٥٨٥٩ ـ ٥٨٦٠ ـ ٥٨٦١ ـ ٥٨٦٢ ـ ٥٨٦٣) سنن ابوداؤد (٥٠٢١) سنن ترمذی (٢٢٧٧)

3909 - Hazrat Abu Qatadahرضی اللہ عنہ narrated that the Messenger of Allahﷺ said, "(Good) dreams come from Allah and (bad) dreams come from Satan. So if anyone of you sees something that he dislikes let him spit dryly three times to his left and seek refuge with Allah from the accursed Satan three times, and turn over onto other side."

٣٩١٠ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ عَنِ الْعُمَرِيِّ عَنْ سَعِيْدٍ الْمَقْبُرِيِّ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا رَاٰى اَحَدُكُمْ رُؤْيَا يَكْرَهُهَا ' فَلْيَتَحَوَّلْ وَلْيَتْفِلْ عَنْ يَّسَارِهٖ ثَلَاثًا ' وَلْيَسْاَلِ اللّٰهَ مِنْ خَيْرِهَا وَلْيَتَعَوَّذْ بِاللّٰهِ مِنْ شَرِّهَا. ابن ماجہ

3910 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "If anyone of you sees a dream that he dislikes, he should turn over and spit to his left three times and ask Allah for its good and seek refuge (with Allah) from its evil."

٥ - بَابُ مَنْ لَّعِبَ بِهِ الشَّيْطَانُ فِيْ مَنَامِهٖ فَلَا يُحَدِّثْ بِهِ النَّاسَ

Chapter 5 - The one with whom Satan plays in his dream, should not tell it to people.

٣٩١١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُحَمَّدُ

3911 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "A

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بْنُ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ عَنْ عُمَرَ بْنِ سَعِيْدِ ابْنِ اَبِىْ حُسَيْنٍ ، حَدَّثَنِىْ عَطَاءُ بْنُ اَبِىْ رَبَاحٍ عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِىِّ ﷺ فَقَالَ اِنِّىْ رَاَيْتُ رَاْسِىْ ضُرِبَ ، فَرَاَيْتُهٗ يَتَدَهْدَهُ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ يَعْمِدُ الشَّيْطَانُ اِلٰى اَحَدِكُمْ فَيَتَهَوَّلُ لَهٗ ، ثُمَّ يَغْدُوْ يُخْبِرُ النَّاسَ. ابن ماجه

man came to the Prophet ﷺ and said, "I saw that my head was cut off and I saw it rolling away." The Messenger of Allah ﷺ said, "Satan goes to one of you and terrifies him, then he tells people that the next morning."

٣٩١٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ سُفْيَانَ ، عَنْ جَابِرٍ ، قَالَ اَتَى النَّبِىَّ ﷺ رَجُلٌ وَّهُوَ يَخْطُبُ ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! رَاَيْتُ الْبَارِحَةَ ، فِيْمَا يَرَى النَّائِمُ ، كَاَنَّ عُنُقِىْ ضُرِبَتْ ، وَسَقَطَ رَاْسِىْ ، فَاتَّبَعْتُهٗ فَاَخَذْتُهٗ فَاَعَدْتُهٗ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا لَعِبَ الشَّيْطَانُ بِاَحَدِكُمْ ، فِىْ مَنَامِهٖ ، فَلَا يُحَدِّثْ بِهِ النَّاسَ. صحيح مسلم(٥٨٨٥-٥٨٨٦)

3912 - Hazrat Jabir ؓ narrated, "A man came to the Prophet ﷺ when he was delievering a sermon and said, "O Messenger of Allah ﷺ! Last night in my dream, I saw my neck being struck and my head fell off, and I chased it picked it up and put it back'. The Messenger of Allah ﷺ said, "If Satan plays with anyone of you in his dreams he should not tell people about it."

٣٩١٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ اَبِى الزُّبَيْرِ ، عَنْ جَابِرٍ ، عَنِ النَّبِىِّ ﷺ قَالَ اِذَا حَلَمَ اَحَدُكُمْ ، فَلَا يُخْبِرِ النَّاسَ بِتَلَعُّبِ الشَّيْطَانِ بِهٖ فِى الْمَنَامِ. صحيح مسلم(٥٨٨٤)

3913 - Hazrat Jabir ؓ narrated that the Messenger of Allah ﷺ said, "If anyone of you has a bad dream, he should not tell people about how Satan played with him in his dream."

٦ - بَابُ الرُّؤْيَا اِذَا عُبِّرَتْ وَقَعَتْ (فَلَا) يَقُصُّهَا اِلَّا عَلٰى وَادٍّ

Chapter 6 - If a dream is interpreted it happens, so he should not tell it to anyone except the loved-one.

٣٩١٤ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ ، عَنْ وَكِيْعِ بْنِ عُدُسٍ الْعُقَيْلِىِّ ، عَنْ عَمِّهٖ اَبِىْ رَزِيْنٍ ، اَنَّهٗ سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ اَلرُّؤْيَا عَلٰى رِجْلِ طَائِرٍ مَالَمْ تُعْبَرْ ، فَاِذَا عُبِّرَتْ وَقَعَتْ. قَالَ وَالرُّؤْيَا جُزْءٌ مِّنْ سِتَّةٍ وَّاَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. قَالَ وَاَحْسِبُهٗ قَالَ لَا يَقُصُّهَا اِلَّا عَلٰى وَادٍّ اَوْ ذِىْ رَاْىٍ. سنن ابوداود(٥٠٢٠) سنن ترمذى(٢٢٧٨-٢٢٧٩)

3914 - Hazrat Abu Razin ؓ narrated that he heard the Prophet ﷺ say, "Dreams are attached to the foot of a bird (unsettled) until they are interpreted, then when they are interpreted they happen." He said, "And dreams are one of the forty-six parts of prophecy." He (the narrator) said, "And I think he said, "(A person) should not tell them except to one whom he loves or one who is wise."

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٧ - بَابُ (عَلَامَ) تُعْبَرُ بِهِ الرُّؤْيَا؟

٣٩١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِىْ، ثَنَا الْاَعْمَشُ عَنْ يَّزِيْدَ الرَّقَاشِيِّ، عَنْ اَنَسِ بْنِ مَالِكٍ؛ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِعْتَبِرُوْهَا بِاَسْمَائِهَا وَكَنُّوْهَا بِكُنَاهَا، وَالرُّؤْيَا لِاَوَّلِ عَابِرٍ. ابن ماجه

Chapter 7 - How should the dreams be interpreted.

3915 - Hazrat Anas bin Malikؓ narrated, "The Messenger of Allahﷺ said, "Interpret them (dreams) in accordance with the names of the things you see and understand what is hinted at, and the dream is for the first interpreter."

٨ - بَابُ مَنْ تَحَلَّمَ حُلُمًا كَاذِبًا

٣٩١٦ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ، حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيْدٍ عَنْ اَيُّوْبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَحَلَّمَ حُلُمًا كَاذِبًا، كُلِّفَ اَنْ يَّعْقِدَ بَيْنَ شَعِيْرَتَيْنِ، وَيُعَذَّبُ عَلٰى ذٰلِكَ. صحيح بخارى (٧٠٤٢) سنن ابوداؤد (٥٠٢٤) سنن ترمذى (١٧٥١ - ٢٢٨٣) سنن نسائى (٥٣٧٤)

Chapter 8 - That who tells a false dream.

3916 - Hazrat Ibn-e-Abbasؓ narrated, "The Messenger of Allahﷺ said, "Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together and he will be punished for that." (Because he will not be able to tie two grains)

٩ - بَابُ اَصْدَقُ النَّاسِ رُؤْيَا اَصْدَقُهُمْ حَدِيْثًا

٣٩١٧ - حَدَّثَنَا اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، ثَنَا بِشْرُ بْنُ بَكْرٍ، ثَنَا الْاَوْزَاعِيُّ عَنِ ابْنِ سِيْرِيْنَ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا قَرُبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُؤْمِنِ تَكْذِبُ، وَاَصْدَقُهُمْ رُؤْيَا اَصْدَقُهُمْ حَدِيْثًا، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِّنْ سِتَّةٍ وَّاَرْبَعِيْنَ جُزْءًا مِّنَ النُّبُوَّةِ. ابن ماجه

Chapter 9 - Those people who are the most truthful in speech, see the most truthful dreams.

3917 - Hazrat Abu Hurayrahؓ narrated, "The Messenger of Allahﷺ said, "When the end of time draws near hardly any believer will see a false dream and those who see the truest dreams will be those who are truest in speech. And the dream of the believer is one of the forty-six parts of prophecy."

١٠ - بَابُ تَعْبِيْرِ الرُّؤْيَا

٣٩١٨ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ الْمَدَنِيُّ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللّٰهِ بْنِ عَبْدِ اللّٰهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ اَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ رَاَيْتُ فِىْ مُنْصَرَفِهٖ مِنْ اُحُدٍ، مُنْصَرَفَهٗ مِنْ اُحُدٍ،

Chapter 10 - The Interpretation of dreams.

3918 - Hazrat Ibn-e-Abbasؓ narrated, "A man came to the Prophetﷺ upon his return from Uhud and said, "O Messenger of Allahﷺ in my dream, I saw a cloud giving shade from which drops of

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الْمَنَامِ ظُلَّةٌ تَنْطُفُ سَمْنًا وَّعَسَلًا ' وَرَاَيْتُ النَّاسَ يَتَكَفَّفُوْنَ مِنْهَا ' فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ ' وَرَاَيْتُ سَبَبًا وَاصِلًا اِلَى السَّمَآءِ ' رَاَيْتُكَ اَخَذْتَ بِهٖ ' فَعَلَوْتَ بِهٖ ' ثُمَّ اَخَذَ بِهٖ رَجُلٌ بَعْدَكَ فَعَلَا بِهٖ ' ثُمَّ اَخَذَ بِهٖ رَجُلٌ بَعْدَهٗ فَعَلَا بِهٖ ' ثُمَّ اَخَذَ بِهٖ رَجُلٌ بَعْدَهٗ فَانْقَطَعَ بِهٖ ' ثُمَّ وُصِلَ لَهٗ فَعَلَا بِهٖ ' فَقَالَ اَبُوْ بَكْرٍ دَعْنِيْ اَعْبُرْهَا ' يَا رَسُوْلَ اللّٰهِ! قَالَ اَعْبُرْهَا ' قَالَ اَمَّا الظُّلَّةُ فَالْاِسْلَامُ ' وَاَمَّا مَا يَنْطُفُ مِنْهَا مِنَ الْعَسَلِ وَالسَّمْنِ ' فَهُوَ الْقُرْاٰنُ ' حَلَاوَتُهٗ وَلِيْنُهٗ ' وَاَمَّا مَا يَتَكَفَّفُ مِنْهُ النَّاسُ ' فَالْاٰخِذُ مِنَ الْقُرْاٰنِ كَثِيْرًا وَّقَلِيْلًا ' وَاَمَّا السَّبَبُ الْوَاصِلُ اِلَى السَّمَآءِ ' فَمَا اَنْتَ عَلَيْهِ مِنَ الْحَقِّ ' اَخَذْتَ بِهٖ فَعَلَا بِكَ ' ثُمَّ يَاْخُذُهٗ رَجُلٌ مِّنْ بَعْدِكَ فَيَعْلُوْ بِهٖ ' ثُمَّ اٰخَرُ ' فَيَعْلُوْ بِهٖ ' ثُمَّ اٰخَرُ فَيَنْقَطِعُ بِهٖ ' ثُمَّ يُوَصَّلُ لَهٗ فَيَعْلُوْ بِهٖ ' قَالَ اَصَبْتَ بَعْضًا ' وَاَخْطَاْتَ بَعْضًا. قَالَ اَبُوْ بَكْرٍ اَقْسَمْتُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ! لَتُخْبِرَنِّيْ بِالَّذِيْ اَصَبْتُ مِنَ الَّذِيْ اَخْطَاْتُ ' فَقَالَ النَّبِيُّ ﷺ لَا تُقْسِمْ ' يَا اَبَا بَكْرٍ! صحیح بخاری(۷۰۰۰۔۷۰۴۶) صحیح مسلم(۵۸۸۷۔۵۸۸۸۔۵۸۸۹۔۵۸۹۰) سنن ابوداؤد(۳۲۶۷۔۳۲۶۹۔۴۶۳۳)

ghee (butter oil) and honey were falling and I saw people collecting them in the palms of their hands, some gathering a lot and some a little. And I saw a rope reaching up into heaven and I saw you take hold of it, rise with it, then another man took hold of it after him and rose with it, then a man took hold of it after him and rose with it, then a man took hold of it and it broke, then it was re-connected and he rose with it'. Abu Bakr ﷺ said, "Let me interpret it, O Messenger of Allah ﷺ!" He said, "Interpret it." He said, "As for the cloud giving shade, it is Islam and the drops of ghee and honey that fall from it (represent) the Quran with its sweetness and softness. As for the people collecting that in their palms, some learn a lot of Quran and some learn a little. As for the rope reaching up into heaven, it is the truth that you are following, you took hold of it and rose with it, then another man will take hold of it after you and rise with it, then another man who will rise with it, then another, man who will rise with it, then another but it will break and then he reconnects it, then he will rise with it. He said, "You have got some of it right and some of it wrong. Abu Bakr ﷺ said, "I adjure you, O Messenger of Allah ﷺ, tell me what I got right and what I got wrong'. The Prophet ﷺ said, "Do not swear O Abu Bakr ﷺ. (do not adjure).

٣٩١٨م - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ الرَّزَّاقِ ' اَنْبَاَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ ' عَنْ عُبَيْدِ اللّٰهِ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ كَانَ اَبُوْ هُرَيْرَةَ يُحَدِّثُ اَنَّ رَجُلًا اَتٰى

3918m - Muhammad bin Yahya quoted the similar wording by another chain.

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رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! رَاَيْتُ ظُلَّةً بَيْنَ السَّمَآءِ وَالْاَرْضِ تَنْطِفُ سَمْنًا وَّعَسَلًا ' فَذَكَرَ الْحَدِيْثَ ' نَحْوَهٗ.

سنن ابوداؤد (٣٢٦٨۔ ٤٦٣٢) سنن ترمذی (٢٢٩٣)

3919 - Hazrat Ibn-e-Umar رضی اللہ عنہ narrated, "I was a young un-married man at the time of the Messenger of Allah ﷺ and I used to stay over night in the mosque. If any of us had seen a dream he would tell it to the Prophet ﷺ. I said, "O Allah if there is any good in me before you, show me a dream, that the Prophet ﷺ can interpret for me." So I went to sleep and I saw two angels who came to me and took me away. They were met by another angel, who said, "Do not be alarmed, and they took me to Hell, which was built like a well. In it were people some of whom I recognized. Then they took me off to the right. In the morning I mentioned that to Hafsah and Hafsah said that she told the Messenger of Allah ﷺ about it and he said, "Abdullah is a righteous man if only he would pray more at night."

٣٩١٩۔ حَدَّثَنَا اِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّ عَنْ مَّعْمَرٍ ' عَنِ الزُّهْرِيِّ ' عَنْ سَالِمٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ كُنْتُ غُلَامًا ' شَابًّا ' عَزَبًا ' فِيْ عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' فَكُنْتُ اَبِيْتُ فِي الْمَسْجِدِ ' فَكَانَ مَنْ رَّاٰى مِنَّا رُؤْيَا يَقُصُّهَا عَلَى النَّبِيِّ ﷺ ' فَنِمْتُ فَرَاَيْتُ مَلَكَيْنِ اَتَيَانِيْ فَانْطَلَقَا بِيْ ' فَلَقِيَهُمَا مَلَكٌ اٰخَرُ ' فَقَالَ لَمْ تُرَعْ ' فَانْطَلَقَا بِيْ اِلَى النَّارِ ' فَاِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ ' وَاِذَا فِيْهَا نَاسٌ قَدْ عَرَفْتُ بَعْضَهُمْ ' فَاَخَذُوْا بِيْ ذَاتَ الْيَمِيْنِ ' فَلَمَّا اَصْبَحْتُ ذَكَرْتُ ذٰلِكَ لِحَفْصَةَ ' فَزَعَمَتْ حَفْصَةُ اَنَّهَا قَصَّتْهَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ اِنَّ عَبْدَ اللّٰهِ رَجُلٌ صَالِحٌ ' لَوْ كَانَ يُكْثِرُ الصَّلٰوةَ مِنَ اللَّيْلِ.

صحیح بخاری (١١٢١۔ ١١٢٢۔ ٣٧٣٨۔ ٣٧٣٩۔ ٣٧٤٠۔ ٣٧٤١۔ ٧٠٢٨۔ ٧٠٣٠) صحیح مسلم (٦٣٢٠۔ ٦٣٢١)

قَالَ فَكَانَ عَبْدُ اللّٰهِ يُكْثِرُ الصَّلٰوةَ مِنَ اللَّيْلِ.

3920 - Kharashah bin Hurr reported, "I came to Al-Madinah and sat with some old men in the mosque of the Prophet ﷺ. Then an old man came leaning on his stick and the people said, "Whoever would like to look at a man from among the people of Paradise, let him look at this man. He stood behind a pillar and prayed two Rakah. I got up and went to him and said

٣٩٢٠ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا الْحَسَنُ بْنُ مُوْسَى الْاَشْيَبُ ' ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ ' عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ ' عَنْ خَرَشَةَ بْنِ الْحُرِّ ' قَالَ قَدِمْتُ الْمَدِيْنَةَ ' فَجَلَسْتُ اِلٰى شَيْخَةٍ فِيْ مَسْجِدِ النَّبِيِّ ﷺ ' فَجَاءَ شَيْخٌ يَّتَوَكَّاُ عَلٰى عَصًا لَّهٗ ' فَقَالَ الْقَوْمُ مَنْ سَرَّهٗ اَنْ يَّنْظُرَ اِلٰى رَجُلٍ مِّنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا ' فَقَامَ خَلْفَ سَارِيَةٍ ' فَصَلّٰى

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رَكْعَتَيْنِ ، فَقُمْتُ اِلَيْهِ ، فَقُلْتُ لَهُ قَالَ بَعْضُ الْقَوْمِ كَذَا وَكَذَا ، قَالَ اَلْحَمْدُ لِلّٰهِ ، اَلْجَنَّةُ لِلّٰهِ يُدْخِلُهَا مَنْ يَّشَاءُ ، وَاِنِّىْ رَاَيْتُ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ (رُؤْيَا) ، رَاَيْتُ كَاَنَّ رَجُلًا اَتَانِىْ فَقَالَ لِىَ انْطَلِقْ فَذَهَبْتُ مَعَهُ ، فَسَلَكَ بِىْ فِىْ نَهْجٍ عَظِيْمٍ ، فَعُرِضَتْ عَلَىَّ طَرِيْقٌ عَلٰى يَسَارِىْ ، فَاَرَدْتُّ اَنْ اَسْلُكَهَا ، فَقَالَ اِنَّكَ لَسْتَ مِنْ اَهْلِهَا ، ثُمَّ عُرِضَتْ طَرِيْقٌ عَنْ يَّمِيْنِىْ فَسَلَكْتُهَا ، حَتّٰى اِذَا انْتَهَيْتُ اِلٰى جَبَلٍ زَلَقٍ فَاَخَذَ بِيَدِىْ ، فَزَجَّلَ بِىْ ، فَاِذَا اَنَا عَلٰى ذُرْوَتِهٖ ، فَلَمْ اَتَقَارَّ وَلَمْ اَتَمَاسَكْ ، وَاِذَا عَمُوْدٌ مِّنْ حَدِيْدٍ ، فِىْ ذُرْوَتِهٖ حَلْقَةٌ مِّنْ ذَهَبٍ ، فَاَخَذَ بِيَدِىْ فَزَجَّلَ بِىْ ، حَتّٰى اَخَذْتُ بِالْعُرْوَةِ ، فَقَالَ اِسْتَمْسِكْ ، قُلْتُ نَعَمْ ، فَضَرَبَ الْعَمُوْدَ بِرِجْلِهٖ ، فَاسْتَمْسَكْتُ بِالْعُرْوَةِ.

to him. Some of the people said such and such. He said, "Praise is to Allah. Paradise belongs to Allah and He admits whomsoever He wills to it. At the time of the Messenger of Allah ﷺ I saw a dream in which a man came to me and said, "Let's go." So I went with him and he took me along a great road. A road was shown to me on the left and I wanted to follow it but he said, "You are not one of its people'. Then a road was shown to me on the right and I followed it until I reached a slippery mountain. He took me by the hand and helped me up when I reached the top I could not stand firm. There was an iron pillar there with a golden ring at the top. He took my hand and helped me up until I reached the hand-hold, then he said, "Have you gotten a firm hold?' I said, "Yes" then he struck the pillar with his foot and I held tight to the handhold."

قَالَ قَصَصْتُهَا عَلَى النَّبِىِّ ﷺ قَالَ رَاَيْتَ خَيْرًا ، اَمَّا الْمَنْهَجُ الْعَظِيْمُ فَالْمَحْشَرُ ، وَاَمَّا الطَّرِيْقُ الَّتِىْ عُرِضَتْ عَنْ يَّسَارِكَ ، فَطَرِيْقُ اَهْلِ النَّارِ ، وَلَسْتَ مِنْ اَهْلِهَا ، وَاَمَّا الطَّرِيْقُ الَّتِىْ عُرِضَتْ عَنْ يَّمِيْنِكَ ، فَطَرِيْقُ اَهْلِ الْجَنَّةِ ، وَاَمَّا الْجَبَلُ الزَّلَقُ فَمَنْزِلُ الشُّهَدَآءِ وَاَمَّا الْعُرْوَةُ الَّتِىْ اِسْتَمْسَكْتَ بِهَا ، فَعُرْوَةُ الْاِسْلَامِ ، فَاسْتَمْسِكْ بِهَا حَتّٰى تَمُوْتَ. صحيح مسلم (٦٣٣٣)

I told this to Prophet ﷺ and he said, "You have seen something good, the great road is the plain of gathering (on the Day of Resurrection). The road that you were shown on your left is the way of people of Hell, and you are not one of its people. The road which you were shown on your right is the way of the people of Paradise. The slippery mountain is the place of the martyrs and the hand-hold that you held on tight to, is the hand-hold of Islam. Hold on tight to it until you die."

فَاَنَا اَرْجُوْ اَنْ اَكُوْنَ مِنْ اَهْلِ الْجَنَّةِ ، فَاِذَا هُوَ عَبْدُ اللّٰهِ بْنُ سَلَّامٍ.

I hope to be one of the people of Paradise and he was Abdullah bin Salam ؓ.

٣٩٢١ - حَدَّثَنَا مَحْمُوْدُ بْنُ غَيْلَانَ ، ثَنَا اَبُوْ اُسَامَةَ ،

3921 - Hazrat Abu Musa ؓ narrated that

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the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land in which there were date palm trees and I thought that it was Yamamah or Hajar, but it was Al-Madinah, Yathrib. And I saw in this dream of mine that I was wielding a sword, then it borke in the middle that was what befall the believers on the Day of Uhud, then I wielded it again and It was better than it had been before and that is what Allah brought about of the Conquest and the regrouping of the believers. And I also saw cows, and by Allah it is good, for they are the group of the believers (who were martyred) on the Day of Uhud and the goodness is that which Allah brought forth after that and the reward of the truth which Allah brought us on the Day of Badr."

ثَنَا بُرَيْدَةُ بْنُ اَبِىْ بُرْدَةَ عَنْ اَبِيْهِ ' عَنْ اَبِىْ مُوْسٰى ' عَنِ النَّبِىِّ ﷺ ' قَالَ رَاَيْتُ فِى الْمَنَامِ اَنِّىْ اُهَاجِرُ مِنْ مَّكَّةَ اِلٰى اَرْضٍ بِهَا نَخْلٌ ' فَذَهَبَ وَهَلِىْ اِلٰى اَنَّهَا يَمَامَةُ اَوْ هَجَرٌ ' فَاِذَا هِىَ الْمَدِيْنَةُ يَثْرِبُ ' وَرَاَيْتُ فِىْ رُؤْيَاىَ هٰذِهٖ ' اَنِّىْ هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهٗ ' فَاِذَا هُوَ مَا اُصِيْبَ مِنَ الْمُؤْمِنِيْنَ يَوْمَ اُحُدٍ ' ثُمَّ هَزَزْتُهٗ فَعَادَ اَحْسَنَ مَا كَانَ ' فَاِذَا هُوَ مَا جَاءَ اللّٰهُ بِهٖ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِيْنَ ' وَرَاَيْتُ فِيْهَا ' اَيْضًا ' بَقَرًا ' وَاللّٰهُ خَيْرٌ ' فَاِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِيْنَ يَوْمَ اُحُدٍ ' وَاِذَا الْخَيْرُ مَا جَاءَ اللّٰهُ بِهٖ مِنَ الْخَيْرِ ' وَثَوَابِ الصِّدْقِ الَّذِىْ اٰتَانَا اللّٰهُ بِهٖ يَوْمَ بَدْرٍ. صحیح بخاری(۳۶۲۲۔۳۹۸۷۔ ۴۰۸۱۔۷۰۳۵۔۷۰۴۱) صحیح مسلم(۵۸۹۳)

3922 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I saw wrist bands of gold on my arms, so I blew into them and I interpreted them as being these two liars, Musailamah and Ansi."

۳۹۲۲ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' ثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ رَاَيْتُ فِىْ يَدَىَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَنَفَخْتُهُمَا ' فَاَوَّلْتُهُمَا هٰذَيْنِ الْكَذَّابَيْنِ مُسَيْلَمَةَ وَالْعَنْسِىَّ. ابن ماجہ

3923 - Qabus reported, "Umm-e- Fadal رضی اللہ عنہا said, "O Messenger of Allah ﷺ! It is as if I saw (in a dream) one of your limbs in my house." He said, "What have you seen is good. Fatimah will give birth to a boy and you will breastfeed him." Fatimah رضی اللہ عنہا gave birth to Husain رضی اللہ عنہ or Hasan رضی اللہ عنہ and I breastfed him with the milk of Qutham رضی اللہ عنہا. She said, "I brought him to the Prophet ﷺ and placed him in his lap and he urinated. So I struck him on the shoulder. The Prophet ﷺ said, "You have hurt my son,

۳۹۲۳ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا (مُعَاوِيَةُ) بْنُ هِشَامٍ ' ثَنَا عَلِىُّ بْنُ صَالِحٍ عَنْ سِمَاكٍ ' عَنْ قَابُوْسَ ' قَالَ قَالَتْ اُمُّ الْفَضْلِ يَا رَسُوْلَ اللّٰهِ! رَاَيْتُ كَاَنَّ فِىْ بَيْتِىْ عُضْوًا مِّنْ اَعْضَائِكَ ' قَالَ خَيْرًا رَاَيْتِ ' تَلِدُ فَاطِمَةُ غُلَامًا فَتُرْضِعِيْهِ ' فَوَلَدَتْ حُسَيْنًا اَوْ حَسَنًا ' فَاَرْضَعَتْهُ بِلَبَنِ قُثَمَ ' قَالَتْ فَجِئْتُ بِهٖ اِلَى النَّبِىِّ ﷺ فَوَضَعْتُهٗ فِىْ حَجْرِهٖ فَبَالَ ' فَضَرَبْتُ كَتِفَهٗ ' فَقَالَ النَّبِىُّ ﷺ اَوْجَعْتِ ابْنِىْ ' رَحِمَكِ اللّٰهُ! سابقہ(۵۲۲)

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may Allah have mercy on you."

٣٩٢٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا اَبُوْ (عَاصِمٍ)' اَخْبَرَنِى ابْنُ جُرَيْجٍ' اَخْبَرَنِىْ مُوْسَى بْنُ عُقْبَةَ ' اَخْبَرَنِىْ سَالِمُ بْنُ عَبْدِ اللّٰهِ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ رُؤْيَا النَّبِيِّ ﷺ قَالَ رَاَيْتُ امْرَاَةً سَوْدَآءَ ثَائِرَةَ الرَّاْسِ ' خَرَجَتْ مِنَ الْمَدِيْنَةِ حَتّٰى قَامَتْ بِالْمَهْيَعَةِ ' وَهِىَ الْجُحْفَةُ ' فَاَوَّلْتُهَا وَبَاءً بِالْمَدِيْنَةِ ' فَنُقِلَ اِلَى الْجُحْفَةِ.

صحیح بخاری(۷۰۳۸_۷۰۳۹_۷۰۴۰)سنن ترمذی(۲۲۹۰)

3924 - Hazrat Abdullah bin Umar رضی اللہ عنہما narrated concerning the dream of the Prophet ﷺ that he (the Prophet ﷺ) said, "I saw a black woman with disheveled hair who left Al-Madinah and went to stay in Al-Mahyaah which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah."

٣٩٢٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ (عَنِ ابْنِ الْهَادِ) ' عَنْ مُحَمَّدِ بْنِ اِبْرَاهِيْمَ التَّيْمِيِّ' عَنْ اَبِىْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ اَنَّ رَجُلَيْنِ مِنْ بَلِيٍّ قَدِمَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ ' وَكَانَ اِسْلَامُهُمَا جَمِيْعًا ' فَكَانَ اَحَدُهُمَا اَشَدَّ اِجْتِهَادًا مِّنَ الْاٰخَرِ ' فَغَزَا الْمُجْتَهِدُ مِنْهُمَا فَاسْتُشْهِدَ ' ثُمَّ مَكَثَ الْاٰخَرُ بَعْدَهٗ سَنَةً ' ثُمَّ تُوُفِّىَ . قَالَ طَلْحَةُ فَرَاَيْتُ فِى الْمَنَامِ بَيْنَا اَنَا عِنْدَ بَابِ الْجَنَّةِ ' فَاِذَا هُمْ ' فَخَرَجَ خَارِجٌ مِّنَ الْجَنَّةِ فَاَذِنَ لِلَّذِىْ تُوُفِّىَ الْاٰخِرَ مِنْهُمَا ' ثُمَّ خَرَجَ ' فَاَذِنَ لِلَّذِىْ اُسْتُشْهِدَ ' ثُمَّ رَجَعَ اِلَىَّ فَقَالَ اِرْجِعْ ' لَمْ يَاْنِ لَكَ بَعْدُ. فَاَصْبَحَ طَلْحَةُ بِهٖ يُحَدِّثُ النَّاسَ ' فَعَجِبُوْا لِذٰلِكَ ' فَبَلَغَ ذٰلِكَ رَسُوْلَ اللّٰهِ ﷺ ' وَحَدَّثُوْهُ الْحَدِيْثَ ' فَقَالَ مِنْ اَىِّ ذٰلِكَ تَعْجَبُوْنَ؟ فَقَالُوْا يَا رَسُوْلَ اللّٰهِ! هٰذَا كَانَ اَشَدَّ الرَّجُلَيْنِ اجْتِهَادًا ' ثُمَّ اسْتُشْهِدَ ' وَدَخَلَ هٰذَا الْاٰخِرُ الْجَنَّةَ قَبْلَهٗ ' قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَيْسَ قَدْ مَكَثَ هٰذَا بَعْدَهٗ سَنَةً؟. قَالُوْا بَلٰى قَالَ فَاَدْرَكَ رَمَضَانَ فَصَامَ ' وَصَلّٰى كَذَا وَكَذَا مِنْ سَجْدَةٍ فِى السَّنَةِ؟ قَالُوْا بَلٰى قَالَ رَسُوْلُ اللّٰهِ ﷺ فَمَا بَيْنَهُمَا اَبْعَدُ مِمَّا بَيْنَ السَّمَآءِ وَالْاَرْضِ. ابن ماجہ

3925 - Hazrat Talha bin Ubaidullah رضی اللہ عنہ narrated that two men from Bali came to the Messenger of Allah ﷺ. They had become Muslims together, but one of them used to strive harder than the other. The one who used to strive harder went out to fight and was martyred. The other one stayed for a year longer, then he passed away. Talhah رضی اللہ عنہ said, "I saw in a dream that I was at the gate of Paradise and I saw them, (those two men) someone came out of Paradise and admitted the one who had died last, then he came out and admitted the one who had been martyred. Then he came back to me and said, "Go back for your time had not yet come'. The next morning Talhah رضی اللہ عنہ told the people of that and they were amazed. News of that reached the Messenger of Allah ﷺ and they told him the story. He said, "Why are you so amazed at that?" They said, "O Messenger of Allah ﷺ, the first one was the one who strove harder, then he was martyred but the other one was admitted to Paradise before him'. The Messenger of Allah ﷺ said, "Did he not stay behind for a year?'. They said, "Yes".

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He said, "And did not Ramadan come and he fasted, and he offered such and such prayers during that year." They said, "Yes". The Messenger of Allah ﷺ said, "The difference between them is greater than the difference between heaven and earth."

3926 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I dislike (to see in a dream) a chain around the neck but I like to see fetters on the feet for fetters (represent) stead-fastness in religion."

٣٩٢٦ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيعٌ، ثَنَا اَبُوْ بَكْرٍ الْهُذَلِيُّ عَنِ ابْنِ سِيْرِيْنَ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَكْرَهُ الْغِلَّ وَاُحِبُّ الْقَيْدَ، اَلْقَيْدُ ثَبَاتٌ فِي الدِّيْنِ. ابن ماجہ

In the name of Allah the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

36 - Book of Tribulations.

٣٦ - كِتَابُ الْفِتَنِ

Chapter 1 - Holding back from the one who says, "La ilaha illallah".

١ - بَابُ الْكَفِّ عَمَّنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ

3927 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I have been commanded to fight the people until they say "La illaha illallah". If they say it, then their blood and wealth are protected from me except for a right that is due from it, and their reckoning will be with Allah."

٣٩٢٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا اَبُوْ مُعَاوِيَةَ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ صَالِحٍ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَا اِلٰهَ اِلَّا اللّٰهُ، فَاِذَا قَالُوْهَا، عَصَمُوْا مِنِّيْ دِمَاءَهُمْ وَاَمْوَالَهُمْ، اِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللّٰهِ عَزَّوَجَلَّ. صحیح مسلم (١٢٧) سنن ابوداؤد (٢٦٤٠) سنن ترمذی (٢٦٠٦) سنن نسائی (٣٩٨٦)

3828 - Hazrat Jabir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I have been commanded to fight the people until they say, "La illaha illallah". If they say "La illaha illallah" then their blood and wealth are protected from me except for a right that is due from it and their reckoning will be with Allah."

٣٩٢٨ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْاَعْمَشِ، عَنْ اَبِيْ سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَا اِلٰهَ اِلَّا اللّٰهُ، فَاِذَا قَالُوْا لَا اِلٰهَ اِلَّا اللّٰهُ عَصَمُوْا مِنِّيْ دِمَاءَهُمْ وَاَمْوَالَهُمْ، اِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللّٰهِ. صحیح مسلم (١٢٧) سنن نسائی (٣٩٨٧)

3929 - Amr bin Aws reported that his father Aws رضی اللہ عنہ told him, "We were sitting with the Prophet ﷺ and he was narrating

٣٩٢٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا عَبْدُ اللّٰهِ بْنُ بَكْرٍ السَّهْمِيُّ، ثَنَا حَاتِمُ بْنُ اَبِيْ صَغِيْرَةَ عَنِ

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to us and reminding us when a man came and spoke privately to him. He said, "Take him away and kill him." When the man turned away, the Messenger of Allahﷺ called him back and said, "Do you bear witness that none has the right to be worshiped but Allah?" He said, "Yes". He said, "Then go and let him go for I have been commanded to fight the people until they say, "La illaha illallah". Then if they do that their blood and wealth are forbidden to me."

النُّعْمَانِ بْنِ سَالِمٍ ، اَنَّ عَمْرَو بْنَ اَوْسٍ اَخْبَرَهُ اَنَّ اَبَاهُ اَوْسًا اَخْبَرَهُ ، قَالَ اِنَّا لَقُعُوْدٌ عِنْدَ النَّبِيِّ ﷺ ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا ، اِذْ اَتَاهُ رَجُلٌ فَسَارَّهُ ، فَقَالَ النَّبِيُّ ﷺ اِذْهَبُوْا بِهِ فَاقْتُلُوْهُ. فَلَمَّا وَلَّى الرَّجُلُ ، دَعَاهُ رَسُوْلُ اللّٰهِ ﷺ ، فَقَالَ هَلْ تَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ؟ قَالَ نَعَمْ ، قَالَ اِذْهَبُوْا فَخَلُّوْا سَبِيْلَهُ ، فَاِنَّمَا اُمِرْتُ اَنْ اُقَاتِلَ النَّاسَ حَتّٰى يَقُوْلُوْا لَا اِلٰهَ اِلَّا اللّٰهُ ، فَاِذَا فَعَلُوْا ذٰلِكَ ، حَرُمَ عَلَيَّ دِمَاؤُهُمْ وَاَمْوَالُهُمْ.

سنن نسائی (۳۹۹۱-۳۹۹۲-۳۹۹۳-۳۹۹٤)

3930 - Sumait bin Samair reported that Imran bin Husain said, "Nafi bin Azraq and his companions came and said, "You are doomed O Imran!" He (Imran) said, "I am not doomed". They said, "Yes, you are". I said why am I doomed?" They said, "Allah says, "And fight them until there is no more Fitnah (disbelief or polytheism or rebellion) and the religion (worship) will all be for Allah Alone". (Surah Anfal : 8:39). He said, "We fought them until they were defeated and the religion was all for Allah Alone. If you wish, I will tell you a Hadith that I heard from the Messenger of Allahﷺ. "They said, "Did you (really) hear it from the Messenger of Allahﷺ". He said, "Yes, I was with the Messenger of Allahﷺ and he had sent an army of the Muslims to the idolators. When they met them, they fought them fiercely, and they (the idolators) gave them their shoulders (turned and fled). A man among my kin attacked an idolator man with a spear and when he was defeated, he said, "I bear witness that none has the right to be

٣٩٣٠ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ ، عَنِ السُّمَيْطِ بْنِ السَّمِيْرِ ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ ، قَالَ اَتٰى نَافِعُ بْنُ الْاَزْرَقِ وَاَصْحَابُهُ ، فَقَالُوْا هَلَكْتَ يَا عِمْرَانُ! قَالَ مَا هَلَكْتُ ، قَالُوْا بَلٰى ، قَالَ مَا الَّذِيْ اَهْلَكَنِيْ؟ قَالُوْا قَالَ اللّٰهُ ﴿وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهُ لِلّٰهِ﴾ (الانفال:٣٩) ، قَالَ قَدْ قَاتَلْنَاهُمْ حَتّٰى نَفَيْنَاهُمْ ، فَكَانَ الدِّيْنُ كُلُّهُ لِلّٰهِ ، اِنْ شِئْتُمْ حَدَّثْتُكُمْ حَدِيْثًا سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ ، قَالُوْا وَاَنْتَ سَمِعْتَهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ؟ قَالَ نَعَمْ ، شَهِدْتُّ رَسُوْلَ اللّٰهِ ﷺ وَبَعَثَ جَيْشًا مِّنَ الْمُسْلِمِيْنَ اِلَى الْمُشْرِكِيْنَ ، فَلَمَّا لَقُوْهُمْ قَاتَلُوْهُمْ قِتَالًا شَدِيْدًا ، فَمَنَحُوْهُمْ اَكْتَافَهُمْ ، فَحَمَلَ رَجُلٌ مِّنْ لُّحْمَتِيْ عَلٰى رَجُلٍ مِّنَ الْمُشْرِكِيْنَ بِالرُّمْحِ ، فَلَمَّا غَشِيَهُ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ، اِنِّيْ مُسْلِمٌ ، فَطَعَنَهُ فَقَتَلَهُ ، فَاَتَى رَسُوْلَ اللّٰهِ ﷺ فَقَالَ يَا رَسُوْلَ اللّٰهِ! هَلَكْتُ ، قَالَ وَمَا الَّذِيْ صَنَعْتَ؟ مَرَّةً اَوْ مَرَّتَيْنِ ، فَاَخْبَرَهُ بِالَّذِيْ صَنَعَ ، فَقَالَ لَهُ رَسُوْلُ اللّٰهِ ﷺ فَهَلَّا شَقَقْتَ عَنْ بَطْنِهِ فَعَلِمْتَ مَا فِيْ قَلْبِهِ؟ قَالَ يَا رَسُوْلَ اللّٰهِ! لَوْ شَقَقْتُ قَلْبَهُ لَكُنْتُ اَعْلَمُ مَا فِيْ قَلْبِهِ ، قَالَ فَلَا اَنْتَ قَبِلْتَ مَا تَكَلَّمَ بِهِ ، وَلَا اَنْتَ تَعْلَمُ مَا فِيْ

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worshiped but Allah, I am Muslim." But he stabbed him and killed him. He came to the Messenger of Allahﷺ and said, "O Messenger of Allah "I am doomed'. He said, "What is it that you have done?" One or two times. He told him what he had done and the Messenger of Allahﷺ said to him "Wy didn't you cut open his belly and find out what was in his heart?" He said, "O Messenger of Allahﷺ I wish I had cut open his belly and could have known that was in his heart." He said, "You did not accept what he said, and you could not have known what was in his heart." The Messenger of Allahﷺ remained silent concerning him (that man) and short while later he died. We buried him but the following morning he was on the surface of the earth. They said, "Perhaps an enemy of his disinterred him." So we buried him (again) and told our slaves to stand guard. But the following morning he was on the surface of the earth again, then we said, "Perhaps the slave dozed off". So we buried him (again) and guarded ourselves but the following morning he was on the surface of the earth (again). So we threw him into one of these mountain passes."

قَلْبِهٖ! قَالَ فَسَكَتَ عَنْهُ رَسُوْلُ اللّٰهِ ﷺ، فَلَمْ يَلْبَثْ اِلَّا يَسِيْرًا حَتّٰى مَاتَ، فَدَفَنَّاهُ فَاَصْبَحَ عَلٰى ظَهْرِ الْاَرْضِ، فَقَالُوْا لَعَلَّ عَدُوًّا نَبَشَهٗ، فَدَفَنَّاهُ، ثُمَّ اَمَرْنَا غِلْمَانِنَا يَحْرُسُوْنَهٗ، فَاَصْبَحَ عَلٰى ظَهْرِ الْاَرْضِ فَقُلْنَا لَعَلَّ الْغِلْمَانَ نَعَسُوْا، فَدَفَنَّاهُ، ثُمَّ حَرَسْنَاهُ بِاَنْفُسِنَا، فَاَصْبَحَ عَلٰى ظَهْرِ الْاَرْضِ، فَاَلْقَيْنَاهُ فِيْ بَعْضِ تِلْكَ الشِّعَابِ. ابن ماجه

3930 - Sumait reported from Imran bin Husainرضی اللہ عنہ who said, "The Messenger of Allah sent us on a campaign and a Muslim man attacked an idolator man. And he mentioned the Hadith and added." "And the earth cast him out." The Prophetﷺ was told about that and he said, "The earth accepts those who are worse than

٣٩٣٠م - حَدَّثَنَا اِسْمَاعِيْلُ بْنُ حَفْصٍ الْاَيْلِيُّ، ثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمٍ، عَنِ السُّمَيْطِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ ﷺ فِيْ سَرِيَّةٍ، فَحَمَلَ رَجُلٌ مِّنَ الْمُسْلِمِيْنَ عَلٰى رَجُلٍ مِّنَ الْمُشْرِكِيْنَ، فَذَكَرَ الْحَدِيْثَ، وَزَادَ فِيْهِ فَنَبَذَتْهُ الْاَرْضُ فَاُخْبِرَ النَّبِيُّ ﷺ فَقَالَ اِنَّ الْاَرْضَ لَتَقْبَلُ مَنْ

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him but Allah wanted to show you how great is the sanctity of "La ilaha illallah."

هُوَ شَرٌّ مِنْهُ ' وَلٰكِنَّ اللّٰهَ اَحَبَّ اَنْ يُّرِيَكُمْ تَعْظِيْمَ حُرْمَةِ لَا اِلٰهَ اِلَّا اللّٰهُ. ابن ماجه

Chapter 2 - Santity of the believer's blood and wealth.

٢ - بَابُ حُرْمَةِ دَمِ الْمُؤْمِنِ وَمَالِهِ

3931 - Hazrat Abu Saeed رضي الله عنه narrated, "The Messenger of Allah ﷺ said during the Farewell Pilgrimage. "Is not the most sacred of your days this day, is not the most sacred of your cities this city? Your blood and your wealth are as sacred to you as this day of yours in this month of yours in this city of yours. Have I not conveyed (the Message)?" They said, "Yes". He said, "O Allah, bear witness."

٣٩٣١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عِيْسَى بْنُ يُوْنُسَ ' قَالَ ثَنَا الْاَعْمَشُ عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ سَعِيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ فِىْ حِجَّةِ الْوَدَاعِ اَلَا اِنَّ اَحْرَمَ الْاَيَّامِ يَوْمُكُمْ هٰذَا ' اِلَّا وَاِنَّ اَحْرَمَ الشُّهُوْرِ شَهْرُكُمْ هٰذَا ' اَلَا وَاِنَّ اَحْرَمَ الْبَلَدِ بَلَدُكُمْ هٰذَا ' اَلَا وَاِنَّ دِمَاءَكُمْ وَاَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا ' فِىْ شَهْرِكُمْ هٰذَا ' فِىْ بَلَدِكُمْ هٰذَا ' اِلَّا هَلْ بَلَّغْتُ؟ قَالُوْا نَعَمْ ' قَالَ اَللّٰهُمَّ! اشْهَدْ. ابن ماجه

3932 - Hazrat Abdullah bin Amr رضي الله عنه narrated, "I saw the Messenger of Allah ﷺ circumambulating the Kabah and saying "How good you are and how good is your fragrance, how great you are and how great is your sanctity! By the One in whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him."

٣٩٣٢ - **حَدَّثَنَا** اَبُو الْقَاسِمِ بْنُ اَبِىْ ضَمْرَةَ ' نَصْرُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْحِمْصِىُّ ' ثَنَا اَبِىْ ' حَدَّثَنِىْ عَبْدُ اللّٰهِ بْنُ اَبِىْ قَيْسٍ اَلنَّصْرِىُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ عَمْرٍو ' قَالَ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَطُوْفُ بِالْكَعْبَةِ وَيَقُوْلُ مَا اَطْيَبَكِ وَاَطْيَبَ رِيْحَكِ ' مَا اَعْظَمَكِ وَاَعْظَمَ حُرْمَتَكِ ' وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ ! لَحُرْمَةُ الْمُؤْمِنِ اَعْظَمُ عِنْدَ اللّٰهِ حُرْمَةً مِّنْكِ ' مَالِهٖ وَدَمِهٖ ' وَاَنْ نَّظُنَّ بِهٖ اِلَّا خَيْرًا. ابن ماجه

3933 - Hazrat Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said, "The whole of the Muslim is sacred to his fellow Muslim, his blood, his weath and his honour."

٣٩٣٣ - **حَدَّثَنَا** بَكْرُ بْنُ عَبْدِ الْوَهَّابِ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نَافِعٍ وَّيُوْنُسُ بْنُ يَحْيٰى ' جَمِيْعًا عَنْ دَاوٗدَ بْنِ قَيْسٍ ' عَنْ اَبِىْ سَعِيْدٍ ' مَوْلٰى عَبْدِ اللّٰهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ ' دَمُهٗ وَمَالُهٗ وَعِرْضُهٗ. صحيح مسلم (٦٤٨٧-٦٤٨٨) سنن ابن ماجه (٤٢١٣)

3934 - Hazrat Fadalah bin Ubaid رضي الله عنه narrated that the Prophet ﷺ said, "The believer is the one from whom their (peoples) wealth and lives are safe and

٣٩٣٤ - **حَدَّثَنَا** اَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِىُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنْ اَبِىْ هَانِىءٍ ' عَنْ عَمْرِو بْنِ مَالِكٍ اَلْجَنْبِىِّ ' اَنَّ فَضَالَةَ بْنَ عُبَيْدٍ حَدَّثَهٗ اَنَّ النَّبِىَّ

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the Muhajir is the one who forsakes mistakes and sins."

صلی اللہ علیہ وسلم قَالَ الْمُؤْمِنُ مَنْ اَمِنَهُ النَّاسُ عَلٰى اَمْوَالِهِمْ وَاَنْفُسِهِمْ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوْبَ.

ابن ماجہ

Chapter 3 - Forbiddance of Plundering.

٣ - بَابُ النَّهْيِ عَنِ النُّهْبَةِ

3935 - Hazrat Jabir bin Abdullah رضی اللہ عنہ narrated "The Messenger of Allah ﷺ said, "Whoever plunders openly is not one of us."

٣٩٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنّٰى، قَالَا ثَنَا اَبُوْ عَاصِمٍ، ثَنَا ابْنُ جُرَيْجٍ عَنْ اَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ صلی اللہ علیہ وسلم مَنِ انْتَهَبَ نُهْبَةً مَشْهُوْرَةً، فَلَيْسَ مِنَّا.

سابقہ(٢٥٩١)

3936 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The adulterer, at the time he is committing adultery, is not a believer, (the wine drinker) at the time he is drinking is not a believer, the thief at the time he is stealing, is not a believer, the plunderer at the time he is plundering with the people looking on is not a believer."

٣٩٣٦ - حَدَّثَنَا عِيْسَى بْنُ حَمَّادٍ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ اَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ اَبِي هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰهِ صلی اللہ علیہ وسلم قَالَ لَا يَزْنِي الزَّانِي، حِيْنَ يَزْنِي، وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ، حِيْنَ يَشْرَبُهَا، وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ، حِيْنَ يَسْرِقُ، وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً، يَرْفَعُ النَّاسُ اِلَيْهِ اَبْصَارَهُمْ، حِيْنَ يَنْتَهِبُهَا، وَهُوَ مُؤْمِنٌ.

صحیح بخاری(٢٤٧٥_٥٥٧٨_٦٧٧٢) صحیح مسلم(٢٠٠_٢٠١_٢٠٢) سنن ابوداؤد(٢٥٨١م) سنن ترمذی(١١٢٣) سنن نسائی(٣٣٣٥_٣٥٩٢)

3937 - Hazrat Imran bin Husain رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Whoever plunders is not one of us."

٣٩٣٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، ثَنَا يَزِيْدُ بْنُ زُرَيْعٍ، ثَنَا حُمَيْدٌ، ثَنَا الْحَسَنُ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، اَنَّ رَسُوْلَ اللّٰهِ صلی اللہ علیہ وسلم قَالَ مَنِ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا.

سنن ابوداؤد(٢٥٨١م) سنن ترمذی(١١٢٣) سنن نسائی(٣٣٣٥_٣٥٩٢)

3938 - Hazrat Thalabah bin Hakam رضی اللہ عنہ narrated "We came across some of the enemy's sheep and plundered them, and set up our cooking pots. The Prophet ﷺ passed by the pots and ordered that they be over turned then he said, "Plunder is not permissible."

٣٩٣٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِي شَيْبَةَ، ثَنَا اَبُو الْاَحْوَصِ عَنْ سِمَاكٍ، عَنْ ثَعْلَبَةَ بْنِ الْحَكَمِ، قَالَ اَصَبْنَا غَنَمًا لِّلْعَدُوِّ، فَانْتَهَبْنَاهَا، فَنَصَبْنَا قُدُوْرَنَا، فَمَرَّ النَّبِيُّ صلی اللہ علیہ وسلم بِالْقُدُوْرِ، فَاَمَرَ بِهَا فَاُكْفِئَتْ، ثُمَّ قَالَ اِنَّ النُّهْبَةَ لَا تَحِلُّ.

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٤ - بَابُ سِبَابُ الْمُسْلِمِ فُسُوْقٌ وَّقِتَالُهُ كُفْرٌ

Chapter 4 - Abusing a Muslim is disobedience (Fusuq) and fighting him is disbelief. (Kufr)

٣٩٣٩ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا عِيْسَى بْنُ يُوْنُسَ ، ثَنَا الْاَعْمَشُ عَنْ شَقِيْقٍ ، عَنِ ابْنِ مَسْعُوْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سِبَابُ الْمُسْلِمِ فُسُوْقٌ ، وَقِتَالُهُ كُفْرٌ. سابقہ(٦٩)

3939 - Hazrat Ibn Masud ؓ narrated, "The Messenger of Allah ﷺ said, "Abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr" (disbelief).

٣٩٤٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْاَسَدِىُّ ، ثَنَا اَبُوْ هِلَالٍ عَنِ ابْنِ سِيْرِيْنَ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ قَالَ سِبَابُ الْمُسْلِمِ فُسُوْقٌ ، وَقِتَالُهُ كُفْرٌ. ابن ماجہ

3940 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said, "Verbally) abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr" (disbelief)

٣٩٤١ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ شَرِيْكٍ ، عَنْ اَبِىْ اِسْحَاقَ ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ ، عَنْ سَعْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سِبَابُ الْمُسْلِمِ فُسُوْقٌ ، وَقِتَالُهُ كُفْرٌ. ابن ماجہ

3941 - Hazrat Sad ؓ narrated, "The Messenger of Allah ﷺ said, "(Verbally) abusing a Muslim is Fusuq (disobedience) and fighting him is Kufr" (disbelief).

٥ - بَابٌ لَّا تَرْجِعُوْا بَعْدِىْ كُفَّارًا يَّضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Chapter 5 - Do not become disbelievers after me, by striking one another's necks.

٣٩٤٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِىٍّ ، قَالَا ثَنَا شُعْبَةُ عَنْ عَلِىِّ بْنِ مُدْرِكٍ ، قَالَ سَمِعْتُ اَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيْرٍ يُحَدِّثُ عَنْ جَرِيْرِ بْنِ عَبْدِ اللّٰهِ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ فِىْ حَجَّةِ الْوَدَاعِ اِسْتَنْصِتِ النَّاسَ ، فَقَالَ لَا تَرْجِعُوْا بَعْدِىْ كُفَّارًا يَّضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. صحیح بخاری(١٢١ـ٤٤٠٥ـ٦٨٦٩ـ٧٠٨٠) صحیح مسلم (٢٢٠) سنن نسائی(٤١٤٢)

3942 - Hazrat Jabir bin Abdullah ؓ narrated that the Messenger of Allah ﷺ said during the Farewell Pilgrimage, "Make the people pay attention." Then he said, "Do not turn back into disbelievers after I am gone, striking one another's necks."

٣٩٤٣ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، اَخْبَرَنِىْ عُمَرُ بْنُ مُحَمَّدٍ عَنْ اَبِيْهِ ، عَنِ ابْنِ عُمَرَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ وَيْحَكُمْ ! اَوْ وَيْلَكُمْ ! لَا تَرْجِعُوْا بَعْدِىْ كُفَّارًا يَّضْرِبُ بَعْضُكُمْ

3943 - Hazrat Ibn-e-Umar ؓ narrated that the Messenger of Allah ﷺ said, "Woe to you!" or "fie on you" do not turn back into disbelievers after I am gone, striking one another's necks."

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رِقَابَ بَعْضٍ. صحیح بخاری(٤٤٠٢_٤٤٠٣_٦٠٤٣_٦١٦٦_٦٧٨٥_٦٨٦٨_٧٠٧٧) صحیح مسلم(٢٢١_٢٢٢) سنن ابوداؤد(٤٦٨٦) سنن نسائی(٤١٣٦)

٣٩٤٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِىْ وَمُحَمَّدُ بْنُ بِشْرٍ، قَالَا ثَنَا اِسْمَاعِيْلُ عَنْ قَيْسٍ، عَنِ الصُّنَابِحِ الْاَحْمَسِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلَا اِنِّىْ فَرَطُكُمْ عَلَى الْحَوْضِ، وَاِنِّىْ مُكَاثِرٌ بِكُمُ الْاُمَمَ، فَلَا تَقْتُلُنَّ بَعْدِىْ. ابن ماجه

3944 - Hazrat Sunabih Al-Ahmasi رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "I shall reach the cirstern (Haudh) before you and I will boast of your great numbers before the nations, so do not fight one another after I am gone."

٦ - بَابُ اَلْمُسْلِمُوْنَ فِىْ ذِمَّةِ اللّٰهِ عَزَّوَجَلَّ

Chapter 6 - The Muslims are under the protection of Allah, the Mighty and the Exalted.

٣٩٤٥ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ اَلْحِمْصِىُّ، ثَنَا اَحْمَدُ بْنُ خَالِدٍ (اَلْوَهْبِىُّ)، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ سَلَمَةَ الْمَاجِشُوْنُ عَنْ عَبْدِ الْوَاحِدِ بْنِ اَبِىْ عَوْنٍ، عَنْ سَعْدِ بْنِ اِبْرَاهِيْمَ، عَنْ حَابِسٍ اَلْيَمَامِىِّ الْيَمَانِىِّ، عَنْ اَبِىْ بَكْرٍ اَلصِّدِّيْقِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِىْ ذِمَّةِ اللّٰهِ، فَلَا تُخْفِرُوا اللّٰهَ فِىْ عَهْدِهٖ، فَمَنْ قَتَلَهٗ، طَلَبَهُ اللّٰهُ حَتّٰى يَكُبَّهٗ فِى النَّارِ عَلٰى وَجْهِهٖ. ابن ماجه

3945 - Hazrat Abu Bakr Siddique رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever offers the morning prayer, he is under the protection of Allah, so do not betray Allah by betraying those who are under His Protection. Whoever kills him, Allah will seek him out until He throws him on his face into the Hell."

٣٩٤٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا رَوْحُ بْنُ عُبَادَةَ، ثَنَا اَشْعَثُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنِ النَّبِىِّ ﷺ قَالَ مَنْ صَلَّى الصُّبْحَ، فَهُوَ فِىْ ذِمَّةِ اللّٰهِ، عَزَّوَجَلَّ. ابن ماجه

3946 - Hazrat Sumurah bin Jundab رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Whoever offers the morning prayer, he is under the protection of Allah, the Mighty and the Exalted."

٣٩٤٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ، ثَنَا اَبُو الْمُهَزِّمِ يَزِيْدُ بْنُ سُفْيَانَ، سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُؤْمِنُ اَكْرَمُ عَلَى اللّٰهِ عَزَّوَجَلَّ، مِنْ بَعْضِ مَلَائِكَتِهٖ. ابن ماجه

3947 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The believer is more precious to Allah, the Mighty and the Exalted than some of His angels."

٧ - بَابُ الْعَصَبِيَّةِ

Chapter 7 - Tribal bigotry (Asabiyya)

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٣٩٤٨ - **حَدَّثَنَا** بِشْرُ بْنُ هِلَالٍ اَلصَّوَّافُ ، ثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيْدٍ ، ثَنَا اَيُّوْبُ عَنْ غَيْلَانَ بْنِ جَرِيْرٍ ، عَنْ زِيَادِ بْنِ رِيَاحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ ، يَدْعُوْ اِلٰى عَصَبِيَّةٍ ، اَوْ يَغْضَبُ لِعَصَبِيَّةٍ ، فَقِتْلَتُهُ جَاهِلِيَّةٌ.

صحیح مسلم (٤٧٦٣_٤٧٦٥) سنن نسائی (٤١٢٥)

3948 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever fights under a banner of folly, supporting tribal bigotry or getting angry for the sake of tribalism, he dies in a state of Ignorance."

٣٩٤٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا زِيَادُ بْنُ الرَّبِيْعِ الْيَحْمَدِىُّ عَنْ عَبَّادِ بْنِ كَثِيْرٍ (اَلشَّامِىِّ) ، عَنِ امْرَاَةٍ مِنْهُمْ يُقَالُ لَهَا فَسِيْلَةُ ، قَالَتْ سَمِعْتُ اَبِىْ يَقُوْلُ سَاَلْتُ النَّبِىَّ ﷺ ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اَمِنَ الْعَصَبِيَّةِ اَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ لَا ، وَلٰكِنْ مِّنَ الْعَصَبِيَّةِ اَنْ يُعِيْنَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.

سنن ابوداؤد (٥١١٩)

3949 - Abbas bin Kathir As-Shami reported from a woman among them called Fasilah that she heard her father say, "I asked the Prophet ﷺ O Messenger of Allah ﷺ, is it tribal bigotry if man loves his people? He said, "No" rather tribalism is when a man helps his people to do wrong."

٨ - بَابُ السَّوَادِ الْاَعْظَمِ

Chapter 8 - The Highest Majority.

٣٩٥٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِىُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، ثَنَا مُعَانُ بْنُ رِفَاعَةَ السَّلَامِىُّ ، حَدَّثَنِىْ اَبُوْ خَلَفٍ الْاَعْمٰى ، قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ اُمَّتِىْ لَا تَجْتَمِعُ عَلٰى ضَلَالَةٍ ، فَاِذَا رَاَيْتُمُ اخْتِلَافًا ، فَعَلَيْكُمْ بِالسَّوَادِ الْاَعْظَمِ. ابن ماجہ

3950 - Hazrat Anas bin Malik رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say, "My nation will not unite on mis-guidance so if you see them differing, follow the highest majority."

٩ - بَابُ مَا يَكُوْنُ مِنَ الْفِتَنِ

Chapter 9 - What the Mischiefs are to appear.

٣٩٥١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِىُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ رَجَاءَ الْاَنْصَارِىِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ شَدَّادِ بْنِ الْهَادِ ، عَنْ مُعَاذِ بْنِ جَبَلٍ ، قَالَ صَلّٰى رَسُوْلُ اللّٰهِ ﷺ يَوْمًا صَلٰوةً ، فَاَطَالَ فِيْهَا ، فَلَمَّا انْصَرَفَ قُلْنَا اَوْ قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَطَلْتَ الْيَوْمَ الصَّلٰوةَ ، قَالَ اِنِّىْ صَلَّيْتُ صَلٰوةَ رَغْبَةٍ وَّرَهْبَةٍ ، سَاَلْتُ اللّٰهَ عَزَّوَجَلَّ ، لِاُمَّتِىْ ثَلَاثًا ، فَاَعْطَانِىْ اثْنَتَيْنِ وَرَدَّ عَلَىَّ وَاحِدَةً ، سَاَلْتُهُ اَنْ لَّا يُسَلِّطَ عَلَيْهِمْ

3951 - Hazrat Muadh bin Jabal رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ prayed one day and made the prayer lengthy. When he finished, we said or they said, "O Messenger of Allah ﷺ, You made the prayer lengthy today". He said, "I offered a prayer of hope and fear. I asked Allah for three things for my nation and He granted me two and refused one. I asked Him not to let my nation be destroyed by

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enemies from others and He granted me that. And I asked Him not to let them be destroyed by drowning and He granted me that. And I asked Him not to let them be destroyed by fighting among themselves, but He refused that."

عَدُوًّا مِنْ غَيْرِهِمْ ، فَاَعْطَانِيهَا ، وَسَاَلْتُهُ اَنْ لَّا يُهْلِكَهُمْ غَرَقًا ، فَاَعْطَانِيهَا ، وَسَاَلْتُهُ اَنْ لَّا يَجْعَلَ بَاْسَهُمْ بَيْنَهُمْ ، فَرَدَّهَا عَلَيَّ. ابن ماجه

3952 - Hazrat Thawban رضي الله عنه the freed slave of the Messenger of Allah ﷺ narrated that the Messenger of Allah ﷺ said, "The earth was brought together for me so that I could see the east and the west and I was given two treasures, the yellow or the red ,and the white meaning gold and silver and it was said to me, 'your dominion will extend as far as has been shown to you." "I asked Allah for three things: That my nation would not be over-whelmed by famine that would destroy them all; and that they would not be rent, by schism and fight one another but it was said to me "When I (Allah) issue my decree it can not be revoked. But I will never cause your nation to be overwhelmed by famine that would destroy them all and I will not gather their enemies against them (and destroy them) until they annihilate one another and kill one another. Once they start to fight amongst themselves that will continue till the Day of Resurrection, What I fear most for my nation is misguiding leaders. Some tribes among my nation will worship idols and some tribes among my nation will join the idolaters. Before the Hour comes, there will be nearly thirty Dajjals (great liars), each of them claiming to be a prophet. But a group among my nation will continue to adhere to the truth

٣٩٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ ، ثَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ اَنَّهُ حَدَّثَهُمْ عَنْ اَبِي قِلَابَةَ الْجَرْمِيِّ ، عَبْدِ اللّٰهِ بْنِ زَيْدٍ ، عَنْ اَبِي اَسْمَاءَ الرَّحَبِيِّ ، عَنْ ثَوْبَانَ ، مَوْلَى رَسُولِ اللّٰهِ ﷺ ، اَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ زُوِيَتْ لِيَ الْاَرْضُ حَتّٰى رَاَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا ، وَاُعْطِيتُ الْكَنْزَيْنِ الْاَصْفَرَ اَوِ الْاَحْمَرَ وَالْاَبْيَضَ يَعْنِي الذَّهَبَ وَالْفِضَّةَ وَقِيلَ لِي اِنَّ مُلْكَكَ اِلٰى حَيْثُ زُوِيَ لَكَ ، وَاِنِّي سَاَلْتُ اللّٰهَ عَزَّوَجَلَّ ثَلَاثًا اَنْ لَّا يُسَلِّطَ عَلٰى اُمَّتِي جُوعًا فَيُهْلِكَهُمْ بِهِ عَامَّةً ، وَاَنْ لَّا يُلْبِسَهُمْ شِيَعًا وَيُذِيقَ بَعْضَهُمْ بَاْسَ بَعْضٍ ، وَاِنَّهُ قِيلَ لِي اِذَا قَضَيْتُ قَضَاءً فَلَا مَرَدَّ لَهُ ، وَاِنِّي لَنْ اُسَلِّطَ عَلٰى اُمَّتِكَ جُوعًا فَيُهْلِكَهُمْ ، وَلَوِ اجْتَمَعَ عَلَيْهِمْ مِنْ بَيْنِ اَقْطَارِهَا ، حَتّٰى يُفْنِيَ بَعْضُهُمْ بَعْضًا ، وَيَقْتُلَ بَعْضُهُمْ بَعْضًا ، وَاِذَا وُضِعَ السَّيْفُ فِي اُمَّتِي ، فَلَنْ يُرْفَعَ عَنْهُمْ اِلٰى يَوْمِ الْقِيَامَةِ ، وَاِنَّ مِمَّا اَتَخَوَّفُ عَلٰى اُمَّتِي اَئِمَّةً مُضِلِّينَ ، وَسَتَعْبُدُ قَبَائِلُ مِنْ اُمَّتِي الْاَوْثَانَ ، وَسَتَلْحَقُ قَبَائِلُ مِنْ اُمَّتِي بِالْمُشْرِكِينَ ، وَاِنَّ بَيْنَ يَدَيِ السَّاعَةِ دَجَّالِينَ كَذَّابِينَ ، قَرِيبًا مِنْ ثَلَاثِينَ ، كُلُّهُمْ يَزْعُمُ اَنَّهُ نَبِيٌّ ، وَلَنْ تَزَالَ طَائِفَةٌ مِنْ اُمَّتِي عَلَى الْحَقِّ مَنْصُورِينَ ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتّٰى يَاْتِيَ اَمْرُ اللّٰهِ عَزَّوَجَلَّ. قَالَ اَبُو الْحَسَنِ لَمَّا فَرَغَ اَبُو عَبْدِ اللّٰهِ مِنْ هٰذَا الْحَدِيثِ ، قَالَ مَا اَهْوَلَهُ. صحيح مسلم (٧١٨٧، ٧١٨٨) سنن ابوداود (٤٢٥٢) سنن ترمذي (٢١٧٦)

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and be victorious and those who oppose them will not harm them until the command of Allah comes to pass." Abul Hasan said, "When Abu Abdullah finished this Hadith, he said, "O how terrible it is!"

٣٩٥٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِىِّ ، عَنْ عُرْوَةَ ، عَنْ زَيْنَبَ ابْنَةِ اُمِّ سَلَمَةَ ، عَنْ حَبِيْبَةَ ، عَنْ اُمِّ حَبِيْبَةَ ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ ، اَنَّهَا قَالَتِ اسْتَيْقَظَ رَسُوْلُ اللّٰهِ ﷺ ، وَهُوَ مُحْمَرٌّ وَّجْهُهُ ، وَهُوَ يَقُوْلُ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَيْلٌ لِّلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ يَاْجُوْجَ وَمَاْجُوْجَ. وَعَقَدَ بِيَدَيْهِ عَشَرَةً. قَالَتْ زَيْنَبُ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَنَهْلِكُ وَفِيْنَا الصَّالِحُوْنَ؟ قَالَ اِذَا كَثُرَ الْخَبَثُ.

صحیح بخاری (٣٣٤٦_٣٥٩٨_٧٠٥٩_٧١٣٥) صحیح مسلم (٧١٦٤_٧١٦٥_٧١٦٦_٧١٦٧) سنن ترمذی (٢١٨٧)

3953 - Hazrat Zainab bint Jahsh narrated "The Messenger of Allah ﷺ woke up red in the face and said, "La ilaha illallah, woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog", And he gestured to indicate the size of the hole. Zainab said, "I said O Messenger of Allah ﷺ! will we be destroyed when there are righteous people among us." He said, "If (sin and) evil deeds increase."

٣٩٥٤ - **حَدَّثَنَا** رَاشِدُ بْنُ سَعِيْدٍ الرَّمْلِىُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ عَنِ الْوَلِيْدِ بْنِ سُلَيْمَانَ بْنِ اَبِى السَّائِبِ ، عَنْ عَلِىِّ بْنِ يَزِيْدَ ، عَنِ الْقَاسِمِ ، اَبِىْ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِىْ اُمَامَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَتَكُوْنُ فِتَنٌ ، يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا وَّيُمْسِىْ كَافِرًا ، اِلَّا مَنْ اَحْيَاهُ اللّٰهُ بِالْعِلْمِ. ابن ماجہ

3954 - Hazrat Abu Umamah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "There will be tribulation in which a man will be a believer in the morning and disbeliever by evening, except the one to whom Allah grants knowledge."

٣٩٥٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ وَاَبِىْ عَنِ الْاَعْمَشِ ، عَنْ شَقِيْقٍ ، عَنْ حُذَيْفَةَ قَالَ كُنَّا جُلُوْسًا عِنْدَ عُمَرَ ، فَقَالَ اَيُّكُمْ يَحْفَظُ حَدِيْثَ رَسُوْلِ اللّٰهِ ﷺ فِى الْفِتْنَةِ؟ قَالَ حُذَيْفَةُ فَقُلْتُ اَنَا. فَقَالَ اِنَّكَ لَجَرِىْءٌ . قَالَ كَيْفَ ؟ قَالَ سَمِعْتُهُ يَقُوْلُ فِتْنَةُ الرَّجُلِ فِىْ اَهْلِهِ وَمَالِهِ وَجَارِهِ تُكَفِّرُهَا الصَّلٰوةُ وَالصِّيَامُ وَالصَّدَقَةُ وَالْاَمْرُ بِالْمَعْرُوْفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ. فَقَالَ عُمَرُ لَيْسَ هٰذَا اُرِيْدُ ، اِنَّمَا اُرِيْدُ الَّتِىْ تَمُوْجُ كَمَوْجِ الْبَحْرِ ، فَقَالَ مَا

3955 - Hazrat Hudhaifah رضی اللہ عنہ narrated, "We were sitting with Umar رضی اللہ عنہ and he said, "Which of you has remembered a Hadith from the Messenger of Allah ﷺ concerning Fitnah?" Hudhaifah رضی اللہ عنہ said, "I have!" He said, "You are very bold." He said, 'How?" He said "I heard him say, "The Fitnah of a man with regard to his family, his children and his neighbours are expiated by his prayers, fasts, charity and enjoining what is good and forbidding what is evil."

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لَكَ وَلَهَا؟ يَا اَمِيْرَ الْمُؤْمِنِيْنَ! اِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ فَيُكْسَرُ الْبَابُ اَوْ يُفْتَحُ؟ قَالَ لَا ' بَلْ يُكْسَرُ. قَالَ ذَاكَ اَجْدَرُ اَنْ لَّا يُغْلَقَ. قُلْنَا لِحُذَيْفَةَ اَكَانَ عُمَرُ يَعْلَمُ مَنِ الْبَابُ؟ قَالَ يَعْلَمُ. كَمَا يَعْلَمُ اَنَّ دُوْنَ غَدِ اللَّيْلَةَ . اِنِّىْ حَدَّثْتُهُ حَدِيْثًا لَّيْسَ بِالْاَغَالِيْطِ.

Umar رضی اللہ عنہ said, "This is not what I meant, rather I meant that which moves like the waves of the sea." (Hudhaifah رضی اللہ عنہ) said, 'Don't worry about it, O Commander of the Believers!, For there is closed door between you and them". Umar رضی اللہ عنہ said, "Will that door be broken or opened?" I said, "No, it will be broken'. (Umar رضی اللہ عنہ) said, "Then it will never be closed". We asked Hudhaifah رضی اللہ عنہ, "Did Umar رضی اللہ عنہ know what that door meant" He said, "Yes, just as he knows that there will be night before morning, because I narrated to him a Hadith in which there are no errors."

فَهِبْنَا اَنْ نَّسْاَلَهُ مَنِ الْبَابُ؟ فَقُلْنَا لِمَسْرُوْقٍ سَلْهُ' فَسَاَلَهُ' فَقَالَ عُمَرُ. صحیح بخاری(۵۲۵۔۱۴۳۵۔۱۸۹۵۔ ۳۵۸۶۔۷۰۹۶) صحیح مسلم(۷۱۹۷) سنن ترمذی(۲۲۵۸)

We were afraid to ask him who the door was, so we said to Masruq, "Ask him". He said, "Umar رضی اللہ عنہ".

٣٩٥٦ - حَدَّثَنَا اَبُوْ بَكْرٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ وَعَبْدُ الرَّحْمٰنِ الْمُحَارِبِىُّ ' وَوَكِيْعٌ عَنِ الْاَعْمَشِ ' عَنْ زَيْدِ بْنِ وَهْبٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ ' قَالَ اِنْتَهَيْتُ اِلٰى عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ ' وَهُوَ جَالِسٌ فِىْ ظِلِّ الْكَعْبَةِ ' وَالنَّاسُ مُجْتَمِعُوْنَ عَلَيْهِ ' فَسَمِعْتُهُ يَقُوْلُ بَيْنَا نَحْنُ مَعَ رَسُوْلِ اللّٰهِ ﷺ فِىْ سَفَرٍ ' اِذْ نَزَلَ مَنْزِلًا ' فَمِنَّا مَنْ يَّضْرِبُ خِبَاءَهُ ' وَمِنَّا مَنْ يَّنْتَضِلُ ' وَمِنَّا مَنْ هُوَ فِىْ جَشَرِهٖ ' اِذْ نَادٰى مُنَادِيْهِ ' اَلصَّلٰوةُ جَامِعَةٌ ' فَاجْتَمَعْنَا ' فَقَامَ رَسُوْلُ اللّٰهِ ﷺ فَخَطَبَنَا ' فَقَالَ اِنَّهُ لَمْ يَكُنْ نَبِىٌّ قَبْلِىْ اِلَّا كَانَ حَقًّا عَلَيْهِ اَنْ يَّدُلَّ اُمَّتَهُ عَلٰى مَا يَعْلَمُهُ خَيْرًا لَّهُمْ ' وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَّهُمْ ' وَاِنَّ اُمَّتَكُمْ ' جُعِلَتْ عَافِيَتُهَا فِىْ اَوَّلِهَا ' وَاِنَّ اٰخِرَهُمْ يُصِيْبُهُمْ بَلَاءٌ ' وَاُمُوْرٌ تُنْكِرُوْنَهَا ' ثُمَّ تَجِىْءُ فِتَنٌ يُّرَقِّقُ بَعْضُهَا بَعْضًا ' فَيَقُوْلُ الْمُؤْمِنُ هٰذِهٖ مُهْلِكَتِىْ ' ثُمَّ تَنْكَشِفُ ' ثُمَّ تَجِىْءُ فِتْنَةٌ فَيَقُوْلُ الْمُؤْمِنُ هٰذِهٖ مُهْلِكَتِىْ ' ثُمَّ تَنْكَشِفُ ' فَمَنْ

3956 - Abdur-Rahman bin Abd Rabbil Kabah reported "I came to Abdullah bin Amr bin As رضی اللہ عنہ when he was sitting in the shade of the Kabah and the people were gathered around him and I heard him say, "While we were with the Messenger of Allah ﷺ on a journey, he stopped to camp and some of us were pitching tents, some were competing in shooting arrows and some were taking the animals out to graze them. Then his caller called out, "As-Salatu Jamiah. (Prayer is about to begin). SO we gathered, and the Messenger of Allah ﷺ stood up and addressed us. He said, "There has never been a Prophet before me who was not obliged to tell his nation of what he knew was good for them and to warn against what he knew was bad for them. With regard to this nation of yours, soundness

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سَرَّهُ اَنْ يُّزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ ، فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ، وَلْيَاْتِ اِلَى النَّاسِ الَّذِىْ يُحِبُّ اَنْ يَّاْتُوْا اِلَيْهِ ، وَمَنْ بَايَعَ اِمَامًا فَاَعْطَاهُ صَفْقَةَ يَمِيْنِهٖ ، وَثَمَرَةَ قَلْبِهٖ ، فَلْيُطِعْهُ مَا اسْتَطَاعَ ، فَاِنْ جَاءَ اٰخَرُ يُنَازِعُهُ فَاضْرِبُوْا عُنُقَ الْاٰخَرِ.

(of religious commitment) and well being has been placed in its earlier- generations and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say, 'This will be the end of me', then relief will come then (more) tribulation will come and the believer will say, "This will be the end of me." Then relief will come whoever would like to be taken far away from Hell and be admitted to Paradise, let him die believing in Allah and the Last Day, and let him treat people as he would like to be treated. Whoever gives his oath of allegiance to a ruler and gives a sincere promise, let him obey him as much as he can, and if another comes and challenges him, let him strike the neck (i.e. kill) of the second one."

قَالَ فَادْخَلْتُ رَاْسِىْ مِنْ بَيْنِ النَّاسِ ، فَقُلْتُ اَنْشُدُكَ اللّٰهَ! اَنْتَ سَمِعْتَ هٰذَا مِنْ رَّسُوْلِ اللّٰهِ ﷺ؟ قَالَ فَاَشَارَ بِيَدِهٖ اِلٰى اُذُنَيْهِ ، فَقَالَ سَمِعَتْهُ اُذُنَايَ ، وَوَعَاهُ قَلْبِىْ.

صحیح مسلم(٤٢٤٨_٤٧٥٣_٤٧٥٥)سنن نسائی(٤٢٠٢)

He (the narrator) said, "I raised my head among the people and said, "I adjure you by Allah, did you hear that from the Messenger of Allah?'. He (Abdullah bin Amr bin Al-As رضی اللہ عنہ) pointed with his hand to his ears and said, "I heard it by my ears directly from him and memorized it."

١٠ - بَابُ التَّثَبُّتِ فِى الْفِتْنَةِ

Chapter 10 - Firmness during affliction.

٣٩٥٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ، قَالَا ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ ، حَدَّثَنِىْ اَبِىْ عَنْ عُمَارَةَ بْنِ (عَمْرِو بْنِ) حَزْمٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ كَيْفَ بِكُمْ وَبِزَمَانٍ يُوْشِكُ اَنْ يَّاْتِىَ ، يُغَرْبَلُ النَّاسُ فِيْهِ غَرْبَلَةً ، وَتَبْقٰى حُثَالَةٌ مِّنَ النَّاسِ ، قَدْ مَرِجَتْ عُهُوْدُهُمْ وَاَمَانَاتُهُمْ ،

3957 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "How will you be at a time that will soon come, when the good people will pass away and only the worst will be left, who will break their promises and betray their trusts, and they will differ while they were previously

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together like this", and he interlaced his fingers. They said, What should we do O Messenger of Allah ﷺ when that comes to pass? He said, "Follow that which you know is true and leave that which you dislike. Take care of your own affairs and turn away from the common folk."

