

2440. Narrated Abū Sa'īd Al-Kh̄udrī رضي الله عنه said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the soul of Muḥammad (ﷺ) is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world."

٢٤٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُسِبُوا بِمَنْظَرَةِ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَفَاصُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نُفُوا وَهُدَّبُوا أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ. فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لَأَحَدُهُمْ بِمَسْكَنِهِ فِي الْجَنَّةِ أَدْلُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا».

وقال يونس بن محمد: حدثنا شيبان، عن قتادة: حدثنا أبو المتوكل. [انظر: ٦٥٣٥]

(2) CHAPTER. The Statement of Allāh تعالى: "... No doubt! The curse of Allāh is on the *Zālimūn* (polytheists, oppressors, and the wrong-doers) (V.11:18)

(٢) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ [هود: ١٨]

2441. Narrated Ṣafwān bin Muḥrīz Al-Māzinī: While I was walking with Ibn 'Umar رضي الله عنهما holding his hand, a man came in front of us and asked, "What have you heard from Allāh's Messenger ﷺ about *An-Najwa*?"⁽¹⁾ Ibn 'Umar رضي الله عنهما said, "I heard Allāh's Messenger ﷺ saying, 'Allāh will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such and such sins? He will say: Yes, my Lord. Allāh will keep on asking him till he will confess all his sins and will think

٢٤٤١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحَرَّرِ الْمَازِنِيِّ قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخَذَ بِيَدِهِ، إِذْ عَرَضَ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ فِي النَّجْوَى؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُدْنِي

(1) (Ch. 2441) *An-Najwa* is confidential talk between Allāh and his devotee on the Day of judgement. It is a favour from Allāh upon His devotee. The *Hadīth* explains the word clearly.

that he is ruined. Allāh will say: I did screen your sins in the world and I forgive them for you today. And then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) and the witnesses will say: These are the ones who lied against their Lord. No doubt! The curse of Allāh is on the *Zālimūn* (polytheists, oppressors and the wrong-doers).” (V.11:18)

الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَفَّهُ وَيَسْتَرُّهُ
فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ
ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ،
حَتَّى قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ
هَلَكَ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا،
وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ. فَيُعْطَى كِتَابَ
حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ
فَيَقُولُ الْأَشْهَادُ: ﴿هَؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ آلَا لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ﴾ [هود: ١٨]. [انظر: ٤٦٨٥،

[٧٥١٤، ٦٠٧٠]

(3) CHAPTER. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

2442. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allāh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allāh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allāh will screen him on the Day of Resurrection.”

(٣) بَابٌ لَا يَظْلِمُ الْمُسْلِمَ الْمُسْلِمَ
وَلَا يُسْلِمُهُ

٢٤٤٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ
شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ
بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَوْ
الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ
كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي
حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً
فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ
الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ
يَوْمَ الْقِيَامَةِ». [انظر: ٦٩٥١]

(4) CHAPTER. Help your brother whether he is an oppressor or he is an oppressed one. (See *Hadīth* 2444 below).

2443. Narrated Anas bin Mālik رضي الله عنه: Allāh’s Messenger ﷺ said, “Help your brother, whether he is an oppressor or he is

(٤) بَابٌ عَنِ أَخَاكَ ظَالِمًا أَوْ
مَظْلُومًا

٢٤٤٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا هُثَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ

an oppressed one.”

2444. Narrated Anas رضي الله عنه: Allāh's Messenger ﷺ said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allāh's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet ﷺ said, “By preventing him from oppressing others.”

(5) CHAPTER. To help the oppressed.

2445. Narrated Mu'āwīya bin Suwaid: I heard Al-Barā' bin 'Āzib رضي الله عنهما saying, “The Prophet ﷺ ordered us to do seven things and prohibited us from doing seven other things.” Then Al-Barā' mentioned: (He ﷺ ordered us the following):

1. To pay a visit to the sick (enquiring about his health),
2. to follow funeral procession,
3. to say to a sneezer, “May Allāh be Merciful to you” (if he says, ‘Praise be to Allāh!’),
4. to return greetings,
5. to help the oppressed,
6. to accept invitations,
7. to help others to fulfill their oaths.

