

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

ابْرَاهِيمَ قَالَ: حَدَّنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، حَدَّهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، أَخْبَرَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ تَمَارِي هُوَ وَالْحُرُثُ بْنُ فَيْسٍ بْنِ حِصْنِ الْعَرَارِيِّ فِي صَاحِبِ مُوسَى: قَالَ ابْنُ عَبَّاسٍ: هُوَ حَضِيرٌ، فَمَرَّ بِهِمَا أُبَيُّ بْنُ كَعْبٍ، فَدَعَاهُ ابْنُ عَبَّاسٍ، قَالَ: إِنِّي تَمَارِيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ مُوسَى الَّذِي سَأَلَ مُوسَى السَّبِيلَ إِلَى لَقِيَةٍ؟ هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذَكُّرُ شَانَهُ؟ قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَئِمَّا مُوسَى فِي مَلَأٍ مِّنْ بَنِي إِسْرَائِيلَ، جَاءَهُ رَجُلٌ، قَالَ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى: بَلِيْ عَبْدُنَا حَضِيرٌ، فَسَأَلَ مُوسَى السَّبِيلَ إِلَيْهِ، فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً وَقَيْلَ لَهُ: إِذَا فَقَدَتِ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَلَقَاهُ، وَكَانَ يَبْيَغُ أَتَرَ الْحُوتَ فِي الْبَحْرِ، قَالَ لِمُوسَى فَتَاهُ: أَرَأَيْتَ إِذَا أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرْهُ، قَالَ: ذَلِكَ مَا كُنَّا تَبْغِي، فَارْتَدَّا عَلَى آتَارِهِمَا قَصَاصًا فَوَجَدَا حَضِيرًا فَكَانَ مِنْ شَانِهِمَا الَّذِي فَصَّ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ». [انظر: ٧٨، ١٢٢، ٢٢٦٧، ٤٧٢٥، ٣٤٠١، ٣٢٧٨، ٤٧٢٨]

[٤٧٢٦، ٤٧٢٧، ٦٦٧٢، ٧٤٧٨]

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

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

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

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

[٧٢٧٠]

(١٨) بَابُ مَنْ يَصْحُ سَمَاعُ الصَّغِيرِ

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

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

٧٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: أَفْتَلْتُ رَاكِبًا عَلَى جَمَارِ أَتَانِي وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِيَمِنِي إِلَى عَيْرٍ جِدَارٍ فَمَرَرْتُ بَيْنَ يَدَيْهِ بَعْضَ الصَّفَّ، وَأَرْسَلْتُ الْأَتَانَ تَرَّعَ، وَدَخَلْتُ فِي الصَّفَّ فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ أَحَدٌ. [انظر: ٤٩٣، ٨٦١، ١٨٥٧]

[٤٤١٢]

٧٧ - حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنِي الرَّبِيعِيُّ عَنِ الرَّهْبَرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ قَالَ: عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَةً

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

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

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

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

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

(١٩) بَابُ الْخُرُوجِ فِي طَلَبِ الْعِلْمِ،
وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةً
شَهْرٍ، إِلَى عَبْدِ اللَّهِ بْنِ أُبَيِّنِ فِي
حَدِيثِ وَاحِدٍ.

٧٨ - حَدَّثَنَا أَبُو القَاسِيمِ خَالِدُ بْنُ
خَلَقِيَّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرَبٍ:
قَالَ الْأَوْزَاعِيُّ: أَخْبَرَنَا الرُّثْرُبِيُّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ
مَسْعُودٍ، عَنْ أَبِيهِ بْنِ عَبَّاسٍ أَنَّهُ تَمَارَى
هُوَ وَالْحُرُّ بْنُ قَيْسٍ أَبْنَى حَضْنَ
الْفَرَارِيِّ فِي صَاحِبِ مُوسَى، فَمَرَّ
بِهِمَا أَبَيُّ بْنُ كَعْبٍ فَدَعَاهُ أَبْنُ عَبَّاسٍ،
فَقَالَ: إِنِّي تَمَارِيْتُ أَنَا وَصَاحِبِيْ هَذَا
فِي صَاحِبِ مُوسَى الدِّيْنِ سَأَلَ السَّيْلَ
إِلَى لُقَيْهِ: هَلْ سَمِعْتَ رَسُولَ اللَّهِ
يَذْكُرُ شَائِهَ؟ فَقَالَ أَبَيُّ: نَعَمْ، سَمِعْتُ
الْبَيْتَ يَذْكُرُ شَائِهَ، يَقُولُ: «بَيْتُمَا
مُوسَى فِي مَلَأٍ مِنْ بَنَى إِسْرَائِيلَ إِذْ
جَاءَهُ رَجُلٌ فَقَالَ: أَتَعْلَمُ أَحَدًا أَعْلَمَ
مِنْكَ؟ قَالَ مُوسَى: لَا، فَأَوْحَى اللَّهُ
تَعَالَى إِلَى مُوسَى: بَلَى، عَبْدُنَا
خَضِّرٌ، قَسَّانَ السَّيْلَ إِلَى لُقَيْهِ،
فَجَعَلَ اللَّهُ لَهُ الْحُوتَ آيَةً. وَقَبْلَ لَهُ:
إِذَا فَقَدَتِ الْحُوتَ فَارْجِعْ فَإِنَّكَ
سَتَلْقَاهُ، فَكَانَ مُوسَى يَتَبَعَ أَثَرَ الْحُوتِ