فَاخْتَلَفُوْا وَكَانُوْا هٰكَذَا؟ وَشَبَّكَ بَيْنَ اَصَابِعِهٖ قَالُوْا كَيْفَ بِنَا يَا رَسُوْلَ اللّٰهِ! اِذَا كَانَ ذٰلِكَ ؟ قَالَ تَاْخُذُوْنَ بِمَا تَعْرِفُوْنَ ، وَتَدَعُوْنَ مَا تُنْكِرُوْنَ ، وَتُقْبِلُوْنَ عَلٰى خَآصَّتِكُمْ ، وَتَذَرُوْنَ اَمْرَ عَوَآمِّكُمْ. سنن ابوداؤد(٤٣٤٢)

3958 - Hazrat Abu Dharr رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "What will you do, O Abu Dharr when death over-whelms the people to such an extent that a grave will be equal in value to a slave?" I said, "Whatever Allah and his Messenger ﷺ choose for me or Allah and His Messenger ﷺ know best. He said, "Be patient" He said, "What will you do when famine strikes the people so that you will go to the place where you pray and will not be able to return to your bed or you will not be able to get up from your bed to go to the place where you pray?' He said, "I said, Allah and His Messenger ﷺ know best or whatever Allah and His Messenger ﷺ choose for me." He said, "You must refrain from forbidden things." He said, "What will you do when killing befalls the people so that Hijaratuz-Zait (a place in Madinah) is covered with blood? "I said, "Whatever Allah and his Messenger choose for me." He said, "Stay with those whom you belong to." He said, "I said O Messenger of Allah ﷺ should I not take my sword and strike those who do that?. He said, "Then you will be just like the people. Rather enter your house." I said, "O Messenger of Allah ﷺ what if they enter my house? He said, "If you are afraid

٣٩٥٨ - حَدَّثَنَا اَحْمَدُ بْنُ عَبْدَةَ ، ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ اَبِىْ عِمْرَانَ الْجَوْنِىِّ ، عَنِ الْمُشَعِّثِ بْنِ طَرِيْفٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ ، عَنْ اَبِىْ ذَرٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كَيْفَ اَنْتَ ، يَا اَبَا ذَرٍّ! وَمَوْتًا يُصِيْبُ النَّاسَ حَتّٰى يَقُوْمَ الْبَيْتُ بِالْوَصِيْفِ؟يَعْنِى الْقَبْرَ قُلْتُ مَا اَخَارَ اللّٰهُ لِىْ وَرَسُوْلُهٗ اَوْ قَالَ اللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ. قَالَ تَصْبِرُ. قَالَ كَيْفَ اَنْتَ وَجُوْعًا يُصِيْبُ النَّاسَ حَتّٰى تَاْتِىَ مَسْجِدَكَ فَلَا تَسْتَطِيْعَ اَنْ تَرْجِعَ اِلٰى فِرَاشِكَ ، وَلَا تَسْتَطِيْعَ اَنْ تَقُوْمَ مِنْ فِرَاشِكَ اِلٰى مَسْجِدِكَ؟ قَالَ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ اَوْ مَا اَخَارَ اللّٰهُ لِىْ وَرَسُوْلُهٗ قَالَ عَلَيْكَ بِالْعِفَّةِ ، ثُمَّ قَالَ كَيْفَ اَنْتَ وَقَتْلًا يُصِيْبُ النَّاسَ حَتّٰى تُغْرَقَ حِجَارَةُ الزَّيْتِ بِالدَّمِ؟ . قُلْتُ مَا اَخَارَ اللّٰهُ لِىْ وَرَسُوْلُهٗ قَالَ اِلْحَقْ بِمَنْ اَنْتَ مِنْهُ. قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَفَلَا اٰخُذُ بِسَيْفِىْ فَاَضْرِبَ بِهٖ مَنْ فَعَلَ ذٰلِكَ؟ قَالَ شَارَكْتَ الْقَوْمَ اِذًا ، وَلٰكِنِ ادْخُلْ بَيْتَكَ. قُلْتُ يَا رَسُوْلَ اللّٰهِ! فَاِنْ دُخِلَ بَيْتِىْ؟ قَالَ اِنْ خَشِيْتَ اَنْ يَّبْهَرَكَ شُعَاعُ السَّيْفِ ، فَاَلْقِ طَرَفَ رِدَائِكَ عَلٰى وَجْهِكَ ، فَيَبُوْءَ بِاِثْمِهٖ وَاِثْمِكَ ، فَيَكُوْنَ مِنْ اَصْحَابِ النَّارِ.

سنن ابوداؤد(٤٢٦١)

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that the flashing of the sword will dazzle you, then put the edge of your garment over your face, and let him carry his own sin and your sin and he will be one of the people of Hell fire."

٣٩٥٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا عَوْفٌ عَنِ الْحَسَنِ ' ثَنَا أُسَيْدُ بْنُ الْمُتَشَمِّسِ ' ثَنَا أَبُوْ مُوْسٰى ' حَدَّثَنَا رَسُوْلُ اللّٰهِ ﷺ اِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجًا ' قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا الْهَرْجُ؟ قَالَ الْقَتْلُ ' فَقَالَ بَعْضُ الْمُسْلِمِيْنَ يَا رَسُوْلَ اللّٰهِ! اِنَّا نَقْتُلُ الْاٰنَ فِي الْعَامِ الْوَاحِدِ مِنَ الْمُشْرِكِيْنَ كَذَا وَكَذَا ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ بِقَتْلِ الْمُشْرِكِيْنَ ' وَلٰكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضًا ' حَتّٰى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ وَذَا قَرَابَتِهِ. فَقَالَ بَعْضُ الْقَوْمِ يَا رَسُوْلَ اللّٰهِ! وَمَعَنَا عُقُوْلُنَا ' ذٰلِكَ الْيَوْمَ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا ' تُنْزَعُ عُقُوْلُ اَكْثَرِ ذٰلِكَ الزَّمَانِ ' وَيَخْلُفُ لَهٗ هَبَاءٌ مِّنَ النَّاسِ لَا عُقُوْلَ لَهُمْ.

3959 - Hazrat Abu Musa رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Before the Hour there will be Harj." I said, "O Messenger of Allah ﷺ what is Harj?' He said, "Killing". Some of the Muslims said, "O Messenger of Allah ﷺ, now we kill such and such a number of idolators in one year." The Messenger of Allah ﷺ said, "That will not be like killing the idolators, rather you will kill oneanother until a man will kill his neighbor and son of the cousin and a relative." Some of the people said, "O Messenger of Allah ﷺ will we be in our right minds that way?" The Messenger of Allah ﷺ said, "No, reason will be taken away from most of the people at that time and there will be left the insignificant people who have no reason".

ثُمَّ قَالَ الْاَشْعَرِيُّ وَايْمُ اللّٰهِ! اِنِّيْ لَاَظُنُّهَا مُدْرِكَتِيْ وَاِيَّاكُمْ ' وَايْمُ اللّٰهِ! مَا لِيْ وَلَكُمْ مِنْهَا مَخْرَجٌ ' اِنْ اَدْرَكَتْنَا فِيْمَا عَهِدَ اِلَيْنَا نَبِيُّنَا ﷺ ' اِلَّا نَخْرُجُ كَمَا دَخَلْنَا فِيْهَا. ابن ماجه

Then Ashari said, "By Allah, I think that you and I will see that, and by Allah, you and I will have no way out, if we see that which our Prophet ﷺ described to us, except the way we entered it."

٣٩٦٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا صَفْوَانُ بْنُ عِيْسٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ عُبَيْدٍ ' مُؤَذِّنُ مَسْجِدِ جُرْدَانَ ' قَالَ حَدَّثَتْنِيْ عُدَيْسَةُ بِنْتُ اُهْبَانَ ' قَالَتْ لَمَّا جَاءَ عَلِيُّ بْنُ اَبِيْ طَالِبٍ هٰهُنَا الْبَصْرَةَ ' دَخَلَ عَلٰى اَبِيْ ' فَقَالَ يَا اَبَا مُسْلِمٍ! اَلَا تُعِيْنُنِيْ عَلٰى هٰؤُلَاءِ الْقَوْمِ؟ قَالَ بَلٰى ' قَالَ فَدَعَا جَارِيَةً لَّهٗ ' فَقَالَ يَا جَارِيَةُ! اُخْرُجِيْ سَيْفِيْ. قَالَ فَاَخْرَجَتْهُ ' فَسَلَّ مِنْهُ قَدْرَ شِبْرٍ ' فَاِذَا هُوَ خَشَبٌ ' فَقَالَ اِنَّ خَلِيْلِيْ وَابْنَ عَمِّكَ ﷺ عَهِدَ اِلَيَّ ' اِذَا كَانَتِ

Udaisah bint Uhban reported, "When Ali bin Abu Talib رضی اللہ عنہ came to Basrah he entered upon my father and said, "O Abu Muslim will you not help me against these people?" He said, "Of Course', So he called a slave woman of his and said, "O slave woman bring me my sword." So she brought it and he unsheathed it a span and (I saw that) it was made of wood. He said, 'My close friend and your cousin

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advised me, if tribulation (Fitnah) arose among the Muslims that I should take a sword of wood. If you wish I will go out with you." He said, "I have no need of you or your sword."

الْفِتْنَةُ بَيْنَ الْمُسْلِمِيْنَ ' فَاتَّخِذُ سَيْفًا مِّنْ خَشَبٍ ' فَإِنْ شِئْتَ خَرَجْتُ مَعَكَ. قَالَ لَا حَاجَةَ لِيْ فِيْكَ ' وَلَا فِيْ سَيْفِكَ. سنن ترمذی(۲۲۰۳)

3961 - Hazrat Abu Musa Al-Ashari narrated "The Messenger of Allah ﷺ said, "Before the Hour comes there will be tribulation like pieces of black night, when a man will wake up as a believer but be a disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning. And the one who is sitting will be better than the one who is standing and the one who is standing will be better than the one who is walking and the one who is walking will be better than the one who is running. So break your bows, cut their strings and strike your sword against rocks and if anyone enters upon anyone of you, let him be like the better of the two sons of Adam." (Abel)

٣٩٦١ - **حَدَّثَنَا** عِمْرَانُ بْنُ مُوْسَى اللَّيْثِيُّ ' ثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيْدٍ ' ثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَرْوَانَ ' عَنْ هُزَيْلِ بْنِ شُرَحْبِيْلَ ' عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ ' يُصْبِحُ الرَّجُلُ فِيْهَا مُؤْمِنًا ' وَيُمْسِيْ كَافِرًا ' وَيُمْسِيْ مُؤْمِنًا وَّيُصْبِحُ كَافِرًا ' اَلْقَاعِدُ فِيْهَا خَيْرٌ مِّنَ الْقَائِمِ ' وَالْقَائِمُ فِيْهَا خَيْرٌ مِّنَ الْمَاشِيْ ' وَالْمَاشِيْ فِيْهَا خَيْرٌ مِّنَ السَّاعِيْ ' فَكَسِّرُوْا قِسِيَّكُمْ ' وَقَطِّعُوْا اَوْتَارَكُمْ ' وَاضْرِبُوْا بِسُيُوْفِكُمُ الْحِجَارَةَ ' فَإِنْ دُخِلَ عَلٰى اَحَدِكُمْ ' فَلْيَكُنْ كَخَيْرِ ابْنَيْ اٰدَمَ. سنن ابوداؤد(٤٢٥٩) سنن ترمذی(٢٢٠٤)

3962 - Abu Burdah reported, "I entered upon Muhammad bin Maslamah and he said that the Messenger of Allah ﷺ said, "There will be tribulation, division and dissension. When that comes, take your sword to Uhud and strike it until it breaks then sit in your house until there comes to you the hand of evildoer (to kill you) or a predistined (natural) death". "And that comes to pass and I did as the Messenger of Allah ﷺ said."

٣٩٦٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ اَوْ عَلِيِّ بْنِ (زَيْدٍ) بْنِ جُدْعَانَ ' شَكَّ اَبُوْ بَكْرٍ ' عَنْ اَبِيْ بُرْدَةَ ' قَالَ دَخَلْتُ عَلٰى مُحَمَّدِ بْنِ مَسْلَمَةَ فَقَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّهَا سَتَكُوْنُ فِتْنَةٌ وَّفُرْقَةٌ وَّاخْتِلَافٌ ' فَاِذَا كَانَ كَذٰلِكَ ' فَاْتِ بِسَيْفِكَ اُحُدًا ' فَاضْرِبْهُ حَتّٰى يَنْقَطِعَ ' ثُمَّ اجْلِسْ فِيْ بَيْتِكَ حَتّٰى تَاْتِيَكَ يَدٌ خَاطِئَةٌ ' اَوْ مَنِيَّةٌ قَاضِيَةٌ. فَقَدْ وَقَعَتْ ' وَقَعَلْتُ مَا قَالَ رَسُوْلُ اللّٰهِ ﷺ. ابن ماجہ

١١ - بَابُ إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا

Chapter 11 - Two Muslims confronting with their swords.

3963 - Hazrat Anas bin Malik narrated

٣٩٦٣ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا مُبَارَكُ بْنُ

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سُحَيْمٍ عَنْ عَبْدِ الْعَزِيْزِ بْنِ صُهَيْبٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، قَالَ مَا مِنْ مُسْلِمَيْنِ الْتَقَيَا بِاَسْيَافِهِمَا، اِلَّا كَانَ الْقَاتِلُ وَالْمَقْتُوْلُ فِى النَّارِ. ابن ماجه

that the Prophet ﷺ said, "There are no two Muslims who confront one another with their swords, but both the killer and the slain will be in Hell."

٣٩٦٤ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَسَعِيْدِ بْنِ اَبِىْ عَرُوْبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ اَبِىْ مُوْسٰى، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَالْقَاتِلُ وَالْمَقْتُوْلُ فِى النَّارِ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! هٰذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُوْلِ؟ قَالَ اِنَّهُ اَرَادَ قَتْلَ صَاحِبِهِ.

سنن نسائی (٤١٢٩_٤١٣٠_٤١٣٥)

3964 - Hazrat Abu Musa رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "When two Muslims confront one another with their swords, both the killer and the slain will be in Hell." They said, "O Messenger of Allah ﷺ we understand (about) this killer, but what is wrong with the one who is slain? He said, "He wanted to kill his companion."

٣٩٦٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ عَنْ مَنْصُوْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ اَبِىْ بَكْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ اِذَا الْتَقَى الْمُسْلِمَانِ، حَمَلَ اَحَدُهُمَا عَلٰى اَخِيْهِ السِّلَاحَ، فَهُمَا عَلٰى جُرُفِ جَهَنَّمَ، فَاِذَا قَتَلَ اَحَدُهُمَا صَاحِبَهُ، دَخَلَاهَا جَمِيْعًا. صحیح بخاری (٧٠٨٣م) صحیح مسلم (٧١٨٤) سنن نسائی (٤١٢٧_٤١٢٨)

3965 - Hazrat Abu Bakrah رضی اللہ عنہ narrated that the Prophet ﷺ said, "When one Muslim wields his weapon against his brother, both of them are at the edge of Hell, and if one of them kills the other they will both enter it."

٣٩٦٦ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَبْدِ الْحَكَمِ السَّدُوْسِيِّ، ثَنَا شَهْرُ بْنُ حَوْشَبٍ عَنْ اَبِىْ اُمَامَةَ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مِنْ شَرِّ النَّاسِ مَنْزِلَةً عِنْدَ اللّٰهِ يَوْمَ الْقِيَامَةِ، عَبْدٌ اَذْهَبَ اٰخِرَتَهُ بِدُنْيَا غَيْرِهِ. ابن ماجه

3966 - Hazrat Abu Umamah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Among the worst people in status before Allah on the Day of Resurrection will be a person who loses his Hereafter for the sake of this world."

١٢ - بَابُ كَفِّ اللِّسَانِ فِى الْفِتْنَةِ

Chapter 12 - Holding one's tongue during Mischief. (Fitnah)

٣٩٦٧ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنْ زِيَادٍ سَيْمِيْنَ كُوْشَ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَكُوْنُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ، قَتْلَاهَا فِى النَّارِ، اللِّسَانُ فِيْهَا اَشَدُّ مِنْ وَّقْعِ السَّيْفِ.

سنن ابوداؤد (٤٢٦٥) سنن ترمذی (٢١٧٨)

3967 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated , "The Messenger of Allah ﷺ said, "There will be a mischief which will utterly destroy the Arabs, and those who are slain will be in Hell. At that time the tongue will be worse than a blow of the sword."

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٣٩٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُحَمَّدُ بْنُ الْحَارِثِ، ثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ عَنْ اَبِيْهِ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِيَّاكُمْ وَالْفِتَنَ، فَاِنَّ اللِّسَانَ فِيْهَا مِثْلُ وَقْعِ السَّيْفِ. ابن ماجہ

3968 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "Beaware of the Mischief for at that time the tongue will be like the blow of a sword."

٣٩٦٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ، ثَنَا مُحَمَّدُ بْنُ عَمْرٍو، حَدَّثَنِيْ اَبِيْ عَنْ اَبِيْهِ عَلْقَمَةَ بْنِ وَقَّاصٍ، قَالَ مَرَّ بِهٖ رَجُلٌ لَّهٗ شَرَفٌ، فَقَالَ لَهٗ عَلْقَمَةُ اِنَّ لَكَ رَحِمًا، وَاِنَّ لَكَ حَقًّا، وَاِنِّيْ رَاَيْتُكَ تَدْخُلُ عَلٰى هٰؤُلَاءِ الْاُمَرَاءِ، وَتَتَكَلَّمُ عِنْدَهُمْ بِمَا شَآءَ اللّٰهُ اَنْ تَتَكَلَّمَ بِهٖ، وَاِنِّيْ سَمِعْتُ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ، صَاحِبَ رَسُوْلِ اللّٰهِ ﷺ، يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِّضْوَانِ اللّٰهِ، مَا يَظُنُّ اَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللّٰهُ عَزَّوَجَلَّ لَهٗ بِهَا رِضْوَانَهٗ اِلٰى يَوْمِ الْقِيَامَةِ، وَاِنَّ اَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللّٰهِ، مَا يَظُنُّ اَنْ تَبْلُغَ مَا بَلَغَتْ، فَيَكْتُبُ اللّٰهُ عَزَّوَجَلَّ عَلَيْهِ بِهَا سُخْطَهٗ اِلٰى يَوْمِ يَلْقَاهُ. سنن ترمذی (٢٣١٩)

3969 - Alqamah bin Waqqas reported that a man passed by him who held a prominent position and Alqamah said to him, "You have kinship and rights and I see you entering upon these rulers and speaking to them as Allah wills you should speak. But I heard Bilal رضی اللہ عنہ bin Harith Al-Muzani, the Companion of the Messenger of Allah ﷺ say that the Messenger of Allah ﷺ said, "One of you may speak word that pleases Allah and not know how far it reaches but Allah will record for him His pleasure, until the Day of Resurrection due to that word and one of you may speak a word that angers Allah and not know how far it reaches but Allah will record against him His anger, until the Day he meets Him due to that word."

قَالَ عَلْقَمَةُ فَانْظُرْ، وَيْحَكَ! مَاذَا تَقُوْلُ، وَمَاذَا تَتَكَلَّمُ بِهٖ، فَرُبَّ كَلَامٍ، مَنَعَنِيْ اَنْ اَتَكَلَّمَ بِهٖ، مَا سَمِعْتُ مِنْ بِلَالِ بْنِ الْحَارِثِ.

Alqamah said, "So look, woe to you at what you say and what you speak about, for there is something that I wanted to say but I refrained because of what I heard from Bilal bin Harith رضی اللہ عنہ.

٣٩٧٠ - حَدَّثَنَا اَبُوْ يُوْسُفَ (الصَّيْدَلَانِيُّ) مُحَمَّدُ بْنُ اَحْمَدَ الرَّقِّيُّ، ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ اِسْحَاقَ، عَنْ مُّحَمَّدِ بْنِ اِبْرَاهِيْمَ، عَنْ اَبِيْ سَلَمَةَ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللّٰهِ، لَا يَرٰى بِهَا بَاْسًا، فَيَهْوِيْ بِهَا فِيْ نَارِ جَهَنَّمَ سَبْعِيْنَ خَرِيْفًا. ابن ماجہ

3970 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "A man may speak a word that angers Allah and not see anything wrong with it, but it will cause him to sink down in Hell the depth of seventy autumns."

٣٩٧١ - حَدَّثَنَا اَبُوْ بَكْرٍ، ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِيْ

3971 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "Whoever

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believes in Allah and the Last Day, let him say, something good or else remain silent."

حَصِيْنٍ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ' فَلْيَقُلْ خَيْرًا ' اَوْ لِيَسْكُتْ.

صحیح بخاری(٦٠١٨) صحیح مسلم(١٧٢)

3972 - Hazrat Sufyan bin Abdullah Thaqafi رضی اللہ عنہ narrated, "I said, 'O Messenger of Allah ﷺ tell me of something that I can adhere to." He said, "Say Allah is my Lord then stand straight." He said, "O Messenger of Allah ﷺ what is the thing that you fear most for me?" The Messenger of Allah ﷺ took hold of his own tongue then he said, "This".

٣٩٧٢ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ ' مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِىُّ ' ثَنَا اِبْرَاهِيْمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ ' عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ مَاعِزٍ الْعَامِرِىِّ ' اَنَّ سُفْيَانَ بْنَ عَبْدِ اللّٰهِ الثَّقَفِىَّ قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! حَدِّثْنِىْ بِاَمْرٍ اَعْتَصِمُ بِهٖ. قَالَ قُلْ رَبِّىَ اللّٰهُ ' ثُمَّ اسْتَقِمْ. قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! مَا اَكْثَرُ مَا تَخَافُ عَلَىَّ؟ فَاَخَذَ رَسُوْلُ اللّٰهِ ﷺ بِلِسَانِ نَفْسِهٖ ' ثُمَّ قَالَ هٰذَا.

صحیح مسلم(١٥٨) سنن ترمذی(٢٤١٠)

3973 - Hazrat Muadh bin Jabal رضی اللہ عنہ narrated, "I was with the Messenger of Allah ﷺ on a journey. One morning I drew close to him when we were on the move and said, "O Messenger of Allah ﷺ tell me of an action that will gain me admittance to Paradise and keep me far away from Hell." He said, "You have asked for something great but it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything in worship with Him, establish prayer, pay charity, fast Ramadan and perform Hajj to the House." Then he said, "Shall I not tell you of the means of goodness? Fasting is a shield and charity extinguishes sin as water extinguishes fire and a man's prayer in the middle of the night." Then he recited, "Their sides forsake their beds, "until he reached "As a reward for what they used to do" (Surah Sajdah : 32:16,17) then he said, "Shall I not tell you of the

٣٩٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اَبِىْ عُمَرَ الْعَدَنِىُّ ' ثَنَا عَبْدُ اللّٰهِ بْنُ مُعَاذٍ عَنْ مَّعْمَرٍ ' عَنْ عَاصِمِ بْنِ اَبِى النَّجُوْدِ ' عَنْ اَبِىْ وَائِلٍ ' عَنْ مُعَاذِ بْنِ جَبَلٍ ' قَالَ كُنْتُ مَعَ النَّبِىِّ ﷺ فِىْ سَفَرٍ ' فَاَصْبَحْتُ يَوْمًا قَرِيْبًا مِّنْهُ ' وَنَحْنُ نَسِيْرُ ' فَقُلْتُ يَا رَسُوْلَ اللّٰهِ! اَخْبِرْنِىْ بِعَمَلٍ يُّدْخِلُنِى الْجَنَّةَ وَيُبَاعِدُنِىْ مِنَ النَّارِ. قَالَ لَقَدْ سَاَلْتَ عَظِيْمًا ' وَاِنَّهٗ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللّٰهُ عَلَيْهِ تَعْبُدُ اللّٰهَ لَا تُشْرِكُ بِهٖ شَيْئًا ' وَتُقِيْمُ الصَّلٰوةَ ' وَتُؤْتِى الزَّكَاةَ ' وَتَصُوْمُ رَمَضَانَ ' وَتَحُجُّ الْبَيْتَ. ثُمَّ قَالَ اَلَا اَدُلُّكَ عَلٰى اَبْوَابِ الْخَيْرِ؟ اَلصَّوْمُ جُنَّةٌ. وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيْئَةَ ' كَمَا يُطْفِىءُ النَّارَ الْمَاءُ ' وَصَلٰوةُ الرَّجُلِ فِىْ جَوْفِ اللَّيْلِ. ثُمَّ قَرَاَ ﴿تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ﴾ حَتّٰى بَلَغَ ﴿جَزَاءً بِمَا كَانُوْا يَعْمَلُوْنَ﴾ (السجدہ:١٦-١٧) . ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِرَاْسِ الْاَمْرِ وَعَمُوْدِهٖ وَذُرْوَةِ سَنَامِهٖ؟ اَلْجِهَادُ. ثُمَّ قَالَ اَلَا اُخْبِرُكَ بِمَلَاكِ ذٰلِكَ كُلِّهٖ؟ قُلْتُ بَلٰى ' فَاَخَذَ بِلِسَانِهٖ فَقَالَ تَكُفُّ عَلَيْكَ هٰذَا ' قُلْتُ يَا نَبِىَّ اللّٰهِ! وَاِنَّا لَمُؤَاخَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ؟ قَالَ ثَكِلَتْكَ اُمُّكَ يَا مُعَاذُ!

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head of the matter, and its pillar and pinnacle? (It is) "Jihad," Then he said, "Shall I not tell you of the basis of all that?" I said, "Yes". He took hold of his tongue, then said, "Restrain this" I said, "O Prophetﷺ of Allah will we be brought to account for what we say?" He said, "May your mother not find you O Muadh! are people thrown onto their faces in Hell for anything other than the harvest of their tongues?"

هَلْ يَكُبُّ النَّاسَ ' عَلٰى وُجُوْهِهِمْ فِى النَّارِ ' اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ؟. سنن ترمذی(٢٦١٦)

3974 - Hazrat Umm-e-Habibah , the wife of the Prophetﷺ narrated, "The words of the son of Adam count against him, except enjoining what is good and forbidding what is evil and remembering Allah, the Mighty and the Sublime."

٣٩٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ يَزِيْدَ بْنِ خُنَيْسٍ اَلْمَكِّيُّ ' سَمِعْتُ سَعِيْدَ بْنَ حَسَّانَ الْمَخْزُوْمِيَّ قَالَ حَدَّثَتْنِىْ اُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ ' عَنْ اُمِّ حَبِيْبَةَ ' زَوْجِ النَّبِيِّ ﷺ ' عَنِ النَّبِيِّ ﷺ قَالَ كَلَامُ ابْنِ اٰدَمَ عَلَيْهِ ' لَا لَهُ ' اِلَّا الْاَمْرَ بِالْمَعْرُوْفِ ' وَالنَّهْىَ عَنِ الْمُنْكَرِ ' وَذِكْرَ اللّٰهِ عَزَّوَجَلَّ. سنن ترمذی(٢٤١٢)

3975 - Abu Shatha reported, "It was said to Ibn-e-Umarرضی اللہ عنہ "We enter upon our rulers and say one thing and when we leave them, we say something else."He said, "At the time of the Messenger of Allahﷺ we used to regard that as hypocrisy."

٣٩٧٥ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ' ثَنَا خَالِىْ يَعْلٰى عَنِ الْاَعْمَشِ ' عَنْ اِبْرَاهِيْمَ ' عَنْ اَبِى الشَّعْثَاءِ ' قَالَ قِيْلَ لِابْنِ عُمَرَ اِنَّا نَدْخُلُ عَلٰى اُمَرَائِنَا فَنَقُوْلُ الْقَوْلَ ' فَاِذَا خَرَجْنَا ' قُلْنَا غَيْرَهُ. قَالَ كُنَّا نَعُدُّ ذٰلِكَ عَلٰى عَهْدِ رَسُوْلِ اللّٰهِ ﷺ ' النِّفَاقَ. ابن ماجہ

3976 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated, "The Messenger of Allahﷺ said, "Part of a person's goodness in Islam is his leaving alone that which does not concern him."

٣٩٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُوْرٍ ' ثَنَا الْاَوْزَاعِىُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَيْوَئِيْلَ ' عَنِ الزُّهْرِىِّ ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مِنْ حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيْهِ. سنن ترمذی(٢٣١٨)

Chapter 13 - Reclusion.

١٣ - بَابُ الْعُزْلَةِ

3977 - Hazrat Abu Hurayrahرضی اللہ عنہ narrated that the Prophetﷺ said, "The best lifestyle is that of a man who holds onto the

٣٩٧٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ ' اَخْبَرَنِىْ اَبِىْ عَنْ بَعْجَةَ بْنِ عَبْدِ

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reins of his horse for the sake of Allah, riding on its back. Every time he hears a commotion, he rushes towards it, seeking death wherever he thinks he can find it, and a man who tends sheep at the top of one of these peaks, or in the bottom of one of these valleys, establishing the prayer, paying the charity, and worshiping his Lord until the inevitable (death) comes to him and there is nothing between him and the people except good." (terms)

اللّٰهِ بْنِ بَدْرٍ الْجُهَنِيِّ ، عَنْ اَبِيْ هُرَيْرَةَ ، اَنَّ النَّبِيَّ ﷺ قَالَ خَيْرُ مَعَايِشِ النَّاسِ لَهُمْ ، رَجُلٌ مُّمْسِكٌ بِعِنَانِ فَرَسِهٖ فِيْ سَبِيْلِ اللّٰهِ ، وَيَطِيْرُ عَلٰى مَتْنِهٖ ، كُلَّمَا سَمِعَ هَيْعَةً ، اَوْ فَزْعَةً طَارَ عَلَيْهِ اِلَيْهَا ، يَبْتَغِي الْمَوْتَ اَوِ الْقَتْلَ ، مَظَانَّهٗ ، وَرَجُلٌ فِيْ غُنَيْمَةٍ ، فِيْ رَاْسِ شَعَفَةٍ مِّنْ هٰذِهِ الشَّعَافِ ، اَوْ بَطْنِ وَادٍ مِّنْ هٰذِهِ الْاَوْدِيَةِ ، يُقِيْمُ الصَّلٰوةَ ، وَيُؤْتِي الزَّكَاةَ ، وَيَعْبُدُ رَبَّهٗ حَتّٰى يَاْتِيَهُ الْيَقِيْنُ ، لَيْسَ مِنَ النَّاسِ اِلَّا فِيْ خَيْرٍ.

صحیح مسلم(٤٨٦٦_٤٨٦٧_٤٨٦٨)

3978 - Hazrat Abu Saeed AL-Khudriؓ narrated that a man came to the Prophetﷺ and said, "Which of the people is best?' He said, "A man who strives in Jihad in the cause of Allah with himself and with his wealth." He said, "Then who?" He said, "A man in one of a mountain passes who worships Allah the Mighty and the Sublime and leaves the people from his evil."

٣٩٧٨ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا يَحْيَى بْنُ حَمْزَةَ ، ثَنَا الزُّبَيْدِيُّ ، حَدَّثَنِي الزُّهْرِيُّ عَنْ عَطَاءِ بْنِ يَزِيْدَ اللَّيْثِيِّ ، عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ ، اَنَّ رَجُلًا اَتَى النَّبِيَّ ﷺ فَقَالَ اَيُّ النَّاسِ اَفْضَلُ؟ قَالَ رَجُلٌ مُّجَاهِدٌ فِيْ سَبِيْلِ اللّٰهِ بِنَفْسِهٖ وَمَالِهٖ. قَالَ ثُمَّ مَنْ؟قَالَ ثُمَّ امْرُؤٌ فِيْ شِعْبٍ مِّنَ الشِّعَابِ ، يَعْبُدُ اللّٰهَ عَزَّوَجَلَّ ، وَيَدَعُ النَّاسَ مِنْ شَرِّهٖ. صحیح بخاری(٢٧٨٦_٦٤٩٤)صحیح مسلم(٤٨٦٣_٤٨٦٤_٤٨٦٥)سنن ابوداؤد(٢٤٨٥)سنن ترمذی(١٦٦٠)سنن نسائی(٣١٠٥)

3979 - Hazrat Hudhaifah bin Yamanؓ narrated that the Messenger of Allahﷺ said, "There will be callers at the gates of Hell. Whoever responds to them they throw them into it." I said, "O Messenger of Allahﷺ describe them to us'. He said, "They will be from our people speaking our language" I Said, "What do you command me to do, if I live to see that?" He said, "Adhere to the main-body of the Muslims and their leaders. If there is no such body and no leader then withdraw from all their groups, even if you (have to) bite onto the trunk of a tree until death finds you in that state."

٣٩٧٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنُ يَزِيْدَ بْنِ جَابِرٍ ، حَدَّثَنِيْ بُسْرُ بْنُ عُبَيْدِ اللّٰهِ ، حَدَّثَنِيْ اَبُوْ اِدْرِيْسَ الْخَوْلَانِيُّ ، اَنَّهٗ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَكُوْنُ دُعَاةٌ عَلٰى اَبْوَابِ جَهَنَّمَ ، مَنْ اَجَابَهُمْ اِلَيْهَا قَذَفُوْهُ فِيْهَا. قُلْتُ يَا رَسُوْلَ اللّٰهِ! صِفْهُمْ لَنَا ، قَالَ هُمْ قَوْمٌ مِّنْ جِلْدَتِنَا ، يَتَكَلَّمُوْنَ بِاَلْسِنَتِنَا. قُلْتُ فَمَا تَاْمُرُنِيْ ، اِنْ اَدْرَكَنِيْ ذٰلِكَ؟ قَالَ فَالْزَمْ جَمَاعَةَ الْمُؤْمِنِيْنَ وَاِمَامَهُمْ ، فَاِنْ لَّمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَّلَا اِمَامٌ ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا ، وَلَوْ اَنْ تَعَضَّ بِاَصْلِ شَجَرَةٍ حَتّٰى يُدْرِكَكَ الْمَوْتُ ، وَاَنْتَ كَذٰلِكَ.

صحیح بخاری(٣٦٠٦_٧٠٨٤)صحیح مسلم(٤٧٦١)

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٣٩٨٠- **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ يَحْيَى بْنِ سَعِيْدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ الْاَنْصَارِيِّ، عَنْ اَبِيْهِ ، اَنَّهُ سَمِعَ اَبَا سَعِيْدٍ اَلْخُدْرِيَّ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُوْشِكُ اَنْ يَّكُوْنَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَّتْبَعُ بِهَا شَعَفَ الْجِبَالِ، اَوْ مَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِيْنِهٖ مِنَ الْفِتَنِ. صحیح بخاری(١٩_٣٣٠٠_٣٦٠٠_٦٤٩٥_٧٠٨٨)سنن ابوداؤد(٤٢٦٧)سنن نسائی(٥٠٥١)

3980 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "Soon the best wealth of a Muslim will be sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing for the sake of his religion from tribulations."

٣٩٨١- **حَدَّثَنَا** مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ اَلْمُقَدَّمِيُّ، ثَنَا سَعِيْدُ بْنُ عَامِرٍ ، ثَنَا اَبُوْ عَامِرٍ اَلْخَزَّازُ عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ قُرْطٍ ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَكُوْنُ فِتَنٌ ، عَلٰى اَبْوَابِهَا دُعَاةُ جَهَنَّمَ اِلَى النَّارِ ، فَاِنْ تَمُوْتَ وَاَنْتَ عَاضٌّ عَلٰى جِذْلِ شَجَرَةٍ ، خَيْرٌ لَّكَ مِنْ اَنْ تَتْبَعَ اَحَدًا مِّنْهُمْ. ابن ماجہ

3981 - Hazrat Hudhaifah bin Yaman رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "There will be tribulations at the gates of which will be callers (calling people) to Hell. Dying when you are biting onto the stump of a tree will be better for you than following anyone of them."

٣٩٨٢- **حَدَّثَنَا** مُحَمَّدُ بْنُ الْحَارِثِ الْمِصْرِيُّ ، ثَنَا اللَّيْثُ بْنُ سَعْدٍ ، حَدَّثَنِيْ عُقَيْلٌ عَنِ ابْنِ شِهَابٍ ، اَخْبَرَنِيْ سَعِيْدُ بْنُ الْمُسَيَّبِ ، اَنَّ اَبَا هُرَيْرَةَ اَخْبَرَهُ اَنَّ رَسُوْلَ اللّٰهِ ﷺ ، قَالَ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَّرَّتَيْنِ.
صحیح بخاری(٦١٣٣)صحیح مسلم(٧٤٢٣)سنن ابوداؤد(٤٨٦٢)

3982 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said, "The believer should not be stung from the same hole twice."

٣٩٨٣- **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا اَبُوْ اَحْمَدَ الزُّبَيْرِيُّ ، ثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ مَّرَّتَيْنِ. ابن ماجہ

3983 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said, "The believer should not be stung from the same hole twice."

١٤ - بَابُ الْوُقُوْفِ عِنْدَ الشُّبُهَاتِ

Chapter 14 - Abstaining from the doubtful.

٣٩٨٤- **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ اَبِيْ زَائِدَةَ ، عَنِ الشَّعْبِيِّ ، قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيْرٍ يَّقُوْلُ ، عَلَى الْمِنْبَرِ ، وَاَهْوٰى بِاِصْبَعَيْهِ اِلٰى اُذُنَيْهِ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ

3984 - Hazrat Numan bin Bashir رضی اللہ عنہ narrated, while on the pulpit, pointing with the fingers towards his ears "I heard the Messenger of Allah ﷺ say, "That which is lawful is plain and that which is unlawful

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is plain and between them are matters that are doubtful (not clear) about which not many people know. Thus he who guards against the unclear matters, he clears himself with regard to his religion and his honor. But he who falls into the unclear matters, he falls into that which is unlawful. Like the shepherd who pastures around a sanctuary, all but grazing therein. Every king has a sanctuary. And beware! Allah's sanctuary is His prohibitions. Beware! In the body there is a piece of flesh which, if it is sound, the whole body will be sound, and if it is corrupt, the whole body will be corrupt. It is the heart."

يَقُوْلُ اَلْحَلَالُ بَيِّنٌ ' وَالْحَرَامُ بَيِّنٌ ' وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَّا يَعْلَمُهَا كَثِيْرٌ مِّنَ النَّاسِ ' فَمَنِ اتَّقَى الشُّبُهَاتِ ' اِسْتَبْرَاَ لِدِيْنِهٖ وَعِرْضِهٖ ' وَمَنْ وَّقَعَ فِى الشُّبُهَاتِ ' وَقَعَ فِى الْحَرَامِ كَالرَّاعِىْ حَوْلَ الْحِمٰى ' يُوْشِكُ اَنْ يَّرْتَعَ فِيْهِ ' اَلَا وَاِنَّ لِكُلِّ مَلِكٍ حِمًى ' اَلَا وَاِنَّ حِمَى اللّٰهِ مَحَارِمُهٗ ' اَلَا وَاِنَّ فِى الْجَسَدِ مُضْغَةً ' اِذَا صَلُحَتْ صَلُحَ الْجَسَدُ ' وَاِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهٗ ' اَلَا وَهِىَ الْقَلْبُ.

صحیح بخاری (۵۲۔۲۰۵۱) صحیح مسلم (۴۰۷۰) سنن ابوداؤد (۳۳۲۹۔۳۳۳۰) سنن ترمذی (۱۲۰۵) سنن نسائی (۴۴۶۵۔ ۵۷۲۶)

3985 - Hazrat Maqil bin Yasar narrated, "The Messenger of Allah said, "Worship during the time of bloodshed is like emigrating to me."

۳۹۸۵ - **حَدَّثَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنِ الْمُعَلَّى بْنِ زِيَادٍ ' عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ' عَنْ مَّعْقِلِ بْنِ يَسَارٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْعِبَادَةُ فِى الْهَرْجِ ' كَهِجْرَةٍ اِلَىَّ.

صحیح مسلم (۷۳۲۶۔۷۳۲۷) سنن ترمذی (۲۲۰۱)

Chapter 15 - Islam started as an alien.

۱۵ - بَابُ بَدْاِ الْاِسْلَامِ غَرِيْبًا

3986 - Hazrat Abu Hurayrah narrated, "The Messenger of Allah said, "Islam began as something alien and will go back to being alien so glad tidings to the aliens."

۳۹۸۶ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ' وَيَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ' وَسُوَيْدُ بْنُ سَعِيْدٍ ' قَالُوْا ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِىُّ ' ثَنَا يَزِيْدُ بْنُ كَيْسَانَ عَنْ اَبِىْ حَازِمٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ بَدَاَ الْاِسْلَامُ غَرِيْبًا ' وَسَيَعُوْدُ غَرِيْبًا ' فَطُوْبٰى لِلْغُرَبَاءِ. صحیح مسلم (۳۷۰)

3987 - Hazrat Anas bin Malik narrated that the Messenger of Allah said, "Islam began as something strange (alien) and will go back to being strange (alien) so glad tidings to the strangers." (aliens).

۳۹۸۷ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَنْبَاَنَا عَمْرُو بْنُ الْحَارِثِ ' وَابْنُ لَهِيْعَةَ عَنْ يَّزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ' عَنْ سِنَانِ بْنِ سَعْدٍ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ اِنَّ الْاِسْلَامَ بَدَاَ غَرِيْبًا ' وَسَيَعُوْدُ غَرِيْبًا ' فَطُوْبٰى لِلْغُرَبَاءِ. ابن ماجہ

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٣٩٨٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ ، ثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ اِسْحَاقَ ، عَنْ اَبِى الْاَحْوَصِ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الْاِسْلَامَ بَدَاَ غَرِيْبًا ، وَسَيَعُوْدُ غَرِيْبًا ، فَطُوْبٰى لِلْغُرَبَاءِ. قَالَ قِيْلَ وَمَنِ الْغُرَبَاءُ؟ قَالَ اَلنُّزَّاعُ مِنَ الْقَبَائِلِ.

سنن ترمذی (٢٦٢٩)

3988 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said, "Islam began as something strange and will go back to being strange. So glad tidings to the strangers." It was said, "Who are the strangers'. He said, (Strangers, foreigners or aliens) "Who have separated themselves from their tribes."

١٦ - بَابُ مَنْ تُرْجٰى لَهُ السَّلَامَةُ مِنَ الْفِتَنِ

Chapter 16 - The one hoping peace from tribulation.

٣٩٨٩ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِى ابْنُ لَهِيْعَةَ عَنْ عِيْسَى بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنْ اَبِيْهِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ اَنَّهُ خَرَجَ يَوْمًا اِلٰى مَسْجِدِ رَسُوْلِ اللّٰهِ ﷺ ، فَوَجَدَ مُعَاذَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِىِّ ﷺ يَبْكِىْ ، فَقَالَ مَا يُبْكِيْكَ؟ فَقَالَ يُبْكِيْنِىْ شَىْءٌ سَمِعْتُهُ مِنْ رَسُوْلِ اللّٰهِ ﷺ ، سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ يَسِيْرَ الرِّيَاءِ شِرْكٌ ، وَاِنَّ مَنْ عَادٰى لِلّٰهِ وَلِيًّا ، فَقَدْ بَارَزَ اللّٰهَ بِالْمُحَارَبَةِ ، اِنَّ اللّٰهَ يُحِبُّ الْاَبْرَارَ الْاَتْقِيَاءَ الْاَخْفِيَاءَ ، اَلَّذِيْنَ اِذَا غَابُوْا ، لَمْ يُفْتَقَدُوْا ، وَاِنْ حَضَرُوْا ، لَمْ يُدْعَوْا وَلَمْ يُعْرَفُوْا ، مَصَابِيْحُ الْهُدٰى ، يَخْرُجُوْنَ مِنْ كُلِّ غَبْرَاءَ مُظْلِمَةٍ. ابن ماجہ

3989 - Hazrat Umar bin Khattab ؓ narrated that he went out one day to the mosque of the Messenger of Allah ﷺ and he found Muadh bin Jabal ؓ sitting by the grave of the Prophet ﷺ weeping. He said, "Why are you weeping? He said, "I am weeping because of something that I heard from the Messenger of Allah ﷺ, I heard the Messenger of Allah ﷺ say, "A little showing off is polytheism and whoever shows enmity towards a friend of Allah has declared war on Allah. Allah loves those whose righteousness and piety are hidden, those who, if they are absent are not missed and if they are present, they are not invited or acknowledged. Their hearts are lamps of guidance and they get out of every trial and difficulty."

٣٩٩٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ اَلدَّرَاوَرْدِىُّ ، ثَنَا زَيْدُ بْنُ اَسْلَمَ عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلنَّاسُ كَاِبِلٍ مِائَةٍ ، لَا تَكَادُ تَجِدُ فِيْهَا رَاحِلَةً. ابن ماجہ

3990 - Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ said, "People are like a hundred camels, you can hardly find one worth riding among them."

١٧ - بَابُ افْتِرَاقِ الْاُمَمِ

Chapter 17 - Factionism in the nations.

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٣٩٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' ثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَفَرَّقَتِ الْيَهُوْدُ عَلٰى اِحْدٰى وَسَبْعِيْنَ فِرْقَةً ' وَتَفْتَرِقُ اُمَّتِىْ عَلٰى ثَلاثٍ وَّسَبْعِيْنَ فِرْقَةً. ابن ماجه

3991 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "The Jews split into seventy-one sects and my nation will split into seventy-three sects."

٣٩٩٢ - **حَدَّثَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيْدِ بْنِ كَثِيْرِ بْنِ دِيْنَارٍ اَلْحِمْصِىُّ ' ثَنَا عَبَّادُ بْنُ يُوْسُفَ ' ثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ رَّاشِدِ بْنِ سَعْدٍ ' عَنْ عَوْفِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِفْتَرَقَتِ الْيَهُوْدُ عَلٰى اِحْدٰى وَسَبْعِيْنَ فِرْقَةً ' فَوَاحِدَةٌ فِى الْجَنَّةِ ' وَسَبْعُوْنَ فِى النَّارِ ' وَافْتَرَقَتِ النَّصَارٰى عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ فِرْقَةً ' فَاِحْدٰى وَسَبْعُوْنَ فِى النَّارِ ' وَوَاحِدَةٌ فِى الْجَنَّةِ ' وَالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! لَتَفْتَرِقَنَّ اُمَّتِىْ عَلٰى ثَلاثٍ وَّسَبْعِيْنَ فِرْقَةً ' وَاحِدَةٌ فِى الْجَنَّةِ وَثِنْتَانِ وَسَبْعُوْنَ فِى النَّارِ. قِيْلَ يَا رَسُوْلَ اللّٰهِ! مَنْ هُمْ؟ قَالَ اَلْجَمَاعَةُ. ابن ماجه

3992 - Hazrat Awf bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split in to seventy two sects. Seventy one of which will be in Hell and one in Paradise. I swear by the One in whose Hand is the soul of Muhammad, my nation will split into seventy three sects. One of which will be in Paradise and seventy-two in Hell". It was said: 'OMessenger of Allah ﷺ : "Who are they?" He said, "The main body". (Al-jamat)

٣٩٩٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا اَبُوْ عَمْرٍو ' ثَنَا قَتَادَةُ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ بَنِىْ اِسْرَآئِيْلَ اِفْتَرَقَتْ عَلٰى اِحْدٰى وَسَبْعِيْنَ فِرْقَةً ' وَاِنَّ اُمَّتِىْ سَتَفْتَرِقُ عَلٰى ثِنْتَيْنِ وَسَبْعِيْنَ فِرْقَةً ' كُلُّهَا فِى النَّارِ ' اِلَّا وَاحِدَةً ' وَهِىَ الْجَمَاعَةُ. ابن ماجه

3993 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "The children of Israel split into seventy-one sects, and my nation will split into seventy-two all of which will be in Hell apart from one which is the main body".

٣٩٩٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَتَتْبَعُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ ' بَاعًا بِبَاعٍ ' وَذِرَاعًا بِذِرَاعٍ ' وَشِبْرًا بِشِبْرٍ ' حَتّٰى لَوْ دَخَلُوْا فِىْ جُحْرِ ضَبٍّ ' لَدَخَلْتُمْ فِيْهِ ' قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَلْيَهُوْدُ وَالنَّصَارٰى؟ قَالَ فَمَنْ اِذًا؟. ابن ماجه

3994 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand-span by hand-span, until if they entered a hole of a mastigure (lizard) you will enter it too". They said, "O Messenger of Allah ﷺ ! (do you mean) the Jews and Christians?" He said: "Who

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else?"

Chapter 18 - Wealth as Tribulation

3995 - Hazrat Abu Saeed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ stood up and addressed the people saying: "No, by Allah, I do not fear for you O people but I fear the attractions of this world that Allah brings forth for you". A man said to him, "O Messenger of Allah ﷺ, does good bring forth evil? The Messenger of Allah ﷺ remained silent for a while, then he said, 'What did you say?' He said: "I said, does good bring forth evil?" The Messenger of Allah ﷺ said, "Good does not bring forth anything but good, but is it really good? Every thing that grows on the banks of stream may either kill, if overeaten or (at least) make the animals sick, except if an animal eats its fill of Khadir (vegetable) and then faces the sun and then defecates and urinates, chews the cud and then returns to graze again. Whoever takes wealth in a lawful manner, it will be blessed for him but whoever takes it in an unlawful manner, his likeness is that of one who eats and is never satisfied".

3996 - Hazrat Abdullah bin Amr bin As ﷺ narrated that the Messenger of Allah ﷺ said, "When the treasures of Persia and Rome are opened for you what kind of people will you be?" Abdur-Rehman bin Awf ﷺ said, "We will say what Allah has commanded us to say". The Messenger of Allah ﷺ said: "Or something other than that. You will compete with one another, then you will envy one another, then you

١٨ - بَابُ فِتْنَةِ الْمَالِ

٣٩٩٥ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ قَامَ رَسُولُ اللَّهِ ﷺ فَخَطَبَ النَّاسَ، فَقَالَ لَا، وَاللَّهِ! مَا أَخْشَى عَلَيْكُمْ، أَيُّهَا النَّاسُ! إِلَّا مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا. فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ! أَيَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَصَمَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً، ثُمَّ قَالَ كَيْفَ قُلْتَ؟. قَالَ قُلْتُ وَهَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِخَيْرٍ، أَوْ خَيْرٌ هُوَ؟ إِنَّ كُلَّ مَا يُنْبِتُ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ، إِلَّا آكِلَةَ الْخَضِرِ، أَكَلَتْ، حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسَ، فَثَلَطَتْ وَبَالَتْ، ثُمَّ اجْتَرَّتْ، فَعَادَتْ فَأَكَلَتْ، فَمَنْ يَأْخُذُ مَالًا بِحَقِّهِ، يُبَارَكْ لَهُ، وَمَنْ يَأْخُذْ مَالًا بِغَيْرِ حَقِّهِ، فَمَثَلُهُ كَمَثَلِ الَّذِي يَأْكُلُ وَلَا يَشْبَعُ. صحيح مسلم(٢٤١٨)

٣٩٩٦ - حَدَّثَنَا عَمْرُو بْنُ سَوَّادٍ الْمِصْرِيُّ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ يَزِيدَ بْنَ رَبَاحٍ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ إِذَا فُتِحَتْ عَلَيْكُمْ خَزَائِنُ فَارِسَ وَالرُّومِ، أَيُّ قَوْمٍ أَنْتُمْ؟. قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ نَقُولُ كَمَا أَمَرَنَا اللَّهُ، قَالَ رَسُولُ اللَّهِ ﷺ أَوْ غَيْرَ ذَلِكَ، تَتَنَافَسُونَ، ثُمَّ تَتَحَاسَدُونَ، ثُمَّ تَتَدَابَرُونَ، ثُمَّ تَتَبَاغَضُونَ، أَوْ نَحْوَ

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will turn your backs on one another, then you will hate one another or something like that. Then you will go to the poor among the Muhajirin and appoint some of them as leaders over others".

ذٰلِكَ ' ثُمَّ تَنْطَلِقُوْنَ فِيْ مَسَاكِيْنِ الْمُهَاجِرِيْنَ فَتَجْعَلُوْنَ بَعْضَهُمْ عَلٰى رِقَابِ بَعْضٍ. صحیح مسلم(۷۳۵۳)

3997 - Hazrat Amr bin Awf ﷺ, who was an ally of Banu Amir bin Luai and was present at (the battle of) Badr with the Messenger of Allah ﷺ narrated that the Messenger of Allah ﷺ sent Abu Ubaidah bin Jarrah ﷺ to Bahrain to collect the Jizyah and the Prophet ﷺ had made a treaty with the people of Bahrain and he had appointed as their governor Ala bin Hadrami ﷺ. Abu Ubaidah ﷺ came with the wealth from Bahrain and the Ansar heard that Abu Ubaidah ﷺ had come, so they attended the Fajr Prayer with the Messenger of Allah ﷺ. When the Messenger of Allah ﷺ had prayed he went away, so they intercepted him. The Messenger of Allah ﷺ smiled when he saw them, then he said, "I think that you have heard that Abu Ubaidah ﷺ had brought something from Bahrain?" They said, "Yes, O Messenger of Allah ﷺ". He said, "Be of good cheer and hope for that which will make you happy. By Allah, I do not fear poverty for you, rather I fear that you will enjoy plenty like the plentifulness of those who came before you, and that you will compete with one another as they did; and you will be destroyed as they were destroyed".

٣٩٩٧ - **حَدَّثَنَا** يُوْنُسُ بْنُ عَبْدِ الْاَعْلَى الْمِصْرِيُّ ' اَخْبَرَنِىْ ابْنُ وَهْبٍ اَخْبَرَنِىْ يُوْنُسُ عَنِ ابْنِ شِهَابٍ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ اَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ اَخْبَرَهُ عَنْ عَمْرِو بْنِ عَوْفٍ ' وَهُوَ حَلِيْفُ بَنِىْ عَامِرِ بْنِ لُؤَيٍّ ' وَكَانَ شَهِدَ بَدْرًا مَّعَ رَسُوْلِ اللّٰهِ ﷺ اَنَّ رَسُوْلَ اللّٰهِ ﷺ بَعَثَ اَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ اِلَى الْبَحْرَيْنِ ' يَاْتِىْ بِجِزْيَتِهَا ' وَكَانَ النَّبِىُّ ﷺ ' هُوَ صَالَحَ اَهْلَ الْبَحْرَيْنِ ' وَاَمَّرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ ' فَقَدِمَ اَبُوْ عُبَيْدَةَ بِمَالٍ مِّنَ الْبَحْرَيْنِ ' فَسَمِعَتِ الْاَنْصَارُ بِقُدُوْمِ اَبِىْ عُبَيْدَةَ ' فَوَافَقُوْا صَلٰوةَ الْفَجْرِ مَعَ رَسُوْلِ اللّٰهِ ﷺ ' فَلَمَّا صَلّٰى رَسُوْلُ اللّٰهِ ﷺ ' اِنْصَرَفَ فَتَعَرَّضُوْا لَهُ ' فَتَبَسَّمَ رَسُوْلُ اللّٰهِ ﷺ حِيْنَ رَاٰهُمْ ' ثُمَّ قَالَ اَظُنُّكُمْ سَمِعْتُمْ اَنَّ اَبَا عُبَيْدَةَ قَدِمَ بِشَىْءٍ مِّنَ الْبَحْرَيْنِ ؟. قَالُوْا اَجَلْ ' يَا رَسُوْلَ اللّٰهِ! قَالَ اَبْشِرُوْا وَاَمِّلُوْا مَا يَسُرُّكُمْ ' فَوَاللّٰهِ! مَا الْفَقْرَ اَخْشٰى عَلَيْكُمْ ' وَلٰكِنِّىْ اَخْشٰى عَلَيْكُمْ اَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ ' كَمَا بُسِطَتْ عَلٰى مَنْ كَانَ قَبْلَكُمْ ' فَتَنَافَسُوْهَا كَمَا تَنَافَسُوْهَا ' فَتُهْلِكَكُمْ كَمَا اَهْلَكَتْهُمْ. صحیح بخاری(۳۱۵۸۔۴۰۱۵۔۶۴۲۵) صحیح مسلم(۷۳۵۱۔۷۳۵۲) سنن ترمذی(۲۴۶۲)

Chapter19 - Women as tirbulation

١٩ - بَابُ فِتْنَةِ النِّسَآءِ

3998 - Hazrat Usamah bin Zaid ﷺ

٣٩٩٨ - **حَدَّثَنَا** بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ ' ثَنَا عَبْدُ

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narrated, "The Messenger of Allah ﷺ said, "I am not leaving behind me any tribulation that is more harmful to men than women".

الْوَارِثِ بْنُ سَعِيْدٍ عَنْ سُلَيْمَانَ التَّيْمِيِّ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ رَافِعٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ ' عَنْ اَبِىْ عُثْمَانَ النَّهْدِيِّ ' عَنْ اُسَامَةَ بْنِ زَيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَدَعُ بَعْدِىْ فِتْنَةً اَضَرَّ عَلَى الرِّجَالِ ' مِنَ النِّسَآءِ. صحیح بخاری(٥٠٩٦) صحیح مسلم (٦٨٨٠ ـ ٦٨٨١ ـ ٦٨٨٢) سنن ترمذی(٢٧٨٠)

3999 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ said: "No, morning comes but two angels call out, Woe to men from women, and woe to women from men".

٣٩٩٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ عَنْ خَارِجَةَ بْنِ مُصْعَبٍ ' عَنْ زَيْدٍ ' عَنْ عَطَاءِ بْنِ يَسَارٍ ' عَنْ اَبِىْ سَعِيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ صَبَاحٍ اِلَّا وَمَلَكَانِ يُنَادِيَانِ وَيْلٌ لِّلرِّجَالِ مِنَ النِّسَآءِ ' وَوَيْلٌ لِّلنِّسَاءِ مِنَ الرِّجَالِ.

ابن ماجہ

4000 - Hazrat Abu Saeed ؓ narrated that the Messenger of Allah ﷺ stood up to deliver a sermon and one of the things that he said was, "This world is fresh and sweet, and Allah will make you successive generations therein. So look at what you do and beware of (the temptations of) this world and beware of (the temptations of) women".

٤٠٠٠ - **حَدَّثَنَا** عِمْرَانُ بْنُ مُوْسَى اللَّيْثِىُّ ' ثَنَا حَمَّادُ بْنُ زَيْدٍ ' ثَنَا عَلِىُّ بْنُ زَيْدِ بْنِ جَدْعَانَ عَنْ اَبِىْ نَضْرَةَ ' عَنْ اَبِىْ سَعِيْدٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَامَ خَطِيْبًا ' فَكَانَ فِيْمَا قَالَ اِنَّ الدُّنْيَا خَضِرَةٌ حُلْوَةٌ ' وَاِنَّ اللّٰهَ مُسْتَخْلِفُكُمْ فِيْهَا ' فَنَاظِرٌ كَيْفَ تَعْمَلُوْنَ ' اَلَا فَاتَّقُوا الدُّنْيَا ' وَاتَّقُوا النِّسَآءَ. سنن ترمذی(٢١٩١)

4001 - Hazrat Ayesha narrated, "While the Messenger of Allah ﷺ was sitting in the mosque, a woman from Muzainah (tribe) entered showing off her adornment in the Mosque. The Prophet ﷺ said, "O people tell your women not to wear their adornments and show pride in the Mosque for the children of Israel were not cursed until their women wore adornments and walked proudly in their places of worship". (Masajid)

٤٠٠١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى عَنْ مُوْسَى بْنِ عُبَيْدَةَ ' عَنْ دَاوُدَ بْنِ مُدْرِكٍ ' عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ ' عَنْ عَائِشَةَ ' قَالَتْ بَيْنَمَا رَسُوْلُ اللّٰهِ ﷺ جَالِسٌ فِى الْمَسْجِدِ ' اِذْ دَخَلَتِ امْرَاَةٌ مِّنْ مُّزَيْنَةَ تَرْفُلُ فِىْ زِيْنَةٍ لَّهَا فِى الْمَسْجِدِ. فَقَالَ النَّبِىُّ ﷺ يَا اَيُّهَا النَّاسُ! اِنْهَوْا نِسَاءَكُمْ عَنْ لُّبْسِ الزِّيْنَةِ وَالتَّبَخْتُرِ فِى الْمَسْجِدِ ' فَاِنَّ بَنِىْ اِسْرَآئِيْلَ لَمْ يُلْعَنُوْا ' حَتّٰى لَبِسَ نِسَاؤُهُمُ الزِّيْنَةَ ' وَتَبَخْتَرْنَ فِى الْمَسَاجِدِ. ابن ماجہ

4002 - Hazrat Abu Hurayrah ؓ narrated that he met a woman who was wearing

٤٠٠٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ ' عَنْ مَّوْلٰى اَبِىْ رُهْمٍ وَّاِسْمُهٗ

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عُبَيْدٌ اَنَّ اَبَا هُرَيْرَةَ لَقِيَ امْرَاَةً مُتَطَيِّبَةً ' تُرِيْدُ الْمَسْجِدَ ' فَقَالَ يَا اَمَةَ الْجَبَّارِ! اَيْنَ تُرِيْدِيْنَ؟ قَالَتِ الْمَسْجِدَ ' قَالَ وَلَهُ تَطَيَّبْتِ؟ قَالَتْ نَعَمْ. قَالَ فَاِنِّيْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَيُّمَا امْرَاَةٍ تَطَيَّبَتْ ' ثُمَّ خَرَجَتْ اِلَى الْمَسْجِدِ ' لَمْ تُقْبَلْ لَهَا صَلٰوةٌ ' حَتّٰى تَغْتَسِلَ.

سنن ابوداؤد(٤١٧٤)

perfume and heading for the Mosque. He said: "O slave woman of the Compeller, where are you heading to?" She said, "To the mosque". He said: "And have you put on perfume for that?" She said: "Yes". He said: "I heard the Messenger of Allah ﷺ say: "Any woman who puts on perfume, then goes out to the mosque, no Prayer will be accepted from her until she takes a bath".

٤٠٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ ' عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ ' اَنَّهُ قَالَ يَا مَعْشَرَ النِّسَاءِ ' تَصَدَّقْنَ وَاَكْثِرْنَ مِنَ الْاِسْتِغْفَارِ ' فَاِنِّيْ رَاَ يْتُكُنَّ اَكْثَرَ اَهْلِ النَّارِ فَقَالَتِ امْرَاَةٌ مِّنْهُنَّ ' جَزْلَةٌ وَمَا لَنَا ' يَا رَسُوْلَ اللّٰهِ اَكْثَرَ اَهْلِ النَّارِ؟ قَالَ تُكْثِرْنَ اللَّعْنَ ' وَتَكْفُرْنَ الْعَشِيْرَ ' مَا رَاَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَّدِيْنٍ اَغْلَبَ لِذِيْ لُبٍّ مِّنْكُنَّ. قَالَتْ يَا رَسُوْلَ اللّٰهِ! وَمَا نُقْصَانُ الْعَقْلِ وَالدِّيْنِ؟ قَالَ اَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَاَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ ' فَهٰذَا مِنْ نُّقْصَانِ الْعَقْلِ ' وَتَمْكُثُ اللَّيَالِيَ مَا تُصَلِّيْ ' وَتُفْطِرُ فِيْ رَمَضَانَ ' فَهٰذَا مِنْ نُّقْصَانِ الدِّيْنِ. صحیح مسلم(٢٣٨)سنن ابوداؤد(٤٦٧٩)

4003 - Hazrat Abdullah bin Umar ؓ narrated that the Messenger of Allah ﷺ said, "O women, give in charity and pray a great deal for forgiveness because I have seen that you form the majority of the people of Hell". A woman who was very wise said: "Why is it, O Messenger of Allah ﷺ that we form the majority of the people of Hell". He said: "You curse a great deal and you are ungrateful to your husbands, and I have never seen anyone lacking in discernment and religion more than you who are over-whelming to a man of wisdom and reason". She said, "O Messenger of Allah ﷺ, what is lacking in discernment and religion?" He said, "The lack of discernment is the fact that the testimony of two women is equivalent to the testimony of one man. This is the lack of reason. And (A woman) spends several nights when she does not pray, and she does not fast in Ramadan and this is the lack in religion".

٢٠ - بَابُ الْاَمْرِ بِالْمَعْرُوْفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ

Chapter20 - Commanding virtue and forbidding vice

٤٠٠٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُعَاوِيَةُ

4004 - Hazrat Ayesha ؓ narrated, "I

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heard the Messenger of Allah ﷺ say: "Command that is good (virtue) and forbid what is evil (vice), before you call (Allah) and you are not answered".

بُنُ هِشَامٍ عَنْ هِشَامِ بْنِ سَعْدٍ ' عَنْ عُمَرَ بْنِ عُثْمَانَ ' عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ عُثْمَانَ ' عَنْ عُرْوَةَ ' عَنْ عَائِشَةَ ' قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مُرُوْا بِالْمَعْرُوْفِ ' وَانْهَوْا عَنِ الْمُنْكَرِ ' قَبْلَ اَنْ تَدْعُوْا فَلَا يُسْتَجَابُ لَكُمْ. ابن ماجه

4005 - Qais bin Abu Hazim reported, "Abu Bakr رضی اللہ عنہ stood up and praised and glorified Allah, then he said: "O people you recite this verse "O you who believe! Take care of your ownselves. If you follow the (right) guidance, no hurt can come to you from those who are in error". (Surah: Maidah5: 105) but I heard the Messenger of Allah ﷺ say: "If people see some evil but do not change it, soon Allah will send His punishment upon them all".

٤٠٠٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' وَاَبُوْ اُسَامَةَ عَنْ اِسْمَاعِيْلَ بْنِ اَبِىْ خَالِدٍ ' عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ ' قَالَ قَامَ اَبُوْ بَكْرٍ فَحَمِدَ اللّٰهَ وَاَثْنٰى عَلَيْهِ ' ثُمَّ قَالَ يَا اَيُّهَا النَّاسُ ! اِنَّكُمْ تَقْرَاُوْنَ هٰذِهِ الْاٰيَةَ ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ﴾ (المائدہ:١٠٥) وَاِنَّا سَمِعْنَا رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّ النَّاسَ ' اِذَا رَاَوُا الْمُنْكَرَ لَا يُغَيِّرُوْنَهُ ' اَوْشَكَ اَنْ يَّعُمَّهُمُ اللّٰهُ بِعِقَابِهٖ.

سنن ابوداؤد(٤٣٣٨) سنن ترمذی(٢١٦٨_٢١٦٨م_٣٠٤٩)

(A narrator) Abu Usamah said repeatedly, "Indeed I heard that Messenger of Allah ﷺ say".

قَالَ اَبُوْ اُسَامَةَ ' مَرَّةً اُخْرٰى فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ .

4006 - Hazrat Abu Ubaidah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "When the Children of Israel became deficient (in religious commitment), a man would see his brother committing sin and would tell him not to do it,but the next day what he had seen him do, did not prevent him from eating or drinking with him or mixing with him. So Allah made the hearts of those who did not commit sin like the hearts of those who did; and He revealed Quran concerning them and said: "Those among the children of Israel who disbelieved were cursed by the tongue of Dawud علیہ السلام and Eisa علیہ السلام, son of Maryam, until he reached. "And had they believed in Allah and in the Prophet and in what has

٤٠٠٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ' ثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيْمَةَ ' عَنْ اَبِىْ عُبَيْدَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ بَنِىْ اِسْرَآئِيْلَ ' لَمَّا وَقَعَ فِيْهِمُ النَّقْصُ ' كَانَ الرَّجُلُ يَرٰى اَخَاهُ عَلَى الذَّنْبِ ' فَيَنْهَاهُ عَنْهُ ' فَاِذَا كَانَ الْغَدُ ' لَمْ يَمْنَعْهُ مَا رَاٰى مِنْهُ اَنْ يَّكُوْنَ اَكِيْلَهُ وَشَرِيْبَهُ وَخَلِيْطَهُ ' فَضَرَبَ اللّٰهُ قُلُوْبَ بَعْضِهِمْ بِبَعْضٍ ' وَنَزَلَ فِيْهِمُ الْقُرْاٰنُ ' فَقَالَ ﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِىْ اِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ﴾ حَتّٰى بَلَغَ ﴿وَلَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَالنَّبِىِّ وَمَا اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَاءَ وَلٰكِنَّ كَثِيْرًا مِّنْهُمْ فَاسِقُوْنَ﴾ (المائدہ:٧٨_٨١).

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been revealed to him, never would they have taken them (the disbelievers) as their friends; but many of them are disobedient (to Allah)". (Surah Maidah5: 78-81)

The Messenger of Allah ﷺ was reclining but he sat up and said, "No, not until they hold the hand of the oppressor and force him to follow the right way".

قَالَ وَكَانَ رَسُوْلُ اللّٰهِ ﷺ مُتَّكِئًا، فَجَلَسَ وَقَالَ لَا، حَتّٰى تَأْخُذُوْا عَلٰى يَدَيِ الظَّالِمِ، فَتَأْطِرُوْهُ عَلَى الْحَقِّ اَطْرًا. سنن ابوداؤد(٤٣٣٦_٤٣٣٧) سنن ترمذی (٣٠٤٨_٣٠٤٩_٣٠٥٠)

4006m - Muhammad bin Bashar quoted the similar wording by another chain.

٤٠٠٦م - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا اَبُوْ دَاوُدَ، اَمْلَاهُ عَلَيَّ، ثَنَا مُحَمَّدُ بْنُ اَبِي الْوَضَّاحِ عَنْ عَلِيِّ بْنِ بَذِيْمَةَ، عَنْ اَبِيْ عُبَيْدَةَ، عَنْ عَبْدِ اللّٰهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهٖ. سابقہ(٤٠٠٦)

4007 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated that the Messenger of Allah ﷺ stood up to deliever a sermon and one of the things that he said, was: "No fear of people should prevent a man from speaking the truth, if he knows it".

Then Abu Saeed رضی اللہ عنہ wept and said: "By Allah we have seen things that made us scared".

٤٠٠٧ - **حَدَّثَنَا** عِمْرَانُ بْنُ مُوْسٰى، ثَنَا حَمَّادُ بْنُ زَيْدٍ، ثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ عَنْ اَبِيْ نَضْرَةَ، عَنْ اَبِيْ سَعِيْدِ اَلْخُدْرِيِّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ، قَامَ خَطِيْبًا، فَكَانَ فِيْمَا قَالَ اَلَا، لَا يَمْنَعَنَّ رَجُلًا، هَيْبَةُ النَّاسِ، اَنْ يَّقُوْلَ بِحَقٍّ، اِذَا عَلِمَهٗ.

قَالَ فَبَكٰى اَبُوْ سَعِيْدٍ، وَقَالَ قَدْ وَاللّٰهِ! رَاَيْنَا اَشْيَاءَ، فَهِبْنَا. سنن ترمذی(٢١٩١)

4008 - Hazrat Abu Saeed رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "No one of you should belittle himself". They said: "O Messenger of Allah ﷺ how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allah but does not say anything Allah will say to him on the Day of Resurrection what prevented you from speaking concerning such and such?" He will say: "Fear of people". Allah will say: "Rather you should have feared Me".

٤٠٠٨ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ، وَاَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ اَبِي الْبَخْتَرِيِّ، عَنْ اَبِيْ سَعِيْدٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَحْقِرْ اَحَدُكُمْ نَفْسَهٗ، قَالُوْا يَا رَسُوْلَ اللّٰهِ! كَيْفَ يَحْقِرُ اَحَدُنَا نَفْسَهٗ؟ قَالَ يَرٰى اَمْرًا، لِلّٰهِ عَلَيْهِ فِيْهِ مَقَالٌ، ثُمَّ لَا يَقُوْلُ فِيْهِ، فَيَقُوْلُ اللّٰهُ لَهٗ يَوْمَ الْقِيَامَةِ مَا مَنَعَكَ اَنْ تَقُوْلَ فِيْ كَذَا كَذَا وَ كَذَا؟ فَيَقُوْلُ خَشْيَةُ النَّاسِ، فَيَقُوْلُ فَاِيَّايَ، كُنْتَ اَحَقَّ اَنْ تَخْشٰى.

ابن ماجہ

4009 - Ubaidullah bin Jarir reported that

٤٠٠٩ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا وَكِيْعٌ عَنْ

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his father said, "The Messenger of Allah ﷺ said, "There is no people among whom sins are committed when they are stronger and of a higher status (they have the power and ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all".

اِسْرَائِيْلَ، عَنْ اَبِىْ اِسْحَاقَ، عَنْ عُبَيْدِ اللّٰهِ بْنِ جَرِيْرٍ، عَنْ اَبِيْهِ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ قَوْمٍ يُعْمَلُ فِيْهِمْ بِالْمَعَاصِىْ، هُمْ اَعَزُّ مِنْهُمْ وَاَمْنَعُ، لَا يُغَيِّرُوْنَ اِلَّا عَمَّهُمُ اللّٰهُ بِعِقَابٍ. ابن ماجه

4010 - Hazrat Jabir ؓ narrated, "When the emigrants who had crossed the sea, came back to the Messenger of Allah ﷺ, he said: "Why donot you tell me of the strange things that you saw in the land of Abyssinia?" Some young men among them said, "Yes, O Messenger of Allah ﷺ, while we were sitting one of their elderly nuns came fast, carrying a vessel of water on her head. She passed by some of their youth, one of whom placed his hand between her shoulders and pushed her. She fell on her knees and her vessel broke. When she stood up, she turned to him and said, "You will come to know, O traitor, that when Allah sets up the Footstool and gathers the first ones and the last ones and hands and feet speak of what they used to earn, you will come to know your case and my case in His presence soon". The Messenger of Allah ﷺ said: "She spoke the truth, she spoke the truth, how can Allah purify any people (of sin) when they do not support their weak ones against their strong ones".

٤٠١٠ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ، ثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللّٰهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ اَبِى الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ لَمَّا رَجَعَتْ اِلٰى رَسُوْلِ اللّٰهِ ﷺ مُهَاجِرَةُ الْبَحْرِ، قَالَ اَلَا تُحَدِّثُوْنِىْ بِاَعَاجِيْبِ مَا رَاَيْتُمْ بِاَرْضِ الْحَبَشَةِ؟. قَالَ فِتْيَةٌ مِنْهُمْ بَلٰى، يَا رَسُوْلَ اللّٰهِ! بَيْنَا نَحْنُ جُلُوْسٌ، مَرَّتْ بِنَا عَجُوْزٌ مِنْ عَجَائِزِ رَهَابِيْنِهِمْ تَحْمِلُ عَلٰى رَاْسِهَا قُلَّةً مِنْ مَاءٍ، فَمَرَّتْ بِفَتًى مِنْهُمْ، فَجَعَلَ اِحْدٰى يَدَيْهِ بَيْنَ كَتِفَيْهَا، ثُمَّ دَفَعَهَا، فَخَرَّتْ عَلٰى رُكْبَتَيْهَا، فَانْكَسَرَتْ قُلَّتُهَا، فَلَمَّا ارْتَفَعَتْ، اِلْتَفَتَتْ اِلَيْهِ فَقَالَتْ سَوْفَ تَعْلَمُ، يَا غُدَرُ! اِذَا وَضَعَ اللّٰهُ الْكُرْسِىَّ، وَجَمَعَ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ، وَتَكَلَّمَتِ الْاَيْدِىْ، وَالْاَرْجُلُ بِمَا كَانُوْا يَكْسِبُوْنَ، فَسَوْفَ تَعْلَمُ كَيْفَ اَمْرِىْ وَاَمْرُكَ، عِنْدَهُ غَدًا. قَالَ يَقُوْلُ رَسُوْلُ اللّٰهِ ﷺ صَدَقَتْ صَدَقَتْ، كَيْفَ يُقَدِّسُ اللّٰهُ اُمَّةً لَا يُؤْخَذُ لِضَعِيْفِهِمْ مِنْ شَدِيْدِهِمْ؟ ابن ماجه

4011 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ said, "The best of Jihad is a just word spoken to an unjust ruler".

٤٠١١ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِيْنَارٍ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِىُّ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ، قَالَا ثَنَا اِسْرَائِيْلُ، اَنْبَاَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ عَطِيَّةَ الْعَوْفِىِّ،

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عَنْ اَبِیْ سَعِیْدِ اَلْخُدْرِیِّ ' قَالَ قَالَ رَسُوْلُ اللّٰہِ ﷺ اَفْضَلُ الْجِهَادِ ' كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ.

سنن ابوداؤد (٤٣٣٤) سنن ترمذی (٢١٧٤)

4012 - Hazrat Abu Umamah ؓ narrated, "A man came to the Messenger of Allah ﷺ at the first pillar and said: "O Messenger of Allah ﷺ, which Jihad is best?' but he kept quiet. When he (the man) saw the second pillar, he asked again and he kept quiet. When he stoned Aqabah pillar he placed his foot in the stirrup, to ride and said: "Where is the one who was asking?" He (the man) said, "Here I am O Messenger of Allah ﷺ". He said, "A word of truth spoken to an unjust ruler".

٤٠١٢ - **حَدَّثَنَا** رَاشِدُ بْنُ سَعِيْدِ اَلرَّمْلِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ اَبِیْ غَالِبٍ ' عَنْ اَبِیْ اُمَامَةَ ' قَالَ عَرَضَ لِرَسُوْلِ اللّٰہِ ﷺ رَجُلٌ عِنْدَ الْجَمْرَةِ الْاُوْلٰی ' فَقَالَ يَا رَسُوْلَ اللّٰہِ! اَیُّ الْجِهَادِ اَفْضَلُ؟ فَسَكَتَ عَنْهُ ' فَلَمَّا رَمَى الْجَمْرَةَ الثَّانِيَةَ سَاَلَهُ ' فَسَكَتَ عَنْهُ ' فَلَمَّا رَمٰى جَمْرَةَ الْعَقَبَةِ ' وَضَعَ رِجْلَهُ فِی الْغَرْزِ لِيَرْكَبَ. قَالَ اَیْنَ السَّائِلُ؟ قَالَ اَنَا ' يَا رَسُوْلَ اللّٰہِ! قَالَ كَلِمَةُ حَقٍّ عِنْدَ ذِیْ سُلْطَانٍ جَائِرٍ.

ابن ماجہ

4013 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "Marwan brought out the pulpit on the day of Eid and he started with the sermon before the Prayer. A man said: "O Marwan, you have gone against the Sunnah. You have brought out the pulpit on this day and it was not brought out before and you have started with the sermon before the prayer and this was not done before. Abu Saeed ؓ said: "As for this man, he has done his duty". I heard the Messenger of Allah ﷺ say: "Whoever among you sees an evil action and can change it with his hand, let him change it with his hand. If he cannot do that, then with his tongue (by speaking out) and if he cannot do that, then with his heart (by hating it) and that is the weakest of faith".

