

وَرَوَاهُ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ .  
 وَقَالَ حَاتِمُ بْنُ وَرْدَانَ : حَدَّثَنَا أَيُّوبُ ،  
 عَنْ ابْنِ أَبِي مُلَيْكَةَ ، عَنِ الْمُسَوَّرِ :  
 قَدِمْتُ عَلَى النَّبِيِّ ﷺ أَفْصِيَةً .  
 [راجع : ٢٥٩٩]

(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole. (1)

And Mu'āwiyā said, "No one can be wise except the one with experience."

6133. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :  
 The Prophet ﷺ said, "A believer is not stung twice (by something) out of one and the same hole."

(٨٣) بَابٌ : لَا يُلْدَغُ الْمُؤْمِنُ مِنْ  
 جُحْرٍ مَرَّتَيْنِ ،  
 وَقَالَ مُعَاوِيَةُ : لَا حَكِيمَ إِلَّا دُو  
 تَجْرِبَةٍ .

٦١٣٣ - حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا  
 اللَّيْثُ ، عَنْ عَقِيلٍ ، عَنِ الزُّهْرِيِّ ، عَنْ  
 ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
 اللهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : « لَا  
 يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ  
 مَرَّتَيْنِ » .

(84) CHAPTER. The right of the guest.

6134. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ :  
 Allāh's Messenger ﷺ entered upon me and said, "Have I not been informed that you offer *Ṣalāt* (prayer) all the night and observe *Saum* (fast) the whole day?" I said, "Yes." He said, "Do not do so ; offer *Ṣalāt* (prayer) at night and also sleep ; observe *Saum* (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you . I hope that you will have a long life, and it is sufficient for you to observe *Saum* (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), if you observed *Saum*

(٨٤) بَابُ حَقِّ الضَّيْفِ  
 ٦١٣٤ - حَدَّثَنَا إِسْحَاقُ بْنُ  
 مَنْصُورٍ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ :  
 حَدَّثَنَا حُسَيْنٌ ، عَنْ يَحْيَى بْنِ أَبِي  
 كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ  
 الرَّحْمَنِ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ :  
 دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ : « أَلَمْ  
 أُخْبِرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ ؟ »  
 قُلْتُ : بَلَى ، قَالَ « فَلَا تَفْعَلْ ، فَمَنْ وَنَمَّ  
 وَصُمَّ وَأَفْطَرَ ، فَإِنَّ لِحَسَدِكَ عَلَيْكَ  
 حَقًّا ، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا ، وَإِنَّ  
 لِرُؤُوكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِرُؤُوجِكَ

(1) (Ch. 83) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

(fast) the whole year." I insisted (on fasting more) so I was given a hard instruction. I said, "I can do more than that (fasting)." The Prophet ﷺ said, "Observe *Saum* (fast) three days every week." But as I insisted (on fasting more) so I was burdened. I said, "I can observe *Saum* more than that." The Prophet ﷺ said, "Observe *Saum* (fast) as Allāh's Prophet Dawūd (David) used to observe *Saum* (fast)." I said "How was the fasting of the Prophet Dawūd?" The Prophet ﷺ said, "Half of a year [i.e., he used to observe *Saum* (fast) on alternate days]."

عَلَيْكَ حَقًّا، وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمْرٌ، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَثْمَالِهَا، فَذَلِكَ الدَّهْرُ كُلُّهُ. قَالَ: فَشَدَدْتُ فَشَدَدَ عَلَيَّ فَقُلْتُ: فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ: «فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ»، قَالَ: فَشَدَدْتُ فَشَدَدَ عَلَيَّ، قُلْتُ: إِنِّي أُطِيقُ غَيْرَ ذَلِكَ، قَالَ: «فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ»، قُلْتُ: وَمَا صَوْمَ نَبِيِّ اللَّهِ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ». [راجع: ١١٣١]

(85) CHAPTER. To honour one's guest and to serve him with one's own hands.

And the Statement of Allāh تعالى: "(Has the story reached you) of the honoured guests [three angels; Jibril (Gabriel) along with another two] of Ibrāhim (Abraham)?" (V.51:24)

(٨٥) بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ  
إِيَّاهُ بِنَفْسِهِ وَقَوْلِهِ تَعَالَى: ﴿صَيِّفِ إِبْرَاهِيمَ  
الْمُكْرَمِينَ﴾ [الذاريات: ٢٤].

قَالَ أَبُو عَبْدِ اللَّهِ: يُقَالُ: هُوَ زَوْرٌ، وَهُوَ لَاءٌ زَوْرٌ، وَضَيْفٌ؛ وَمَعْنَاهُ أَضْيَافُهُ وَزُورَاهُ، لِأَنَّهَا مَصْدَرٌ مِثْلُ قَوْمٍ رِضًا وَعَدْلًا، يُقَالُ: مَاءٌ عَوْرٌ وَبِئْرٌ عَوْرٌ، وَمَاءَانِ عَوْرٌ وَمِيَاهُ عَوْرٌ. وَيُقَالُ: الْعَوْرُ الْغَائِرُ لَا تَنَالُهُ الدَّلَاءُ. كُلُّ شَيْءٍ عُرَّتَ فِيهِ فَهُوَ مَغَارَةٌ. ﴿تَزَوَّرُ﴾ [الكهف: ١٧]: تَمِيلُ مِنَ الزَّوْرِ، وَالْأَزْوَرُ: الْأَمِيلُ.