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

فِي الْبَحْرِ، فَقَالَ فَتَى مُوسَى لِمُوسَى : أَرَأَيْتَ إِذْ أَوْيَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ . قَالَ مُوسَى : ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَ عَلَى آثَارِهِمَا فَصَاصًا، فَوَجَدَا حَضِيرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا فَصَّ اللَّهُ فِي كِتَابِهِ». [راجع: ٧٤]

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

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

٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ أَسَمَّةَ، عَنْ بُرَيْدَةَ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَثُلَ مَا يَعْشَى اللَّهُ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْعَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبَّلَتِ الْمَاءَ فَأَنْتَسَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ . وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةً أُخْرَى إِنَّمَا هِيَ قَعْدٌ لَا تُمسِكُ مَاءً وَلَا تُنْتَثِرُ كَلَأً، فَذَلِكَ مَثُلٌ مِنْ فَقْهٍ فِي دِينِ اللَّهِ وَنَعْمَةٍ مَا يَعْشَى اللَّهُ بِهِ فَعِلْمٌ وَعِلْمٌ، وَمَثُلٌ مِنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَثْبِلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ إِلَيْهِ».

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ إِسْحَاقُ: وَكَانَ مِنْهَا طَائِفَةً قَبَّلَتِ الْمَاءَ، قَاعٌ

يَعْلُوُ الْمَاءُ، وَالصَّفَصَفُ الْمُسْتَوِي
مِنَ الْأَرْضِ.

(٢١) بَابُ رَفْعِ الْعِلْمِ وَظُهُورِ
الْجَهْلِ،

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

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

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

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

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

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

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

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

وَقَالَ رَبِيعَةُ: لَا يَسْبِغُ لَا حَدِّ عِنْدَهُ
شَيْءٌ مِنَ الْعِلْمِ أَنْ يُضَيِّعَ نَفْسَهُ.

٨٠ - حَدَّثَنَا عِمْرَانُ بْنُ مَيسَرَةَ
قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي
الْتَّيَاحِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ
يُرْفَعَ الْعِلْمُ، وَيَبْثَتَ الْجَهْلُ، وَيُشَرِّبَ
الْحَمْرُ، وَيَظْهَرَ الرَّذْنَا». [انظر: ٨١،
٦٨٠٨، ٥٥٧٧]

٨١ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ، عَنْ فَتَاهَةَ، عَنْ
أَنَسٍ، قَالَ: لَا حَدَّثَنَا كُمْ حَدِيثًا لَا
يُحَدِّثُكُمْ أَحَدٌ بَعْدِي، سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: «مِنْ أَشْرَاطِ السَّاعَةِ:
أَنْ يَقْلِلَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ،
وَيَظْهَرَ الرَّذْنَا، وَتَكُثرُ النِّسَاءُ، وَيَقْلِلُ
الرِّجَالُ، حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً
الْقِيمُ الْوَاحِدُ». [راجع: ٨٠]

(٢٢) بَابُ فَضْلِ الْعِلْمِ

٨٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفْيَرَ قَالَ:
حَدَّثَنِي الْلَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلُ، عَنْ

