

رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَحِمَ اللهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا افْتَضَى».

(١٧) **بَابٌ مِّنْ أَنْظَرَ مُوسِرًا**

(17) CHAPTER. Whoever gave time to a rich person to pay at his convenience.

2077. Narrated Ḥudhaifa عنه رضي الله عنه: The Prophet ﷺ said, "Before your time the angels took the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances'. So Allāh said to the angels: 'Excuse him.'"

Rab'ī said that (the dead man said), "I used to be easy to the rich and grant time to the one in hard circumstances." Or, in another narration, "...grant time to the well-off and forgive the one in hard circumstances," or, "...accept from the well-off and forgive the one in hard circumstances."

٢٠٧٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنصُورٌ: أَنَّ رِبْعِيَّ ابْنَ جِرَاشٍ، حَدَّثَهُ: أَنَّ حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ حَدَّثَهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، فَقَالُوا: أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: كُنْتُ أَمُرُ فِتْيَانِي أَنْ يُنظِرُوا وَيَتَجَاوَزُوا عَنِ الْمُوسِرِ، قَالَ: فَتَجَاوَزُوا عَنْهُ».

قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ أَبُو مَالِكٍ عَنْ رِبْعِيٍّ: «كُنْتُ أَيْسُرُ عَلَى الْمُوسِرِ وَأُنظِرُ الْمُعْسِرَ». وَتَابَعَهُ شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ. وَقَالَ أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِيٍّ: «أُنظِرُ الْمُوسِرَ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ». وَقَالَ نَعِيمُ بْنُ أَبِي هِنْدٍ، عَنْ رِبْعِيٍّ: «فَأَقْبَلُ مِنَ الْمُوسِرِ وَأَتَجَاوَزُ عَنِ الْمُعْسِرِ». [انظر: ٢٣٩١، ٣٤٥١]

(18) CHAPTER. Whoever waited for a person in hard circumstances to pay back his debt (i.e., when he is able to repay).

2078. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "There was a merchant who used to lend the people, and whenever his debtor was in straitened circumstances, he would say to his employees, 'Forgive him

(١٨) **بَابٌ مِّنْ أَنْظَرَ مُوسِرًا**

٢٠٧٨ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ

so that Allāh may forgive us.' So, Allāh forgave him."

(19) CHAPTER. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice (then they are blessed in their bargain).

Al-'Addā' bin K̄hālid said, "The Prophet ﷺ got this statement written for me: 'This is what Muḥammad, Allāh's Messenger ﷺ bought from 'Addā' bin K̄hālid as a Muslim sells to another Muslim and that it (i.e., the bought slave) is neither sick, nor bad-behaved nor stolen.'

Qatāda said that *Al-Ghā'ila* means: adultery, theft or (the slave) who runs away.

It was said to Ibrāhīm, "Some brokers name their stables and the stables of K̄hurāsān and Sigstān and say, 'It (i.e., the animal) arrived from K̄hurāsān only yesterday (or) it came from Sigstān today.'" Ibrāhīm hated that very much.

'Uqba bin 'Amir said, "It is illegal for one to sell a thing if one knows that it has a defect, unless one informs the buyer of that defect."

2079. Narrated Ḥakīm bin Ḥizām رضي الله عنه said, "The seller and the buyer have the right to keep or return goods as long as they have not parted, or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their

بن عبد الله: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ فَإِذَا رَأَى مُعْسِرًا قَالَ لِفِتْيَانِهِ: تَجَاوَزُوا عَنْهُ لَعَلَّ اللَّهُ أَنْ يَتَجَاوَزَ عَنَّا. فَتَجَاوَزَ اللَّهُ عَنْهُ». [انظر: ٣٤٨٠]

(١٩) بَابُ: إِذَا بَيَّنَّ الْبَيْعَانَ وَلَمْ يَكْتُمَا وَنَصَحَا.