[See *Hadīth* 5863 and H. 1239]

2446. Narrated Abū Mūsa رضي الله عنه: The Prophet ﷺ said, “A believer to another believer is like a building whose different parts reinforce each other.” The Prophet ﷺ then clasped his hands, with the fingers interlaced (while saying that).

بُن أَبِي بَكْرٍ بْنِ أَنَسٍ، وَحُمَيْدٌ سَمِعَا
أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
قَالَ النَّبِيُّ ﷺ: «أَنْصُرْ أَخَاكَ ظَالِمًا
أَوْ مَظْلُومًا». [انظر: ٢٤٤٤، ٦٩٥٢]

٢٤٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
مُعْتَمِرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا».
قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ
مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ فَقَالَ:
«تَأْخُذُ فَوْقَ يَدَيْهِ». [راجع: ٢٤٤٣]

(٥) بَابُ نَصْرِ الْمَظْلُومِ

٢٤٤٥ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ:
حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ
قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ سُوَيْدٍ:
سَمِعْتُ الْبِرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: «أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعِ
وَنَهَانَا عَنْ سَبْعِ: فَذَكَرَ عِيَادَةَ
الْمَرِيضِ، وَاتِّبَاعَ الْجَنَائِزِ، وَتَشْمِيتَ
الْعَاطِسِ، وَرَدَّ السَّلَامِ، وَنَصْرَ
الْمَظْلُومِ، وَإِجَابَةَ الدَّاعِي، وَإِبْرَارَ
الْمُقْسِمِ». [راجع: ١٢٣٩]

٢٤٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ

(6) CHAPTER. To retaliate upon an oppressor (by invoking Allāh to punish him).

As is referred to in this Statement of Allāh :

“Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.” (V.4:148)

“And those who, when an oppressive wrong is done to them, take revenge.” (V.42:39)

Ibrāhīm said, “They disliked to be humiliated, and when they were powerful, they would forgive (their oppressors).”

(7) CHAPTER. Forgiveness granted by the oppressed person.

As is referred to by the Statement of Allāh تعالى :

“Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil... verily, Allāh is Ever Oft-Pardoning, All-Powerful.” (V.4:149)

“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allāh; Verily, He likes not the *Zālimūn* (polytheists, oppressors and wrong-doers). And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth without justification; for such there will be a painful torment.

And verily, whosoever shows patience and forgives, that would truly be from the things

لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»،
وَشَبَّكَ بَيْنَ أَصَابِعِهِ. [راجع: ٤٨١]

(٦) بَابُ الْإِنْتِصَارِ مِنَ الظَّالِمِ،

لِقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿لَا يُحِبُّ اللَّهُ
الْجَهْرَ بِالسُّوِّ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ،
وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ [النساء: ١٤٨]
﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ﴾ [٣٩]
[الشورى: ٣٩] قَالَ إِبْرَاهِيمُ: كَانُوا
يَكْرَهُونَ أَنْ يُسْتَدْلُوا، فَإِذَا قَدَرُوا
عَفَوْا.

(٧) بَابُ عَفْوِ الْمَظْلُومِ،

لِقَوْلِهِ تَعَالَى: ﴿إِنْ تَدُؤْا خَيْرًا أَوْ
تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ
عَفْوًا قَدِيرًا﴾ [النساء: ١٤٩] ﴿وَجَزَّوًّا
سَيَتَوَّ سَيَتَهُ نِتْلَهُمْ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ
عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ [٤٤] وَلَمَنْ
أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ
سَبِيلٍ﴾ [٤٤] إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾ [٤٤] وَلَمَنْ صَبَرَ
وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾ [٤٣] وَمَنْ
يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى
الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُوكَ هَلْ
إِلَى مَرَدٍّ مِنْ سَبِيلٍ﴾ [الشورى: ٤٠]

recommended by Allāh.

And whomsoever Allāh sends astray, for him there is no *Walī* (protector, helper, guardian) after Him. And you will see the *Zālimūn* (polytheists, wrong-doers, oppressors) when they behold the torment, they will say: Is there any way of return (to the world).” (V.42:40-44)

(8) CHAPTER. *Az-Zulm* (oppression) will be a darkness on the Day of Resurrection.