٤٠١٣ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اِسْمَاعِيْلَ بْنِ رَجَاءَ ' عَنْ اَبِيْهِ ' عَنْ اَبِیْ سَعِيْدِ اَلْخُدْرِیِّ . وَعَنْ قَيْسِ بْنِ مُسْلِمٍ ' عَنْ طَارِقِ بْنِ شِهَابٍ ' عَنْ اَبِیْ سَعِيْدِ اَلْخُدْرِیِّ ' قَالَ اَخْرَجَ مَرْوَانُ الْمِنْبَرَ فِیْ يَوْمِ عِيْدٍ ' فَبَدَاَ بِالْخُطْبَةِ قَبْلَ الصَّلٰوةِ ' فَقَالَ رَجُلٌ يَا مَرْوَانُ! خَالَفْتَ السُّنَّةَ اَخْرَجْتَ الْمِنْبَرَ فِیْ هٰذَا الْيَوْمِ ' وَلَمْ يَكُنْ يُخْرَجُ ' وَبَدَاْتَ بِالْخُطْبَةِ قَبْلَ الصَّلٰوةِ ' وَلَمْ يَكُنْ يُبْدَاُ بِهَا ' فَقَالَ اَبُوْ سَعِيْدٍ اَمَّا هٰذَا فَقَدْ قَضٰی مَا عَلَيْهِ ' سَمِعْتُ رَسُوْلَ اللّٰہِ ﷺ يَقُوْلُ مَنْ رَّاٰی مِنْكُمْ مُنْكَرًا ' فَاسْتَطَاعَ اَنْ يُّغَيِّرَهُ بِيَدِهٖ ' فَلْيُغَيِّرْهُ ' فَاِنْ لَّمْ يَسْتَطِعْ ' فَبِلِسَانِهٖ فَاِنْ لَّمْ يَسْتَطِعْ ' فَبِقَلْبِهٖ ' وَذٰلِكَ اَضْعَفُ الْاِيْمَانِ. سابقہ (١٢٧٥)

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٢١ - بَابُ قَوْلِهِ تَعَالٰى ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ﴾

Chapter21 - Words of Allah: "O, you who believe! Take care of your ownselves". (Surah Maidah5: 105)

٤٠١٤ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا صَدَقَةُ بْنُ خَالِدٍ، حَدَّثَنِيْ عُتْبَةُ بْنُ اَبِيْ حَكِيْمٍ، حَدَّثَنِيْ عَمِّيْ عَنْ عَمْرِو بْنِ جَارِيَةَ، عَنْ اَبِيْ اُمَيَّةَ الشَّعْبَانِيِّ، قَالَ اَتَيْتُ اَبَا ثَعْلَبَةَ الْخَشَنِيَّ قَالَ قُلْتُ كَيْفَ تَصْنَعُ فِيْ هٰذِهِ الْاٰيَةِ؟ قَالَ اَيَّةُ اٰيَةٍ؟ قُلْتُ ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ اِذَا اهْتَدَيْتُمْ﴾ (المائدہ: ١٠٥) قَالَ سَاَلْتُ عَنْهَا خَبِيْرًا، سَاَلْتُ عَنْهَا رَسُوْلَ اللّٰهِ ﷺ فَقَالَ بَلِ ائْتَمِرُوْا بِالْمَعْرُوْفِ، وَتَنَاهَوْا عَنِ الْمُنْكَرِ، حَتّٰى اِذَا رَاَيْتَ شُحًّا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤْثَرَةً، وَاِعْجَابَ كُلِّ ذِيْ رَاْيٍ بِرَاْيِهٖ، وَرَاَيْتَ اَمْرًا لَا يَدَانِ لَكَ بِهٖ، فَعَلَيْكَ خُوَيْصَةَ نَفْسِكَ، وَدَعْ اَمْرَ الْعَوَآمِّ فَاِنَّ مِنْ وَّرَائِكُمْ اَيَّامَ الصَّبْرِ، الصَّبْرُ فِيْهِنَّ عَلٰى مِثْلِ قَبْضٍ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيْهِنَّ مِثْلُ اَجْرِ خَمْسِيْنَ رَجُلًا يَعْمَلُوْنَ بِمِثْلِ عَمَلِهٖ.

سنن ابوداؤد (٤٣٤١) سنن ترمذی (٣٠٥٨)

4014 - Abu Umayyah Shabani reported, "I came to Abu Thalabah Al-Khushani ؓ and said: How do you understand this verse?" He said: "Which verse?" I said: "O you who believe! Take care of your ownselves. If you follow the right guidance, no hurt can came to you from those who are in error?" (Surah Maidah5: 105) He said: "You have asked the one who knows about it. I asked the Messenger of Allah ﷺ about it and he said: "Enjoin good upon one another and forbid one another to do evil but if you see over-whelming stinginess, desires being followed, this world being preferred (to the Hereafter), every person with an opinion feeling proud of it; and you realize that you have no power to deal with it, then you have to mind your own business and leave the common folk to their own devices. After you will come days of patience, during which patience will be like grasping a burning ember, and one who does good deeds will have a reward like that of fifty men doing the same deed".

٤٠١٥ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ، ثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ الْخَزَاعِيُّ، ثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، ثَنَا اَبُوْ مُعَيْدٍ حَفْصُ بْنُ غَيْلَانَ الرُّعَيْنِيُّ، عَنْ مَكْحُوْلٍ، عَنْ اَنَسِ بْنِ مَالِكٍ، قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ! مَتٰى نَتْرُكُ الْاَمْرَ بِالْمَعْرُوْفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ؟ قَالَ اِذَا ظَهَرَ

4015 - Hazrat Anas bin Malik ؓ narrated, "It was said, O Messenger of Allah ﷺ when should we stop enjoining what is good and forbidding what is evil?" He said, "When there appears among you that which appeared among those who came

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before you". We said, "O Messenger of Allah ﷺ, what appeared among those who came before us?" He said, "Kingship given to your youth, immorality, even among the old, and knowledge among the base and vile".

فِيكُمْ مَا ظَهَرَ فِي الْأُمَمِ قَبْلَكُمْ. قَالُوا يَا رَسُولَ اللَّهِ! وَمَا ظَهَرَ فِي الْأُمَمِ قَبْلَنَا؟ قَالَ الْمُلْكُ فِي صِغَارِكُمْ، وَالْفَاحِشَةُ فِي كِبَارِكُمْ، وَالْعِلْمُ فِي رُذَالَتِكُمْ.

Zaid (A narrator) said, "The Messenger of Allah's ﷺ words, "Knowledge among the base and vile", is when knowledge is found among the evildoers".

قَالَ زَيْدٌ تَفْسِيرُ مَعْنَى قَوْلِ النَّبِيِّ ﷺ وَالْعِلْمُ فِي رُذَالَتِكُمْ، إِذَا كَانَ الْعِلْمُ فِي الْفُسَّاقِ. ابن ماجه

4016- Hazrat Hudhaifah رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "The believer should not humiliate himself". They said: "How could he humiliate himself?" He said: "By taking on a trial (calamity) that he cannot deal with".

٤٠١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَمْرُو بْنُ عَاصِمٍ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدُبٍ، عَنْ حُذَيْفَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ. قَالُوا: وَكَيْفَ يُذِلُّ نَفْسَهُ؟ قَالَ يَتَعَرَّضُ، مِنَ الْبَلَاءِ، لِمَا لَا يُطِيقُهُ. سنن ترمذی (٢٢٥٤)

4017- Hazrat Abu Saeed Al-Khudri رضي الله عنه narrated, "I heard the Messenger of Allah ﷺ say: "Allah will question His slave on the Day of Resurrection until He says: What kept you from denouncing evil when you saw it? When Allah grants His slave a response, he will say: "O Lord I hoped for your mercy but I feared the people".

٤٠١٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، ثَنَا يَحْيَى بْنُ سَعِيدٍ، ثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَبُو طُوَالَةَ، ثَنَا نَهَارٌ الْعَبْدِيُّ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ اللَّهَ لَيَسْأَلُ الْعَبْدَ يَوْمَ الْقِيَامَةِ، حَتَّى يَقُولَ مَا مَنَعَكَ، إِذْ رَأَيْتَ الْمُنْكَرَ، أَنْ تُنْكِرَهُ؟ فَإِذَا لَقَّنَ اللَّهُ عَبْدًا حُجَّتَهُ، قَالَ يَا رَبِّ! رَجَوْتُكَ، وَفَرِقْتُ مِنَ النَّاسِ. ابن ماجه

Chapter22 - The Punishments

٢٢ - بَابُ الْعُقُوبَاتِ

4018- Hazrat Abu Musa رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "Allah gives respite to the wrongdoer, then when He seizes him He does not let him go, then he recited: "Such is the seizure of your Lord when He seizes (the population of) towns while they are doing wrong". (Surah Hud11:102)

٤٠١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا ثَنَا أَبُو مُعَاوِيَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ، لَمْ يُفْلِتْهُ. ثُمَّ قَرَأَ ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ﴾ (هود: ١٠٢). صحيح بخاری (٤٦٨٦) صحيح مسلم

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(٦٥٢٤)سنن الترمذی(٣١١٠-٣١١٠م)

٤٠١٩ - حَدَّثَنَا مَحْمُوْدُ بْنُ خَالِدِ الدِّمَشْقِيُّ ' ثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ ' اَبُوْ اَيُّوْبَ عَنِ ابْنِ اَبِىْ مَالِكٍ ' عَنْ اَبِيْهِ ' عَنْ عَطَاءِ بْنِ اَبِىْ رَبَاحٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' قَالَ اَقْبَلَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِيْنَ! خَمْسٌ اِذَا ابْتُلِيْتُمْ بِهِنَّ وَاَعُوْذُ بِاللّٰهِ اَنْ تُدْرِكُوْهُنَّ: لَمْ تَظْهَرِ الْفَاحِشَةُ فِىْ قَوْمٍ قَطُّ ' حَتّٰى يُعْلِنُوْا بِهَا ' اِلَّا فَشَا فِيْهِمُ الطَّاعُوْنُ وَالْاَوْجَاعُ الَّتِىْ لَمْ تَكُنْ مَضَتْ فِىْ اَسْلَافِهِمُ الَّذِيْنَ مَضَوْا. وَلَمْ يَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ ' اِلَّا اُخِذُوْا بِالسِّنِيْنَ وَشِدَّةِ الْمَئُوْنَةِ وَجَوْرِ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْنَعُوْا زَكَاةَ اَمْوَالِهِمْ ' اِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ ' وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوْا. وَلَمْ يَنْقُضُوْا عَهْدَ اللّٰهِ وَعَهْدَ رَسُوْلِهٖ ' اِلَّا سَلَّطَ اللّٰهُ عَلَيْهِمْ عَدُوًّا مِّنْ غَيْرِهِمْ ' فَاَخَذُوْا بَعْضَ مَا فِىْ اَيْدِيْهِمْ. وَمَا لَمْ تَحْكُمْ اَئِمَّتُهُمْ بِكِتَابِ اللّٰهِ ' وَيَتَخَيَّرُوْا مِمَّا اَنْزَلَ اللّٰهُ ' اِلَّا جَعَلَ اللّٰهُ بَاْسَهُمْ بَيْنَهُمْ. ابن ماجہ

4019 - Hazrat Abdullah bin Umar ؓ narrated, "The Messenger of Allah ﷺ turned to us and said: "O Muhajirin, there are five things with which you will be tested and I seek refuge with Allah lest you live to see them. Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among their predecessors, will spread among them. They do not cheat in the weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not with-hold the Zakah of their wealth but rain will be with-held from the sky and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger ﷺ but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another".

٤٠٢٠ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ' ثَنَا مَعْنُ بْنُ عِيْسٰى عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ ' عَنْ حَاتِمِ بْنِ حُرَيْثٍ ' عَنْ مَّالِكِ بْنِ اَبِىْ مَرْيَمَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ الْاَشْعَرِيِّ ' عَنْ اَبِىْ مَالِكٍ الْاَشْعَرِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيَشْرَبَنَّ نَاسٌ مِّنْ اُمَّتِىَ الْخَمْرَ ' يُسَمُّوْنَهَا بِغَيْرِ اسْمِهَا ' يُعْزَفُ عَلٰى رُءُوْسِهِمْ بِالْمَعَازِفِ وَالْمُغَنِّيَاتِ ' يَخْسِفُ اللّٰهُ بِهِمُ الْاَرْضَ ' وَيَجْعَلُ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ (سنن ابوداؤد(٣٦٨٨)

4020 - Hazrat Abu Malik Ashari ؓ narrated, "The Messenger of Allah ﷺ said, "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up and will turn them into monkeys and pigs".

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٤٠٢١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنْ لَّيْثٍ ، عَنِ الْمِنْهَالِ ، عَنْ زَاذَانَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللَّاعِنُوْنَ. قَالَ دَوَآبُّ الْاَرْضِ. ابن ماجہ

4021 - Hazrat Bara bin Azib ؓ narrated, "The Messenger of Allah ﷺ said: "Allah will curse them and those who curse, will curse them". He said: "The inhabitants of the earth".

٤٠٢٢ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنْ سُفْيَانَ ، عَنْ عَبْدِ اللّٰهِ بْنِ عِيْسٰى ، عَنْ عَبْدِ اللّٰهِ بْنِ اَبِى الْجَعْدِ ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَزِيْدُ فِى الْعُمُرِ اِلَّا الْبِرُّ ، وَلَا يَرُدُّ الْقَدَرَ اِلَّا الدُّعَاءُ ، وَاِنَّ الرَّجُلَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيْبُهُ. سابق(٩٠)

4022 - Hazrat Thawban ؓ narrated, "The Messenger of Allah ﷺ said: "Nothing increases one's life span except righteousness and nothing repels the Divine decree except supplication and a man may be deprived of provision by a sin that he commits".

٢٣ - بَابُ الصَّبْرِ عَلَى الْبَلَاءِ

Chapter23 - Patience against calamities

٤٠٢٣ - **حَدَّثَنَا** يُوْسُفُ بْنُ حَمَّادٍ الْمَعْنِىُّ وَيَحْيَى بْنُ دُرُسْتَ ، قَالَا ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَاصِمٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ سَعْدِ بْنِ اَبِىْ وَقَّاصٍ، قَالَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَىُّ النَّاسِ اَشَدُّ بَلَاءً ؟ قَالَ الْاَنْبِيَاءُ ، ثُمَّ الْاَمْثَلُ فَالْاَمْثَلُ ، يُبْتَلَى الْعَبْدُ عَلٰى حَسَبِ دِيْنِهٖ ، فَاِنْ كَانَ فِىْ دِيْنِهٖ صُلْبًا اشْتَدَّ بَلَاؤُهٗ ، وَاِنْ كَانَ فِىْ دِيْنِهٖ رِقَّةٌ اُبْتُلِىَ عَلٰى حَسَبِ دِيْنِهٖ ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتّٰى يَتْرُكَهٗ يَمْشِىْ عَلَى الْاَرْضِ ، وَمَا عَلَيْهِ مِنْ خَطِيْئَةٍ. سنن ترمذی(٢٣٩٨)

4023 - Musab bin Sad reported that his father Sad bin Abu Waqqas ؓ said: "I said, O Messenger of Allah ﷺ, which people are most severely tested?" He said: "The Prophets, then the next best and the next best. A person is tested according to his religious commitment. If he is steadfast in his religious commitment he will be tested more severely and if he is frail in his religious commitment his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him".

٤٠٢٤ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، ثَنَا ابْنُ اَبِىْ فُدَيْكٍ ، حَدَّثَنِىْ هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ اَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِىِّ ، قَالَ دَخَلْتُ عَلَى النَّبِىِّ ﷺ وَهُوَ يُوْعَكُ ، فَوَضَعْتُ يَدِىْ عَلَيْهِ ، فَوَجَدْتُ حَرَّهٗ بَيْنَ يَدَىَّ ، فَوْقَ اللِّحَافِ ، فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ! مَا اَشَدَّهَا عَلَيْكَ! قَالَ اِنَّا كَذٰلِكَ ، يُضَعَّفُ لَنَا الْبَلَاءُ وَيُضَعَّفُ لَنَا الْاَجْرُ ! قُلْتُ

4024 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "I entered upon the Prophet ﷺ when he was suffering from a fever and I placed my hand on him and felt heat on my hand from above the blanket. I said: "O Messenger of Allah ﷺ how hard it is for you?" He said: "We (Prophets) are like that, the trial is multiplied for us and so is the reward". I said: "O Messenger of Allah

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يَا رَسُوْلَ اللّٰهِ! اَیُّ النَّاسِ اَشَدُّ بَلَاءً؟ قَالَ الْاَنْبِيَاءُ. قُلْتُ يَا رَسُوْلَ اللّٰهِ! ثُمَّ مَنْ؟ قَالَ ثُمَّ الصَّالِحُوْنَ ' اِنْ كَانَ اَحَدُهُمْ لَيُبْتَلٰى بِالْفَقْرِ ' حَتّٰى مَا يَجِدُ اَحَدُهُمْ اِلَّا الْعَبَاءَةَ يُحَوِّيْهَا ' وَاِنْ كَانَ اَحَدُهُمْ لَيَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ اَحَدُكُمْ بِالرَّخَاءِ. ابن ماجه

ﷺ, which people are most severely tested?" He said: "The Prophets", I said: "O Messenger of Allah ﷺ then who?" He said: "Then the righteous, some of whom were tested with poverty until they could not find anything except a cloak to put around themselves. One of them will rejoice at calamity as one of you would rejoice at ease".

٤٠٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنْ شَقِيْقٍ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ كَاَنِّيْ اَنْظُرُ اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' وَهُوَ يَحْكِيْ نَبِيًّا مِّنَ الْاَنْبِيَاءِ ' ضَرَبَهُ قَوْمُهُ ' وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَّجْهِهِ وَيَقُوْلُ رَبِّ! اِغْفِرْ لِقَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ.

صحیح بخاری(٣٤٧٧_٦٩٢٩)صحیح مسلم(٤٦٢٢_٤٦٢٣)

4025 -Hazrat Abdullah ؓ narrated, "It is as if I can see the Messenger of Allah ﷺ telling us the story of one of the Prophets. "His people beat him, and he was wiping the blood from his face and saying: "O Lord! forgive my people for they do not know".

٤٠٢٦ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيٰى ' وَيُوْنُسُ بْنُ عَبْدِ الْاَعْلٰى ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِيْ يُوْنُسُ بْنُ يَزِيْدَ عَنِ ابْنِ شِهَابٍ ' عَنْ اَبِيْ سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ ' وَسَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ نَحْنُ اَحَقُّ بِالشَّكِّ مِنْ اِبْرَاهِيْمَ اِذْ قَالَ ﴿رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى قَالَ اَوَلَمْ تُؤْمِنْ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ﴾ (البقرہ:٢٦٠) وَيَرْحَمُ اللّٰهُ لُوْطًا ' لَقَدْ كَانَ يَاْوِيْ اِلٰى رُكْنٍ شَدِيْدٍ ' وَلَوْ لَبِثْتُ فِي السِّجْنِ طُوْلَ مَا لَبِثَ يُوْسُفُ ' لَاَجَبْتُ الدَّاعِيَ

صحیح بخاری(٤٥٣٧_٤٦٩٤)صحیح مسلم(٣٨٠_٦٠٩٤)

4026 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "We are more likely to express doubt than Ibrahim ؑ". When he said: "My Lord! Show me how you give life to the dead?" He (Allah) said: "Do you not believe?" He (Ibrahim) said: "Yes, I believe but to be stronger in Faith". (Surah Baqarah2: 260) And may Allah have mercy on Lut ؑ. He wished to have a powerful support. And If I were to stay in prison as long as Yusuf ؑ stayed, I would have accepted the offer".

٤٠٢٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنّٰى ' قَالَا ثَنَا عَبْدُ الْوَهَّابِ ' ثَنَا حُمَيْدٌ عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ لَمَّا كَانَ يَوْمُ اُحُدٍ ' اُكْسِرَتْ رَبَاعِيَةُ رَسُوْلِ اللّٰهِ ﷺ وَشُجَّ ' فَجَعَلَ الدَّمُ يَسِيْلُ عَلٰى وَجْهِهِ ' وَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَّجْهِهِ وَيَقُوْلُ كَيْفَ يُفْلِحُ قَوْمٌ خَضَبُوْا وَجْهَ نَبِيِّهِمْ بِالدَّمِ ' وَهُوَ يَدْعُوْهُمْ

صحیح بخاری(٤٠٧٥_٤٠٧٦)صحیح مسلم(٤٦٤٠_٤٦٤١)

4027 - Hazrat Anas bin Malik ؓ narrated that on the Day of Uhud a molar of the Messenger of Allah ﷺ was wounded. Blood started pouring down his face and he started to wipe his face and say: "How can any people prosper if they soak the face of their Prophet with blood when he

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is calling them to Allah?" Then Allah The Mighty and the Sublime revealed, "Not for you is the decision". (Surah Al-e-Imran3: 128)

اِلَى اللّٰهِ؟ فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ ﴿لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ﴾ (آل عمران:١٢٨). ابن ماجه

4028 - Hazrat Anas ﷺ narrated, "One day Jibril عليه السلام came to the Messenger of Allah ﷺ, when he was sitting in a sorrowful state with his face soaked with blood because some of the people of Makkah had struck him. He said: "What is the matter with you?" He said: "These people did such and such to me". He said: "Would you like me to show you a sign?" He said: "Yes, show me". He looked at a tree on the farside of the valley and said: "Call that tree'. So he called it and it came walking until it stood before him. He said, "Tell it to go back', So he told it to, and it went back ot its place. Then the Messenger of Allah ﷺ said: "That is sufficient for me".

٤٠٢٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيْفٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ سُفْيَانَ ' عَنْ اَنَسٍ ' قَالَ جَاءَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ ' ذَاتَ يَوْمٍ ' اِلٰى رَسُوْلِ اللّٰهِ ﷺ ' وَهُوَ جَالِسٌ حَزِيْنٌ ' قَدْ خُضِبَ بِالدِّمَاءِ ' قَدْ ضَرَبَهُ بَعْضُ اَهْلِ مَكَّةَ ' فَقَالَ مَا لَكَ؟ فَقَالَ فَعَلَ بِىْ هٰؤُلَاءِ ' وَفَعَلُوْا ' قَالَ اَتُحِبُّ اَنْ اُرِيَكَ اٰيَةً ؟ قَالَ اَرِنِىْ. فَنَظَرَ اِلٰى شَجَرَةٍ مِّنْ وَّرَاءِ الْوَادِىْ ' قَالَ اُدْعُ تِلْكَ الشَّجَرَةَ ' فَدَعَاهَا ' فَجَاءَتْ تَمْشِىْ حَتّٰى قَامَتْ بَيْنَ يَدَيْهِ. قَالَ قُلْ لَّهَا فَلْتَرْجِعْ ' فَقَالَ لَهَا فَرَجَعَتْ ' حَتّٰى عَادَتْ اِلٰى مَكَانِهَا ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ حَسْبِىْ. ابن ماجه

4029 - Hazrat Hudhaifah ﷺ narrated, "The Messenger of Allah ﷺ said: "Count for me all those who have uttered (the words of) Islam". We said: "O Messenger of Allah ﷺ do you fear for us, when we number between six and seven hundred?" The Messenger of Allah ﷺ said: "You do not know perhaps you will be tested".

٤٠٢٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ شَقِيْقٍ عَنْ حُذَيْفَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَحْصُوْا لِىْ كُلَّ مَنْ تَلَفَّظَ بِالْاِسْلَامِ. قُلْنَا يَا رَسُوْلَ اللّٰهِ! اَتَخَافُ عَلَيْنَا ' وَنَحْنُ مَا بَيْنَ السِّتِّمِائَةِ اِلَى السَّبْعِمِائَةِ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَدْرُوْنَ ' لَعَلَّكُمْ اَنْ تُبْتَلَوْا.

He (the narrator) said, "And we were tested until a man among us would only pray in secret".

قَالَ فَابْتُلِيْنَا حَتّٰى جَعَلَ الرَّجُلُ مِنَّا مَا يُصَلِّىْ اِلَّا سِرًّا. صحيح بخارى (٣٠٦٠ ـ ٣٠٦١) صحيح مسلم (٣٧٥)

4030 - Hazrat Ubayy bin Kab ﷺ narrated that on the night when he was taken on the Night Journey (Isra), the Messenger of Allah noticed a good fragrance and said, "O Jibril what is this good fragrance?" He said: "This is the fragrance of the grave

٤٠٣٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا سَعِيْدُ بْنُ بَشِيْرٍ عَنْ قَتَادَةَ ' عَنْ مُّجَاهِدٍ ' عَنِ ابْنِ عَبَّاسٍ ' عَنْ اُبَىِّ بْنِ كَعْبٍ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ اَنَّهُ لَيْلَةَ اُسْرِىَ بِهٖ ' وَجَدَ رِيْحًا طَيِّبَةً ' فَقَالَ يَا جِبْرِيْلُ! مَا هٰذِهِ الرِّيْحُ الطَّيِّبَةُ؟ قَالَ هٰذِهٖ رِيْحُ قَبْرِ

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of the hairdresser and her two sons and her husband". He said: "That began when Khadir, who was one of the nobels of the Children of Israel, used to pass by a monk in his cell. The monk used to meet him and he taught him Islam. When Khadir reached adolescence, his father married him to a woman. Khadir taught her and made her promise not to teach it to anyone. He used not to touch women, so he divorced her, then his father married him to another woman and he taught her and made her promise not to teach it to anyone. One of them kept the secret but the other disclosed it. So he fled until he came to an island in the sea. Two men came gathering firewood and saw him. One of them kept the secret but the other diclosed it, and said: "I have seen Khadir". It was said: "Who else saw him besides you?" He said: "So-and-so". (The other man) was questioned but he kept silent. According to their religion, the liar was to be killed. The woman who had kept the secret got married, and while she was combing the hair of Pharaoh's daughter, she dropped the comb and said: "May Pharoah perish!" (The daughter) told her father about that. The woman had two sons and a husband. (Pharoah) sent for them and tried to make the woman and her husband give up their religion, but they refused. He said: "I am going to kill you". They said: "It would be an act of kindness on your part, if you kill us, to put us in one grave'. So he did that. When the Prophet ﷺ was taken on the Night

الْمَاشِطَةِ وَابْنَيْهَا وَزَوْجِهَا ' قَالَ وَكَانَ بَدْءُ ذٰلِكَ اَنَّ الْخَضِرَ كَانَ مِنْ اَشْرَافِ بَنِىْ اِسْرَآئِيْلَ ' وَكَانَ مَمَرُّهُ بِرَاهِبٍ فِىْ صَوْمَعَتِهِ ' فَيَطَّلِعُ عَلَيْهِ الرَّاهِبُ ' فَيُعَلِّمُهُ الْاِسْلَامَ ' فَلَمَّا بَلَغَ الْخَضِرُ زَوَّجَهُ اَبُوْهُ امْرَاَةً ' فَعَلَّمَهَا الْخَضِرُ ' وَاَخَذَ عَلَيْهَا ' وَكَانَ لَا يَقْرَبُ النِّسَاءَ فَطَلَّقَهَا ' ثُمَّ زَوَّجَهُ اَبُوْهُ اُخْرٰى ' فَعَلَّمَهَا وَاَخَذَ عَلَيْهَا اَنْ لَّا تُعَلِّمَهُ اَحَدًا فَكَتَمَتْ اِحْدَاهُمَا وَاَفْشَتْ عَلَيْهِ الْاُخْرٰى ' فَانْطَلَقَ هَارِبًا ' حَتّٰى اَتٰى جَزِيْرَةً فِى الْبَحْرِ ' فَاَقْبَلَ رَجُلَانِ يَحْتَطِبَانِ ' فَرَاَيَاهُ. فَكَتَمَ اَحَدُهُمَا وَاَفْشَى الْاٰخَرُ ' وَقَالَ قَدْ رَاَيْتُ الْخَضِرَ ' فَقِيْلَ وَمَنْ رَّاٰهُ مَعَكَ ؟ قَالَ فُلَانٌ ' فَسُئِلَ فَكَتَمَ ' وَكَانَ فِىْ دِيْنِهِمْ اَنَّ مَنْ كَذَبَ قُتِلَ ' قَالَ فَتَزَوَّجَ الْمَرْاَةَ الْكَاتِمَةَ ' فَبَيْنَمَا هِىَ تَمْشُطُ امْرَاَةَ ابْنِ فِرْعَوْنَ سَقَطَ الْمُشْطُ ' فَقَالَتْ تَعِسَ فِرْعَوْنُ! فَاَخْبَرَتْ اَبَاهَا ' وَكَانَ لِلْمَرْاَةِ ابْنَانِ وَزَوْجٌ ' فَاَرْسَلَ اِلَيْهِمْ ' فَرَاوَدَ الْمَرْاَةَ وَزَوْجَهَا اَنْ يَّرْجِعَا عَنْ دِيْنِهِمَا ' فَاَبَيَا ' فَقَالَ اِنِّىْ قَاتِلُكُمَا ' فَقَالَا اِحْسَانًا مِّنْكَ اِلَيْنَا ' اِنْ قَتَلْتَنَا اَنْ تَجْعَلَنَا فِىْ بَيْتٍ ' فَفَعَلَ. فَلَمَّا اُسْرِىَ بِالنَّبِىِّ ﷺ ' وَجَدَ رِيْحًا طَيِّبَةً ' فَسَاَلَ جِبْرِيْلَ ' فَاَخْبَرَهُ. ابن ماجه

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Journey (Isra), he noticed a good fragrance and asked Jibril ﷺ about it and he told him".

٤٠٣١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ رُمْحٍ ، اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَّزِيْدَ بْنِ اَبِىْ حَبِيْبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ ، اَنَّهُ قَالَ عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ . وَاِنَّ اللّٰهَ ، اِذَا اَحَبَّ قَوْمًا اِبْتَلَاهُمْ ، فَمَنْ رَّضِىَ ، فَلَهُ الرِّضَا ، وَمَنْ سَخِطَ ، فَلَهُ السُّخْطُ. سنن ترمذی(٢٣٩٦)

4031 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ said: "The greatest reward comes with the greatest trial. When Allah loves a people, He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath".

٤٠٣٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مَيْمُوْنٍ اَلرَّقِّىُّ ، ثَنَا عَبْدُ الْوَاحِدِ بْنُ صَالِحٍ، ثَنَا اِسْحَاقُ بْنُ يُوْسُفَ عَنِ الْاَعْمَشِ، عَنْ يَّحْيَى بْنِ وَثَّابٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُؤْمِنُ الَّذِىْ يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلٰى اَذَاهُمْ ، اَعْظَمُ اَجْرًا مِّنَ الْمُؤْمِنِ الَّذِىْ لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلٰى اَذَاهُمْ.

سنن ترمذی(٢٥٠٧)

4032 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ said: "The believer who mixes with people and bears their annoyance with patience, will have a greater reward than the believer who does not mix with people and does not put up with their annoyance".

٤٠٣٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى وَمُحَمَّدُ بْنُ بَشَّارٍ ، قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ ، سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ثَلَاثٌ ، مَنْ كُنَّ فِيْهِ وَجَدَ طَعْمَ الْاِيْمَانِ. وَقَالَ بِنْدَارٌ حَلَاوَةَ الْاِيْمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ ، لَا يُحِبُّهُ اِلَّا لِلّٰهِ. وَمَنْ كَانَ اللّٰهُ وَرَسُوْلُهُ اَحَبَّ اِلَيْهِ مِمَّا سِوَاهُمَا. وَمَنْ كَانَ اَنْ يُّلْقٰى فِى النَّارِ اَحَبَّ اِلَيْهِ مِنْ اَنْ يَّرْجِعَ فِى الْكُفْرِ ، بَعْدَ اِذْ اَنْقَذَهُ اللّٰهُ مِنْهُ.

صحیح بخاری(٢١ـ٦٠٤١) صحیح مسلم(١٦٤) سنن نسائی(٥٠٠٣)

4033 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said, "There are three things, whoever has them, has found the taste of faith. (One of the narrators) Bindar said: "The sweetness of faith, when he loves a man and only loves him for the sake of Allah. When Allah and His Messenger ﷺ are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it".

٤٠٣٤ - **حَدَّثَنَا** اَلْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِىُّ ، ثَنَا ابْنُ اَبِىْ عَدِىٍّ ح وَحَدَّثَنَا اِبْرَاهِيْمُ بْنُ سَعِيْدٍ الْجَوْهَرِىُّ ، ثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ ، ثَنَا رَاشِدٌ اَبُوْ مُحَمَّدٍ الْحِمَّانِىُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ اُمِّ الدَّرْدَاءِ ، عَنْ اَبِى الدَّرْدَاءِ ، قَالَ اَوْصَانِىْ خَلِيْلِىْ ﷺ

4034 - Hazrat Abu Darda ؓ narrated, "My close friend ﷺ advised me: "Do not associate anything with Allah, even if you are cut up and burned down. Do not neglect any prescribed Prayer deliberately, for whoever neglects it deliberately, no

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longer has the protection of Allah. And do not drink wine,for it is the key to whole evil".

اَنْ لَّا تُشْرِكْ بِاللّٰهِ شَيْئًا ، وَاِنْ قُطِّعْتَ وَحُرِّقْتَ ، وَلَا تَتْرُكْ صَلٰوةً مَّكْتُوْبَةً مُتَعَمِّدًا ، فَمَنْ تَرَكَهَا مُتَعَمِّدًا ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ ، وَلَا تَشْرَبِ الْخَمْرَ ، فَاِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ. ابن ماجه

Chapter24 - Severity of Times

٢٤ - بَابُ شِدَّةِ الزَّمَانِ

4035 - Hazrat Muawiyah رضي الله عنه narrated, "I heard the Prophet ﷺ say: "There is (will be) nothing left of this world except trials and tribulations".

٤٠٣٥ - **حَدَّثَنَا** غِيَاثُ بْنُ جَعْفَرٍ الْرَّحَبِيُّ ، اَنْبَاَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، سَمِعْتُ ابْنَ جَابِرٍ يَقُوْلُ سَمِعْتُ اَبَا عَبْدِ رَبِّهٖ يَقُوْلُ سَمِعْتُ مُعَاوِيَةَ يَقُوْلُ سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ لَمْ يَبْقَ مِنَ الدُّنْيَا اِلَّا بَلَاءٌ وَّفِتْنَةٌ. ابن ماجه

4036 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said, "There will come to the people years of treachery. When the liar will be regarded as truthful, an honest man will be regarded as a liar, the Traitor will be regarded as faithful, and the faithful man will be regarded as a traitor, and the Ruwaibidah will decide matters". It was said: "Who are the Ruwaibidah?" He said: "Vile men who (will) control the affairs of the people".

٤٠٣٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ الْجُمَحِيُّ عَنْ اِسْحَاقَ بْنِ اَبِى الْفُرَاتِ ، عَنِ الْمَقْبُرِيِّ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَيَاْتِىْ عَلَى النَّاسِ سَنَوَاتٌ خَدَّاعَاتٌ ، يُصَدَّقُ فِيْهَا الْكَاذِبُ وَيُكَذَّبُ فِيْهَا الصَّادِقُ ، وَيُؤْتَمَنُ فِيْهَا الْخَائِنُ وَيَخُوْنُ فِيْهَا الْاَمِيْنُ ، وَيَنْطِقُ فِيْهَا الرُّوَيْبِضَةُ قِيْلَ وَمَا الرُّوَيْبِضَةُ؟ قَالَ اَلرَّجُلُ التَّافِهُ فِىْ اَمْرِ الْعَامَّةِ. ابن ماجه

4037 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said: "By the one in whose Hand is my soul, this world will not pass away until a man will pass by a grave, and will roll on it and say: Would that I were in the place of the occupant of this grave! And the reason for that will not be any religious (motive), rather it will be because of the calamity".

٤٠٣٧ - **حَدَّثَنَا** وَاصِلُ بْنُ عَبْدِ الْاَعْلٰى ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ (اَبِىْ) اِسْمَاعِيْلَ الْاَسْلَمِيِّ ، عَنْ اَبِىْ حَازِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَا تَذْهَبُ الدُّنْيَا حَتّٰى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ ، وَيَقُوْلُ يَا لَيْتَنِىْ كُنْتُ مَكَانَ صَاحِبِ هٰذَا الْقَبْرِ ، وَلَيْسَ بِهِ الدِّيْنُ ، اِلَّا الْبَلَاءُ. صحيح مسلم (٧٢٣١)

4038 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said: "You will be picked over just as (good) dates are selected from its bad ones. So the best of you will be taken and the worst of

٤٠٣٨ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا طَلْحَةُ بْنُ يَحْيٰى عَنْ يُوْنُسَ ، عَنِ الزُّهْرِيِّ ، عَنْ اَبِىْ حُمَيْدٍ يَعْنِىْ مَوْلٰى مُسَافِعٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَتُنْتَقَوُنَّ كَمَا يُنْتَقَى التَّمْرُ مِنْ اَعْفَالِهٖ ، فَلَيُذْهَبَنَّ

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you will be left, so die if you can".

خِيَارُكُمْ ، وَلَيَبْقَيَنَّ شِرَارُكُمْ فَمُوتُوا اِنِ اسْتَطَعْتُمْ.

ابن ماجہ

4039 - Hazrat Anas bin Malik ﷺ narrated that the Messenger of Allah ﷺ said: "Adhering to (religion) will only become harder and worldly affairs will only become more difficult and people will only become more stingy and the Hour will only come upon the worst of people, and the only Mahdi is Eisa-bin Maryam عليه السلام".

٤٠٣٩ - **حَدَّثَنَا** يُونُسُ بْنُ عَبْدِ الْاَعْلٰى ، ثَنَا مُحَمَّدُ بْنُ اِدْرِيْسَ الشَّافِعِيُّ ، حَدَّثَنِيْ مُحَمَّدُ بْنُ خَالِدٍ الْجَنَدِيُّ عَنْ اَبَانَ بْنِ صَالِحٍ ، عَنِ الْحَسَنِ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَا يَزْدَادُ الْاَمْرُ اِلَّا شِدَّةً ، وَلَا الدُّنْيَا اِلَّا اِدْبَارًا ، وَلَا النَّاسُ اِلَّا شُحًّا ، وَلَا تَقُوْمُ السَّاعَةُ اِلَّا عَلٰى شِرَارِ النَّاسِ ، وَلَا الْمَهْدِيُّ اِلَّا عِيْسَى ابْنُ مَرْيَمَ. ابن ماجہ

Chapter 25 - The Signs of the Hour

٢٥ - بَابُ اَشْرَاطِ السَّاعَةِ

4040 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "I and the Hour have been sent like these two, and he held up his two fingers together".

٤٠٤٠ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِيِّ ، وَاَبُوْ هِشَامٍ الرِّفَاعِيُّ مُحَمَّدُ بْنُ يَزِيْدَ ، قَالَا ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ ، ثَنَا اَبُوْ حُصَيْنٍ عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ بُعِثْتُ اَنَا وَالسَّاعَةُ كَهَاتَيْنِ. وَجَمَعَ بَيْنَ اِصْبَعَيْهِ. صحیح بخاری (٦٥٠٥)

4041 - Hazrat Hudhaifah bin Asid ﷺ narrated, "The Prophet ﷺ looked out at us from a room, when we were talking about the Hour". He said: "The Hour will not begin until there are ten signs: Dajjal (False Christ), the smoke, and the rising of the sun from the west".

٤٠٤١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا وَكِيْعٌ ، عَنْ سُفْيَانَ ، عَنْ فُرَاتٍ الْقَزَّازِ ، عَنْ اَبِي الطُّفَيْلِ ، عَنْ حُذَيْفَةَ بْنِ اَسِيْدٍ ، قَالَ اِطَّلَعَ عَلَيْنَا النَّبِيُّ ﷺ مِنْ غُرْفَةٍ وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ ، فَقَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَكُوْنَ عَشْرُ اٰيَاتٍ اَلدَّجَّالُ ، وَالدُّخَانُ ، وَطُلُوْعُ الشَّمْسِ مِنْ مَّغْرِبِهَا. صحیح مسلم (٧٢١٤_٧٢١٥_٧٢١٦_٧٢١٧) سنن ابوداؤد (٤٣١١) سنن ترمذی (٢١٨٣_٢١٨٣م_٢١٨٣م_٢١٨٣م) سنن ابن ماجہ (٤٠٥٥)

4042 - Hazrat Awf bin Malik Al-Ashjai ﷺ narrated, "I came to the Messenger of Allah ﷺ during the campaign of Tabuk when he was in a tent made of leather, so I sat infront of the tent. The Messenger of Allah ﷺ said: "Enter O Awf". I said: "All of me, O Messenger of Allah ﷺ". He said: "All of you". Then he said: "O Awf!

٤٠٤٢ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ الْعَلَاءِ ، حَدَّثَنِيْ بُسْرُ بْنُ عُبَيْدِ اللّٰهِ ، حَدَّثَنِيْ اَبُوْ اِدْرِيْسَ الْخَوْلَانِيُّ ، حَدَّثَنِيْ عَوْفُ بْنُ مَالِكٍ الْاَشْجَعِيُّ ، قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ ﷺ ، وَهُوَ فِيْ غَزْوَةِ تَبُوْكَ ، وَهُوَ فِيْ خِبَاءٍ مِنْ اَدَمٍ فَجَلَسْتُ بِفِنَاءِ الْخِبَاءِ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اُدْخُلْ يَا عَوْفُ! فَقُلْتُ بِكُلِّيْ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ بِكُلِّكَ ، ثُمَّ

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remember six things (that will occur) before the Hour comes, one of which is my death". I was very much shocked and saddened at that. He said: "Count that as the first, then (will come) the conquest of Baitul Maqdis, (Jerusalem) then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds, then there will be much wealth among you, so that if a man were to be given one hundred Dinar he would still be dissatisfied and there will be tribulation among you that will not leave any Muslim house untouched, then there will be a treaty between you and the Romans, then they will betray you and march against you with eighty banners under each of which will be twelve thousand troops".

قَالَ يَا عَوْفُ! اِحْفَظْ خِلَالًا سِتًّا بَيْنَ يَدَيِ السَّاعَةِ اِحْدَاهُنَّ مَوْتِيْ. قَالَ فَوَجَمْتُ عِنْدَهَا وَجْمَةً شَدِيْدَةً ' فَقَالَ قُلْ اِحْدٰى ' ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ ' ثُمَّ دَاءٌ يَظْهَرُ فِيْكُمْ يَسْتَشْهِدُ اللّٰهُ ذَرَارِيَّكُمْ وَاَنْفُسَكُمْ ' وَيُزَكِّيْ بِهٖ اَمْوَالَكُمْ ' ثُمَّ تَكُوْنُ الْاَمْوَالُ فِيْكُمْ ' حَتّٰى يُعْطَى الرَّجُلُ مِائَةَ دِيْنَارٍ ' فَيَظَلَّ سَاخِطًا ' وَفِتْنَةٌ تَكُوْنُ بَيْنَكُمْ ' لَا يَبْقٰى بَيْتُ مُسْلِمٍ اِلَّا دَخَلَتْهُ ثُمَّ تَكُوْنُ بَيْنَكُمْ وَبَيْنَ بَنِي الْاَصْفَرِ هُدْنَةٌ ' فَيَغْدِرُوْنَ بِكُمْ ' فَيَسِيْرُوْنَ اِلَيْكُمْ فِيْ ثَمَانِيْنَ غَايَةٍ ' تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ اَلْفًا. صحیح بخاری(۳۱۷۶)سنن ابوداؤد(۵۰۰۰۔ ۵۰۰۱)سنن ابن ماجہ(۴۰۹۵)

4043 - Hazrat Hudhaifah bin Yaman ﷺ narrated, "The Messenger of Allah ﷺ said: "The Hour will not begin until you kill your ruler and fight one another with swords and your world is inherited by the worst of you".

٤٠٤٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَبْدُ الْعَزِيْزِ الدَّرَاوَرْدِيُّ ' ثَنَا عَمْرٌو ' مَوْلَى الْمُطَّلِبِ عَنْ عَبْدِ اللّٰهِ بْنِ عَبْدِ الرَّحْمٰنِ الْاَنْصَارِيِّ ' عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَقْتُلُوْا اِمَامَكُمْ ' وَتَجْتَلِدُوْا بِاَسْيَافِكُمْ ' وَيَرِثُ دُنْيَاكُمْ شِرَارُكُمْ. سنن ترمذی(۲۱۷۰)

4044 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ came out one day to the people and a man came to him and said, "O Messenger of Allah, when will the Hour be?" He said: "The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one

٤٠٤٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ اَبِيْ حَيَّانَ ' عَنْ اَبِيْ زُرْعَةَ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَوْمًا بَارِزًا لِلنَّاسِ ' فَاَتَاهُ رَجُلٌ فَقَالَ يَا رَسُوْلَ اللّٰهِ! مَتَى السَّاعَةُ؟ فَقَالَ مَا الْمَسْئُوْلُ عَنْهَا بِاَعْلَمَ مِنَ السَّائِلِ ' وَلٰكِنْ سَاُخْبِرُكَ عَنْ اَشْرَاطِهَا اِذَا وَلَدَتِ الْاَمَةُ رَبَّتَهَا ' فَذَاكَ مِنْ اَشْرَاطِهَا ' وَاِذَا كَانَتِ الْحُفَاةُ الْعُرَاةُ رُءُوْسَ النَّاسِ ' فَذَاكَ مِنْ اَشْرَاطِهَا ' وَاِذَا تَطَاوَلَ رِعَاءُ الْغَنَمِ فِي الْبُنْيَانِ ' فَذَاكَ اَشْرَاطُهَا ' فِيْ خَمْسٍ لَا يَعْلَمُهُنَّ اِلَّا

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of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five things which no one knows except Allah.Then the Messenger of Allah ﷺ recited the words: "Verily Allah with Him (Alone) is the knowledge of the Hour. He sends down the rain and knows that which is in the wombs, (to the end of the verse)". (Surah Luqman31: 34)

اللّٰـهُ. فَتَلا رَسُوْلُ اللّٰـهِ ﷺ ﴿إِنَّ اللّٰـهَ عِنْدَهُ عِلْمُ السَّـاعَـةِ وَيُنَـزِّلُ الْـغَيْـثَ وَيَعْلَمُ مَـا فِى الْاَرْحَـامِ﴾ (لقمان:٣٤) اَلْاٰيَةَ. سابقہ(٦٤)

4045 - Hazrat Anas bin Malik ؓ narrated, "Shall I not tell you a Hadith that I heard from the Messenger of Allah ﷺ which no one will tell you after me? I heard it from him (saying): "Among the protents of the Hour are that knowledge will be taken away and ignorance will prevail, illegal sex will become widespread, and wine will be drunk and men will disappear and women will be left, until there is one man in charge of fifty women".

٤٠٤٥ - **حَـدَّثَنَا** مُـحَـمَّـدُ بْـنُ بَشَّـارٍ وَّمُحَمَّدُ بْنُ الْـمُثَنّٰى، قَالَا ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، ثَنَا شُعْبَةُ، سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ اَنَسِ بْنِ مَـالِكٍ، قَالَ اَلَا اُحَدِّثُـكُمْ حَـدِيْثًـا سَـمِعْتُـهُ مِنْ رَسُوْلِ اللّٰـهِ ﷺ لَا يُـحَدِّثُكُمْ بِهٖ اَحَـدٌ بَـعْـدِىْ، سَمِعْتُـهُ مِنْهُ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ يُّرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُوَ الزِّنَا، وَيُشْرَبَ الْـخَـمْـرُ، وَيَـذْهَـبَ الـرِّجَالُ، وَيَبْقَى النِّسَاءُ، حَتّٰى يَكُوْنَ لِخَمْسِيْنَ امْرَاَةً، قَيِّمٌ وَّاحِدٌ. صحیح بخاری(٨١) صحیح مسلم(٦٧٢٧) سنن ترمذی(٢٢٠٥)

4046 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said, "The Hour will not begin until the Euphrates uncovers a mountain of gold and people fight over it, and out of every ten, nine will be killed".

٤٠٤٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ، ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِىْ سَلَمَةَ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰـهِ ﷺ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَـحْسِـرَ الْفُرَاتُ عَنْ جَبَلٍ مِّـنْ ذَهَـبٍ، فَيُقْتَلُ النَّاسُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ عَشَرَةٍ، تِسْعَةٌ. ابن ماجہ

4047 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "The Hour will not begin until wealth becomes abundant and tribulations appear, and Harj increases". They said: "What is Harj, O Messenger of Allah ﷺ?" He said: "Killing, killing, killing", three times.

٤٠٤٧ - **حَـدَّثَنَا** اَبُوْ مَـرْوَانَ الْـعُثْـمَـانِىُّ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ اَبِيْـهِ، عَنْ اَبِىْ هُرَيْرَةَ، اَنَّ رَسُوْلَ اللّٰـهِ ﷺ قَالَ لَا تَقُوْمُ السَّـاعَـةُ حَتّٰى يَـفِيْضَ الْمَالُ، وَتَظْهَرَ الْفِتَنُ، وَيَكْثُرَ الْهَـرْجُ. قَالُوْا وَمَا الْهَرْجُ؟ يَا رَسُوْلَ اللّٰـهِ! قَالَ اَلْقَتْلُ اَلْقَتْلُ، اَلْقَتْلُ. ثَلَاثًا. ابن ماجہ

Chapter26 - The Disappearance of the Quran and Knowledge

٢٦ - بَابُ ذِهَابِ الْقُرْاٰنِ وَالْعِلْمِ

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٤٠٤٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا وَكِيْعٌ ، ثَنَا الْاَعْمَشُ عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ ، عَنْ زِيَادِ بْنِ لَبِيْدٍ ، قَالَ ذَكَرَ النَّبِىُّ ﷺ شَيْئًا ، فَقَالَ ذَاكَ عِنْدَ اَوَانِ ذَهَابِ الْعِلْمِ . قُلْتُ يَا رَسُوْلَ اللّٰهِ! وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَاُ الْقُرْاٰنَ وَنُقْرِئُهُ اَبْنَاءَ نَا وَيُقْرِئُهُ اَبْنَاؤُنَا اَبْنَاءَ هُمْ ، اِلٰى يَوْمِ الْقِيَامَةِ ؟ قَالَ ثَكِلَتْكَ اُمُّكَ ، زِيَادُ! اِنْ كُنْتُ لَاَرَاكَ مِنْ اَفْقَهِ رَجُلٍ بِالْمَدِيْنَةِ ، اَوَ لَيْسَ هٰذِهِ الْيَهُوْدُ وَالنَّصَارٰى يَقْرَاُوْنَ التَّوْرَاةَ وَالْاِنْجِيْلَ ، لَا يَعْلَمُوْنَ بِشَىْءٍ مِمَّا فِيْهِمَا؟ . ابن ماجه

4048 - Hazrat Ziyad bin Labid ؓ narrated, "The Prophet ﷺ mentioned something and said: "That will be at the time when knowledge (of Quran) disappears". I said: "O Messenger of Allah ﷺ how will knowledge disappear when we read the Quran and teach it to our children and our children will teach it to their children until the Day of Resurrection'. He said: "May your mother be bereft of you. O Ziyad! I thought that you were the wisest man in Al-Madinah. Is it not the case that these Jews and Christians read the Tawrah and the Injil, but they do not act upon anything of what is in them".

٤٠٤٩ - حَدَّثَنَا عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ اَبِىْ مَالِكٍ الْاَشْجَعِىِّ ، عَنْ رِبْعِىِّ بْنِ حِرَاشٍ ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَدْرُسُ الْاِسْلَامُ كَمَا يَدْرُسُ وَشْىُ الثَّوْبِ ، حَتّٰى لَا يُدْرٰى مَا صِيَامٌ وَّلَا صَلٰوةٌ وَّلَا نُسُكٌ وَّلَا صَدَقَةٌ ، وَلَيُسْرٰى عَلٰى كِتَابِ اللّٰهِ عَزَّوَجَلَّ فِىْ لَيْلَةٍ ، فَلَا يَبْقٰى فِى الْاَرْضِ مِنْهُ اٰيَةٌ ، وَتَبْقٰى طَوَائِفُ مِنَ النَّاسِ ، اَلشَّيْخُ الْكَبِيْرُ وَالْعَجُوْزُ ، يَقُوْلُوْنَ اَدْرَكْنَا اٰبَاءَ نَا عَلٰى هٰذِهِ الْكَلِمَةِ لَا اِلٰهَ اِلَّا اللّٰهُ ، فَنَحْنُ نَقُوْلُهَا! فَقَالَ لَهُ صِلَةُ مَا تُغْنِىْ عَنْهُمْ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَهُمْ لَا يَدْرُوْنَ مَا صَلٰوةٌ وَّلَا صِيَامٌ وَّلَا نُسُكٌ وَّلَا صَدَقَةٌ؟ فَاَعْرَضَ عَنْهُ حُذَيْفَةُ ، ثُمَّ رَدَّهَا عَلَيْهِ ثَلَاثًا ، كُلَّ ذٰلِكَ يُعْرِضُ عَنْهُ حُذَيْفَةُ ، ثُمَّ اَقْبَلَ عَلَيْهِ فِى الثَّالِثَةِ ، قَالَ يَا صِلَةُ! تُنْجِيْهِمْ مِنَ النَّارِ ، ثَلَاثًا . ابن ماجه

4049 - Hazrat Hudhaifah bin Yaman ؓ narrated, "The Messenger of Allah ﷺ said: "Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, Prayer, sacrifice (in Pilgrimage) and charity are. The Book of Allah will be taken away at night and not one verse of it will be left on earth. And there will be some people left, old men and old women who will say: "We saw our fathers saying these words: "La ilaha illallah", so we say them too'. Silah said to him: "What good will (saying) "La ilaha illallah" do then when they do not know what fasting Prayer, (Pilgrimage) sacrifice, and charity are'. Hudhaifah ؓ turned away from him. He repeated his question three times and Hudhaifah ؓ turned away from him each time. Then he turned to him on the third time and said: "O Silah! It will save them from Hell", three times.

٤٠٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا

4050 - Hazrat Abdullah ؓ narrated, "The

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Messenger of Allah ﷺ said: "Just before the Hour there will be days when knowledge will disappear, ignorance will become widespread and there will be much Harj". And Harj means killing.

4051 - Hazrat Abu Musa رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "After you, days will come when ignorance will become widespread, knowledge will disappear and there will be much Harj". They said: "O Messenger of Allah ﷺ what is Harj?" He said: "Killing".

4052 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated and attributed it to the Prophet ﷺ (Marfu), "Time will pass quickly, knowledge will decrease, miserliness will be cast into people's heart, tribulations will appear and there will be much Harj". They said: "O Messenger of Allah ﷺ what is Harj?" He said: "Killing".

Chapter27 - Disappearance of Trustworthiness

4053 - Hazrat Hudhaifah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ told us two Ahadith, one of which I have seen, and I am still waiting for the other. He told us, "Trustworthiness was presevered in the roots of men's hearts' (One of the narrators) Tanafisi said: "Meaning in the middle of men's hearts'. Then the Quran was revealed and we learned (it) from the Quran and from the Sunnah. Then he told us about its disappearance,saying, "A man will go to sleep and honesty will be taken away from his heart, and only its trace will

اَبِیْ وَوَكِيْعٌ عَنِ الْاَعْمَشِ ، عَنْ شَقِيْقٍ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَكُوْنُ بَيْنَ يَدَى السَّاعَةِ اَيَّامٌ يُرْفَعُ فِيْهَا الْعِلْمُ ، وَيَنْزِلُ فِيْهَا الْجَهْلُ ، وَيَكْثُرُ فِيْهَا الْهَرْجُ. وَالْهَرْجُ الْقَتْلُ. صحیح بخاری(۷۰۶۲_۷۰۶۳_۷۰۶۴_۷۰۶۵) صحیح مسلم (۶۷۲۹_۶۷۳۰_۶۷۳۱_۶۷۳۲)سنن ترمذی(۲۲۰۰)

۴۰۵۱ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِيُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ شَقِيْقٍ ، عَنْ اَبِیْ مُوْسٰى ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنْ وَّرَائِكُمْ اَيَّامًا ، يَنْزِلُ فِيْهَا الْجَهْلُ ، وَيُرْفَعُ فِيْهَا الْعِلْمُ ، وَيَكْثُرُ فِيْهَا الْهَرْجُ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَمَا الْهَرْجُ؟ قَالَ اَلْقَتْلُ. سابقہ(۴۰۵۰)

۴۰۵۲ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ، ثَنَا عَبْدُ الْاَعْلٰى عَنْ مَّعْمَرٍ ، عَنِ الزُّهْرِیِّ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ، عَنْ اَبِیْ هُرَيْرَةَ ، يَرْفَعُهٗ قَالَ يَتَقَارَبُ الزَّمَانُ ، وَيَنْقُصُ الْعِلْمُ ، ثُمَّ يُلْقَى الشُّحُّ ، وَتَظْهَرُ الْفِتَنُ ، وَيَكْثُرُ الْهَرْجُ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَمَا الْهَرْجُ؟ قَالَ اَلْقَتْلُ.
صحیح بخاری(۷۰۶۱) صحیح مسلم(۶۷۳۶)

۲۷ - بَابُ ذِهَابِ الْاَمَانَةِ

۴۰۵۳ - **حَدَّثَنَا** عَلِیُّ بْنُ مُحَمَّدٍ ، ثَنَا وَكِيْعٌ عَنِ الْاَعْمَشِ ، عَنْ زَيْدِ بْنِ وَهْبٍ ، عَنْ حُذَيْفَةَ قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ ﷺ حَدِيْثَيْنِ قَدْ رَاَيْتُ اَحَدَهُمَا وَاَنَا اَنْتَظِرُ الْاٰخَرَ ، حَدَّثَنَا اَنَّ الْاَمَانَةَ نَزَلَتْ فِیْ جَذْرِ قُلُوْبِ الرِّجَالِ. قَالَ الطَّنَافِسِیُّ يَعْنِیْ وَسْطَ قُلُوْبِ الرِّجَالِ. وَنَزَلَ الْقُرْاٰنُ ، فَعَلِمْنَا مِنَ الْقُرْاٰنِ وَعَلِمْنَا مِنَ السُّنَّةِ. ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا فَقَالَ يَنَامُ الرَّجُلُ النَّوْمَةَ ، فَتُرْفَعُ الْاَمَانَةُ مِنْ قَلْبِهٖ ، فَيَظَلُّ اَثَرُهَا كَاَثَرِ الْوَكْتِ ، ثُمَّ يَنَامُ النَّوْمَةَ ، فَتُنْزَعُ الْاَمَانَةُ مِنْ قَلْبِهٖ ، فَيَظَلُّ اَثَرُهَا كَاَثَرِ الْمَجْلِ ، كَجَمْرٍ دَحْرَجْتَهٗ عَلٰى رِجْلِكَ فَنَفِطَ فَتَرَاهُ مُنْتَبِرًا ، وَلَيْسَ فِيْهِ شَیْءٌ. ثُمَّ اَخَذَ حُذَيْفَةُ كَفًّا

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مِّنْ حَصًى ' فَدَحْرَجَهُ عَلٰى سَاقِهِ. قَالَ فَيُصْبِحُ النَّاسُ يَتَبَايَعُوْنَ وَلَا يَكَادُ اَحَدٌ يُّؤَدِّى الْاَمَانَةَ ' حَتّٰى يُقَالَ اِنَّ فِىْ بَنِىْ فُلَانٍ رَجُلًا اَمِيْنًا ' وَحَتّٰى يُقَالَ لِلرَّجُلِ مَا اَعْقَلَهٗ! وَاَجْلَدَهٗ! وَاَظْرَفَهٗ! وَمَا فِىْ قَلْبِهٖ حَبَّةُ خَرْدَلٍ مِّنْ اِيْمَانٍ.

remain, like spots without color. Then he will go to sleep again and the remainder of the honesty will also be taken away (from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside". Then Hudhaifah ﷺ picked up a handful of Pebbles and rolled them on his leg. He said: "People will engage in business with one another but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength but there will not be even a mustard-seed of faith in his heart".

وَلَقَدْ اَتٰى عَلَىَّ زَمَانٌ ' وَلَسْتُ اُبَالِىْ اَيَّكُمْ بَايَعْتُ ' لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنَّهٗ عَلَىَّ اِسْلَامُهٗ ' وَلَئِنْ كَانَ يَهُوْدِيًّا اَوْ نَصْرَانِيًّا لَيَرُدَّنَّهٗ عَلٰى سَاعِيْهِ ' فَاَمَّا الْيَوْمَ ' فَمَا كُنْتُ لِاُبَايِعَ اِلَّا فُلَانًا وَفُلَانًا.

صحیح بخاری (٦٤٩٧_٧٠٨٦_٧٢٧٦) صحیح مسلم (٣٦٥_٣٦٦) سنن ترمذی (٢١٧٩)

"There was 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 Jew or a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so".

٤٠٥٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُصَفّٰى ' ثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنْ سَعِيْدِ بْنِ سِنَانٍ ' عَنْ اَبِى الزَّاهِرِيَّةِ ' عَنْ اَبِىْ شَجَرَةَ كَثِيْرِ بْنِ مُرَّةَ ' عَنِ ابْنِ عُمَرَ ' اَنَّ النَّبِىَّ ﷺ ' قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ ' اِذَا اَرَادَ اَنْ يُّهْلِكَ عَبْدًا نَزَعَ مِنْهُ الْحَيَاءَ ' فَاِذَا نَزَعَ مِنْهُ الْحَيَاءَ ' لَمْ تَلْقَهٗ اِلَّا مَقِيْتًا مُّمَقَّتًا ' فَاِذَا لَمْ تَلْقَهٗ اِلَّا مَقِيْتًا مُّمَقَّتًا ' نُزِعَتْ مِنْهُ الْاَمَانَةُ ' فَاِذَا نُزِعَتْ مِنْهُ الْاَمَانَةُ ' لَمْ تَلْقَهٗ اِلَّا خَائِنًا مُّخَوَّنًا ' فَاِذَا لَمْ تَلْقَهٗ اِلَّا خَائِنًا مُّخَوَّنًا ' نُزِعَتْ مِنْهُ الرَّحْمَةُ ' فَاِذَا نُزِعَتْ مِنْهُ الرَّحْمَةُ ' لَمْ تَلْقَهٗ اِلَّا رَجِيْمًا مُّلَعَّنًا ' فَاِذَا لَمْ تَلْقَهٗ اِلَّا رَجِيْمًا مُّلَعَّنًا ' نُزِعَتْ مِنْهُ رِبْقَةُ

4054 - Hazrat Ibn-e-Umar ﷺ narrated that the Prophet ﷺ said, "When Allah wants to destroy a person, He takes away modesty from him, and when modesty is taken from him you will only see him with the wrath (of Allah) upon him and he will be hated (by people). When you only see him with the wrath of Allah, upon him and hated by the people, then honesty will be taken away from him and when honesty is taken away from him, you will only see him as a traitor who is called such by others, then

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mercy will be taken away from him and when mercy is taken away from him, you will only see him as rejected and accursed and when you only see him as rejected and accursed, then the bond of Islam will be taken away from him".

Chapter28 - The Signs (of the Resurrection)

٢٨ - بَابُ الْاٰيَاتِ

4055 - Hazrat Hudhaifah bin Asid Abu Sarihah ﷺ narrated, "The Messenger of Allah ﷺ looked out from a room when we were talking about The Hour. He said: "The Hour will not begin until Ten signs appear: The rising of the sun from the west, Dajjal (Anti-Christ), the smoke, the Beast, Gog and Magog (people), the appearance of Eisa bin Maryam ﷺ, the earth collapsing three times, Once in the east, once in the west and once in the Arabian Peninsula; and fire that will emerge from the plain of Aden Abyan and will drive the people to the place of Gathering, stopping with them when they stop at night and resting when they rest at midday".

٤٠٥٥ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ' ثَنَا وَكِيْعٌ ' ثَنَا سُفْيَانُ عَنْ فُرَاتٍ اَلْقَزَّازِ ' عَنْ عَامِرِ بْنِ وَاثِلَةَ اَبِى الطُّفَيْلِ الْكِنَانِيِّ ' عَنْ حُذَيْفَةَ بْنِ اَسِيْدٍ اَبِىْ سَرِيْحَةَ ' قَالَ اِطَّلَعَ رَسُوْلُ اللّٰهِ ﷺ مِنْ غُرْفَةٍ ' وَنَحْنُ نَتَذَاكَرُ السَّاعَةَ ' فَقَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَكُوْنَ عَشْرُ اٰيَاتٍ طُلُوْعُ الشَّمْسِ مِنْ مَّغْرِبِهَا ' وَالدَّجَّالُ ' وَالدُّخَانُ وَالدَّآبَّةُ ' وَيَاْجُوْجُ وَمَاْجُوْجُ ' وَخُرُوْجُ عِيْسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ ' وَثَلَاثُ خُسُوْفٍ خَسْفٌ بِالْمَشْرِقِ ' وَخَسْفٌ بِالْمَغْرِبِ ' وَخَسْفٌ بِجَزِيْرَةِ الْعَرَبِ ' وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنِ اَبْيَنَ ' تَسُوْقُ النَّاسَ اِلَى الْمَحْشَرِ ' تَبِيْتُ مَعَهُمْ اِذَا بَاتُوْا ' وَتَقِيْلُ مَعَهُمْ اِذَا قَالُوْا. سابقہ(٤٠٤١)

4056 - Hazrat Anas bin Malik ﷺ narrated that the Messenger of Allah ﷺ said, "Hasten to do good deeds (before) six things happen: The rising of the sun from the west, the smoke, the beast of the earth, Dajjal (False Christ), that which will happen to each of you (death) and that which will happen to all people". (The Resurrection)

٤٠٥٦ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ' اَخْبَرَنِىْ عَمْرُو بْنُ الْحَارِثِ وَابْنُ لَهِيْعَةَ عَنْ يَّزِيْدَ بْنِ اَبِىْ حَبِيْبٍ ' عَنْ سِنَانَ بْنِ سَعْدٍ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ بَادِرُوْا بِالْاَعْمَالِ سِتًّا طُلُوْعَ الشَّمْسِ مِنْ مَّغْرِبِهَا ' وَالدُّخَانَ ' وَدَآبَّةَ الْاَرْضِ ' وَالدَّجَّالَ ' وَخُوَيْصَةَ اَحَدِكُمْ ' وَاَمْرَ الْعَآمَّةِ. ابن ماجه

4057 - Hazrat Abu Qatadah ﷺ narrated, "The Messenger of Allah ﷺ said, "The (lesser) signs (will come) after two

٤٠٥٧ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ اَلْخَلَّالُ ' ثَنَا عَوْنُ بْنُ عُمَارَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ الْمُثَنّٰى بْنِ ثُمَامَةَ بْنِ عَبْدِ

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hundred years".

اللّٰهِ بْنِ اَنَسٍ عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، عَنْ اَبِىْ قَتَادَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْاٰيَاتُ بَعْدَ الْمِائَتَيْنِ. ابن ماجه

4058 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ said, "My nation will pass through five stages, for forty years (they will be) people of righteousness and piety. Then those who follow them, for the next one hundred and twenty years will be people who show mercy to one another and uphold ties with one another. Then those who follow them, for the next one hundred and sixty years will be people who will turn their backs on one another and sever ties with one another. Then there will be Harj after Harj (Killing) seek deliverance. Seek deliverance".

٤٠٥٨ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ اَلْجَهْضَمِىُّ ، ثَنَا نُوْحُ بْنُ قَيْسٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ مُغَفَّلٍ عَنْ يَزِيْدَ الرَّقَاشِىِّ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، عَنْ رَسُوْلِ اللّٰهِ ﷺ ، قَالَ اُمَّتِىْ عَلٰى خَمْسِ طَبَقَاتٍ فَاَرْبَعُوْنَ سَنَةً اَهْلُ بِرٍّ وَّتَقْوٰى ، ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ اِلٰى عِشْرِيْنَ وَمِائَةِ سَنَةٍ ، اَهْلُ تَرَاحُمٍ وَّتَوَاصُلٍ ، ثُمَّ الَّذِيْنَ يَلُوْنَهُمْ ، اِلٰى سِتِّيْنَ وَمِائَةٍ ، اَهْلُ تَدَابُرٍ وَّتَقَاطُعٍ ، ثُمَّ الْهَرْجُ الْهَرْجُ ، اَلنَّجَا اَلنَّجَا. ابن ماجه

4058m - Hazrat Anas bin Malik ؓ narrated by another chain that the Messenger of Allah ﷺ said, "My nation will pass through five stages, each of which will last for forty years. During my stage and that of my Companions they will be people of knowledge and faith. The second stage, from forty to eighty years, will be people of righteousness and piety". Then he mentioned something similar.

٤٠٥٨م - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ ، ثَنَا خَازِمٌ اَبُوْ مُحَمَّدٍ اَلْعَنَزِىُّ ، ثَنَا الْمِسْوَرُ بْنُ الْحَسَنِ عَنْ اَبِىْ مَعْنٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اُمَّتِىْ عَلٰى خَمْسِ طَبَقَاتٍ كُلُّ طَبَقَةٍ اَرْبَعُوْنَ عَامًا ، فَاَمَّا طَبَقَتِىْ وَطَبَقَةُ اَصْحَابِىْ ، فَاَهْلُ عِلْمٍ وَّاِيْمَانٍ ، وَاَمَّا الطَّبَقَةُ الثَّانِيَةُ ، مَا بَيْنَ الْاَرْبَعِيْنَ اِلَى الثَّمَانِيْنَ ، فَاَهْلُ بِرٍّ وَّتَقْوٰى. ثُمَّ ذَكَرَ نَحْوَهٗ. ابن ماجه

Chapter29 - The Collapsing (of the earth)

٢٩ - بَابُ الْخُسُوْفِ

4059 - Hazrat Abdullah ؓ narrated that the Prophet ﷺ said, "Just before the Hour comes, there will be transformations, the earth collapsing and Qadhf (land sliding or the throwing of stones)".

٤٠٥٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ اَلْجَهْضَمِىُّ ، ثَنَا اَبُوْ اَحْمَدَ ، ثَنَا بَشِيْرُ بْنُ سُلَيْمَانَ عَنْ سَيَّارٍ ، عَنْ طَارِقٍ ، عَنْ عَبْدِ اللّٰهِ ، عَنِ النَّبِىِّ ﷺ قَالَ بَيْنَ يَدَىِ السَّاعَةِ مَسْخٌ وَّخَسْفٌ وَّقَذْفٌ. ابن ماجه

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٤٠٦٠ - **حَدَّثَنَا** اَبُوْ مُصْعَبٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ اَسْلَمَ عَنْ اَبِىْ حَازِمِ بْنِ دِيْنَارٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، سَمِعَ النَّبِىَّ ﷺ يَقُوْلُ يَكُوْنُ فِىْ اٰخِرِ اُمَّتِىْ خَسْفٌ وَّمَسْخٌ وَّقَذْفٌ. ابن ماجہ

4060 - Hazrat Sahl bin Sad ؓ narrated that he heard the Prophet ﷺ say, "At the end of my nation, there will be the earth collapsing, transformations, and Qadhf" (landsliding or stoning).

٤٠٦١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ وَّمُحَمَّدُ بْنُ الْمُثَنّٰى ، قَالَا ثَنَا اَبُوْ عَاصِمٍ ، ثَنَا حَيْوَةُ بْنُ شُرَيْحٍ ، ثَنَا اَبُوْ صَخْرٍ عَنْ نَّافِعٍ اَنَّ رَجُلًا اَتٰى ابْنَ عُمَرَ فَقَالَ اِنَّ فُلَانًا يَّقْرَؤُكَ السَّلَامَ. قَالَ اِنَّهٗ بَلَغَنِىْ اَنَّهٗ قَدْ اَحْدَثَ ، فَاِنْ كَانَ قَدْ اَحْدَثَ ، فَلَا تُقْرِئْهُ مِنِّى السَّلَامَ ، فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ يَكُوْنُ فِىْ اُمَّتِىْ اَوْ فِىْ هٰذِهِ الْاُمَّةِ مَسْخٌ وَّخَسْفٌ وَّقَذْفٌ. فِىْ اَهْلِ الْقَدَرِ.

سنن ابوداؤد (٤٦١٣) سنن ترمذی (٢١٥٢)

4061 - Nafi reported that a man came to Ibn-e- Umar ؓ and said, "So-and-so sends the Salam to you". He said: "I have heard that he has introduced innovations (into Islam). If he has indeed introduced innovations then do not convey my Salam to him, for I heard the Messenger of Allah ﷺ say: "There will be among my nation or among this nation transofrmations, the earth collapsing, and Qadhf". That was concerning Ahlul-Qadar".

٤٠٦٢ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ ، وَمُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْحَسَنِ بْنِ عَمْرٍو ، عَنْ اَبِى الزُّبَيْرِ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَكُوْنُ فِىْ اُمَّتِىْ خَسْفٌ وَّمَسْخٌ وَّقَذْفٌ. ابن ماجہ

4062 - Hazrat Abdullah bin Amr ؓ narrated, "The Messenger of Allah ﷺ said, "There will be among my nation collapsing (of the earth) transformations, and Qadhf".

٣٠ - بَابُ جَيْشِ الْبَيْدَاءِ

Chapter30 - The Albayda Army

٤٠٦٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللّٰهِ بْنِ صَفْوَانَ ، سَمِعَ جَدَّهٗ عَبْدَ اللّٰهِ بْنَ صَفْوَانَ يَقُوْلُ اَخْبَرَتْنِىْ حَفْصَةُ اَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَّغْزُوْنَهٗ ، حَتّٰى اِذَا كَانُوْا بِبَيْدَاءَ مِنَ الْاَرْضِ ، خُسِفَ بِاَوْسَطِهِمْ ، وَيَتَنَادٰى اَوَّلُهُمْ اٰخِرَهُمْ ، فَيُخْسَفُ بِهِمْ ، فَلَا يَبْقٰى مِنْهُمْ اِلَّا الشَّرِيْدُ الَّذِىْ يُخْبِرُ عَنْهُمْ. فَلَمَّا جَاءَ جَيْشُ الْحَجَّاجِ ، ظَنَنَّا اَنَّهُمْ هُمْ ، فَقَالَ رَجُلٌ اَشْهَدُ عَلَيْكَ اَنَّكَ لَمْ تَكْذِبْ عَلٰى حَفْصَةَ ، وَاَنَّ حَفْصَةَ لَمْ تَكْذِبْ عَلَى النَّبِىِّ ﷺ.

سنن نسائی (٢٨٨٠)

4063 - Hazrat Hafsah ؓ narrated that she heard the Messenger of Allah ﷺ say: "An invading army will come toward this House until they are in Bayda, the middle of them will be swallowed up by the earth, and the first of them will call out to the last of them and they will be swallowed up, until there is no one left of them except fugitive who will tell of what happened to them", When the army of Hajjaj came, we thought that they were (the ones mentioned in the Hadith). A man said: "I bear witness that you did not attribute a lie to Hafsah ؓ and that

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Hafsah ﷺ did not attribute a lie to the Prophet ﷺ".

4064 - Hazrat Safiyyah ﷺ narrated, "The Messenger of Allah ﷺ said: "People will not stop attacking this House until an army attacks, until when they are in Al-Baida or Bayda, the first and the last of them will be swallowed by the earth, and the middle of them will not be saved". I said: "What if there are those among them who were forced (to join the army)?" He said: "Allah will resurrect them according to what is in their hearts".

٤٠٦٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا الْفَضْلُ بْنُ دُكَيْنٍ ، ثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ ، عَنْ اَبِىْ اِدْرِيْسَ الْمُرْهِبِىِّ ، عَنْ مُسْلِمِ بْنِ صَفْوَانَ ، عَنْ صَفِيَّةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَنْتَهِى النَّاسُ عَنْ غَزْوِ هٰذَا الْبَيْتِ ، حَتّٰى يَغْزُوَ جَيْشٌ ، حَتّٰى اِذَا كَانُوْا بِالْبَيْدَاءِ اَوْ بِبَيْدَاءَ مِنَ الْاَرْضِ خُسِفَ بِاَوَّلِهِمْ وَاٰخِرِهِمْ ، وَلَمْ يَنْجُ اَوْسَطُهُمْ. قُلْتُ فَاِنْ كَانَ فِيْهِمْ مَنْ يُكْرَهُ؟ قَالَ يَبْعَثُهُمُ اللّٰهُ عَلٰى مَا فِىْ اَنْفُسِهِمْ.

سنن ترمذی(٢١٨٤)

4065 - Hazrat Umm-e-Salamah ﷺ narrated that the Prophet ﷺ mentioned the army that would be swallowed up by the earth and Umm-e- Salamah ﷺ said: "O Messenger of Allah ﷺ, perhaps there will be some among them who were forced (to join them)". He said: "They will be resurrected according to their intentions".

٤٠٦٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، وَنَصْرُ بْنُ عَلِىٍّ ، وَهَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ، قَالُوْا ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ ، سَمِعَ نَافِعَ بْنَ جُبَيْرٍ يُخْبِرُ عَنْ اُمِّ سَلَمَةَ ، قَالَتْ ذَكَرَ النَّبِىُّ ﷺ الْجَيْشَ الَّذِىْ يُخْسَفُ بِهِمْ ، فَقَالَتْ اُمُّ سَلَمَةَ يَا رَسُوْلَ اللّٰهِ! لَعَلَّ فِيْهِمُ الْمُكْرَهَ؟ قَالَ يُبْعَثُوْنَ عَلٰى نِيَّاتِهِمْ.

سنن ترمذی(٢١٧١)

Chapter31 - Living-organism of the Earth (Daba)

٣١ - بَابُ دَآبَّةِ الْاَرْضِ

4066 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "The living- organism or the Beast will emerge and will have with it the seal of Sulaiman bin Dawud ﷺ and the staff of Musa bin Imran ﷺ. It will make the faces of the believers shine with the staff and will mark the noses of the disbelievers with the seal, until the inhabitants of a cluster of houses will gather together, then one will say, "O believer! And to another O disbeliever".

٤٠٦٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِىِّ بْنِ زَيْدٍ ، عَنْ اَوْسِ بْنِ خَالِدٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ تَخْرُجُ الدَّآبَّةُ وَمَعَهَا خَاتَمُ سُلَيْمَانَ بْنِ دَاوٗدَ ، وَعَصَا مُوْسَى بْنِ عِمْرَانَ عَلَيْهِمَا السَّلَامُ ، فَتَجْلُوْ وَجْهَ الْمُؤْمِنِ بِالْعَصَا ، وَتَخْطِمُ اَنْفَ الْكَافِرِ بِالْخَاتَمِ ، حَتّٰى اَنَّ اَهْلَ الْحِوَاءِ لَيَجْتَمِعُوْنَ ، فَيَقُوْلُ هٰذَا يَا مُؤْمِنُ! وَيَقُوْلُ هٰذَا يَا كَافِرُ!

قَالَ اَبُو الْحَسَنِ الْقَطَّانُ حَدَّثَنَاهُ اِبْرَاهِيْمُ بْنُ

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similar wording by another chain.

نَصْرٍ ، ثَنَا مُوْسَى بْنُ اِسْمَاعِيْلَ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ ، فَذَكَرَ نَحْوَهُ. وَقَالَ فِيْهِ مَرَّةً فَيَقُوْلُ هٰذَا يَا مُؤْمِنُ! وَهٰذَا يَا كَافِرُ! سنن ترمذی(۳۱۸۷)

4067 - Abdullah bin Buraidah reported that his father said, "The Messenger of Allah ﷺ took me to a place in the desert, near Makkah, where there was arid land surrounded by sand. The Messenger of Allah ﷺ said: "The Beast will emerge from this spot", span by a span" (the size of the spot).