وَيَذْكَرُ عَنِ الْعَدَاءِ بْنِ خَالِدٍ، قَالَ: كَتَبَ لِي النَّبِيُّ ﷺ: «هَذَا مَا اشْتَرَى مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ مِنَ الْعَدَاءِ بْنِ خَالِدٍ، بَيْعَ الْمُسْلِمِ مِنَ الْمُسْلِمِ، لَا دَاءَ وَلَا خَبْثَةَ، وَلَا غَائِلَةً». وَقَالَ قَتَادَةُ: الْغَائِلَةُ: الرِّزَا وَالسَّرْفَةُ وَالْإِبَاقُ. وَقِيلَ لِإِبْرَاهِيمَ: إِنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِيَّ خُرَّاسَانَ وَسِجِسْتَانَ، فَيَقُولُ: جَاءَ أَمْسٍ مِنْ خُرَّاسَانَ، جَاءَ الْيَوْمَ مِنْ سِجِسْتَانَ، فَكَرِهَهُ كَرَاهَةً شَدِيدَةً. وَقَالَ عُقْبَةُ بْنُ عَامِرٍ: لَا يَحِلُّ لِأَمْرِي بَيْعَ سِلْعَةٍ يَعْلَمُ أَنَّ بِهَا دَاءً إِلَّا أَخْبَرَهُ.

٢٠٧٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ رَفَعَهُ إِلَى حَكِيمِ بْنِ حِرَامٍ - رَضِيَ اللَّهُ عَنْهُمْ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ

transaction would be lost.”

يَتَمَرَّفا، أَوْ قَالَ: حَتَّى يَتَمَرَّفا، فَإِنْ
صَدَقَا وَيَبِينَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا،
وَإِنْ كَتَمَا وَكَذَبَا مُحِجَّتْ بَرَكَتُهُ
بَيْعِهِمَا». [انظر: ٢٠٨٢، ٢١٠٨،

[٢١١٠، ٢١١٤]

(20) CHAPTER. Selling of mixed dates.

2080. Narrated Abū Sa'īd عنه الله رضي الله عنه: We used to be given mixed dates (from the booty) and used to sell (barter) two *Ṣā'* (of those dates) for one *Ṣā'* (of good dates). The Prophet ﷺ said (to us), “No (bartering of) two *Ṣā'*, for one *Ṣā'* nor two Dirhams for one Dirham is permissible”, [as that is a kind of *Ribā* (usury)].

[See *Hadīth* No.2201, 2202].

(٢٠) بَابُ بَيْعِ الْخِلْطِ مِنَ التَّمْرِ

٢٠٨٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ،
عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
كُنَّا نُرْزَقُ تَمَرَ الْجَمْعِ وَهُوَ الْخِلْطُ مِنَ
التَّمْرِ. وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ، فَقَالَ
النَّبِيُّ ﷺ: «لَا صَاعَيْنِ بِصَاعٍ، وَلَا
دِرْهَمَيْنِ بِدِرْهَمٍ».

(21) CHAPTER. What is said about the meat seller and the butcher.

2081. Narrated Abū Mas'ūd: An *Anṣārī* man, called Abū *Shu'aib*, came and told his butcher slave, “Prepare meals sufficient for five persons, for I want to invite the Prophet ﷺ along with four other persons as I saw signs of hunger on his face.” Abū *Shu'aib* invited them and another person came along with them. The Prophet ﷺ said (to Abū *Shu'aib*), “This man followed us, so if you allow him, he will join us, and if you want him to return, he will go back.” Abū *Shu'aib* said, “No, I have allowed him (i.e., he, too, is welcomed to the meal).”

(٢١) بَابُ مَا قِيلَ فِي اللَّحَامِ وَالجَزَارِ

٢٠٨١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:
حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ:
حَدَّثَنِي شَقِيقٌ، عَنْ أَبِي مَسْعُودٍ، قَالَ:
جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبُو شُعَيْبٍ
فَقَالَ لِغُلَامٍ لَهُ قَصَابٍ: اجْعَلْ لِي
طَعَامًا يَكْفِي خَمْسَةَ مِنَ النَّاسِ فَإِنِّي
أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ خَامِسَ
خَمْسَةٍ، فَإِنِّي قَدْ عَرَفْتُ فِي وَجْهِهِ
الْجُوعَ. فَدَعَاهُمْ فَجَاءَ مَعَهُمْ رَجُلٌ
فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا قَدْ تَبِعَنَا فَإِنْ
شِئْتَ أَنْ تَأْذَنَ لَهُ فَأَذَنْ لَهُ وَإِنْ شِئْتَ أَنْ
يَرْجِعَ رَجِعْ. فَقَالَ: لَا، بَلْ قَدْ أُذِنْتُ

لَهُ». [انظر: ٢٤٥٦، ٥٤٣٤، ٥٤٦١]

(22) CHAPTER. What is said regarding the loss (of blessing) if one tells lies or hides the facts in a deal.

