

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أبا القاسم، وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آيِنَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلِفُونَنَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اِحْسَبُوا فِيهَا، وَاللَّهِ لَا تَخْلِفُكُمْ فِيهَا أَبَدًا»، ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقُونَ عَنِ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ، فَقَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ، فَقَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَادِبًا نَسْتَرِيحُ مِنْكَ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ. [راجع: 3169]

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

(٥٦) بَابُ شُرْبِ السُّمِّ وَالِدَوَاءِ بِهِ، وَمَا يُخَافُ مِنْهُ وَالْخَبِيثِ

5778. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

٥٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ

قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ  
يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِداً  
مُحَلِّداً فِيهَا أَبَداً». [راجع: ١٣٦٥]

5779. Narrated Sa'd: I heard Allāh's Messenger ﷺ saying, "Whoever takes seven 'Ajwa dates in the morning will not be affected by magic or poison on that day."

٥٧٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا  
أَحْمَدُ ابْنُ بَيْسِرٍ أَبُو بَكْرٍ: أَخْبَرَنَا  
هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرُ  
بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ:  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ  
اضْطَبَّحَ بِسَبْعِ تَمْرَاتِ عَجْوَةٍ لَمْ يَضُرَّهُ  
ذَلِكَ الْيَوْمَ سُمٌْ وَلَا سِحْرٌ». [راجع:

[٥٤٤٥]

#### (57) CHAPTER. The milk of she-asses.

5780. Narrated Abū Tha'laba Al-Khushanī رضي الله عنه: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhrī said: I did not hear this narration except when I went to Shām.)

(٥٧) بَابُ الْبَابِ الْأَتْنِ  
٥٧٨٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،  
عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي  
ثَعْلَبَةَ الْخُسَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي  
نَابٍ مِنَ السَّبَاعِ. قَالَ الزُّهْرِيُّ:  
وَلَمْ أَسْمَعْهُ حَتَّى آتَيْتُ الشَّامَ.

[راجع: ٥٥٣٠]

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,

٥٧٨١ - وَرَادَ اللَّيْثُ: حَدَّثَنِي  
يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ:  
وَسَأَلْتُهُ: هَلْ تَتَوَضَّأُ أَوْ تَشْرَبُ الْبَابَانَ  
الْأَتْنِ، أَوْ مَرَارَةَ السَّبْعِ، أَوْ أَبْوَالَ  
الْإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ  
يَتَدَاوُونَ بِهَا فَلَا يَرُونَ بِذَلِكَ بِأَسَا.  
فَأَمَّا الْبَابَانَ الْأَتْنِ فَقَدْ بَلَّغْنَا أَنَّ رَسُولَ  
اللَّهِ ﷺ نَهَى عَنْ لُحُومِهَا، وَلَمْ يَبَلِّغْنَا

Ibn Shihāb said, "Abū Idrīs Al-Khawlānī told me that Allāh's Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs."

عَنْ أَلْبَانِيَا أَمْرٌ وَلَا نَهْيٌ. وَأَمَّا مَرَارَةٌ  
السَّيِّعِ قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَبُو  
إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّ أَبَا تَعْلَبَةَ  
الْحُسَيْنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ  
نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنْ  
السَّبَاعِ. [راجع: ٥٥٣٠]

(58) CHAPTER. If a housefly falls in a utensil.

(٥٨) بَابٌ: إِذَا وَقَعَ الذَّبَابُ فِي  
الْإِنَاءِ

5782. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing<sup>(1)</sup> (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا  
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُثْبَةَ بْنِ  
مُسْلِمٍ مَوْلَى بَيْتِي تَيْمٍ، عَنْ عُيَيْدِ بْنِ  
حُثَيْنٍ مَوْلَى بَيْتِي زُرَيْقٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «إِذَا وَقَعَ الذَّبَابُ فِي إِنَاءٍ  
أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فَإِنَّ  
فِي إِحْدَى جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ  
دَاءٌ». [راجع: ٣٣٢٠]

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh تَعَالَى created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muḥammad M. El-Samahy chief of *Hadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

## 77 - THE BOOK OF DRESS

## ٧٧ - كتاب اللباس

(1) CHAPTER. The Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): Who has forbidden the adornment with clothes given by Allāh which He has produced for His slaves?" (V.7: 32)

The Prophet ﷺ said, "Eat, drink, wear clothes and give alms without extravagance and without conceit."