Ibn-e-Buraidah said, "I performed Pilgrimage after a number of years and my father showed me his staff and told me that (the Beast's) staff will be like it".

٤٠٦٧ - **حَدَّثَنَا** اَبُوْ غَسَّانَ ، مُحَمَّدُ بْنُ عَمْرٍو زُنَيْجٌ ، ثَنَا اَبُوْ تُمَيْلَةَ ، ثَنَا خَالِدُ بْنُ عُبَيْدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ بُرَيْدَةَ عَنْ اَبِيْهِ ، قَالَ ذَهَبَ بِيْ رَسُوْلُ اللّٰهِ ﷺ اِلٰى مَوْضِعٍ بِالْبَادِيَةِ ، قَرِيْبٍ مِّنْ مَّكَّةَ ، فَاِذَا اَرْضٌ يَابِسَةٌ ، حَوْلَهَا رَمْلٌ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ تَخْرُجُ الدَّآبَّةُ مِنْ هٰذَا الْمَوْضِعِ ، فَاِذَا فِتْرٌ فِيْ شِبْرٍ. ابن ماجہ

قَالَ ابْنُ بُرَيْدَةَ فَحَجَجْتُ بَعْدَ ذٰلِكَ بِسِنِيْنَ ، فَاَرَانَا عَصًا لَّهُ ، فَاِذَا هُوَ بِعَصَايَ هٰذِهِ ، هٰكَذَا وَهٰكَذَا.

Chapter32 - The rising of the sun from the west

٣٢ - بَابُ طُلُوْعِ الشَّمْسِ مِنْ مَّغْرِبِهَا

4068 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say: "The Hour will not begin until the sun rises from the west. When it rises, the people will see it and everyone on (earth) will believe, but that will be at a time when faith will not benefit anyone who did not believe before".

٤٠٦٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ ، عَنْ اَبِيْ زُرْعَةَ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ مَّغْرِبِهَا ، فَاِذَا طَلَعَتْ وَرَاٰهَا النَّاسُ ، اٰمَنَ مَنْ عَلَيْهَا ، فَذٰلِكَ حِيْنَ ﴿لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ﴾ (الانعام:۱۵۸).

صحیح بخاری(٤٦٣٥) صحیح مسلم(۳۹۵) سنن ابوداؤد(٤٣١٢)

4069 - Hazrat Abdullah bin Amr رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said, "The first signs to appear will be the rising of the sun from the west and the emergence of the Beast to the people at fore noon".

Hazrat Abdullah رضی اللہ عنہ said: "Whichever of them appears first, the other will come soon after".

٤٠٦٩ - **حَدَّثَنَا** عَلِيٌّ ، ثَنَا وَكِيْعٌ ، ثَنَا سُفْيَانُ عَنْ اَبِيْ حَيَّانَ التَّيْمِيِّ ، عَنْ اَبِيْ زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيْرٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَوَّلُ الْاٰيَاتِ خُرُوْجًا ، طُلُوْعُ الشَّمْسِ مِنْ مَّغْرِبِهَا ، وَخُرُوْجُ الدَّآبَّةِ عَلَى النَّاسِ ، ضُحًى.

قَالَ عَبْدُ اللّٰهِ فَاَيَّتُهُمَا مَا خَرَجَتْ قَبْلَ الْاُخْرٰى ، فَالْاُخْرٰى مِنْهَا قَرِيْبٌ.

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Hazrat Abdullah ﷺ said, "I do not think it will be anything other than the sun rising from the west".

قَالَ عَبْدُ اللّٰهِ وَلَا اَظُنُّهَا اِلَّا طُلُوْعَ الشَّمْسِ مِنْ مَغْرِبِهَا.

صحیح مسلم(۷۳۰۹۔۷۳۱۰۔۷۳۱۱)سنن ابوداؤد(٤٣١٠)

4070 - Hazrat Safwan bin Assal ﷺ narrated, "The Messenger of Allah ﷺ said: "Towards the west, there is an open door seventy years wide. That door will remain open for repentance until the sun rises from this direction. When it rises from this direction, faith will not benefit anysoul that did not believe before or earn anything good through its faith".

٤٠٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى عَنْ اِسْرَآئِيْلَ 'عَنْ عَاصِمٍ ' عَنْ زِرٍّ ' عَنْ صَفْوَانَ بْنِ عَسَّالٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنْ قِبَلِ مَغْرِبِ الشَّمْسِ بَابًا مَّفْتُوْحًا ' عَرْضُهُ سَبْعُوْنَ سَنَةً ' فَلَا يَزَالُ ذٰلِكَ الْبَابُ مَفْتُوْحًا لِلتَّوْبَةِ ' حَتّٰى تَطْلُعَ الشَّمْسُ مِنْ نَّحْوِهٖ ' فَاِذَا طَلَعَتْ مِنْ نَّحْوِهٖ 'لَمْ يَنْفَعْ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ 'اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِیْ اِيْمَانِهَا خَيْرًا. سابقہ(٤٧٨)

Chapter33 - The Mischief of Anti- Christ, the emergence of Eisa bin Maryam ﷺ and the emergance of Gog Magog

٣٣ - بَابُ فِتْنَةِ الدَّجَّالِ وَخُرُوْجِ عِيْسَى ابْنِ مَرْيَمَ وَخُرُوْجِ يَاْجُوْجَ وَمَاْجُوْجَ

4071 - Hazrat Hudhaifah ﷺ narrated, "The Messenger of Allah ﷺ said, "The Dajjal (Anti- Christ) is blind in his left eye and has abundant hair. With him will be a Paradise and a Hell, but his Hell is Paradise and his Paradise is Hell".

٤٠٧١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِیُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا الْاَعْمَشُ عَنْ شَقِيْقٍ ' عَنْ حُذَيْفَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلدَّجَّالُ اَعْوَرُ عَيْنِ الْيُسْرٰى ' جُفَالُ الشَّعَرِ ' مَعَهٗ جَنَّةٌ وَّنَارٌ ' فَنَارُهٗ جَنَّةٌ ' وَّجَنَّتُهٗ نَارٌ. صحیح مسلم(٧٢٩٣)

4072 - Hazrat Abu Bakr Siddiq ﷺ narrated that the Messenger of Allah ﷺ told us, "Dajjal will emerge in a land in the east called Khorasan and will be followed by people with faces like hammered shields".

٤٠٧٢ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِیٍّ اَلْجَهْضَمِیُّ ' وَمُحَمَّدُ بْنُ بَشَّارٍ ' وَمُحَمَّدُ بْنُ الْمُثَنّٰى ' قَالُوْا ثَنَا رَوْحُ بْنُ عُبَادَةَ ' ثَنَا سَعِيْدُ بْنُ اَبِیْ عَرُوْبَةَ عَنْ اَبِی التَّيَّاحِ ' عَنِ الْمُغِيْرَةِ بْنِ سُبَيْعٍ ' عَنْ عَمْرِو بْنِ حُرَيْثٍ ' عَنْ اَبِیْ بَكْرِ اَلصِّدِّيْقِ ' قَالَ حَدَّثَنَا رَسُوْلُ اللّٰهِ ﷺ اَنَّ الدَّجَّالَ يَخْرُجُ مِنْ اَرْضٍ بِالْمَشْرِقِ ' يُقَالُ لَهَا خُرَاسَانُ ' يَتْبَعُهٗ اَقْوَامٌ ' كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ.

سنن ترمذی(٢٢٣٧)

4073 - Hazrat Mughirah bin Shubah ﷺ narrated, "No one asked the Prophet ﷺ about Dajjal more than I did". (One of the

٤٠٧٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِیُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا اِسْمَاعِيْلُ بْنُ اَبِیْ خَالِدٍ

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narrators) Ibn-e- Numair said (in his version), "(No one asked) more diffucult questions than I did". "He said to me: "What are you asking about him?" I said, "They say that he will have food and drink with him": He said: "He is too insignificant before Allah for that".

عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ ' عَنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ ' قَالَ مَا سَاَلَ اَحَدٌ النَّبِىَّ ﷺ ' عَنِ الدَّجَّالِ اَكْثَرَ مِمَّا سَاَلْتُهُ وَقَالَ ابْنُ نُمَيْرٍ اَشَدَّ سُؤَالًا مِنِّىْ ' فَقَالَ لِىْ مَا تَسْاَلُ عَنْهُ؟ قُلْتُ اِنَّهُمْ يَقُوْلُوْنَ اِنَّ مَعَهُ الطَّعَامَ وَالشَّرَابَ ' قَالَ هُوَ اَهْوَنُ عَلَى اللّٰهِ مِنْ ذٰلِكَ.

صحیح بخاری(۷۱۲۲)صحیح مسلم(۵۵۸۹_ ۵۵۹۰_ ۷۳۰٤_ ۷۳۰۵_۷۳۰٦)

4074 - Hazrat Fatimah bint-e-Qais ؓ narrated that the Messenger of Allah ﷺ prayed one day, and ascended the pulpit, and he never used to ascend it before that except on Fridays. The people were alarmed by that and some were standing and some were sitting. He gestured to them with his hand, telling them to sit. (Then he said:) "By Allah, I am not standing here for something that will benefit you, an exhortation or a warning. Rather Tamim Dari ؓ has come to me and told me something that prevented me from taking a rest because of the joy and delight (I felt) and I wanted to spread that joy among you. A cousin of Tamim Dari ؓ told me that the wind drove them to an island that they did not know. So they sat in the rowing boats of the ship and set out. There they saw something black, with long eyelashes. They said to it, "What are you?" It said, "I am Jassasah". They said: "Tell us". It said, "I will not tell you anything or ask you anything. Rather there is this monastery that you have looked at. Go to it for there is a man there who is longing to hear your news and tell you news'. So they went there and entered

٤٠٧٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَبِىْ ' ثَنَا اِسْمَاعِيْلُ بْنُ اَبِىْ خَالِدٍ عَنْ مُجَالِدٍ ' عَنِ الشَّعْبِىِّ ' عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ ' قَالَتْ صَلّٰى رَسُوْلُ اللّٰهِ ﷺ ' ذَاتَ يَوْمٍ ' وَصَعِدَ الْمِنْبَرَ ' وَكَانَ لَا يَصْعَدُ عَلَيْهِ ' قَبْلَ ذٰلِكَ ' اِلَّا يَوْمَ الْجُمُعَةِ ' فَاشْتَدَّ ذٰلِكَ عَلَى النَّاسِ ' فَمِنْ بَيْنِ قَائِمٍ وَّجَالِسٍ ' فَاَشَارَ اِلَيْهِمْ بِيَدِهٖ اَنِ اقْعُدُوْا فَاِنِّىْ ' وَاللّٰهِ! مَا قُمْتُ مُقَامِىْ لِاَمْرٍ يَّنْقُصُكُمْ ' لِرَغْبَةٍ وَّلَا لِرَهْبَةٍ ' وَلٰكِنَّ تَمِيْمًا الدَّارِىَّ اَتَانِىْ فَاَخْبَرَنِىْ خَبَرًا مَّنَعَنِى الْقَيْلُوْلَةَ ' مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ ' فَاَحْبَبْتُ اَنْ اَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ ' اَلَا اِنَّ ابْنَ عَمِّ لِتَمِيْمٍ الدَّارِىِّ اَخْبَرَنِىْ اَنَّ الرِّيْحَ اَلْجَاَتْهُمْ اِلٰى جَزِيْرَةٍ لَّا يَعْرِفُوْنَهَا ' فَقَعَدُوْا فِىْ قَوَارِبِ السَّفِيْنَةِ ' فَخَرَجُوْا فِيْهَا ' فَاِذَا هُمْ بِشَىْءٍ اَهْدَبَ ' اَسْوَدَ كَثِيْرِ الشَّعْرِ ' قَالُوْا لَهٗ مَا اَنْتَ؟قَالَتْ اَنَا الْجَسَّاسَةُ ' قَالُوْا اَخْبِرِيْنَا ' قَالَتْ مَا اَنَا بِمُخْبِرَتِكُمْ شَيْئًا ' وَلَا سَائِلَتِكُمْ ' وَلٰكِنْ هٰذَا الدَّيْرُ ' قَدْ رَمَقْتُمُوْهُ ' فَاْتُوْهُ ' فَاِنَّ فِيْهِ رَجُلًا بِالْاَشْوَاقِ اِلٰى اَنْ تُخْبِرُوْهُ وَيُخْبِرَكُمْ ' فَاَتَوْهُ فَدَخَلُوْا عَلَيْهِ ' فَاِذَا هُمْ بِشَيْخٍ مُّوْثَقٍ ' شَدِيْدِ الْوَثَاقِ ' يُظْهِرُ الْحُزْنَ ' شَدِيْدِ التَّشَكِّىْ ' فَقَالَ لَهُمْ مِنْ اَيْنَ؟ قَالُوْا مِنَ الشَّامِ. قَالَ مَا فَعَلَتِ الْعَرَبُ؟ قَالُوْا نَحْنُ قَوْمٌ مِّنَ الْعَرَبِ ؛ عَمَّ تَسْاَلُ؟ قَالَ مَا فَعَلَ هٰذَا الرَّجُلُ الَّذِىْ خَرَجَ فِيْكُمْ؟ قَالُوْا خَيْرًا ' نَاوٰى قَوْمًا ' فَاَظْهَرَهُ اللّٰهُ عَلَيْهِمْ ' فَاَمَرَهُمْ

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upon him, and they saw an old man firmly shackled, with a sorrowful appearance and complaining a great deal. He said to them, "Where have you come from?" They said: "From Sham". He said: "How are the Arabs?" They said: "We are from among the Arabs. What do you want to ask about?" He said: "What has this man done who has appeared among you?" They said: "He has done well. He made enemies of some people but Allah supported him against them and now they have become one, with one God and one religion". He said: "What happened to the spring of Zughar?" (a spring that will dry out when Dajjal appeared) They said: "It is good, we irrigate our crops from it and drink from it". He said: "What happened to the date-palms between Amman and Baisan?" They said: "They bear fruit every year". He said: "What happened to the Lake of Tiberiah?" They said: "It over flows because of the abundance of water". He gave three deep sighs, then he said: "If I were to free myself from there chains, I would not leave my land without entering it on these two feet of mine, except for Taibah, for I have no way to enter it. The Prophet ﷺ said: "My joy is so great. This (Al-Madinah) is Taibah and by the one in whose Hand is my soul, there is no narrow or broad road in it, or any plain or a mountain, but there is an angel (standing) over it with his sword unsheathed until the Day of Resurrection".

Umm-e-Sharik bint-e-Abi Akar رضي الله عنها said: "O Messenger of Allah ﷺ where will the

أَنْ يَعْبُدُوا اللّٰهَ جَمِيْعُ اٰلِهَتِهِمْ وَاحِدٌ ، وَدِيْنُهُمْ وَاحِدٌ. قَالَ مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوْا خَيْرًا ، يَسْقُوْنَ مِنْهَا زُرُوْعَهُمْ ، وَيَسْتَقُوْنَ مِنْهَا لِسَقْيِهِمْ. قَالَ فَمَا فَعَلَ نَخْلٌ بَيْنَ عَمَّانَ وَبَيْسَانَ؟ قَالُوْا يُطْعِمُ ثَمَرَهُ كُلَّ عَامٍ ، قَالَ فَمَا فَعَلَتْ بُحَيْرَةُ الطَّبْرِيَّةِ؟ قَالُوْا تَدَفَّقُ جَنَبَاتُهَا مِنْ كَثْرَةِ الْمَاءِ ، قَالَ فَزَفَرَ ثَلَاثَ زَفَرَاتٍ ، ثُمَّ قَالَ لَوِ انْفَلَتُّ مِنْ وَثَاقِيْ هٰذَا ، لَمْ اَدَعْ اَرْضًا اِلَّا وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ ، اِلَّا طَيْبَةَ ، لَيْسَ لِيْ عَلَيْهَا سَبِيْلٌ. قَالَ النَّبِيُّ ﷺ اِلٰى هٰذَا انْتَهٰى فَرَحِيْ ، هٰذِهِ طَيْبَةُ ، وَالَّذِيْ نَفْسِيْ بِيَدِهٖ! مَا فِيْهَا طَرِيْقٌ ضَيِّقٌ وَلَا وَاسِعٌ ، وَلَا سَهْلٌ وَلَا جَبَلٌ ، اِلَّا وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ اِلٰى يَوْمِ الْقِيَامَةِ.

صحیح مسلم (۷۳۱۲_۷۳۱۳_۷۳۱٤_۷۳۱۵) سنن ابوداؤد (٤۳۲٦_٤۳۲۷) سنن ترمذی (۲۲۵۳)

فَقَالَتْ اُمُّ شَرِيْكٍ بِنْتُ اَبِي الْعَكَرِ يَا رَسُوْلَ اللّٰهِ! فَاَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قَالَ هُمْ يَوْمَئِذٍ قَلِيْلٌ ، وَجُلُّهُمْ

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بِبَيْتِ الْمَقْدِسِ ' وَإِمَامُهُمْ رَجُلٌ صَالِحٌ ' فَبَيْنَمَا إِمَامُهُمْ قَدْ تَقَدَّمَ يُصَلِّيْ بِهِمُ الصُّبْحَ ' إِذْ نَزَلَ عَلَيْهِمْ عِيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ الْمَسِيْحُ ' فَرَجَعَ ذٰلِكَ الْإِمَامُ يَنْكُصُ ' يَمْشِي الْقَهْقَرٰى ' لِيَتَقَدَّمَ عِيْسٰى عَلَيْهِ السَّلَامُ يُصَلِّيْ بِالنَّاسِ ' فَيَضَعُ عِيْسٰى عَلَيْهِ السَّلَامُ يَدَهُ بَيْنَ كَتِفَيْهِ ثُمَّ يَقُوْلُ لَهُ تَقَدَّمْ فَصَلِّ ' فَإِنَّهَا لَكَ أُقِيْمَتْ. فَيُصَلِّيْ بِهِمْ إِمَامُهُمْ ' فَإِذَا انْصَرَفَ ' قَالَ عِيْسٰى عَلَيْهِ السَّلَامُ افْتَحُوا الْبَابَ ' فَيَفْتَحُوْا وَوَرَاءَهُ الدَّجَّالُ ' مَعَهُ سَبْعُوْنَ أَلْفَ يَهُوْدِيٍّ ' كُلُّهُمْ ذُوْ سَيْفٍ مُحَلًّى وَسَاجٍ ' فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذُوْبُ الْمِلْحُ فِي الْمَاءِ ' وَيَنْطَلِقُ هَارِبًا ' وَيَقُوْلُ عِيْسٰى عَلَيْهِ السَّلَامُ إِنَّ لِيْ فِيْكَ ضَرْبَةً لَنْ تَسْبِقَنِيْ بِهَا ' فَيُدْرِكُهُ عِنْدَ بَابِ اللُّدِّ الشَّرْقِيِّ فَيَقْتُلُهُ ' فَيَهْزِمُ اللّٰهُ الْيَهُوْدَ ' فَلَا يَبْقٰى شَيْءٌ مِمَّا خَلَقَ اللّٰهُ عَزَّوَجَلَّ يَتَوَارٰى بِهِ يَهُوْدِيٌّ إِلَّا أَنْطَقَ اللّٰهُ ذٰلِكَ الشَّيْءَ ' لَا حَجَرَ وَلَا شَجَرَ وَلَا حَائِطَ وَلَا دَآبَّةَ إِلَّا الْغَرْقَدَةَ ' فَإِنَّهَا مِنْ شَجَرِهِمْ ' لَا تَنْطِقُ إِلَّا قَالَ يَا عَبْدَ اللّٰهِ الْمُسْلِمَ ! هٰذَا يَهُوْدِيٌّ ' فَتَعَالَ أُقْتُلْهُ.

Arabs be that day?" He said: "On that day they will be few and most of them will be in Bait-ul-Maqdis (Jerusalem) and their leader will be a righteous man. When their leader has stepped forward to lead them in Subh Prayer, Eisa bin Maryam عليه السلام will come down to them. Their leader will step backwards so that Eisa عليه السلام can come forward and lead the people in Prayer, but Eisa will place his hand between his shoulders and say to him. Go forward and pray for the Iqamah was given for you. Then their leader will lead them in Prayer. When, he has finished, Eisa عليه السلام will say: "Open the gate'. So they will open it and behind it will be Dajjal with seventy thousand Jews, each of them carrying an adorned sword and wearing a greenish cloack. When Dajjal looks at him, he (Dajjal) will start to melt as salt melts in water. He will run away and Eisa عليه السلام will say: "I have only one blow for you, which you will not be able to escape!' He will catch up with him at the eastern gate of Ludd and will kill him. Then Allah will defeat the Jews and there will be nothing left that Allah has created which the Jews will be able to hide behind, except that Allah will cause it to speak, no stone no tree, no wall, no animal-except for Al-Gharqada (a king of thorn), for it is one of their trees and will not speak it will say: "O Muslim! slave of Allah, here is a Jew come and kill him".

قَالَ رَسُوْلُ اللّٰهِ ﷺ وَإِنَّ أَيَّامَهُ أَرْبَعِيْنَ سَنَةً كَنِصْفِ السَّنَةِ ' وَالسَّنَةُ كَالشَّهْرِ ' وَالشَّهْرُ كَالْجُمُعَةِ ' وَآخِرُ أَيَّامِهِ كَالشَّرَرَةِ ' يُصْبِحُ أَحَدُكُمْ

"The Messenger of Allah ﷺ said, "His (The Dajjal's) days will number forty years, a year like half a year, a year like a

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عَلٰى بَابِ الْمَدِيْنَةِ، فَلَا يَبْلُغُ بَابَهَا الْاٰخَرَ حَتّٰى يُمْسِيَ، فَقِيْلَ لَهُ يَا رَسُوْلَ اللّٰهِ! كَيْفَ نُصَلِّيْ فِيْ تِلْكَ الْاَيَّامِ الْقِصَارِ؟ قَالَ تَقْدُرُوْنَ فِيْهَا الصَّلٰوةَ كَمَا تَقْدُرُوْنَهَا فِيْ هٰذِهِ الْاَيَّامِ الطِّوَالِ، ثُمَّ صَلُّوْا، قَالَ رَسُوْلُ اللّٰهِ ﷺ فَيَكُوْنُ عِيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فِيْ اُمَّتِيْ حَكَمًا عَدْلًا، وَاِمَامًا مُقْسِطًا، يَدُقُّ الصَّلِيْبَ، وَيَذْبَحُ الْخِنْزِيْرَ، وَيَضَعُ الْجِزْيَةَ، وَيَتْرُكُ الصَّدَقَةَ، فَلَا يُسْعٰى عَلٰى شَاةٍ وَّلَا بَعِيْرٍ، وَتُرْفَعُ الشَّحْنَاءُ وَالتَّبَاغُضُ، وَتُنْزَعُ حُمَةُ ذَاتِ كُلِّ حُمَةٍ، حَتّٰى يُدْخِلَ الْوَلِيْدُ يَدَهُ فِيْ فِي الْحَيَّةِ، فَلَا تَضُرُّهُ، وَتَفِرُّ الْوَلِيْدَةُ الْاَسَدَ، فَلَا يَضُرُّهَا، وَيَكُوْنُ الذِّئْبُ فِي الْغَنَمِ كَاَنَّهُ كَلْبُهَا، وَتُمْلَاُ الْاَرْضُ مِنَ السِّلْمِ كَمَا يُمْلَاُ الْاِنَاءُ مِنَ الْمَاءِ، وَتَكُوْنُ الْكَلِمَةُ وَاحِدَةً، فَلَا يُعْبَدُ اِلَّا اللّٰهُ، وَتَضَعُ الْحَرْبُ اَوْزَارَهَا، وَتُسْلَبُ قُرَيْشٌ مُلْكَهَا، وَتَكُوْنُ الْاَرْضُ كَفَاثُوْرِ الْفِضَّةِ، تُنْبِتُ نَجْبَاتِهَا بِعَهْدِ اٰدَمَ، حَتّٰى يَجْتَمِعَ النَّفَرُ عَلَى الْقِطْفِ مِنَ الْعِنَبِ فَيُشْبِعَهُمْ، وَيَجْتَمِعَ النَّفَرُ عَلَى الرُّمَّانَةِ فَتُشْبِعَهُمْ، وَيَكُوْنَ الثَّوْرُ بِكَذَا وَكَذَا مِنَ الْمَالِ، وَتَكُوْنُ الْفَرَسُ بِالدُّرَيْهِمَاتِ، قَالُوْا يَا رَسُوْلَ اللّٰهِ! وَمَا يُرْخِصُ الْفَرَسَ؟ قَالَ لَا تُرْكَبُ لِحَرْبٍ اَبَدًا. قِيْلَ لَهُ فَمَا يُغْلِي الثَّوْرَ؟ قَالَ تُحْرَثُ الْاَرْضُ كُلُّهَا، وَاِنَّ قَبْلَ خُرُوْجِ الدَّجَّالِ ثَلَاثَ سَنَوَاتٍ شِدَادٍ، يُصِيْبُ النَّاسَ فِيْهَا جُوْعٌ شَدِيْدٌ، يَاْمُرُ اللّٰهُ السَّمَآءَ (فِيْ) السَّنَةِ الْاُوْلٰى اَنْ تَحْبِسَ ثُلُثَ مَطَرِهَا، وَيَاْمُرُ الْاَرْضَ فَتَحْبِسُ ثُلُثَ نَبَاتِهَا، ثُمَّ يَاْمُرُ السَّمَآءَ فِي السَّنَةِ الثَّانِيَةِ، فَتَحْبِسُ ثُلُثَيْ مَطَرِهَا، وَيَاْمُرُ الْاَرْضَ، فَتَحْبِسُ ثُلُثَيْ نَبَاتِهَا، ثُمَّ يَاْمُرُ اللّٰهُ السَّمَآءَ، فِي السَّنَةِ الثَّالِثَةِ، فَتَحْبِسُ مَطَرَهَا كُلَّهُ، فَلَا تَقْطُرُ قَطْرَةٌ، وَيَاْمُرُ الْاَرْضَ، فَتَحْبِسُ نَبَاتَهَا كُلَّهُ، فَلَا تُنْبِتُ خَضْرَآءَ، فَلَا تُبْقِيْ ذَاتُ ظِلْفٍ اِلَّا هَلَكَتْ، اِلَّا مَا شَآءَ اللّٰهُ عَزَّوَجَلَّ، قِيْلَ فَمَا

month, a month like a week and the rest of his days will be like sparks from a fire. (they will pass quickly). One of you will enter the gate of Al-Madinah in the morning and will not reach its other gate until evening comes". It was said: "O Messenger of Allah ﷺ how should we pray in those short days?" He said: "Estimate (the times of) the prayer, as you do on these long days, then pray". The Messenger of Allah ﷺ said: "Eisa bin Maryam عليه السلام will be a just judge and a just ruler among my nation. He will break the cross, slaughter the pigs, abolish the Jizyah and charity will be left. No one will be appointed to (collect the Zakah of) sheep and camels. Grudges and mutual hatred will disappear and the venom of every venomous creature will be removed, so that a baby will put his hand in the mouth of a snake and it will not harm him and a baby girl will make a lion run away, and it will not harm her and the wolf will be among the sheep like their sheep dog. The earth will be filled with peace just as a vessel is filled with water. The people will be united (on one Kalimah) and none will be worshiped except Allah. War will cease and Quraysh will no longer be in power. The earth will be like a silver platter, with its vegetation growing as it did at the time of Adam عليه السلام, until a group of people will gather around one bunch of grapes and it will suffice them, and a group will gather around a single pomegranate and it will suffice them. And ox will be sold for such and such an

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يُعِيْشُ النَّاسَ فِيْ ذٰلِكَ الزَّمَانِ؟ قَالَ اَلتَّهْلِيْلُ وَالتَّكْبِيْرُ وَالتَّسْبِيْحُ وَالتَّحْمِيْدُ ، وَيُجْرٰى ذٰلِكَ عَلَيْهِمْ مُجْرَاةَ الطَّعَامِ. سنن ابوداؤد(٤٣٢٢)

amount of money and a horse will be sold for a few Dirham'. They said: "O Messenger of Allah ﷺ why will horses be so cheap?" He said: "They will never be ridden in war again". It was said to him: "Why will oxen be so expensive?" He said: "Because all the land will be tilled. Before Dajjal appears there will be three difficult years in which the people will suffer severe famine. In the first year, Allah will command the sky to with-hold one third of its rain and will command the earth to withhold one third of its produce. In the second year, He will command the sky to withhold two third of its rain and the earth to withhold two thirds of its produce. In the third year, Allah will command the sky to withhold all of its rain and not a single drop will fall, and the earth to withhold all of its produce, and nothing will grow. All cloven-hoofed animals will die except those that Allah wills". It was said: "What will the people live on, at that time? He said: Tahlil Takbir, Tasbih and Tahmid. That will take the place of food for them".

٤٠٧٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، اَنْبَاَنَا يَحْيَى بْنُ حَمْزَةَ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيْدَ بْنِ جَابِرٍ ، حَدَّثَنِيْ عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ ، حَدَّثَنِيْ اَبِيْ اَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ يَقُوْلُ ذَكَرَ رَسُوْلُ اللّٰهِ ﷺ الدَّجَّالَ الْغَدَاةَ ، فَخَفَضَ فِيْهِ وَرَفَعَ ، حَتّٰى ظَنَنَّا اَنَّهُ فِيْ طَائِفَةِ النَّخْلِ ، فَلَمَّا رَجَعْنَا اِلٰى رَسُوْلِ اللّٰهِ ﷺ عَرَفَ ذٰلِكَ فِيْنَا ، فَقَالَ مَا شَاْنُكُمْ؟ فَقُلْنَا يَا رَسُوْلَ اللّٰهِ! ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ ، فَخَفَضْتَ فِيْهِ ثُمَّ رَفَعْتَ ، حَتّٰى ظَنَنَّا اَنَّهُ فِيْ طَائِفَةِ النَّخْلِ. قَالَ غَيْرُ الدَّجَّالِ اَخْوَفُنِيْ عَلَيْكُمْ اِنْ يَّخْرُجْ وَاَنَا فِيْكُمْ ، فَاَنَا

4075 - Hazrat Nawwas bin Saman Al-Kilabi ؓ narrated, "The Messenger of Allah ﷺ mentioned Dajjal one morning as something despised but also alarming until we thought that he (Dajjal) was in the stand of date-palm trees. When we came to the Messenger of Allah ﷺ in the evening, he saw that (fear) in us and said: "What is the matter with you?" We said: "O Messenger of Allah ﷺ, you mentioned Dajjal this morning and you spoke of him as something despised but also alarming

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حَجِيْجُهُ دُوْنَكُمْ ، وَاِنْ يَّخْرُجْ وَلَسْتُ فِيْكُمْ ، فَامْرُؤٌ حَجِيْجُ نَفْسِهٖ ، وَاللّٰهُ خَلِيْفَتِيْ عَلٰى كُلِّ مُسْلِمٍ ، اِنَّهٗ شَآبٌّ قَطَطٌ ، عَيْنُهٗ قَائِمَةٌ ، كَاَنِّيْ اُشَبِّهُهٗ بِعَبْدِ الْعُزّٰى بْنِ قَطَنٍ ، فَمَنْ رَّاٰهُ مِنْكُمْ فَلْيَقْرَاْ عَلَيْهِ فَوَاتِحَ سُوْرَةِ الْكَهْفِ ، اِنَّهٗ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ ، فَعَاثَ يَمِيْنًا ، وَعَاثَ شِمَالًا ، يَا عِبَادَ اللّٰهِ! اثْبُتُوْا. قُلْنَا يَا رَسُوْلَ اللّٰهِ! وَمَا لُبْثُهٗ فِي الْاَرْضِ؟ قَالَ اَرْبَعُوْنَ يَوْمًا ، يَوْمٌ كَسَنَةٍ ، وَيَوْمٌ كَشَهْرٍ ، وَيَوْمٌ كَجُمُعَةٍ وَسَائِرُ اَيَّامِهٖ كَاَيَّامِكُمْ قُلْنَا يَا رَسُوْلَ اللّٰهِ! فَذٰلِكَ الْيَوْمُ الَّذِيْ كَسَنَةٍ ، تَكْفِيْنَا فِيْهِ صَلٰوةُ يَوْمٍ؟ قَالَ فَاقْدُرُوْا لَهٗ قَدْرَهٗ. قَالَ قُلْنَا فَمَا اِسْرَاعُهٗ فِي الْاَرْضِ؟ قَالَ كَالْغَيْثِ اشْتَدَّ بِهِ الرِّيْحُ. قَالَ فَيَاْتِي الْقَوْمَ فَيَدْعُوْهُمْ فَيَسْتَجِيْبُوْنَ لَهٗ وَيُؤْمِنُوْنَ بِهٖ ، فَيَاْمُرُ السَّمَاءَ ، فَتُمْطِرُ ، وَيَاْمُرُ الْاَرْضَ اَنْ تُنْبِتَ فَتُنْبِتَ ، وَتَرُوْحُ عَلَيْهِمْ سَارِحَتُهُمْ اَطْوَلَ مَا كَانَتْ ذُرًى وَّاَسْبَغَهٗ ضُرُوْعًا وَّاَمَدَّهٗ خَوَاصِرَ ، ثُمَّ يَاْتِي الْقَوْمَ فَيَدْعُوْ فَيَرُدُّوْنَ عَلَيْهِ قَوْلَهٗ ، فَيَنْصَرِفُ عَنْهُمْ ، فَيُصْبِحُوْنَ مُمْحِلِيْنَ ، مَا بِاَيْدِيْهِمْ شَيْءٌ ، ثُمَّ يَمُرُّ بِالْخَرِبَةِ فَيَقُوْلُ لَهَا اَخْرِجِيْ كُنُوْزَكِ ، فَيَنْطَلِقُ ، فَتَتْبَعُهٗ كُنُوْزُهَا كَيَعَاسِيْبِ النَّحْلِ ، ثُمَّ يَدْعُوْ رَجُلًا مُّمْتَلِئًا شَبَابًا ، فَيَضْرِبُهٗ بِالسَّيْفِ ضَرْبَةً ، فَيَقْطَعُهٗ جِزْلَتَيْنِ ، رَمْيَةَ الْغَرَضِ ، ثُمَّ يَدْعُوْهُ فَيُقْبِلُ يَتَهَلَّلُ وَجْهُهٗ يَضْحَكُ ، فَبَيْنَمَا هُمْ كَذٰلِكَ ، اِذْ بَعَثَ اللّٰهُ عِيْسَى ابْنَ مَرْيَمَ ، فَيَنْزِلُ عِنْدَ مَنَارَةِ الْبَيْضَاءِ ، شَرْقِيَّ دِمَشْقَ ، بَيْنَ مَهْرُوْدَتَيْنِ ، وَاضِعٌ كَفَّيْهِ عَلٰى اَجْنِحَةِ مَلَكَيْنِ ، اِذَا طَاَطَاَ رَاْسَهٗ قَطَرَ ، وَاِذَا رَفَعَهٗ يَنْحَدِرُ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ ، وَلَا يَحِلُّ لِكَافِرٍ اَنْ يَّجِدَ رِيْحَ نَفَسِهٖ اِلَّا مَاتَ ، وَنَفَسُهٗ يَنْتَهِيْ حَيْثُ يَنْتَهِيْ طَرْفُهٗ ، فَيَنْطَلِقُ حَتّٰى يُدْرِكَهٗ عِنْدَ بَابِ لُدٍّ ، فَيَقْتُلُهٗ ، ثُمَّ يَاْتِيْ نَبِيُّ اللّٰهِ عِيْسٰى عَلَيْهِ السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللّٰهُ ، فَيَمْسَحُ وُجُوْهَهُمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ ، فَبَيْنَمَا هُمْ

until we thought that he was in the stand of date-palm trees". He said: "There are things that I fear more for you than the Dajjal. If he appears while I am among you. I will contend with him on your behalf and if he appears when I am not among you then each man must fend for himself, and Allah will take care of every Muslim on my behalf. He (Dajjal) will be a young man with curly hair and a protuberant eye, I liken him to Abdul Uzza bin Qatan. Whoever among you sees him, let him recite the first verses of Surat Al-Kahf over him. He will emerge from Khallah, between Sham and Iraq and will wreak havoc right and left. O slaves of Allah remain steadfast". We said: "O Messenger of Allah ﷺ how long will he stay on earth?" He said: "Forty days, one day like a year, one day like a month, one day like a week and the rest of his days like your days". We said: "O Messenger of Allah ﷺ, on that day which is like a year, will the Prayers of one day suffice us?" He said: "Make an estimate of time", and (then observe Prayers). We said: "How fast will he move through the earth?" He said: "Like a rain cloud driven by the wind". He said: "We will come to some people and call them and they will respond and believe in him. Then he will command the sky to rain and it will rain and he will command the earth to produce vegetation and it will do so and their flocks will come back in the evening with their humps taller, their udders fuller and their flanks fatter than they have ever been. Then he will come to

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some (other) people and call them and they will reject him, so he will turn away from them and they will suffer drought and be left with nothing. Then he will pass through the wasteland and will say. 'Bring forth your treasures', then go away and its treasures will follow him like a swarm of bees. Then he will call a man brimming with youth and will strike him with a sword and cut him in two. He will put the two pieces as far apart as the distance between an archer and his target. Then he will call him and he will come with his face shining, laughing. While they are like that Allah will send Eisa bin Maryam عليه السلام who will come down at the white minaret in the east of Damascus, wearing two Mahrud (yellow garments) resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from his head, and when he raises it, jewels like pearls will scatter from it. Every disbeliever who smells the fragrance of his breath will die and his breath will reach as far as his eyes can see. Then he will set out and will catch up with him (the Dajjal) at the gate of Ludd and will kill him. Then the Prophet of Allah Eisa عليه السلام will come to some people whom Allah has protected and he will wipe their faces and tell them of their status in Paradise. While they are like that, Allah will reveal to him. O Eisa عليه السلام, I have brought forth some of My slaves whom no one will be able to kill, so take My slaves to Tur in safety. Then Gog and Magog will emerge and they will as Allah describes, swoop down from every

كَذٰلِكَ اِذْ اَوْحَى اللّٰهُ عَزَّوَجَلَّ اِلَيْهِ يَا عِيْسٰى! اِنِّىْ قَدْ اَخْرَجْتُ عِبَادًا لِّىْ ' لَا يَدَانِ لِاَحَدٍ بِقِتَالِهِمْ ' فَاَحْرِزْ عِبَادِىْ اِلَى الطُّوْرِ ' وَيَبْعَثُ اللّٰهُ يَاْجُوْجَ وَمَاْجُوْجَ ' وَهُمْ كَمَا قَالَ اللّٰهُ عَزَّوَجَلَّ ﴿مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ﴾ (الانبياء:٩٦) ' فَيَمُرُّ اَوَائِلُهُمْ عَلٰى بُحَيْرَةِ الطَّبَرِيَّةِ ' فَيَشْرَبُوْنَ مَا فِيْهَا ' ثُمَّ يَمُرُّ اٰخِرُهُمْ فَيَقُوْلُوْنَ لَقَدْ كَانَ فِىْ هٰذَا مَاءٌ مَّرَّةً ' وَيَحْصُرُ نَبِىُّ اللّٰهِ عِيْسٰى عَلَيْهِ السَّلَامُ وَاَصْحَابُهُ ' حَتّٰى يَكُوْنَ رَاْسُ الثَّوْرِ لِاَحَدِهِمْ خَيْرًا مِّنْ مِائَةِ دِيْنَارٍ لِّاَحَدِكُمُ الْيَوْمَ ' فَيَرْغَبُ نَبِىُّ اللّٰهِ عِيْسٰى وَاَصْحَابُهُ اِلَى اللّٰهِ عَزَّوَجَلَّ ' فَيُرْسِلُ اللّٰهُ عَلَيْهِمُ النَّغَفَ فِىْ رِقَابِهِمْ ' فَيُصْبِحُوْنَ فَرْسٰى كَمَوْتِ نَفْسٍ وَّاحِدَةٍ ' وَيَهْبِطُ نَبِىُّ اللّٰهِ عِيْسٰى عَلَيْهِ السَّلَامُ ' وَاَصْحَابُهُ فَلَا يَجِدُوْنَ مَوْضِعَ شِبْرٍ اِلَّا قَدْ مَلَاَهُ زَهَمُهُمْ وَنَتْنُهُمْ وَدِمَاؤُهُمْ ' فَيَرْغَبُوْنَ اِلَى اللّٰهِ عَزَّوَجَلَّ ' فَيُرْسِلُ عَلَيْهِمْ طَيْرًا كَاَعْنَاقِ الْبُخْتِ ' فَتَطْرَحُهُمْ حَيْثُ شَآءَ اللّٰهُ عَزَّوَجَلَّ ' ثُمَّ يُرْسِلُ اللّٰهُ عَلَيْهِمْ مَطَرًا لَّا يُكِنُّ مِنْهُ بَيْتُ مَدَرٍ وَّلَا وَبَرٍ ' فَيَغْسِلُهُ حَتّٰى يَتْرُكَهُ كَالزَّلَقَةِ ' ثُمَّ يُقَالُ لِلْاَرْضِ اَنْبِتِىْ ثَمَرَتَكِ ' وَرُدِّىْ بَرَكَتَكِ ' فَيَوْمَئِذٍ تَاْكُلُ الْعِصَابَةُ مِنَ الرُّمَّانَةِ ' فَتُشْبِعُهُمْ ' وَيَسْتَظِلُّوْنَ بِقِحْفِهَا ' وَيُبَارِكُ اللّٰهُ فِى الرِّسْلِ حَتّٰى اِنَّ اللِّقْحَةَ مِنَ الْاِبِلِ تَكْفِى الْفِئَامَ مِنَ النَّاسِ ' وَاللِّقْحَةَ مِنَ الْبَقَرِ تَكْفِى الْقَبِيْلَةَ ' وَاللِّقْحَةَ مِنَ الْغَنَمِ تَكْفِى الْفَخِذَ ' فَبَيْنَمَا هُمْ كَذٰلِكَ ' اِذْ بَعَثَ اللّٰهُ عَلَيْهِمْ رِيْحًا طَيِّبَةً ' فَتَاْخُذُ تَحْتَ اٰبَاطِهِمْ ' فَتَقْبِضُ رُوْحَ كُلِّ مُسْلِمٍ ' وَيَبْقٰى سَائِرُ النَّاسِ يَتَهَارَجُوْنَ ' كَمَا تَتَهَارَجُ الْحُمُرُ ' فَعَلَيْهِمْ تَقُوْمُ السَّاعَةُ. صحيح مسلم(٧٢٩٩-٧٣٠٠)سنن ابوداؤد(٤٣٢١)سنن ترمذى(٢٢٤٠)

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mound.(Surah Anbiya21: 96) The first of them will pass by lake Tiberiah and drink from it, then the last of them will pass by it and will say: 'There was water once'. The Prophet of Allah Eisa ﷺ and his companions will be besieged there until the head of an ox would be dearer to any one of them, Than one hundred Dinar are to any one of you today. Then, the Prophet of Allah Eisa ﷺ and his companions will supplicate Allah. Then Allah will send a worm in their (Gog Magog's) necks and the next morning they will all die as one. The Prophet of Allah Eisa ﷺ and his companions will come down and they will not find even the space of a hand span that is free of their stink, stench and blood. They will pray to Allah and He will send birds with necks of Bactrian Camels, which will pick them up and throw them wherever Allah wills. Then Allah will send rain which will not leave any house of clay or hair, and it will wash the earth until it leaves it like a mirror (or a smooth rock). Then it will be said to the earth, 'Bring forth your fruits and bring back your blessing'. On that day a group of people will eat from a (single) pomegranate and it will suffice them, and they will seek shelter beneath its skin. Allah will bless a milch-camel so that it will be sufficient for a large number of people and a milch-cow will be sufficient for a whole tribe and a milch-ewe will be sufficient for a whole clan. While they are like that Allah will send a pleasant wind which will seize them beneath their armpits and will take

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the soul of every Muslim leaving the rest of the people fornicating (or fighting) like donkeys and upon them will come the Hour".

٤٠٧٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا يَحْيَى بْنُ حَمْزَةَ ، ثَنَا ابْنُ جَابِرٍ عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِيِّ ، حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ اَبِيْهِ ، اَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ سَيُوْقِدُ الْمُسْلِمُوْنَ ، مِنْ قِسِيِّ يَاْجُوْجَ وَمَاْجُوْجَ وَنُشَّابِهِمْ وَاَتْرِسَتِهِمْ ، سَبْعَ سِنِيْنَ. سابقہ(٤٠٧٥)

4076 - Hazrat Nawwas bin Saman ؓ narrated that the Messenger of Allah ﷺ said, "The Muslims will use the bows, arrows and shields of Gog and Magog as fire-wood for seven years".

٤٠٧٧ - **حَدَّثَنَا** عَلِيُّ بْنُ مُحَمَّدٍ ، ثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ اِسْمَاعِيْلَ بْنِ رَافِعٍ ، اَبِيْ رَافِعٍ ، عَنْ اَبِيْ زُرْعَةَ الْيَمَانِيِّ ، يَحْيَى بْنِ اَبِيْ عَمْرٍو ، (عَنْ عَمْرِو بْنِ عَبْدِ اللّٰهِ) ، عَنْ اَبِيْ اُمَامَةَ الْبَاهِلِيِّ ، قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ ﷺ فَكَانَ اَكْثَرُ خُطْبَتِهٖ حَدِيْثًا حَدَّثَنَاهُ عَنِ الدَّجَّالِ ، وَحَذَّرَنَاهُ ، فَكَانَ مِنْ قَوْلِهٖ اَنْ قَالَ اِنَّهُ لَمْ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ ، مُنْذُ ذَرَاَ اللّٰهُ ذُرِّيَّةَ اٰدَمَ ﷺ اَعْظَمَ مِنْ فِتْنَةِ الدَّجَّالِ ، وَاِنَّ اللّٰهَ عَزَّوَجَلَّ لَمْ يَبْعَثْ نَبِيًّا اِلَّا حَذَّرَ اُمَّتَهُ الدَّجَّالَ ، وَاَنَا اٰخِرُ الْاَنْبِيَاءِ ، وَاَنْتُمْ اٰخِرُ الْاُمَمِ ، وَهُوَ خَارِجٌ فِيْكُمْ لَا مَحَالَةَ ، فَاِنْ يَّخْرُجْ وَاَنَا بَيْنَ ظَهْرَانِيْكُمْ ، فَاَنَا حَجِيْجٌ لِكُلِّ مُسْلِمٍ ، وَاِنْ يَّخْرُجْ مِنْ بَعْدِيْ ، فَكُلُّ امْرِئٍ حَجِيْجُ نَفْسِهٖ ، وَاللّٰهُ خَلِيْفَتِيْ عَلٰى كُلِّ مُسْلِمٍ ، وَاَنَّهُ يَخْرُجُ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ ، فَيَعِيْثُ يَمِيْنًا وَّيَعِيْثُ شِمَالًا ، يَا عِبَادَ اللّٰهِ اثْبُتُوْا ، اَيُّهَا النَّاسُ فَاثْبُتُوْا ، فَاِنِّيْ سَاَصِفُهُ لَكُمْ صِفَةً لَمْ يَصِفْهَا اِيَّاهُ نَبِيٌّ قَبْلِيْ ، اِنَّهُ يَبْدَاُ فَيَقُوْلُ اَنَا نَبِيٌّ وَلَا نَبِيَّ بَعْدِيْ ، ثُمَّ يُثَنِّيْ فَيَقُوْلُ اَنَا رَبُّكُمْ ، وَلَا تَرَوْنَ رَبَّكُمْ حَتّٰى تَمُوْتُوْا ، وَاِنَّهُ اَعْوَرُ ، وَاِنَّ رَبَّكُمْ عَزَّوَجَلَّ لَيْسَ بِاَعْوَرَ ، وَاِنَّهُ مَكْتُوْبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ ، يَقْرَؤُهُ كُلُّ مُؤْمِنٍ ، كَاتِبٌ اَوْ غَيْرُ كَاتِبٍ ، وَاِنَّ مِنْ فِتْنَتِهٖ اَنَّ مَعَهُ جَنَّةً وَّنَارًا ، فَنَارُهُ جَنَّةٌ وَّجَنَّتُهُ

4077 - Hazrat Abu Umamah Al-Bahili ؓ narrated, "The Messenger of Allah ﷺ addressed us and most of his speech had to do with telling us about Dajjal. He warned about him and among the things he said was: "There will not be any tribulation on earth since the time Allah created the offspring of Adam, that will be greater than the tribulation of Dajjal. Allah has not sent any Prophet but he warned his nation about Dajjal. I am the last of the Prophets and you are the last of the nations. He will undoubtedly appear among you. If he appears while I am among you, I will contend with him on behalf of every Muslim, and if he appears when I am not among you then each man must fend for himself and Allah will take care of every Muslim on my behalf. He will emerge from Khallah between Sham and Iraq and will wreak havoc right and left. O slaves of Allah remain steadfast. I will describe him to you in a manner in which none of the Prophets has described him before me. He will start by saying: I am a Prophet, and there is no Prophet after me.

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نَارٌ، فَمَنِ ابْتُلِيَ بِنَارِهِ، فَلْيَسْتَغِثْ بِاللّٰهِ وَلْيَقْرَأْ فَوَاتِحَ الْكَهْفِ، فَتَكُوْنُ عَلَيْهِ بَرْدًا وَّسَلَامًا، كَمَا كَانَتِ النَّارُ عَلٰى اِبْرَاهِيْمَ، وَاِنَّ مِنْ فِتْنَتِهٖ اَنْ يَّقُوْلَ لِاَعْرَابِيٍّ اَرَاَيْتَ اِنْ بَعَثْتُ لَكَ اَبَاكَ وَاُمَّكَ، اَتَشْهَدُ اَنِّيْ رَبُّكَ؟ فَيَقُوْلُ نَعَمْ، فَيَتَمَثَّلُ لَهٗ شَيْطَانَانِ فِيْ صُوْرَةِ اَبِيْهِ وَاُمِّهٖ، فَيَقُوْلَانِ يَا بُنَيَّ! اِتَّبِعْهُ، فَاِنَّهٗ رَبُّكَ، وَاِنَّ مِنْ فِتْنَتِهٖ اَنْ يُّسَلَّطَ عَلٰى نَفْسٍ وَّاحِدَةٍ، فَيَقْتُلَهَا يَنْشُرَهَا بِالْمِنْشَارِ، حَتّٰى يُلْقٰى شِقَّتَيْنِ، ثُمَّ يَقُوْلُ انْظُرُوْا اِلٰى عَبْدِيْ هٰذَا، فَاِنِّيْ اَبْعَثُهٗ الْاٰنَ، ثُمَّ يَزْعُمُ اَنَّ لَهٗ رَبًّا غَيْرِيْ، فَيَبْعَثُهُ اللّٰهُ، وَيَقُوْلُ لَهُ الْخَبِيْثُ مَنْ رَّبُّكَ؟ فَيَقُوْلُ رَبِّيَ اللّٰهُ، وَاَنْتَ عَدُوُّ اللّٰهِ، اَنْتَ الدَّجَّالُ، وَاللّٰهِ! مَا كُنْتُ، بَعْدُ، اَشَدَّ بَصِيْرَةً بِكَ مِنِّي الْيَوْمَ.

Then the second time, he will say: I am your Lord. But you will not see your Lord until you die. He is one-eyed and your Lord is not one-eyed, and written between his eyes is Kafir. Every believer will read it, whether he is literate or illiterate. Part of his Fitnah (Mischief) will be that he will have with him a Paradise and Hell, but his Hell will be a Paradise and his Paradise will be a Hell. Whoever is tested with his fire (Hell) let him seek the help of Allah and recite the first verses of (Surah) Al-Khaf, then it will be cool and safe for him as the fire was for Ibrahim ﷺ. Part of his Fitnah will be that he will say to a Bedouin, What do you think, if I resurrect your father and mother for you, will you bear witness that I am your Lord? He will say: Yes. Then two devils appear to him in the form of his father and mother and will say: O my son, follow him for he is your Lord. And part of his Fitnah will be that he will over power a single soul and kill him, then he will cut him with a saw until he falls in two pieces. Then he will say, Look at this slave of mine, I will resurrect him now, then who will claim that he has a Lord other than me? Then Allah will resurrect him (to let him fulfil his Fitnah) and the evil one will say to him: Who is your Lord? and he will say: Allah is my Lord and you are the enemy of Allah, you are Dajjal. By Allah I have never had more insight about you than I have today".

سَمِعْتُ اَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُوْلُ سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُوْلُ يَنْبَغِيْ اَنْ يُّدْفَعَ هٰذَا الْحَدِيْثُ اِلَى الْمُؤَدِّبِ، حَتّٰى يُعَلِّمَهُ الصِّبْيَانَ فِيْ

Abul Hasan Tanafisi said: (To explain) "Muharibi told us Ubaidullah bin Al-Walid Al-Wassafi told us from Atiyyah that Abu

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الْكُتَّابِ.

Saeed ﷺ said: "The Messenger of Allah ﷺ said: "That man will be the highest in status in my nation in Paradise".

He said: "Abu Saeed ﷺ said: By Allah we did not think that man would be anyone other than Umar bin Khattab ﷺ until he passed away".

قَالَ اَبُو الْحَسَنِ الطَّنَافِسِيُّ فَحَدَّثَنَا الْمُحَارِبِيُّ ، ثَنَا عُبَيْدُ اللّٰهِ بْنُ الْوَلِيْدِ الْوَصَّافِيُّ عَنْ عَطِيَّةَ ، عَنْ اَبِيْ سَعِيْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ ذٰلِكَ الرَّجُلُ اَرْفَعُ اُمَّتِيْ دَرَجَةً فِي الْجَنَّةِ. قَالَ قَالَ اَبُوْ سَعِيْدٍ وَاللّٰهِ ! مَا كُنَّا نُرٰى ذٰلِكَ الرَّجُلَ اِلَّا عُمَرَ بْنَ الْخَطَّابِ ، حَتّٰى مَضٰى لِسَبِيْلِهٖ.

Muharibi said: "Then we went back to the narration of Abu Rafi ﷺ. He said: "Part of his Fitnah will be that he will command the sky to rain and it will rain and he will command the earth to bring forth vegetation and it will do so. And part of his Fitnah will be that he will pass by a clan and they will disbelieve in him, so all their flocks will perish and none will be left. And part of his fitnah will be that he will pass by a clan who will believe him, so he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so, until their flocks will come back in the evening of that day, biggar and fatter than they have ever been, with their flanks strecthed and their udders full of milk. There will be no part of the earth left that he does not enter and prevail over, except Makkah and Al-Madinah, for he will not approach them on any of their mountain paths but he will be met angels with unsheathed swords until he will stop at the red hill at the end of the marsh. Then Al-Madinah will be shaken with its people, three times and no hypocrite, male or

قَالَ الْمُحَارِبِيُّ ثُمَّ رَجَعْنَا اِلٰى حَدِيْثِ اَبِيْ رَافِعٍ ، قَالَ وَاِنَّ مِنْ فِتْنَتِهٖ يَاْمُرُ السَّمَآءَ اَنْ تُمْطِرَ فَتُمْطِرَ ، وَيَاْمُرُ الْاَرْضَ اَنْ تُنْبِتَ فَتُنْبِتَ ، وَاِنَّ مِنْ فِتْنَتِهٖ اَنْ يَّمُرَّ بِالْحَيِّ فَيُكَذِّبُوْنَهٗ ، فَلَا تَبْقٰى لَهُمْ سَائِمَةٌ اِلَّا هَلَكَتْ ، وَاِنَّ مِنْ فِتْنَتِهٖ اَنْ يَّمُرَّ بِالْحَيِّ فَيُصَدِّقُوْنَهٗ ، فَيَاْمُرُ السَّمَاءَ اَنْ تُمْطِرَ فَتُمْطِرَ ، وَيَاْمُرُ الْاَرْضَ اَنْ تُنْبِتَ فَتُنْبِتَ ، حَتّٰى تَرُوْحَ مَوَاشِيْهِمْ ، مِنْ يَّوْمِهِمْ ذٰلِكَ ، اَسْمَنَ مَا كَانَتْ وَاَعْظَمَهٗ ، وَاَمَدَّهٗ خَوَاصِرَ ، وَاَدَرَّهٗ ضُرُوْعًا ، وَاِنَّهٗ لَا يَبْقٰى شَيْءٌ مِّنَ الْاَرْضِ اِلَّا وَطِئَهٗ وَظَهَرَ عَلَيْهِ ، اِلَّا مَكَّةَ وَالْمَدِيْنَةَ ، لَا يَاْتِيْهِمَا مِنْ نَّقْبٍ مِّنْ نِّقَابِهِمَا اِلَّا لَقِيَتْهُ الْمَلَائِكَةُ بِالسُّيُوْفِ صَلْتَةً ، حَتّٰى يَنْزِلَ عِنْدَ الظُّرَيْبِ الْاَحْمَرِ ، عِنْدَ مُنْقَطَعِ السَّبَخَةِ ، فَتَرْجُفُ الْمَدِيْنَةُ بِاَهْلِهَا ثَلَاثَ رَجَفَاتٍ ، فَلَا يَبْقٰى مُنَافِقٌ وَّلَا مُنَافِقَةٌ اِلَّا خَرَجَ اِلَيْهِ ، فَتَنْفِي الْخَبَثَ مِنْهَا كَمَا يَنْفِي الْكِيْرُ خَبَثَ الْحَدِيْدِ ، وَيُدْعٰى ذٰلِكَ الْيَوْمُ يَوْمَ الْخَلَاصِ.

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female will be left, all will come out to him. Thus it will be cleansed of impurity just as the bellows cleanses the iron of dross. And that day will be called the Day of Deliverance".

Abu Abdullah (Ibn-e-Majah) said: "I heard Abul Hasan Tanafisi say: I heard Abdul Rehman, Al-Muharibi say: This Hadith, Should be sent to every teacher so that they can teach it to the children in the schools".

سَمِعْتُ اَبَا الْحَسَنِ الطَّنَافِسِيَّ يَقُوْلُ سَمِعْتُ عَبْدَ الرَّحْمٰنِ الْمُحَارِبِيَّ يَقُوْلُ يَنْبَغِيْ اَنْ يُّدْفَعَ هٰذَا الْحَدِيْثُ اِلَى الْمُؤَدِّبِ ' حَتّٰى يُعَلِّمَهُ الصِّبْيَانَ فِي الْكُتَّابِ.

4078 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "The Hour will not begin until Eisa bin Maryam ﷺ comes down as a just judge and a just ruler. He will break the cross, kill the pigs and abolish the Jizyah and wealth becomes so abundant that no one will accept it".

٤٠٧٨ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ' عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَنْزِلَ عِيْسَى ابْنُ مَرْيَمَ حَكَمًا مُّقْسِطًا ' وَاِمَامًا عَدْلًا ' فَيَكْسِرُ الصَّلِيْبَ ' وَيَقْتُلُ الْخِنْزِيْرَ ' وَيَضَعُ الْجِزْيَةَ ' وَيَفِيْضُ الْمَالُ حَتّٰى لَا يَقْبَلَهُ اَحَدٌ.

صحیح بخاری (۲٤۷٦) صحیح مسلم (۳۸۸)

4079 - Hazrat Abu Saeed Al-Khudri ﷺ narrated that the Messenger of Allah ﷺ said: "Gog and Magog (people) will be set free and they will emerge as Allah says: "Swoop(ing) down from every mound". (Surah Anbiya21: 96) They will spread throughout the earth and the Muslims will flee from them until the remainder of the Muslims are in their cities and fortresses, taking their flocks with them. They (Gog Magog) will pass by a river and drink from it, until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say: "There was once water in this place". They will prevail over the earth then their leader will say. These are the people of the earth and we have

٤٠٧٩ - حَدَّثَنَا اَبُوْ كُرَيْبٍ ' ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' حَدَّثَنِيْ عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ (مَحْمُوْدِ بْنِ لَبِيْدٍ) ' عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ تُفْتَحُ يَاْجُوْجُ وَمَاْجُوْجُ ' فَيَخْرُجُوْنَ كَمَا قَالَ اللّٰهُ تَعَالٰى ﴿وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ﴾ (الانبياء:٩٦) فَيَعُمُّوْنَ الْاَرْضَ ' وَيَنْحَازُ مِنْهُمُ الْمُسْلِمُوْنَ ' حَتّٰى تَصِيْرَ بَقِيَّةُ الْمُسْلِمِيْنَ فِيْ مَدَائِنِهِمْ وَحُصُوْنِهِمْ ' وَيَضُمُّوْنَ اِلَيْهِمْ مَوَاشِيَهُمْ ' حَتّٰى اَنَّهُمْ لَيَمُرُّوْنَ بِالنَّهَرِ فَيَشْرَبُوْنَهُ ' حَتّٰى مَا يَذْرُوْنَ فِيْهِ شَيْئًا فَيَمُرُّ اٰخِرُهُمْ عَلٰى اَثَرِهِمْ فَيَقُوْلُ قَائِلُهُمْ لَقَدْ كَانَ بِهٰذَا الْمَكَانِ مَرَّةً مَّاءٌ ' وَيَظْهَرُوْنَ عَلَى الْاَرْضِ ' فَيَقُوْلُ قَائِلُهُمْ هٰؤُلَاءِ اَهْلُ الْاَرْضِ ' قَدْ فَرَغْنَا مِنْهُمْ ' وَلَنُنَازِلَنَّ اَهْلَ السَّمَاءِ ' حَتّٰى اِنَّ اَحَدَهُمْ لَيُهْزُّ حَرْبَتَهُ اِلَى السَّمَاءِ فَتَرْجِعُ

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finished them off. Now let us fight the people of heaven. Then one of them will throw his spear towards the sky, and it will come back down smeared with blood. And they will say: We have killed the people of heaven. While they are like that, Allah will send a worm, like the worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of another. In the morning the Muslims will not hear any sound from them and they will say: Who will sell his soul for the sake of Allah and see what are they doing? A man will go down having prepared himself to be killed by them and he will find them dead, so he will call out to them: Be of good cheer for your enemy is dead! Then the people will come out and let their flocks lose but they will become very fat as if they were grazing on the best vegetation they ever found".

مُخَضَّبَةً بِالدَّمِ ' فَيَقُوْلُوْنَ قَدْ قَتَلْنَا اَهْلَ السَّمَآءِ فَبَيْنَمَا هُمْ كَذٰلِكَ ' اِذْ بَعَثَ اللّٰهُ دَوَآبَّ كَنَغَفِ الْجَرَادِ ' فَتَاْخُذُ بِاَعْنَاقِهِمْ فَيَمُوْتُوْنَ مَوْتَ الْجَرَادِ ' يَرْكَبُ بَعْضُهُمْ بَعْضًا ' فَيُصْبِحُ الْمُسْلِمُوْنَ لَا يَسْمَعُوْنَ لَهُمْ حِسًّا ' فَيَقُوْلُوْنَ مَنْ رَّجُلٌ يَّشْرِىْ نَفْسَهٗ ' وَيَنْظُرُ مَا فَعَلُوْا؟ فَيَنْزِلُ مِنْهُمْ رَجُلٌ قَدْ وَطَّنَ نَفْسَهٗ عَلٰى اَنْ يَّقْتُلُوْهُ ' فَيَجِدُهُمْ مَوْتٰى ' فَيُنَادِيْهِمْ اَلَا اَبْشِرُوْا ' فَقَدْ هَلَكَ عَدُوُّكُمْ ' فَيَخْرُجُ النَّاسُ وَيَخْلُوْنَ سَبِيْلَ مَوَاشِيْهِمْ ' فَمَا يَكُوْنُ لَهُمْ رَعْىٌ اِلَّا لُحُوْمُهُمْ ' فَتَشْكَرُ عَلَيْهَا كَاَحْسَنِ مَا شَكِرَتْ مِنْ نَّبَاتٍ اَصَابَتْهُ قَطُّ.

ابن ماجہ

4080- Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Gog and Magog (people) dig every day until when they can almost see the rays of the sun, the one incharge of them says: Go back and we will dig it tomorrow. Then Allah puts it (the wall) back stronger than it was before. (This will continue) until, when their time has come and Allah wants to send them against the people, they will dig until they can almost see the rays of the sun, then the one who is incharge of them will say, Go back, and we will dig it tomorrow if Allah wills. Then they will come back to it and it will be as they had

٤٠٨٠ - حَدَّثَنَا اَزْهَرُ بْنُ مَرْوَانَ ' ثَنَا عَبْدُ الْاَعْلٰى ' ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ قَالَ حَدَّثَنَا اَبُوْ رَافِعٍ عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ يَحْفِرُوْنَ كُلَّ يَوْمٍ ' حَتّٰى اِذَا كَادُوْا يَرَوْنَ شُعَاعَ الشَّمْسِ ' قَالَ الَّذِىْ عَلَيْهِمْ اِرْجِعُوْا فَسَنَحْفِرُهٗ غَدًا ' فَيُعِيْدُهُ اللّٰهُ عَزَّوَجَلَّ اَشَدَّ مَا كَانَ ' حَتّٰى اِذَا بَلَغَتْ مُدَّتُهُمْ ' وَاَرَادَ اللّٰهُ اَنْ يَّبْعَثَهُمْ عَلَى النَّاسِ حَفَرُوْا ' حَتّٰى اِذَا كَادُوْا يَرَوْنَ شُعَاعَ الشَّمْسِ ' قَالَ الَّذِىْ عَلَيْهِمْ اِرْجِعُوْا ' فَسَنَحْفِرُوْنَهٗ ' اِنْ شَآءَ اللّٰهُ عَزَّوَجَلَّ ' وَاسْتَثْنٰى ' فَيَعُوْدُوْنَ اِلَيْهِ ' وَهُوَ كَهَيْئَتِهٖ حِيْنَ تَرَكُوْهُ ' فَيَحْفِرُوْنَهٗ وَيَخْرُجُوْنَ عَلَى الْاَرْضِ فَيَنْشِفُوْنَ الْمَآءَ وَيَتَحَصَّنُ النَّاسُ مِنْهُمْ فِىْ حُصُوْنِهِمْ ' فَيَرْمُوْنَ

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بِسِهَامِهِمْ اِلَى السَّمَاءِ فَتَرْجِعُ عَلَيْهَا الدَّمُ الَّذِى اجْفَظَّ، فَيَقُوْلُوْنَ قَهَرْنَا اَهْلَ الْاَرْضِ، وَعَلَوْنَا اَهْلَ السَّمَآءِ، فَيَبْعَثُ اللّٰهُ نَغَفًا فِىْ اَقْفَائِهِمْ فَيَقْتُلُهُمْ بِهَا. قَالَ رَسُوْلُ اللّٰهِ ﷺ وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! اِنَّ دَوَآبَّ الْاَرْضِ لَتَسْمَنُ وَتَشْكَرُ شَكَرًا مِّنْ لُحُوْمِهِمْ.

سنن ترمذی (۳۱۵۳)

left it. So they will dig and will come out to the people, and they will drink all the water. The poeple will fortify themselves against them in their fortresses. They will shoot their arrows towards the sky and they will come back with blood on them, and they will say, we have defeated the people of earth and dominated the people of heaven. Then Allah will send a worm in the napes of their necks and kill them thereby". The Messenger of Allah ﷺ said: "By the one in whose Hand is my soul, the beasts of the earth will grow fat on their flesh".

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ، ثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ، حَدَّثَنِىْ جَبَلَةُ بْنُ سُحَيْمٍ عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ، قَالَ لَمَّا كَانَ لَيْلَةَ اُسْرِىَ بِرَسُوْلِ اللّٰهِ ﷺ، لَقِىَ اِبْرَاهِيْمَ وَمُوْسٰى وَعِيْسٰى عَلَيْهِمُ السَّلَامُ، فَتَذَاكَرُوا السَّاعَةَ، فَبَدَأُوْا بِاِبْرَاهِيْمَ، فَسَاَلُوْهُ عَنْهَا، فَلَمْ يَكُنْ عِنْدَهٗ مِنْهَا عِلْمٌ، ثُمَّ سَاَلُوْا مُوْسٰى، فَلَمْ يَكُنْ عِنْدَهٗ مِنْهَا عِلْمٌ، فَرُدَّ الْحَدِيْثُ اِلٰى عِيْسَى ابْنِ مَرْيَمَ، فَقَالَ قَدْ عُهِدَ اِلَىَّ فِيْمَا دُوْنَ وَجْبَتِهَا، فَاَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا اِلَّا اللّٰهُ، فَذَكَرَ خُرُوْجَ الدَّجَّالِ. قَالَ فَاَنْزِلُ فَاَقْتُلُهٗ، فَيَرْجِعُ النَّاسُ اِلٰى بِلَادِهِمْ، فَيَسْتَقْبِلُهُمْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ، فَلَا يَمُرُّوْنَ بِمَاءٍ اِلَّا شَرِبُوْهُ، وَلَا بِشَىْءٍ اِلَّا اَفْسَدُوْهُ، فَيَجْاَرُوْنَ اِلَىَّ اللّٰهَ، فَاَدْعُو اللّٰهَ اَنْ يُّمِيْتَهُمْ. فَتَنْتُنُ الْاَرْضُ مِنْ رِيْحِهِمْ، فَيَجْاَرُوْنَ اِلَى اللّٰهِ، فَاَدْعُو اللّٰهَ، فَيُرْسِلُ السَّمَاءَ بِالْمَاءِ، فَيَحْمِلُهُمْ فَيُلْقِيْهِمْ فِى الْبَحْرِ، ثُمَّ تُنْسَفُ الْجِبَالُ وَتُمَدُّ الْاَرْضُ مَدَّ الْاَدِيْمِ، فَعُهِدَ اِلَىَّ مَتٰى كَانَ ذٰلِكَ كَانَتِ السَّاعَةُ مِنَ النَّاسِ، كَالْحَامِلِ الَّتِىْ لَا يَدْرِىْ اَهْلُهَا مَتٰى تَفْجَؤُهُمْ

4081 - Hazrat Abdullah bin Masud ؓ narrated, "On the night on which the Messenger of Allah ﷺ was taken on the night Journey (Isra) he met Ibrahim ؑ, Musa ؑ and Eisa ؑ and they discussed the Hour. They started with Ibrahim ؑ and asked him about it but he did not have any knowledge of it. Then they asked Musa ؑ and he did not have any knowledge of it. Then they asked Eisa bin Maryam ؑ and he said, "I have been assigned some tasks before it happens. As for as when it will take place, no one knows that except Allah. Then he mentioned about Dajjal and said, "I will descend and kill him, then the people will return to their own lands and will be confronted with Gog and Magog (people) who will sweep down from every mound. They will not pass by any water but they will drink it (and they will not pass) by anything but they will spoil it. They (the people) will beseech Allah, and I will pray to Allah to kill them. The earth

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will be filled with their stench and (the people) will beseech Allah and I will pray to Allah, then the sky will send down rain that will carry them, and throw them in the sea. Then the mountains will turn to dust and the earth will be stretched out like a hide. I have been promised that when that happens, the Hour will come upon the people, like a pregnant woman whose family does not know when she will suddenly give birth".

(A narrator) Awwam said, "Confirmation of that is found in the Book of Allah, where Allah says: "Until when Gog and Magog (people) are let loose (from their barrier) and they swoop down from every mound". (Surah Anbiya21: 96)

بِوِلَادَتِهَا.

قَالَ الْعَوَّامُ وَوُجِدَ تَصْدِيقُ ذٰلِكَ فِي كِتَابِ اللّٰهِ ﴿حَتّٰى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ﴾ (الانبياء:٩٦). ابن ماجه

Chapter34 - Emergence of Al-Mahdi

٣٤ - بَابُ خُرُوْجِ الْمَهْدِيِّ

4082 - Hazrat Abdullah ﷺ narrated, "While we were with the Messenger of Allah ﷺ some youngsters from Banu Hashim came along. When the Prophet ﷺ saw them, his eyes filled with tears and his color changed. I said: "We still see something in your face that we do not like (to see). He said: We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given. Then they will fight and will be victorious, then they will be given what they wanted but they will not accept it and will give

٤٠٨٢ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِيْ شَيْبَةَ، ثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، ثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ يَّزِيْدَ بْنِ اَبِيْ زِيَادٍ، عَنْ اِبْرَاهِيْمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّٰهِ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُوْلِ اللّٰهِ ﷺ اِذْ اَقْبَلَ فِتْيَةٌ مِّنْ بَنِيْ هَاشِمٍ فَلَمَّا رَاٰهُمُ النَّبِيُّ ﷺ، اِغْرَوْرَقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهٗ، قَالَ فَقُلْتُ مَا نَزَالُ نَرٰى فِيْ وَجْهِكَ شَيْئًا نَكْرَهُهٗ، فَقَالَ اِنَّا اَهْلُ بَيْتٍ اِخْتَارَ اللّٰهُ لَنَا الْاٰخِرَةَ عَلَى الدُّنْيَا، وَاِنَّ اَهْلَ بَيْتِيْ سَيَلْقَوْنَ بَعْدِيْ بَلَاءً وَّتَشْرِيْدًا وَّتَطْرِيْدًا، حَتّٰى يَاْتِيَ قَوْمٌ مِّنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُوْدٌ، فَيَسْاَلُوْنَ الْخَيْرَ، فَلَا يُعْطَوْنَهٗ، فَيُقَاتِلُوْنَ فَيُنْصَرُوْنَ، فَيُعْطَوْنَ مَا سَاَلُوْا، فَلَا يَقْبَلُوْنَهٗ، حَتّٰى يَدْفَعُوْهَا اِلٰى رَجُلٍ مِّنْ اَهْلِ بَيْتِيْ فَيَمْلَؤُهَا قِسْطًا، كَمَا مَلَؤُوْهَا جَوْرًا، فَمَنْ اَدْرَكَ ذٰلِكَ مِنْكُمْ، فَلْيَاْتِهِمْ وَلَوْ حَبْوًا عَلَى الثَّلْجِ. ابن ماجه

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leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow".

٤٠٨٣ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ ، ثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْعُقَيْلِيُّ ، ثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ عَنْ زَيْدٍ الْعَمِّيِّ ، عَنْ أَبِي صِدِّيقٍ النَّاجِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، أَنَّ النَّبِيَّ ﷺ قَالَ يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ ، إِنْ قُصِرَ فَسَبْعٌ وَإِلَّا فَتِسْعٌ ، فَتَنْعَمُ فِيهِ أُمَّتِي نَعْمَةً لَمْ (يَنْعَمُوا) مِثْلَهَا قَطُّ ، تُؤْتَى أُكُلَهَا ، وَلَا تَدَّخِرُ مِنْهُمْ شَيْئًا ، وَالْمَالُ يَوْمَئِذٍ كُدُوسٌ ، فَيَقُومُ الرَّجُلُ فَيَقُولُ يَا مَهْدِيُّ! أَعْطِنِي ، فَيَقُولُ خُذْ.

سنن ترمذی (۲۲۳۲)

4083 - Hazrat Abu Saeed Al-Khudri ؓ narrated that the Prophet ﷺ said: "The Mahdi will be among my nation. If he lives for a short period, it will be seven and if he lives for a long period, it will be nine during which my nation will enjoy a time of ease such as it has never enjoyed. The land will bring forth its yield and will not hold back anything and wealth at that time will be piled up A man will stand up and say: 'O Mahdi give me'. He will say: "Take".

٤٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ يُوسُفَ ، قَالَا ثَنَا عَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ ، عَنْ خَالِدٍ الْحَذَّاءِ ، عَنْ أَبِي قِلَابَةَ ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ ، عَنْ ثَوْبَانَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَقْتَتِلُ عِنْدَ كَنْزِكُمْ ثَلَاثَةٌ ، كُلُّهُمُ ابْنُ خَلِيفَةٍ ، ثُمَّ لَا يَصِيرُ إِلَى وَاحِدٍ مِنْهُمْ ، ثُمَّ تَطْلُعُ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ ، فَيَقْتُلُونَكُمْ قَتْلًا لَمْ يُقْتَلْهُ قَوْمٌ. ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ ، فَقَالَ فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْ حَبْوًا عَلَى الثَّلْجِ ، فَإِنَّهُ خَلِيفَةُ اللَّهِ ، الْمَهْدِيُّ. ابن ماجہ

4084 - Hazrat Thawban ؓ narrated, "The Messenger of Allah ﷺ said: "Three will fight one another for your treasure, each of them the son of a caliph, but none of them will gain it. Then the black banners will come from the east and they will kill you in an unprecedented manner". Then he mentioned something that I do not remember then he said: "When you see them, pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allah Al-Mahdi".

٤٠٨٥ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ ، ثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ ، ثَنَا يَاسِينُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ ، عَنْ أَبِيهِ ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمَهْدِيُّ مِنَّا ، أَهْلَ الْبَيْتِ ، يُصْلِحُهُ اللَّهُ فِي لَيْلَةٍ. ابن ماجہ

4085 - Hazrat Ali ؓ narrated, "The Messenger of Allah ﷺ said: Al-Mahdi is one of us, the people of the Household, Allah, rectifying him in a single night".

٤٠٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ ، ثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ عَنْ زِيَادِ بْنِ

4086 - Hazrat Saeed bin Musayyab ؓ narrated, "We were with Umm-e-Salamah

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بَيَانَ ،عَنْ عَلِيِّ بْنِ نُفَيْلٍ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ، قَالَ كُنَّا عِنْدَ اُمِّ سَلَمَةَ ، فَتَذَاكَرْنَا الْمَهْدِيَّ ، فَقَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ الْمَهْدِيُّ مِنْ وَلَدِ فَاطِمَةَ.

سنن ابوداؤد (٤٢٨٤)

and we were discussing Mahdi. She said: I heard the Messenger of Allah ﷺ say: "Mahdi will be one of the descendents of Fatimah ".

٤٠٨٧ - **حَدَّثَنَا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ ، ثَنَا سَعْدُ بْنُ عَبْدِ الْحَمِيْدِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ زِيَادٍ (الْيَمَامِيِّ) ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ ، عَنْ اِسْحَاقَ بْنِ عَبْدِ اللّٰهِ بْنِ اَبِيْ طَلْحَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ نَحْنُ ، وَلَدُ عَبْدِ الْمُطَّلِبِ ، سَادَةُ اَهْلِ الْجَنَّةِ ، اَنَا وَحَمْزَةُ وَعَلِيٌّ وَجَعْفَرٌ وَّالْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ. ابن ماجه

4087 - Hazrat Anas bin Malik narrated, "I heard the Messenger of Allah ﷺ say: "We, the sons of Abdul-Muttalib, will be the leaders of the people of Paradise; Myself ﷺ, Hamzah, Ali, Jafar, Hasan, Husain and Mahdi ".

٤٠٨٨ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيَى الْمِصْرِيُّ وَاِبْرَاهِيْمُ بْنُ سَعِيْدٍ الْجَوْهَرِيُّ ، قَالَا ثَنَا اَبُوْ صَالِحٍ عَبْدُ الْغَفَّارِ بْنُ دَاوٗدَ الْحَرَّانِيُّ ، ثَنَا ابْنُ لَهِيْعَةَ عَنْ اَبِيْ زُرْعَةَ عَمْرِو بْنِ جَابِرٍ الْحَضْرَمِيِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَخْرُجُ نَاسٌ مِّنَ الْمَشْرِقِ ، فَيُوَطِّئُوْنَ لِلْمَهْدِيِّ يَعْنِيْ سُلْطَانَهٗ. ابن ماجه

4088 - Hazrat Abdullah bin Harith bin Jaz Az-Zabidi narrated, "The Messenger of Allah ﷺ said: "People will come from the east, paving the way for Mahdi meaning for his rule".