2082. Narrated Ḥakīm bin Hizām رضي الله عنه: The Prophet ﷺ said, "The buyer and the seller have the option to cancel or to confirm the deal as long as they have not parted, or till they part, and if they spoke the truth and told each other the defects of the things, then blessings would be in their deal, and if they hid something and told lies, the blessing of the deal would be lost."

(23) CHAPTER. The Statement of Allāh تعالى: "O you who believe! Eat not *Ribā* (usury) (1) doubled and multiplied." (V.3:130)

2083. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said; "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or the unlawful means."

[See H.2059].

(24) CHAPTER. (The sin of) one who eats *Ribā* (usury), its witness and its writer.

And the Statement of Allāh تعالى:

"Those who eat *Ribā* (usury) will not stand (on the Day of Resurrection) except like standing of a person beaten by *Shaitan* (Satan) leading him to insanity.

That is because they say: Trading is only like *Riba* (usury). Whereas Allāh has permitted trading and forbidden *Ribā*

(٢٢) بَابُ مَا يَمْحَقُ الْكَذِبُ
وَالْكِتْمَانُ فِي الْبَيْعِ

٢٠٨٢ - حَدَّثَنَا بَدَلُ بْنُ الْمُحَجَّرِ:
حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ
أَبَا الْعَلِيلِ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ عَنْ حَكِيمِ بْنِ حِرَامٍ رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيْعَانِ
بِالْخِيَارِ مَا لَمْ يَتَّفَقَا - أَوْ قَالَ: حَتَّى
يَتَّفَقَا - فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لُهُمَا
فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ
بَرَكَتُهُ بَيْعِهِمَا». [راجع: ٢٠٧٩]

(٢٣) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَرْبَابًا أَصْحَابًا
مُضْمَعَةً﴾ الآية [آل عمران: ١٣٠].

٢٠٨٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ
أَبِي ذَيْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيَأْتِيَنَّ
عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ بِمَا
أَخَذَ الْمَالَ مِنْ حَلَالٍ أَمْ مِنْ حَرَامٍ».

[راجع: ٢٠٥٩]

(٢٤) بَابُ أَكْلِ الرِّبَا وَشَاهِدِهِ
وَكَاتِبِهِ،

وقول الله تعالى: ﴿الَّذِينَ
يَأْكُلُونَ أَرْبَابًا لَا يُعْمُونَ إِلَّا كَمَا يُعْمُونَ
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ
يَأْتِيهِمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ

(1) (Chap.23) "*Ribā*": See the glossary.

(usury). "So, whosoever receives an admonition from his Lord and stops eating *Ribā* (usury) shall not be punished for the past; his case is for Allāh (to judge); but whoever returns [to *Ribā* (usury)], such are the dwellers of the Fire-they will abide therein." (V.2:275)

2084. Narrated 'Āishah رضي الله عنها: When the last Verses of *Sūrat Al-Baqarah* were revealed, the Prophet ﷺ recited them in the mosque and proclaimed the trade of alcohol i.e., liquors as illegal.⁽¹⁾

2085. Narrated Samura bin Jundab رضي الله عنه: The Prophet ﷺ said, "This night I dreamt that two men came and took me to a sacred land whence we proceeded on till we reached a river of blood, and in it (its middle) there was a man, and on its bank was standing another man with stones in his hands. The man in the middle of the river tried to come out, but the other threw a stone in his mouth and forced him to go back to his original place. So, whenever he tried to come out, the other man would throw a stone in his mouth and force him to go back to his former place. I asked, 'Who is this?' I was told, 'The person in the river was a *Ribā*-eater.'"

مِنْ رَبِّهِمْ فَأَنْهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ [البقرة: ٢٧٥].

٢٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: عَنْ عُثْرَةَ: عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا نَزَلَتْ آخِرُ الْبَقَرَةِ قَرَأَهُنَّ النَّبِيُّ ﷺ عَلَيْهِمْ فِي الْمَسْجِدِ ثُمَّ حَرَّمَ التَّجَارَةَ فِي الْخَمْرِ. [راجع: ٤٥٩]

٢٠٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتْيَانِي فَأَخْرَجَانِي إِلَى أَرْضٍ مُقَدَّسَةٍ فَاَنْطَلَقْنَا حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ مِنَ الْحِجَارَةِ فِيهِ فَرْدَةٌ حَيْثُ كَانَ، فَجَعَلَ كُلُّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ فَيَرْجِعُ كَمَا كَانَ. فَقُلْتُ مَا هَذَا؟ فَقَالَ: الَّذِي رَأَيْتَهُ فِي النَّهْرِ: أَكَلُ الرِّبَا». [راجع: ٨٤٥]

(1) (H. 2084) Imām Al-Bukhārī includes this *Hadīth* here because the last Verses of *Sūrat Al-Baqarah* deal with the topic of *Ribā*, too.