2447. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “*Az-Zulm* (oppression) will be a darkness on the Day of Resurrection.”

(9) CHAPTER. One should save oneself from the curse of the oppressed.

2448. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ sent Mu‘ādh to Yemen and said, “Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allāh.”⁽¹⁾

(10) CHAPTER. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

2449. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

(٨) بَابُ الظُّلْمِ ظُلَمَاتٌ يَوْمَ الْقِيَامَةِ

٢٤٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الظُّلْمُ ظُلَمَاتٌ يَوْمَ الْقِيَامَةِ».

(٩) بَابُ الْإِتْقَاءِ وَالْحَذَرِ مِنْ دَعْوَةِ

الْمَظْلُومِ

٢٤٤٨ - حَدَّثَنَا يَحْيَى بْنُ

مُوسَى: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: «أَتَقِي دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ». [راجع: ١٣٩٥]

(١٠) بَابُ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدَ

الرَّجُلِ فَحَلَّلَهَا لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ؟

٢٤٤٩ - حَدَّثَنَا آدَمُ بْنُ أَبِي

(1) (H. 2448) Allāh will respond to his invocation and punish the oppressor sooner or later. (*Qasṭalānī*).

Allāh's Messenger ﷺ said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."

إياس: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ مَظْلَمَتِهِ. وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ».

قال أبو عبد الله: قال إسماعيل بن أبي أويس: إنما سُمِّيَ الْمَقْبُرِيُّ لِأَنَّهُ كَانَ يَنْزِلُ نَاحِيَةَ الْمَقَابِرِ. قَالَ أَبُو عَبْدِ اللَّهِ: وَسَعِيدُ الْمَقْبُرِيُّ هُوَ مَوْلَى بَنِي لَيْثٍ، وَهُوَ سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَاسْمُ أَبِي سَعِيدٍ كَيْسَانَ.

[انظر: ٦٥٣٤]

(11) CHAPTER. If the oppressed person forgives the oppressor, he has no right to back out (of his forgiveness).

2450. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا regarding the explanation of the following Verse:

"And if a woman fears cruelty or desertion on her husband's part..." (V.4:128)

A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above Verse was revealed concerning such a case.

(١١) بَابُ إِذَا حَلَّلَهُ مِنْ ظُلْمِهِ فَلَا رَجُوعَ فِيهِ

٢٤٥٠ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] قَالَتْ: الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ بِمُسْتَكْبِرٍ مِنْهَا يُرِيدُ أَنْ يُفَارِقَهَا فَتَقُولُ: أَجْعَلُكَ مِنْ شَأْنِي فِي جِلٍّ، فَنَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ. [انظر: ٢٦٩٤، ٤٦٠١، ٥٢٠٦]

(12) CHAPTER. If a person allows another or permits him (the latter) to have

(١٢) بَابُ إِذَا أَدِنَ لَهُ أَوْ أَحَلَّهُ وَلَمْ

something of his right and does not clarify as to how much is that?

2451. Narrated Sahl bin Sa'd As-Sā'idi رَضِيَ اللهُ عَنْهُ: A drink (milk mixed with water) was brought to Allāh's Messenger ﷺ who drank some of it. A boy was sitting to his right, and some old men to his left. Allāh's Messenger ﷺ said to the boy, "Do you allow me to give the rest of the drink to these people?" The boy said, "O Allāh's Messenger! I will not give preference to anyone over me to have my share from you (i.e., to drink the rest of it from which you have drunk)." So Allāh's Messenger ﷺ handed the bowl (of drink) to the boy.

[See *Ḥadīth* No.2351].

(13) CHAPTER. The sin of him who usurps the land of others.

2452. Narrated Sa'id bin Zaid رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)."

2453. Abū Salama narrated that there was a dispute between him and some people (about a piece of land). When he told 'Aishah رَضِيَ اللهُ عَنْهَا about it, she said, "O Abū Salama! Avoid taking the land unjustly, for the Prophet ﷺ said, 'Whoever usurps even one span of the land of somebody, his neck will be encircled with seven earths (on the Day of Resurrection).'"