٣٥ - بَابُ الْمَلَاحِمِ

Chapter35 - Big Battles

٤٠٨٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنِ الْاَوْزَاعِيِّ ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ ، قَالَ مَالَ مَكْحُوْلٌ وَّابْنُ اَبِيْ زَكَرِيَّا اِلٰى خَالِدِ بْنِ مَعْدَانَ ، وَمِلْتُ مَعَهُمَا ، فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ ، قَالَ قَالَ لِيْ جُبَيْرٌ انْطَلِقْ بِنَا اِلٰى ذِيْ مِخْمَرٍ ، وَكَانَ رَجُلًا مِّنْ اَصْحَابِ النَّبِيِّ ﷺ ، فَانْطَلَقْتُ مَعَهُمَا ، فَسَاَلَهٗ عَنِ الْهُدْنَةِ ، فَقَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ سَتُصَالِحُكُمُ الرُّوْمُ صُلْحًا اٰمِنًا ، ثُمَّ تَغْزُوْنَ اَنْتُمْ وَهُمْ عَدُوًّا فَتَنْتَصِرُوْنَ وَتَغْنَمُوْنَ وَتَسْلَمُوْنَ ، ثُمَّ تَنْصَرِفُوْنَ ، حَتّٰى تَنْزِلُوْا بِمَرْجٍ ذِيْ تُلُوْلٍ ، فَيَرْفَعُ رَجُلٌ مِّنْ اَهْلِ الصَّلِيْبِ الصَّلِيْبَ ، فَيَقُوْلُ غَلَبَ الصَّلِيْبُ ، فَيَغْضَبُ

4089 - Jubair bin Nufair reported, "Jubair said to me, Let's go to Dhu Mikhamar, who was a man from among the Companions of the Prophet ﷺ, so I went with him and he asked him about the peace treaty (with the Romans). He said: I heard the Prophet ﷺ say: The Romans will enter into a peace treaty with you, then you and they will fight one another as enemies and you will be victorious, you will collect the spoils of war and be safe. Then you will come back until you will stop in a meadow with many hillocks. A man from among the people of the cross will

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raise the cross and will say. 'The cross has prevailed'. Then a man among the Muslims will become angry and will go and break the cross. Then the Romans will prove treacherous (breaking the treaty) and will gather for the big (fierce) battle".

رَجُلٌ مِّنَ الْمُسْلِمِيْنَ ' فَيَقُوْمُ اِلَيْهِ فَيَدُقُّهُ ' فَعِنْدَ ذٰلِكَ تَغْدِرُ الرُّوْمُ ' وَيَجْتَمِعُوْنَ لِلْمَلْحَمَةِ.

سنن ابوداؤد(٤٢٩٣_٢٧٦٧)

4089m - Abdur Rahman bin Ibrahim Ad-Damishqi quoted another narration with a similar report to which he added: 'They will gather for the fierce battle and at that time they will come with eighty banners, under each of which will be twelve thousands troops'.

٤٠٨٩م - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا الْاَوْزَاعِيُّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ بِاِسْنَادِهٖ نَحْوَهٗ ' وَزَادَ فِيْهِ فَيَجْتَمِعُوْنَ لِلْمَلْحَمَةِ فَيَاْتُوْنَ تَحْتَ ثَمَانِيْنَ غَايَةً ' تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ اَلْفًا. سابقہ(٤٠٨٩)

4090 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "When the fierce (big) battle takes place, Allah will send a troop of freed slaves, who will be the best Arab horsemen and the best armed, with whom Allah will support His religion".

٤٠٩٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا عُثْمَانُ بْنُ اَبِى الْعَاتِكَةِ عَنْ سُلَيْمَانَ بْنِ حَبِيْبٍ الْمُحَارِبِيِّ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا وَقَعَتِ الْمَلَاحِمُ ' بَعَثَ اللّٰهُ بَعْثًا مِّنَ الْمَوَالِىْ ' هُمْ اَكْرَمُ الْعَرَبِ فَرَسًا وَاَجْوَدُهٗ سِلَاحًا ' يُؤَيِّدُ اللّٰهُ بِهِمُ الدِّيْنَ. ابن ماجہ

4091 - Hazrat Jabir bin Sumurah ؓ narrated that Nafi bin Utbah bin Abu Waqqas ؓ narrated that the Prophet ﷺ said: "You will fight the Arabian Peninsula and victory will be granted by Allah. Then you will fight the Romans and victory will be granted (by Allah). Then you will fight Dajjal and victory will be granted (by Allah)".

٤٠٩١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ ' عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ' عَنْ جَابِرِ بْنِ سَمُرَةَ ' عَنْ نَّافِعِ بْنِ عُتْبَةَ بْنِ اَبِىْ وَقَّاصٍ ' عَنِ النَّبِيِّ ﷺ قَالَ سَتُقَاتِلُوْنَ جَزِيْرَةَ الْعَرَبِ ' فَيَفْتَحُهَا (اللّٰهُ) ' ثُمَّ تُقَاتِلُوْنَ الرُّوْمَ فَيَفْتَحُهَا اللّٰهُ ' ثُمَّ تُقَاتِلُوْنَ الدَّجَّالَ فَيَفْتَحُهَا (اللّٰهُ).

Jabir ؓ said: "Dajjal will not appear until you have fought the Romans".

قَالَ جَابِرٌ فَمَا يَخْرُجُ الدَّجَّالُ حَتّٰى تُفْتَحَ الرُّوْمُ. صحیح مسلم(٧٢١٣)

4092 - Hazrat Muadh bin Jabal ؓ narrated that the Prophet ﷺ said: "The great fierce battle, the conquest of Constantinople and the emergence of Dajjal will all happen within seven months".

٤٠٩٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ وَاِسْمَاعِيْلُ بْنُ عَيَّاشٍ ' قَالَا ثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ مَرْيَمَ عَنِ الْوَلِيْدِ بْنِ سُفْيَانَ بْنِ اَبِىْ مَرْيَمَ ' عَنْ يَّزِيْدَ بْنِ قُطَيْبٍ السَّكُوْنِيِّ ' وَقَالَ الْوَلِيْدُ يَزِيْدُ بْنُ قُطْبَةَ '

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عَنْ اَبِی بَحْرِیَّةَ ' عَنْ مُعَاذِ بْنِ جَبَلٍ ' عَنِ النَّبِیِّ ﷺ ' قَالَ اَلْمَلْحَمَةُ الْکُبْرٰی وَفَتْحُ الْقُسْطُنْطِیْنِیَّةِ وَخُرُوْجُ الدَّجَّالِ ' فِیْ سَبْعَةِ اَشْهُرٍ.

سنن ابوداؤد(٤٢٩٥) سنن ترمذی(٢٢٣٨)

4093 - Hazrat Abdullah bin Busr ؓ narrated, "The Messenger of Allah ﷺ said: "Between the fierce battle and the conquest of Al-Madinah will be six years, and the appearance of Dajjal will come in the seventh".

٤٠٩٣ - **حَدَّثَنَا** سُوَیْدُ بْنُ سَعِیْدٍ ' ثَنَا بَقِیَّةُ عَنْ بَحِیْرِ بْنِ سَعْدٍ ' عَنْ خَالِدٍ ' (عَنِ) ابْنِ اَبِیْ بِلَالٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ بَیْنَ الْمَلْحَمَةِ وَفَتْحِ الْمَدِیْنَةِ ' سِتُّ سِنِیْنَ ' وَیَخْرُجُ الدَّجَّالُ فِی السَّابِعَةِ. سنن ابوداؤد(٤٢٩٦)

4094 - Khathir bin Abdullah bin Awf reported from his father that his grand father said: "The Messenger of Allah ﷺ said: "The Hour will not begin until the closest Muslim outpost will be at Baula". Then he said: "O Ali, O Ali, O Ali". He (Ali ؓ) said: May my father and mother be ransomed for you. He said: "You will fight Banu Asfar (the Romans) and those who come after you will fight them until the best of the Muslims go out to fight, then the people of Hijaz who do not fear the blame of anyone for the sake of Allah, they will conquer Constantinople with Tasbih and Takbir and will acquire such spoils of war as have never been seen before, which they will distribute by the shieldful. Someone will come and say: Masih has appeared in your land. But he will be lying, so the one who takes (some of the spoils) will regret it and the one who leaves it behind will regret it too".

٤٠٩٤ - **حَدَّثَنَا** عَلِیُّ بْنُ مَیْمُوْنٍ اَلرَّقِّیُّ ' ثَنَا اَبُوْ یَعْقُوْبَ الْحُنَیْنِیُّ عَنْ کَثِیْرِ بْنِ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ عَوْفٍ ' عَنْ اَبِیْهِ ' عَنْ جَدِّهٖ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَقُوْمُ السَّاعَةُ حَتّٰی یَکُوْنَ اَدْنٰی مَسَالِحِ الْمُسْلِمِیْنَ بِبَوْلَاءَ ' ثُمَّ قَالَ یَا عَلِیُّ! یَا عَلِیُّ! یَا عَلِیُّ! قَالَ بِاَبِیْ وَاُمِّیْ! قَالَ اِنَّکُمْ سَتُقَاتِلُوْنَ بَنِی الْاَصْفَرِ ' وَیُقَاتِلُهُمُ الَّذِیْنَ مِنْ بَعْدِکُمْ حَتّٰی تَخْرُجَ لَهُمْ رُوْقَةُ الْاِسْلَامِ ' اَهْلُ الْحِجَازِ. اَلَّذِیْنَ لَا یَخَافُوْنَ فِی اللّٰهِ لَوْمَةَ لَائِمٍ ' فَیَفْتَتِحُوْنَ الْقُسْطُنْطِیْنِیَّةَ بِالتَّسْبِیْحِ وَالتَّکْبِیْرِ ' فَیُصِیْبُوْنَ غَنَائِمَ لَمْ یُصِیْبُوْا مِثْلَهَا ' حَتّٰی یَقْتَسِمُوْا بِالْاَتْرِسَةِ ' وَیَاْتِیْ اٰتٍ فَیَقُوْلُ اِنَّ الْمَسِیْحَ قَدْ خَرَجَ فِیْ بِلَادِکُمْ ' اَلَا وَهِیَ کِذْبَةٌ ' فَالْاٰخِذُ نَادِمٌ ' وَالتَّارِکُ نَادِمٌ. ابن ماجہ

4095 - Hazrat Awf bin Malik Al-Ashjai ؓ narrated that the Messenger of Allah ﷺ said: "There will be a treaty between you and Banu Asfar (The Romans). But they

٤٠٩٥ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِیْمَ ' ثَنَا الْوَلِیْدُ بْنُ مُسْلِمٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ الْعَلَاءِ ' حَدَّثَنِیْ بُسْرُ بْنُ عُبَیْدِ اللّٰهِ ' حَدَّثَنِیْ اَبُوْ اِدْرِیْسَ الْخَوْلَانِیُّ '

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will betray you and will march against you with eighty banners, under each of which there will be twelve thousand troops".

حَدَّثَنِي عَوْفُ بْنُ مَالِكٍ الْاَشْجَعِيُّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَكُوْنُ بَيْنَكُمْ وَبَيْنَ بَنِي الْاَصْفَرِ هُدْنَةٌ ، فَيَغْدِرُوْنَ بِكُمْ ، فَيَسِيْرُوْنَ اِلَيْكُمْ فِيْ ثَمَانِيْنَ غَايَةٍ ، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ اَلْفًا. سابقہ(٤٠٤٢)

Chapter36 - The Turks

٣٦ - بَابُ التُّرْكِ

4096 - Hazrat Abu Hurayrah ؓ narrated conveying it from the Prophet ﷺ: "The Hour will not begin until your fight people with shoes of hair, and the Hour will not begin until you fight people with small eyes".

٤٠٩٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ ، عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ ، عَنْ اَبِيْ هُرَيْرَةَ ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ ، قَالَ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا نِعَالُهُمُ الشَّعَرُ ، وَلَا تَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا صِغَارَ الْاَعْيُنِ. صحیح بخاری(٢٩٢٩) صحیح مسلم(٧٢٣٩) سنن ابوداؤد(٤٣٠٤) سنن ترمذی(٢٢١٥)

4097 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "The Hour will not begin until you fight people with small eyes, evenly flat noses, as if their faces were hammered shields. And the Hour will not begin until you fight people whose shoes are made of hair".

٤٠٩٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِي الزِّنَادِ ، عَنِ الْاَعْرَجِ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا صِغَارَ الْاَعْيُنِ ، ذُلْفَ الْاُنُوْفِ ، كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ، وَلَا تَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا نِعَالُهُمُ الشَّعَرُ. صحیح بخاری(٢٩٢٨) صحیح مسلم(٧٢٤١)

4098 - Hazrat Amr bin Taghlib ؓ narrated, "I heard the Messenger of Allah ﷺ say: One of the portents of the Hour is that you fight people with broad faces, as if their faces are hammered shields. And one of the portents of the Hour is that you will fight people who wear shoes of hair".

٤٠٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا اَسْوَدُ بْنُ عَامِرٍ ، ثَنَا جَرِيْرُ بْنُ حَازِمٍ ، ثَنَا الْحَسَنُ بْنُ عَمْرِو بْنِ تَغْلِبَ ، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُوْلُ اِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ تُقَاتِلُوْا قَوْمًا عِرَاضَ الْوُجُوْهِ ، كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ، وَاِنَّ مِنْ اَشْرَاطِ السَّاعَةِ اَنْ تُقَاتِلُوْا قَوْمًا يَّنْتَعِلُوْنَ الشَّعَرَ. صحیح بخاری(٢٩٢٧-٣٥٩٢)

4099 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ said: "The Hour will not begin until you fight people with small eyes and wide faces, as if their eyes are the pupils of locusts and as if their faces are hammered shields. They will be wearing shoes of hair, using

٤٠٩٩ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَرَفَةَ ، ثَنَا عَمَّارُ بْنُ مُحَمَّدٍ عَنِ الْاَعْمَشِ ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تَقُوْمُ السَّاعَةُ حَتّٰى تُقَاتِلُوْا قَوْمًا صِغَارَ الْاَعْيُنِ ، عِرَاضَ الْوُجُوْهِ ، كَاَنَّ اَعْيُنَهُمْ حَدَقُ الْجَرَادِ ، كَاَنَّ وُجُوْهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ ، يَنْتَعِلُوْنَ الشَّعَرَ وَيَتَّخِذُوْنَ الدَّرَقَ

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leather shields and tying their horses to date-palm trees".

يَرْبُطُوْنَ خَيْلَهُمْ بِالنَّخْلِ. ابن ماجه

In the Name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

37 - Book of Contentment

٣٧ - كِتَابُ الزُّهْدِ

Chapter1 - Contentment with regard to the World

١ - بَابُ الزُّهْدِ فِى الدُّنْيَا

4100 - Hazrat Abu Dharr Al-Ghifari ﷺ narrated, "The Messenger of Allah ﷺ said: "Contentment toward this world does not mean forbidding what is permitted, or squandering wealth rather contentment towards this world means not thinking that what you have in your hand is more reliable than what is in Allah's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss".

٤١٠٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ ' ثَنَا يُوْنُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ اَبِىْ اِدْرِيْسَ الْخَوْلَانِيِّ ' عَنْ اَبِىْ ذَرٍّ الْغِفَارِيِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ الزَّهَادَةُ فِى الدُّنْيَا بِتَحْرِيْمِ الْحَلَالِ ' وَلَا فِىْ اِضَاعَةِ الْمَالِ ' وَلٰكِنِ الزَّهَادَةُ فِى الدُّنْيَا اَنْ لَّا تَكُوْنَ بِمَا فِىْ يَدَيْكَ اَوْثَقَ مِنْكَ بِمَا فِىْ يَدِ اللّٰهِ ' وَاَنْ تَكُوْنَ فِىْ ثَوَابِ الْمُصِيْبَةِ ' اِذَا اُصِبْتَ بِهَا ' اَرْغَبَ مِنْكَ فِيْهَا ' لَوْ اَنَّهَا اُبْقِيَتْ لَكَ.

سنن ترمذی (٢٣٤٠)

Hisham (a narrator) said: "Abu Idris Al- Khawlani said: 'The likeness of this Hadith compared to other Ahadith is like that of pure gold compared to ordinary gold".

قَالَ هِشَامٌ قَالَ اَبُوْ اِدْرِيْسَ الْخَوْلَانِىُّ يَقُوْلُ مِثْلُ هٰذَا الْحَدِيْثِ فِى الْاَحَادِيْثِ ' كَمِثْلِ الْاِبْرِيْزِ فِى الذَّهَبِ.

4101 - Hazrat Abu Khallad ﷺ, who was one of the Companions of the Prophet ﷺ narrated, "The Messenger of Allah ﷺ said: "If you see a man who has been given indifference (contentment) with regard to this world and who speaks little, then draw close to him for he will be indeed offered wisdom".

٤١٠١ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا الْحَكَمُ بْنُ هِشَامٍ ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ عَنْ اَبِىْ فَرْوَةَ ' عَنْ اَبِىْ خَلَّادٍ ' وَكَانَتْ لَهُ صُحْبَةٌ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا رَاَيْتُمُ الرَّجُلَ قَدْ اُعْطِىَ زُهْدًا فِى الدُّنْيَا ' وَقِلَّةَ مَنْطِقٍ ' فَاقْتَرِبُوْا مِنْهُ ' فَاِنَّهُ يُلَقَّى الْحِكْمَةَ. ابن ماجه

4102 - Hazrat Sahl bin Sad As-Saidi ﷺ narrated, "A man came to the Prophet ﷺ and said: O Messenger of Allah ﷺ guide me to a deed which, if I do it Allah will love me and people will love me. The

٤١٠٢ - **حَدَّثَنَا** اَبُوْ عُبَيْدَةَ بْنُ اَبِى السَّفَرِ ' ثَنَا شِهَابُ بْنُ عَبَّادٍ ' اَنْبَاَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِىُّ عَنْ سُفْيَانَ الثَّوْرِىِّ ' عَنْ اَبِىْ حَازِمٍ ' عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِىِّ ' قَالَ اَتَى النَّبِىَّ ﷺ رَجُلٌ فَقَالَ يَا رَسُوْلَ

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Messenger of Allah ﷺ said: "Be indifferent (contented) towards this world and Allah will love you. Be, indifferent to what is in people's hands, and they will loveyou".

اللّٰهِ! دُلَّنِیْ عَلٰی عَمَلٍ، اِذَا اَنَا عَمِلْتُهٗ، اَحَبَّنِیَ اللّٰهُ، وَاَحَبَّنِیَ النَّاسُ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِزْهَدْ فِی الدُّنْیَا، یُحِبَّكَ اللّٰهُ وَازْهَدْ فِیْمَا فِیْ اَیْدِی النَّاسِ، یُحِبُّوْكَ. ابن ماجہ

4103 - Abu Wail reported that a man from his people-Samurah bin Sahm said: "We stopped with Abu Hashim bin Utbah ؓ who had been stabbed and Muawiyah ؓ came to visit him. Abu Hashim wept and Muawiyah ؓ said to him. Why are you weeping, O maternal uncle? Is there pain bothering you or is it because of this world, the best of which has already passed? He said: It is not for any of these reasons. But the Messenger of Allah ﷺ gave me some pledge and I wish that I had followed it. He said: "There may come a time when you will see wealth divided among the people and all you will need of that is a servant and a mount to ride in the cause of Allah". That time came, but I accumulated wealth".

٤١٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ، ثَنَا جَرِیْرٌ، عَنْ مَنْصُوْرٍ، عَنْ اَبِیْ وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ، رَجُلٍ مِّنْ قَوْمِهٖ، قَالَ نَزَلْتُ عَلٰی اَبِیْ هَاشِمِ بْنِ عُتْبَةَ، وَهُوَ طَعِیْنٌ، فَاَتَاهُ مُعَاوِیَةُ یَعُوْدُهٗ، فَبَكٰی اَبُوْ هَاشِمٍ، فَقَالَ مُعَاوِیَةُ مَا یُبْكِیْكَ؟ اَیْ خَالِ! اَوَجَعٌ یُّشْئِزُكَ، اَمْ عَلَی الدُّنْیَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ عَلٰی كُلٍّ، لَا، وَلٰكِنْ رَّسُوْلُ اللّٰهِ ﷺ عَهِدَ اِلَیَّ عَهْدًا، وَدِدْتُّ اَنِّیْ كُنْتُ تَبِعْتُهٗ. قَالَ اِنَّكَ لَعَلَّكَ تُدْرِكُ اَمْوَالًا تُقْسَمُ بَیْنَ اَقْوَامٍ، وَاِنَّمَا یَكْفِیْكَ، مِنْ ذٰلِكَ، خَادِمٌ وَّمَرْكَبٌ فِیْ سَبِیْلِ اللّٰهِ فَاَدْرَكْتُ، فَجَمَعْتُ.

سنن ترمذی (۲۳۲۷) سنن نسائی (۵۳۸۷)

4104 - Hazrat Thabit ؓ narrated that Hazrat Anas ؓ said: "Salman ؓ fell sick and Sa'd ؓ came to visit him, and when he saw him, he wept. Sa'd ؓ said to him: Why are you weeping my brother? Are you not a Companion of the Messenger of Allah ﷺ? Are you not? Are you not? Salman ؓ said: I am only weeping for one reason. I am not weeping because of longing for this world or for dislike of the Hereafter. But the Messenger of Allah ﷺ gave me some pledge and I think, that I have transgressed. He said: What was his pledge to you? He said: "He advised me

٤١٠٤ - **حَدَّثَنَا** الْحَسَنُ بْنُ اَبِی الرَّبِیْعِ، ثَنَا عَبْدُ الرَّزَّاقِ، ثَنَا جَعْفَرُ بْنُ سُلَیْمَانَ عَنْ ثَابِتٍ، عَنْ اَنَسٍ، قَالَ اشْتَكٰی سَلْمَانُ، فَعَادَهٗ سَعْدٌ، فَرَاٰهُ یَبْكِیْ، فَقَالَ لَهٗ سَعْدٌ مَّا یُبْكِیْكَ؟ یَا اَخِیْ! اَلَیْسَ قَدْ صَحِبْتَ رَسُوْلَ اللّٰهِ ﷺ؟ اَلَیْسَ؟ اَلَیْسَ؟ قَالَ سَلْمَانُ مَا اَبْكِیْ وَاحِدَةً مِّنَ اثْنَتَیْنِ، مَا اَبْكِیْ ضِنًّا لِّلدُّنْیَا وَلَا كَرَاهِیَةً لِّلْاٰخِرَةِ، وَلٰكِنْ رَّسُوْلُ اللّٰهِ ﷺ عَهِدَ اِلَیَّ عَهْدًا، مَا اَرَانِیْ اِلَّا تَعَدَّیْتُ. قَالَ وَمَا عَهِدَ اِلَیْكَ؟ قَالَ عَهِدَ اِلَیَّ اَنَّهٗ یَكْفِیْ اَحَدَكُمْ مِثْلُ زَادِ الرَّاكِبِ، وَلَا اَرَانِیْ اِلَّا قَدْ تَعَدَّیْتُ، وَاَمَّا اَنْتَ یَا سَعْدُ! فَاتَّقِ اللّٰهَ عِنْدَ حُكْمِكَ اِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ اِذَا قَسَمْتَ،

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that something like the provision of a rider is sufficient for anyone of you" and I think that I have transgressed that. As for you, O, Sa'd fear Allah when you pass a verdict, and when you distribute (spoils of war) and when you decide to do anything".

وَعِنْدَ هَمِّكَ اِذَا هَمَمْتَ.

Thabit ﷺ said: "I heard that he only left behind twenty-odd Dirham which he had kept for his expenses".

قَالَ ثَابِتٌ فَبَلَغَنِىْ اَنَّهُ مَا تَرَكَ اِلَّا بِضْعَةً وَّعِشْرِيْنَ دِرْهَمًا ' مِنْ نَّفَقَةٍ كَانَتْ عِنْدَهُ. ابن ماجه

Chapter2 - Focussing this World

٢ - بَابُ الْهَمِّ بِالدُّنْيَا

4105 - Abdur Rahman bin Aban bin Uthman bin Affan reported that his father said: "Zaid bin Thabit departed from Marwan at midday. I said: He has not sent him out at this time of the day except for something he asked. So I asked him, and he said: He asked me about somethings we heard from the Messenger of Allah ﷺ. I heard the Messenger of Allah ﷺ say: "Whoever is focussed only on this world, Allah will confound his affairs and make him fear poverty constantly and he will not get anything of this world except that which has been decreed for him. Whoever is focussed on the Hereafter, Allah will settle his affairs for him and make him feel content with his lot and his provision and worldly gains will undoubtedly come to him".

٤١٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ سُلَيْمَانَ ' قَالَ سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ اَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ عَنْ اَبِيْهِ ' قَالَ خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ ' بِنِصْفِ النَّهَارِ ' فَقُلْتُ مَا بَعَثَ اِلَيْهِ ' هٰذِهِ السَّاعَةَ ' اِلَّا لِشَيْءٍ سَاَلَ عَنْهُ ' فَسَاَلْتُهُ ' فَقَالَ سَاَلَنَا عَنْ اَشْيَاءَ سَمِعْنَاهَا مِنْ رَّسُوْلِ اللّٰهِ ﷺ ' سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَنْ كَانَتِ الدُّنْيَا هَمَّهُ ' فَرَّقَ اللّٰهُ عَلَيْهِ اَمْرَهُ ' وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ ' وَلَمْ يَاْتِهِ مِنَ الدُّنْيَا اِلَّا مَا كُتِبَ لَهُ ' وَمَنْ كَانَتِ الْاٰخِرَةُ نِيَّتَهُ ' جَمَعَ اللّٰهُ لَهُ اَمْرَهُ ' وَجَعَلَ غِنَاهُ فِىْ قَلْبِهِ ' وَاَتَتْهُ الدُّنْيَا وَهِىَ رَاغِمَةٌ. ابن ماجه

4106 - Hazrat Abdullah ﷺ narrated, "I heard your Prophet ﷺ say: "Whoever focuses all his concerns on one thing, the Hereafter, Allah will relieve him of worldly concerns but whoever has disparate concerns scattered among a number of worldly issues, Allah will not care in which

٤١٠٦ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ وَّالْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ ' قَالَا ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّصْرِىِّ ' عَنْ نَهْشَلٍ ' عَنِ الضَّحَّاكِ ' عَنِ الْاَسْوَدِ بْنِ يَزِيْدَ ' قَالَ قَالَ عَبْدُ اللّٰهِ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُوْلُ مَنْ جَعَلَ الْهُمُوْمَ هَمًّا وَّاحِدًا ' هَمَّ الْمَعَادِ ' كَفَاهُ اللّٰهُ هَمَّ دُنْيَاهُ وَمَنْ تَشَعَّبَتْ بِهِ الْهُمُوْمُ اَحْوَالَ الدُّنْيَا لَمْ يُبَالِ

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of its valleys he died".

اللّٰهُ فِيْ اَيِّ اَوْدِيَتِهٖ هَلَكَ (سابقہ ۲۵۷)

4107 - (Abu) Khalid Al-Walibi reported from Abu Hurayrah ؓ and he (one of the narrators) said: I do not know except that he attributed it to the Prophet ﷺ, "Allah says: O, son of Adam! devote yourself to My worship and I will fill your heart with contentment and take care of your poverty, but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty".

٤١٠٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، ثَنَا عَبْدُ اللّٰهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ اَبِيْهِ، عَنْ اَبِيْ خَالِدٍ الْوَالِبِيِّ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ وَلَا اَعْلَمُهُ اِلَّا وَقَدْ رَفَعَهُ قَالَ يَقُوْلُ اللّٰهُ تَبَارَكَ وَتَعَالٰى يَا ابْنَ اٰدَمَ! تَفَرَّغْ لِعِبَادَتِيْ اَمْلَاْ صَدْرَكَ غِنًى، وَاَسُدَّ فَقْرَكَ، وَاِنْ لَّمْ تَفْعَلْ، مَلَاْتُ صَدْرَكَ شُغْلًا، وَلَمْ اَسُدَّ فَقْرَكَ.

سنن ترمذی (۲۴۶۶)

Chapter3 - Similitude of the World

۳- بَابُ مَثَلِ الدُّنْيَا

4108 - Hazrat Mustawrid ؓ, a brother of Banu Fihr narrated, "I heard the Messenger of Allah ﷺ say: "The similitude of this world in comparison to the Hereafter, is the similitude that anyone of you is dipping his finger into the seas, let him see what he brings forth".

٤١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ، ثَنَا اَبِيْ وَمُحَمَّدُ بْنُ بِشْرٍ، قَالَا ثَنَا اِسْمَاعِيْلُ بْنُ اَبِيْ خَالِدٍ عَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ قَالَ سَمِعْتُ الْمُسْتَوْرِدَ، اَخَا بَنِيْ فِهْرٍ، يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مَا مَثَلُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَثَلُ مَا يَجْعَلُ اَحَدُكُمْ اِصْبَعَهٗ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ يَرْجِعُ.

صحیح مسلم (۷۱۲۶) سنن ترمذی (۲۳۲۳)

4109 - Hazrat Abdullah narrated, "The Prophet ﷺ lay downn on a reed mat, and it left mark on his skin. I said: May my father and mother be ransomed for you, O Messenger of Allah ﷺ! If you had told us we would have provided you with something that would save you this trouble. The Messenger of Allah ﷺ said: What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree, then goes and leaves it".

٤١٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيْمٍ، ثَنَا اَبُوْ دَاوُدَ، ثَنَا الْمَسْعُوْدِيُّ، اَخْبَرَنِيْ عَمْرُو بْنُ مُرَّةَ عَنْ اِبْرَاهِيْمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّٰهِ، قَالَ اضْطَجَعَ النَّبِيُّ ﷺ عَلٰى حَصِيْرٍ، فَاَثَّرَ فِيْ جِلْدِهٖ فَقُلْتُ بِاَبِيْ وَاُمِّيْ، يَا رَسُوْلَ اللّٰهِ! لَوْ كُنْتَ اٰذَنْتَنَا فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَّقِيْكَ مِنْهُ! فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَنَا وَالدُّنْيَا! اِنَّمَا اَنَا وَالدُّنْيَا كَرَاكِبٍ اِسْتَظَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا.

سنن ترمذی (۲۳۷۷)

4110 - Hazrat Sahl bin Sad ؓ narrated, "We were with the Messenger of Allah ﷺ in Dhul- Hulaifah, when we saw a dead sheep lifting its leg. (because of bloating).

٤١١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَاِبْرَاهِيْمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، وَمُحَمَّدُ الصَّبَّاحُ، قَالُوْا ثَنَا اَبُوْ يَحْيَى زَكَرِيَّا بْنُ مَنْظُوْرٍ، ثَنَا اَبُوْ حَازِمٍ عَنْ سَهْلِ بْنِ

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He said: "Don't you think this is worthless to its owner? By the One in whose Hand is my soul, this world is more worthless to Allah than this (dead sheep) is to its owner. If this world is worth the wing of a mosquito to Allah, the disbeliever would not have a drop to drink from it".

سَعْدٍ ، قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ بِذِى الْحُلَيْفَةِ ، فَإِذَا هُوَ بِشَاةٍ مَّيِّتَةٍ شَائِلَةٍ بِرِجْلِهَا ، فَقَالَ اَتَرَوْنَ هٰذِهِ هَيِّنَةً عَلٰى صَاحِبِهَا؟ فَوَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَلدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ ، مِنْ هٰذِهٖ عَلٰى صَاحِبِهَا ، وَلَوْ كَانَتِ الدُّنْيَا تَزِنُ عِنْدَ اللّٰهِ جَنَاحَ بَعُوْضَةٍ ، مَا سَقٰى كَافِرًا مِّنْهَا قَطْرَةً اَبَدًا. ابن ماجه

4111 - Hazrat Mustawrid bin Shaddad ؓ narrated, "I was riding with the Messenger of Allah ﷺ when he came across a dead lamb that had been thrown out. He said: "Don't you think that this is worthless to its owners?" It was said: O Messenger of Allah ﷺ, it is because it is worthless that they have thrown it out-or words to that effect. He said: "By the One in whose Hand is my soul, this world is more worthless to Allah than this is to its owners".

٤١١١ - **حَدَّثَنَا** يَحْيَى بْنُ حَبِيْبِ بْنِ عَرَبِيٍّ ، ثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ مُّجَالِدِ بْنِ سَعِيْدٍ الْهَمْدَانِيِّ ، عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ الْهَمْدَانِيِّ ، قَالَ ثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ ، قَالَ اِنِّىْ لَفِى الرَّكْبِ ، مَعَ رَسُوْلِ اللّٰهِ ﷺ اِذْ اَتٰى عَلٰى سَخْلَةٍ مَّنْبُوْذَةٍ ، قَالَ فَقَالَ اَتَرَوْنَ هٰذِهٖ هَانَتْ عَلٰى اَهْلِهَا؟ قَالَ قِيْلَ يَا رَسُوْلَ اللّٰهِ! مِنْ هَوَانِهَا اَلْقَوْهَا ، اَوْ كَمَا قَالَ. قَالَ فَوَ الَّذِىْ نَفْسِىْ بِيَدِهٖ! لَلدُّنْيَا اَهْوَنُ عَلَى اللّٰهِ مِنْ هٰذِهٖ عَلٰى اَهْلِهَا.

سنن ترمذی (۲۳۲۱)

4112 - Hazrat Abu Hurayrah ؓ narrated, "I heard the Messenger of Allah ﷺ he was saying: "This world is cursed and what is in it is cursed, except the remembrance of Allah (Dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge".

٤١١٢ - **حَدَّثَنَا** عَلِىُّ بْنُ مَيْمُوْنٍ الرَّقِّىُّ ، ثَنَا اَبُوْ خُلَيْدٍ ، عُتْبَةُ بْنُ حَمَّادٍ الدِّمَشْقِىُّ عَنِ ابْنِ ثَوْبَانَ ، عَنْ عَطَاءِ بْنِ قُرَّةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ ضَمْرَةَ السَّلُوْلِىِّ ، قَالَ ثَنَا اَبُوْ هُرَيْرَةَ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلدُّنْيَا مَلْعُوْنَةٌ ، مَلْعُوْنٌ مَا فِيْهَا ، اِلَّا ذِكْرَ اللّٰهِ وَمَا وَالَاهُ ، اَوْ عَالِمًا اَوْ مُتَعَلِّمًا. سنن ترمذی (۲۳۲۲)

4113 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "This world is a prison for the believer and a Paradise for the disbeliever".

٤١١٣ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِىُّ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

ابن ماجه

4114 - Hazrat Ibn-e-Umar ؓ narrated, "The Messenger of Allah ﷺ took hold of some part of my body and said: "O Abdullah! be in this world like a stranger,

٤١١٤ - **حَدَّثَنَا** يَحْيَى بْنُ حَبِيْبِ بْنِ عَرَبِيٍّ ، ثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ لَيْثٍ ، عَنْ مُّجَاهِدٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ اَخَذَ رَسُوْلُ اللّٰهِ ﷺ بِبَعْضِ جَسَدِىْ فَقَالَ يَا عَبْدَ

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or one who is passing through, and consider yourself as one of the people of the graves".

اللّٰهِ! كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ كَأَنَّكَ عَابِرُ سَبِيلٍ، وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ.

صحیح بخاری(٦٤١٦)سنن ترمذی(٢٣٣٣_٢٣٣٤)

Chapter4 - The one, Who is not taken care of

٤ - بَابُ مَنْ لَّا يُؤْبَهُ لَهُ

4115 - Hazrat Muadh bin Jabal رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Shall I not tell you about the kings of Paradise?" I said: Yes! He said: "A weak and oppressed man who wears tattered clothes and is not taken any care. If he swears (an oath) by Allah, Allah fulfills it".

٤١١٥ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ، ثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللّٰهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ أَلَا أُخْبِرُكَ عَنْ مُلُوكِ الْجَنَّةِ؟ قُلْتُ بَلَى. قَالَ رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللّٰهِ لَأَبَرَّهُ. ابن ماجہ

4116 - Hazrat Harithah bin Wahb رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one".

٤١١٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، ثَنَا سُفْيَانُ عَنْ مَعْبَدِ بْنِ خَالِدٍ قَالَ سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ. صحیح بخاری(٤٩١٨_٦٠٧١_٦٦٥٧)صحیح مسلم(٧١١٦_٧١١٧_٧١١٨)سنن ترمذی(٢٦٠٥)

4117 - Hazrat Abu Umamah رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said: "The one who deserves most to be envied, in my view, is the one who has the least burden, who finds joy in prayer and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and mourners will be few".

٤١١٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى، ثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ عَنْ صَدَقَةَ بْنِ عَبْدِ اللّٰهِ، عَنْ إِبْرَاهِيمَ بْنِ مُرَّةَ، عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللّٰهِ ﷺ قَالَ إِنَّ أَغْبَطَ النَّاسِ عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَاذِ، ذُو حَظٍّ مِنْ صَلٰوةٍ، غَامِضٌ فِي النَّاسِ، لَا يُؤْبَهُ لَهُ، كَانَ رِزْقُهُ كَفَافًا، وَصَبَرَ عَلَيْهِ، عَجِلَتْ مَنِيَّتُهُ، وَقَلَّ تُرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ. ابن ماجہ

4118 - Abdullah bin Abi Umamah Al-Harithi reported that his father said: "The Messenger of Allah ﷺ said: "Simplicity is part of faith". He (the narrator) said: "Simplicity is an ascetic meaning rough life".

٤١١٨ - **حَدَّثَنَا** كَثِيرُ بْنُ عُبَيْدٍ الْحِمْصِيُّ، ثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أُسَامَةَ ابْنِ زَيْدٍ، عَنْ عَبْدِ اللّٰهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ الْبَذَاذَةُ مِنَ الْإِيمَانِ. قَالَ الْبَذَاذَةُ الْقَشَافَةُ، يَعْنِي التَّقَشُّفَ. سنن ابوداؤد(٤١٦١)

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٤١١٩ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُثَيْمٍ ، عَنْ شَهْرِ بْنِ حَوْشَبٍ ، عَنْ اَسْمَآءَ بِنْتِ يَزِيْدَ ، اَنَّهَا سَمِعَتْ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلَا اُنَبِّئُكُمْ بِخِيَارِكُمْ؟ قَالُوْا بَلٰى. يَا رَسُوْلَ اللّٰهِ! قَالَ خِيَارُكُمُ الَّذِيْنَ اِذَا رُءُوْا ، ذُكِرَ اللّٰهُ عَزَّوَ جَلَّ. ابن ماجه

4119 - Hazrat Asma bint-e-Yazid ؓ narrated that she heard the Messenger of Allah ﷺ say: "Shall I not tell you the best of you?" They said: Yes, O Messenger of Allah ﷺ. He said: "The best of you are those who when they are seen, Allah the Mighty the Majestic is remembered".

٥ - بَابُ فَضْلِ الْفُقَرَاءِ

Chapter5 - The Excellence of Poverty

٤١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ ، حَدَّثَنِىْ اَبِىْ عَنْ سَهْلِ بْنِ سَعْدٍ اَلسَّاعِدِىِّ ، قَالَ مَرَّ عَلٰى رَسُوْلِ اللّٰهِ ﷺ رَجُلٌ ، فَقَالَ النَّبِىُّ ﷺ مَا تَقُوْلُوْنَ فِىْ هٰذَا الرَّجُلِ؟ قَالُوْا رَاْيُكَ فِىْ هٰذَا ، نَقُوْلُ هٰذَا مِنْ اَشْرَفِ النَّاسِ ، هٰذَا حَرِىٌّ ، اِنْ خَطَبَ ، اَنْ يُخْطَبَ ، اَوْ شَفَعَ ، اَنْ يُشَفَّعَ ، وَاِنْ قَالَ ، اَنْ يُسْمَعَ لِقَوْلِهٖ ، فَسَكَتَ النَّبِىُّ ﷺ . وَمَرَّ رَجُلٌ اٰخَرُ ، فَقَالَ النَّبِىُّ ﷺ مَا تَقُوْلُوْنَ فِىْ هٰذَا؟ قَالُوْا نَقُوْلُ ، وَاللّٰهِ! يَا رَسُوْلَ اللّٰهِ! هٰذَا مِنْ فُقَرَاءِ الْمُسْلِمِيْنَ ، هٰذَا حَرِىٌّ ، اِنْ خَطَبَ ، لَمْ يُنْكَحْ ، وَاِنْ شَفَعَ ، لَا يُشَفَّعْ ، وَاِنْ قَالَ ، لَا يُسْمَعْ لِقَوْلِهٖ. فَقَالَ النَّبِىُّ ﷺ لَهٰذَا خَيْرٌ مِّنْ مِلْءِ الْاَرْضِ مِثْلَ هٰذَا. صحیح بخاری(٥٠٩١_٦٤٤٧)

4120 - Hazrat Sahl bin Sad As-Saidi ؓ narrated, "A man passed by the Messenger of Allah ﷺ and the Prophet ﷺ said: "What do you say about this man?" They said: We agree with your opinion concerning him.We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted and if he intercedes his intercession deserves to be accepted, and if he speaks, he deserves to be listened to. The Prophet ﷺ remained silent and another man passed by. The Prophet ﷺ said: "What do you say about this man?" We said: By Allah O Messenger of Allah ﷺ, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married, and if he intercedes, his intercession does not deserve to be accepted, and if he speaks he does not deserve to be listened to. The Prophet ﷺ said: "This one is better than an earthful of (men like) the other man".

٤١٢١ - حَدَّثَنَا عُبَيْدُ اللّٰهِ بْنُ يُوْسُفَ الْجُبَيْرِىُّ ، ثَنَا حَمَّادُ بْنُ عِيْسٰى ، ثَنَا مُوْسَى بْنُ عُبَيْدَةَ ، اَخْبَرَنِى الْقَاسِمُ بْنُ مِهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ الْفَقِيْرَ ،

4121 - Hazrat Imran bin Husain ؓ narrated, "The Messenger of Allah ﷺ said: "Allah loves His believing slave, who is poor, does not beg and has many children"...

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الْمُتَعَفِّفَ ' اَبَا الْعِيَالِ. ابن ماجه

٦ - بَابُ مَنْزِلَةِ الْفُقَرَاءِ

Chapter6 - The Grades of the Poor

٤١٢٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِيْنَ الْجَنَّةَ قَبْلَ الْاَغْنِيَاءِ بِنِصْفِ يَوْمٍ ' خَمْسِمِائَةِ عَامٍ. ابن ماجه

4122 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The poor believers will enter Paradise half a day - five hundred years - before the rich".

٤١٢٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا عِيْسَى بْنُ الْمُخْتَارِ عَنْ مُّحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ' عَنْ عَطِيَّةَ الْعَوْفِيِّ ' عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِيِّ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ اِنَّ فُقَرَاءَ الْمُهَاجِرِيْنَ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَائِهِمْ ' بِمِقْدَارِ خَمْسِمِائَةِ سَنَةٍ. ابن ماجه

4123 - Hazrat Abu Saeed Al-Khudri ؓ narrated that the Messenger of Allah ﷺ said: "The poor Muhajirin will enter Paradise before the rich, the equivalent of five hundred years".

٤١٢٤ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ' اَنْبَاَنَا اَبُوْ غَسَّانَ بَهْلُوْلٌ ' ثَنَا مُوْسَى بْنُ عُبَيْدَةَ عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' قَالَ اِشْتَكَى فُقَرَاءُ الْمُهَاجِرِيْنَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ مَا فَضَّلَ اللّٰهُ بِهٖ عَلَيْهِمْ اَغْنِيَاءَ هُمْ ' فَقَالَ يَا مَعْشَرَ الْفُقَرَاءِ! اَلَا اُبَشِّرُكُمْ اَنَّ فُقَرَاءَ الْمُؤْمِنِيْنَ يَدْخُلُوْنَ الْجَنَّةَ قَبْلَ اَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ ' خَمْسِمِائَةِ عَامٍ.

ثُمَّ تَلَا مُوْسٰى هٰذِهِ الْاٰيَةَ ﴿وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ﴾ (الحج:٤٧). ابن ماجه

4124 - Hazrat Abdullah bin Umar ؓ narrated that the poor Muhajirin complained to the Messenger of Allah ﷺ about that with which Allah had favored the rich over them. He said: "O poor people, Shall I not give you the glad tidings that the poor believers will enter Paradise half a day, before the rich, five hundred years".

Then (a narrator) Musa recited this verse: "And verily a day with your Lord is as a thousand years of what you reckon". (Surah Hajj22: 47)

٧ - بَابُ مُجَالَسَةِ الْفُقَرَاءِ

Chapter7 - Companionship with the Poor

٤١٢٥ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ الْكِنْدِيُّ ' ثَنَا اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ التَّيْمِيُّ اَبُوْ يَحْيٰى ' ثَنَا اِبْرَاهِيْمُ اَبُوْ اِسْحَاقَ الْمَخْزُوْمِيُّ عَنِ الْمَقْبُرِيِّ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ كَانَ جَعْفَرُ بْنُ اَبِىْ طَالِبٍ يُحِبُّ

4125 - Hazrat Abu Hurayrah ؓ narrated, "Jafar bin Abu Talib ؓ used to like the poor, he would sit with them and talk to them and they would talk to him. And the Messenger of Allah ﷺ gave him Kunyah

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(title) of Abul-Masakin (Father of the Poor)".

الْمَسَاكِيْنَ وَيَجْلِسُ اِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُوْنَهُ ، وَكَانَ رَسُوْلُ اللّٰهِ ﷺ يَكْنِيْهِ اَبَا الْمَسَاكِيْنِ. ابن ماجه

4126 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated, "Love the poor, for I heard the Messenger of Allah ﷺ say in his supplication: "O Allah, cause me to live poor and cause me to die poor and gather me among the poor" (on the Day of Resurrection).

٤١٢٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَعَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، قَالَا ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ يَزِيْدَ بْنِ سِنَانٍ ، عَنْ اَبِى الْمُبَارَكِ ، عَنْ عَطَاءٍ ، عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِىِّ ، قَالَ اَحِبُّوا الْمَسَاكِيْنَ ، فَاِنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ فِىْ دُعَائِهِ اَللّٰهُمَّ اَحْيِنِىْ مِسْكِيْنًا ، وَاَمِتْنِىْ مِسْكِيْنًا ، وَاحْشُرْنِىْ فِىْ زُمْرَةِ الْمَسَاكِيْنِ. ابن ماجه

4127 - Hazrat Khabbab رضی اللہ عنہ narrated it, concerning the verse: "And turn not away those who invoke their Lord, morning and afternoon" ---- up to Allah's saying: "And thus become of the unjust". (Surah Anaam6: 52) He said: Aqra bin Habis At-Tamimi, and Uyaynah bin Hisn Al-Fazari came and found the Messenger of Allah ﷺ with Suhaib, Bilal, Ammar and Khabbab sitting with some of the believers who were weak (poor). When they saw them around the Prophet ﷺ, they looked down upon them. They took him aside and said. We want you to sit with us alone, so that the Arabs will recognize our superiority. If the delegations of the Arabs come to you, we will feel ashamed, when the Arabs see us with these slaves. So, when we come to you make them get up from your presence, then when we have finished, sit with them if you wish. He said: "Yes". They said: Write a document for us (binding you to that). So he called for a piece of a paper and he called Ali رضی اللہ عنہ to write, and we were sitting in a corner. Then Jibrail came down and said: "And turn not away who invoke their Lord morning and afternoon seeking

٤١٢٧ - **حَدَّثَنَا** اَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيْدٍ الْقَطَّانُ ، ثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِىُّ ، ثَنَا اَسْبَاطُ بْنُ نَصْرٍ عَنِ السُّدِّىِّ ، عَنْ اَبِىْ سَعْدٍ الْاَزْدِىِّ ، وَكَانَ قَارِىءَ الْاَزْدِ ، عَنْ اَبِى الْكَنُوْدِ ، عَنْ خَبَّابٍ ، فِىْ قَوْلِهِ عَزَّوَجَلَّ ﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِىِّ. اِلٰى قَوْلِهِ. فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ﴾ (الانعام:٥٢) قَالَ جَاءَ الْاَقْرَعُ بْنُ حَابِسٍ التَّمِيْمِىُّ وَعُيَيْنَةُ بْنُ حِصْنٍ الْفَزَارِىُّ ، فَوَجَدُوْا رَسُوْلَ اللّٰهِ ﷺ مَعَ صُهَيْبٍ وَّبِلَالٍ وَّعَمَّارٍ وَّخَبَّابٍ ، قَاعِدًا فِىْ نَاسٍ مِّنَ الضُّعَفَاءِ مِنَ الْمُؤْمِنِيْنَ ، فَلَمَّا رَاَوْهُمْ حَوْلَ النَّبِىِّ ﷺ حَقَرُوْهُمْ ، فَاَتَوْهُ فَخَلَوْا بِهٖ وَقَالُوْا اِنَّا نُرِيْدُ اَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِسًا ، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضْلَنَا ، فَاِنَّ وُفُوْدَ الْعَرَبِ تَاْتِيْكَ فَنَسْتَحْيِىْ اَنْ تَرَانَا الْعَرَبُ مَعَ هٰذِهِ الْاَعْبُدِ ، فَاِذَا نَحْنُ جِئْنَاكَ فَاَقِمْهُمْ عَنْكَ ، فَاِذَا نَحْنُ فَرَغْنَا فَاقْعُدْ مَعَهُمْ اِنْ شِئْتَ. قَالَ نَعَمْ ، قَالُوْا فَاكْتُبْ لَنَا عَلَيْكَ كِتَابًا ، قَالَ فَدَعَا بِصَحِيْفَةٍ ، وَدَعَا عَلِيًّا لِيَكْتُبَ ، وَنَحْنُ قُعُوْدٌ فِىْ نَاحِيَةٍ ، فَنَزَلَ جِبْرَائِيْلُ عَلَيْهِ السَّلَامُ فَقَالَ ﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِىِّ يُرِيْدُوْنَ وَجْهَهٗ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَىْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَىْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ﴾ (الانعام:٥٢) ثُمَّ ذَكَرَ الْاَقْرَعَ بْنَ حَابِسٍ وَّعُيَيْنَةَ بْنَ

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His Face. You are accountable for them in nothing and they are accountable for you in nothing that you may turn them away and thus become of the unjust". (Surah Anaam6: 52) Then he mentioned Aqra bin Habis and Uyaynah bin Hisn, then he said: "Thus we have tried some of them with others, that they might say: Is it these whom Allah has favored from amongst us? Does not Allah know best those who are grateful?" (Surah Anaam6: 53) Then he said: "When those who believe in our Ayat come to you, say: Sulamun Alaykum (peace be on you), your Lord has written (prescribed) mercy for Himself". (6:54) He said: Then we got so close to him that our knees were touching his, and the Messenger of Allah ﷺ was sitting with us. When he wanted to get up, he stood up and left us then Allah revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face and let not your eyes overlook them" - and do not sit with the nobles - "desiring the pomp of the life of the world and obey not him whose heart, We have made heedless of our remembrance" - meaning Uyaynah and Aqra - "and who follows his own lusts, and whose affair (deeds) has been lost". (Surah Kahaf18: 28) He said: May they be doomed. He said: May Uyaynah and Aqra be doomed. Then he made the parable for them of two men and the parable of the life of this world. Khabbab رضي الله عنه said: We used to sit with the Prophet ﷺ and if the time came for him to leave, we would get up and leave him,

حِصْنٍ فَقَالَ ﴿وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِنْ بَيْنِنَا اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ﴾(الانعام:٥٣) ثُمَّ قَالَ ﴿وَاِذَا جَاءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ﴾(الانعام:٥٤) قَالَ فَدَنَوْنَا مِنْهُ حَتّٰى وَضَعْنَا رُكَبَنَا عَلٰى رُكْبَتِهٖ ' وَكَانَ رَسُوْلُ اللّٰهِ ﷺ يَجْلِسُ مَعَنَا ' فَاِذَا اَرَادَ اَنْ يَّقُوْمَ قَامَ وَتَرَكَنَا ' فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ. وَلَا تُجَالِسِ الْاَشْرَافَ. تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا يَعْنِيْ عُيَيْنَةَ وَالْاَقْرَعَ وَاتَّبَعَ هَوَاهُ وَكَانَ اَمْرُهٗ فُرُطًا﴾(الكهف:٢٨). قَالَ هَلَاكًا. قَالَ اَمْرُ عُيَيْنَةَ وَالْاَقْرَعِ ' ثُمَّ ضَرَبَ لَهُمْ مَثَلَ الرَّجُلَيْنِ وَمَثَلَ الْحَيٰوةِ الدُّنْيَا. قَالَ خَبَّابٌ فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ ' فَاِذَا بَلَغْنَا السَّاعَةَ الَّتِيْ يَقُوْمُ قُمْنَا وَتَرَكْنَاهُ حَتّٰى يَقُوْمَ.

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then he would leave".

٤١٢٨ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيمٍ ، ثَنَا اَبُوْ دَاوُدَ ، ثَنَا قَيْسُ بْنُ الرَّبِيْعِ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ ، عَنْ اَبِيْهِ ، عَنْ سَعْدٍ ، قَالَ نَزَلَتْ هٰذِهِ الْاٰيَةُ فِيْنَا سِتَّةٍ فِيَّ ، وَفِى ابْنِ مَسْعُوْدٍ ، وَصُهَيْبٍ ، وَعَمَّارٍ ، وَالْمِقْدَادِ ، وَبِلَالٍ. قَالَ قَالَتْ قُرَيْشٌ لِرَسُوْلِ اللّٰهِ ﷺ اِنَّا لَا نَرْضٰى اَنْ نَكُوْنَ اَتْبَاعًا لَّهُمْ فَاطْرُدْهُمْ عَنْكَ. قَالَ فَدَخَلَ قَلْبَ رَسُوْلِ اللّٰهِ ﷺ مِنْ ذٰلِكَ مَا شَآءَ اللّٰهُ اَنْ يَّدْخُلَ ، فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ ﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾ (الانعام:٥٢) اَلْاٰيَةَ.

صحیح مسلم (٦١٩٠-٦١٩١)

4128 - Hazrat Sad ؓ narrated, "This Verse was revealed concerning us six: Myself, Ibn Masud, Suhaib, Ammar, Miqdad and Bilal . The Quraish said to the Messenger of Allah ﷺ, we do not want to join them, send them away. Thoughts of that entered the heart of the Messenger of Allah ﷺ as much as Allah willed, then Allah revealed: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face". (Surah Anaam6: 52)

٨ - بَابٌ فِى الْمُكْثِرِيْنَ

Chapter8 - About the Wealthiest

٤١٢٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَاَبُوْ كُرَيْبٍ ، قَالَا ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ، ثَنَا عِيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ، عَنْ عَطِيَّةَ الْعَوْفِىِّ ، عَنْ اَبِىْ سَعِيْدِ اَلْخُدْرِىِّ ، عَنْ رَّسُوْلِ اللّٰهِ ﷺ ، اَنَّهٗ قَالَ وَيْلٌ لِّلْمُكْثِرِيْنَ ، اِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ، اَرْبَعٌ عَنْ يَّمِيْنِهٖ ، وَعَنْ شِمَالِهٖ وَمِنْ قُدَّامِهٖ ، وَمِنْ وَّرَائِهٖ. ابن ماجہ

4129 - Hazrat Abu Saeed Al-Khudri ؓ narrated that the Messenger of Allah ﷺ said: "Woe to the most wealthy, except those who do such and such with money and such-and-such". four things, (pointing) to his right to his left, infront of him and behind him".

٤١٣٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِىُّ ، ثَنَا النَّضْرُ بْنُ مُحَمَّدٍ ، ثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ، حَدَّثَنِىْ (اَبُوْ زُمَيْلٍ هُوَ سِمَاكٌ. عَنْ مَّالِكِ بْنِ مَرْثَدٍ اَلْحَنَفِىِّ عَنْ اَبِيْهِ) ، عَنْ اَبِىْ ذَرٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْاَكْثَرُوْنَ هُمُ الْاَسْفَلُوْنَ يَوْمَ الْقِيَامَةِ ، اِلَّا مَنْ قَالَ بِالْمَالِ هٰكَذَا وَهٰكَذَا ، وَكَسَبَهٗ مِنْ طَيِّبٍ. ابن ماجہ

4130 - Hażrat Abu Dharr ؓ narrated, "The Messenger of Allah ﷺ said: "The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources".

٤١٣١ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ اَلْقَطَّانُ عَنْ مُّحَمَّدِ بْنِ عَجْلَانَ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْاَكْثَرُوْنَ هُمُ الْاَسْفَلُوْنَ ، اِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا ثَلَاثًا.

ابن ماجہ

4131 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The wealthiest will be the lowest, except one who does such and such, and such three things".

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٤١٣٢ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ اَبِىْ سُهَيْلِ بْنِ مَالِكٍ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ النَّبِىَّ ﷺ قَالَ مَا اُحِبُّ اَنَّ اُحُدًا عِنْدِىْ ذَهَبًا ، فَتَاْتِىْ عَلَىَّ ثَالِثَةٌ ، وَعِنْدِىْ مِنْهُ شَىْءٌ ، اِلَّا شَىْءٌ ، اَرْصُدُهُ فِىْ قَضَاءِ دَيْنٍ. ابن ماجه

4132 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said: "I would not like to have (the equivalent of) Uhud in gold then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt".

٤١٣٣ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا صَدَقَةُ بْنُ خَالِدٍ ، ثَنَا يَزِيْدُ بْنُ اَبِىْ مَرْيَمَ عَنْ اَبِىْ عُبَيْدِ اللّٰهِ ، مُسْلِمِ بْنِ مِشْكَمٍ ، عَنْ عَمْرِو بْنِ غَيْلَانَ الثَّقَفِىِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ! مَنْ اٰمَنَ بِىْ وَصَدَّقَنِىْ ، وَعَلِمَ اَنَّ مَا جِئْتُ بِهٖ هُوَ الْحَقُّ مِنْ عِنْدِكَ ، فَاَقْلِلْ مَالَهٗ وَوَلَدَهٗ ، وَحَبِّبْ اِلَيْهِ لِقَاءَكَ ، وَعَجِّلْ لَهُ الْقَضَاءَ ، وَمَنْ لَّمْ يُؤْمِنْ بِىْ ، وَلَمْ يُصَدِّقْنِىْ ، وَلَمْ يَعْلَمْ اَنَّ مَا جِئْتُ بِهٖ هُوَ الْحَقُّ مِنْ عِنْدِكَ ، فَاَكْثِرْ مَالَهٗ وَوَلَدَهٗ وَاَطِلْ عُمُرَهٗ. ابن ماجه

4133 - Hazrat Amr bin Ghailan Ath-Thaqafi ؓ narrated, "The Messenger of Allah ﷺ said: "O Allah whoever believes in me and knows that what I have brought is the truth from you, decrease his wealth and his children and make the meeting with you dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from you, increase his wealth and children and make his life long".

٤١٣٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَفَّانُ ، ثَنَا غَسَّانُ بْنُ بُرْزِيْنَ . ح وَحَدَّثَنَا عَبْدُ اللّٰهِ بْنُ مُعَاوِيَةَ الْجُمَحِىُّ ، ثَنَا غَسَّانُ بْنُ بُرْزِيْنَ ، ثَنَا سَيَّارُ بْنُ سَلَامَةَ عَنِ الْبَرَاءِ السَّلِيْطِىِّ ، عَنْ نُقَادَةَ الْاَسَدِىِّ ، قَالَ بَعَثَنِىْ رَسُوْلُ اللّٰهِ ﷺ اِلٰى رَجُلٍ يَّسْتَمْنِحُهٗ نَاقَةً ، فَرَدَّهٗ ، ثُمَّ بَعَثَنِىْ اِلٰى رَجُلٍ اٰخَرَ ، فَاَرْسَلَ اِلَيْهِ بِنَاقَةٍ ، فَلَمَّا اَبْصَرَهَا رَسُوْلُ اللّٰهِ ﷺ قَالَ اَللّٰهُمَّ! بَارِكْ فِيْهَا وَفِيْمَنْ بَعَثَ بِهَا.

4134 - Hazrat Nuqadah Al-Asadi ؓ narrated, "The Messenger of Allah ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allah ﷺ saw it, he said: "O Allah bless it and bless the one who sent it".

قَالَ نُقَادَةُ فَقُلْتُ لِرَسُوْلِ اللّٰهِ ﷺ وَفِيْمَنْ جَاءَ بِهَا؟ قَالَ وَفِيْمَنْ جَاءَ بِهَا ، ثُمَّ اَمَرَ بِهَا فَحُلِبَتْ فَدَرَّتْ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ اَكْثِرْ مَالَ فُلَانٍ ، لِلْمَانِعِ الْاَوَّلِ وَاجْعَلْ رِزْقَ فُلَانٍ يَوْمًا بِيَوْمٍ لِلَّذِىْ بَعَثَ بِالنَّاقَةِ. ابن ماجه

Nuqadah ؓ said: "I said to the Messenger of Allah ﷺ, And for the one who brought it. He said: "And (bless) the one who brought it". Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allah ﷺ said: "O Allah increase the wealth of so-and- so", meaning the first one who did not give a camel, and "give so-and-so provision day

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by day", meaning the one who had sent the she-camel".

4135 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Wretched is the slave of the Dinar and the slave of the Dirham, and the slave of valvet and the slave of Khamisah (luxurious garment). If he is given he is pleased and if he is not given, he does not fulfill" (his oath of allegiance).

٤١٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ ، ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنْ اَبِىْ حُصَيْنٍ، عَنْ اَبِىْ صَالِحٍ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَعِسَ عَبْدُ الدِّيْنَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْقَطِيْفَةِ وَعَبْدُ الْخَمِيْصَةِ ، اِنْ اُعْطِىَ رَضِىَ ، وَاِنْ لَمْ يُعْطَ لَمْ يَفِ.

صحیح بخاری(٦٤٣٥_٢٨٨٦)

4136 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said: "Wretched is the slave of the Dinar, the slave of the Dirham and the slave of the Khamisah. He is wretched and will be thrown (into Hell) on his face and if he is pricked with a thorn may find no relief".

٤١٣٦ - حَدَّثَنَا يَعْقُوْبُ بْنُ حُمَيْدٍ ، ثَنَا اِسْحَاقُ بْنُ سَعِيْدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ دِيْنَارٍ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ النَّبِىَّ ﷺ قَالَ تَعِسَ عَبْدُ الدِّيْنَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيْصَةِ ، تَعِسَ وَانْتَكَسَ ، وَاِذَا شِيْكَ ، فَلَا انْتَقَشَ.

صحیح بخاری(٢٨٨٦ تعلیقاً)

Chapter9 - Contentment

٩ - بَابُ الْقَنَاعَةِ

4137 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Richness is not an abudance of worldly goods rather richness is contentment in one's heart".

٤١٣٧ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ اَبِى الزِّنَادِ ، عَنِ الْاَعْرَجِ، عَنْ اَبِىْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ الْغِنٰى عَنْ كَثْرَةِ الْعَرَضِ ، وَلٰكِنَّ الْغِنٰى غِنَى النَّفْسِ. صحیح مسلم(٢٤١٧)

4138 - Hazrat Abdullah bin Amr bin As ؓ narrated that the Messenger of Allah ﷺ said: "He has succeeded who is guided to Islam and is granted sufficient provision and is content with it".

٤١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ لَهِيْعَةَ عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِىْ جَعْفَرٍ ، وَحُمَيْدِ بْنِ هَانِىءٍ الْخَوْلَانِىِّ اَنَّهُمَا سَمِعَا اَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِىَّ يُخْبِرُ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ ، عَنْ رَسُوْلِ اللّٰهِ ﷺ اِنَّهُ قَالَ قَدْ اَفْلَحَ مَنْ هُدِىَ اِلَى الْاِسْلَامِ ، وَرُزِقَ الْكَفَافَ ، وَقَنِعَ بِهِ. صحیح مسلم(٢٤٢٣)سنن ترمذی(٢٣٤٩)

4139 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "O Allah, make the provision of the family of Muhammad ﷺ sufficient for them".

٤١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّعَلِىُّ بْنُ مُحَمَّدٍ ، قَالَا ثَنَا وَكِيْعٌ ، ثَنَا الْاَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ ، عَنْ اَبِىْ زُرْعَةَ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَللّٰهُمَّ! اِجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا.

صحیح بخاری(٦٤٦٠)صحیح مسلم(٢٤٢٤_٣٧٦٦_٣٧٦٧_

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(۳۷٦۸)سنن ترمذی(۲۳٦۱)

٤١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبِىْ وَيَعْلٰى عَنْ اِسْمَاعِيْلَ بْنِ اَبِىْ خَالِدٍ ، عَنْ نُفَيْعٍ ، عَنْ اَنَسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ غَنِيٍّ وَّلَا فَقِيْرٍ اِلَّا وَدَّ يَوْمَ الْقِيَامَةِ اَنَّهُ اُتِىَ مِنَ الدُّنْيَا قُوْتًا. ابن ماجه

4140 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ said" There is no rich man nor poor man but he will wish on the Day of Resurrection that he had been given the bare (minimum of) provision".

٤١٤١ - حَدَّثَنَا سُوَيْدُ بْنُ سَعِيْدٍ وَّمُجَاهِدُ بْنُ مُوْسٰى ، قَالَا ثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ ، ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اَبِىْ شُمَيْلَةَ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللّٰهِ بْنِ مِحْصَنٍ الْاَنْصَارِيِّ ، عَنْ اَبِيْهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَصْبَحَ مِنْكُمْ مُعَافًى فِىْ جَسَدِهٖ ، اٰمِنًا فِىْ سِرْبِهٖ ، عِنْدَهٗ قُوْتُ يَوْمِهٖ ، فَكَاَنَّمَا حِيْزَتْ لَهُ الدُّنْيَا.

سنن ترمذی(۲۳٤٦)

4141 - Salamah bin Ubaidullah bin Mihsan Al- Ansari reported that his father said: "The Messenger of Allah ﷺ said: "Whoever among you wakes up physically healthy, feeling safe and secure within himself with food for the day, it is as if he has acquired the whole world".

٤١٤٢ - حَدَّثَنَا اَبُوْ بَكْرٍ ، ثَنَا وَكِيْعٌ ، وَاَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اُنْظُرُوْا اِلٰى مَنْ هُوَ اَسْفَلَ مِنْكُمْ ، وَلَا تَنْظُرُوْا اِلٰى مَنْ هُوَ فَوْقَكُمْ ، فَاِنَّهٗ اَجْدَرُ اَنْ لَّا تَزْدَرُوْا نِعْمَةَ اللّٰهِ.

قَالَ اَبُوْ مُعَاوِيَةَ عَلَيْكُمْ.

صحیح مسلم(۷۳۵٦)سنن ترمذی(۲۵۱۳)

4142 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not belittle the blessing of Allah".

٤١٤٣ - حَدَّثَنَا اَحْمَدُ بْنُ سِنَانٍ ، ثَنَا كَثِيْرُ بْنُ هِشَامٍ ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ ، ثَنَا يَزِيْدُ بْنُ الْاَصَمِّ عَنْ اَبِىْ هُرَيْرَةَ ، رَفَعَهٗ اِلَى النَّبِىِّ ﷺ قَالَ اِنَّ اللّٰهَ لَا يَنْظُرُ اِلٰى صُوَرِكُمْ وَ اَمْوَالِكُمْ ، وَلٰكِنْ اِنَّمَا يَنْظُرُ اِلٰى اَعْمَالِكُمْ وَقُلُوْبِكُمْ. صحیح مسلم(٦٤٨٩)

4143 - Hazrat Abu Hurayrah ؓ narrated, attributing it to the Prophet ﷺ that he said: "Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts".

١٠ - بَابُ مَعِيْشَةِ اٰلِ مُحَمَّدٍ ﷺ

Chapter10 - The Subsistence of Hazrat Muhammad's ﷺ family

٤١٤٤ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ، وَاَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ اِنْ كُنَّا ، اٰلَ مُحَمَّدٍ ﷺ ،

4144 - Hazrat Ayesha ؓ narrated, "We, the family of Muhammad ﷺ would stay for a month during which no fire would be lit (for cooking) and we had only dates

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and water".

لَنَمْكُثُ شَهْرًا مَّا نُوقِدُ فِيهِ بِنَارٍ ' اِلَّا التَّمْرُ وَالْمَاءُ. اِلَّا ابْنَ نُمَيْرٍ قَالَ نَلْبَثُ شَهْرًا. صحیح مسلم(٧٣٧٦)

4145 - Hazrat Abu Salamah ﷺ narrated that Hazrat Ayesha ﷺ said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad ﷺ".

٤١٤٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ' ثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ اَبِىْ سَلَمَةَ ' عَنْ عَائِشَةَ ' قَالَتْ لَقَدْ كَانَ يَاْتِىْ ' عَلٰى اٰلِ مُحَمَّدٍ ﷺ ' اَلشَّهْرُ مَا يُرٰى فِىْ بَيْتٍ مِّنْ بُيُوْتِهِ الدُّخَانُ.

I said: "What did you eat?' She said: "The two black ones - dates and water. But we had the neighbors among the Ansar, sincere neighbors, who had domestic sheep and they used to send some of their milk to us".

قُلْتُ فَمَا كَانَ طَعَامُهُمْ؟ (قَالَتِ) اَلْاَسْوَدَانِ التَّمْرُ وَالْمَاءُ ' غَيْرَ اَنَّهُ كَانَ لَنَا جِيْرَانٌ مِّنَ الْاَنْصَارِ ' جِيْرَانُ صِدْقٍ ' وَكَانَتْ لَهُمْ رَبَائِبُ ' وَكَانُوْا يَبْعَثُوْنَ اِلَيْهِ اَلْبَانَهَا.

(A narrator) Muhammad said: "And they were nine households".

قَالَ مُحَمَّدٌ وَّكَانُوْا تِسْعَةَ اَبْيَاتٍ. ابن ماجه

4146 - Numan bin Bashir reported: "I heard Hazrat Umar bin Khattab ﷺ say: "I saw the Messenger of Allah ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates (Daqal) with which to fill his stomach".

٤١٤٦ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِىٍّ ' ثَنَا بِشْرُ بْنُ عُمَرَ ' ثَنَا شُعْبَةُ عَنْ سِمَاكٍ ' عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ ' قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُوْلُ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ يَلْتَوِىْ ' فِى الْيَوْمِ ' مِنَ الْجُوْعِ ' مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَاُ بِهِ بَطْنَهُ. صحیح مسلم(٧٣٨٧)

4147 - Hazrat Anas bin Malik ﷺ narrated, "I heard the Messenger of Allah ﷺ say several times, "By the One in whose Hand is the soul of Muhammad ﷺ, the family of Muhammad ﷺ does not have a Sa'a of food grains or a Sa'a of dates". And at that time he had nine wives".

٤١٤٧ - **حَدَّثَنَا** اَحْمَدُ بْنُ مَنِيْعٍ ' ثَنَا الْحَسَنُ بْنُ مُوْسٰى ' اَنْبَاَنَا شَيْبَانُ عَنْ قَتَادَةَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ مِرَارًا وَّالَّذِىْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! مَا اَصْبَحَ عِنْدَ اٰلِ مُحَمَّدٍ صَاعُ حَبٍّ وَّلَا صَاعُ تَمْرٍ. وَاِنَّ لَهُ ' يَوْمَئِذٍ ' تِسْعَ نِسْوَةٍ. ابن ماجه

4148 - Abu Ubaidah reported that Abdullah ﷺ said: "The Messenger of Allah ﷺ said: "The family of Muhammad ﷺ has only a Mudd of food or the family of Muhammad ﷺ does not have even a Mudd of food" (about 650 grams).

٤١٤٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُو الْمُغِيْرَةِ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللّٰهِ الْمَسْعُوْدِىُّ عَنْ عَلِىِّ بْنِ بَذِيْمَةَ ' عَنْ اَبِىْ عُبَيْدَةَ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اَصْبَحَ فِىْ اٰلِ مُحَمَّدٍ اِلَّا مُدٌّ مِّنْ طَعَامٍ ' اَوْ مَا اَصْبَحَ فِىْ اٰلِ مُحَمَّدٍ مُدٌّ مِّنْ طَعَامٍ. ابن ماجه

Note: Sa'a is a measurement about two and half kilograms and Mudd is about

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650 grams.

4149 - Hazrat Sulaiman bin Surad ﷺ narrated: "The Messenger of Allah ﷺ came to us and we stayed for three nights without having any meal".

٤١٤٩ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ ، اَخْبَرَنِىْ اَبِىْ عَنْ شُعْبَةَ ، عَنْ عَبْدِ الْاَكْرَمِ . رَجُلٌ مِّنْ اَهْلِ الْكُوْفَةِ ، عَنْ اَبِيْهِ ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ ، قَالَ اَتَانَا رَسُوْلُ اللّٰهِ ﷺ ، فَمَكَثْنَا ثَلاثَ لَيَالٍ لَا نَقْدِرُ ، اَوْ لَا يَقْدِرُ عَلٰى طَعَامٍ. ابن ماجه

4150 - Hazrat Abu Hurayrah ﷺ narrated, "One day some hot food was brought to the Messenger of Allah ﷺ and he ate. Then when he had finished, he said: "Praise is to Allah, no hot food has entered my stomach since such and such a time".

٤١٥٠ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ اُتِىَ رَسُوْلُ اللّٰهِ ﷺ يَوْمًا بِطَعَامٍ سُخْنٍ ، فَاَكَلَ ، فَلَمَّا فَرَغَ قَالَ اَلْحَمْدُ لِلّٰهِ ! مَا دَخَلَ بَطْنِىْ طَعَامٌ سُخْنٌ مُنْذُ كَذَا وَكَذَا. ابن ماجه

Chapter11 - The Bedding of Hazrat Muhammad's ﷺ family

١١ - بَابُ ضِجَاعِ اٰلِ مُحَمَّدٍ ﷺ

4151 - Hazrat Ayesha narrated, "The bedding of the Messenger of Allah ﷺ was made of leather, stuffed with fibers of date-palm trees".

٤١٥١ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ وَّاَبُوْ خَالِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ اَبِيْهِ ، عَنْ عَائِشَةَ ، قَالَتْ كَانَ ضِجَاعُ رَسُوْلِ اللّٰهِ ﷺ اَدَمًا حَشْوُهٗ لِيْفٌ. صحيح مسلم (٥٤١٥) سنن ابوداؤد (٤١٣٨)

4152 - Ata bin Saib reported from his father from Hazrat Ali ﷺ that the Messenger of Allah ﷺ came to Ali ﷺ and Fatimah ﷺ when they were covered with a Khamil belonging to them. And a Khamil is a white velvet made of wool. The Messenger of Allah ﷺ had given this to them as a (wedding) gift, along with a pillow stuffed with Idhkhir (fragrant grass) and a water skin".

٤١٥٢ - **حَدَّثَنَا** وَاصِلُ بْنُ عَبْدِ الْاَعْلٰى ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ اَبِيْهِ ، عَنْ عَلِيٍّ اَنَّ رَسُوْلَ اللّٰهِ ﷺ اَتٰى عَلِيًّا وَّفَاطِمَةَ ، وَهُمَا فِىْ خَمِيْلٍ لَّهُمَا وَالْخَمِيْلُ الْقَطِيْفَةُ الْبَيْضَاءُ مِنَ الصُّوْفِ قَدْ كَانَ رَسُوْلُ اللّٰهِ ﷺ جَهَّزَهُمَا بِهَا ، وَوِسَادَةٍ مَحْشُوَّةٍ اِذْخِرًا ، وَقِرْبَةٍ. سنن نسائى (٣٣٨٤)

4153 - Hazrat Umar bin Khattab ﷺ narrated, "I entered upon the Messenger of Allah ﷺ when he was (sitting) on a reed-mat. I sat down and (saw that) he was wearing a waist-wrap and there was no other barrier between him and the

٤١٥٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا عَمْرُو بْنُ يُوْنُسَ ، ثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ، حَدَّثَنِىْ سِمَاكٌ اَلْحَنَفِىُّ اَبُوْ زُمَيْلٍ ، حَدَّثَنِىْ عَبْدُ اللّٰهِ بْنُ الْعَبَّاسِ ، حَدَّثَنِىْ عُمَرُ بْنُ الْخَطَّابِ قَالَ دَخَلْتُ عَلٰى رَسُوْلِ اللّٰهِ ﷺ ، وَهُوَ عَلٰى حَصِيْرٍ ، قَالَ فَجَلَسْتُ فَاِذَا عَلَيْهِ اِزَارٌ ، وَلَيْسَ

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عَلَيْهِ غَيْرُهُ ' وَاِذَا الْحَصِيْرُ قَدْ اَثَّرَ فِيْ جَنْبِهِ ' وَاِذَا اَنَا بِقَبْضَةٍ مِّنْ شَعِيْرٍ ' نَحْوِ الصَّاعِ ' وَقَرَظٍ فِيْ نَاحِيَةِ فِي الْغُرْفَةِ ' وَاِذَا اِهَابٌ مُّعَلَّقٌ ' فَابْتَدَرَتْ عَيْنَايَ. فَقَالَ مَا يُبْكِيْكَ يَا بْنَ الْخَطَّابِ! . فَقُلْتُ يَا نَبِيَّ اللّٰهِ! وَمَا لِيْ لَا اَبْكِيْ؟ وَهٰذَا الْحَصِيْرُ قَدْ اَثَّرَ فِيْ جَنْبِكَ ' وَهٰذِهِ خِزَانَتُكَ لَا اَرٰى فِيْهَا اِلَّا مَا اَرٰى ' وَذٰلِكَ كِسْرٰى وَقَيْصَرُ فِي الثِّمَارِ وَالْاَنْهَارِ ' وَاَنْتَ نَبِيُّ اللّٰهِ وَصَفْوَتُهُ ' وَهٰذِهِ خِزَانَتُكَ . قَالَ يَا بْنَ الْخَطَّابِ! اَلَا تَرْضٰى اَنْ تَكُوْنَ لَنَا الْاٰخِرَةُ وَلَهُمُ الدُّنْيَا؟ قُلْتُ بَلٰى. ابن ماجه

mat, but his reed-mat had made marks on his side. And I saw a handful of barley nearly a Sa'a and some acacia leaves in a corner of the room, and a skin hanging up. My eyes flowed with tears and he said: "Why are you weeping? O son of Khattab?" I said: O Prophet of Allah ﷺ, why should I not weep, this mat has made marks on your side and this is all you have accumulated. I can not see anything other than what I see (here) while chosroe and Ceasar live among fruit and rivers. You are the Prophet of Allah ﷺ and His chosen one and this is what you have as a treasure? He said: "O son of Khattab, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?" He said: 'Yes".

٤١٥٤ - **حَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيْفٍ وَّاِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبٍ ' قَالَا ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُّجَالِدٍ ' عَنْ عَامِرٍ ' عَنِ الْحَارِثِ ' عَنْ عَلِيٍّ ' قَالَ اُهْدِيَتِ ابْنَةُ رَسُوْلِ اللّٰهِ ﷺ اِلَيَّ ' فَمَا كَانَ فِرَاشُنَا ' لَيْلَةَ اُهْدِيَتْ ' اِلَّا مَسْكَ كَبْشٍ. ابن ماجه

4154 - Hazrat Ali ؓ narrated, "The daughter of the Messenger of Allah ﷺ was presented to me (as a bride), and our bed on the night when she was presented to me was no more than the hide of a ram".

١٢ - بَابُ مَعِيْشَةِ اَصْحَابِ النَّبِيِّ ﷺ

Chapter12 - The Subsistence of the Companions of the Prophet ﷺ

٤١٥٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَاَبُوْ كُرَيْبٍ قَالَا ثَنَا اَبُوْ اُسَامَةَ عَنْ زَائِدَةَ ' عَنِ الْاَعْمَشِ ' عَنْ شَقِيْقٍ ' عَنْ اَبِيْ مَسْعُوْدٍ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَاْمُرُ بِالصَّدَقَةِ ' فَيَنْطَلِقُ اَحَدُنَا يَتَحَامَلُ حَتّٰى يَجِيْءَ بِالْمُدِّ ' وَاِنَّ لِاَحَدِهِمُ الْيَوْمَ مِائَةَ اَلْفٍ.

صحیح بخاری(١٤١٥_١٤١٦_٢٢٧٣_ ٤٦٦٨_ ٤٦٦٩)
صحیح مسلم(٢٣٥٢)سنن نسائی(٢٥٢٨_٢٥٢٩)
قَالَ شَقِيْقٌ كَاَنَّهُ يُعَرِّضُ بِنَفْسِهِ.

4155 - Hazrat Abu Mas'ud ؓ narrated, "The Messenger of Allah ﷺ used to enjoin charity, then one of us would go out and carry goods for others until he had earned a Mudd, but one of them nowadays has one hundred thousand" (Dinar or Dirham).

Shaqiq (a narrator) said: "It was as if he was hinting that this was he himself".

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٤١٥٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا وَكِيْعٌ عَنْ اَبِىْ نَعَامَةَ ' سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ ' قَالَ خَطَبَنَا عُتْبَةُ بْنُ غَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ لَقَدْ رَاَيْتُنِىْ سَابِعَ سَبْعَةٍ مَّعَ رَسُوْلِ اللّٰهِ ﷺ مَا لَنَا طَعَامٌ نَاْكُلُهُ اِلَّا وَرَقُ الشَّجَرِ ' حَتّٰى قَرِحَتْ اَشْدَاقُنَا.

صحیح مسلم(٧٣٦١_٧٣٦٣)سنن ترمذی(٢٥٧٥)

4156 - Ibn-e-Umair reported, "Utbah bin Ghazwan ؓ delivered a sermon on the pulpit and said: I saw myself, the seventh of seven with the Messenger of Allah ﷺ and we did not have any food to eat except the leaves of trees, until our gums were injured".

٤١٥٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ' عَنْ عَبَّاسٍ اَلْجُرَيْرِىِّ ' سَمِعْتُ اَبَا عُثْمَانَ يُحَدِّثُ عَنْ اَبِىْ هُرَيْرَةَ اَنَّهُ اَصَابَهُمْ جُوْعٌ وَّهُمْ سَبْعَةٌ ' قَالَ فَاَعْطَانِى النَّبِىُّ ﷺ سَبْعَ تَمَرَاتٍ ' لِكُلِّ اِنْسَانٍ تَمْرَةٌ.

صحیح بخاری(٥٤١١_٥٤٤١_٥٤٤١م)سنن ترمذی(٢٤٧٤)

4157 - Hazrat Abu Hurayrah ؓ narrated that they suffered from hunger and they were seven. He said: "Then the Prophet ﷺ gave me seven dates, one date for each man".

٤١٥٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيَى بْنِ اَبِىْ عُمَرَ الْعَدَنِىُّ ' ثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو ' عَنْ يَّحْيَى بْنِ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ ' عَنْ اَبِيْهِ ' قَالَ لَمَّا نَزَلَتْ ﴿ثُمَّ لَتُسْاَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ﴾ (التکاثر:٨) قَالَ الزُّبَيْرُ وَاَىُّ نَعِيْمٍ نُسْاَلُ عَنْهُ؟ وَاِنَّمَا هُوَ الْاَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ اَمَا اِنَّهُ سَيَكُوْنُ. سنن ترمذی(٣٣٥٦)

4158 - Hazrat Abdullah bin Zubair bin Awwam ؓ reported that his father said: "When the following was revealed: "Then on that Day you shall be asked about the delights (you indulged in, in this world)". (Sura Takathur102: 8)

Zubair ؓ said: "What delights shall we be asked about? It is only the two black ones, dates and water". He said: "It is going to happen".

٤١٥٩ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ وَّهْبِ بْنِ كَيْسَانَ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ بَعَثَنَا رَسُوْلُ اللّٰهِ ﷺ ' وَنَحْنُ ثَلَاثُمِائَةٍ ' نَحْمِلُ اَزْوَادَنَا عَلٰى رِقَابِنَا ' فَفَنِىَ اَزْوَادُنَا حَتّٰى كَانَ يَكُوْنُ لِلرَّجُلِ مِنَّا تَمْرَةٌ ' فَقِيْلَ يَا اَبَا عَبْدِ اللّٰهِ! وَاَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ لَقَدْ وَجَدْنَا فَقْدَهَا حِيْنَ فَقَدْنَاهَا ' وَاَتَيْنَا الْبَحْرَ ' فَاِذَا نَحْنُ بِحُوْتٍ قَدْ قَذَفَهُ الْبَحْرُ ' فَاَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

4159 - Hazrat Jabir bin Abdullah ؓ narrated, "The Messenger of Allah ﷺ sent us, three hundred men carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day). Then it was said: O Abu Abdullah how can one date satisfy a man? He said: When we no longer had it, we realized how much it was worth. Then we came to the sea and

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found a whale that had been thrown up by the sea,and we ate from it for eighteen days".

صحیح بخاری(۲۴۸۳_۲۹۸۳_۴۳۶۰)صحیح مسلم(۴۹۷۷_۴۹۷۸)سنن ترمذی(۲۴۷۵)سنن نسائی(۴۳۶۲)

Chapter13 - About Constructing and Demolishing

۱۳ - بَابٌ فِی الْبِنَاءِ وَالْخِرَابِ

4160 - Hazrat Abdullah bin Amr ؓ narrated, "The Messenger of Allah ﷺ passed by us when we were fixing a hut of ours, and said: "What is it?" I said: It is a hut of ours that has grown irrepaired, and we are fixing it. The Messenger of Allah ﷺ said: "The matter (of death) may come sooner than that".

٤١٦٠ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِی السَّفَرِ ' عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو ' قَالَ مَرَّ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ ' وَنَحْنُ نُعَالِجُ خُصًّا لَّنَا ' فَقَالَ مَا هٰذَا؟ فَقُلْتُ خُصٌّ لَّنَا وَهَا' نَحْنُ نُصْلِحُهُ' فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَا اُرَى الْاَمْرَ اِلَّا اَعْجَلَ مِنْ ذٰلِكَ. سنن ابوداؤد(۵۲۳۵_۵۲۳۶)سنن ترمذی(۲۳۳۵)

4161 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ passed by a dome-shaped structure at the door of a man among the Ansar and said: "What is this?" They said: A dome that was built by so-and-so. The Messenger of Allah ﷺ said: "All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection". News of that reached the Ansari, so he domolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: "May Allah have mercy on him, may Allah have mercy on him".

٤١٦١ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِیُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا عِيْسَى بْنُ عَبْدِ الْاَعْلَى بْنِ اَبِیْ فَرْوَةَ ' حَدَّثَنِیْ اِسْحَاقُ بْنُ اَبِیْ طَلْحَةَ عَنْ اَنَسٍ ' قَالَ مَرَّ رَسُوْلُ اللّٰهِ ﷺ بِقُبَّةٍ عَلٰى بَابِ رَجُلٍ مِّنَ الْاَنْصَارِ ' فَقَالَ مَا هٰذِهِ؟ قَالُوْا قُبَّةٌ بَنَاهَا فُلَانٌ ' قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ مَالٍ يَّكُوْنُ هٰكَذَا' فَهُوَ وَبَالٌ عَلٰى صَاحِبِهٖ يَوْمَ الْقِيَامَةِ. فَبَلَغَ الْاَنْصَارِیَّ ذٰلِكَ ' فَوَضَعَهَا ' فَمَرَّ النَّبِیُّ ﷺ بَعْدُ ' فَلَمْ يَرَهَا' فَسَاَلَ عَنْهَا ' فَاُخْبِرَ اَنَّهٗ وَضَعَهَا لِمَا بَلَغَهٗ عَنْهُ ' فَقَالَ يَرْحَمُهُ اللّٰهُ! يَرْحَمُهُ اللّٰهُ!. ابن ماجہ

4162 - Hazrat Ibn-e-Umar ؓ narrated, "I had built a house to shelter me from the rain and the sun, during the time of Allah's Messenger ﷺ and no creature of Allah helped me in building it".

٤١٦٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ' ثَنَا اَبُوْ نُعَيْمٍ ' ثَنَا اِسْحَاقُ بْنُ سَعِيْدِ بْنِ عَمْرِو بْنِ سَعِيْدِ بْنِ الْعَاصِ عَنْ اَبِيْهِ سَعِيْدٍ ' عَنِ ابْنِ عُمَرَ ' قَالَ لَقَدْ رَاَيْتُنِیْ مَعَ رَسُوْلِ اللّٰهِ ﷺ بَنَيْتُ بَيْتًا يُّكِنُّنِیْ مِنَ الْمَطَرِ وَيُكِنُّنِیْ مِنَ الشَّمْسِ' مَا اَعَانَنِیْ عَلَيْهِ خَلْقُ اللّٰهِ. صحیح بخاری(۶۳۰۲)

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٤١٦٣ - **حَدَّثَنَا** اِسْمَاعِيلُ بْنُ مُوسٰى ، ثَنَا شَرِيكٌ عَنْ اَبِىْ اِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ ، قَالَ اَتَيْنَا خَبَّابًا نَعُوْدُهُ فَقَالَ لَقَدْ طَالَ سُقْمِىْ ، وَلَوْ لَا اَنِّىْ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا تَتَمَنَّوُا الْمَوْتَ لَتَمَنَّيْتُهُ ، وَقَالَ اِنَّ الْعَبْدَ لَيُؤْجَرُ فِىْ نَفَقَتِهِ كُلِّهَا ، اِلَّا فِى التُّرَابِ ، اَوْ قَالَ فِى الْبِنَاءِ. سنن ترمذی(۹۷۰_۲٤۸۳)

4163 - Harithah bin Mudarrib reported, "We came to Khabbab رضی اللہ عنہ to visit him (when he was sick) and he said: I have been sick for a long time and were it not that I heard the Messenger of Allah ﷺ say: "Do not wish for death", I would have wished for it. And he said: "A person will be rewarded for all his spending, except for (what he spends) on dust", or he said, "on building".

١٤ - بَابُ التَّوَكُّلِ وَالْيَقِيْنِ

Chapter14 - Reliance on Allah and the Surety of Faith (Tawakkal Wal Yaqin)

٤١٦٤ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، اَخْبَرَنِىْ ابْنُ لَهِيْعَةَ عَنِ ابْنِ هُبَيْرَةَ ، عَنْ اَبِىْ تَمِيْمٍ الْجَيْشَانِىِّ ، قَالَ سَمِعْتُ عُمَرَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَوْ اَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللّٰهِ حَقَّ تَوَكُّلِهٖ ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُوْ خِمَاصًا ، وَتَرُوْحُ بِطَانًا. سنن ترمذی(۲۳٤٤)

4164 - Hazrat Umar رضی اللہ عنہ narrated, "I heard the Messenger of Allah ﷺ say: "If you were to rely upon Allah with the reliance His is due, you would be given provision like the birds. They go out hungry in the morning and come back with full bellies in the evening".

٤١٦٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ سَلَّامِ ابْنِ شُرَحْبِيْلَ اَبِىْ شُرَحْبِيْلَ ، عَنْ حَبَّةَ وَسَوَاءٍ اَبْنَىْ خَالِدٍ ، قَالَا دَخَلْنَا عَلٰى رَسُوْلِ اللّٰهِ ﷺ وَهُوَ يُعَالِجُ شَيْئًا ، فَاَعَنَّاهُ عَلَيْهِ ، فَقَالَ لَا تَيْاَسَا مِنَ الرِّزْقِ مَا تَهَزَّزَتْ رُءُوْسُكُمَا ، فَاِنَّ الْاِنْسَانَ تَلِدُهُ اُمُّهُ اَحْمَرَ ، لَيْسَ عَلَيْهِ قِشْرٌ ، ثُمَّ يَرْزُقُهُ اللّٰهُ عَزَّوَجَلَّ. ابن ماجہ

4165 - Hazrat Habbah and Sawa رضی اللہ عنہما, the two daughters of Khalid narrated: We entered upon the Prophet ﷺ when he was doing something, so we helped him with it. Then he said: "Do not despair of provision so long as your heads are still moving, for a person's mother bears him red with raw skin then Allah The Mighty and the Sublime provides for him".

٤١٦٦ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ ، اَنْبَاَنَا اَبُوْ شُعَيْبٍ صَالِحُ بْنُ رُزَيْقٍ الْعَطَّارُ ، ثَنَا سَعِيْدُ بْنُ عَبْدِ الرَّحْمٰنِ الْجُمَحِىُّ عَنْ مُوْسَى بْنِ عُلَىِّ بْنِ رَبَاحٍ ، عَنْ اَبِيْهِ ، عَنْ عَمْرِو بْنِ الْعَاصِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِنْ قَلْبِ ابْنِ اٰدَمَ ، بِكُلِّ وَادٍ ، شُعْبَةً ، فَمَنِ اتَّبَعَ قَلْبُهُ الشُّعَبَ كُلَّهَا ، لَمْ يُبَالِ اللّٰهُ بِاَىِّ وَادٍ اَهْلَكَهُ،

4166 - Hazrat Amr bin As رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "The heart of the son of Adam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allah will not care-which one will cause his doom. And whoever relies upon Allah, Allah will

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protect him from the pain of scattered inclinations".

وَمَنْ تَوَكَّلَ عَلَى اللّٰهِ كَفَاهُ التَّشَعُّبَ. ابن ماجه

4167 - Hazrat Jabir ﷺ narrated: "I heard the Messenger of Allah ﷺ say: "No one of you should die except thinking positively of Allah".

٤١٦٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ طَرِيْفٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ سُفْيَانَ ، عَنْ جَابِرٍ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ لَا يَمُوْتَنَّ اَحَدُكُمْ اِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللّٰهِ.

صحیح مسلم(۷۱۵۸۔۷۱۵۹)سنن ابوداؤد(۳۱۱۳)

4168 - Hazrat Abu Hurayrah ﷺ narrated, attributing it to the Prophet ﷺ that he said: "The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: 'Qadarullah wa ma shaa faal (It is the decree of Allah and what He wills He does)' And beware of (saying), "If only " for because "If only" opens the door to Satan".

٤١٦٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الصَّبَّاحِ ، اَنْبَاَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ عَجْلَانَ ، عَنِ الْاَعْرَجِ ، عَنْ اَبِىْ هُرَيْرَةَ ، يَبْلُغُ بِهِ النَّبِىَّ ﷺ ، قَالَ اَلْمُؤْمِنُ الْقَوِىُّ خَيْرٌ وَاَحَبُّ اِلَى اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ ، وَفِىْ كُلٍّ خَيْرٌ ، اِحْرِصْ عَلٰى مَا يَنْفَعُكَ ، وَلَا تَعْجِزْ ، فَاِنْ غَلَبَكَ اَمْرٌ ، فَقُلْ قَدَرُ اللّٰهِ وَمَا شَآءَ فَعَلَ ، وَاِيَّاكَ وَاللَّوْ ، فَاِنَّ اللَّوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ. ابن ماجه

Chapter15 - Wisdom

١٥ - بَابُ الْحِكْمَةِ

4169 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it".

٤١٦٩ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ ، ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ عَنْ اِبْرَاهِيْمَ بْنِ الْفَضْلِ ، عَنْ سَعِيْدٍ الْمَقْبُرِىِّ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْكَلِمَةُ الْحِكْمَةُ ضَآلَّةُ الْمُؤْمِنِ ، حَيْثُمَا وَجَدَهَا فَهُوَ اَحَقُّ بِهَا. سنن ترمذی(۲۶۸۷)

4170 - Abdullah bin Saeed bin Abu Hind reported that his father said, "I heard Ibn-e-Abbas ﷺ saying that the Messenger of Allah ﷺ said: "Two blessings which many people squander are: 'Good health and free time".

٤١٧٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيْمِ الْعَنْبَرِىُّ ، ثَنَا صَفْوَانُ بْنُ عِيْسٰى عَنْ عَبْدِ اللّٰهِ بْنِ سَعِيْدِ بْنِ اَبِىْ هِنْدٍ ، عَنْ اَبِيْهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ نِعْمَتَانِ مَغْبُوْنٌ فِيْهِمَا كَثِيْرٌ مِّنَ النَّاسِ اَلصِّحَّةُ وَالْفَرَاغُ.

صحیح بخاری(۶۴۱۲)سنن ترمذی(۲۳۰۴۔۲۳۰۴م)

4171 - Hazrat Abu Ayyub ﷺ narrated, "A man came to the Prophet ﷺ and said: O

٤١٧١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ زِيَادٍ ، ثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ ، حَدَّثَنِىْ

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عُثْمَانُ بْنُ جُبَيْرٍ ، مَوْلَى اَبِىْ اَيُّوْبَ عَنْ اَبِىْ اَيُّوْبَ ، قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ ﷺ ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! عَلِّمْنِىْ وَاَوْجِزْ ، قَالَ اِذَا قُمْتَ فِىْ صَلَاتِكَ ، فَصَلِّ صَلٰوةَ مُوَدِّعٍ ، وَلَا تَكَلَّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ ، وَاَجْمِعِ الْيَاْسَ عَمَّا فِىْ اَيْدِى النَّاسِ. ابن ماجه

Messenger of Allah ﷺ teach me but make it concise. He said: "When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for (The Wealth) what other people have".

٤١٧٢ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا الْحَسَنُ بْنُ مُوْسٰى عَنْ حَمَّادِ بْنِ سَلَمَةَ ، عَنْ عَلِيِّ بْنِ زَيْدٍ ، عَنْ اَوْسِ بْنِ خَالِدٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَثَلُ الَّذِىْ يَجْلِسُ يَسْمَعُ الْحِكْمَةَ ، ثُمَّ لَا يُحَدِّثُ عَنْ صَاحِبِهٖ اِلَّا بِشَرِّ مَا يَسْمَعُ ، كَمَثَلِ رَجُلٍ اَتٰى رَاعِيًا ، فَقَالَ يَا رَاعِىْ! اَجْزِرْنِىْ شَاةً مِّنْ غَنَمِكَ ، قَالَ اِذْهَبْ فَخُذْ بِاُذُنِ خَيْرِهَا ، فَذَهَبَ فَاَخَذَ بِاُذُنِ كَلْبِ الْغَنَمِ.

قَالَ اَبُو الْحَسَنِ بْنُ سَلَمَةَ ثَنَاهُ اِسْمَاعِيْلُ بْنُ اِبْرَاهِيْمَ ، ثَنَا مُوْسٰى ، ثَنَا حَمَّادٌ ، فَذَكَرَ نَحْوَهٗ ، وَقَالَ فِيْهِ بِاُذُنِ خَيْرِهَا شَاةً. ابن ماجه

4172 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: O Shepherd give me one of your sheep to slaughter, and the shepherd says: Go and grab the ear of the best of them. Then he goes and grabs the ear of the sheepdog".

Abul Hasan bin Salamah reported the similar wording by another chain. And in that narration he said: "Best of the goats".

١٦ - بَابُ الْبَرَاءَةِ مِنَ الْكِبَرِ وَالتَّوَاضُعِ

Chapter16 - Giving up Arrogance and (Acquiring) Humility

٤١٧٣ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا عَلِىُّ بْنُ مُسْهِرٍ ، ح وَحَدَّثَنَا عَلِىُّ بْنُ مَيْمُوْنٍ الرَّقِّىُّ ، ثَنَا سَعِيْدُ بْنُ مَسْلَمَةَ ، جَمِيْعًا عَنِ الْاَعْمَشِ ، عَنْ اِبْرَاهِيْمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِىْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ كِبْرٍ ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِىْ قَلْبِهٖ مِثْقَالُ حَبَّةٍ خَرْدَلٍ مِّنْ اِيْمَانٍ. سابقه(٥٩)

4173 - Hazrat Abdullah ؓ narrated, "The Messenger of Allah ﷺ said: "No one will enter Paradise who has arrogance in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed".

٤١٧٤ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ، ثَنَا اَبُو الْاَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنِ الْاَغَرِّ ، اَبِىْ مُسْلِمٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ تَعَالٰى اَلْكِبْرِيَاءُ رِدَائِىْ وَالْعَظَمَةُ اِزَارِىْ ، مَنْ نَازَعَنِىْ وَاحِدًا مِّنْهُمَا ، اَلْقَيْتُهٗ ، فِىْ جَهَنَّمَ. سنن ابوداؤد(٤٠٨٤)

4174 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Allah the Glorified says: Pride is My cloack and greatness My robe and whoever competes with Me with regard to either of them, I shall throw him in the Hell".

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٤١٧٥ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ وَّهَارُوْنُ بْنُ اِسْحَاقَ ' قَالَا ثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ ' عَنْ سَعِيْدِ بْنِ جُبَيْرٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ اَلْكِبْرِيَاءُ رِدَائِيْ وَالْعَظْمَةُ اِزَارِيْ ' فَمَنْ نَازَعَنِيْ وَاحِدًا مِّنْهُمَا ' اَلْقَيْتُهُ فِي النَّارِ. ابن ماجه

4175 - Hazrat Ibn-e-Abbas ؓ narrated, "The Messenger of Allah ﷺ said: "Allah the Glorified says: Pride is My cloack and greatness My robe and whoever competes with Me with regard to either of them, I shall throw him in the Hell".

٤١٧٦ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ' ثَنَا ابْنُ وَهْبٍ ' اَنْبَاَنَا عَمْرُو بْنُ الْحَارِثِ ' اَنَّ دَرَّاجًا حَدَّثَهُ عَنْ اَبِي الْهَيْثَمِ ' عَنْ اَبِيْ سَعِيْدٍ ' عَنْ رَّسُوْلِ اللّٰهِ ﷺ قَالَ مَنْ يَّتَوَاضَعْ لِلّٰهِ دَرَجَةً ' يَرْفَعُهُ اللّٰهُ بِهٖ دَرَجَةً ' وَمَنْ يَّتَكَبَّرْ عَلَى اللّٰهِ دَرَجَةً ' يَضَعُهُ اللّٰهُ بِهٖ دَرَجَةً ' حَتّٰى يَجْعَلَهُ فِيْ اَسْفَلِ السَّافِلِيْنَ. ابن ماجه

4176 - Hazrat Abu Saeed ؓ narrated that the Messenger of Allah ﷺ said: "Whoever humbles himself one degree for the sake of Allah, Allah will raise him in status one degree, and whoever behaves arrogantly towards Allah one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low".

٤١٧٧ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِيٍّ ' ثَنَا عَبْدُ الصَّمَدِ وَسَلْمُ بْنُ قُتَيْبَةَ ' قَالَا ثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ اِنْ كَانَتِ الْاَمَةُ مِنْ اَهْلِ الْمَدِيْنَةِ لَتَاْخُذُ بِيَدِ رَسُوْلِ اللّٰهِ ﷺ ' فَمَا يَنْزِعُ يَدَهُ مِنْ يَّدِهَا حَتّٰى تَذْهَبَ بِهٖ حَيْثُ شَاءَتْ مِنَ الْمَدِيْنَةِ ' فِيْ حَاجَتِهَا. ابن ماجه

4177 - Hazrat Anas bin Malik ؓ narrated: "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allah ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met".

٤١٧٨ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ' ثَنَا جَرِيْرٌ عَنْ مُسْلِمٍ الْاَعْوَرِ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ يَعُوْدُ الْمَرِيْضَ ' وَيُشَيِّعُ الْجِنَازَةَ ' وَيُجِيْبُ دَعْوَةَ الْمَمْلُوْكِ ' وَيَرْكَبُ الْحِمَارَ ' وَكَانَ يَوْمَ قُرَيْظَةَ وَالنَّضِيْرِ ' عَلٰى حِمَارٍ ' وَيَوْمَ خَيْبَرَ ' عَلٰى حِمَارٍ مَّخْطُوْمٍ بِرَسَنٍ مِّنْ لِّيْفٍ ' وَتَحْتَهُ اِكَافٌ مِّنْ لِّيْفٍ. سابقه(٢٢٩٦)

4178 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Qurayzah and Nadir, he was riding a donkey. On the day of Khaybar, he was riding a donkey that was bridled with palmfibers and beneath him was a pack saddle made of palmfibers.

٤١٧٩ - **حَدَّثَنَا** اَحْمَدُ بْنُ سَعِيْدٍ ' ثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ ' ثَنَا اَبِيْ عَنْ مَّطَرٍ ' عَنْ قَتَادَةَ ' عَنْ

4179 - Hazrat Iyaz bin Himar ؓ narrated that the Prophet ﷺ addressed them and said: "Allah, the Mighty and the Sublime,

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has revealed to me that you should be humble towards one another so that none of you boasts to another".

مُطَرِّفٍ ، عَنْ عِيَاضِ بْنِ حِمَارٍ ، عَنِ النَّبِيِّ ﷺ اَنَّهُ خَطَبَهُمْ فَقَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ اَوْحٰى اِلَيَّ اَنْ تَوَاضَعُوْا حَتّٰى لَا يَفْخَرَ اَحَدٌ عَلٰى اَحَدٍ. سنن ابوداؤد(٤٨٩٥)

Chapter17 - Bashfulness (Haya)

١٧ - بَابُ الْحَيَاءِ

4180 - Hazrat Abu Saeed Al-Khudri رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ was more bashful (modest) than a virgin in her chamber. If he disliked something, that could be seen in his face".

٤١٨٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا يَحْيَى بْنُ سَعِيْدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ، قَالَا ثَنَا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ عَبْدِ اللّٰهِ بْنِ اَبِيْ عُتْبَةَ ، مَوْلٰى اَنَسِ بْنِ مَالِكٍ ، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ ، قَالَ كَانَ رَسُوْلُ اللّٰهِ ﷺ اَشَدَّ حَيَاءً مِنْ عَذْرَاءَ فِيْ خِدْرِهَا ، وَكَانَ اِذَا كَرِهَ شَيْئًا ، رُئِيَ ذٰلِكَ فِيْ وَجْهِهٖ. صحیح بخاری(٣٥٦٢۔ ٣٥٦٣۔ ٦١٠٢۔ ٦١١٩)صحیح مسلم (٥٩٨٦)

4181 - Hazrat Anas رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Every religion had its distinct characteristic, and the distinct characteristic of Islam is modesty" (bashfulness).

٤١٨١ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ عَبْدِ اللّٰهِ الرَّقِّيُّ ، ثَنَا عِيْسَى بْنُ يُوْنُسَ عَنْ مُعَاوِيَةَ بْنِ يَحْيٰى ، عَنِ الزُّهْرِيِّ ، عَنْ اَنَسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ لِكُلِّ دِيْنٍ خُلُقًا ، وَخُلُقُ الْاِسْلَامِ الْحَيَاءُ. ابن ماجہ

4182 - Hazrat Ibn-e-Abbas رضی اللہ عنہما narrated, "The Messenger of Allah ﷺ said: "Every religion has its distinct characteristic and the distinct characteristic of Islam is modesty".

٤١٨٢ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، اَنْبَاَنَا سَعِيْدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ ، ثَنَا صَالِحُ بْنُ (حَسَّانَ) عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ لِكُلِّ دِيْنٍ خُلُقًا ، وَاِنَّ خُلُقَ الْاِسْلَامِ الْحَيَاءُ. ابن ماجہ

4183 - Hazrat Uqbah bin Amr, Abu Masud narrated, "The Messenger of Allah ﷺ said: "Among the words that people learned from the earlier Prophets are: If you feel no shame, then do as you wish".

٤١٨٣ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ، ثَنَا جَرِيْرٌ عَنْ مَنْصُوْرٍ ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ عَنْ عُقْبَةَ بْنِ عَمْرٍو ، اَبِيْ مَسْعُوْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ مِمَّا اَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْاُوْلٰى اِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ. صحیح بخاری(٣٤٨۔ ٦١٢٠)سنن ابوداؤد(٣٤٩٧)

4184 - Hazrat Abu Bakrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "Modesty is the part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell".

٤١٨٤ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ مُوْسٰى ، ثَنَا هُشَيْمٌ عَنْ مَنْصُوْرٍ ، عَنِ الْحَسَنِ ، عَنْ اَبِيْ بَكْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْحَيَاءُ مِنَ الْاِيْمَانِ ، وَالْاِيْمَانُ فِي الْجَنَّةِ ، وَالْبَذَاءُ مِنَ الْجَفَاءِ ، وَالْجَفَاءُ فِي النَّارِ. ابن ماجہ

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٤١٨٥ - **حَدَّثَنَا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ ، ثَنَا عَبْدُ الرَّزَّاقِ ، اَنْبَاَنَا مَعْمَرٌ عَنْ ثَابِتٍ ، عَنْ اَنَسٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَا كَانَ الْفُحْشُ قَطُّ فِيْ شَيْءٍ ، اِلَّا شَانَهُ ، وَلَا كَانَ الْحَيَاءُ فِيْ شَيْءٍ قَطُّ ، اِلَّا زَانَهُ.

سنن ترمذی (١٩٧٤)

4185 - Hazrat Anas ؓ narrated that the Messenger of Allah ﷺ said: "There is never any obscenity in a thing but it distorts it and there is never any modesty in a thing, but it adorns it".

١٨ - بَابُ الْحِلْمِ

Chapter18 - Toleration (Hilm)

٤١٨٦ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، حَدَّثَنِيْ سَعِيْدُ بْنُ اَبِيْ اَيُّوْبَ عَنْ اَبِيْ مَرْحُوْمٍ ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ اَنَسٍ ، عَنْ اَبِيْهِ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ كَظَمَ غَيْظًا ، وَهُوَ قَادِرٌ عَلٰى اَنْ يُّنْفِذَهُ ، دَعَاهُ اللّٰهُ عَلٰى رُءُوْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ ، حَتّٰى يُخَيِّرَهُ فِيْ اَيِّ الْحُوْرِ شَآءَ.

سنن ابوداؤد (٤٧٧٧) سنن ترمذی (٢٠٢١ ـ ٢٤٩٣)

4186 - Sahl bin Muadh bin Anas reported from his father that the Messenger of Allah ﷺ said: "Whoever restrains his anger when he is able to implement it, Allah will call him before all of creation on the Day of Resurrection and will give him his choice of any houri that he wants".

٤١٨٧ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ ، ثَنَا يُوْنُسُ بْنُ بُكَيْرٍ ، ثَنَا خَالِدُ بْنُ دِيْنَارٍ اَلشَّيْبَانِيُّ عَنْ عُمَارَةَ الْعَبْدِيِّ ، ثَنَا اَبُوْ سَعِيْدِ اَلْخُدْرِيُّ ، قَالَ كُنَّا جُلُوْسًا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ فَقَالَ اَتَتْكُمْ وُفُوْدُ عَبْدِ الْقَيْسِ. وَمَا يَرٰى اَحَدٌ فِيْنَا نَحْنُ كَذٰلِكَ ، اِذْ جَاءُوْا فَنَزَلُوْا ، فَاَتَوْا رَسُوْلَ اللّٰهِ ﷺ ، وَبَقِيَ الْاَشَجُّ الْعَصَرِيُّ ، فَجَاءَ بَعْدُ ، فَنَزَلَ ، فَاَنَاخَ رَاحِلَتَهُ ، وَوَضَعَ ثِيَابَهُ جَانِبًا ، ثُمَّ جَاءَ اِلٰى رَسُوْلِ اللّٰهِ ﷺ ، فَقَالَ لَهُ رَسُوْلُ اللّٰهِ ﷺ يَا اَشَجُّ! اِنَّ فِيْكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ الْحِلْمُ وَالتُّؤْدَةُ. قَالَ يَا رَسُوْلَ اللّٰهِ! اَشَيْءٌ جُبِلْتُ عَلَيْهِ ، اَمْ شَيْءٌ حَدَثَ لِيْ؟ قَالَ رَسُوْلُ اللّٰهِ ﷺ بَلْ شَيْءٌ جُبِلْتَ عَلَيْهِ. ابن ماجہ

4187 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "We were sitting with the Messenger of Allah ﷺ and he said: "The delegations of Abdul Qais have come to you, and no one had seen anyone". While we were like that they came and alighted. They came to the Messenger of Allah ﷺ and Ashajj Alasari was left behind. He came after wards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said to him: "O Ashajj, you have two characteristics that Allah likes: For-bearance (toleration) and deliberation". He said: O Messenger of Allah, was I born with them or are they some thing that I have acquired? He said: "No, rather it is something that you were born with".

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4188 - Hazrat Ibn-e-Abbas ﷺ narrated that the Prophet ﷺ said to Ashajj Asari, "You have two characteristics that Allah likes: Forebearance and Modesty".

٤١٨٨ - **حَدَّثَنَا** اَبُوْ اِسْحَاقَ الْهَرَوِيُّ ، ثَنَا الْعَبَّاسُ بْنُ الْفَضْلِ الْاَنْصَارِيُّ ، ثَنَا قُرَّةُ بْنُ خَالِدٍ ، ثَنَا اَبُوْ جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ ، اَنَّ النَّبِيَّ ﷺ قَالَ لِلْاَشَجِّ الْعَصَرِيِّ اِنَّ فِيْكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللّٰهُ اَلْحِلْمَ وَالْحَيَاءَ. سنن ترمذی(۲۰۱۱)

4189 - Hazrat Ibn-e-Umar ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no gulp that brings a greater reward with Allah than a gulp of anger that a man swallows (suppresses) seeking thereby the Face of Allah".

٤١٨٩ - **حَدَّثَنَا** زَيْدُ بْنُ اَخْزَمَ ، ثَنَا بِشْرُ بْنُ عُمَرَ ، ثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُوْنُسَ بْنِ عُبَيْدٍ ، عَنِ الْحَسَنِ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ جُرْعَةٍ اَعْظَمُ اَجْرًا عِنْدَ اللّٰهِ ، مِنْ جُرْعَةِ غَيْظٍ ، كَظَمَهَا عَبْدٌ اِبْتِغَاءَ وَجْهِ اللّٰهِ عَزَّوَجَلَّ. ابن ماجہ

Chapter19 - Woe and Wailing

١٩ - بَابُ الْحُزْنِ وَالْبُكَاءِ

4190 - Hazrat Abu Dharr ﷺ narrated, "The Messenger of Allah ﷺ said: "I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it, the width of four fingers but there is an angel there, prostrating to Allah. By Allah, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets (deserts) beseeching Allah". (Abu Dharr ﷺ) said: "By Allah, I wish that I were a tree that was cut to pieces".

٤١٩٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عُبَيْدُ اللّٰهِ بْنُ مُوْسٰى ، اَنْبَاَنَا اِسْرَائِيْلُ عَنْ اِبْرَاهِيْمَ بْنِ مُهَاجِرٍ ، عَنْ مُجَاهِدٍ ، عَنْ مُوَرِّقٍ الْعِجْلِيِّ ، عَنْ اَبِيْ ذَرٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ اَرٰى مَا لَا تَرَوْنَ ، وَاَسْمَعُ مَا لَا تَسْمَعُوْنَ ، اَنَّ السَّمَآءَ اَطَّتْ وَحَقَّ لَهَا اَنْ تَئِطَّ ، مَا فِيْهَا مَوْضِعُ اَرْبَعِ اَصَابِعَ اِلَّا وَمَلَكٌ وَّاضِعٌ جَبْهَتَهُ سَاجِدًا لِلّٰهِ ، وَاللّٰهِ! لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ ، لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا ، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ ، وَلَخَرَجْتُمْ اِلَى الصُّعُدَاتِ تَجْاَرُوْنَ اِلَى اللّٰهِ ، وَاللّٰهِ! لَوَدِدْتُّ اَنِّيْ كُنْتُ شَجَرَةً تُعْضَدُ.

سنن ترمذی(۲۳۱۲)

4191 - Hazrat Anas bin Malik ﷺ narrated, "The Messenger of Allah ﷺ said: "If you knew what I know, you would laugh little and weep much".

٤١٩١ - **حَدَّثَنَا** مُحَمَّدُ بْنُ الْمُثَنّٰى ، ثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ ، ثَنَا هَمَّامٌ عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّلَبَكَيْتُمْ كَثِيْرًا. ابن ماجہ

4192 - Amir bin Abdullah bin Zubair reported that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allah reprimanded

٤١٩٢ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ ، ثَنَا مُحَمَّدُ بْنُ اَبِيْ فُدَيْكٍ عَنْ مُوْسَى بْنِ يَعْقُوْبَ الزَّمْعِيِّ ، عَنْ اَبِيْ حَازِمٍ ، اَنَّ عَامِرَ بْنَ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ اَخْبَرَهُ ، اَنَّ اَبَاهُ اَخْبَرَهُ اَنَّهُ لَمْ يَكُنْ بَيْنَ اِسْلَامِهِمْ وَبَيْنَ اَنْ نَزَلَتْ

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them: "Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened. And many of them were rebellious". (Surah Hadid57: 16)

هٰذِهِ الْاٰيَةُ ' يُعَاتِبُهُمُ اللّٰهُ بِهَا ' اِلَّا اَرْبَعُ سِنِيْنَ ﴿وَلَا (يَكُوْنُوْا) كَالَّذِيْنَ اُوْتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ وَكَثِيْرٌ مِّنْهُمْ فَاسِقُوْنَ﴾ (الحدید:١٦). ابن ماجہ

4193 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Do not laugh a lot, for laughing a lot deadens the heart".

٤١٩٣ - **حَدَّثَنَا** بَكْرُ بْنُ خَلَفٍ ' ثَنَا اَبُوْ بَكْرٍ الْحَنَفِيُّ ' ثَنَا عَبْدُ الْحَمِيْدِ بْنُ جَعْفَرٍ عَنْ (اِبْرَاهِيْمَ بْنِ عَبْدِ اللّٰهِ بْنِ حُنَيْنٍ) ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا تُكْثِرُوا الضَّحِكَ ' فَاِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ. ابن ماجہ

4194 - Hazrat Abdullah narrated, "The Prophet ﷺ said to me: Recite Quran to me, so I recited Surat An-Nisa to him and when I reached (the verse), How (will it be) then, when we bring from each nation a witness and we bring you as a witness against these people. (Surah Nisa4: 41) I looked at him, and his eyes were fills with tears".

٤١٩٤ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِيِّ ' ثَنَا اَبُو الْاَحْوَصِ عَنِ الْاَعْمَشِ ' عَنْ اِبْرَاهِيْمَ ' عَنْ عَلْقَمَةَ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قَالَ لِيْ رَسُوْلُ اللّٰهِ ﷺ اِقْرَاْ عَلَيَّ. فَقَرَاْتُ عَلَيْهِ سُوْرَةَ النِّسَاءِ ' حَتّٰى اِذَا بَلَغْتُ ﴿فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا﴾ (النساء:١_٤١). فَنَظَرْتُ اِلَيْهِ ' فَاِذَا عَيْنَاهُ تَدْمَعَانِ. سنن ترمذی(٣٠٢٥)

4195 - Hazrat Bara ؓ narrated, "We were with the Messenger of Allah ﷺ at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: O my brothers, prepare yourselves for something like this".

٤١٩٥ - **حَدَّثَنَا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِيْنَارٍ، ثَنَا اِسْحَاقُ بْنُ مَنْصُوْرٍ ' ثَنَا اَبُوْ رَجَاءَ الْخُرَاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ ' عَنِ الْبَرَاءِ ' قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِيْ جِنَازَةٍ ' فَجَلَسَ عَلٰى شَفِيْرِ الْقَبْرِ ' فَبَكٰى حَتّٰى بَلَّ الثَّرٰى ' ثُمَّ قَالَ يَا اِخْوَانِيْ! لِمِثْلِ هٰذَا فَاَعِدُّوْا. ابن ماجہ

4196 - Hazrat Sad bin Abu Waqas ؓ narrated, "The Messenger of Allah ﷺ said: Weep and if you cannot weep then pretend to weep".

٤١٩٦ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ اَحْمَدَ بْنِ بَشِيْرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا اَبُوْ رَافِعٍ عَنِ ابْنِ اَبِيْ مُلَيْكَةَ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ ' عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِبْكُوْا ' فَاِنْ لَّمْ تَبْكُوْا فَتَبَاكَوْا. ابن ماجہ

4197 - Hazrat Abdullah bin Masud ؓ narrated, "The Messenger of Allah ﷺ said: There is no believing slave who sheds tears, even if they are like the head

٤١٩٧ - **حَدَّثَنَا** عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ وَاِبْرَاهِيْمُ بْنُ الْمُنْذِرِ ' قَالَ ثَنَا ابْنُ اَبِيْ فُدَيْكٍ ' ثَنَا حَمَّادُ بْنُ اَبِيْ حُمَيْدٍ الزُّرَقِيُّ ' عَنْ عَوْنِ بْنِ

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of a fly, out of fear of Allah, and they roll down his cheeks, but Allah will forbid him to the Fire".

عَبْدِ اللّٰهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ ' عَنْ اَبِيْهِ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ عَبْدٍ مُّؤْمِنٍ يَّخْرُجُ مِنْ عَيْنَيْهِ دُمُوْعٌ ' وَاِنْ كَانَ مِثْلَ رَاْسِ الذُّبَابِ ' مِنْ خَشْيَةِ اللّٰهِ ' ثُمَّ تُصِيْبُ شَيْئًا مِّنْ حُرِّ وَجْهِهٖ ' اِلَّا حَرَّمَهُ اللّٰهُ عَلَى النَّارِ. ابن ماجه

Chapter20 - Fearing over Deeds

٢٠ - بَابُ التَّوَقِّيْ عَلَى الْعَمَلِ

4198 - Hazrat Ayesha ؓ narrated, "I said (about a verse), O Messenger of Allah ﷺ: And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear. (Surah Muminun23: 60) Is this the one who commits adultery, steals and drinks alcohol? He said: No, O daughter of Abu Bakr - Or O daughter of Saddiq - rather it is a man who fasts and gives charity and prays but he fears that those will not be accepted from him".

٤١٩٨ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا وَكِيْعٌ عَنْ مَّالِكِ بْنِ مِغْوَلٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَعْدٍ اَلْهَمْدَانِيِّ ' عَنْ عَائِشَةَ ' قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! ﴿وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ﴾ (المومنون:٦٠) ' اَهُوَ الرَّجُلُ يَزْنِىْ وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ لَا ' يَا بِنْتَ اَبِىْ بَكْرٍ ' اَوْ يَا بِنْتَ الصِّدِّيْقِ ! وَلٰكِنَّهُ الرَّجُلُ يَصُوْمُ وَيَتَصَدَّقُ وَيُصَلِّىْ ' وَهُوَ يَخَافُ اَنْ لَّا يُتَقَبَّلَ مِنْهُ.

سنن ترمذی (٣١٧٥)

4199 - Hazrat Muwayiyah bin Abu Sufyan ؓ narrated, "I heard the Messenger of Allah ﷺ say: Deeds are like vessels. If the lower part is good then the upper part will be good, and if the lower part is bad, then the upper part will be bad".

٤١٩٩ - **حَدَّثَنَا** عُثْمَانُ بْنُ اِسْمَاعِيْلَ الدِّمَشْقِىُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيْدَ بْنِ جَابِرٍ ' حَدَّثَنِىْ اَبُوْ عَبْدِ رَبٍّ ' قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ اَبِىْ سُفْيَانَ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّمَا الْاَعْمَالُ كَالْوِعَاءِ ' اِذَا طَابَ اَسْفَلُهُ ' طَابَ اَعْلَاهُ ' وَاِذَا فَسَدَ اَسْفَلُهُ ' فَسَدَ اَعْلَاهُ. ابن ماجه

4200 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: If a person prays in public and does it well, and he prays in secret and does it well, then Allah the sublime says: This man is truly My slave".

٤٢٠٠ - **حَدَّثَنَا** كَثِيْرُ بْنُ عُبَيْدٍ اَلْحِمْصِىُّ ' ثَنَا بَقِيَّةُ عَنْ وَّرْقَاءَ بْنِ عُمَرَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ ذَكْوَانَ ' اَبُو الزِّنَادِ عَنِ الْاَعْرَجِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ الْعَبْدَ اِذَا صَلّٰى فِى الْعَلَانِيَةِ فَاَحْسَنَ ' وَصَلّٰى فِى السِّرِّ فَاَحْسَنَ. قَالَ اللّٰهُ تَعَالٰى هٰذَا عَبْدِىْ حَقًّا. ابن ماجه

4201 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: Be moderate and adhere to moderation, for

٤٢٠١ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ عَامِرِ بْنِ زُرَارَةَ وَاِسْمَاعِيْلُ بْنُ مُوْسٰى ' قَالَا ثَنَا شَرِيْكُ بْنُ عَبْدِ اللّٰهِ

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there is no one among you who will be saved by his deeds. They said: Not even you, O Messenger of Allah? He said: Not, even me, unless Allah encompasses me with mercy and grace from Him".

عَنِ الْاَعْمَشِ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ قَارِبُوْا وَسَدِّدُوْا ، فَاِنَّهُ لَيْسَ اَحَدٌ مِنْكُمْ بِمُنْجِيْهِ عَمَلُهُ. قَالُوْا وَلَا اَنْتَ؟ يَا رَسُوْلَ اللّٰهِ! قَالَ وَلَا اَنَا ، اِلَّا اَنْ يَتَغَمَّدَنِىَ اللّٰهُ بِرَحْمَةٍ مِّنْهُ وَفَضْلٍ. ابن ماجه

Chapter21 - Ostentation and Reputation

٢١ - بَابُ الرِّيَاءِ وَالسُّمْعَةِ

4202 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "Allah says: I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else's sake as well as Mine, will have that action renounced by Me to him whom he associated with Me".

٤٢٠٢ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ الْعُثْمَانِىُّ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ قَالَ اللّٰهُ عَزَّوَجَلَّ اَنَا اَغْنَى الشُّرَكَاءَ عَنِ الشِّرْكِ ، فَمَنْ عَمِلَ لِىْ عَمَلًا اَشْرَكَ فِيْهِ غَيْرِىْ ، فَاَنَا مِنْهُ بَرِىْءٌ ، وَهُوَ لِلَّذِىْ اَشْرَكَ. ابن ماجه

4203 - Hazrat Abu Sad bin Abu Fadalah Al-Ansari ؓ, who was one of the Companions narrated: "The Messenger of Allah ﷺ said: "When Allah assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: Whoever used to associate anyone else in action that he did for Allah, let him seek his reward from someone other than Allah, for Allah is so Self-Sufficient that He has no need of any associate".

٤٢٠٣ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ، وَهَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ ، وَاِسْحَاقُ بْنُ مَنْصُوْرٍ ، قَالُوْا ثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِىُّ ، اَنْبَاَنَا عَبْدُ الْحَمِيْدِ بْنُ جَعْفَرٍ ، اَخْبَرَنِىْ اَبِىْ عَنْ زِيَادِ بْنِ مِيْنَاءَ ، عَنْ اَبِىْ سَعْدِ بْنِ اَبِىْ فَضَالَةَ الْاَنْصَارِىِّ ، وَكَانَ مِنَ الصَّحَابَةِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا جَمَعَ اللّٰهُ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ لِيَوْمٍ الْقِيَامَةِ ، لِيَوْمٍ لَّا رَيْبَ فِيْهِ ، نَادٰى مُنَادٍ مَّنْ كَانَ اَشْرَكَ فِىْ عَمَلٍ عَمِلَهُ لِلّٰهِ عَزَّوَجَلَّ ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللّٰهِ تَعَالٰى ، فَاِنَّ اللّٰهَ تَعَالٰى اَغْنَى الشُّرَكَاءَ عَنِ الشِّرْكِ. سنن ترمذی(٣١٥٣)

4204 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ came out to us when we were discussing Dajjal (False Christ) and said: "Shall I not tell you of that which I fear more for you than Dajjal?" We said: Yes. He said: "Hidden polytheism, when a man stands to pray and makes it look good because he sees a

٤٢٠٤ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ ، حَدَّثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنْ كَثِيْرِ بْنِ زَيْدٍ ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ سَعِيْدٍ الْخُدْرِىِّ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ سَعِيْدٍ ، قَالَ خَرَجَ عَلَيْنَا رَسُوْلُ اللّٰهِ ﷺ ، وَنَحْنُ نَتَذَاكَرُ الْمَسِيْحَ الدَّجَّالَ ، فَقَالَ اَلَا اُخْبِرُكُمْ بِمَا هُوَ اَخْوَفُ عَلَيْكُمْ عِنْدِىْ مِنَ الْمَسِيْحِ الدَّجَّالِ؟. قَالَ فَقُلْنَا بَلٰى ، يَا رَسُوْلَ اللّٰهِ قَالَ الشِّرْكُ الْخَفِىُّ اَنْ يَّقُوْمَ

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man looking at him".

الرَّجُلُ فَيُصَلِّىْ فَيُزَيِّنُ صَلَاتَهُ لِمَا يَرٰى مِنْ نَظَرِ رَجُلٍ. ابن ماجه

4205 - Hazrat Shaddad bin Aws ﷺ narrated, "The Messenger of Allah ﷺ said: "The thing that I fear most for my nation is associating others with Allah, I do not say that they will worship the sun or the moon or idols, but about deeds done for the sake of anyone other than Allah, and hidden desires".

٤٢٠٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ خَلَفٍ اَلْعَسْقَلَانِيُّ ' ثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللّٰهِ ' عَنِ الْحَسَنِ بْنِ ذَكْوَانَ' عَنْ عُبَادَةَ بْنِ نُسَيٍّ ' عَنْ شَدَّادِ بْنِ اَوْسٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اَخْوَفَ مَا اَتَخَوَّفُ عَلٰى اُمَّتِىْ اَلْاِشْرَاكُ ' اَمَا اِنِّىْ لَسْتُ اَقُوْلُ تَعْبُدُوْنَ شَمْسًا وَّلَا قَمَرًا وَّلَا وَثَنًا ' وَلٰكِنْ اَعْمَالًا لِغَيْرِ اللّٰهِ ' وَشَهْوَةً خَفِيَّةً. ابن ماجه

4206 - Hazrat Abu Saeed Al-Khudri ﷺ narrated that the Prophet ﷺ said: "Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him" (make known to the poeple his true motives and intentions).

٤٢٠٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَاَبُوْ كُرَيْبٍ' قَالَا ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا عِيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ' عَنْ عَطِيَّةَ الْعَوْفِيِّ ' عَنْ اَبِىْ سَعِيْدِ اَلْخُدْرِيِّ ' عَنِ النَّبِيِّ ﷺ قَالَ مَنْ يُّسَمِّعْ ' يُسَمِّعِ اللّٰهُ بِهٖ ' وَمَنْ يُّرَاءِ ' يُرَاءِ اللّٰهُ بِهٖ. ابن ماجه

4207 - Hazrat Jundab ﷺ narrated, "The Messenger of Allah ﷺ said: "Whoever wants to be seen, Allah will show him (expose his real motives) and whoever wants to be heard of, Allah will make him heard of".

٤٢٠٧ - **حَدَّثَنَا** هَارُوْنُ بْنُ اِسْحَاقَ ' حَدَّثَنِىْ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ ' عَنْ سُفْيَانَ ' عَنْ سَلَمَةَ بْنِ كُهَيْلٍ' عَنْ جُنْدُبٍ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ يُّرَاءِ ' يُرَاءِ اللّٰهُ بِهٖ ' وَمَنْ يُّسَمِّعْ يُسَمِّعِ اللّٰهُ بِهٖ.

صحیح بخاری(٦٤٩٩)صحیح مسلم(٧٤٠٢_٧٤٠٣_٧٤٠٤_٧٤٠٥)

Chapter24 - Envy / Jealousy

٢٢ - بَابُ الْحَسَدِ

4208 - Hazrat Abdullah bin Masud ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no (permissible) envy except in two cases: A man to whom Allah has given wealth and caused him to dispose it of in a true manner, and a man to whom Allah has given wisdom, and he acts in accordance with it and teaches it" (to others).

٤٢٠٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا اَبِىْ وَمُحَمَّدُ بْنُ بِشْرٍ ' قَالَا ثَنَا اِسْمَاعِيْلُ بْنُ اَبِىْ خَالِدٍ عَنْ قَيْسِ بْنِ اَبِىْ حَازِمٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا حَسَدَ اِلَّا فِى اثْنَتَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ مَالًا فَسَلَّطَهُ عَلٰى هَلَكَتِهٖ فِى الْحَقِّ ' وَرَجُلٌ اٰتَاهُ اللّٰهُ حِكْمَةً ' فَهُوَ يَقْضِىْ بِهَا وَيُعَلِّمُهَا.

صحیح بخاری(٧٣_١٤٠٩_٧١٤١_٧٣١٦)صحیح مسلم(١٨٩٣)

4209 - Salim reported that his father said: "The Messenger of Allah ﷺ said: "There is

٤٢٠٩ - **حَدَّثَنَا** يَحْيَى بْنُ حَكِيْمٍ وَّمُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ ' قَالَا ثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ' عَنْ سَالِمٍ '

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no envy except in two cases: A man to whom Allah has given (knowledge of) the Quran and he recites it night and day, and a man to whom Allah has given wealth, and he spends it night and day".

عَنْ اَبِيْهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا حَسَدَ اِلَّا فِى اثْنَتَيْنِ رَجُلٌ اٰتَاهُ اللّٰهُ الْقُرْاٰنَ فَهُوَ يَقُوْمُ بِهٖ اٰنَاءَ اللَّيْلِ وَ اٰنَاءَ النَّهَارِ ، وَرَجُلٌ اٰتَاهُ اللّٰهُ مَالًا ، فَهُوَ يُنْفِقُهٗ اٰنَاءَ اللَّيْلِ وَ اٰنَاءَ النَّهَارِ.

صحیح بخاری(۷۵۲۹) صحیح مسلم(۸۱۹۱) سنن ترمذی(۱۹۳۶)

4210 - Hazrat Anas ؓ narrated that the Messenger of Allah ﷺ said: "Jealousy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire Prayer is the light of the believer and fasting is a shield against the Fire".

٤٢١٠ - **حَدَّثَنَا** هَارُوْنُ بْنُ عَبْدِ اللّٰهِ الْحَمَّالُ وَاَحْمَدُ بْنُ الْاَزْهَرِ ، قَالَا ثَنَا ابْنُ اَبِىْ فُدَيْكٍ عَنْ عِيْسَى بْنِ اَبِىْ عِيْسَى الْحَنَّاطِ ، عَنْ اَبِى الزِّنَادِ ، عَنْ اَنَسٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلْحَسَدُ يَاْكُلُ الْحَسَنَاتِ ، كَمَا تَاْكُلُ النَّارُ الْحَطَبَ ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيْئَةَ ، كَمَا يُطْفِىءُ الْمَاءُ النَّارَ ، وَالصَّلٰوةُ نُوْرُ الْمُؤْمِنِ ، وَالصِّيَامُ جُنَّةٌ مِّنَ النَّارِ. ابن ماجہ

Chapter23 - Rebelliousness (Baghi)

٢٣ - بَابُ الْبَغْىِ

4211 - Hazrat Abu Bakrah ؓ narrated, "The Messenger of Allah ﷺ said: "There is no sin more deserving that Allah hastens the punishment in this world, in addition to what is stored up for him in the Hereafter - than rebelliousness and severing the ties of kinship".

٤٢١١ - **حَدَّثَنَا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِىُّ ، اَنْبَاَنَا عَبْدُ اللّٰهِ بْنُ الْمُبَارَكِ وَابْنُ عُلَيَّةَ ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ بَكْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ ذَنْبٍ اَجْدَرُ اَنْ يُّعَجِّلَ اللّٰهُ لِصَاحِبِهِ الْعُقُوْبَةَ فِى الدُّنْيَا ، مَعَ مَا يَدَّخِرُ لَهٗ فِى الْاٰخِرَةِ ، مِنَ الْبَغْىِ وَقَطِيْعَةِ الرَّحِمِ .

سنن ابوداؤد(۴۹۰۲) سنن ترمذی(۲۵۱۱)

4212 - Hazrat Ayesha ؓ the Mother of the Believers narrated, "The Messenger of Allah ﷺ said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are rebelliousness and severing the ties of kinship".

٤٢١٢ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ، ثَنَا صَالِحُ بْنُ مُوْسٰى عَنْ مُعَاوِيَةَ بْنِ اِسْحَاقَ ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ ، عَنْ عَائِشَةَ اُمِّ الْمُؤْمِنِيْنَ ، قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَسْرَعُ الْخَيْرِ ثَوَابًا ، اَلْبِرُّ وَصِلَةُ الرَّحِمِ ، وَاَسْرَعُ الشَّرِّ عُقُوْبَةً ، اَلْبَغْىُ وَقَطِيْعَةُ الرَّحِمِ. ابن ماجہ

4213 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "It is sufficient evil for a man to look down upon his Muslim brother".

٤٢١٣ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدٍ الْمَدَنِىُّ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ ، عَنْ اَبِىْ سَعِيْدٍ ، مَوْلٰى (عَبْدِ اللّٰهِ بْنِ)عَامِرٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ حَسْبُ امْرِىءٍ مِّنَ الشَّرِّ اَنْ

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يَحْقِرَ اَخَاهُ الْمُسْلِمَ. سابقہ(۳۹۳۳)

٤٢١٤ - **حَدَّثَنَا** حَرْمَلَةُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ ، ثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيْدَ بْنِ اَبِىْ حَبِيْبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ عَزَّوَجَلَّ اَوْحٰى اِلَىَّ اَنْ تَوَاضَعُوْا ، وَلَا يَبْغِىْ بَعْضُكُمْ عَلٰى بَعْضٍ. ابن ماجہ

4214 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "Allah has revealed to me that you should be humble towards one another and should not wrong one another".

٢٤ - بَابُ الْوَرَعِ وَالتَّقْوٰى

Chapter24 - Carefulness and Fearfulness (Wara-wat-Taqwa)

٤٢١٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا هَاشِمُ بْنُ الْقَاسِمِ، ثَنَا اَبُوْ عَقِيْلٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ يَزِيْدَ ، حَدَّثَنِىْ رَبِيْعَةُ بْنُ يَزِيْدَ ، وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةَ السَّعْدِىِّ ، وَكَانَ مِنْ اَصْحَابِ النَّبِىِّ ﷺ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَبْلُغُ الْعَبْدُ اَنْ يَّكُوْنَ مِنَ الْمُتَّقِيْنَ حَتّٰى يَدَعَ مَا لَا بَاْسَ بِهٖ ، حَذَرًا لِّمَا بِهِ الْبَاْسُ.

سنن ترمذی(۲۴۵۱)

4215 - Hazrat Atiyyah As-Sadi ؓ who was one of the Companions of the Prophet ﷺ narrated: "The Messenger of Allah ﷺ said: "A person will not reach the status of being one of those who have fearfulness (of Allah) until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin".

٤٢١٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا يَحْيَى بْنُ حَمْزَةَ ، ثَنَا زَيْدُ بْنُ وَاقِدٍ ، ثَنَا مُغِيْثُ بْنُ سُمَيٍّ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو، قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ ﷺ اَىُّ النَّاسِ اَفْضَلُ؟ قَالَ كُلُّ مَخْمُوْمِ الْقَلْبِ، صَدُوْقِ اللِّسَانِ. قَالُوْا صَدُوْقُ اللِّسَانِ، نَعْرِفُهُ ، فَمَا مَخْمُوْمُ الْقَلْبِ؟ قَالَ هُوَ التَّقِىُّ النَّقِىُّ، لَا اِثْمَ فِيْهِ وَلَا بَغْىَ وَلَا غِلَّ وَلَا حَسَدَ. ابن ماجہ

4216 - Hazrat Abdullah bin Amr ؓ narrated, "It was said to the Messenger of Allah ﷺ: Which of the people is best? He said: "Everyone who is pure of heart and sincere of speech". They said: Sincere of speech, we know what this is, but what is pure of heart? He said: "It is (the heart) that is pious and pure with no sin, injustice, rancor or envy in it".

٤٢١٧ - **حَدَّثَنَا** عَلِىُّ بْنُ مُحَمَّدٍ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ اَبِىْ رَجَاءَ ، عَنْ بُرْدِ بْنِ سِنَانٍ ، عَنْ مَكْحُوْلٍ، عَنْ وَّاثِلَةَ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَا اَبَا هُرَيْرَةَ! كُنْ وَرِعًا ، تَكُنْ اَعْبَدَ النَّاسِ ، وَكُنْ قَنِعًا ، تَكُنْ اَشْكَرَ النَّاسِ ، وَاَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ ، تَكُنْ مُؤْمِنًا ، وَاَحْسِنْ جِوَارَ مَنْ جَاوَرَكَ ، تَكُنْ مُسْلِمًا ، وَاَقِلَّ الضَّحِكَ ، فَاِنَّ كَثْرَةَ الضَّحِكِ تُمِيْتُ الْقَلْبَ. ابن ماجہ

4217 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "O Abu Hurayrah, be cautious, and you will be the most devoted of people to Allah. Be contented and you will be the most grateful of people to Allah. Love for people what you love for yourself and you will be a true believer. Be a good neighbor to your neighbors, you will be a (true) Muslim. And laugh little, for laughing a lot deadens

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the heart".

٤٢١٨ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ مُحَمَّدِ بْنِ رُمْحٍ ، ثَنَا عَبْدُ اللّٰهِ بْنُ وَهْبٍ عَنِ الْمَاضِى بْنِ مُحَمَّدٍ ، عَنْ عَلِيِّ بْنِ سُلَيْمَانَ ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ ، عَنْ اَبِىْ اِدْرِيْسَ الْخَوْلَانِيِّ ، عَنْ اَبِىْ ذَرٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا عَقْلَ كَالتَّدْبِيْرِ ، وَلَا وَرَعَ كَالْكَفِّ ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ. ابن ماجه

4218 - Hazrat Abu Dharr ؓ narrated, "The Messenger of Allah ﷺ said: "There is no wisdom like arrangement, no caution like restraint, and no honor like good manners".

٤٢١٩ - **حَدَّثَنَا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلَانِىُّ ، ثَنَا يُوْنُسُ بْنُ مُحَمَّدٍ ، ثَنَا سَلَّامُ بْنُ اَبِىْ مُطِيْعٍ عَنْ قَتَادَةَ ، عَنِ الْحَسَنِ ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْحَسَبُ الْمَالُ ، وَالْكَرَمُ التَّقْوٰى.

سنن ترمذی (۳۲۷۰)

4219 - Hazrat Samurah bin Jundab ؓ narrated, "The Messenger of Allah ﷺ said: "Being honorable is wealth and noble character is piety".

٤٢٢٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ وَّعُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ، قَالَا ثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ كَهْمَسِ بْنِ الْحَسَنِ ، عَنْ اَبِى السَّلِيْلِ ضُرَيْبِ بْنِ نُفَيْرٍ ، عَنْ اَبِىْ ذَرٍّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّىْ لَاَعْرِفُ كَلِمَةً. وَقَالَ عُثْمَانُ اٰيَةً . لَوْ اَخَذَ النَّاسُ كُلُّهُمْ بِهَا ، لَكَفَتْهُمْ. قَالُوْا يَا رَسُوْلَ اللّٰهِ! اَيَّةُ اٰيَةٍ؟ قَالَ ﴿وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا۝ وَيَرْزُقْهُ﴾ (الطلاق:۲۔۳). ابن ماجه

4220 - Hazrat Abu Dharr ؓ narrated, "The Messenger of Allah ﷺ said: "I know a word" - (one of the narrators) Uthman said: "A verse - which if all the people followed it, it would suffice them". They said: O Messenger of Allah ﷺ which verse? He said: "And whosoever fears Allah, He will make a way out for him and provide provision". (Surah Talaq65: 2)

٢٥ - بَابُ الثَّنَاءِ الْحَسَنِ

Chapter25 - Praising The Deserving

٤٢٢١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِىُّ عَنْ اُمَيَّةَ بْنِ صَفْوَانَ ، عَنْ اَبِىْ بَكْرِ بْنِ اَبِىْ زُهَيْرٍ الثَّقَفِىِّ ، عَنْ اَبِيْهِ ، قَالَ خَطَبَنَا رَسُوْلُ اللّٰهِ ﷺ بِالنَّبَاوَةِ اَوِ الْبَنَاوَةِ ، قَالَ وَالنَّبَاوَةُ مِنَ الطَّائِفِ قَالَ يُوْشِكُ اَنْ تَعْرِفُوْا اَهْلَ الْجَنَّةِ مِنْ اَهْلِ النَّارِ. قَالُوْا بِمَ ذَاكَ؟ يَا رَسُوْلَ اللّٰهِ ﷺ! قَالَ بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّئِ ، اَنْتُمْ شُهَدَآءُ اللّٰهِ ، بَعْضُكُمْ عَلٰى بَعْضٍ. ابن ماجه

4221 - Abu Bakr bin Abu Zuhair Ath-Thaqafi reported that his father said: "The Messenger of Allah ﷺ addressed us in Nabawah or Banawah - he (one of the narrators) said: Nabawah is near Taif - And said: "Soon you will be able to tell the people of Paradise from the people of Hell". They said: How O, Messenger of Allah ﷺ? He said: "By praise and condemnation. You are Allah's witnesses over one another".

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٤٢٢٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ جَامِعِ بْنِ شَدَّادٍ ، عَنْ كُلْثُوْمٍ الْخُزَاعِيِّ ، قَالَ اَتَى النَّبِيَّ ﷺ رَجُلٌ ، فَقَالَ يَا رَسُوْلَ اللّٰهِ! كَيْفَ لِىْ اَنْ اَعْلَمَ اِذَا اَحْسَنْتُ، اَنِّىْ قَدْ اَحْسَنْتُ، وَاِذَا اَسَأْتُ ، اَنِّىْ قَدْ اَسَأْتُ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا قَالَ جِيْرَانُكَ قَدْ اَحْسَنْتَ، فَقَدْ اَحْسَنْتَ، وَاِذَا قَالُوْا اِنَّكَ قَدْ اَسَأْتَ ، فَقَدْ اَسَأْتَ. ابن ماجه

4222 - Hazrat Kulthum Al-Khuzai narrated, "A man came to the Prophet ﷺ and said: O Messenger of Allah ﷺ, how can I know when I have done something good that I have done well, and if I have done something bad, that I have done a bad deed? The Messenger of Allah ﷺ said: "If your neighbors say that you have done something good then you have done well and if they say that you have done something bad, then you have done something bad".

٤٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ عَنْ مَّنْصُوْرٍ، عَنْ اَبِىْ وَائِلٍ ، عَنْ عَبْدِ اللّٰهِ ، قَالَ قَالَ رَجُلٌ لِّرَسُوْلِ اللّٰهِ ﷺ كَيْفَ لِىْ اَنْ اَعْلَمَ اِذَا اَحْسَنْتُ وَاِذَا اَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ اِذَا سَمِعْتَ جِيْرَانَكَ يَقُوْلُوْنَ اَنْ قَدْ اَحْسَنْتَ ، فَقَدْ اَحْسَنْتَ ، وَاِذَا سَمِعْتَهُمْ يَقُوْلُوْنَ قَدْ اَسَأْتَ ، فَقَدْ اَسَأْتَ. ابن ماجه

4223 - Hazrat Abdullah ؓ narrated, "A man said to the Messenger of Allah ﷺ, How can I know when I have done well and when I have done something bad? The Prophet ﷺ said: "If you hear your neighbor saying that you have done well, then you have done well and if you hear them saying that you have done something bad then you have done something bad".

٤٢٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى وَزَيْدُ بْنُ اَخْزَمَ، قَالَا ثَنَا مُسْلِمُ بْنُ اِبْرَاهِيْمَ ، ثَنَا اَبُوْ هِلَالٍ ، ثَنَا عُقْبَةُ بْنُ اَبِىْ ثُبَيْتٍ عَنْ اَبِى الْجَوْزَاءِ ، عَنِ ابْنِ عَبَّاسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَهْلُ الْجَنَّةِ مَنْ مَّلَا اللّٰهُ اُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ خَيْرًا، وَهُوَ يَسْمَعُ ، وَاَهْلُ النَّارِ مَنْ مَّلَا اللّٰهُ اُذُنَيْهِ مِنْ ثَنَاءِ النَّاسِ شَرًّا ، وَهُوَ يَسْمَعُ. ابن ماجه

4224 - Hazrat Ibn-e-Abbbas ؓ narrated, "The Messenger of Allah ﷺ said: "The people of Paradise are those whose ears Allah fills with the praise of people when they are listening and the people of Hell-fire are those whose ears He fills with condemnation when they are listening".

٤٢٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ، ثَنَا شُعْبَةُ عَنْ اَبِىْ عِمْرَانَ الْجَوْنِيِّ ، عَنْ عَبْدِ اللّٰهِ بْنِ الصَّامِتِ ، عَنْ اَبِىْ ذَرٍّ ، عَنِ النَّبِيِّ ﷺ قَالَ قُلْتُ لَهُ اَلرَّجُلُ يَعْمَلُ الْعَمَلَ لِلّٰهِ ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ ذٰلِكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ.
صحيح مسلم (٦٦٦٣-٦٦٦٤)

4225 - Hazrat Abu Dharr ؓ narrated, "I said to the Prophet ﷺ (what do you say about) when man does a deed for the sake of Allah and people love him for it? He said: "That is the immediate glad tidings of the believer".

٤٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ، ثَنَا اَبُوْ دَاوٗدَ ، ثَنَا

4226 - Hazrat Abu Hurayrah ؓ narrated,

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"A man said: O Messenger of Allah ﷺ, I do a good deed, then others find out about it and that pleases me. He said: "You will have two rewards, the reward for doing it secretly and the reward for doing it openly".

سَعِيْدُ بْنُ سِنَانٍ ' اَبُوْ سِنَانٍ اَلشَّيْبَانِيُّ عَنْ حَبِيْبِ بْنِ اَبِىْ ثَابِتٍ ' عَنْ اَبِىْ صَالِحٍ 'عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللّٰهِ! اِنِّىْ اَعْمَلُ الْعَمَلَ ' فَيُطَّلَعُ عَلَيْهِ ' فَيُعْجِبُنِىْ؟ قَالَ لَكَ اَجْرَانِ اَجْرُ السِّرِّ وَاَجْرُ الْعَلَانِيَةِ.

سنن ترمذی(٢٣٨٤)

Chapter 26 - Intention

٢٦ - بَابُ النِّيَّةِ

4227 - Alqamah bin Waqqas reported that he heard Umar bin Khattab ؓ, when he was addressing the people saying: "I heard the Messenger of Allah ﷺ say: "Actions are by intention and every man will have that which he intended. So he, whose emigration was for Allah and His Messenger ﷺ, his emigration was for Allah and His Messenger ﷺ. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated".

٤٢٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا يَزِيْدُ بْنُ هَارُوْنَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ ' اَنْبَاَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَا اَنْبَاَنَا يَحْيَى بْنُ سَعِيْدٍ اَنَّ مُحَمَّدَ بْنَ اِبْرَاهِيْمَ التَّيْمِىَّ اَخْبَرَهُ ' اَنَّهُ سَمِعَ (عَلْقَمَةَ بْنَ وَقَّاصٍ) ' اَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ ' وَهُوَ يَخْطُبُ النَّاسَ ' فَقَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّمَا الْاَعْمَالُ بِالنِّيَّاتِ ' وَلِكُلِّ امْرِىءٍ مَّا نَوٰى ' فَمَنْ كَانَتْ هِجْرَتُهُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ ' فَهِجْرَتُهُ اِلَى اللّٰهِ وَاِلٰى رَسُوْلِهٖ ' وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيْبُهَا ' اَوِ امْرَاَةٍ يَّتَزَوَّجُهَا ' فَهِجْرَتُهُ اِلٰى مَا هَاجَرَ اِلَيْهِ.

صحیح بخاری(١_٥٤_٢٥٢٩_٣٨٩٨_٥٠٧٠_٦٦٨٩_٦٩٥٣) صحیح مسلم(٤٩٠٤) سنن ابوداؤد(٢٢٠١) سنن ترمذی(١٦٤٧) سنن نسائی(٧٥_٣٤٣٧_٣٨٠٣)

4228 - Hazrat Abu Kabshah Al-Anmari ؓ narrated, "The Messenger of Allah ﷺ said: "The likeness of this nation is that of four people. A man to whom Allah gives wealth and knowledge, so he acts according to his knowledge and with regard to his wealth spends it as it should be spent, a man to whom Allah gives knowledge but He does not give him wealth, so he says, if I had been given (wealth) like this one, I would have done what (the first man) did". The Messenger of Allah ﷺ said: "They will be equal in reward: And a man to whom Allah gives wealth but He does not give

٤٢٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' وَعَلِىُّ بْنُ مُحَمَّدٍ ' قَالَا ثَنَا وَكِيْعٌ ' ثَنَا الْاَعْمَشُ عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ ' عَنْ اَبِىْ كَبْشَةَ الْاَنْمَارِىِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَثَلُ هٰذِهِ الْاُمَّةِ كَمَثَلِ اَرْبَعَةِ نَفَرٍ رَجُلٌ اٰتَاهُ اللّٰهُ مَالًا وَّعِلْمًا ' فَهُوَ يَعْمَلُ بِعِلْمِهٖ فِىْ مَالِهٖ ' يُنْفِقُهُ فِىْ حَقِّهٖ ' وَرَجُلٌ اٰتَاهُ اللّٰهُ عِلْمًا وَّلَمْ يُؤْتِهٖ مَالًا ' وَهُوَ يَقُوْلُ لَوْ كَانَ لِىْ مِثْلُ هٰذَا ' عَمِلْتُ فِيْهِ مِثْلَ الَّذِىْ يَعْمَلُ. قَالَ رَسُوْلُ اللّٰهِ ﷺ فَهُمَا فِى الْاَجْرِ سَوَاءٌ ' وَرَجُلٌ اٰتَاهُ اللّٰهُ مَالًا وَّلَمْ يُؤْتِهٖ عِلْمًا ' فَهُوَ يَخْبِطُ فِىْ مَالِهٖ ' يُنْفِقُهُ فِىْ غَيْرِ حَقِّهٖ ' وَرَجُلٌ لَّمْ يُؤْتِهِ اللّٰهُ عِلْمًا وَّلَا مَالًا ' وَهُوَ يَقُوْلُ لَوْ كَانَ لِىْ مِثْلُ هٰذَا عَمِلْتُ فِيْهِ

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him knowledge. So he squanders his wealth and spends it in inappropriate ways and a man to whom Allah gives neither wealth nor knowledge and he says: If I had wealth like this one, I would do what (the third man) did. The Messenger of Allah ﷺ said: "They are equal in their burden" (of sin).

مِثْلَ الَّذِىْ يَعْمَلُ. قَالَ رَسُوْلُ اللّٰهِ ﷺ فَهُمَا فِى الْوِزْرِ سَوَاءٌ. ابن ماجه

4228m - Ishaq bin Mansur Al-Marwazi quoted a similar report (as above) and it was narrated from Ibn-e-Abu Kabshah from his father from the Prophet ﷺ.

٤٢٢٨م - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ اَلْمَرْوَزِىُّ، ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ مُعَمَّرٌ عَنْ مَّنْصُوْرٍ، عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ، عَنِ ابْنِ اَبِىْ كَبْشَةَ، عَنْ اَبِيْهِ، عَنِ النَّبِىِّ ﷺ نَحْوَهُ. ح وَحَدَّثَنَا (مُحَمَّدُ) بْنُ اِسْمَاعِيْلَ بْنِ سَمُرَةَ، ثَنَا اَبُوْ اُسَامَةَ عَنْ مُّفَضَّلٍ، عَنْ مَّنْصُوْرٍ، عَنْ سَالِمِ بْنِ اَبِى الْجَعْدِ، عَنِ ابْنِ اَبِىْ كَبْشَةَ، عَنْ اَبِيْهِ، عَنِ النَّبِىِّ ﷺ، نَحْوَهُ. ابن ماجه

4229 - Hazrat Abu Hurayrah رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "People will be resurrected (to be judged) according to their intentions".

٤٢٢٩ - **حَدَّثَنَا** اَحْمَدُ بْنُ سِنَانٍ وَّمُحَمَّدُ بْنُ يَحْيٰى، قَالَا ثَنَا يَزِيْدُ بْنُ هَارُوْنَ عَنْ شَرِيْكٍ، عَنْ لَّيْثٍ، عَنْ طَاوُسٍ، عَنْ اَبِىْ هُرَيْرَةَ، يَعْنِىْ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّمَا يُبْعَثُ النَّاسُ عَلٰى نِيَّاتِهِمْ. ابن ماجه

4230 - Hazrat Jabir رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "People will be gathered (on the Day of Resurrection) accoding to their intentions".

٤٢٣٠ - **حَدَّثَنَا** زُهَيْرُ بْنُ مُحَمَّدٍ، اَنْبَاَنَا زَكَرِيَّا بْنُ عَدِىٍّ، اَنْبَاَنَا شَرِيْكٌ عَنِ الْاَعْمَشِ، عَنْ اَبِىْ سُفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُحْشَرُ النَّاسُ عَلٰى نِيَّاتِهِمْ. صحیح مسلم (٧١٦١-٧١٦٢)

Chapter27 - Wishfulness and Life-limit

٢٧ - بَابُ الْاَمَلِ وَالْاَجَلِ

4231 - Hazrat Abdullah bin Masud رضی اللہ عنہ narrated that The Prophet ﷺ drew a square and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line out side the square, and he said: "Do you know what is this?" They said: Allah and His Messenger ﷺ know best. He said:

٤٢٣١ - **حَدَّثَنَا** اَبُوْ بِشْرٍ بَكْرُ بْنُ خَلَفٍ وَّاَبُوْ بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِىُّ، قَالَا ثَنَا يَحْيٰى بْنُ سَعِيْدٍ، ثَنَا سُفْيَانُ، حَدَّثَنِىْ اَبِىْ عَنْ اَبِىْ يَعْلٰى، عَنِ الرَّبِيْعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ، عَنِ النَّبِىِّ ﷺ اَنَّهُ خَطَّ خَطًّا مُّرَبَّعًا، وَخَطَّ وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخُطُوْطًا اِلٰى جَانِبِ الْخَطِّ الَّذِىْ وَسَطَ الْخَطِّ الْمُرَبَّعِ، وَخَطًّا خَارِجًا مِّنَ الْخَطِّ الْمُرَبَّعِ، فَقَالَ اَتَدْرُوْنَ مَا هٰذَا؟

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"Man is the line in the middle and these lines to his sides are the sickness and the problems that assail him from all places. If one misses him another will befall him. The square is his life-limit surrounding him, and the line out side, it is (his) hope" (wishfulness).

قَالُوا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ ' قَالَ هٰذَا الْاِنْسَانُ الْخَطُّ الْاَوْسَطُ ' وَهٰذِهِ الْخُطُوْطُ اِلٰى جَنْبِهِ الْاَعْرَاضُ تَنْهَشُهٗ . اَوْ تَنْهَسُهٗ . مِنْ كُلِّ مَكَانٍ ' فَاِنْ اَخْطَاَهُ هٰذَا' اَصَابَهٗ هٰذَا ' وَالْخَطُّ الْمُرَبَّعُ الْاَجَلُ الْمُحِيْطُ ' وَالْخَطُّ الْخَارِجُ الْاَمَلُ.

صحیح بخاری(٦٤١٧)سنن ترمذی(٢٤٥٤)

4232 - Hazrat Anas bin Malik ﷺ narrated, "The Messenger of Allah ﷺ said: "This is the son of Adam and this is his life-span at his neck". Then he spread his hand in front of him and said: "And there is his hope".

٤٢٣٢ - **حَدَّثَنَا** اِسْحَاقُ بْنُ مَنْصُوْرٍ' ثَنَا النَّضْرُ بْنُ شُمَيْلٍ ' اَنْبَاَنَا حَمَّادُ بْنُ (سَلَمَةَ) عَنْ عُبَيْدِ اللّٰهِ بْنِ اَبِىْ بَكْرٍ ' قَالَ سَمِعْتُ اَنَسَ بْنَ مَالِكٍ' يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ هٰذَا ابْنُ اٰدَمَ ' وَهٰذَا اَجَلُهٗ ' عِنْدَ قَفَاهُ. وَبَسَطَ يَدَهٗ اَمَامَهٗ ' ثُمَّ قَالَ وَثَمَّ اَمَلُهٗ.

سنن ترمذی(٢٣٣٤)

4233 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "The heart of an old man is young in the love of two things: Love of life and much wealth".

٤٢٣٣ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِىُّ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَلشَّيْخُ شَابٌّ فِىْ حُبِّ اثْنَتَيْنِ فِىْ حُبِّ الْحَيَاةِ وَكَثْرَةِ الْمَالِ. ابن ماجہ

4234 - Hazrat Anas ﷺ narrated, "The Messenger of Allah ﷺ said: "The son of Adam grows old but two things remain young in him: His craving for wealth and his craving for a long life".

٤٢٣٤ - **حَدَّثَنَا** بِشْرُ بْنُ مُعَاذٍ اَلضَّرِيْرُ ' ثَنَا اَبُوْ عَوَانَةَ عَنْ قَتَادَةَ ' عَنْ اَنَسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَهْرَمُ ابْنُ اٰدَمَ وَيَشِبُّ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْمَالِ' وَالْحِرْصُ عَلَى الْعُمُرِ.

صحیح مسلم(٢٤٠٩)سنن ترمذی(٢٣٣٩)

4235 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "If the son of Adam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allah accepts repentance of the one who repents".

٤٢٣٥ - **حَدَّثَنَا** اَبُوْ مَرْوَانَ الْعُثْمَانِىُّ ' ثَنَا عَبْدُ الْعَزِيْزِ بْنُ اَبِىْ حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ لَوْ اَنَّ لِابْنِ اٰدَمَ وَادِيَيْنِ مِنْ مَّالٍ ' لَاَحَبَّ اَنْ يَّكُوْنَ مَعَهُمَا ثَالِثٌ ' وَلَا يَمْلَاُ نَفْسَهٗ اِلَّا التُّرَابُ ' وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ تَابَ. ابن ماجہ

4236 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "The ages of (the people in) my nation will be

٤٢٣٦ - **حَدَّثَنَا** اَلْحَسَنُ بْنُ عَرَفَةَ ' حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ اَلْمُحَارِبِىُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو '

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between sixty and seventy and few of them will exceed that".

عَنْ اَبِیْ سَلَمَةَ ' عَنْ اَبِیْ هُرَیْرَةَ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اَعْمَارُ اُمَّتِیْ مَا بَیْنَ السِّتِّیْنَ اِلَی السَّبْعِیْنَ ' وَاَقَلُّهُمْ مَنْ یَّجُوْزُ ذٰلِكَ. سنن ترمذی(۳۵۵۰)

Chapter28 - Consistency in a deed

۲۸ - بَابُ الْمُدَاوَمَةِ عَلَى الْعَمَلِ

4237 - Hazrat Umm-e-Salamah narrated, "By the One who took his (the Prophet's ﷺ) soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was righteous deed which a slave (person) persists in doing, even if it is something small".

٤٢٣٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِیْ اِسْحَاقَ ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ اُمِّ سَلَمَةَ ' قَالَتْ وَالَّذِیْ ذَهَبَ بِنَفْسِهٖ ﷺ ' مَا مَاتَ حَتّٰی كَانَ اَكْثَرُ صَلَاتِهٖ وَهُوَ جَالِسٌ ' وَكَانَ اَحَبَّ الْاَعْمَالِ اِلَیْهِ ' اَلْعَمَلُ الصَّالِحُ الَّذِیْ یَدُوْمُ عَلَیْهِ الْعَبْدُ ' وَاِنْ كَانَ یَسِیْرًا. سابقہ(۱۲۲۵)

4238 - Hazrat Ayesha ؓ narrated, "There was a woman with me and the Prophet ﷺ entered upon me and said: "Who is that?" I said: So-and-so, she does not sleep - She mentioned her excessive praying. The Prophet ﷺ said: "Keep quiet, you should do what you are able to, for by Allah, Allah does not get tired (of rewarding) but you get tired". She said: The most beloved of religious deed to him was that in which a person persists".

٤٢٣٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا اَبُوْ اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ ' عَنْ اَبِیْهِ ' عَنْ عَائِشَةَ ' قَالَتْ كَانَ عِنْدِیْ اِمْرَاَةٌ ' فَدَخَلَ عَلَیَّ النَّبِیُّ ﷺ ' فَقَالَ مَنْ هٰذِهٖ؟ قُلْتُ فُلَانَةُ ' لَا تَنَامُ تَذْكُرُ مِنْ صَلَاتِهَا ' فَقَالَ النَّبِیُّ ﷺ مَهْ ' عَلَیْكُمْ بِمَا تُطِیْقُوْنَ ' فَوَاللّٰهِ! لَا یَمَلُّ اللّٰهُ حَتّٰی تَمَلُّوْا. قَالَتْ وَكَانَ اَحَبَّ الدِّیْنِ اِلَیْهِ الَّذِیْ یَدُوْمُ عَلَیْهِ صَاحِبُهٗ. صحیح مسلم(۱۸۳۱)

4239 - Hazrat Hanzalah Al-Usaiyidi, the scribe, narrated, "We were with the Messenger of Allah ﷺ and we spoke of Paradise and Hell until it was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been and I went out and met Abu Bakr ؓ and said: I have become a hypocrite, a hypocrite! Abu Bakr ؓ said: We all do that. So Hanzalah ؓ went and mentioned that to the Prophet ﷺ. Who said: "O Hanzalah ؓ if you were (always)

٤٢٣٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا الْفَضْلُ بْنُ دُكَیْنٍ عَنْ سُفْیَانَ ' عَنِ الْجُرَیْرِیِّ ' عَنْ اَبِیْ عُثْمَانَ ' عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِیْمِیِّ الْاُسَیِّدِیِّ ' قَالَ كُنَّا عِنْدَ رَسُوْلِ اللّٰهِ ﷺ ' فَذَكَّرَنَا الْجَنَّةَ وَالنَّارَ ' حَتّٰی كَاَنَّا رَاَیَ الْعَیْنِ ' فَقُمْتُ اِلٰی اَهْلِیْ وَوَلَدِیْ ' فَضَحِكْتُ وَلَعِبْتُ ' قَالَ فَذَكَرْتُ الَّذِیْ كُنَّا فِیْهِ ' فَخَرَجْتُ ' فَلَقِیْتُ اَبَا بَكْرٍ ' فَقُلْتُ نَافَقْتُ ' نَافَقْتُ ' فَقَالَ اَبُوْ بَكْرٍ اِنَّا لَنَفْعَلُهٗ ' فَذَهَبَ حَنْظَلَةُ فَذَكَرَهٗ لِلنَّبِیِّ ﷺ فَقَالَ یَا حَنْظَلَةُ! لَوْ كُنْتُمْ كَمَا تَكُوْنُوْنَ عِنْدِیْ ' لَصَافَحَتْكُمُ الْمَلَائِكَةُ عَلٰی فُرُشِكُمْ ' وَعَلٰی

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طُرُقِكُمْ. يَا حَنْظَلَةُ! سَاعَةٌ وَّسَاعَةٌ. صحیح مسلم(٦٩٠٠_٦٩٠١_٦٩٠٢)سنن ترمذی(٢٤٥٢_٢٥١٤)

as you were with me, the angels would shake hands with you in your beds or in your streets. O Hanzalah ﷺ there is a time for this and a time for that".

٤٢٤٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا ابْنُ لَهِيْعَةَ ' ثَنَا عَبْدُ الرَّحْمٰنِ الْاَعْرَجُ ' قَالَ سَمِعْتُ اَبَا هُرَيْرَةَ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِكْلَفُوْا مِنَ الْعَمَلِ مَا تُطِيْقُوْنَ ' فَاِنَّ خَيْرَ الْعَمَلِ اَدْوَمُهُ ' وَاِنْ قَلَّ. ابن ماجہ

4240 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "Take on only as much as you can do of good deeds for the best of deeds is that which is done consistently even if it is little".

٤٢٤١ - **حَدَّثَنَا** عَمْرُو بْنُ رَافِعٍ ' ثَنَا يَعْقُوْبُ بْنُ عَبْدِ اللّٰهِ الْاَشْعَرِيُّ عَنْ عِيْسَى بْنِ جَارِيَةَ ' عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ ' قَالَ مَرَّ رَسُوْلُ اللّٰهِ ﷺ عَلٰى رَجُلٍ يُصَلِّيْ عَلٰى صَخْرَةٍ ' فَاَتٰى نَاحِيَةَ مَكَّةَ ' فَمَكَثَ مَلِيًّا ' ثُمَّ انْصَرَفَ ' فَوَجَدَ الرَّجُلَ يُصَلِّيْ عَلٰى حَالِهٖ ' فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ يَا اَيُّهَا النَّاسُ! عَلَيْكُمْ بِالْقَصْدِ عَلَيْكُمْ بِالْقَصْدِ ' ثَلَاثًا فَاِنَّ اللّٰهَ عَزَّوَجَلَّ لَا يَمَلُّ حَتّٰى تَمَلُّوْا. ابن ماجہ

4241 - Hazrat Jabir bin Abdullah ﷺ narrated, "The Messenger of Allah ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he went (returned) and found the man still praying as he had been. He stood up and clasped his hands then said: "O people you should observe moderation". Three times, "for Allah does not get tired (of giving reward) but you get tired".

٢٩ - بَابُ ذِكْرِ الذُّنُوْبِ

Chapter20 - Mention of the Sins

٤٢٤٢ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا وَكِيْعٌ وَّاَبِيْ عَنِ الْاَعْمَشِ ' عَنْ شَقِيْقٍ ' عَنْ عَبْدِ اللّٰهِ ' قَالَ قُلْنَا يَا رَسُوْلَ اللّٰهِ! اَنُؤَاخَذُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ اَحْسَنَ فِي الْاِسْلَامِ ' لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ ' وَمَنْ اَسَاءَ ' اُخِذَ بِالْاَوَّلِ وَالْاٰخِرِ.

صحیح بخاری(٦٩٢١)صحیح مسلم(٣١٥_٣١٦)

4242 - Hazrat Abdullah ﷺ narrated, "We said: O Messenger of Allah ﷺ will we be taken to task for what we did in the Ignorance period. The Messenger of Allah ﷺ said: "Whoever does good in Islam (after becoming a Muslim), he will not be taken to task for what he did in the Ignorance period, but whoever does evil (after entering Islam) he will be taken to task for both the former and the latter".

٤٢٤٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا خَالِدُ بْنُ مَخْلَدٍ ' حَدَّثَنِيْ سَعِيْدُ بْنُ مُسْلِمِ بْنِ بَانَكَ ' قَالَ سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللّٰهِ بْنِ الزُّبَيْرِ يَقُوْلُ حَدَّثَتْنِيْ عَوْفُ بْنُ الْحَارِثِ عَنْ عَائِشَةَ ' قَالَتْ قَالَ لِيَ النَّبِيُّ

4243 - Hazrat Ayesha ﷺ narrated, "The Messenger of Allah ﷺ said to me: "O Ayesha beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allah" (accountability).

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ﷺ إِيَّاكَ وَمُحَقَّرَاتِ الْأَعْمَالِ ، فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا. ابن ماجه

٤٢٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَالْوَلِيدُ بْنُ مُسْلِمٍ ، قَالَا ثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ ﷺ قَالَ إِنَّ الْمُؤْمِنَ ، إِذَا أَذْنَبَ ، كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَغْفَرَ ، صُقِلَ قَلْبُهُ ، فَإِذَا زَادَ زَادَتْ ، فَذَلِكَ الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّوَجَلَّ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾(المطففين:١٤).

سنن ترمذی(٣٣٣٤)

4244 - Hazrat Abu Hurayrah ؓ narrated that the Messenger of Allah ﷺ said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness his heart will be polished. But if (the sin) increases (the black spot) increases that is the 'Ran' that Allah mentions in His Book: "Nay But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn". (Surah Mutaffifin83: 14)

٤٢٤٥ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ ، ثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ خَدِيجٍ الْمَعَافِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ ، عَنْ أَبِي عَامِرٍ الْأَلْهَانِيِّ ، عَنْ ثَوْبَانَ ، عَنِ النَّبِيِّ ﷺ ، أَنَّهُ قَالَ لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا ، فَيَجْعَلُهَا اللَّهُ هَبَاءً مَنْثُورًا. قَالَ ثَوْبَانُ يَا رَسُولَ اللَّهِ! صِفْهُمْ لَنَا ، جَلِّهِمْ لَنَا ، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ. قَالَ أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ ، وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ ، وَلَكِنَّهُمْ أَقْوَامٌ ، إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ ، انْتَهَكُوهَا. ابن ماجه

4245 - Hazrat Thawban ؓ narrated that the Prophet ﷺ said: "I certainly know the people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah but Allah will make them like scattered dust". Thawban ؓ said: O Messenger of Allah ﷺ describe them to us and tell us more so that we will not become of them unknowingly. He said: "They are your brothers and from your race, worshipping at night as you do but they will be people who when they are alone transgress the sacred limits of Allah".

٤٢٤٦ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ ، قَالَا ثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ ، عَنْ جَدِّهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ سُئِلَ النَّبِيُّ ﷺ مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ التَّقْوَى وَحُسْنُ الْخُلُقِ. وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ الْأَجْوَفَانِ الْفَمُ وَالْفَرْجُ. سنن ترمذی(٢٠٠٤)

4246 - Hazrat Abu Hurayrah ؓ narrated, "The Prophet ﷺ was asked, What most admits people to Paradise? He said: "Piety and good manners". And he was asked: What most leads people to Hell? He said: "The two hollow ones: The mouth and the private part".

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Chapter30 - Mentin of the Repentance

٣٠ - بَابُ ذِكْرِ التَّوْبَةِ

4247 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "Allah (the Mighty and the Sublime) rejoices more over the repentance of anyone of you than you rejoice over your lose animal when you find it".

٤٢٤٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا شَبَابَةُ ' ثَنَا وَرْقَاءُ عَنْ اَبِى الزِّنَادِ ' عَنِ الْاَعْرَجِ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ اَفْرَحُ بِتَوْبَةِ اَحَدِكُمْ مِنْهُ بِضَآلَّتِهٖ ' اِذَا وَجَدَهَا. ابن ماجه

4248 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance, would be accepted".

٤٢٤٨ - **حَدَّثَنَا** يَعْقُوْبُ بْنُ حُمَيْدٍ اَلْمَدِيْنِىُّ ' ثَنَا اَبُوْ مُعَاوِيَةَ ' ثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَّزِيْدَ بْنِ الْاَصَمِّ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ قَالَ لَوْ اَخْطَاْتُمْ حَتّٰى تَبْلُغَ خَطَايَاكُمُ السَّمَآءَ ' ثُمَّ تُبْتُمْ ' لَتَابَ عَلَيْكُمْ. ابن ماجه

4249 - Hazrat Abu Saeed ﷺ narrated, "The Messenger of Allah ﷺ said: "Allah rejoices more over the repentance of His slave than a man who loses his mount in a barren land and he searches for it until he gets tired and covers his face with his garment and while he is like that he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount".

٤٢٤٩ - **حَدَّثَنَا** سُفْيَانُ بْنُ وَكِيْعٍ ' ثَنَا اَبِىْ عَنْ فُضَيْلِ بْنِ مَرْزُوْقٍ ' عَنْ عَطِيَّةَ ' عَنْ اَبِىْ سَعِيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لِلّٰهُ اَفْرَحُ بِتَوْبَةِ عَبْدِهٖ مِنْ رَّجُلٍ اَضَلَّ رَاحِلَتَهٗ بِفَلَاةٍ مِّنَ الْاَرْضِ ' فَالْتَمَسَهَا ' حَتّٰى اِذَا اَعْيٰى ' تَسَجّٰى بِثَوْبِهٖ ' فَبَيْنَا هُوَ كَذٰلِكَ اِذْ سَمِعَ وَجْبَةَ الرَّاحِلَةِ حَيْثُ فَقَدَهَا ' فَكَشَفَ الثَّوْبَ عَنْ وَّجْهِهٖ ' فَاِذَا هُوَ بِرَاحِلَتِهٖ. ابن ماجه

4250 - Abu Ubaidah bin Abdullah reported that his father said, "The Messenger of Allah ﷺ said: "The one who repents from sin is like one who did no sin".

٤٢٥٠ - **حَدَّثَنَا** اَحْمَدُ بْنُ سَعِيْدٍ اَلدَّارِمِىُّ ' ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ الرَّقَاشِىُّ ' ثَنَا وُهَيْبُ بْنُ خَالِدٍ ' ثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيْمِ ' عَنْ اَبِىْ عُبَيْدَةَ بْنِ عَبْدِ اللّٰهِ ' عَنْ اَبِيْهِ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلتَّائِبُ مِنَ الذَّنْبِ ' كَمَنْ لَّا ذَنْبَ لَهٗ. ابن ماجه

4251 - Hazrat Anas ﷺ narrated, "The Messenger of Allah ﷺ said: "Every son of Adam commits sin, and the best of those who commit sin are those who repent".

٤٢٥١ - **حَدَّثَنَا** اَحْمَدُ بْنُ مَنِيْعٍ ' ثَنَا زَيْدُ بْنُ الْحُبَابِ ' ثَنَا عَلِىُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ ' عَنْ اَنَسٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ كُلُّ بَنِىْ اٰدَمَ خَطَّاءٌ ' وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ. سنن ترمذى (٢٤٩٩)

4252 - Ibn-e-Maqil reported, "I entered

٤٢٥٢ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا سُفْيَانُ عَنْ

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with my father upon Abdullah ﷺ and I heard him say: The Messenger of Allah ﷺ said: "Regret is repentance". My father said: Did you hear the Prophet ﷺ say: 'Regret is repentance?' He said: "Yes".

عَبْدِ الْكَرِيْمِ الْجَزَرِيِّ، عَنْ زِيَادِ بْنِ اَبِيْ مَرْيَمَ، عَنِ ابْنِ مَعْقِلٍ، قَالَ دَخَلْتُ مَعَ اَبِيْ عَلٰى عَبْدِ اللّٰهِ، فَسَمِعْتُهُ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلنَّدَمُ تَوْبَةٌ. فَقَالَ لَهُ اَبِيْ اَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُوْلُ اَلنَّدَمُ تَوْبَةٌ؟ قَالَ نَعَمْ. ابن ماجه

4253 - Hazrat Abdullah bin Amr ﷺ narrated that the Messenger of Allah ﷺ said: "Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat".

٤٢٥٣- **حَدَّثَنَا** رَاشِدُ بْنُ سَعِيْدٍ الرَّمْلِيُّ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ، ثَنَا ابْنُ ثَوْبَانَ عَنْ اَبِيْهِ، عَنْ مَكْحُوْلٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، (عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو)، عَنِ النَّبِيِّ ﷺ قَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ. سنن ترمذی (۳۵۳۷۔۳۵۳۷م)

4254 - Hazrat Ibn-e-Masud ﷺ narrated that a man came to the Prophet ﷺ and said that he had kissed a woman and he started to ask about expiation, but he (the Prophet ﷺ) did not say anything to him. Then Allah revealed the verse: "And perform Prayers at the two ends of the day and in some hours of the night, verily the good deeds remove the evil deeds that is reminder for the mindful". (Surah Hud11: 114) The man said: O Messenger of Allah ﷺ is this (the verse) just for me? He said" It is for whoever acts upon it among my nation".

٤٢٥٤- **حَدَّثَنَا** اِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبٍ، ثَنَا الْمُعْتَمِرُ، سَمِعْتُ اَبِيْ، ثَنَا اَبُوْ عُثْمَانَ عَنِ ابْنِ مَسْعُوْدٍ اَنَّ رَجُلًا اَتَى النَّبِيَّ ﷺ، فَذَكَرَ اَنَّهُ اَصَابَ مِنَ امْرَاَةٍ قُبْلَةً، فَجَعَلَ يَسْاَلُ عَنْ كَفَّارَتِهَا، فَلَمْ يَقُلْ لَهُ شَيْئًا، فَاَنْزَلَ اللّٰهُ عَزَّوَجَلَّ ﴿(وَ) اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ﴾ (النساء:۱۸)، فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ! اِلٰى هٰذِهِ؟ فَقَالَ هِيَ لِمَنْ عَمِلَ بِهَا مِنْ اُمَّتِيْ. سابقہ(۱۳۹۸)

4255 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "A man went to extremes in committing sins, when death came to him, he left instructions to his sons saying: When I die burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allah, if my Lord has power over me, He will subject me to punishment that He has never subjected anyone to, so they did that to him then (Allah) said to the earth:

٤٢٥٥- **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى وَاِسْحَاقُ بْنُ مَنْصُوْرٍ، قَالَا ثَنَا عَبْدُ الرَّزَّاقِ، اَنْبَاَنَا مَعْمَرٌ قَالَ قَالَ الزُّهْرِيُّ اَلَا اُحَدِّثُكَ بِحَدِيْثَيْنِ عَجِيْبَيْنِ؟ اَخْبَرَنِيْ حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ اَبِيْ هُرَيْرَةَ، عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ اَسْرَفَ رَجُلٌ عَلٰى نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ اَوْصٰى بَنِيْهِ فَقَالَ اِذَا اَنَا مِتُّ فَاَحْرِقُوْنِيْ، ثُمَّ اسْحَقُوْنِيْ، ثُمَّ ذَرُّوْنِيْ فِي الرِّيْحِ، فِي الْبَحْرِ، فَوَاللّٰهِ! لَئِنْ قَدَرَ عَلَيَّ رَبِّيْ لَيُعَذِّبَنِّيْ عَذَابًا مَّا عَذَّبَهُ اَحَدًا، قَالَ فَفَعَلُوْا بِهِ ذٰلِكَ، فَقَالَ لِلْاَرْضِ اَدِّيْ مَا اَخَذْتِ، فَاِذَا

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'Return what you have taken', and there he was standing. He said to him: What made you do what you have done? He said: Fear and dread of you O Lord. He forgave him because of that" (fear).

هُوَ قَائِمٌ ' فَقَالَ لَهُ مَا حَمَلَكَ عَلٰى مَا صَنَعْتَ؟ قَالَ خَشْيَتُكَ. اَوْ مَخَافَتُكَ. يَا رَبِّ! فَغَفَرَ لَهُ لِذٰلِكَ.

صحیح بخاری (۳٤۸۱) صحیح مسلم (٦٩١٥ ـ ٦٩١٦) سنن نسائی (۲۰۷۸)

4256 - Hazrat Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "A woman entered Hell because of a cat which she tied up and did not feed or let it loose to eat of the vermin of the earth until it died".

٤٢٥٦ - **قَالَ** الزُّهْرِيُّ وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِي هُرَيْرَةَ ' عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ دَخَلَتِ امْرَاَةُ النَّارَ ' فِي هِرَّةٍ رَبَطَتْهَا ' لَا هِيَ اَطْعَمَتْهَا وَلَا هِيَ اَرْسَلَتْهَا تَاْكُلُ مِنْ خَشَاشِ الْاَرْضِ حَتّٰى مَاتَتْ.

(A narrator) Zuhri said: "So man should neither rely completely (on the mercy of Allah and become complacent) nor should he despair" (of the mercy of Allah).

قَالَ الزُّهْرِيُّ لِئَلَّا يَتَّكِلَ رَجُلٌ ' وَلَا يَيْاَسَ رَجُلٌ.

سابقہ (٤٢٥٥)

4257 - Hazrat Abu Dharr ﷺ narrated, "The Messenger of Allah ﷺ said: "Allah the Blessed and the Exalted says: O My slaves all of you are sinners except those whom I have saved. So ask Me for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My Power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion

٤٢٥٧ - **حَدَّثَنَا** عَبْدُ اللّٰهِ بْنُ سَعِيْدٍ اَلثَّقَفِيُّ ' ثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوْسَى بْنِ الْمُسَيَّبِ ' عَنْ شَهْرِ بْنِ حَوْشَبٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ ' عَنْ اَبِي ذَرٍّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ تَبَارَكَ وَتَعَالٰى يَقُوْلُ يَا عِبَادِيْ! كُلُّكُمْ مُذْنِبٌ اِلَّا مَنْ عَافَيْتُ ' فَسَلُوْنِي الْمَغْفِرَةَ ' فَاَغْفِرَ لَكُمْ ' وَمَنْ عَلِمَ مِنْكُمْ اَنِّي ذُوْ قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِي ' بِقُدْرَتِي غَفَرْتُ لَهُ ' وَكُلُّكُمْ ضَآلٌّ اِلَّا مَنْ هَدَيْتُ ' فَسَلُوْنِي الْهُدٰى اَهْدِكُمْ ' وَكُلُّكُمْ فَقِيْرٌ اِلَّا مَنْ اَغْنَيْتُ ' فَسَلُوْنِي اَرْزُقْكُمْ ' وَلَوْ اَنَّ حَيَّكُمْ وَمَيِّتَكُمْ ' وَاَوَّلَكُمْ وَاٰخِرَكُمْ ' وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا فَكَانُوْا عَلٰى قَلْبِ اَتْقٰى عَبْدٍ مِّنْ عِبَادِيْ ' لَمْ يَزِدْ فِي مُلْكِي جَنَاحُ بَعُوْضَةٍ ' وَلَوِ اجْتَمَعُوْا فَكَانُوْا عَلٰى قَلْبِ اَشْقٰى عَبْدٍ مِّنْ عِبَادِيْ ' لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحُ بَعُوْضَةٍ ' وَلَوْ اَنَّ حَيَّكُمْ وَمَيِّتَكُمْ ' وَاَوَّلَكُمْ وَاٰخِرَكُمْ ' وَرَطْبَكُمْ وَيَابِسَكُمْ اجْتَمَعُوْا ' فَسَاَلَ كُلُّ سَائِلٍ مِّنْهُمْ مَا بَلَغَتْ اُمْنِيَّتُهُ ' مَا نَقَصَ مِنْ مُلْكِي اِلَّا كَمَا لَوْ اَنَّ اَحَدَكُمْ مَرَّ بِشَفَةِ

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الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا، ذٰلِكَ بِأَنِّي جَوَادٌ مَاجِدٌ، عَطَائِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ. سنن ترمذی(٣٥٤٧)

as much as a gnat's wing. Even if your living and your dead your first and your last, your fresh and your dry were to join together and each of them were to ask for all that he wishes for, that would not detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word, When I intend (to do) something, all I do is say to it. "Be" - and it is".

٣١ - بَابُ ذِكْرِ الْمَوْتِ وَالْاِسْتِعْدَادِ لَهُ

Chapter31 - Remembrance of Death and Preparation for it

٤٢٥٨ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، ثَنَا الْفَضْلُ بْنُ مُوسٰى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ اَبِي سَلَمَةَ، عَنْ اَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ اَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ، يَعْنِي الْمَوْتَ. سنن ترمذی(٢٣٠٧) سنن نسائی(١٨٣٣)

4258 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Frequently remember the destroyer of pleasures", meaning death".

٤٢٥٩ - حَدَّثَنَا الزُّبَيْرُ بْنُ بَكَّارٍ، ثَنَا اَنَسُ بْنُ عِيَاضٍ، ثَنَا نَافِعُ بْنُ عَبْدِ اللّٰهِ عَنْ فَرْوَةَ بْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ اَبِي رَبَاحٍ، عَنِ ابْنِ عُمَرَ، اَنَّهُ قَالَ كُنْتُ مَعَ رَسُولِ اللّٰهِ ﷺ، فَجَاءَهُ رَجُلٌ مِنَ الْاَنْصَارِ، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ، ثُمَّ قَالَ يَا رَسُولَ اللّٰهِ! اَيُّ الْمُؤْمِنِينَ اَفْضَلُ؟ قَالَ اَحْسَنُهُمْ خُلُقًا. قَالَ فَاَيُّ الْمُؤْمِنِينَ اَكْيَسُ؟ قَالَ اَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَاَحْسَنُهُمْ لِمَا بَعْدَهُ اِسْتِعْدَادًا، اُولٰئِكَ الْاَكْيَاسُ. ابن ماجہ

4259 - Hazrat Ibn-e-Umar ؓ narrated, "I was with the Messenger of Allah ﷺ and a man from among the Ansar came to him and greeted the Prophet ﷺ with Salam. Then he said: O Messenger of Allah ﷺ which of the believer is best? He said: "He who has the best manners among them". He said: Which of the believer is wisest? He said: "The one who remembers death the most and is best in preparing for it. Those are the wisest".

٤٢٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ، ثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، حَدَّثَنِي ابْنُ اَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ اَبِي يَعْلٰى شَدَّادِ بْنِ اَوْسٍ، قَالَ قَالَ رَسُولُ اللّٰهِ ﷺ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنّٰى عَلَى اللّٰهِ عَزَّوَجَلَّ. سنن ترمذی(٢٤٥٩)

4260 - Hazrat Abu Yala Shaddad bin Aws ؓ narrated, "The Messenger of Allah ﷺ said: "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking

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aboutAllah".

٤٢٦١ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ الْحَكَمِ بْنِ اَبِىْ زِيَادٍ، ثَنَا (سَيَّارٌ) ، ثَنَا جَعْفَرُ عَنْ ثَابِتٍ ، عَنْ اَنَسٍ اَنَّ النَّبِىَّ ﷺ دَخَلَ عَلٰى شَابٍّ ، وَهُوَ فِى الْمَوْتِ ، فَقَالَ كَيْفَ تَجِدُكَ؟ قَالَ اَرْجُو اللّٰهَ يَا رَسُوْلَ اللّٰهِ ! وَاَخَافُ ذُنُوْبِىْ ، فَقَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَجْتَمِعَانِ فِىْ قَلْبِ عَبْدٍ ، فِىْ مِثْلِ هٰذَا الْمَوْطِنِ ، اِلَّا اَعْطَاهُ اللّٰهُ مَا يَرْجُوْ ، وَاٰمَنَهٗ مِمَّا يَخَافُ. سنن ترمذی(٩٨٣)

4261 - Hazrat Anas ؓ narrated that the Prophet ﷺ entered upon a young man who was dying and said: "How do you feel?" He said: I have hope in Allah, O Messenger of Allah ﷺ but I fear my sins. The Messenger of Allah ﷺ said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allah will give him which he hopes for and keep him safe from that which he fears".

٤٢٦٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا شَبَابَةُ عَنِ ابْنِ اَبِىْ ذِئْبٍ ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ ، عَنْ سَعِيْدِ بْنِ يَسَارٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ ، قَالَ اَلْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ ، وَاِذَا كَانَ الرَّجُلُ صَالِحًا قَالَ اُخْرُجِىْ اَيَّتُهَا النَّفْسُ الطَّيِّبَةُ! كَانَتْ فِى الْجَسَدِ الطَّيِّبِ ، اُخْرُجِىْ حَمِيْدَةً ، وَاَبْشِرِىْ بِرَوْحٍ وَّرَيْحَانٍ وَّرَبٍّ غَيْرِ غَضْبَانَ ، فَلَا يَزَالُ يُقَالُ لَهَا ، حَتّٰى تَخْرُجَ ، ثُمَّ يُعْرَجُ بِهَا اِلَى السَّمَآءِ ، فَيُفْتَحُ لَهَا ، فَيُقَالُ مَنْ هٰذَا؟ فَيَقُوْلُوْنَ فُلَانٌ ، فَيُقَالُ مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ كَانَتْ فِى الْجَسَدِ الطَّيِّبِ ، اُدْخُلِىْ حَمِيْدَةً ، وَاَبْشِرِىْ بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ ، فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى يُنْتَهٰى بِهَا اِلَى السَّمَاءِ الَّتِىْ فِيْهَا اللّٰهُ تَبَارَكَ وَتَعَالٰى ، وَاِذَا كَانَ الرَّجُلُ السَّوْءُ قَالَ اُخْرُجِىْ اَيَّتُهَا النَّفْسُ الْخَبِيْثَةُ! كَانَتْ فِى الْجَسَدِ الْخَبِيْثِ ، اُخْرُجِىْ ذَمِيْمَةً ، وَاَبْشِرِىْ بِحَمِيْمٍ وَّغَسَّاقٍ ، وَاٰخَرَ مِنْ شَكْلِهٖ اَزْوَاجٌ ، فَلَا يَزَالُ يُقَالُ لَهَا ذٰلِكَ حَتّٰى تَخْرُجَ ، ثُمَّ يُعْرَجُ بِهَا اِلَى السَّمَآءِ ، فَلَا يُفْتَحُ لَهَا ، فَيُقَالُ مَنْ هٰذَا؟ فَيُقَالُ فُلَانٌ. فَيُقَالُ لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيْثَةِ ، كَانَتْ فِى الْجَسَدِ الْخَبِيْثِ ، اِرْجِعِىْ ذَمِيْمَةً ، فَاِنَّهَا لَا تُفْتَحُ لَكِ اَبْوَابُ السَّمَآءِ ، فَتُرْسَلُ مِنَ السَّمَاءِ ، ثُمَّ تَصِيْرُ اِلَى الْقَبْرِ. ابن ماجه

4262 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said: "Angels come to the dying person, and if the man was righteous, they say, come out O good soul, that was in a good body, come out praise-worthy and receive the glad tidings of mercy and fragrance and a Lord who is not angry. And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: Who is this? They say: So-and-so. It is said: Welcome to the good soul that was in a good body. Enter praise worthy and receive the glad tidings of mercy and fragrance and a Lord who is not angry. And this is repeated until it is brought to the heaven above which is Allah. But if the man was evil, they say: Come out, O evil soul that was in an evil body. Come out blame-worthy and receive the tidings of the boiling water and discharge of dirty wounds, and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: Who is this? It is

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said: So-and-so and it is said: No welcome to the evil soul that was in an evil body. Go back, blame-worthy, for the gates of heaven will not be opened to you. So it is sent back down from heaven then it goes to the grave".

٤٢٦٣ - حَدَّثَنَا اَحْمَدُ بْنُ ثَابِتٍ اَلْجَحْدَرِيُّ وَعُمَرُ بْنُ شَبَّةَ بْنِ عَبِيْدَةَ ، قَالَا ثَنَا عُمَرُ بْنُ عَلِيٍّ ، اَخْبَرَنِيْ اِسْمَاعِيْلُ بْنُ اَبِيْ خَالِدٍ عَنْ قَيْسِ بْنِ اَبِيْ حَازِمٍ ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ ﷺ ، قَالَ اِذَا كَانَ اَجَلُ اَحَدِكُمْ بِاَرْضٍ ، اَوْثَبَتْهُ اِلَيْهَا الْحَاجَةُ ، فَاِذَا بَلَغَ اَقْصٰى اَثَرِهٖ ، قَبَضَهُ اللّٰهُ ، فَتَقُوْلُ الْاَرْضُ يَوْمَ الْقِيَامَةِ رَبِّ! هٰذَا مَا اسْتَوْدَعْتَنِيْ. ابن ماجه

4263 - Hazrat Abdullah bin Masud ؓ narrated that the Prophet ﷺ said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the farthest point that it is decreed he will reach, Allah takes (his soul) And on the Day of Resurrection the earth will say: My Lord that is what you entrusted to me".

٤٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ خَلَفٍ اَبُوْ سَلَمَةَ ، ثَنَا عَبْدُ الْاَعْلٰى عَنْ سَعِيْدٍ ، عَنْ قَتَادَةَ ، عَنْ زُرَارَةَ بْنِ اَوْفٰى ، عَنْ سَعْدِ بْنِ هِشَامٍ ، عَنْ عَائِشَةَ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ مَنْ اَحَبَّ لِقَاءَ اللّٰهِ ، اَحَبَّ اللّٰهُ لِقَاءَهٗ ، وَمَنْ كَرِهَ لِقَاءَ اللّٰهِ ، كَرِهَ اللّٰهُ لِقَاءَهٗ. فَقِيْلَ لَهٗ يَا رَسُوْلَ اللّٰهِ! كَرَاهِيَةُ لِقَاءِ اللّٰهِ فِيْ كَرَاهِيَةِ لِقَاءِ الْمَوْتِ ، فَكُلُّنَا يَكْرَهُ الْمَوْتَ. قَالَ لَا ، اِنَّمَا ذَاكَ عِنْدَ مَوْتِهٖ ، اِذَا بُشِّرَ بِرَحْمَةِ اللّٰهِ وَمَغْفِرَتِهٖ ، اَحَبَّ لِقَاءَ اللّٰهِ ، فَاَحَبَّ اللّٰهُ لِقَاءَهٗ ، وَاِذَا بُشِّرَ بِعَذَابِ اللّٰهِ ، كَرِهَ لِقَاءَ اللّٰهِ ، وَكَرِهَ اللّٰهُ لِقَاءَهٗ. صحیح بخاری (٦٥٠٧) صحیح مسلم (٦٧٦٣) سنن ترمذی (١٠٦٧) سنن نسائی (١٨٣٧)

4264 - Hazrat Ayesha ؓ narrated that the Messenger of Allah ﷺ said: "Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him. It was said to him: O Messenger of Allah ﷺ does hating to meet Allah mean hating to meet death? For all of us hate death. He said: "No, rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allah he loves to meet Allah, and Allah loves to meet him, and if he is given the tidings of the punishment of Allah, he hates to meet Allah and Allah hates to meet him".

٤٢٦٥ - حَدَّثَنَا عِمْرَانُ بْنُ مُوْسٰى ، ثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيْدٍ ، ثَنَا عَبْدُ الْعَزِيْزِ بْنُ صُهَيْبٍ عَنْ اَنَسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَتَمَنّٰى اَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهٖ ، فَاِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا الْمَوْتَ ، فَلْيَقُلِ اللّٰهُمَّ اَحْيِنِيْ ، مَا كَانَتِ الْحَيَاةُ خَيْرًا لِيْ ،

4265 - Hazrat Anas ؓ narrated, "The Messenger of Allah ﷺ said: "None of you should wish for death because of some harm that befalls him. If he must wish for death then let him say, O Allah keep me alive so long as living is good for me and

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cause me to die when death is good for me".

وَتَوَفَّنِیْ ' اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّیْ.

سنن ابوداؤد(۳۱۰۸)سنن نسائی(۱۸۲۰)

Chapter32 - Mention of the Grave and the Decomposition

۳۲ - بَابُ ذِكْرِ الْقَبْرِ وَالْبَلٰى

4266 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "There is no part of man that will not be decomposed, apart from a single bone at the base of the coccyx from which he will be recreated on the Day of Resurrection".

٤٢٦٦ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِیْ صَالِحٍ ' عَنْ اَبِیْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَيْسَ شَیْءٌ مِّنَ الْاِنْسَانِ اِلَّا يَبْلٰى ' اِلَّا عَظْمًا وَّاحِدًا ' وَهُوَ عَجْبُ الذَّنَبِ ' وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ. ابن ماجہ

4267 - Hani, the freed slave of Uthman bin Affan ﷺ reported: "When Uthman bin Affan ﷺ stood beside a grave, he would weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep but you weep for this? He said: The Messenger of Allah ﷺ said: "The grave is the first stage of the Hereafter. Whoever is delivered from it what comes after it is easier. If he is not delivered from it, then what comes after it, is harder". He said that the Messenger of Allah ﷺ said: "I have never seen any horrible scene than the grave that is more horrible".

٤٢٦٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ اِسْحَاقَ ' ثَنَا يَحْيَى بْنُ مُعِيْنٍ ' ثَنَا هِشَامُ بْنُ يُوْسُفَ عَنْ عَبْدِ اللّٰهِ بْنِ بَحِيْرٍ ' عَنْ هَانِیءٍ مَوْلٰى عُثْمَانَ ' قَالَ كَانَ عُثْمَانُ بْنُ عَفَّانَ ' اِذَا وَقَفَ عَلٰى قَبْرٍ ' يَبْكِیْ حَتّٰى يَبُلَّ لِحْيَتَهٗ ' فَقِيْلَ لَهٗ تَذْكُرُ الْجَنَّةَ وَالنَّارَ ' فَلَا تَبْكِیْ ' وَتَبْكِیْ مِنْ هٰذَا؟ قَالَ اِنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ الْقَبْرَ اَوَّلُ مَنَازِلِ الْاٰخِرَةِ ' فَاِنْ نَجَا مِنْهُ ' فَمَا بَعْدَهٗ اَيْسَرُ مِنْهُ ' وَاِنْ لَّمْ يَنْجُ مِنْهُ ' فَمَا بَعْدَهٗ اَشَدُّ مِنْهُ. قَالَ وَقَالَ رَسُوْلُ اللّٰهِ ﷺ مَا رَاَيْتُ مَنْظَرًا قَطُّ اِلَّا وَالْقَبْرُ اَفْظَعُ مِنْهُ.

سنن ترمذی(۲۳۰۸)

4268 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear of panic. Then it is said to him: What religion did you follow? He says: I was in Islam. It is said to him: Who is this man? He says: Muhammad, the Messenger of Allah ﷺ. He brought us clear signs from Allah and we believed him. It is said to him: "Have you seen Allah? He says: No

٤٢٦٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا شَبَابَةُ عَنِ ابْنِ اَبِیْ ذِئْبٍ ' عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ ' عَنْ سَعِيْدِ بْنِ يَسَارٍ ' عَنْ اَبِیْ هُرَيْرَةَ ' عَنِ النَّبِیِّ ﷺ قَالَ اِنَّ الْمَيِّتَ يَصِيْرُ اِلَى الْقَبْرِ ' فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِیْ قَبْرِهٖ ' غَيْرَ فَزِعٍ وَّلَا مَشْعُوْفٍ ' ثُمَّ يُقَالُ لَهٗ فِيْمَ كُنْتَ؟ فَيَقُوْلُ كُنْتُ فِی الْاِسْلَامِ ' فَيُقَالُ لَهٗ مَا هٰذَا الرَّجُلُ؟ فَيَقُوْلُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ﷺ ' جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللّٰهِ فَصَدَّقْنَاهُ ' فَيُقَالُ لَهٗ هَلْ رَاَيْتَ اللّٰهَ؟ فَيَقُوْلُ مَا يَنْبَغِیْ لِاَحَدٍ اَنْ يَّرَى اللّٰهَ ' فَيُفْرَجُ لَهٗ

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one is able to see Allah. Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: Look at what Allah has saved you from. Then a window to Paradise is opened to him and he looks at its beauty and what is in it. It is said to him: This is your place. And it is said to him: You had certain faith and you died in that state and in that state you will be resurrected, if Allah wills. And the evil man is made to sit up in his grave with fear and panic. It is said to him: What religion did you follow? He says: I do not know. It is said to him: Who is this man? He says: I heard the people saying something and I said it too. Then a window to Paradise is opened to him and he looks at its beauty and what is in it. It is said to him: Look at what Allah had diverted away from you. Then a window to Hell is opened for him, and he sees it, parts of it destroying others and it is said to him: This is your place you were doubtful, in this state you died and in this state you will be resurrected if Allah wills".

فُرْجَةٌ قِبَلَ النَّارِ ' فَيَنْظُرُ اِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا ' فَيُقَالُ لَهُ انْظُرْ اِلٰى مَا وَقَاكَ اللّٰهُ ' ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ الْجَنَّةِ ' فَيَنْظُرُ اِلٰى زَهْرَتِهَا وَمَا فِيْهَا ' فَيُقَالُ لَهُ هٰذَا مَقْعَدُكَ ' وَيُقَالُ لَهُ عَلَى الْيَقِيْنِ كُنْتَ ' وَعَلَيْهِ مُتَّ ' وَعَلَيْهِ تُبْعَثُ اِنْ شَآءَ اللّٰهُ ' وَيُجْلَسُ الرَّجُلُ السُّوْءُ فِىْ قَبْرِهٖ فَزِعًا مَّشْعُوْفًا ' فَيُقَالُ لَهُ فِيْمَ كُنْتَ؟ فَيَقُوْلُ لَا اَدْرِىْ ' فَيُقَالُ لَهُ مَا هٰذَا الرَّجُلُ؟ فَيَقُوْلُ سَمِعْتُ النَّاسَ يَقُوْلُوْنَ قَوْلًا فَقُلْتُهُ ' فَيُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ الْجَنَّةِ ' فَيَنْظُرُ اِلٰى زَهْرَتِهَا وَمَا فِيْهَا ' فَيُقَالُ لَهُ اُنْظُرْ اِلٰى مَا صَرَفَ اللّٰهُ عَنْكَ ' ثُمَّ تُفْرَجُ لَهُ فُرْجَةٌ اِلَى النَّارِ ' فَيَنْظُرُ اِلَيْهَا ' يَحْطِمُ بَعْضُهَا بَعْضًا ' فَيُقَالُ لَهُ هٰذَا مَقْعَدُكَ ' عَلَى الشَّكِّ كُنْتَ ' وَعَلَيْهِ مُتَّ ' وَعَلَيْهِ تُبْعَثُ ' اِنْ شَآءَ اللّٰهُ. ابن ماجه

4269 - Hazrat Bara bin Azib ﷺ narrated that the Prophet ﷺ said: "Allah will keep firm those who believe with the word that stands firm". (Surah Ibrahim14: 27) This has been revealed concerning the torment of the grave. It will be said to him: Who is your Lord? He will say: My Lord is Allah and my Prophet is Muhammad ﷺ. This is what Allah says: "Allah will keep firm those who believe with the word that stands firm in this world (they will keep on

٤٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ ' عَنْ سَعْدِ بْنِ عُبَيْدَةَ ' عَنِ الْبَرَاءِ بْنِ عَازِبٍ ' عَنِ النَّبِىِّ ﷺ قَالَ ﴿يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ﴾ . قَالَ نَزَلَتْ فِىْ عَذَابِ الْقَبْرِ ' فَيُقَالُ لَهُ مَنْ رَبُّكَ؟ فَيَقُوْلُ رَبِّىَ اللّٰهُ ' وَنَبِيِّىْ مُحَمَّدٌ ' فَذٰلِكَ قَوْلُهُ ﴿يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيَاةِ الدُّنْيَا وَفِى الْاٰخِرَةِ﴾ (ابراهيم:٢٧).

صحيح بخارى (١٣٦٩ ـ ٤٦٩٩) صحيح مسلم (٧١٤٨) سنن

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worshipping Allah Alone and none else) and in the Hereafter" (at the time of questioning in the grave). (Surah Ibrahim14: 27)

ابوداؤد(٤٧٥٠)سنن ترمذی(٣١٢٠)سنن نسائی(٢٠٥٦)

٤٢٧٠ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ اللّٰهِ بْنُ نُمَيْرٍ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عُمَرَ عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' عَنِ النَّبِيِّ ﷺ قَالَ اِذَا مَاتَ اَحَدُكُمْ عُرِضَ عَلٰى مَقْعَدِهٖ بِالْغَدَاةِ وَالْعَشِيِّ ' اِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ ' فَمِنْ اَهْلِ الْجَنَّةِ ' وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ ' فَمِنْ اَهْلِ النَّارِ ' يُقَالُ لَهٗ هٰذَا مَقْعَدُكَ حَتّٰى تُبْعَثَ يَوْمَ الْقِيَامَةِ.

4270 - Hazrat Ibn-e-Umar ؓ narrated that the Prophet ﷺ said: "When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: This is your place until you are raised on the Day of Resurrection".

ابن ماجه

٤٢٧١ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' اَنْبَاَنَا مَالِكُ بْنُ اَنَسٍ عَنِ ابْنِ شِهَابٍ ' عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ الْاَنْصَارِيِّ ' اَنَّهٗ اَخْبَرَهٗ اَنَّ اَبَاهُ كَانَ يُحَدِّثُ عَنْ رَسُوْلِ اللّٰهِ ﷺ قَالَ اِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَّعْلُقُ فِىْ شَجَرِ الْجَنَّةِ حَتّٰى يَرْجِعَ اِلٰى جَسَدِهٖ يَوْمَ يُبْعَثُ.

4271 - Abdur Rahman bin Kab Al-Ansari reported that his father used to narrate that the Messenger of Allah ﷺ said: "The believer's soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day of Resurrection".

سابقہ(١٤٤٩)

٤٢٧٢ - **حَدَّثَنَا** اِسْمَاعِيْلُ بْنُ حَفْصٍ الْاَيْلِيُّ ' ثَنَا اَبُوْ بَكْرِ بْنُ عَيَّاشٍ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ سُفْيَانَ ' عَنِ النَّبِيِّ ﷺ ' قَالَ اِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثِّلَتْ لَهُ الشَّمْسُ عِنْدَ غُرُوْبِهَا ' فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُوْلُ دَعُوْنِىْ اُصَلِّىْ. ابن ماجه

4272 - Hazrat Jabir ؓ narrated that the Prophet ﷺ said: "When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up; wipes his eyes and says: 'Let me pray".

٣٣ - بَابُ ذِكْرِ الْبَعْثِ

Chapter33 - Mention of the Resurrection

٤٢٧٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ حَجَّاجٍ ' عَنْ عَطِيَّةَ ' عَنْ اَبِىْ سَعِيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ صَاحِبَىِ الصُّوْرِ بِاَيْدِيْهِمَا اَوْ فِىْ اَيْدِيْهِمَا قَرْنَانِ ' يُلَاحِظَانِ النَّظَرَ مَتٰى يُؤْمَرَانِ

4273 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ said: "The two who are entrusted with the Trumpet have two horns in their hands waiting until they will be commanded" (to blow them).

ابن ماجه

٤٢٧٤ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَلِىُّ بْنُ

4274 - Hazrat Abu Hurayrah ؓ narrated,

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مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِیْ سَلَمَةَ ' عَنْ اَبِیْ هُرَیْرَةَ ' قَالَ قَالَ رَجُلٌ مِّنَ الْیَهُوْدِ ' بِسُوْقِ الْمَدِیْنَةِ وَالَّذِیْ اِصْطَفٰی مُوْسٰی عَلَی الْبَشَرِ! فَرَفَعَ رَجُلٌ مِّنَ الْاَنْصَارِ یَدَهٗ فَلَطَمَهٗ ' قَالَ تَقُوْلُ هٰذَا؟ وَفِیْنَا رَسُوْلُ اللّٰهِ ﷺ؟ فَذُکِرَ ذٰلِكَ لِرَسُوْلِ اللّٰهِ ﷺ ' فَقَالَ قَالَ اللّٰهُ تَعَالٰی ﴿وَنُفِخَ فِی الصُّوْرِ فَصَعِقَ مَنْ فِی السَّمٰوٰتِ وَمَنْ فِی الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ثُمَّ نُفِخَ فِیْهِ اُخْرٰی فَاِذَا هُمْ قِیَامٌ یَّنْظُرُوْنَ﴾ (الزمر:٦٨) ' فَاَکُوْنُ اَوَّلَ مَنْ رَّفَعَ رَاْسَهٗ ' فَاِذَا اَنَا بِمُوْسٰی ' اٰخِذٌ بِقَائِمَةٍ مِّنْ قَوَائِمِ الْعَرْشِ ' فَلَا اَدْرِیْ اَرْفَعَ رَاْسَهٗ مِنْ قَبْلِیْ ' اَوْ کَانَ مِمَّنِ اسْتَثْنَی اللّٰهُ ' وَمَنْ قَالَ اَنَا خَیْرٌ مِّنْ یُّوْنُسَ بْنِ مَتّٰی ' فَقَدْ کَذَبَ. ابن ماجه

"A Jewish man said in the market place in Al-Madinah: By the one who chose Musa عليه السلام above all mankind. An Ansari man raised his hand and slapped him. He said: How dare you say this, when the Messenger of Allah ﷺ is among us? Mention of that was made to the Messenger of Allah ﷺ and he said: "Allah says: "And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold: They will be standing, looking on". (Surah Zumar39: 68) I will be the first one to raise his head and I will see Musa عليه السلام holding on to one pillar of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allah exempts. And whoever says that: I am better than Yunus bin Matta عليه السلام, he is lying".

٤٢٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَّمُحَمَّدُ بْنُ الصَّبَّاحِ ' قَالَا ثَنَا عَبْدُ الْعَزِیْزِ بْنُ اَبِیْ حَازِمٍ ' حَدَّثَنِیْ اَبِیْ عَنْ عُبَیْدِ اللّٰهِ بْنِ مِقْسَمٍ ' عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ' قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ ' وَهُوَ عَلَی الْمِنْبَرِ یَقُوْلُ یَاْخُذُ الْجَبَّارُ سَمٰوَاتِهٖ وَاَرَضِیْهِ بِیَدِهٖ وَقَبَضَ یَدَهٗ ' فَجَعَلَ یَقْبِضُهَا وَیَبْسُطُهَا ثُمَّ یَقُوْلُ اَنَا الْجَبَّارُ ' اَنَا الْمَلِكُ ' اَیْنَ الْجَبَّارُوْنَ؟ اَیْنَ الْمُتَکَبِّرُوْنَ؟ . قَالَ وَیَتَمَایَلُ رَسُوْلُ اللّٰهِ ﷺ عَنْ یَّمِیْنِهٖ وَعَنْ شِمَالِهٖ ' حَتّٰی نَظَرْتُ اِلَی الْمِنْبَرِ یَتَحَرَّكُ مِنْ اَسْفَلِ شَیْءٍ مِّنْهُ ' حَتّٰی اِنِّیْ لَاَقُوْلُ اَسَاقِطٌ هُوَ بِرَسُوْلِ اللّٰهِ ﷺ؟ سابقه(١٩٨)

4275 - Hazrat Abdullah bin Umar رضي الله عنهما narrated, "I heard the Messenger of Allah ﷺ say on the pulpit: "The Compeller (Al-Jabbar) will seize His heavens and His earth in His Hand", and he clenched his hand and started to open and close it. "Then He will say: I am the Compeller, I am the King. Where are the tyrants? Where are the arrogants?" And the Messenger of Allah ﷺ was leaning to his right and left until I could see the pulpit shaking at the bottom and I thought that it would fall alongwith the Messenger of Allah ﷺ".

٤٢٧٦ - حَدَّثَنَا اَبُوْ بَکْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا اَبُوْ

4276 - Qasim reported, "Hazrat Ayesha رضي الله عنها

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narrated, I said: O Messenger of Allah ﷺ, how will the people be gathered on the Day of Resurrection?' He said: "Barefoot and naked". I said: And the women? He said: "And the women". I said: O Messenger of Allah ﷺ, will we not feel embarrassed? He said: "O Ayesha the matter will be too serious for them to look at one another".

خَالِدٍ الْاَحْمَرُ عَنْ حَاتِمِ بْنِ اَبِیْ صَغِیْرَةَ ' عَنِ ابْنِ اَبِیْ مُلَیْكَةَ ' عَنِ الْقَاسِمِ ' قَالَ قَالَتْ عَائِشَةُ قُلْتُ یَا رَسُوْلَ اللّٰهِ! كَیْفَ یُحْشَرُ النَّاسُ یَوْمَ الْقِیَامَةِ ؟ قَالَ حُفَاةً عُرَاةً. قُلْتُ وَالنِّسَاءُ؟ قَالَ وَالنِّسَآءُ قُلْتُ یَا رَسُوْلَ اللّٰهِ! فَمَا یُسْتَحْیٰی؟ قَالَ یَا عَائِشَةُ! اَلْاَمْرُ اَهَمُّ مِنْ اَنْ یَّنْظُرَ بَعْضُهُمْ اِلٰی بَعْضٍ.

صحیح بخاری(٦٥٢٧)صحیح مسلم(٧١٢٧)سنن نسائی(٢٠٨٣)

4277 - Hazrat Abu Musa Al-Ashari رضی اللہ عنہ narrated, "The Messenger of Allah ﷺ said: "The people will be presented (before Allah) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left".

٤٢٧٧ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا وَكِیْعٌ عَنْ عَلِیِّ بْنِ عَلِیِّ بْنِ رِفَاعَةَ ' عَنِ الْحَسَنِ ' عَنْ اَبِیْ مُوْسَی الْاَشْعَرِیِّ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ یُعْرَضُ النَّاسُ یَوْمَ الْقِیَامَةِ ثَلَاثَ عَرَضَاتٍ ' فَاَمَّا عَرْضَتَانِ ' فَجِدَالٌ وَّمَعَاذِیْرُ ' وَاَمَّا الثَّالِثَةُ ' فَعِنْدَ ذٰلِكَ تَطِیْرُ الصُّحُفُ فِی الْاَیْدِیْ ' فَاٰخِذٌ بِیَمِیْنِهٖ وَاٰخِذٌ بِشِمَالِهٖ. ابن ماجہ

4278 - Hazrat Ibn-e-Umar رضی اللہ عنہما narrated that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of all that exists". (Surah Mutaffifin83: 6) One of them will stand in his sweat up to halfway up his ears".

٤٢٧٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا عِیْسَی بْنُ یُوْنُسَ ' وَاَبُوْ خَالِدٍ الْاَحْمَرُ عَنِ ابْنِ عَوْنٍ، عَنْ نَّافِعٍ ' عَنِ ابْنِ عُمَرَ ' عَنِ النَّبِیِّ ﷺ ﴿یَوْمَ یَقُوْمُ النَّاسُ لِرَبِّ الْعَالَمِیْنَ﴾ (المطففین:٦). قَالَ یَقُوْمُ اَحَدُهُمْ فِیْ رَشْحِهٖ اِلٰی اَنْصَافِ اُذُنَیْهِ.

صحیح بخاری(٦٥٣١)صحیح مسلم(٧١٣٣)سنن ترمذی(٢٤٢٢م-٣٣٣٦)

4279 - Hazrat Ayesha رضی اللہ عنہا narrated, "I asked the Messenger of Allah ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens". (Surah Ibrahim14: 48) Where will the people be on the Day? He said: "On the Sirat" (the Bridge across Hell-fire).

٤٢٧٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَیْبَةَ ' ثَنَا عَلِیُّ بْنُ مُسْهِرٍ عَنْ دَاوٗدَ ' عَنِ الشَّعْبِیِّ ' عَنْ مَّسْرُوْقٍ ' عَنْ عَائِشَةَ ' قَالَتْ سَاَلْتُ رَسُوْلَ اللّٰهِ ﷺ ﴿یَوْمَ تُبَدَّلُ الْاَرْضُ غَیْرَ الْاَرْضِ وَالسَّمٰوٰتُ﴾ (ابراہیم:٤٨) فَاَیْنَ تَكُوْنُ النَّاسُ یَوْمَئِذٍ؟ قَالَ عَلَی الصِّرَاطِ.

صحیح مسلم(٦٩٨٧)سنن ترمذی(٣١٢١)

4280 - Hazrat Abu Saeed رضی اللہ عنہ narrated that the Messenger of Allah ﷺ said: "The Sirat will be placed across Hell on thorns like the thorns of the Saadan (plant). Then

٤٢٨٠ - **حَدَّثَنَا** اَبُوْ بَكْرٍ ' ثَنَا عَبْدُ الْاَعْلٰی عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ' حَدَّثَنِیْ عُبَیْدُ اللّٰهِ بْنُ الْمُغِیْرَةِ ' عَنْ سُلَیْمَانَ بْنِ عَمْرِو بْنِ عَبْدِ بْنِ الْعُتْوَارِیِّ (اَحَدِ بَنِیْ) لَیْثٍ ' قَالَ وَكَانَ فِیْ حَجْرِ اَبِیْ سَعِیْدٍ قَالَ

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the people will cross it. Some will pass over safe and sound, some will be detained and some will fall head first".

سَمِعْتُهُ يَقُوْلُ يَعْنِيْ اَبَا سَعِيْدٍ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ يُوْضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانَيْ جَهَنَّمَ عَلٰى حَسَكِ كَحَسَكِ السَّعْدَانِ ثُمَّ يَسْتَجِيْزُ النَّاسُ فَنَاجٍ مُسَلَّمٌ وَّمَخْدُوْجٌ بِهٖ ثُمَّ نَاجٍ وَّمُحْتَبَسٌ بِهٖ وَمَنْكُوْسٌ فِيْهَا. ابن ماجه

4281 - Hazrat Hafsah ؓ narrated that the Prophet ﷺ said: "I hope that no one of those who witnessed (the battle) Badr and (Treaty) Hudaybiyah will enter Hell, if Allah wills. I said: O Messenger of Allah ﷺ doesn't Allay say: "There is not, one of you but will pass over it (Hell), this is with your Lord, a decree which must be accomplished". (Surah Mariam19: 71) He said: "Have you not heard that" He says: "Then we shall save those who use to fear Allah and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees" (in Hell). (Surah Mariam19: 72)

٤٢٨١ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ عَنْ اَبِيْ سُفْيَانَ عَنْ جَابِرٍ عَنْ اُمِّ مُبَشِّرٍ عَنْ حَفْصَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ لَاَرْجُوْ اَلَّا يَدْخُلَ النَّارَ اَحَدٌ اِنْ شَآءَ اللّٰهُ مِمَّنْ شَهِدَ بَدْرًا وَّالْحُدَيْبِيَةَ. قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ! اَلَيْسَ قَدْ قَالَ اللّٰهُ ﴿وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا﴾ (مريم:٧١) قَالَ اَلَمْ تَسْمَعِيْهِ يَقُوْلُ ﴿ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا﴾ (مريم:٧٢)؟. ابن ماجه

Chapter34 - Distinctive Charateristic of Hazrat Muhammad's ﷺ Nation

٣٤ - بَابُ صِفَةِ اُمَّةِ مُحَمَّدٍ ﷺ

4282 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else".

٤٢٨٢ - حَدَّثَنَا اَبُوْ بَكْرٍ ثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ اَبِيْ زَائِدَةَ عَنْ اَبِيْ مَالِكٍ الْاَشْجَعِيِّ عَنْ اَبِيْ حَازِمٍ عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ تَرِدُوْنَ عَلَيَّ غُرًّا مُّحَجَّلِيْنَ مِنَ الْوُضُوْءِ فَسِيْمَاءُ اُمَّتِيْ لَيْسَتْ لِاَحَدٍ غَيْرِهَا. صحيح مسلم (٥٨٠-٥٨١)

4283 - Hazrat Abdullah ؓ narrated, "We were with the Messenger of Allah ﷺ in a tent and he said: "Will it not please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Will it not please you to be one third of the people of

٤٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ثَنَا شُعْبَةُ عَنْ اَبِيْ اِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُوْنٍ عَنْ عَبْدِ اللّٰهِ قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِيْ قُبَّةٍ فَقَالَ اَتَرْضَوْنَ اَنْ تَكُوْنُوْا رُبُعَ اَهْلِ الْجَنَّةِ؟ قُلْنَا بَلٰى! قَالَ اَتَرْضَوْنَ اَنْ تَكُوْنُوْا ثُلُثَ اَهْلِ الْجَنَّةِ؟

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Paradise?" We said: Yes. He said: "By the One in whose Hand is my soul, I hope that you will be half of the people of Paradise. For no one will enter Paradise but a Muslim soul and among the people of Polytheism you are like a white hair on the hide of a black bull, or like a hair on the hide of a red bull".

قُلْنَا نَعَمْ ' قَالَ وَالَّذِیْ نَفْسِیْ بِیَدِهٖ! اِنِّیْ لَاَرْجُوْ اَنْ تَكُوْنُوْا نِصْفَ اَهْلِ الْجَنَّةِ ' وَذٰلِكَ اَنَّ الْجَنَّةَ لَا يَدْخُلُهَا اِلَّا نَفْسٌ مُّسْلِمَةٌ ' وَمَا اَنْتُمْ فِیْ اَهْلِ الشِّرْكِ ' اِلَّا كَالشَّعَرَةِ الْبَيْضَاءِ فِیْ جِلْدِ الثَّوْرِ الْاَسْوَدِ ' اَوْ كَالشَّعَرَةِ السَّوْدَآءِ فِیْ جِلْدِ الثَّوْرِ الْاَحْمَرِ.

صحیح بخاری (٦٥٢٨ ـ ٦٦٤٢) صحیح مسلم (٥٢٨ ـ ٥٢٩ ـ ٥٣٠) سنن ترمذی (٢٥٤٧)

4284 - Hazrat Abu Saeed ﷺ narrated, "The Messenger of Allah ﷺ said: "A Prophet will come accompanied by two men and a Prophet will come accompanied by three and (some will come) with more or less than that. It will be said to him: Did you convey the message to your people? And he will say: Yes. Then his people will be called and it will be said: Did he convey the message to you? They will say: No. Then it will be said: Who will bear witness for you? He will say: Muhammad ﷺ and his nation. So the nation of Muhammad ﷺ will be called and it will be said: Did this man convey the message? They will say: Yes. He will say: How did you know that? They will say: Our Prophet ﷺ told us that the Messengers had conveyed the message and we believe him. This is what Allah says: Thus we made you a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you" (Surah Baqarah2: 143)

٤٢٨٤ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ وَّاَحْمَدُ بْنُ سِنَانٍ ' قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِیْ صَالِحٍ ' عَنْ اَبِیْ سَعِيْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَجِیْءُ النَّبِیُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلُ وَيَجِیْءُ النَّبِیُّ وَمَعَهُ الرَّجُلَانِ ' وَيَجِیْءُ النَّبِیُّ وَمَعَهُ الثَّلَاثَةُ ' وَاَكْثَرُ مِنْ ذٰلِكَ وَاَقَلُّ ' فَيُقَالُ لَهٗ هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُوْلُ نَعَمْ فَيُدْعٰى قَوْمُهٗ ' فَيُقَالُ هَلْ بَلَّغَكُمْ؟ فَيَقُوْلُوْنَ لَا. فَيُقَالُ مَنْ يَّشْهَدُ لَكَ؟ فَيَقُوْلُ مُحَمَّدٌ وَّاُمَّتُهٗ ' فَتُدْعٰى اُمَّةُ مُحَمَّدٍ ﷺ فَيُقَالُ هَلْ بَلَّغَ هٰذَا؟ فَيَقُوْلُوْنَ نَعَمْ. فَيَقُوْلُ وَمَا عِلْمُكُمْ بِذٰلِكَ؟ فَيَقُوْلُوْنَ اَخْبَرَنَا نَبِيُّنَا ﷺ بِذٰلِكَ اَنَّ الرُّسُلَ قَدْ بَلَّغُوْا ' فَصَدَّقْنَاهُ قَالَ فَذٰلِكُمْ قَوْلُهٗ ﴿وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا﴾ (البقرہ:١٤٣).

صحیح بخاری (٣٣٣٩ ـ ٧٣٤٩) سنن ترمذی (٢٩٥٩ ـ ٢٩٦٠ـ٢٩٦١)

4285 - Hazrat Rifaah Al-Juhani ﷺ narrated, "We came back (from a compaign) with the Messenger of Allah ﷺ and he said: "By the One in whose Hand is

٤٢٨٥ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِیْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ عَنِ الْاَوْزَاعِیِّ ' عَنْ يَحْيٰى بْنِ اَبِیْ كَثِيْرٍ ' عَنْ هِلَالِ بْنِ اَبِیْ مَيْمُوْنَةَ ' عَنْ عَطَاءِ بْنِ يَسَارٍ ' عَنْ

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the soul of Muhammad ﷺ, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places there in. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account".

رِفَاعَةَ الْجُهَنِيِّ ، قَالَ صَدَرْنَا مَعَ رَسُوْلِ اللّٰهِ ﷺ ، فَقَالَ وَالَّذِيْ نَفْسُ مُحَمَّدٍ بِيَدِهٖ! مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدَّدُ اِلَّا سُلِكَ بِهٖ فِي الْجَنَّةِ ، وَاَرْجُوْ اَلَّا تَدْخُلُوْهَا حَتّٰى تَبَوَّءُوْا اَنْتُمْ ، وَمَنْ صَلَحَ مِنْ ذَرَارِيِّكُمْ ، مَسَاكِنَ فِي الْجَنَّةِ ، وَلَقَدْ وَعَدَنِيْ رَبِّيْ ، اَنْ يُّدْخِلَ الْجَنَّةَ مِنْ اُمَّتِيْ سَبْعِيْنَ اَلْفًا بِغَيْرِ حِسَابٍ. ابن ماجه

4286 - Hazrat Umamah Al-Bahili ؓ narrated, "I heard the Messenger of Allah ﷺ say: "My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account and being punished. With every thousand will be (another) seventy thousand, and (with) three handfuls of my Lord".

٤٢٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عَيَّاشٍ ، ثَنَا مُحَمَّدُ بْنُ زِيَادٍ الْاَلْهَانِيُّ ، قَالَ سَمِعْتُ اَبَا اُمَامَةَ الْبَاهِلِيَّ يَقُوْلُ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ وَعَدَنِيْ رَبِّيْ اَنْ يُّدْخِلَ الْجَنَّةَ مِنْ اُمَّتِيْ سَبْعِيْنَ اَلْفًا ، لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ ، مَعَ كُلِّ اَلْفٍ سَبْعُوْنَ اَلْفًا ، وَثَلَاثُ حَثَيَاتٍ مِنْ حَثَيَاتِ رَبِّيْ. سنن ترمذی(٢٤٣٧)

4287 - Bahz bin Hakim reported from his father that his grandfather said: "The Messenger of Allah ﷺ said: "On the Day of Resurrection we will complete seventy nations of whom we are the last and the best".

٤٢٨٧ - حَدَّثَنَا عِيْسَى بْنُ مُحَمَّدِ بْنِ النَّحَّاسِ الرَّمْلِيُّ وَاَيُّوْبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ قَالَا ثَنَا ضَمْرَةُ بْنُ رَبِيْعَةَ عَنِ ابْنِ شَوْذَبٍ ، عَنْ بَهْزِ بْنِ حَكِيْمٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ نُكْمِلُ ، يَوْمَ الْقِيَامَةِ ، سَبْعِيْنَ اُمَّةً ، نَحْنُ اٰخِرُهَا ، وَخَيْرُهَا.

سنن ترمذی(٢٩٢٧)

4288 - Bahz bin Hakim reported from his father that his grandfather said: "I heard the Messenger of Allah ﷺ say: "You complete seventy nations of which you are the best and dearest to Allah".

٤٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خِدَاشٍ ، ثَنَا اِسْمَاعِيْلُ بْنُ عُلَيَّةَ عَنْ بَهْزِ بْنِ حَكِيْمٍ ، عَنْ اَبِيْهِ ، عَنْ جَدِّهٖ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اِنَّكُمْ وَفَّيْتُمْ سَبْعِيْنَ اُمَّةً ، اَنْتُمْ خَيْرُهَا ، وَاَكْرَمُهَا عَلَى اللّٰهِ.

سابقہ(٤٢٨٨)

4289 - Sulaiman bin Buraidah reported from his father, that the Prophet ﷺ said: "The people of Paradise are one hundred and twenty ranks, eighty from his nation, and forty from all nations".

٤٢٨٩ - حَدَّثَنَا عَبْدُ اللّٰهِ بْنُ اِسْحَاقَ الْجَوْهَرِيُّ ، ثَنَا حُسَيْنُ بْنُ حَفْصٍ الْاَصْبَهَانِيُّ ، ثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ ، عَنْ اَبِيْهِ ، عَنِ النَّبِيِّ ﷺ ، قَالَ اَهْلُ الْجَنَّةِ عِشْرُوْنَ وَمِائَةُ صَفٍّ ، ثَمَانُوْنَ مِنْ هٰذِهِ الْاُمَّةِ ، وَاَرْبَعُوْنَ مِنْ سَائِرِ الْاُمَمِ.

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سنن ترمذی (٢٥٤٦)

٤٢٩٠ - **حَدَّثَنَا** مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا اَبُوْ سَلَمَةَ (عَنْ) حَمَّادِ بْنِ سَلَمَةَ ، عَنْ سَعِيْدِ بْنِ اِيَاسٍ اَلْجُرَيْرِيِّ ، عَنْ اَبِىْ نَضْرَةَ ، عَنِ ابْنِ عَبَّاسٍ ، اَنَّ النَّبِىَّ ﷺ قَالَ نَحْنُ اٰخِرُ الْاُمَمِ ، وَاَوَّلُ مَنْ يُّحَاسَبُ ، يُقَالُ اَيْنَ الْاُمَّةُ الْاُمِّيَّةُ وَنَبِيُّهَا؟ فَنَحْنُ الْاٰخِرُوْنَ وَالْاَوَّلُوْنَ. ابن ماجه

4290 - Hazrat Ibn-e-Abbas ﷺ narrated that the Prophet ﷺ said: "We are the last of the nations and the first to be brought to account. It will be said: Where is the unlettered nation and its Prophet? So we are the last and the first".

٤٢٩١ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ، ثَنَا عَبْدُ الْاَعْلَى بْنُ اَبِى الْمُسَاوِرِ عَنْ اَبِىْ بُرْدَةَ ، عَنْ اَبِيْهِ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِذَا جَمَعَ اللّٰهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ ، اُذِنَ لِاُمَّةِ مُحَمَّدٍ فِى السُّجُوْدِ ، فَيَسْجُدُوْنَ لَهُ طَوِيْلًا ، ثُمَّ يُقَالُ اِرْفَعُوْا رُءُوْسَكُمْ ، قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَ كُمْ مِّنَ النَّارِ. ابن ماجه

4291 - Abu Burdah reported that his father said: "The Messenger of Allah ﷺ said: "When Allah gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad ﷺ to prostrate, so they will prostrate to Him for a long time. Then it will be said: Raise your heads for a certain number of you will go to Hell-fire and these will be your ransom from Hell".

٤٢٩٢ - **حَدَّثَنَا** جُبَارَةُ بْنُ الْمُغَلِّسِ ، ثَنَا كَثِيْرُ بْنُ سُلَيْمٍ عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ هٰذِهِ اُمَّةٌ مَّرْحُوْمَةٌ ، عَذَابُهَا بِاَيْدِيْهَا ، فَاِذَا كَانَ يَوْمُ الْقِيَامَةِ ، دُفِعَ اِلٰى كُلِّ رَجُلٍ مِّنَ الْمُسْلِمِيْنَ رَجُلٌ مِّنَ الْمُشْرِكِيْنَ ، فَيُقَالُ هٰذَا فِدَاؤُكَ مِنَ النَّارِ. ابن ماجه

4292 - Hazrat Anas bin Malik ﷺ narrated, "The Messenger of Allah ﷺ said: "This nation has been granted mercy (in the Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes each Muslim man will be given a man from among the idolators and it will be said: This is your ransom from the Fire".

٣٥ - بَابُ مَا يُرْجٰى مِنْ رَّحْمَةِ اللّٰهِ عَزَّوَجَلَّ يَوْمَ الْقِيَامَةِ

Chapter35 - Hoping Mercy of Allah on the Day of Resurrection

٤٢٩٣ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا يَزِيْدُ بْنُ هَارُوْنَ ، اَنْبَاَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ لِلّٰهِ عَزَّوَجَلَّ مِائَةَ رَحْمَةٍ ، قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيْعِ الْخَلَائِقِ ، فَبِهَا يَتَرَاحَمُوْنَ ، وَبِهَا يَتَعَاطَفُوْنَ ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلٰى اَوْلَادِهَا ، وَاَخَّرَ تِسْعَةً وَتِسْعِيْنَ رَحْمَةً ، يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ

4293 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "Allah has one hundred (degrees of) mercy of which He has shared one between all of creation by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back

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ninty-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection".

الْقِيَامَةِ. صحیح مسلم(٦٩٠٨)

4294 - Hazrat Abu Saeed ﷺ narrated, "The Messenger of Allah ﷺ said: "On the day when He created the heavens and the earth Allah created one hundred (degrees of) mercy, which He placed one on earth by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allah will complete this mercy".

٤٢٩٤ - **حَدَّثَنَا** اَبُوْ كُرَيْبٍ وَّاَحْمَدُ بْنُ سِنَانٍ ، قَالَا ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ سَعِيْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خَلَقَ اللّٰهُ ، يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْاَرْضِ ، مِائَةَ رَحْمَةٍ ، فَجَعَلَ فِى الْاَرْضِ مِنْهَا رَحْمَةً ، فَبِهَا تَعْطِفُ الْوَالِدَةُ عَلٰى وَلَدِهَا ، وَالْبَهَائِمُ بَعْضُهَا عَلٰى بَعْضٍ ، وَالطَّيْرُ ، وَاَخَّرَ تِسْعَةً وَّتِسْعِيْنَ اِلٰى يَوْمِ الْقِيَامَةِ ، فَاِذَا كَانَ يَوْمُ الْقِيَامَةِ ، اَكْمَلَهَا اللّٰهُ بِهٰذِهِ الرَّحْمَةِ۔ ابن ماجہ

4295 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "When Allah created the Universe, He decreed for Himself: My mercy prevails over My wrath".

٤٢٩٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ وَّاَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، قَالَا ثَنَا اَبُوْ خَالِدٍ الْاَحْمَرُ عَنِ ابْنِ عَجْلَانَ ، عَنْ اَبِيْهِ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ اللّٰهَ عَزَّوَجَلَّ ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهٖ عَلٰى نَفْسِهٖ اِنَّ رَحْمَتِىْ تَغْلِبُ غَضَبِىْ.

سابقہ(١٨٩)

4296 - Hazrat Muadh bin Jabal ﷺ narrated, "The Messenger of Allah ﷺ passed by me when I was riding a donkey, and said: "O Muadh, do you know what Allah's right over His slaves is; and what His slaves', right over Allah is?" I said: Allah and His Messenger ﷺ know best. He said: "The right of Allah over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allah, if they do that, is that He should not punish them".