(25) CHAPTER. (The sin of) the *Ribā*-giver.

As is referred to in the Statement of Allāh تعالى:

“O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (usury) (from now onwards), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.” (V.2:278-281)

Ibn Abbās said, “This was the last Verse revealed to the Prophet ﷺ.”

2086. Narrated ‘Aūn bin Abū Juhaifa: My father bought a slave who practised the profession of cupping. (My father broke the slave’s instruments of cupping). I asked my father why he had done so. He replied, “The Prophet ﷺ forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of *Ribā*, (usury) and also the one who gives it, and cursed the picture-makers.”

[See *Hadīth* No. 2238]

(26) CHAPTER.: “Allāh will destroy *Ribā* (usury) and will give increase for *Sadaqat* (deeds of charity, alms). And Allāh likes not the disbelievers, sinners!” (V.2:276)

2087. Narrated Abū Hurairah عنه رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, “The

(٢٥) **بَابُ** مُوَكَّلِ الرِّبَا لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٨﴾ وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَسَرَّفَةٍ وَآن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٧٩﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ [البقرة: ٢٧٨ -

[٢٨١]

وقال ابن عباس: هذه آخِرُ آيَةٍ نَزَلَتْ عَلَى النَّبِيِّ ﷺ.

٢٠٨٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَبْشًا، فَسَأَلْتُهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَثَمَنِ الدَّمِ. وَنَهَى عَنِ الْوَاشِمَةِ وَالْمُوشِمَةِ، وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ. [انظر:

[٢٢٣٨، ٥٣٤٧، ٥٩٤٥، ٥٩٦٢]

(٢٦) **بَابُ:** ﴿يَمْحُو اللَّهُ الرِّبَا وَيُرِي الضَّالِّينَ أَنَّهُمْ لَا يُجِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ [البقرة: ٢٧٦].

٢٠٨٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allāh's Blessing.”⁽¹⁾

(27) CHAPTER. What is disapproved of as regards giving oaths (swearing) while selling.

2088. Narrated ‘Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُ: A man displayed some goods in the market and swore by Allāh that he had been offered so much for that, that which was not offered, and he said that, so as to cheat a Muslim. On that occasion the following Verse was revealed:

“Verily! Those who purchase a small gain at the cost of Allāh's Covenant and their oaths...” (V.3:77)

حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، قَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْحَلْفُ مُنْفَقَةٌ لِلسَّلْعَةِ مَمْحَقَةٌ لِلْبِرْكََةِ».

(٢٧) بَابُ مَا يُكْرَهُ مِنَ الْحَلْفِ فِي الْبَيْعِ

٢٠٨٨ - حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الْعَوَّامُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا أَقَامَ سِلْعَةً وَهُوَ فِي السُّوقِ فَحَلَفَ بِاللَّهِ لَقَدْ أَعْطَى بِهَا مَا لَمْ يُعْطَ لِيُوقِعَ فِيهَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَتَنَزَّلَتْ: ﴿إِنَّ الَّذِينَ يَشْرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: ٧٧].

[انظر: ٢٦٧٥، ٤٥٥١]

(28) CHAPTER. What is said about the goldsmiths.

Narrated Ibn رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Do not cut the shrubs of Makkah.” Al-‘Abbās said, “Except *Al-Idhkhir* (a kind of grass). It is used by their blacksmith and for their houses.” The Prophet ﷺ said, “Except *Al-Idhkhir*.”

(٢٨) بَابُ مَا قِيلَ فِي الصَّوَاغِ
وقال طاووس عن ابن عباس رَضِيَ اللهُ عَنْهُمَا: قال النبي ﷺ: «لا يُخْتَلَى خَلَاهَا». وقال العباس: إلا الإذخر، فإنه لقيتهم وبئوتهم. فقال: «إلا الإذخر».