بَيْنَ كَمْ هُوَ؟

٢٤٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلامٌ وَعَنْ يسَارِهِ الْأَشْيَاحُ فَقَالَ لِلْغُلامِ: «أَتَأذُنُ لِي أَنْ أُعْطِيَ هُوَ لَا؟» فَقَالَ الْغُلامُ: لَا وَاللهِ يَا رَسُولَ اللهِ، لَا أُؤْتِرُ بِبَصِيْبِي مِنْكَ أَحَدًا، قَالَ: فَتَلَّهُ رَسُولُ اللهِ ﷺ فِي يَدِهِ. [راجع: ٢٣٥١]

(١٣) بَابُ إِنْهُمْ مَنْ ظَلَمَ شَيْئًا مِنَ الْأَرْضِ

٢٤٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللهِ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرٍو ابْنَ سَهْلِ: أَخْبَرَهُ أَنَّ سَعِيدَ بْنَ زَيْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ». [انظر: ٣١٩٨]

٢٤٥٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حُسَيْنٌ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ: أَنَّهُ كَانَتْ بَيْنَهُ وَبَيْنَ أَنْاسٍ حُصُومَةٌ فَذَكَرَ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا

فَقَالَتْ لَهُ: يَا أَبَا سَلَمَةَ اجْتَنِبِ
الْأَرْضَ فَإِنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ظَلَمَ
قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طُوقَهُ مِنْ سَبْعِ
أَرْضِينَ». [انظر: ٣١٩٥]

2454. Narrated Sālim's father (i.e., 'Abdullāh رضي الله عنه): The Prophet ﷺ said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection."

٢٤٥٤ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ:
حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ،
عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
النَّبِيُّ ﷺ: «مَنْ أَخَذَ مِنَ الْأَرْضِ
شَيْئًا يَغْيِرُ حَقَّهُ حُسِفَ بِهِ يَوْمَ الْقِيَامَةِ
إِلَى سَبْعِ أَرْضِينَ». قَالَ الْفِرْبَرِيُّ:
قَالَ أَبُو جَعْفَرٍ بْنُ أَبِي حَاتِمٍ: قَالَ أَبُو
عَبْدِ اللَّهِ: هَذَا الْحَدِيثُ لَيْسَ بِخُرَاسَانَ
فِي كُتُبِ ابْنِ الْمُبَارَكِ، أَمَلَى عَلَيْهِمْ
بِالْبَصْرَةِ. [انظر: ٣١٩٦]

(14) CHAPTER. If somebody allows another to do something, the permission is valid.

(١٤) بَابُ إِذَا أُذِنَ لِإِنْسَانٍ لِأَخْرَ شَيْئًا
جَارَ

2455. Narrated Jabala: "We were in Al-Madina with some of the Iraqi people, and we were struck with drought (famine) and Ibn Az-Zubair used to give us dates. Ibn 'Umar رضي الله عنهما used to pass by us and say, "The Prophet ﷺ forbade us to eat two dates at a time, unless one takes the permission of one's companions."

٢٤٥٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنْ جَبَلَةَ: كُنَّا بِالْمَدِينَةِ
فِي بَعْضِ أَهْلِ الْعِرَاقِ فَأَصَابَنَا سَنَةٌ،
فَكَانَ ابْنُ الزُّبَيْرِ يَرْزُقُنَا التَّمْرَ، فَكَانَ
ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَمُرُّ بِنَا
فَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الْإِقْرَانِ إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ
أَحَاهُ. [انظر: ٢٤٨٩، ٢٤٩٠، ٥٤٤٦]

2456. Narrated Abū Mas'ūd رضي الله عنه: There was an Anṣārī man called Abū Shu'aib who had a slave butcher. Abū Shu'aib said to him, "Prepare a meal sufficient for five persons so that I might invite the Prophet

٢٤٥٦ - حَدَّثَنَا أَبُو التُّعْمَانِ:
حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ
أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ

besides other four persons.” Abū Shu‘aib had seen the signs of hunger on the face of the Prophet ﷺ and so he invited him. Another man who was not invited followed the Prophet ﷺ. The Prophet ﷺ said to Abū Shu‘aib, “This man has followed us. Do you want him to share the meal?” Abū Shu‘aib said, “Yes.”