'Ibn 'Abbās said: "Eat what you wish and wear what you wish if you can avoid two things, extravagance and conceit."

5783. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "Allāh will not look at the person who drags his garment (behind him) out of conceit."

(2) CHAPTER. Whoever dragged his *Izār* (lower-half body garment) without conceit.

5784. Narrated 'Abdullāh (bin 'Umar) رضي الله عنه: The Prophet ﷺ said, "Allāh will not look, on the Day of Resurrection, at the person who drags his garment (behind him) out of conceit." On that Abū Bakr said, "O Allāh's Messenger! One side of my *Izār* hangs low if I do not take care of it." The Prophet ﷺ said, "You are not one of those who do that out of conceit."

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ﴾ [الأعراف: ٣٢]

وَقَالَ النَّبِيُّ ﷺ: «كُلُوا وَاشْرَبُوا وَالْبَسُوا وَتَصَدَّقُوا، فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ».

وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ مَا شِئْتَ، وَالْبَسْ مَا شِئْتَ، مَا أَخْطَأْتَكَ اثْنَتَانِ: سَرَفٌ أَوْ مَخِيلَةٌ.

٥٧٨٣ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، وَزَيْدِ بْنِ أَسْلَمَ يُخْبِرُونَهُ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا». [راجع: ٣٦٦٥]

(٢) بَابُ مَنْ جَرَّ إِزَارَهُ مِنْ غَيْرِ خِيَلٍ

٥٧٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنْ أَحَدٌ شِئْتِي إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «لَسْتَ مِنْ يَصْنَعُهُ خِيَلًا».

5785. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The solar eclipse occurred while we were sitting with the Prophet ﷺ. He got up dragging his garment (on the ground) hurriedly till he reached the mosque. The people turned (to the mosque) and he offered a two-Rak'āt Ṣalāt (prayer) whereupon the eclipse had cleared, and he faced us and said, "The sun and the moon are two signs among the signs of Allāh, so if you see a thing like this (eclipse) then offer the Ṣalāt (prayer) and invoke Allāh till He removes that state." (See H. 1046)

(3) CHAPTER. To tuck up or roll up the clothes.

5786. Narrated Abū Juhaifa: I saw Bilāl bringing an 'Anaza (a small spear) and fixing it in the ground, and then he proclaimed the Iqāma of the Ṣalāt (prayer), and I saw Allāh's Messenger ﷺ coming out, wearing a cloak with its sleeves rolled up. He then offered a two-Rak'āt (prayer) while facing the 'Anaza, and I saw the people and animals passing in front of him beyond the 'Anaza.

(4) CHAPTER. The part of the garment that hangs below the ankles is in the Fire.

5787. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The part of an Izār which hangs below the ankles is in the Fire. [i.e. the one who wears the Izār (lower-half body-cover) that hangs below the ankles

٥٧٨٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: حَسَفَتِ الشَّمْسُ وَنَحْنُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ يَجْرُؤُ تَوْبَهُ مُسْتَعْجِلًا حَتَّى أَتَى الْمَسْجِدَ وَثَابَ النَّاسُ فَصَلَّى رَكَعَتَيْنِ فَجَلَّتِي عَنْهَا، ثُمَّ أَقْبَلَ عَلَيْنَا وَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَصَلُّوا وَادْعُوا اللَّهَ حَتَّى يَكْشِفَهَا».

[راجع: ١٠٤٠]

(٣) بَابُ التَّشْمِيرِ فِي الثِّيَابِ

٥٧٨٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا ابْنُ شُمَيْلٍ: أَخْبَرَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَوْفُ بْنُ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ أَبِي جُحَيْفَةَ قَالَ: فَرَأَيْتُ بِلَالًا جَاءَ بَعِزَّةً فَوَكَّزَهَا، ثُمَّ أَقَامَ الصَّلَاةَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَرَجَ فِي حُلَّةٍ مُشْمَرًا، فَصَلَّى رَكَعَتَيْنِ إِلَى الْعَنْزَةِ، وَرَأَيْتُ النَّاسَ وَالذَّوَابَّ يَمْرُونَ بَيْنَ يَدَيْهِ مِنْ وَرَاءِ الْعَنْزَةِ.

[راجع: ١٨٧]

(٤) بَابُ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ فِي النَّارِ

٥٧٨٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبَرِيُّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ

(with conceit) will be in the Fire of Hell].

[See *Fath Al-Bārī*]

**(5) CHAPTER. Whoever drags his garment out of pride and arrogance (conceit).**

**5788.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Allāh will not look, on the Day of Resurrection, at a person who drags his *Izār* (behind him) out of pride and arrogance."

**5789.** Narrated Abū Hurairah: The Prophet ﷺ (or 'Abul-Qāsim ﷺ) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

**5790.** Narrated 'Abdullāh (bin 'Umar): Allāh's Messenger ﷺ said, "While a man was dragging his *Izār* on the ground (behind him), suddenly Allāh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْمَلُ مِنَ الْكَعْبِيِّينَ مِنَ الْإِرَارِ فِي النَّارِ».

**(٥) بَاب مَنْ جَرَّ ثَوْبَهُ مِنَ الْخَيْلَاءِ**

**٥٧٨٨ -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُنْظَرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا».

**٥٧٨٩ -** حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ - أَوْ قَالَ أَبُو الْقَاسِمِ ﷺ - : «بَيْنَمَا رَجُلٌ يَمْشِي فِي حَلَّةٍ تُعَجِبُهُ نَفْسُهُ، مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَجَلُ إِلَى يَوْمِ الْقِيَامَةِ».

**٥٧٩٠ -** حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ، خَسَفَ اللَّهُ بِهِ فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تَابَعَهُ يُونُسُ عَنِ الرَّهْرِيِّ، وَلَمْ يَرْفَعَهُ شُعَيْبٌ عَنِ الرَّهْرِيِّ.

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، عَنْ

عَمَّهُ جَرِيرٌ بْنُ زَيْدٍ قَالَ: كُنْتُ مَعَ  
سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَلَى بَابِ  
دَارِهِ فَقَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ سَمِعَ  
النَّبِيَّ ﷺ نَحْوَهُ. [راجع: ٣٤٨٥]

791. Narrated 'Abdullāh bin 'Umar رضي الله عنه: Allāh's Messenger ﷺ said, "Whoever drags his clothes (on the ground) out of pride and arrogance, Allāh will not look at him on the Day of Resurrection."

٥٧٩١ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ:  
حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ قَالَ: لَقِيتُ  
مُحَارِبَ ابْنَ دِنَارٍ عَلَى فَرَسٍ، وَهُوَ  
يَأْتِي مَكَانَهُ الَّذِي يَقْضِي فِيهِ، فَسَأَلْتُهُ  
عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي فَقَالَ:  
سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ  
جَرَّ ثَوْبَهُ مَخِيلَةً لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ  
الْقِيَامَةِ». فَقُلْتُ لِمُحَارِبٍ: أَذَكَرَ إِزَارَهُ؟  
قَالَ: مَا خَصَّ إِزَاراً وَلَا قَمِيصاً.

تَابَعَهُ جَبَلَةُ بْنُ سَحِيمٍ، وَزَيْدُ بْنُ  
أَسْلَمَ، وَزَيْدُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ  
عُمَرَ عَنِ النَّبِيِّ ﷺ. وَقَالَ اللَّيْثُ،  
عَنْ نَافِعٍ، يَعْنِي عَنِ ابْنِ عُمَرَ: مِثْلُهُ.  
وَتَابَعَهُ مُوسَى بْنُ عُقْبَةَ وَعُمَرُ بْنُ  
مُحَمَّدٍ وَقُدَامَةُ بْنُ مُوسَى عَنِ سَالِمِ،  
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «مَنْ جَرَّ  
ثَوْبَهُ خِيَلَاءً».

#### (6) CHAPTER. The fringed *Izār*.<sup>(1)</sup>

It is reported that Az-Zuhri, Abū Bakr bin Muḥammad, Ḥamza bin Abī Usaid and Mu'awiya bin 'Abdullāh bin Ja'far wore fringed clothes.

#### (٦) بَابُ الإِزَارِ الْمُهَدَّبِ،

وَيُذَكَّرُ عَنِ الزُّهْرِيِّ، وَأَبِي بَكْرٍ بْنِ  
مُحَمَّدٍ، وَحَمَزَةَ بْنِ أَبِي أَسِيدٍ،  
وَمُعَاوِيَةَ ابْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّهُمْ  
لَبَسُوا ثِيَاباً مُهَدَّبَةً.

(1) (Chap. 6) *Izār*: Garment that covers the lower-half of the body.

5792. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: The wife of Rifā'a Al-Qurazī came to Allāh's Messenger ﷺ while I was sitting, and Abū Bakr was also there. She said, "O Allāh's Messenger I was the wife of Rifā'a and he divorced me irrevocably. Then I married 'Abdur-Raḥmān bin Az-Zubair who, by Allāh, O Allāh's Messenger has only something like a fringe of a garment, showing the fringe of her veil. Khālid bin Sa'īd, who was standing at the door, for he had not been admitted, heard her statement and said, "O Abū Bakr! Why do you not stop this lady from saying such things openly before Allāh's Messenger?" No, by Allāh, Allāh's Messenger ﷺ did nothing but smiled. Then he said to the lady, "Perhaps you want to return to Rifā'a? That is impossible unless 'Abdur-Raḥmān consummates his marriage with you." That became the legal way after him.

### (7) CHAPTER. The *Ridā'*<sup>(1)</sup>

Anas said: A bedouin pulled the *Ridā'* of the Prophet ﷺ.

5793. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ asked for his *Ridā'*, put it on and set out walking. Zaid bin Hāritha and I followed him till he reached the house, where Ḥamza (bin 'Abdul-Muṭṭalib) was

٥٧٩٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةَ الْقُرْظِيَّ رَسُولَ اللهِ ﷺ وَأَنَا جَالِسَةٌ وَعِنْدَهُ أَبُو بَكْرٍ فَقَالَتْ: يَا رَسُولَ اللهِ، إِنِّي كُنْتُ تَحْتَ رِفَاعَةَ فَطَلَّقَنِي قَبْتَ طَلَاقِي، فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللهِ إِلَّا مِثْلُ الْهُدْبِيِّ، وَأَخَذْتُ هُدْبَةً مِنْ جِلْبَابِهَا. فَسَمِعَ خَالِدُ بْنُ سَعِيدٍ قَوْلَهَا وَهُوَ بِالْبَابِ لَمْ يُؤْذَنْ لَهُ، قَالَتْ: فَقَالَ خَالِدٌ: يَا أَبَا بَكْرٍ، أَلَا تَنْهَى هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَا وَاللَّهِ مَا يَزِيدُ رَسُولَ اللهِ ﷺ عَلَى التَّبَسُّمِ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لَا حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ»، فَصَارَ سُنَّةً بَعْدَهُ. [راجع: ٢٦٣٩]

### (٧) بَابُ الْأَرْدِيَّةِ،

وَقَالَ أَنَسٌ: جَبَدَ أَعْرَابِيٌّ رِدَاءَ النَّبِيِّ ﷺ.

٥٧٩٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ: أَنَّ عَلِيًّا رَضِيَ

(1) (Chap. 7) *Ar-Ridā'* is a garment that covers the shoulders and the upper-half of the body.

present and asked for permission to enter, and they gave us permission.

اللَّهُ عَنْهُ قَالَ: فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى بِهِ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْرَةٌ فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ.

[راجع: ٢٠٨٩]

#### (8) CHAPTER. The wearing of shirts.

#### (٨) بَابُ نَبْسِ الْقَمِيصِ،

And Allāh تعالى said: [In the story of the Prophet Yūsuf (Joseph)]:

وَقَالَ اللَّهُ تَعَالَى حِكَايَةَ عَن يُوسُفَ: ﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا﴾ [يوسف: ٩٣]

“Go with this shirt of mine and cast it over the face of my father; he will become clear-sighted”. (V.12: 93)

5794. Narrated Ibn ‘Umar رضي الله عنهما: A man asked, “O Allāh’s Messenger! What kind of clothes should a *Muḥrim* wear?” The Prophet ﷺ said, “A *Muḥrim* should not wear a shirt, trousers, a hooded cloak, or *Khuff* (leather socks covering the ankles) unless he cannot get sandals, in which case he should cut the part (of the *Khuff*) that covers the ankles.”

٥٧٩٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَن أُبُوبَ، عَن نَافِعٍ، عَن ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثَّيَابِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا يَلْبَسُ الْمُحْرِمُ الْقَمِيصَ وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ وَلَا الْخُفَّيْنَ إِلَّا أَنْ لَا يَجِدَ النَّعْلَيْنِ، فَلْيَلْبَسْ مَا هُوَ أَسْفَلُ مِنَ الْكَعْبَيْنِ». [راجع: ١٣٤]

5795. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ came to visit ‘Abdullāh bin Ubayy (bin Salūl) after he had been put in his grave. The Prophet ﷺ ordered that ‘Abdullāh be taken out. He was taken out and was placed on the knees of the Prophet ﷺ who blew his breath on him and dressed the body with his own shirt. And Allāh knows better.

٥٧٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: عَن عَمْرٍو: سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللَّهِ بْنَ أَبِي بَعْدَمَا أُدْخِلَ قَبْرَهُ، فَأَمَرَ بِهِ فَأُخْرِجَ وَوُضِعَ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَالْبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ.

5796. Narrated ‘Abdullāh bin ‘Umar: When ‘Abdullāh bin Ubayy (bin Salūl) died, his son came to Allāh’s Messenger ﷺ

٥٧٩٦ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا يَحْيَى ابْنُ سَعِيدٍ، عَن عُبَيْدِ اللَّهِ قَالَ:

and said, "O Allāh's Messenger! Give me your shirt so that I may shroud my father's body in it. And please offer a funeral *Ṣalāt* (prayer) for him and invoke Allāh for his forgiveness." The Prophet ﷺ gave him his shirt and said to him, "Inform us when you finish (and the funeral procession is ready) call us." When he had finished, he told the Prophet ﷺ and the Prophet ﷺ proceeded to offer his funeral *Ṣalāt* (prayer), but 'Umar stopped him and said, "Didn't Allāh forbid you to offer the funeral *Ṣalāt* (prayer) for the hypocrites, when He said:

'Whether you (O Muḥammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them; (and even) if you ask forgiveness for them seventy times, Allāh will not forgive them.' (V.9:80)

Then there was revealed:

'And never (O Muḥammad ﷺ) offer *Ṣalāt* (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. (V.9:84)'

Thenceforth the Prophet ﷺ did not offer funeral *Ṣalāt* (prayers) for the hypocrites.

(9) CHAPTER. The *Jaib* (pocket) (the opening) of a shirt at the chest and other positions.

5797. Narrated Abū Hurairah: Allāh's Messenger ﷺ has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and collar bones. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it covers his fingertips and obliterate his tracks. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place. Abū Hurairah added: I saw Allāh's Messenger ﷺ putting his finger in the (chest) pocket of his shirt like that. If you but saw him trying to

أَخْبَرَنِي نَافِعٌ، عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي فَمِصَّكَ أَكْفَنُهُ فِيهِ، وَصَلَّ عَلَيْهِ وَاسْتَغْفِرَ لَهُ. فَأَعْطَاهُ فَمِصَّهُ، وَقَالَ لَهُ: «إِذَا فَرَعْتَ مِنْهُ فَإِذَا نَا»، فَلَمَّا فَرَغَ آذَنَهُ، فَجَاءَ لِيُصَلِّيَ عَلَيْهِ، فَجَذَبَهُ عُمَرُ فَقَالَ: أَلَيْسَ قَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ: «اسْتَغْفِرَ لَهُمْ أَوْ لَا سَتَغْفِرَ لَهُمْ إِنْ سَتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ» [التوبة: ٨٠] فَتَرَكْتُ «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ» [التوبة: ٨٤] فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

(٩) بَابُ جَيْبِ الْقَمِيصِ مِنَ عِنْدِ الصَّدْرِ وَغَيْرِهِ

٥٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنِ الْحَسَنِ، عَنِ طَاوُسٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: صَرَبَ رَسُولُ اللَّهِ ﷺ «مِثْلَ الْبَحِيلِ وَالْمُتَّصِدِّ كَمِثْلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ قَدْ اضْطَرَّتْ أَيْدِيهِمَا إِلَى نُدْيَيْهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَّصِدُّ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ، ابْسَطَتْ عَنْهُ حَتَّى تَغْسَى أَنَامِلَهُ وَتَعْفُو