٤٢٩٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ اَبِى الشَّوَارِبِ ، ثَنَا اَبُوْ عَوَانَةَ ، ثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ ابْنِ اَبِىْ لَيْلٰى ، عَنْ مُعَاذِ بْنِ جَبَلٍ ، قَالَ مَرَّ بِىْ رَسُوْلُ اللّٰهِ ﷺ فَقَالَ يَا مُعَاذُ! هَلْ تَدْرِىْ مَا حَقُّ اللّٰهِ عَلَى الْعِبَادِ ، وَمَا حَقُّ الْعِبَادِ عَلَى اللّٰهِ؟ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ . قَالَ فَاِنَّ حَقَّ اللّٰهِ عَلَى الْعِبَادِ اَنْ يَّعْبُدُوْهُ وَلَا يُشْرِكُوْا بِهٖ شَيْئًا ، وَحَقُّ الْعِبَادِ عَلَى اللّٰهِ اِذَا فَعَلُوْا ذٰلِكَ ، اَنْ لَّا يُعَذِّبَهُمْ. ابن ماجہ

4297 - Hazrat Ibn-e-Umar ﷺ narrated, "We were with the Messenger of Allah ﷺ on one of his compaigns. He passed by

٤٢٩٧ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ، ثَنَا اِبْرَاهِيْمُ بْنُ اَعْيَنَ ، ثَنَا اِسْمَاعِيْلُ بْنُ يَحْيَى الشَّيْبَانِىُّ عَنْ عَبْدِ اللّٰهِ

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some people and said: "Who are these people?" They said: We are Muslims. There was a woman putting wood in her oven and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet ﷺ and said: Are you the Messenger of Allah ﷺ? He said: "Yes". She said: May my father and mother be ransomed for you. Is not Allah the Most Merciful of those who show mercy? He said: "Yes, indeed". She said: Is not Allah more Merciful than a mother to her child? He said: "Yes, indeed". She said: A mother would not throw her child into the fire. The Messenger of Allah ﷺ lowered his head and wept. Then he looked up at her and said: "Allah does not punish any of His slaves except those who are defiant and rebellious, those who rebel against Allah and refuse to say: 'La ilaha illallah" (There is no god but God).

بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ كُنَّا مَعَ رَسُوْلِ اللّٰهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ، فَمَرَّ بِقَوْمٍ، فَقَالَ مَنِ الْقَوْمُ؟ فَقَالُوْا نَحْنُ الْمُسْلِمُوْنَ، وَامْرَاَةٌ تَحْتَطِبُ تَنُّوْرَهَا، وَمَعَهَا ابْنٌ لَّهَا، فَاِذَا ارْتَفَعَ وَهَجُ التَّنُّوْرِ، تَنَحَّتْ بِهِ، فَاَتَتِ النَّبِيَّ ﷺ فَقَالَتْ اَنْتَ رَسُوْلُ اللّٰهِ ﷺ؟ قَالَ نَعَمْ، قَالَتْ بِاَبِيْ اَنْتَ وَاُمِّيْ! اَلَيْسَ اللّٰهُ بِاَرْحَمِ الرَّاحِمِيْنَ؟ قَالَ بَلٰى، قَالَتْ اَوَ لَيْسَ اللّٰهُ اَرْحَمُ بِعِبَادِهٖ مِنَ الْاُمِّ بِوَلَدِهَا؟ قَالَ بَلٰى، قَالَتْ فَاِنَّ الْاُمَّ لَا تُلْقِيْ وَلَدَهَا فِي النَّارِ! فَاَكَبَّ رَسُوْلُ اللّٰهِ ﷺ يَبْكِيْ ثُمَّ رَفَعَ رَاْسَهٗ اِلَيْهَا فَقَالَ اِنَّ اللّٰهَ عَزَّوَجَلَّ لَا يُعَذِّبُ مِنْ عِبَادِهٖ اِلَّا الْمَارِدَ الْمُتَمَرِّدَ، الَّذِيْ يَتَمَرَّدُ عَلَى اللّٰهِ وَاَبٰى اَنْ يَّقُوْلَ لَا اِلٰهَ اِلَّا اللّٰهُ.

ابن ماجہ

4298 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "No one will enter Hell except one who is doomed". It was said: O Messenger of Allah ﷺ who is the one who is doomed? He said: "The one who never does any act of obedience (towards Allah) and who has never omitted any act of sin".

٤٢٩٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيْدِ الدِّمَشْقِيُّ، ثَنَا عَمْرُو بْنُ هَاشِمٍ، ثَنَا ابْنُ لَهِيْعَةَ عَنْ عَبْدِ رَبِّهٖ بْنِ سَعِيْدٍ، عَنْ سَعِيْدٍ الْمَقْبُرِيِّ، عَنْ اَبِيْ هُرَيْرَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لَا يَدْخُلُ النَّارَ اِلَّا شَقِيٌّ قِيْلَ يَا رَسُوْلَ اللّٰهِ! وَمَنِ الشَّقِيُّ؟ قَالَ مَنْ لَّمْ يَعْمَلْ لِلّٰهِ بِطَاعَةٍ، وَلَمْ يَتْرُكْ لَهٗ مَعْصِيَةً. ابن ماجہ

4299 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ read or recited this verse: "He (Allah) is the One, deserving that mankind should be afraid of and He is the One who forgives". (Surah Mudaththir74: 56) Then he said: "Allah says: I am the One who deserves to be feared:

٤٢٩٩ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ، ثَنَا زَيْدُ بْنُ الْحُبَابِ، ثَنَا سُهَيْلُ بْنُ عَبْدِ اللّٰهِ، اَخُوْ حَزْمٍ الْقُطَعِيُّ، ثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ اَنَسِ بْنِ مَالِكٍ اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَرَاَ اَوْ تَلَا هٰذِهِ الْاٰيَةَ ﴿هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ﴾ (المدثر:٥٦) قَالَ فَقَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى اَنَا اَهْلٌ اَنْ اُتَّقٰى، فَلَا يُجْعَلُ مَعِيَ اِلٰهًا اٰخَرَ، فَمَنِ

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So no other god should be appointed alongside Me. Whoever avoids appointing another god, alongside Me, I am the One who should forgive him".

اَتَّقٰى اَنْ يَّجْعَلَ مَعِىَ اِلٰهًا اٰخَرَ ، فَاِنَّا اَهْلٌ اَنْ اَغْفِرَ لَهٗ.

By another chain, Abul Hasan Al-Qattan (narrated), from Anas ﷺ that the Messenger of Allah ﷺ said: (Concerning this verse: He (Allah) is the One deserving that mankind should be afraid of and He is the One who forgives (sins). (Surah Mudaththir74: 56) The Messenger of Allah ﷺ said: "Your Lord says: I am the One who deserves to be feared, so do not associate anything else with Me and I am the one who forgives the one who avoids associating anything with Me".

قَالَ اَبُو الْحَسَنِ الْقَطَّانُ حَدَّثَنَا اِبْرَاهِيْمُ بْنُ نَصْرٍ ، ثَنَا هُدْبَةُ بْنُ خَالِدٍ ، ثَنَا سُهَيْلُ بْنُ اَبِىْ حَزْمٍ عَنْ ثَابِتٍ ، عَنْ اَنَسٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ قَالَ رَبُّكُمْ اَنَا اَهْلٌ اَنْ اُتَّقٰى ، فَلَا يُشْرَكَ بِىْ غَيْرِىْ ، وَاَنَا اَهْلٌ ، لِمَنِ اتَّقٰى اَنْ يُّشْرِكَ بِىْ ، اَنْ اَغْفِرَ لَهٗ. سنن ترمذی(۳۳۲۸)

4300 - Hazrat Abdullah bin Amr ﷺ narrated, "The Messenger of Allah ﷺ said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allah will say: Do you deny anything of this? He will say: No, O Lord. He will say: Have My recording scribes been unfair to you? Then He will say: Apart, from that, do you have any good deeds? The man will be terrified and will say: 'No'. (Allah) will say: Indeed you have good deeds with Us and you will not be treated unjustly this Day. Then a card will be brought out on which is written: Ash-hadu an la ilaha illallah wa anna Muhammadan abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allah, and that

٤٣٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيٰى ، ثَنَا ابْنُ اَبِىْ مَرْيَمَ ، ثَنَا اللَّيْثُ ، حَدَّثَنِىْ عَامِرُ بْنُ يَحْيٰى عَنْ اَبِىْ عَبْدِ الرَّحْمٰنِ الْحُبُلِىِّ ، قَالَ سَمِعْتُ عَبْدَ اللّٰهِ بْنَ عَمْرٍو يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُصَاحُ بِرَجُلٍ مِّنْ اُمَّتِىْ يَوْمَ الْقِيَامَةِ ، عَلٰى رُءُوْسِ الْخَلَائِقِ ، فَيُنْشَرُ لَهٗ تِسْعَةٌ وَّتِسْعُوْنَ سِجِلًّا ، كُلُّ سِجِلٍّ مَّدَّ الْبَصَرَ ، ثُمَّ يَقُوْلُ اللّٰهُ تَبَارَكَ وَ تَعَالٰى هَلْ تُنْكِرُ مِنْ هٰذَا شَيْئًا؟ فَيَقُوْلُ لَا ، يَا رَبِّ! فَيَقُوْلُ اَظَلَمَتْكَ كَتَبَتِى الْحَافِظُوْنَ؟ ثُمَّ يَقُوْلُ اَلَكَ عَنْ ذٰلِكَ حَسَنَةٌ؟ فَيُهَابُ الرَّجُلُ ، فَيَقُوْلُ لَا ، فَيَقُوْلُ بَلٰى ، اِنَّ لَكَ عِنْدَنَا حَسَنَاتٍ ، وَاِنَّهٗ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ ، فَتُخْرَجُ لَهٗ بِطَاقَةٌ فِيْهَا اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ، وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ، قَالَ ، فَيَقُوْلُ يَا رَبِّ! مَا هٰذِهِ الْبِطَاقَةُ مَعَ هٰذِهِ السِّجِلَّاتِ! فَيَقُوْلُ اِنَّكَ لَا تُظْلَمُ ، فَتُوْضَعُ السِّجِلَّاتُ فِىْ كَفَّةٍ وَّالْبِطَاقَةُ فِىْ كَفَّةٍ ، فَطَاشَتِ السِّجِلَّاتُ ، وَثَقُلَتِ الْبِطَاقَةُ. سنن ترمذی(۲۶۳۹-۲۶۴۰)

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Muhammad ﷺ is His slave and Messenger) He will say: O Lord, what is this card compared with these scrolls? He (Allah) will say: You will not be treated unjustly. Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (weigh light) and the card will go down" (will weigh heavily).

Muhammad bin Yahya said: "The Egyptians call the card Bitaqah.

قَالَ مُحَمَّدُ بْنُ يَحْيٰى اَلْبِطَاقَةُ الرُّقْعَةُ ' اَهْلُ مِصْرَ يَقُولُوْنَ لِلرُّقْعَةِ بِطَاقَةٌ.

Chapter36 - The Mention of the Cistern (Hawdh)

٣٦ - بَابُ ذِكْرِ الْحَوْضِ

4301 - Hazrat Abu Saeed Al-Khudri رضي الله عنه narrated that the Prophet ﷺ said: "I have a Cistern (as large as the distance) between the Kabah and Bait-ul-Maqdis (Jerusalem). (It is) Whiter than milk and its vessels are the numbers of the stars. I will be the Prophet with the most followers on the Day of Resurrection".

٤٣٠١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ ' ثَنَا زَكَرِيَّا ' ثَنَا عَطِيَّةُ عَنْ اَبِىْ سَعِيْدٍ اَلْخُدْرِيِّ ' اَنَّ النَّبِىَّ ﷺ قَالَ اِنَّ لِىْ حَوْضًا ' مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ ' اَبْيَضَ مِثْلَ اللَّبَنِ ' اٰنِيَتُهُ عَدَدُ النُّجُوْمِ ' وَاِنِّىْ لَاَكْثَرُ الْاَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ. ابن ماجه

4302 - Hazrat Hudhaifah رضي الله عنه narrated, "The Messenger of Allah ﷺ said: "My Cistern is wider than the distance between Ailah and Aden. By the One in Whose Hand is my soul, its vessels are more numerous than the number of stars and it is whiter than milk and sweeter than honey. By the One in whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern". It was said: O Messenger of Allah ﷺ will you recognize us? He said: "Yes, you will come to me with radiant faces, hands and feet because of the traces of ablution and this is not for anyone but you".

٤٣٠٢ - **حَدَّثَنَا** عُثْمَانُ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَلِىُّ بْنُ مُسْهِرٍ عَنْ اَبِىْ مَالِكٍ سَعْدِ بْنِ طَارِقٍ ' عَنْ رِبْعِيٍّ ' عَنْ حُذَيْفَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ حَوْضِىْ اَبْعَدُ مِنْ اَيْلَةَ مِنْ عَدَنَ ' وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! لَاٰنِيَتُهُ اَكْثَرُ مِنْ عَدَدِ النُّجُوْمِ ' وَلَهُوَ اَشَدُّ بَيَاضًا مِّنَ اللَّبَنِ ' وَاَحْلٰى مِنَ الْعَسَلِ ' وَالَّذِىْ نَفْسِىْ بِيَدِهٖ! اِنِّىْ لَاَذُوْدُ عَنْهُ الرِّجَالَ كَمَا يَذُوْدُ الرَّجُلُ الْاِبِلَ الْغَرِيْبَةَ عَنْ حَوْضِهٖ. قِيْلَ يَا رَسُوْلَ اللّٰهِ! اَتَعْرِفُنَا؟ قَالَ نَعَمْ ' تَرِدُوْنَ عَلَىَّ غُرًّا مُّحَجَّلِيْنَ مِنْ اَثَرِ الْوُضُوْءِ ' لَيْسَتْ لِاَحَدٍ غَيْرِكُمْ. صحيح مسلم(٥٨٢)

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٤٣٠٣ - حَدَّثَنَا مَحْمُوْدُ بْنُ خَالِدٍ اَلدِّمَشْقِيُّ ، ثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ ، ثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ ، حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ اَلدِّمَشْقِيُّ ، نُبِّئْتُ عَنْ اَبِيْ سَلَّامٍ اَلْحُبْشِيِّ قَالَ بَعَثَ اِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيْزِ ، فَاَتَيْتُهُ عَلٰى بَرِيْدٍ ، فَلَمَّا قَدِمْتُ عَلَيْهِ ، قَالَ لَقَدْ شَقَقْنَا عَلَيْكَ يَا اَبَا سَلَّامٍ! قَالَ اَجَلْ ، وَاللّٰهِ! يَا اَمِيْرَ الْمُؤْمِنِيْنَ. قَالَ وَاللّٰهِ! مَا اَرَدْتُّ الْمَشَقَّةَ عَلَيْكَ ، وَلٰكِنْ حَدِيْثٌ بَلَغَنِيْ اَنَّكَ تُحَدِّثُ بِهٖ عَنْ ثَوْبَانَ ، مَوْلٰى رَسُوْلِ اللّٰهِ ﷺ ، فِي الْحَوْضِ ، فَاَحْبَبْتُ اَنْ تُشَافِهَنِيْ بِهٖ. قَالَ فَقُلْتُ حَدَّثَنِيْ ثَوْبَانُ مَوْلٰى رَسُوْلِ اللّٰهِ ﷺ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ حَوْضِيْ مَا بَيْنَ عَدَنَ اِلٰى اَيْلَةَ ، اَشَدُّ بَيَاضًا مِّنَ اللَّبَنِ ، وَاَحْلٰى مِنَ الْعَسَلِ ، اَكَاوِيْبُهٗ كَعَدَدِ نُجُوْمِ السَّمَآءِ ، مَنْ شَرِبَ مِنْهُ شَرْبَةً لَّمْ يَظْمَاْ بَعْدَهَا اَبَدًا وَاَوَّلُ مَنْ يَّرِدُهٗ عَلَيَّ فُقَرَاءُ الْمُهَاجِرِيْنَ ، اَلدُّنُسُ ثِيَابًا وَّالشُّعْثُ رُءُوْسًا ، اَلَّذِيْنَ لَا يَنْكِحُوْنَ الْمُنَعَّمَاتِ ، وَلَا تُفْتَحُ لَهُمُ السُّدَدُ ، قَالَ فَبَكٰى عُمَرُ حَتّٰى اخْضَلَّتْ لِحْيَتُهٗ ، ثُمَّ قَالَ لٰكِنِّيْ قَدْ نَكَحْتُ الْمُنَعَّمَاتِ وَفُتِحَتْ لِيَ السُّدَدُ ، لَا جَرَمَ اَنِّيْ لَا اَغْسِلُ ثَوْبِيَ الَّذِيْ عَلٰى جَسَدِيْ حَتّٰى يَتَّسِخَ ، وَلَا اَدْهُنُ رَاْسِيْ حَتّٰى يَشْعَثَ. سنن ترمذی(٢٤٤٢)

4303 - Abu Sallam Al-Hubshi reported, "Umar bin Abdul Aziz sent for me and I came to him upon the riding animal, prepared for swift mail delivery. When I came to him, he said: We have caused you some trouble by making you ride, O Abu Sallam. He said: Yes by Allah, O Commander of the Believers! He said: By Allah we did not want to cause you any hardship, but there is a Hadith which I have heard that you narrate from Thawban ﷺ, the freed slave of the Messenger of Allah ﷺ, concerning the Cistern and I wanted to hear it directly from you. He said: I said, "Thawban ﷺ the freed slave of the Messenger of Allah ﷺ told me that the Messenger of Allah ﷺ said: "My Cistern is (wider than) the distance between Ailah and Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it, will never feel thirsty again. The first ones who come to drink from it will be the poor Muhajirin, with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened". Umar wept until his beard became wet, then he said: But I have married refined women and doors have been opened for me. Certainly, I will not wash the clothes that are on my body until they become dirty and I will not comb my hair until it becomes disheveled".

٤٣٠٤ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ ، ثَنَا اَبِيْ ، ثَنَا هِشَامٌ عَنْ قَتَادَةَ ، عَنْ اَنَسٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا

4304 - Hazrat Anas ﷺ narrated, "The Messenger of Allah ﷺ said: "The distance

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بَيْنَ نَاحِيَتَىْ حَوْضِىْ كَمَا بَيْنَ صَنْعَاءَ ' وَالْمَدِيْنَةِ ' اَوْ كَمَا بَيْنَ الْمَدِيْنَةِ وَعُمَانَ. صحيح مسلم(٥٩٥٤)

between the two ends of my Cistern is like the distance between San'a and Al-Madinah or between Al-Madinah and Amman".

٤٣٠٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ ' ثَنَا خَالِدُ بْنُ الْحَارِثِ ' ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ' قَالَ قَالَ اَنَسُ بْنُ مَالِكٍ قَالَ نَبِىُّ اللّٰهِ ﷺ يُرٰى فِيْهِ اَبَارِيْقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُوْمِ السَّمَآءِ. صحيح مسلم(٥٩٥٥)

4305 - Hazrat Anas bin Malik ؓ narrated that the Prophet of Allah ﷺ said: "One can see in it the (Cistern), jugs of gold and silver like the number of stars in the sky".

٤٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ' ثَنَا شُعْبَةُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ ' عَنْ اَبِيْهِ ' عَنْ اَبِىْ هُرَيْرَةَ ' عَنِ النَّبِىِّ ﷺ اَنَّهُ اَتَى الْمَقْبَرَةَ فَسَلَّمَ عَلَى الْمَقْبَرَةِ ' فَقَالَ اَلسَّلَامُ عَلَيْكُمْ ' دَارَ قَوْمٍ مُّؤْمِنِيْنَ ! وَاِنَّا ' اِنْ شَآءَ اللّٰهُ ' بِكُمْ لَاحِقُوْنَ. ثُمَّ قَالَ لَوَدِدْنَا اَنَّا قَدْ رَاَيْنَا اِخْوَانَنَا ' قَالُوْا يَا رَسُوْلَ اللّٰهِ! لَسْنَا اِخْوَانَكَ؟ قَالَ اَنْتُمْ اَصْحَابِىْ ' وَاِخْوَانِى الَّذِيْنَ يَاْتُوْنَ مِنْ بَعْدِىْ ' وَاَنَا فَرَطُكُمْ عَلَى الْحَوْضِ ' قَالُوْا يَا رَسُوْلَ اللّٰهِ! كَيْفَ تَعْرِفُ مَنْ لَّمْ يَاْتِ مِنْ اُمَّتِكَ؟ قَالَ اَرَاَيْتُمْ لَوْ اَنَّ رَجُلًا لَّهُ خَيْلٌ غُرٌّ مُّحَجَّلَةٌ بَيْنَ ظَهْرَانَىْ خَيْلٍ دُهْمٍ بُهْمٍ ' اَلَمْ يَكُنْ يَّعْرِفُهَا؟ قَالُوْا بَلٰى. قَالَ فَاِنَّهُمْ يَاْتُوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُّحَجَّلِيْنَ ' مِنْ اَثَرِ الْوُضُوْءِ ' قَالَ اَنَا فَرَطُكُمْ عَلَى الْحَوْضِ ' ثُمَّ قَالَ لَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِىْ كَمَا يُذَادُ الْبَعِيْرُ الضَّآلُّ ' فَاُنَادِيْهِمْ اَلَا هَلُمُّوْا! فَيُقَالُ اِنَّهُمْ قَدْ بَدَّلُوْا بَعْدَكَ ' وَلَمْ يَزَالُوْا يَرْجِعُوْنَ عَلٰى اَعْقَابِهِمْ ' فَاَقُوْلُ اَلَا سُحْقًا! سُحْقًا!

4306 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ came to a graveyard and greeted (its occupants) with Salam, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allah wills". Then he said: "Would that we could see our brothers". They said: O Messenger of Allah ﷺ are we not your brothers? He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you". They said: O Messenger of Allah ﷺ, how will you recognize those of your nation who have not yet come? He said: "If a man has a horse with a blaze on its forehead and white feet, don't think that he will recognize it among horses that are deep black in colour?" They said: Of course. He said: "On the Day of Resurrection they will come with radiant faces, hands and feet because of the traces of ablution". He said: "I will reach the Cistern ahead of you". Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them, Come here! But it will be said: They changed after you were gone and they kept turning on their heels. So I

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will say: "Be off, be off".

٣٧ - بَابُ ذِكْرِ الشَّفَاعَةِ

Chapter37 - Mention of The Intercession

٤٣٠٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ، ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ، عَنْ اَبِىْ صَالِحٍ ، عَنْ اَبِىْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ ، وَاِنِّى اخْتَبَاْتُ دَعْوَتِىْ شَفَاعَةً لِاُمَّتِىْ ، فَهِىَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللّٰهِ شَيْئًا . صحيح مسلم(٤٩٠)سنن ترمذى(٣٦٠٢)

4307 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Every Prophet had a prayer (supplication) that was answered in this world. But I am saving my prayer so that I can intercede for my nation and it reaches every one of them who dies not associating anything with Allah".

٤٣٠٨ - **حَدَّثَنَا** مُجَاهِدُ بْنُ مُوْسٰى ، وَاَبُوْ اِسْحَاقَ الْهَرَوِىُّ اِبْرَاهِيْمُ بْنُ عَبْدِ اللّٰهِ بْنِ حَاتِمٍ قَالَا ثَنَا هُشَيْمٌ ، اَنْبَاَنَا عَلِىُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ اَبِىْ نَضْرَةَ ، عَنْ اَبِىْ سَعِيْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَنَا سَيِّدُ وَلَدِ اٰدَمَ وَلَا فَخْرَ ، وَاَنَا اَوَّلُ مَنْ تَنْشَقُّ الْاَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ ، وَاَنَا اَوَّلُ شَافِعٍ وَّاَوَّلُ مُشَفَّعٍ وَّلَا فَخْرَ ، وَلِوَاءُ الْحَمْدِ بِيَدِىْ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ. سنن ترمذى(٣١٤٨_٣٦١٥)

4308 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ said: "I am the leader of the sons of Adam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast".

٤٣٠٩ - **حَدَّثَنَا** نَصْرُ بْنُ عَلِىٍّ وَّاِسْحَاقُ بْنُ اِبْرَاهِيْمَ بْنِ حَبِيْبٍ ، قَالَا ثَنَا بِشْرُ بْنُ الْمُفَضَّلِ ، ثَنَا سَعِيْدُ بْنُ يَزِيْدَ عَنْ اَبِىْ نَضْرَةَ ، عَنْ اَبِىْ سَعِيْدٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَمَّا اَهْلُ النَّارِ ، اَلَّذِيْنَ هُمْ اَهْلُهَا ، فَلَا يَمُوْتُوْنَ فِيْهَا وَلَا يَحْيَوْنَ ، وَلٰكِنْ نَاسٌ اَصَابَتْهُمُ نَارٌ بِذُنُوْبِهِمْ وَبِخَطَايَاهُمْ فَاَمَاتَتْهُمْ اِمَاتَةً ، حَتّٰى اِذَا كَانُوْا فَحْمًا اُذِنَ لَهُمْ فِى الشَّفَاعَةِ ، فَجِىْءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ ، فَبُثُّوْا عَلٰى اَنْهَارِ الْجَنَّةِ ، فَقِيْلَ يَا اَهْلَ الْجَنَّةِ! اَفِيْضُوْا عَلَيْهِمْ ، فَيَنْبُتُوْنَ نَبَاتَ الْحِبَّةِ تَكُوْنُ فِىْ حَمِيْلِ السَّيْلِ ، قَالَ فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ كَاَنَّ رَسُوْلَ اللّٰهِ ﷺ قَدْ كَانَ فِى الْبَادِيَةِ. صحيح مسلم(٤٥٨)

4309 - Hazrat Abu Saeed ؓ narrated, "The Messenger of Allah ﷺ said: "As for the people of Hell, who are its people, they will neither die nor live there-in. But there are some people who will be punished with fire because of their sins and blunders whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought group by group and scattered on the banks of the rivers of Paradise. It will be said: O People of Paradise! pour water on them. Then they will grow like seeds carried by a flood". A man among the people said: It is as if the

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Messenger of Allah ﷺ has been in the desert".

٤٣١٠ - حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ اِبْرَاهِيْمَ الدِّمَشْقِيُّ ، ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ، ثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ، عَنْ اَبِيْهِ ، عَنْ جَابِرٍ ، قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ شَفَاعَتِيْ يَوْمَ الْقِيَامَةِ لِاَهْلِ الْكَبَائِرِ مِنْ اُمَّتِيْ. سنن ترمذی(٢٤٣٦)

4310 - Hazrat Jabir ؓ narrated, "I heard the Messenger of Allah ﷺ say: "My intercession on the Day of Resurrection will be for those among my nation who committed major sins".

٤٣١١ - حَدَّثَنَا اِسْمَاعِيْلُ بْنُ اَسَدٍ ، ثَنَا اَبُوْ بَدْرٍ ، ثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ اَبِيْ هِنْدٍ ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ ، عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ اَنْ تَدْخُلَ نِصْفُ اُمَّتِيْ الْجَنَّةَ ، فَاخْتَرْتُ الشَّفَاعَةَ ، لِاَنَّهَا اَعَمُّ وَاَكْفٰى ، اَتَرَوْنَهَا لِلْمُتَّقِيْنَ؟ لَا ، وَلٰكِنَّهَا لِلْمُذْنِبِيْنَ ، الْخَطَّائِيْنَ الْمُتَلَوِّثِيْنَ. ابن ماجہ

4311 - Hazrat Abu Musa Al-Ashari ؓ narrated, "The Messenger of Allah ﷺ said: "I was given the choice between intercession and half of my nation being admitted to Paradise and I chose intercession because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure, sinners".

٤٣١٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ ، ثَنَا خَالِدُ بْنُ الْحَارِثِ ، ثَنَا سَعِيْدٌ عَنْ قَتَادَةَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ يَجْتَمِعُ الْمُؤْمِنُوْنَ يَوْمَ الْقِيَامَةِ يُلْهَمُوْنَ اَوْ يَهْتَمُّوْنَ ، شَكَّ سَعِيْدٌ فَيَقُوْلُوْنَ لَوْ تَشَفَّعْنَا اِلٰى رَبِّنَا فَاَرَاحَنَا مِنْ مَّكَانِنَا! فَيَاْتُوْنَ اٰدَمَ ﷺ فَيَقُوْلُوْنَ اَنْتَ اٰدَمُ اَبُو النَّاسِ ، خَلَقَكَ اللّٰهُ بِيَدِهٖ ، وَاَسْجَدَ لَكَ مَلَائِكَتَهٗ ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ يُرِحْنَا مِنْ مَّكَانِنَا هٰذَا ، فَيَقُوْلُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ وَيَشْكُوْ اِلَيْهِمْ ذَنْبَهُ الَّذِيْ اَصَابَ ، فَيَسْتَحْيِيْ مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوْا نُوْحًا عَلَيْهِ السَّلَامُ ، فَاِنَّهٗ اَوَّلُ رَسُوْلٍ بَعَثَهُ اللّٰهُ اِلٰى اَهْلِ الْاَرْضِ ، فَيَاْتُوْنَهٗ ، فَيَقُوْلُ لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَهٗ رَبَّهٗ مَا لَيْسَ لَهٗ بِهٖ عِلْمٌ ، وَيَسْتَحْيِيْ مِنْ ذٰلِكَ وَلٰكِنِ ائْتُوْا خَلِيْلَ الرَّحْمٰنِ اِبْرَاهِيْمَ ﷺ ، فَيَاْتُوْنَهٗ ، فَيَقُوْلُ لَسْتُ هُنَاكُمْ ، وَلٰكِنِ ائْتُوْا مُوْسٰى ﷺ ، عَبْدًا كَلَّمَهُ اللّٰهُ وَاَعْطَاهُ التَّوْرَاةَ ، فَيَاْتُوْنَهٗ ، فَيَقُوْلُ لَسْتُ هُنَاكُمْ ، وَيَذْكُرُ قَتْلَهُ النَّفْسَ بِغَيْرِ النَّفْسِ ، وَلٰكِنِ ائْتُوْا عِيْسٰى

4312 - Hazrat Anas bin Malik ؓ narrated that the Messenger of Allah ﷺ said: "The believers will be gathered on the Day of Resurrection, inspired or worried" - Saeed ؓ was not sure - "And they will say: If we seek some one to intercede for us with our Lord, we may find relief from our situation. So they will go to Adam ؑ and will say: You are Adam ؑ, the father of mankind Allah created you with His hand and His angels prostrated to you intercede for us with your Lord that He might grant us relief from our situation. He will say: I am not the one, and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say), Rather go to Nuh ؑ, for he is the first Messenger whom Allah sent to the people of earth. So, they will go to him, but he will say: I am not the one,

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and he will mention how he asked of Allah that of which he had no knowledge. (Referring11: 42) He will feel too shy to do that (and will say) Rather go to close friend of the Most Merciful Ibrahim عليه السلام. So they will go to him and he will say: I am not the one. Rather go to Musa عليه السلام, a slave to whom Allah spoke and whom He gave the Torah. So they will go to him and he will say: I am not the one, and he will mention how he killed a soul, not in retaliation. Rather go to Isa عليه السلام, the slave of Allah and His Messenger, the word of Allah and a spirit by Him. So they will go to him but he will say: I am not the one. Rather go to Muhammad ﷺ, a slave whose past and future sins Allah forgave.

So they will come to me and I will go with them". There was a similar report from Hasan who added (the Prophet ﷺ said:) "And I will walk between two rows of the believers". Then he went back to the Hadith of Anas رضي الله عنه - And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: Get up, O Muhammad speak, you will be heard, ask, you will be given, intercede, your ntercession will be accepted. I will praise Him with praise that He will teach me, then I will intercede and a limit will be set. Then they will be admitted to Paradise and I will come back a second time. When I see Him I will fall down prostrating and I will be left as long as Allah wills to leave

عَبْدَ اللّٰهِ وَرَسُوْلَهُ وَكَلِمَةَ اللّٰهِ وَرُوْحَهُ ' فَيَأْتُوْنَهُ ' فَيَقُوْلُ لَسْتُ هُنَاكُمْ ' وَلٰكِنِ ائْتُوْا مُحَمَّدًا ﷺ ' عَبْدًا غَفَرَ اللّٰهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ ' قَالَ فَيَأْتُوْنِيْ فَانْطَلِقُ ' فَذَكَرَ هٰذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ فَاَمْشِيْ بَيْنَ السِّمَاطَيْنِ مِنَ الْمُؤْمِنِيْنَ قَالَ ثُمَّ عَادَ اِلٰى حَدِيْثِ اَنَسٍ ' قَالَ فَاَسْتَاْذِنُ عَلٰى رَبِّيْ فَيُؤْذَنُ لِيْ ' فَاِذَا رَاَيْتُهُ وَقَعْتُ سَاجِدًا ' فَيَدَعُنِيْ مَا شَآءَ اللّٰهُ اَنْ يَّدَعَنِيْ ' ثُمَّ يُقَالُ اِرْفَعْ مُحَمَّدُ! وَقُلْ تُسْمَعْ ' وَسَلْ تُعْطَهْ ' وَاشْفَعْ تُشَفَّعْ ' فَاَحْمَدُهُ بِتَحْمِيْدٍ يُعَلِّمُنِيْهِ ' ثُمَّ اَشْفَعُ ' فَيَحُدُّ لِيْ حَدًّا ' فَيُدْخِلُهُمُ الْجَنَّةَ ' ثُمَّ اَعُوْدُ الثَّانِيَةَ ' فَاِذَا رَاَيْتُهُ وَقَعْتُ سَاجِدًا ' فَيَدَعُنِيْ مَا شَآءَ اللّٰهُ اَنْ يَّدَعَنِيْ ' ثُمَّ يُقَالُ لِيْ اِرْفَعْ مُحَمَّدُ! قُلْ يُسْمَعْ وَسَلْ تُعْطَهْ ' وَاشْفَعْ تُشَفَّعْ ' فَاَحْمَدُهُ بِتَحْمِيْدٍ يُعَلِّمُنِيْهِ ' ثُمَّ اَشْفَعُ ' فَيَحُدُّ لِيْ حَدًّا فَيُدْخِلُهُمُ الْجَنَّةَ ' ثُمَّ اَعُوْدُ الثَّالِثَةَ ' فَاِذَا رَاَيْتُ رَبِّيْ وَوَقَعْتُ سَاجِدًا ' فَيَدَعُنِيْ مَا شَآءَ اللّٰهُ اَنْ يَّدَعَنِيْ ' ثُمَّ يُقَالُ اِرْفَعْ مُحَمَّدُ! قُلْ يُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ ' فَاَرْفَعُ رَاْسِيْ فَاَحْمَدُهُ بِتَحْمِيْدٍ يُعَلِّمُنِيْهِ ' ثُمَّ اَشْفَعُ ' فَيَحُدُّ لِيْ حَدًّا ' فَيُدْخِلُهُمُ الْجَنَّةَ ' ثُمَّ اَعُوْدُ الرَّابِعَةَ فَاَقُوْلُ يَا رَبِّ! مَا بَقِيَ اِلَّا مَنْ حَبَسَهُ الْقُرْاٰنُ.

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me. Then it will be said: Get up O Muhammad. Speak, you will be heard, ask, you wil be given, intercede your intercession will be accepted. I will raise my head and praise Him with praise that He will teach me, then I will intercede and a limit will be set. Then they will be admitted to Paradise, and I will come back a third time. When I see Allah, I will fall down prostrating, and I will be left as long as Allah wills to leave me. Then it will be said: Get up, O Muhammad. Speak, you will be heard, ask, you will be given, intercede, your intercession will be accepted. I will raise my head and praise Him with praise that Allah will teach me, then I will intercede and a limit will be set. Then they will be admitted to Paradise and I will come back a fourth time and will say: O Lord there is no one left except those who are detained by the Quran".

He (the narrator Saeed) said: "Qatadah said following this Hadith: Anas bin Malik ﷺ told us that the Messenger of Allah ﷺ said: "Everyone who says: La ilaha illallah and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says: La ilaha illallah and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says: La ilaha illallah and has goodness as much as a small ant (particle) will be brought forth from Hell".

قَالَ يَقُوْلُ قَتَادَةُ عَلٰى اَثَرِ هٰذَا الْحَدِيْثِ وَحَدَّثَنَا اَنَسُ بْنُ مَالِكٍ ، اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَكَانَ فِيْ قَلْبِهٖ مِثْقَالُ شَعِيْرَةٍ مِّنْ خَيْرٍ ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَكَانَ فِيْ قَلْبِهٖ مِثْقَالُ بُرَّةٍ مِّنْ خَيْرٍ ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ ، وَكَانَ فِيْ قَلْبِهٖ مِثْقَالُ ذَرَّةٍ مِّنْ خَيْرٍ.

صحیح بخاری (٤٤٧٦) صحیح مسلم (٧٧٤-٧٧٥)

4313 - Hazrat Uthman bin Affan ﷺ narrated, "The Messenger of Allah ﷺ said: "Three will intercede on the Day of

٤٣١٣ - حَدَّثَنَا سَعِيْدُ بْنُ مَرْوَانَ ، ثَنَا اَحْمَدُ بْنُ يُوْنُسَ ، ثَنَا (عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ) عَنْ عِلَاقِ بْنِ اَبِيْ مُسْلِمٍ ، عَنْ اَبَانَ بْنِ عُثْمَانَ ، عَنْ عُثْمَانَ بْنِ عَفَّانَ ،

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Resurrection, The Prophets, then the scholars and then the martyrs".

قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ الْاَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَآءُ. ابن ماجہ

4314 - Ubayy bin Kab reported from his father that the Messenger of Allah ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and (I am the) one who will address them and the one who will have (permission) to intercede for them and it is no boast".

٤٣١٤ - حَدَّثَنَا اِسْمَاعِيْلُ بْنُ عَبْدِ اللّٰهِ الرَّقِّيُّ ' ثَنَا عُبَيْدُ اللّٰهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللّٰهِ بْنِ مُحَمَّدِ بْنِ عَقِيْلٍ ' عَنِ الطُّفَيْلِ بْنِ اُبَيِّ بْنِ كَعْبٍ ' عَنْ اَبِيْهِ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِذَا كَانَ يَوْمُ الْقِيَامَةِ ' كُنْتُ اِمَامَ النَّبِيِّيْنَ وَخَطِيْبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ ' غَيْرَ فَخْرٍ.

سنن ترمذی (٣٦١٢)

4315 - Hazrat Imran bin Husain ؓ narrated that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession who will be called "Al-Jahannamiyyin" (those who came out of Hell).

٤٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا يَحْيَى بْنُ سَعِيْدٍ ' ثَنَا الْحُسَيْنُ بْنُ ذَكْوَانَ عَنْ اَبِيْ رَجَاءَ الْعَطَارِدِيِّ ' عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ ' عَنِ النَّبِيِّ ﷺ قَالَ لَيَخْرُجَنَّ قَوْمٌ مِّنَ النَّارِ بِشَفَاعَتِيْ ' يُسَمَّوْنَ الْجَهَنَّمِيِّيْنَ.

صحیح بخاری (٦٥٦٢) سنن ابوداؤد (٤٧٤٠) سنن ترمذی (٢٦٠٠)

4316 - Hazrat Abdullah bin Abu Jad'a ؓ narrated that he heard the Prophet ﷺ say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation". They said: O Messenger of Allah ﷺ, besides you? He said: "Besides me".

I (a narrator) said: "Did you hear that from the Messenger of Allah ﷺ?' He said: "I heard it".

٤٣١٦ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا عَفَّانُ ' ثَنَا وُهَيْبٌ ' ثَنَا (خَالِدٌ عَنْ عَبْدِ اللّٰهِ بْنِ شَقِيْقٍ) ' عَنْ عَبْدِ اللّٰهِ بْنِ اَبِي الْجَدْعَاءِ ' اَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُوْلُ لَيَدْخُلَنَّ الْجَنَّةَ ' بِشَفَاعَةِ رَجُلٍ مِّنْ اُمَّتِيْ ' اَكْثَرُ مِنْ بَنِيْ تَمِيْمٍ ' قَالُوْا يَا رَسُوْلَ اللّٰهِ! سِوَاكَ؟ قَالَ سِوَايَ.

قُلْتُ اَنْتَ سَمِعْتَهُ مِنْ رَّسُوْلِ اللّٰهِ ﷺ ؟ قَالَ اَنَا سَمِعْتُهُ. سنن ترمذی (٢٤٣٨)

4317 - Hazrat Awf bin Malik Al-Ashjai ؓ narrated that the Messenger of Allah ﷺ said: "Do you know what choice my Lord gave me this night?" We said: Allah and His Messenger ﷺ know best. He said: "He gave me the choice between admitting half of my nation to Paradise (or) and intercession, and I chose

٤٣١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ ' ثَنَا صَدَقَةُ بْنُ خَالِدٍ ' ثَنَا ابْنُ جَابِرٍ ' قَالَ سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَّقُوْلُ سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْاَشْجَعِيَّ يَقُوْلُ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَتَدْرُوْنَ مَا خَيَّرَنِيْ رَبِّيَ اللَّيْلَةَ؟. قُلْنَا اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ. قَالَ فَاِنَّهٗ خَيَّرَنِيْ بَيْنَ اَنْ تَدْخُلَ نِصْفُ اُمَّتِيَ الْجَنَّةَ ' وَبَيْنَ الشَّفَاعَةِ ' فَاخْتَرْتُ الشَّفَاعَةَ ' قُلْنَا يَا رَسُوْلَ اللّٰهِ! اُدْعُ اللّٰهَ اَنْ يَّجْعَلَنَا مِنْ

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intercession". We said: O Messenger of Allah ﷺ, pray that we will be among the people (the people for whom you will intercede). He said: "It is for every Muslim".

اَهْلِهَا. قَالَ هِيَ لِكُلِّ مُسْلِمٍ. ابن ماجه

Chapter38 - Attribution of the Fire

٣٨ - بَابُ صِفَةِ النَّارِ

4318 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allah, not to return it" (to its original level of heat or returning it to the Hell-fire)".

٤٣١٨ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ، ثَنَا اَبِيْ وَيَعْلٰى قَالَا ثَنَا اِسْمَاعِيْلُ بْنُ اَبِيْ خَالِدٍ عَنْ نُفَيْعٍ اَبِيْ دَاوٗدَ ، عَنْ اَنَسِ بْنِ مَالِكٍ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ نَارَكُمْ هٰذِهٖ جُزْءٌ مِّنْ سَبْعِيْنَ جُزْءًا مِّنْ نَّارِ جَهَنَّمَ ، وَلَوْلَا اَنَّهَا اُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ ، مَا انْتَفَعْتُمْ بِهَا ، وَاِنَّهَا لَتَدْعُو اللّٰهَ اَنْ لَّا يُعِيْدَهَا فِيْهَا. ابن ماجه

4319 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it two occasions to exhale, one exhalation in winter and one exhalation in summer. The intense cold that you feel (in winter) is a part of its severe frost (Zamharir) and the intense heat that you feel in summer is a part of its hot wind" (Samum).

٤٣١٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ، ثَنَا عَبْدُ اللّٰهِ بْنُ اِدْرِيْسَ عَنِ الْاَعْمَشِ ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِشْتَكَتِ النَّارُ اِلٰى رَبِّهَا ، فَقَالَتْ يَا رَبِّ! اَكَلَ بَعْضِيْ بَعْضًا ، فَجَعَلَ لَهَا نَفَسَيْنِ نَفَسٌ فِي الشِّتَاءِ وَنَفَسٌ فِي الصَّيْفِ ، فَشِدَّةُ مَا تَجِدُوْنَ مِنَ الْبَرْدِ ، مِنْ زَمْهَرِيْرِهَا ، وَشِدَّةُ مَا تَجِدُوْنَ مِنَ الْحَرِّ ، مِنْ سَمُوْمِهَا. ابن ماجه

4320 - Hazrat Abu Hurayrah ؓ narrated that the Prophet ﷺ said: "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night".

٤٣٢٠ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّوْرِيُّ ، ثَنَا يَحْيَى بْنُ اَبِيْ بُكَيْرٍ ، ثَنَا شَرِيْكٌ عَنْ عَاصِمٍ ، عَنْ اَبِيْ صَالِحٍ ، عَنْ اَبِيْ هُرَيْرَةَ ، عَنِ النَّبِيِّ ﷺ قَالَ اُوْقِدَتِ النَّارُ اَلْفَ سَنَةٍ فَابْيَضَّتْ ، ثُمَّ اُوْقِدَتْ اَلْفَ سَنَةٍ فَاحْمَرَّتْ ، ثُمَّ اُوْقِدَتْ اَلْفَ سَنَةٍ فَاسْوَدَّتْ ، فَهِيَ سَوْدَاءُ كَاللَّيْلِ الْمُظْلِمِ. سنن ترمذی (۲۵۹۱_۲۵۹۱م)

4321 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: 'On the Day of Resurrection, the disbeliever who

٤٣٢١ - **حَدَّثَنَا** الْخَلِيْلُ بْنُ عَمْرٍو ، ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ عَنْ مُحَمَّدِ بْنِ اِسْحَاقَ ، عَنْ حُمَيْدٍ

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اَلطَّوِيْلِ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُؤْتٰى يَوْمَ الْقِيَامَةِ بِاَنْعَمِ اَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ ' فَيُقَالُ اِغْمِسُوْهُ فِى النَّارِ غَمْسَةً ' فَيُغْمَسُ فِيْهَا ' ثُمَّ يُقَالُ لَهُ اَىْ فُلَانُ! هَلْ اَصَابَكَ نَعِيْمٌ قَطُّ ؟ فَيَقُوْلُ لَا مَا اَصَابَنِىْ نَعِيْمٌ قَطُّ ' وَيُؤْتٰى بِاَشَدِّ الْمُؤْمِنِيْنَ ضُرًّا وَّبَلَاءً ' فَيُقَالُ اِغْمِسُوْهُ غَمْسَةً فِى الْجَنَّةِ ' فَيُغْمَسُ فِيْهَا غَمْسَةً ' فَيُقَالُ لَهُ اَىْ فُلَانُ! هَلْ اَصَابَكَ ضُرٌّ قَطُّ اَوْ بَلَاءٌ؟ فَيَقُوْلُ مَا اَصَابَنِىْ قَطُّ ضُرٌّ وَّلَا بَلَاءٌ. ابن ماجه

lived the most luxurious (life) will be brought and it will be said: Dip him once in Hell. So he will be dipped in it, then it will be said to him: O so-and-so have you ever enjoyed any pleasure? He will say: No, I have never enjoyed any pleasure. Then the believer who suffered the most hardship and trouble will be brought and it will be said: Dip him once in Paradise. So he will be dipped in it and it will be said to him: O so-and- so have you ever suffered any hardship or trouble? He will say: I have never suffered any hardship or trouble".

٤٣٢٢ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمٰنِ ' ثَنَا عِيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ اَبِىْ لَيْلٰى ' عَنْ عَطِيَّةَ الْعَوْفِىِّ ' عَنْ اَبِىْ سَعِيْدِ اَلْخُدْرِىِّ ' عَنِ النَّبِىِّ ﷺ قَالَ اِنَّ الْكَافِرَ لَيَعْظُمُ حَتّٰى اِنَّ ضِرْسَهُ لَاَعْظَمُ مِنْ اُحُدٍ ' وَفَضِيْلَةُ جَسَدِهِ عَلٰى ضِرْسِهِ ' كَفَضِيْلَةِ جَسَدِ اَحَدِكُمْ عَلٰى ضِرْسِهِ. ابن ماجه

4322 - Hazrat Abu Saeed Al-Khudri ؓ narrated that the Prophet ﷺ said: "The disbeliever will be made huge so much so that his molar will be bigger than (Mount) Uhud and the size of his body in relation to his molar will be like the size of the body of any one of you in relation to his molar".

٤٣٢٣ - حَدَّثَنَا اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا عَبْدُ الرَّحِيْمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ اَبِىْ هِنْدٍ ' ثَنَا عَبْدُ اللّٰهِ بْنُ قَيْسٍ ' قَالَ كُنْتُ عِنْدَ اَبِىْ بُرْدَةَ ذَاتَ لَيْلَةٍ ' فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ اُقَيْشٍ ' فَحَدَّثَنَا الْحَارِثُ لَيْلَتَئِذٍ ' اَنَّ رَسُوْلَ اللّٰهِ ﷺ قَالَ اِنَّ مِنْ اُمَّتِىْ مَنْ يَّدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ اَكْثَرُ مِنْ مُّضَرَ ' وَاِنَّ مِنْ اُمَّتِىْ مَنْ يُّعْظَمُ لِلنَّارِ حَتّٰى يَكُوْنَ اَحَدَ زَوَايَاهَا. ابن ماجه

4323 - Abdullah bin Qais reported, "I was with Abu Burdah one night and Harith bin Uqaish ؓ entered upon us. Harith ؓ told us that night that the Messenger of Allah ﷺ said: "Among my nation are some by whose intercession more than (the members of the tribe of) Mudar will enter Paradise and among my nation are some who will be made huge for the Fire until they fill one of its corners".

٤٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ بْنِ نُمَيْرٍ ' ثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْاَعْمَشِ ' عَنْ يَّزِيْدَ الرَّقَاشِىِّ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُرْسَلُ الْبُكَاءُ عَلٰى اَهْلِ النَّارِ ' فَيَبْكُوْنَ حَتّٰى يَنْقَطِعَ الدُّمُوْعُ '

4324 - Hazrat Anas bin Malik ؓ narrated,"The Messenger of Allah ﷺ said: "The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their

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faces, and if ships were placed in them they would float".

ثُمَّ يَبْكُوْنَ الدَّمَ حَتّٰى يَصِيْرَ فِيْ وُجُوْهِهِمْ كَهَيْئَةِ الْاُخْدُوْدِ ' لَوْ اُرْسِلَتْ فِيْهِ السُّفُنُ لَجَرَتْ. ابن ماجه

4325 - Hazrat Ibn-e-Abbbas ﷺ narrated that the Messenger of Allah ﷺ recited: "O you who believe! Have fear of Allah as is His due and die not except as Muslims". (Surah Al-e-Imran3: 102) (Then he said:) If a drop of Zaqqum were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it".

٤٣٢٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ ' ثَنَا ابْنُ اَبِيْ عَدِيٍّ عَنْ شُعْبَةَ ' عَنْ سُلَيْمَانَ 'عَنْ مُّجَاهِدٍ ' عَنِ ابْنِ عَبَّاسٍ ' قَالَ قَرَاَ رَسُوْلُ اللّٰهِ ﷺ ﴿يٰاَيُّهَا الَّذِيْنَ 'اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ﴾ (آل عمران:١٠٢)' وَلَوْ اَنَّ قَطْرَةً مِّنَ الزَّقُّوْمِ قُطِرَتْ فِي الْاَرْضِ لَاَفْسَدَتْ عَلٰى اَهْلِ الدُّنْيَا مَعِيْشَتَهُمْ ' فَكَيْفَ بِمَنْ لَّيْسَ لَهٗ طَعَامٌ غَيْرُهٗ؟. سنن ترمذی(٢٥٨٥)

4326 - Hazrat Abu Hurayrah ﷺ narrated that the Prophet ﷺ said: "The Fire will consume all of the son of Adam except the mark of prostration. Allah has forbidden the Fire to consume the mark of prostration".

٤٣٢٦ - **حَدَّثَنَا** مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ ' ثَنَا يَعْقُوْبُ بْنُ مُحَمَّدٍ اَلزُّهْرِيُّ ' ثَنَا اِبْرَاهِيْمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ ' عَنْ عَطَاءِ بْنِ يَزِيْدَ ' عَنْ اَبِيْ هُرَيْرَةَ ' عَنِ النَّبِيِّ ﷺ ' قَالَ تَاْكُلُ النَّارُ ابْنَ 'اٰدَمَ اِلَّا اَثَرَ السُّجُوْدِ ' حَرَّمَ اللّٰهُ عَلَى النَّارِ اَنْ تَاْكُلَ اَثَرَ السُّجُوْدِ. ابن ماجه

4327 - Hazrat Abu Hurayrah ﷺ narrated, "The Messenger of Allah ﷺ said: "Death will be brought on the Day of Resurrection and made to stand on the Sirat (the Bridge over Hell). It will be said: O people of Paradise? And they will look anxious and afraid lest they be brought out of the place, they are in. Then it will be said: O people of Hell! And they will look hoping, that they will be brought out of the place they are in. Then it will be said: Do you know, what this is? They will say: Yes, this is Death. Then the command will be given for it to be slaughtered on the Sirat, and it will be said to both groups: It is eternal wherever you are, and there will never be any death there-in".

٤٣٢٧ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِيْ شَيْبَةَ ' ثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِيْ سَلَمَةَ ' عَنْ اَبِيْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يُؤْتٰى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ ' فَيُوْقَفُ عَلَى الصِّرَاطِ ' فَيُقَالُ يَا اَهْلَ الْجَنَّةِ ! فَيَطَّلِعُوْنَ خَائِفِيْنَ وَجِلِيْنَ اَنْ يُّخْرَجُوْا مِنْ مَّكَانِهِمُ الَّذِيْ هُمْ فِيْهِ ' ثُمَّ يُقَالُ يَا اَهْلَ النَّارِ فَيَطَّلِعُوْنَ مُسْتَبْشِرِيْنَ فَرِحِيْنَ اَنْ يُّخْرَجُوْا مِنْ مَّكَانِهِمُ الَّذِيْ هُمْ فِيْهِ فَيُقَالُ هَلْ تَعْرِفُوْنَ هٰذَا؟ قَالُوْا نَعَمْ. هٰذَا الْمَوْتُ . قَالَ فَيَاْمُرُ بِهٖ فَيُذْبَحُ عَلَى الصِّرَاطِ ' ثُمَّ يُقَالُ لِلْفَرِيْقَيْنِ كِلَاهُمَا خُلُوْدٌ فِيْمَا تَجِدُوْنَ ' لَا مَوْتَ فِيْهَا اَبَدًا.

ابن ماجه

Chapter39 - Attribution of the Paradise

٣٩ - بَابُ صِفَةِ الْجَنَّةِ

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٤٣٢٨ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ يَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اَعْدَدْتُّ لِعِبَادِىَ الصَّالِحِيْنَ مَا لَا عَيْنٌ رَاَتْ ' وَلَا اُذُنٌ سَمِعَتْ ' وَلَا خَطَرَ عَلٰى قَلْبِ بَشَرٍ.

4328 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "Allah says: I have prepared for My righteous slave that which no eye has seen, no ear has heard and it has never crossed the mind of man".

قَالَ اَبُوْ هُرَيْرَةَ وَمِنْ بَلْهَ مَا قَدْ اَطْلَعَكُمُ اللّٰهُ عَلَيْهِ ' اِقْرَأُوْا اِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِىَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ جَزَاءً بِمَا كَانُوْا يَعْمَلُوْنَ﴾ (السجدہ:١٧).

Hazrat Abu Hurayrah ؓ said: "And there is more than what Allah has told you. Recite, if you wish: "No person knows what is kept hidden for them of joy as a reward for what they used to do". (Surah Sajdah32: 17)

قَالَ وَكَانَ اَبُوْ هُرَيْرَةَ يَقْرَؤُهَا ﴿مِنْ قُرَّاتِ اَعْيُنٍ﴾.

صحیح بخاری (٤٧٧٩) صحیح مسلم (٧٠٦٥)

He (the narrator) said: Abu Hurayrah ؓ used to recite it as Qurrati A'yunin".

٤٣٢٩ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ ' ثَنَا اَبُوْ مُعَاوِيَةَ عَنْ حَجَّاجٍ ' عَنْ عَطِيَّةَ ' عَنْ اَبِىْ سَعِيْدٍ الْخُدْرِىِّ ' عَنِ النَّبِىِّ ﷺ قَالَ لَشِبْرٌ فِى الْجَنَّةِ خَيْرٌ مِّنَ الْاَرْضِ وَمَا عَلَيْهَا. ابن ماجہ

4329 - Hazrat Abu Saeed Al-Khudri ؓ narrated that the Prophet ﷺ said: "A hand-span in Paradise is better than the earth and everything on it".

٤٣٣٠ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا زَكَرِيَّا بْنُ مَنْظُوْرٍ ' ثَنَا اَبُوْ حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَوْضِعُ سَوْطٍ فِى الْجَنَّةِ ' خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيْهَا. ابن ماجہ

4330 - Hazrat Sahl bin Sad ؓ narrated, "The Messenger of Allah ﷺ said: A place, the size of a whip, in Paradise is better than this world and every thing in it".

٤٣٣١ - **حَدَّثَنَا** سُوَيْدُ بْنُ سَعِيْدٍ ' ثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ اَسْلَمَ ' عَنْ عَطَاءِ بْنِ يَسَارٍ ' اَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ ﷺ يَقُوْلُ اَلْجَنَّةُ مِائَةُ دَرَجَةٍ كُلُّ دَرَجَةٍ مِّنْهَا مَا بَيْنَ السَّمَآءِ وَالْاَرْضِ ' وَاِنَّ اَعْلَاهَا الْفِرْدَوْسُ ' وَاَوْسَطَهَا الْفِرْدَوْسُ ' وَاِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ ' مِنْهَا تُفَجَّرُ اَنْهَارُ الْجَنَّةِ ' فَاِذَا سَاَلْتُمُ اللّٰهَ فَسْئَلُوْهُ الْفِرْدَوْسَ. ابن ماجہ

4331 - Hazrat Muadh bin Jabal ؓ narrated: "I heard the Messenger of Allah ﷺ say: "Paradise has one hundred grades, each of which is as big as the distance of between heaven and earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdows and from it spring forth the rivers of Paradise. If you ask of Allah, ask Him for Firdaws".

٤٣٣٢ - **حَدَّثَنَا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِىُّ ' ثَنَا الْوَلِيْدُ بْنُ مُسْلِمٍ ' ثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الْاَنْصَارِىُّ ' حَدَّثَنِى الضَّحَّاكُ الْمَعَافِرِىُّ عَنْ سُلَيْمَانَ بْنِ مُوْسٰى '

4332 - Hazrat Usamah bin Zaid ؓ narrated, "The Messenger of Allah ﷺ said one day to his Companions, "Who will strive hard with sincerity for Paradise? For

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there is nothing like Paradise. By the Lord of the Kabah it is sparkling light, sweet basil waving in the breeze, a lofty place, a flowing river, abundant ripe fruit, a beautiful charming wife and many fine garments, in a place of eternal abode, in ease and luxury in beautiful strongly-built, lofty houses". They said: We will strive hard for it O Messenger of Allah ﷺ. He said, "Say: Insha Allah" (if Allah wills). Then he mentioned Jihad and encouraged them to engage in it".

عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ ، قَالَ حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ، ذَاتَ يَوْمٍ لِأَصْحَابِهِ أَلَا مُشَمِّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لَا خَطَرَ لَهَا ، هِيَ وَرَبِّ الْكَعْبَةِ! نُورٌ يَتَلَأْلَأُ ، وَرَيْحَانَةٌ تَهْتَزُّ ، وَقَصْرٌ مَشِيدٌ ، وَنَهَرٌ مُطَّرِدٌ ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيجَةٌ ، وَزَوْجَةٌ حَسْنَاءُ جَمِيلَةٌ ، وَحُلَلٌ كَثِيرَةٌ ، فِي مَقَامٍ أَبَدًا ، فِي حَبْرَةٍ وَنَضْرَةٍ ، فِي دَارٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ . قَالُوا نَحْنُ الْمُشَمِّرُونَ لَهَا ، يَا رَسُولَ اللَّهِ! قَالَ قُولُوا إِنْ شَاءَ اللَّهُ. ثُمَّ ذَكَرَ الْجِهَادَ وَحَضَّ عَلَيْهِ. ابن ماجه

4333 - Hazrat Abu Hurayrah رضي الله عنه narrated, "The Messenger of Allah ﷺ said: "The first group to enter Paradise will enter with faces like the moon in the light when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their incense-holders will be pearls and their wives will be large-eyed houris. Their form will be that of a single man, the form of their father Adam عليه السلام, sixty forearm's length tall".

٤٣٣٣ - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً ، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ وَلَا يَمْتَخِطُونَ وَلَا يَتْفُلُونَ ، أَمْشَاطُهُمُ الذَّهَبُ ، وَرَشْحُهُمُ الْمِسْكُ ، وَمَجَامِرُهُمُ الْأُلُوَّةُ ، أَزْوَاجُهُمُ الْحُورُ الْعِينُ ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ ﷺ ، سِتُّونَ ذِرَاعًا.

صحیح بخاری (۳۳۲۷) صحیح مسلم (۷۰۷۸)

Abu Bakr bin Abi Shaibah quoted another narration with similar meaning.

٤٣٣٣م - **حَدَّثَنَا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ ، ثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ. صحیح مسلم (۷۰۷۹)

4334 - Hazrat Ibn-e-Umar رضي الله عنهما narrated, "The Messenger of Allah ﷺ said: Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow".

٤٣٣٤ - **حَدَّثَنَا** وَاصِلُ بْنُ عَبْدِ الْأَعْلَى ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ ، وَعَلِيُّ بْنُ الْمُنْذِرِ ، قَالُوا ثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ مُحَارِبِ بْنِ دِثَارٍ ، عَنِ ابْنِ عُمَرَ ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ ، حَافَتَاهُ مِنْ ذَهَبٍ ، مَجْرَاهُ عَلَى الْيَاقُوتِ وَالدُّرِّ ، تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ ، وَمَاؤُهُ أَحْلَى مِنَ

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الْعَسَلِ وَاَشَدُّ بَيَاضًا مِّنَ الثَّلْجِ. سنن ترمذی(٣٣٦١)

٤٣٣٥ - **حَدَّثَنَا** اَبُوْ عُمَرَ الضَّرِيْرُ ' ثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُثْمَانَ عَنْ مُّحَمَّدِ بْنِ عَمْرٍو ' عَنْ اَبِىْ سَلَمَةَ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنَّ فِى الْجَنَّةِ شَجَرَةً يُّسِيْرُ الرَّاكِبُ فِىْ ظِلِّهَا مِائَةَ سَنَةٍ ' وَلَا يَقْطَعُهَا.

وَاقْرَأُوْا اِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُوْدٍ﴾(الواقعہ: ٣٠). ابن ماجہ

4335 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "In Paradise there is a tree under whose shade a rider could travel for one hundred years and never leave it".

Recite if you wish: "And in shade long-extended". (Surah Al-Waqiah56: 30)

٤٣٣٦ - **حَدَّثَنَا** هِشَامُ بْنُ عَمَّارٍ ' ثَنَا عَبْدُ الْحَمِيْدِ بْنُ حَبِيْبِ بْنِ اَبِى الْعِشْرِيْنَ ' حَدَّثَنِىْ عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الْاَوْزَاعِىُّ ' حَدَّثَنِىْ حَسَّانُ بْنُ عَطِيَّةَ ' حَدَّثَنِىْ سَعِيْدُ بْنُ الْمُسَيَّبِ ' اَنَّهُ لَقِىَ اَبَا هُرَيْرَةَ فَقَالَ اَبُوْ هُرَيْرَةَ اَسْاَلُ اللّٰهَ اَنْ يَّجْمَعَ بَيْنِىْ وَبَيْنَكَ فِىْ سُوْقِ الْجَنَّةِ. قَالَ اَوَ فِيْهَا سُوْقٌ؟ قَالَ نَعَمْ ' اَخْبَرَنِىْ رَسُوْلُ اللّٰهِ ﷺ قَالَ اِنَّ اَهْلَ الْجَنَّةِ ' اِذَا دَخَلُوْهَا ' نَزَلُوْا فِيْهَا بِفَضْلِ اَعْمَالِهِمْ ' فَيُؤْذَنُ لَهُمْ فِىْ مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ اَيَّامِ الدُّنْيَا ' فَيَزُوْرُوْنَ اللّٰهَ ' وَيُبْرِزُ لَهُمْ عَرْشَهُ ' وَيَتَبَدّٰى لَهُمْ فِىْ رَوْضَةٍ مِّنْ رِّيَاضِ الْجَنَّةِ ' فَتُوْضَعُ لَهُمْ مَنَابِرُ مِنْ نُّوْرٍ ' وَمَنَابِرُ مِنْ لُّؤْلُؤٍ وَّمَنَابِرُ مِنْ يَّاقُوْتٍ ' وَمَنَابِرُ مِنْ زَبَرْجَدٍ ' وَمَنَابِرُ مِنْ ذَهَبٍ ' وَمَنَابِرُ مِنْ فِضَّةٍ . وَيَجْلِسُ اَدْنَاهُمْ ' وَمَا فِيْهِمْ دَنِىٌّ عَلٰى كُثْبَانِ الْمِسْكِ وَالْكَافُوْرِ ' مَا يُرَوْنَ اَنَّ اَصْحَابَ الْكَرَاسِىِّ اَفْضَلَ مِنْهُمْ مَجْلِسًا.

4336 - Saeed bin Al-Musayyab reported that he met Abu Hurayrah ؓ and Abu Hurayrah ؓ said: "I supplicate Allah to bring you and I together in the market place of Paradise. Saeed said: Is there a market place there? He said: Yes, the Messenger of Allah ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds and they will be given permission for a length of time equivalent to Friday from the days on earth, when they will visit Allah. His throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them".

قَالَ اَبُوْ هُرَيْرَةَ قُلْتُ يَا رَسُوْلَ اللّٰهِ! هَلْ نَرٰى رَبَّنَا؟ قَالَ نَعَمْ هَلْ تَتَمَارَوْنَ فِىْ رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟ قُلْنَا لَا ' قَالَ كَذٰلِكَ ' لَا تَمَارَوْنَ فِىْ رُؤْيَةِ رَبِّكُمْ عَزَّوَجَلَّ ' وَلَا يَبْقٰى فِىْ ذٰلِكَ الْمَجْلِسِ اَحَدٌ اِلَّا

Abu Hurayrah ؓ said: "I said, O Messenger of Allah ﷺ will we see our Lord? He said: "Yes, Do you dispute that you see the sun and the moon, on the night when it is full?" We said: No. He

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said: "Like-wise you will not dispute that you see your Lord, the Glorified and the Sublime. There will be no one left in that gathering with whom Allah does not speak face to face, until He will say to a man among you: Do you not remember, O so-and-so, the day you did such and such? And He will remind him of some of his sins in this world. He will say: O Lord, have you not forgiven me? He will say: Yes, it is by the vastness of My forgiveness that you have reached the position you are in. While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: Get up and go to the honor that has been prepared for you, and take whatever you desire. So we will go to a market place surrounded by the angels in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man. Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that market place, the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there". He said: "Then we will go back to our homes where we will be met by our wives, and they will say: Welcome you

حَاضَرَهُ اللّٰهُ مُحَاضَرَةً ، حَتّٰى اِنَّهُ يَقُوْلُ لِلرَّجُلِ مِنْكُمْ اَلَا تَذْكُرُ ، يَا فُلَانُ! يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ يُذَكِّرُهُ بَعْضَ غَدَرَاتِهِ فِى الدُّنْيَا فَيَقُوْلُ يَا رَبِّ! اَفَلَمْ تَغْفِرْ لِىْ؟ فَيَقُوْلُ بَلٰى ، فَبِسَعَةِ مَغْفِرَتِىْ بَلَغْتَ مَنْزِلَتَكَ هٰذِهِ ، فَبَيْنَمَا هُمْ كَذٰلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِّنْ فَوْقِهِمْ ، فَاَمْطَرَتْ عَلَيْهِمْ طِيْبًا لَّمْ يَجِدُوْا مِثْلَ رِيْحِهِ شَيْئًا قَطُّ ، ثُمَّ يَقُوْلُ قُوْمُوْا اِلٰى مَا اَعْدَدْتُّ لَكُمْ مِّنَ الْكَرَامَةِ ، فَخُذُوْا مَا اشْتَهَيْتُمْ ، قَالَ فَنَاْتِىْ سُوْقًا قَدْ حُفَّتْ بِهِ الْمَلَائِكَةُ ، فِيْهِ مَا لَمْ تَنْظُرِ الْعُيُوْنُ اِلٰى مِثْلِهِ ، وَلَمْ تَسْمَعِ الْاٰذَانُ ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوْبِ ، قَالَ فَيُحْمَلُ لَنَا مَا اشْتَهَيْنَا ، لَيْسَ يُبَاعُ فِيْهِ شَىْءٌ وَّلَا يُشْتَرٰى ، وَفِىْ ذٰلِكَ السُّوْقِ يَلْقَى اَهْلُ الْجَنَّةِ بَعْضُهُمْ بَعْضًا ، قَالَ فَيُقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَفِعَةِ ، فَيَلْقٰى مَنْ دُوْنَهُ وَمَا فِيْهِمْ دَنِىٌّ فَيَرُوْعُهُ مَا يَرٰى عَلَيْهِ مِنَ اللِّبَاسِ ، فَمَا يَنْقَضِىْ اٰخِرُ حَدِيْثِهِ حَتّٰى يَتَمَثَّلَ عَلَيْهِ اَحْسَنُ مِنْهُ ، وَذٰلِكَ اَنَّهُ لَا يَنْبَغِىْ لِاَحَدٍ اَنْ يَّحْزَنَ فِيْهَا. قَالَ ثُمَّ نَنْصَرِفُ اِلٰى مَنَازِلِنَا ، فَتَلْقَانَا اَزْوَاجُنَا ، فَيَقُلْنَ مَرْحَبًا وَّاَهْلًا ، لَقَدْ جِئْتَ وَاِنَّ بِكَ مِنَ الْجَمَالِ وَالطِّيْبِ اَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ ، فَنَقُوْلُ اِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّوَجَلَّ ، وَيَحِقُّنَا اَنْ نَّنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا. سنن ترمذی(۲۵۴۹)

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have come looking more handsome and with a better fragrance than when you left us. And we will say: Today we sat with our Lord, the Compeller, the Glorified and the Sublime and we deserve to come back (in the shape) as we have come back".

٤٣٣٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الْاَزْرَقُ، اَبُوْ مَرْوَانَ الدِّمَشْقِيُّ، ثَنَا خَالِدُ بْنُ يَزِيْدَ بْنِ اَبِيْ مَالِكٍ عَنْ اَبِيْهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ اَبِيْ اُمَامَةَ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْ اَحَدٍ يُدْخِلُهُ اللّٰهُ الْجَنَّةَ، اِلَّا زَوَّجَهُ اللّٰهُ ثِنْتَيْنِ وَسَبْعِيْنَ زَوْجَةً ثِنْتَيْنِ مِنَ الْحُوْرِ الْعِيْنِ، وَسَبْعِيْنَ مِنْ مِيْرَاثِهِ مِنْ اَهْلِ النَّارِ، مَا مِنْهُنَّ وَاحِدَةٌ اِلَّا وَلَهَا قُبُلٌ شَهِيٌّ، وَلَهُ ذَكَرٌ لَّا يَنْثَنِيْ.

4337 - Hazrat Abu Umamah ؓ narrated, "The Messenger of Allah ﷺ said: "There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male organ that never becomes flaccid".

(A narrator) Hisham bin Khalid said: "From his inheritance from the people of Hell; means 'Men who enter Hell, and the people of Paradise will inherit their wives just as the wife of Pharoah will be inherited".

قَالَ هِشَامُ بْنُ خَالِدٍ مِّنْ مِّيْرَاثِهِ مِنْ اَهْلِ النَّارِ، يَعْنِيْ رِجَالًا دَخَلُوا النَّارَ، فَوَرِثَ اَهْلُ الْجَنَّةِ نِسَاءَ هُمْ كَمَا وُرِثَتِ امْرَاَةُ فِرْعَوْنَ. ابن ماجہ

٤٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، ثَنَا مُعَاذُ بْنُ هِشَامٍ، ثَنَا اَبِيْ عَنْ عَامِرٍ الْاَحْوَلِ، عَنْ اَبِي الصِّدِّيْقِ النَّاجِيْ، عَنْ اَبِيْ سَعِيْدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اَلْمُؤْمِنُ اِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمْلُهُ وَوَضْعُهُ فِيْ سَاعَةٍ وَّاحِدَةٍ، كَمَا يَشْتَهِيْ.

سنن ترمذی (۲۵۶۳)

4338 - Hazrat Abu Saeed Al-Khudri ؓ narrated, "The Messenger of Allah ﷺ said: "When the believer will want a child in Paradise, he (the child) will be conceived and born and grown up in a single moment according to his (the believers) desire".

٤٣٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ اَبِيْ شَيْبَةَ، ثَنَا جَرِيْرٌ عَنْ مَنْصُوْرٍ، عَنْ اِبْرَاهِيْمَ، عَنْ عَبِيْدَةَ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ، قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ اِنِّيْ لَاَعْلَمُ اٰخِرَ اَهْلِ النَّارِ خُرُوْجًا مِّنْهَا، وَاٰخِرَ اَهْلِ الْجَنَّةِ دُخُوْلًا الْجَنَّةَ، رَجُلٌ يَّخْرُجُ مِنَ النَّارِ حَبْوًا، فَيُقَالُ لَهُ اِذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَاْتِيْهَا فَيُخَيَّلُ اِلَيْهِ اَنَّهَا مَلْاَى فَيَرْجِعُ، فَيَقُوْلُ يَا رَبِّ! وَجَدْتُّهَا مَلْاَى، فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ

4339 - Hazrat Abdullah bin Mas'ud ؓ narrated, "The Messenger of Allah ﷺ said: "I know the last of the people of Hell who will be brought forth from it and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling and it will be said to him: Go and enter Paradise. He will come to it and it will be made to appear to him

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as if it is full. So he will say: O Lord, I found it full. Allah will say: Go and enter Paradise. He will come to it and it will be made to appear to him as if it is full. So he will say: O Lord, I found it full. Allah the Glorified and the Sublime will say: Go and enter Paradise. He will come to it and it will be made to appear to him as if it is full. So he will return and say: O Lord, I found it full. Allah the Glorified and the Sublime will say: Go and enter Paradise, for you will have the like of the world and ten times more, or you will have ten times the like of the world. He will say: Are you joking with me or are you laughing at me, when you are the Sovereign? (The man's joy will be multiplied).

اِذْهَبْ فَادْخُلِ الْجَنَّةَ ' فَيَاْتِيْهَا فَيُخَيَّلُ اِلَيْهِ اَنَّهَا مَلاَى فَيَرْجِعُ فَيَقُوْلُ يَا رَبِّ! وَجَدْتُّهَا مَلاَى ' فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اِذْهَبْ فَادْخُلِ الْجَنَّةَ ' فَيَاْتِيْهَا فَيُخَيَّلُ اِلَيْهِ اَنَّهَا مَلاَى ' فَيَرْجِعُ فَيَقُوْلُ يَا رَبِّ! اِنَّهَا مَلاَى ' فَيَقُوْلُ اللّٰهُ عَزَّوَجَلَّ اِذْهَبْ فَادْخُلِ الْجَنَّةَ ' فَاِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةَ اَمْثَالِهَا ' اَوْ اِنَّ لَكَ مِثْلَ عَشَرَةِ اَمْثَالِ الدُّنْيَا فَيَقُوْلُ اَتَسْخَرُ بِىْ اَوْ اَتَضْحَكُ بِىْ وَاَنْتَ الْمَلِكُ؟.

He (the narrator) said: "And I saw the Messenger of Allah ﷺ smiling so broadly that his molars were seen".

قَالَ فَلَقَدْ رَاَيْتُ رَسُوْلَ اللّٰهِ ﷺ ضَحِكَ حَتّٰى بَدَتْ نَوَاجِذُهُ.

And he used to say: "This is the lowest grade of the people of Paradise".

فَكَانَ يُقَالُ هٰذَا اَدْنٰى اَهْلِ الْجَنَّةِ مَنْزِلًا.

صحیح بخاری(٦٥٦٧_٧٥١١)صحیح مسلم(٤٦٠_٤٦١)سنن ترمذی(٢٥٩٥)

4340 - Hazrat Anas bin Malik ؓ narrated, "The Messenger of Allah ﷺ said: "Whoever asks for Paradise three times, Paradise will say: O Allah admit him to Pradise. And whoever asks to be saved from Hell-fire, three times, Hell fire will say: O Allah save him from Hell-fire".

٤٣٤٠ - **حَدَّثَنَا** هَنَّادُ بْنُ السَّرِىِّ ' ثَنَا اَبُو الْاَحْوَصِ عَنْ اَبِىْ اِسْحَاقَ ' عَنْ بُرَيْدِ بْنِ اَبِىْ مَرْيَمَ ' عَنْ اَنَسِ بْنِ مَالِكٍ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ سَاَلَ اللّٰهَ الْجَنَّةَ ' ثَلاَثَ مَرَّاتٍ ' قَالَتِ الْجَنَّةُ اَللّٰهُمَّ! اَدْخِلْهُ الْجَنَّةَ ' وَمَنِ اسْتَجَارَ مِنَ النَّارِ ' ثَلاَثَ مَرَّاتٍ ' قَالَتِ النَّارُ اَللّٰهُمَّ! اَجِرْهُ مِنَ النَّارِ. سنن ترمذی(٢٥٧٢)سنن نسائی(٥٥٣٦)

4341 - Hazrat Abu Hurayrah ؓ narrated, "The Messenger of Allah ﷺ said: "There is no one among you who does not have two abodes. An abode in Garden (Paradise) and abode in Hell-fire, if he dies and enters Hell-fire the people of Paradise

٤٣٤١ - **حَدَّثَنَا** اَبُوْ بَكْرِ بْنُ اَبِىْ شَيْبَةَ وَاَحْمَدُ بْنُ سِنَانٍ ' قَالاَ ثَنَا اَبُوْ مُعَاوِيَةَ عَنِ الْاَعْمَشِ ' عَنْ اَبِىْ صَالِحٍ ' عَنْ اَبِىْ هُرَيْرَةَ ' قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَا مِنْكُمْ مِنْ اَحَدٍ اِلَّا لَهُ مَنْزِلاَنِ مَنْزِلٌ فِى الْجَنَّةِ ' وَمَنْزِلٌ فِى النَّارِ ' فَاِذَا مَاتَ ' فَدَخَلَ النَّارَ ' وَرِثَ اَهْلُ الْجَنَّةِ

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مَنْزِلَهُ ، فَذٰلِكَ قَوْلُهُ تَعَالٰى ﴿اُولٰٓئِكَ هُمُ الْوَارِثُوْنَ﴾ (المومنون: ۱۰). ابن ماجہ

inherit his abode (of Paradise). This is what Allah says (in a verse): "These are indeed the inheritors". (Surah Muminun23: 10)

تَمَّ الْكِتَابُ بِحَمْدِ اللّٰهِ وَعَوْنِهٖ وَلُطْفِهٖ ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ يُوَافِيْ نِعَمَهٗ وَيُكَافِيْ مَزِيْدَهٗ ، وَصَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ وَّاٰلِهٖ كُلَّمَا ذَكَرَهُ الذَّاكِرُوْنَ وَغَفَلَ عَنْهُ الْغَافِلُوْنَ ، وَيَسَّرَ اللّٰهُ بِفَرَاغِهٖ يَوْمَ الْجُمُعَةِ الْمُبَارَكِ الرَّابِعَ عَشَرَ مِنْ ذِى الْحِجَّةِ سَنَةَ ثَلَاثِيْنَ وَسَبْعَ مِائَةٍ.

By the Grace of Allah and with His Help and His Bounty, the book has been completed. Praise be to Allah the Lord of the worlds who accomplished His Blessing and sufficed the additions. And peace of Allah be upon Muhammad ﷺ and his family, whenever the mentioners mention it (sending peace) and even when the forgetful ones forget it. Allah eased it to be completed on Friday, the blessed day, 14 of Zil Hajjah 730.

غَفَرَ اللّٰهُ لِمَالِكِهٖ وَكَاتِبِهٖ . وَمُحَقِّقِهٖ. وَالنَّاظِرِ فِيْهِ ، وَمُصَنِّفِهٖ ، وَالْمُسْتَفِيْدِ مِنْهُ ، وَنَفَعَنَا بِمَا فِيْهِ ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ، وَحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ.

May Allah bestow salvation upon the owner, the writer, the researcher, the proof-reader, the author, (the translator) and the benefitter from this book, and there is no energy, no strength except with Allah and Allah is sufficient for us, and is our True Accomplisher.

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