رَجُلًا مِّنَ الْأَنْصَارِ يُقَالُ لَهُ: أَبُو شُعَيْبٍ، كَانَ لَهُ غُلَامٌ لَحَامٌ فَقَالَ لَهُ أَبُو شُعَيْبٍ: اصْنَعْ لِي طَعَامَ خَمْسَةِ لَعَلِّي أَذْعُو النَّبِيَّ ﷺ خَامِسَ خَمْسَةٍ، وَأَبْصَرَ فِي وَجْهِ النَّبِيِّ ﷺ الْجُوعَ فَدَعَاهُ فَتَبِعَهُمْ رَجُلٌ لَمْ يُدْعَ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا قَدْ اتَّبَعَنَا، أَتَأْذَنُ لَهُ؟»

قال: نعم. [راجع: ٢٠٨١]

(15) CHAPTER. The Statement of Allāh تعالى: “Yet he is the most quarrelsome of the opponents...” (V.2:204)

(١٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ أَلَدُّ الْخِصَامِ﴾ [البقرة: ٢٠٤].

2457. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ said, “The most hated person to Allāh is the most quarrelsome person of the opponents.”

٢٤٥٧ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْأَلَدُّ الْخَصِمُ». [انظر: ٤٥٢٣،

[٧١٨٨

(16) CHAPTER. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

(١٦) بَابُ إِنْهُمْ مَن خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ

2458. Narrated Umm Salama رضي الله عنها, the wife of the Prophet ﷺ: “Allāh’s Messenger ﷺ heard some people quarrelling at the door of his dwelling. He came out and said, “I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection).”

٢٤٥٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ أَخْبَرَتْهُ أَنَّ أُمَّهَا أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سَمِعَ خُصُومَةً بِيَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنَّهُ يَأْتِينِي الْخِصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ

أُبْلَغَ مِنْ بَعْضٍ فَأَحْسِبُ أَنَّهُ صَدَقَ
فَأَقْضِي لَهُ بِذَلِكَ، فَمَنْ قَضَيْتُ لَهُ
بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنَ النَّارِ
فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا». [انظر: ٢٦٨٠،

٦٩٦٧، ٧١٦٩، ٧١٨١، ٧١٨٥]

(17) CHAPTER. (The sin of) the person who, when quarrelling, behaves impudently (i.e., by using bad words or false accusation).

2459. Narrated 'Abdullah bin 'Amr رَضِيَ اللهُ عَنْهُ said, "Whoever has (the following) four (characteristics) will be a hypocrite, and whoever has one of the following four characteristics will have one characteristic of hypocrisy until he gives it up. These are:

- (1) Whenever he speaks, he tells a lie;
- (2) whenever he makes a promise, he breaks it;
- (3) whenever he makes a covenant, he proves treacherous;
- (4) and whenever he quarrels, he behaves impudently in an evil, insulting manner."

[See Vo. 1, *Hadīth* No.33, 34).

(18) CHAPTER. The retaliation of the oppressed person if he finds the property of his oppressor.

Ibn Sīrīn said, "The oppressed person can take what is equal to the amount taken by the oppressor." He then recited:

"And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted..." (V.16:126)

2460. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا said, Hind bint 'Utba (Abū Sufyān's wife) came and said, "O Allāh's Messenger! Abū Sufyān is a

٢٤٥٩ - حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ:
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ،
عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،
عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ:
«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ
كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعٍ كَانَتْ فِيهِ
خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدَعَهَا: إِذَا
حَدَّثَ كَذَبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا
عَاهَدَ عَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

[راجع: ٣٤]

**(١٨) بَابُ تَقْصَاصِ الْمَظْلُومِ إِذَا وَجَدَ
مَالَ ظَالِمِهِ**

وقال ابن سيرين: يُقَاضَى، وَقَرَأَ:
﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ
بِهِ﴾ [النحل: ١٢٦].

٢٤٦٠ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: