

“O slaves of Allāh! Beware of the forces at your back,” and on that the Muslims of the front files fought with the Muslims of the back files (thinking they were *Al-Mushrikūn*). Ḥudhaifa looked back to see his father Al-Yamān, (being attacked by the Muslims). He shouted, “O Allāh’s slaves! My father! My father!” By Allāh, they did not stop till they killed him. Ḥudhaifa said, “May Allāh forgive you.” ‘Urwa said that Ḥudhaifa continued invoking good (invoking Allāh to forgive the killer of his father) till he met Allāh (i.e., died).

عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَلَمَّا كَانَ يَوْمَ أُحُدٍ هَزِمَ الْمُشْرِكُونَ فَصَاحَ إِبْلِيسُ: أَيَّ عِبَادِ اللَّهِ، أُخْرَاكُمْ. فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ فَظَنَرَ حُدَيْفَةَ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانَ فَقَالَ: أَيُّ عِبَادِ اللَّهِ، أَبِي أَبِي، فَوَاللَّهِ مَا اجْتَجَرُوا حَتَّى قَتَلُوهُ. فَقَالَ حُدَيْفَةُ: عَفَرَ اللَّهُ لَكُمْ، قَالَ عُرْوَةُ: فَمَا زَالَتْ فِي حُدَيْفَةَ مِنْهُ بَقِيَّةٌ خَيْرٌ حَتَّى لَحِقَ بِاللَّهِ.

[انظر: ٣٨٢٤، ٧٠٦٥، ٦٦٦٨، ٦٨٨٣،

٦٨٩٠]

3291. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا: I asked the Prophet ﷺ about the one looking here and there during the *Ṣalāt* (prayer). He replied, “It is what Satan steals from the *Ṣalāt* (prayer) of anyone of you.” (See H. 751)

٣٢٩١ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: سَأَلْتُ النَّبِيَّ ﷺ عَنِ التِّفَاتِ الرَّجُلِ فِي الصَّلَاةِ، فَقَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةٍ أَحَدِكُمْ».

[راجع: ٧٥١]

3292. Narrated Abū Qatāda: The Prophet ﷺ said, “A good righteous dream is from Allāh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allāh from its evil, for then it will not harm him.”

٣٢٩٢ - حَدَّثَنَا أَبُو الْمُعِينِ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ،

عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَخَافُهُ فَلْيَبْصُرْ عَنْ يَسَارِهِ وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا فَإِنَّهَا لَا تَضُرُّهُ». [انظر: ٥٧٤٧، ٦٩٨٤، ٦٩٩٥، ٦٩٩٦، ٧٠٠٥،

[٧٠٤٤]

3293. Narrated Abū Hurairah عنه الله رضي الله عنه: Allāh's Messenger ﷺ said, "If one says one hundred times in a day: 'None has the right to be worshipped but Allāh, the (Alone), He is the One and has no partner; to Him belongs the kingdom (of the universe) and for Him are all the praises, and He has the power to do everything (the Omnipotent)⁽¹⁾', one will get the reward of manumitting ten slaves, and one hundred good deeds will be written in his account, and one hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more⁽²⁾ than that which he has done."

٣٢٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ فِي يَوْمٍ مِائَةٌ مَرَّةً كَانَ لَهُ عَدَلٌ عَشْرٍ رِقَابٍ. وَكُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةٌ سَيِّئَةٍ، وَكَانَتْ لَهُ جِزْأٌ مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ». [انظر: ٦٤٠٣]

3294. Narrated Sa'd bin Abī Waqqāṣ: Once 'Umar asked the permission to see Allāh's Messenger ﷺ in whose company there were some *Qurayshī* women who were talking to him and asking him for more financial support raising their voices⁽³⁾.

٣٢٩٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ

(1) (H. 3293) The Arabic version of this prayer is as follows: '*Lā ilāha illallāhu, Waḥdahu lā sharīka lahu, laḥul-mulku wa laḥul-ḥamdu wa Huwa 'alā kullī shai'in Qadīr.*'

(2) (H. 3293) 'More' may mean here more times of recitation of this prayer or more good deeds of different nature.

(3) (H. 3294) Perhaps this took place before the believers were ordered to lower their=

When 'Umar asked permission to enter, the women got up (quickly) hurrying to screen themselves. When Allāh's Messenger ﷺ admitted 'Umar, Allāh's Messenger ﷺ was smiling, 'Umar asked, "O Allāh's Messenger! May Allāh keep you always happy." Allāh's Messenger ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves." 'Umar said, "O Allāh's Messenger! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allāh's Messenger ﷺ?" They replied. "Yes, for you are a fearful and fierce man as compared with Allāh's Messenger ﷺ." On that Allāh's Messenger ﷺ said (to 'Umar), "By Him in Whose Hands my soul is, whenever Satan sees you taking a path, he follows a path other than yours."

عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: اسْتَأْذَنَ عُمَرَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمُنَهُ وَيَسْتَكْرِزُهُ عَالِيَةً أَضْوَأَهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمَرُ فَمَنْ يَتَّيَدِرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ، قَالَ: «عَجِبْتُ مِنْ هَؤُلَاءِ اللَّائِي كُنَّ عِنْدِي فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»، قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَبْنَ، ثُمَّ قَالَ: أَيُّ عَدَوَاتِ أَنْفُسِهِنَّ، أَتَهَبْتِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَقْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [انظر:

[٦٠٨٥، ٣٦٨٣]

3295. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."⁽¹⁾

٣٢٩٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:

=voices when talking to Allāh's Messenger ﷺ.

- (1) (H. 3295) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing, except what Allāh tells us through His Messenger ﷺ.

«إِذَا اسْتَيْقَظَ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْزِلْ
ثَلَاثًا فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى
خَيْشُومِهِ».

(12) CHAPTER. The mention of Jinn, their reward and retribution.

(١٢) بَابُ ذِكْرِ الْجِنِّ وَنَوَابِهِمْ
وَعِقَابِهِمْ،

As is referred to by Allāh's Statement :

“O you assembly of jinn and mankind! Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours? They will say: ‘We bear witness against ourselves’. It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.” (V.6:130)

Mujāhid said about the interpretation of the Verse: “And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e., they will be brought for accounts)”. (V.37:158). “The Quraysh infidels said: ‘The angels are Allāh's daughters whose mothers are the daughters of the mistresses among the jinn.’ Allāh said: ‘... but the jinn knew well that they have indeed to appear (before Him i.e., they will be brought for accounts)... but they will be brought forward as a troop.’ (V. 36:75)

لِقَوْلِهِ: ﴿يَمَعَسَرِ الْجِنِّ وَالْإِنْسِ الَّذِي
يَأْتِكُمْ رَسُولٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ
آيَاتِي﴾ الآيةُ بِخُصَا: نَقْصًا. وَقَالَ
مُجَاهِدٌ: ﴿وَجَعَلُوا بَيْنَهُمْ وَبَيْنَ الْجَنَّةِ نِسَابًا﴾
قَالَ كُفَّارٌ قُرَيْشِي: الْمَلَائِكَةُ بَنَاتُ اللَّهِ
وَأُمَّهَاتُهُمْ بَنَاتُ سَرَوَاتِ الْجِنِّ. قَالَ
اللَّهُ: ﴿وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ﴾
[الصفات: ١٥٨] سَيُحْضَرُونَ
لِلْحِسَابِ. ﴿جُنْدٌ مُخْتَصَرُونَ﴾ [يس:
٧٥]: عِنْدَ الْحِسَابِ.

3296. Narrated ‘Abdur-Raḥmān bin ‘Abdullāh bin ‘Abdur-Raḥmān bin Abī Ṣa‘ṣa‘a Al-Anṣārī that Abū Sa‘īd Al-Khudrī said to his father, “I see you are fond of sheep and the desert, so when you want to pronounce the *Adhān*, raise your voice with it, for whoever will hear the *Adhān* whether a human being, or a jinn, or anything else, will be a witness for you on the Day of Resurrection.” Abū Sa‘īd added, “I have heard this from Allāh's

٣٢٩٦ - حَدَّثَنَا قُتَيْبَةُ، عَنْ
مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ
بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ
الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّهُ أَخْبَرَهُ: أَنَّ
أَبَا سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ
لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْعَنَمَ وَالْبَادِيَةَ
فَإِذَا كُنْتَ فِي عَنَمِكَ أَوْ بَادِيَتِكَ

Messenger ﷺ.”

[See Vol. 1, *Hadith* No.609]

فَأَذْنَتْ بِالصَّلَاةِ فَارْفَعِ صَوْتَكَ
بِالنِّدَاءِ، فَإِنَّهُ «لَا يَسْمَعُ مَدَى صَوْتِ
الْمُؤَدِّينَ جِنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ إِلَّا
شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ».

قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ

اللَّهِ ﷺ. [راجع: ٦٠٩]

(13) CHAPTER. The Statement of Allāh جل

جلاله :

“And (remember) when We sent towards you (Muḥammad ﷺ) a group (three to ten persons) of the jinn... (till)... Those are in manifest error.” (V.46:29-32).

(١٣) **بَابُ قَوْلِهِ عَزَّ وَجَلَّ:** ﴿وَإِذْ

صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ﴾ إِلَى قَوْلِهِ:

﴿أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ﴾ [الأحqاف:

٢٩-٣٢] ﴿مَصْرَفًا﴾ [الكهف: ٥٣]:

مَعْدِلًا، صَرَفْنَا أَي وَجَّهْنَا.

(14) CHAPTER. The Statement of Allāh

تعالى :

“...And the moving (living) creatures of all kinds that He (Allāh) has scattered therein...” (V.2:164)

(١٤) **بَابُ قَوْلِ اللَّهِ تَعَالَى:** ﴿وَبَرَكَّ

فِيهَا مِنْ كُلِّ ذَاتٍ﴾ [البقرة: ١٦٤]

قَالَ ابْنُ عَبَّاسٍ: الثُّعْبَانُ: الْحَيَّةُ

الذَّكْرُ مِنْهَا، يُقَالُ: الْحَيَّاتُ أَجْنَاسٌ:

الْجَانُّ وَالْأَفَاعِي وَالْأَسَاوِدُ ﴿ءَاخِذُوا

بِنَاصِيئِهَا﴾ [هود: ٥٦]: فِي مَلِكِهِ

وَسُلْطَانِيهِ. وَيُقَالُ ﴿صَفَقْتِ﴾ [الملك:

١٩]: بُسِطَ أَجْنِحَتُهُنَّ. ﴿وَيَقِضْنَ﴾

[الملك: ١٩]: يَضْرِبْنَ بِأَجْنِحَتِهِنَّ.

3297. Narrated Ibn ‘Umar رضي الله عنهما that he heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) on the pulpit saying, “Kill snakes and kill *Dhat-Tufyatain* (i.e., a snake with two white lines on its back) and *Al-Abtar* (i.e., a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.”

٣٢٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مَحْمَدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ:

حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ

سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ

يَخْطُبُ عَلَى الْمَنْبَرِ يَقُولُ: «اقْتُلُوا

الْحَيَّاتِ، وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ

فَإِنَّهُمَا يَطْمَسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ

3298. ('Abdullāh bin 'Umar further added): Once, while I was chasing a snake in order to kill it, Abū Lubāba called me saying: "Don't kill it." I said, "Allāh's Messenger ﷺ ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zuhrī said, "Such snakes are called *Al-'Awāmīr*.")

3299. Narrated Ibn 'Umar رضي الله عنهما: Abū Lubāba and Zaid bin Kḥattab saw me.

(15) CHAPTER. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

3300. Narrated Abū Sa'īd Al-Kḥudrī رضي الله عنه: Allāh's Messenger ﷺ said, "There will come a time when the best property of a man will be sheep which he will graze on the tops of mountains and the places where rain falls (i.e., pastures) escaping to protect his religion from *Al-Fitan* (trials or afflictions).

3301. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and

الْحَبْلِ». [انظر: ٣٣١٠، ٣٣١٢، ٤٠١٦]

٣٢٩٨ - قَالَ عَبْدُ اللَّهِ: فَبَيْنَا أَنَا أَطَارِدُ حَيَّةً لِأَقْتُلَهَا فَنَادَانِي أَبُو لُبَابَةَ: لَا تَقْتُلْهَا. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِقَتْلِ الْحَيَّاتِ، فَقَالَ: إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنِ ذَوَاتِ الْبُيُوتِ، وَهِيَ الْعَوَامِرُ. [انظر: ٣٣١١، ٣٣١٣]

٣٢٩٩ - وَقَالَ عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ: فَرَأَيْتَ أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَتَابِعَهُ يُوسُفُ وَابْنُ عُيَيْنَةَ وَإِسْحَاقُ الْكَلْبِيُّ وَالزُّبَيْدِيُّ. وَقَالَ صَالِحُ وَابْنُ أَبِي حَفْصَةَ وَابْنُ مُجَمِّعٍ: عَنِ الرَّهْرِيِّ، عَنِ سَالِمٍ، عَنِ ابْنِ عُمَرَ: فَرَأَيْتَ أَبُو لُبَابَةَ وَزَيْدُ بْنُ الْخَطَّابِ.

(١٥) بَابٌ: خَيْرَ مَالِ الْمُسْلِمِ عَنَّمْ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ

٣٣٠٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنِ أَبِيهِ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الرَّجُلِ عَنَّمْ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَهْرُ بِدِينِهِ مِنَ الْفِتَنِ». [راجع: ١٩]

٣٣٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي

arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.”

الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ، وَالْفَخْرُ وَالْحِيَلَاءُ فِي أَهْلِ الْحَيْلِ وَالْإِبِلِ، وَالْفَدَّادِينَ أَهْلُ الْوَبْرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ». [انظر:

[٣٤٩٩، ٤٣٨٨، ٤٣٨٩، ٤٣٩٠]

3302. Narrated ‘Uqba bin ‘Amr and Abū Mas‘ūd: Allāh’s Messenger ﷺ pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e., the Yemenites have true belief and they embrace Islām readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion. (Then pointing towards the east he ﷺ said:) “There, from where comes out the two sides of the head of Satan, namely the tribes of Rabī’a and Muḍar.”

٣٣٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ، عَنِ عُقْبَةَ بْنِ عَمْرِو أَبِي مَسْعُودٍ قَالَ: أَسَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ: «الْإِيمَانُ يَمَانٍ هَاهُنَا، أَلَا إِنَّ الْقَسْوَةَ وَغِلْظَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَضْوَالِ أَدْنَابِ الْإِبِلِ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ». [انظر: ٣٤٩٨، ٤٣٨٧، ٥٣٠٣]

3303. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “When you hear the crowing of a cock, ask for Allāh’s Blessings for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allāh from Satan for (its braying indicates) that it has seen a Satan.”

٣٣٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ: عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاخَ الدِّيكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهْيَ الْحَمَارِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ فَإِنَّهَا رَأَتْ شَيْطَانًا».

3304. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close

٣٣٠٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا رَوْحٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ

the doors and mention the Name of Allāh, for Satan does not open a closed door.”

الله ﷻ: «إِذَا كَانَ جُنْحَ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُمُوا صَبَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْشُرُ حَيْثُ إِذَا ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ فَحَلُّوهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَاذْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا». قَالَ: وَأَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ نَحْوَ مَا أَخْبَرَنِي عَطَاءٌ وَلَمْ يَذْكُرْ: «وَاذْكُرُوا اسْمَ اللَّهِ». [راجع: ٣٢٨٠]

3305. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into mouses or rats, for if you put the milk of a she-camel in front of a mouse or a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it.”⁽¹⁾ I told this to Ka'b who asked me, “Did you hear it from the Prophet ﷺ?” I said, “Yes.” Ka'b asked me the same question several times; I said to Ka'b, “Do I read the *Taurāt* (Torah)? (i.e., I tell you this from the Prophet ﷺ.)”⁽²⁾

٣٣٠٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَقَدَّتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا يَذْرَى مَا فَعَلَتْ وَإِنِّي لَا أَرَاهَا إِلَّا الْفَارَ إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ». فَحَدَّثْتُ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ فَقَالَ لِي مِرَارًا، فَقُلْتُ: أَفَأَقْرَأُ التَّوْرَةَ؟.

3306. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ called house-lizards as *Al-Fuwaisiq* (harmful animals). I have not heard him ordering that it should be killed.

Sa'd bin Abī Waqqāṣ claims that the Prophet ﷺ ordered that it should be killed.

٣٣٠٦ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ، عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لِلْوَرَّغِ: «الْفُؤَيْسِقُ»، وَلَمْ أَسْمَعُهُ

(1) (H. 3305) It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet ﷺ inferred from the rats' habit that some Israelites had been transformed into rats.

(2) (H. 3305) Later on the Prophet ﷺ was informed through revelation about the fate of those Israelites: They were transformed into pigs and monkeys.

أَمَرَ بِقَتْلِهِ. [راجع: ١٨٣١]

وَزَعَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَنَّ
النَّبِيَّ ﷺ أَمَرَ بِقَتْلِهِ.

3307. Narrated Umm Sharik that the Prophet ﷺ ordered her to kill house-lizards.

٣٣٠٧ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا
عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ ابْنِ شَيْبَةَ عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ أُمَّ شَرِيكِ
أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ
الْأَوْزَاعِ. [انظر: ٣٣٥٩]

3308. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Kill the snake with two white lines on its back, for it blinds the onlooker and causes abortion."

٣٣٠٨ - حَدَّثَنَا عَبْدُ بَنِي
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ:
«اقْتُلُوا ذَا الطُّفَيْتَيْنِ فَإِنَّهُ يَظْمِسُ الْبَصَرَ
وَيُصِيبُ الْحَبْلَ». تَابِعَهُ حَمَادُ بْنُ
سَلَمَةَ أَخْبَرَنَا أُسَامَةُ. [انظر: ٣٣٠٩]

3309. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ ordered that a short-tailed or mutilated-tailed snake (i.e., *Al-Abtar*) should be killed, for it blinds the onlooker and causes abortion."

٣٣٠٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي
عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِقَتْلِ
الْأَبْتَرِ، وَقَالَ: «إِنَّهُ يُصِيبُ الْبَصَرَ
وَيُذْهِبُ الْحَبْلَ». [راجع: ٣٣٠٨]

3310. Narrated Abū Mulaika: Ibn 'Umar used to kill snakes, but afterwards he forbade their killing and said, "Once, the Prophet ﷺ pulled down a wall and saw a cast-off skin of a snake in it. He said, 'Look for the snake.' They found it and the Prophet ﷺ said, 'Kill it.' For this reason I used to kill snakes.

٣٣١٠ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:
حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَبِي يُونُسَ
الْفُسَيْرِيِّ، عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ ابْنَ
عَمَرَ كَانَ يَقْتُلُ الْحَيَاتِ ثُمَّ نَهَى،
قَالَ: إِنَّ النَّبِيَّ ﷺ هَدَمَ حَائِطًا لَهُ
فَوَجَدَ فِيهِ سِلْحَ حَيَّةٍ، فَقَالَ: «انظُرُوا
أَيْنَ هُوَ؟» فَانظُرُوا فَقَالَ: «اقْتُلُوهُ»

3311. Later on I met Abū Lubāba who told me (Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا) the Prophet ﷺ said, ‘Do not kill snakes except the short-tailed or mutilated-tailed snake with two white lines on its back, for it causes abortion and makes one blind. So kill it.’”

3312. Narrated Nāfi‘: Ibn ‘Umar used to kill snakes.

3313. But when Abū Lubāba informed him (Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا) that the Prophet ﷺ had forbidden the killing of snakes living in houses, he gave up killing them.

(16) CHAPTER. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure (antidote for that disease).⁽¹⁾ Five kinds of animals are *Fuwaisiq* (harmful), and one is allowed to kill them even in the Sanctuary (*Al-Haram*) of Makkah and Al-Madīna.

3314. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, “Five kinds of animals are *Fuwaisiq* (harmful) and can be killed even in *Al-Haram* (Sanctuary). They are: a mouse, a scorpion, a kite, a crow and a rabid dog.”

فَكُنْتُ أَقْتُلُهَا لِذَلِكَ. [راجع: ٣٢٩٧]

٣٣١١ - فَلَقِيْتُ أَبَا لُبَابَةَ فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقْتُلُوا الْجِنَانَ إِلَّا كُلَّ أَبْتَرِ ذِي طُفَيْتَيْنِ، فَإِنَّهُ يُسْقِطُ الْوَلَدَ وَيُذْهِبُ الْبَصَرَ فَاقْتُلُوهُ».

[راجع: ٣٢٩٨]

٣٣١٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ. [راجع: ٣٢٩٧]

٣٣١٣ - فَحَدَّثَهُ أَبُو لُبَابَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ جِنَانِ الْبُيُوتِ، فَأَمَسَكَ عَنْهَا. [راجع: ٣٢٩٨]

(١٦) بَابُ إِذَا وَقَعَ الذَّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ، وَخَمْسٌ مِنَ الدَّوَابِّ قَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ

٣٣١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ قَوَاسِقُ يُقْتَلْنَ فِي الْحَرَمِ: الْفَارَةُ، وَالْعُقْرُبُ، وَالْحُدْيَا، وَالْعُرَابُ، وَالْكَلْبُ الْعَقُورُ». [راجع:

[١٨٢٩]

(1) (Ch. 16) For details see Vol. 7, *Hadīth* No.5782.