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

ابن شهاب، عن حمزة بن عبد الله بن عمر أن ابن عمر قال: سمعت رسول الله ﷺ يقول: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِقَدَحٍ لَّيْنَ فَشَرِبْتُهُ حَتَّى إِنِّي لَأَرِي الرَّيْ يَخْرُجُ فِي أَطْفَارِي، ثُمَّ أَعْطَيْتُهُ فَضْلِي عَمَرَ بْنَ الْحَطَابَ». قَالُوا: فَمَا أَوْتَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ». [انظر: ٧٠٣٢، ٧٠٢٧، ٧٠٠٧، ٣٦٨١]

(٢٣) بَابُ الْفُتْيَا وَهُوَ وَاقِتُ عَلَى الدَّائِرَةِ وَغَيْرِهَا

٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ ابْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ الْعَاصِي أَنَّ رَسُولَ اللَّهِ ﷺ وَقَاتَ فِي حَجَّةِ الْوَدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحْ؟ فَقَالَ: «اذْبَحْ وَلَا حَرَجْ»، فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِي؟ قَالَ: «ارْمْ وَلَا حَرَجْ»، فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدْمَ وَلَا أُخْرَ إِلَّا قَالَ: افْعُلْ وَلَا حَرَجْ. [انظر: ١٢٤، ١٧٣٦، ١٧٣٧، ١٧٣٨، ٦٦٦٥]

(٢٤) بَابُ مَنْ أَجَابَ الْمُتْبَا بِإِشَارَةِ الْيَدِ وَالرَّأْسِ

٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُوبُ

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

83. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: Allāh's Messenger ﷺ stopped (for a while near the *Jimār*) at Minā during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificing animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the *Jamra*)."¹ The Prophet ﷺ said, "Do it now (the *Ramy*) and there is no harm."

The narrator added: So, on that day, when the Prophet ﷺ was asked about anything (as regards the ceremonies of *Hajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

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

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

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

عَنْ عِكْرِمَةَ، عَنْ أَبْنَىٰ بْنَ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ فِي حَجَّهُ فَقَالَ: ذَبَحْتُ قَبْلَ أَنْ أَرْمَى؟ فَأَوْمَأْتُ بِيَدِهِ، قَالَ: «لَا حَرَجٌ»، وَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ فَأَوْمَأْتُ بِيَدِهِ: «وَلَا حَرَجٌ». [انظر: ٦٦٦٦، ١٧٢٣، ١٧٢٤، ١٧٢٢]

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

(See *Fath Al-Bārī*, Vol.I, page 192)

- ٨٥ - حَدَّثَنَا الْمَكْيُّ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا حَطَّلَةُ، عَنْ سَالِمَ قَالَ: سَعَتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُقْبِضُ الْعِلْمُ، وَيَظْهَرُ الْجَهَلُ وَالْفَتْنَ، وَيَكْثُرُ الْهَرْجُ»، قِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْهَرْجُ؟ فَقَالَ هَكَذَا بِيَدِهِ، فَحَرَقَهَا كَائِنَةً يُرِيدُ الْقَتْلَ. [انظر: ١٠٣٦، ٦٠٣٧، ٣٦٠٨، ٤٦٣٥، ٤٦٣٦، ١٤١٢، ٦٥٠٦، ٦٩٣٥، ٧٠٦١، ٧١١٥، ٧١٢١]

- ٨٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تُصْلِي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَلَتْ: سُبْحَانَ اللَّهِ. قُلْتُ: آهُ، فَأَشَارَتْ بِرَأْسِهَا أَيْ: نَعَمْ، فَقَمْتُ حَتَّى عَلَانِيَ الْعَشْيَ فَجَعَلْتُ أَصْبُحُ عَلَى رَأْسِي الْمَاءَ، فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ النَّبِيُّ ﷺ وَأَشْتَى عَلَيْهِ، ثُمَّ قَالَ: «مَا مِنْ شَيْءٍ

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

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

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

لَمْ أَكُنْ أُرِيتُهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي حَتَّى الْجَنَّةَ وَالنَّارَ. فَأُوْحَى إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ أَوْ فَرِيَا - لَا أَدْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - مَنْ فِتْنَةُ الْمَسِيحِ الدَّجَّالِ: يُقَالُ: مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُوقِنُ - لَا أَدْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَاتَّبَعْنَا، هُوَ مُحَمَّدٌ، ثَلَاثَةٌ، فَيَقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لَمْوَقْنَا بِهِ، وَأَمَّا الْمُنَافِقُ أَوِ الْمُرْتَابُ - لَا أَدْرِي أَيْ ذَلِكَ قَالَتْ أَسْمَاءُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ». [انظر: ١٨٤، ١٠٦١، ١٠٥٤، ١٠٥٣، ٩٢٢، ٧٧٢٨٧، ٢٥٢٠، ٢٥١٩، ١٣٧٣، ١٢٣٥]

(٢٥) بَابُ تَحْرِيسِ النَّبِيِّ ﷺ وَفَدَ عَبْدِ الْقَيْسِ عَلَى أَنْ يَحْفَظُوا الإِيمَانَ وَالْعِلْمَ وَيُتَسْبِّرُوا بِهِ مَنْ وَرَاءَهُمْ،

وَقَالَ مَالِكُ بْنُ الْحُوَيْرِثُ: قَالَ لَنَا النَّبِيُّ ﷺ: «اْرْجِعُو إِلَى أَهْلِكُمْ فَعَلَمُوْهُمْ».

٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عُنْدَرُ، قَالَ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أَتْرَجِحُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ،

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

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

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

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

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

فَقَالَ: إِنَّ وَقْدَ عَبْدِ الْقَيْسِ أَتَوْا النَّبِيَّ
 ﷺ فَقَالَ: «مَنْ الْوَقْدُ؟ أَوْ مَنْ
 الْقَوْمُ؟» قَالُوا: رَبِيعَةُ، فَقَالَ: «مَرْجَبًا
 بِالْقَوْمِ أَوْ بِالْوَقْدِ غَيْرَ خَرَايَا وَلَا
 نَدَامِي»، قَالُوا: إِنَّا نَاتَيْكَ مِنْ شُقَّةَ
 بَعِيْدَةَ، وَبَيْتَنَا وَبَيْتَكَ هَذَا الْحَيْثِ مِنْ
 كُتَّارِ مُصَرَّ، وَلَا تَسْتَطِعُ أَنْ نَأْتَيْكَ إِلَّا
 فِي شَهْرِ حَرَامٍ، فَقُرْنَا بِأَمْرِ نُخْبِرِ يَهِ
 مِنْ وَرَاءَنَا، نَدْخُلُ بِهِ الْجَنَّةَ، فَأَمْرَهُمْ
 بِأَرْبَعَ وَنَهَايْمٍ عَنْ أَرْبَعَ، أَمْرَهُمْ
 بِالإِيمَانِ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَةً، قَالَ:
 «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحْدَهُ؟»
 قَالُوا: اللَّهُ وَرَسُولُهُ أَغْلَمُ، قَالَ:
 «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
 رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ
 الرِّزْكَةِ، وَصَوْمُ رَمَضَانَ، وَتَعْطُوا
 الْحُمُسَ مِنَ الْمَغْنِمِ»، وَنَهَايْمٌ عَنْ:
 الدُّبَابِ، وَالْحَتْمِ، وَالْمُرْفَقِ - قَالَ
 شُعْبَةُ: رُبَّمَا قَالَ: «النَّقِيرُ»، وَرُبَّمَا
 قَالَ: «الْمُقَيْرُ» - قَالَ: «اْحْفَظُوهُ
 وَأَخْبِرُوهُ مِنْ وَرَاءَكُمْ». [راجع: ٥٣]

(٢٦) بَابُ الرَّحْلَةِ فِي الْمَسَأَةِ التَّارِيْخِ
 وَتَعْلِيمِ أَهْلِهِ

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

٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاَتِلٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عُمَرُ ابْنُ سَعِيدٍ بْنِ أَبِي حُسْنِي قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ، أَنَّهُ تَرَوَّجَ ابْنَةَ لِأَبِي إِهَابٍ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ، وَالَّتِي تَرَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَغْلَمُ أَنَّكِ أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ وَقَدْ قَبِيلٌ؟» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ.
[انظر: ٢٠٥٢، ٢٦٤٠، ٢٦٥٩، ٢٦٦٠]

[٥١٠٤]

(٢٧) بَابُ الشَّاتُوبِ فِي الْعِلْمِ

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

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

٨٩ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شُعْبَيْتُ، عَنِ الزُّهْرِيِّ حَ، قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْيِدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَيْتِ أُمِّيَّةَ بْنِ زَدِيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَشَّاوبُ النُّزُولَ عَلَى رَسُولِ اللَّهِ ﷺ يَنْزُلُ يَوْمًا وَأَنْزُلُ يَوْمًا، فَإِذَا تَرَلْتُ حِجْنُهُ بَحْرَ ذِلْكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