2089. Narrated ‘Alī رَضِيَ اللهُ عَنْهُ: I got an old she-camel as my share from the booty, and the Prophet ﷺ had given me another

٢٠٨٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ

(1) (H. 2087) *Ḥadīth* No. 2087 confirms the fact that what you earn illegally, decreases ultimately, for it will be deprived of Allāh's Blessing and it will result in bringing about punishment in the Hereafter; while what you give in charity will be compensated for by the Blessing of Allāh many times, and you will be rewarded for it in the Hereafter as well.

from *Al-Khumus*. And when I intended to marry Fāṭima رضي الله عنها (daughter of the Prophet ﷺ), I arranged that a goldsmith from the tribe of Banī Qainuqā' would accompany me in order to bring *Idhkhir* and then sell it to the goldsmiths and use its price for my marriage banquet.

شِهَابٍ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَعْنَمِ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ، فَلَمَّا أَرَدْتُ أَنْ أُبْتَنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَأَعَدْتُ رَجُلًا صَوَاغًا مِنْ بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَاتِي بِإِدْخِرٍ أَرَدْتُ أَنْ أُبَيْعَهُ مِنَ الصَّوَاغِينَ وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي. [انظر: ٢٣٧٥، ٣٠٩١، ٤٠٠٣، ٥٧٩٣]

2090. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ said, "Allāh made Makkah a sanctuary and it was neither permitted for anyone before, nor will it be permitted for anyone after me (to fight in it). And fighting in it was made legal for me for a few hours of a day only. None is allowed to uproot its thorny shrubs or to cut down its trees or to chase its game or to pick up its *Luqaṭa* (fallen things) except by a person who would announce it publicly." 'Abbās bin 'Abdul-Muṭṭlib requested the Prophet ﷺ, "Except *Al-Idhkhir*, for our goldsmiths and for the roofs of our houses." The Prophet ﷺ said, "Except *Al-Idhkhir*." 'Ikrima said, "Do you know what is meant by chasing its game? It is to drive it out of the shade and to sit in its place." Khālid said, "(Abbās said: *Al-Idhkhir*) for our goldsmiths and our graves."

٢٠٩٠ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُحْتَلَى خَلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا يُلْتَفِظُ لِقَطْعَتِهَا إِلَّا لِمُعْرِفٍ». وَقَالَ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: «إِلَّا الْإِدْخِرَ لِصَاغَتِنَا وَلِسُفْفِ بِيوتِنَا، فَقَالَ: «إِلَّا الْإِدْخِرَ». فَقَالَ عِكْرِمَةُ: «هَلْ تَدْرِي مَا «يُنْفَرُ صَيْدُهَا؟» هُوَ أَنْ تُنْحِيَهُ مِنَ الظِّلِّ وَتَنْزِلَ مَكَانَهُ. قَالَ عَبْدُ الْوَهَّابِ، عَنْ خَالِدٍ: لِصَاغَتِنَا وَقُبُورِنَا. [راجع: ١٣٤٩]

(29) CHAPTER. The mentioning of blacksmiths.

2091. Narrated Khabbāb رَضِيَ اللهُ عَنْهُ: I was a blacksmith in the Pre-Islāmic Period of Ignorance, and 'Aaṣ bin Wā'il owed me some money, so I went to him to demand it. He said (to me), "I will not pay you unless you disbelieve Muḥammad (ﷺ)." I said, "I will not disbelieve till Allāh kills you and then you get resurrected." He said, "Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt." On that occasion it was revealed to the Prophet ﷺ: "Have you seen him who disbelieved in Our Ayāt (this Qur'ān and Muḥammad ﷺ) and said: 'I shall certainly be given wealth and children [(if I will be alive (again))]? Has he known the unseen, or has he taken a covenant from the Most Gracious (Allāh)?" (V.19:77,78)

(٢٩) بَابُ ذِكْرِ الْقَيْنِ وَالْحَدَّادِ

٢٠٩١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ، عَنْ خَبَّابٍ قَالَ: كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ وَكَانَ لِي عَلَى الْعَاصِيِ ابْنِ وَاثِلِ دَيْنٌ فَأَتَيْتُهُ أَتَقَاضَاهُ، قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ ﷺ، فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمَيِّتَكَ اللَّهُ ثُمَّ تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ فَسَأُوتِي مَالًا وَوَلَدًا فَأَقْضِيكَ فَنَزَلَتْ: ﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا﴾ ﴿٧٨﴾ أَطَّلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٩﴾ [مریم: ٧٧ - ٧٨]. [انظر: ٢٢٧٥، ٢٤٢٥، ٤٧٣٢، ٤٧٣٣، ٤٧٣٤، ٤٧٣٥]

(30) CHAPTER. The mentioning of the tailor.

2092. Narrated Ishāq bin 'Abdullāh bin Abū Ṭalhā: I heard Anas bin Mālik رَضِيَ اللهُ عَنْهُ saying, "A tailor invited Allāh's Messenger ﷺ to a meal which he had prepared." Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "I accompanied Allāh's Messenger ﷺ to that meal. He served the Prophet ﷺ with bread and soup made with gourd and dried meat. I saw the Prophet ﷺ taking the pieces of gourd from the dish." Anas added, "Since that day I have continued to like gourd."

(٣٠) بَابُ الْحَيَّاطِ

٢٠٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إِنَّ حَيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ ابْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَيَّ رَسُولُ اللَّهِ

ﷺ خُبْرًا وَمَرَقًا فِيهِ دُبَاءٌ وَقَدِيدٌ،
فَرَأَيْتُ النَّبِيَّ ﷺ يَتَّبِعُ الدُّبَاءَ مِنْ
حَوَالِي الْقَضَعَةِ. قَالَ: فَلَمْ أَرَلْ أَحَبُّ
الدُّبَاءَ مِنْ يَوْمِئِذٍ. [انظر: ٥٣٧٩،
٥٤٢٠، ٥٤٣٣، ٥٤٣٥، ٥٤٣٧، ٥٤٣٩]

(31) CHAPTER. The weaver.

2093. Narrated Abū Ḥāzim: I heard Sahl bin Sa'd عنه الله رضي saying, "A woman brought a *Burda* (i.e., a square piece of cloth having frills). I asked, 'Do you know what a *Burda* is?' They replied in the affirmative and said, 'It is a cloth sheet with woven margins.'" Sahl went on, "She addressed the Prophet ﷺ and said, 'I have woven it with my hands for you to wear.' The Prophet ﷺ took it as he was in need of it, and came to us wearing it as a waist sheet. A man from those (who were present there) said, 'O Allāh's Messenger! Give it to me to wear.' The Prophet ﷺ agreed to give it to him. The Prophet ﷺ sat with the people for a while and then returned (home), wrapped that waist sheet and sent it to him. The people said to that man, 'You have not done well by asking him for it when you know that he never turns down anybody's request.' The man replied, 'By Allāh, I have not asked him for it except to use it as my shroud when I die.'" Sahl added; "Later it (i.e., that sheet) was his shroud."

(٣١) بَابُ النَّسَاجِ

٢٠٩٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتْ
امْرَأَةٌ بِبُرْدَةٍ، قَالَ: أَتَدْرُونَ مَا الْبُرْدَةُ؟
فَقِيلَ لَهُ: نَعَمْ، هِيَ الشَّمْلَةُ مَنْسُوجَةٌ
فِي حَاشِيَتِهَا، قَالَتْ: يَا رَسُولَ اللَّهِ،
إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا.
فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا
فَخَرَجَ إِلَيْنَا وَانْهَأَ إِزَارُهُ. فَقَالَ رَجُلٌ
مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، أَكْسِنِيهَا.
فَقَالَ: «نَعَمْ»، فَجَلَسَ النَّبِيُّ ﷺ فِي
الْمَجْلِسِ ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ
بِهَا إِلَيْهِ. فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنْتَ
سَأَلْتَهَا إِيَّاهُ، لَقَدْ عَرَفْتَ أَنَّهُ لَا يَرُدُّ
سَائِلًا. فَقَالَ الرَّجُلُ: وَاللَّهِ مَا سَأَلْتُهُ
إِلَّا لِتَكُونَ كَفَنِي يَوْمَ أَمُوتُ، قَالَ
سَهْلٌ: فَكَانَتْ كَفَنَهُ. [راجع: ١٢٧٧]

(32) CHAPTER. The carpenter.

2094. Narrated Abū Ḥāzim: Some men came to Sahl bin Sa'd to ask him about the pulpit. He replied, "Allāh's Messenger ﷺ sent for a woman (Sahl named her) (this message): 'Order your slave carpenter to

(٣٢) بَابُ النَّجَّارِ

٢٠٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ
قَالَ: أَتَى رِجَالٌ سَهْلَ بْنَ سَعْدٍ