6135. Narrated Abū Shuraiḥ Al-Ka'bī: Allāh's Messenger ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day, and a guest

٦١٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ

is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in *Ṣadaqa* (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position.”

Narrated Mālik similarly as above adding: “Whosoever believes in Allāh and the Last Day should talk what is good or keep quiet.” (i.e., abstain from dirty and evil talk, and should think before uttering).

**6136.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whosoever believes in Allāh and the Last Day, should not harm his neighbour; and whosoever believes in Allāh and the Last Day, should entertain his guest generously and whosoever believes in Allāh and the Last Day, should talk what is good or keep quiet.”

**6137.** Narrated ‘Uqba bin ‘Āmir رَضِيَ اللهُ عَنْهُ: We said, “O Allāh’s Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?” Allāh’s Messenger ﷺ said to us, “If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give.”

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ، جَائِرْتُهُ يَوْمَ وَلِيَّةٍ، وَالصَّيَافَةَ ثَلَاثَةَ أَيَّامٍ، فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ. وَلَا يَجِلُّ لَهُ أَنْ يَتَوَبَّ عِنْدَهُ حَتَّى يُخْرِجَهُ». [راجع: ٦٠١٩]

حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ مِثْلَهُ، وَزَادَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

٦١٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». [راجع: ٥١٨٥]

٦١٣٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ، إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ فَلَا يَقْرُونَا، فَمَا تَرَى فِيهِ؟ فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا، فَإِنْ لَمْ يَقْبَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ» [راجع: ٢٤٦١].

**6138.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whosoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

٦١٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَصِلْ رَحِمَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمُتْ». [راجع: ٥١٨٥]

**(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.**

(٨٦) **بَابُ صُنْعِ الطَّعَامِ وَالتَّكْلِيفِ لِلضَّيْفِ**

**6139.** Narrated Abū Juhaifa: The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā'. Salmān paid a visit to Abū Ad-Dardā' and found Umm Ad-Dardā' dressed in shabby clothes and asked her why she was in that state? She replied, "Your brother, Abū Ad-Dardā' is not interested in the luxuries of this world." In the meantime Abū Ad-Dardā' came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat, unless you eat (too)." So Abū Ad-Dardā' ate. When it was night, Abū Ad-Dardā' got up [for the night *Ṣalāt* (prayer)]. Salmān said (to him), "Sleep" and he slept. Again Abū Ad-Dardā' got up (for the *Ṣalāt*), and Salmān said (to him), "Sleep." When it was the last part of the night, Salmān said to him, "Get up now [for the *Ṣalāt* (prayer)]." So both of them offered their *Ṣalāt* (prayer) and Salmān said to Abū Ad-Dardā', "Your Lord (Allāh) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you". Later on Abū Ad-

٦١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أبا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكَ؟ قَالَتْ: أَخْوَكُ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ: كُلْ فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِأَكْلِي حَتَّى تَأْكُلَ، فَأَكَلْ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ: نَمْ، نَمْ، فَنَامَ. ثُمَّ ذَهَبَ يَقُومُ فَقَالَ: نَمْ، فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، قَالَ: فَصَلِّ، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَلِأَهْلِكَ عَلَيْكَ حَقًّا، فَأَعْطُ

Dardā' visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "Salmān has spoken the truth."

كُلُّ ذِي حَقِّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانٌ».

أَبُو جُحَيْفَةَ وَهَبُ السُّوَائِي يُقَالُ: وَهَبُ الْخَيْرِ. [راجع: ١٩٦٨]

(87) CHAPTER. What is disliked as regard anger and impatience before a guest.

(٨٧) بَابُ مَا يُكْرَهُ مِنَ الْعَضَبِ وَالْجَزَعِ عِنْدَ الضَّيْفِ

6140. Narrated 'Abdur-Raḥmān bin Abū Bakr رضي الله عنهما: Abū Bakr invited a group of people and told me, "Look after your guests." Abū Bakr added, "I am going to visit the Prophet ﷺ, and you should finish serving them before I return." 'Abdur-Raḥmān said, "So I went at once and served them with what was available at that time in the house and requested them to eat." They said, "Where is the owner of the house (i.e., Abū Bakr)?" 'Abdur-Raḥmān said, "Take your meal." They said, "We will not eat until the owner of the house comes." 'Abdur-Raḥmān said, "Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him" but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr called, "O 'Abdur Raḥmān!" I kept quiet. He then called again, "O 'Abdur-Raḥmān!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allāh, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." Abū Bakr said, "As you have been waiting for me, by Allāh, I will not eat of it tonight." They said, "By Allāh,

٦١٤٠ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ الْجَرِيرِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ أَبَا بَكْرٍ تَضَيَّفَ رَهْطًا فَقَالَ لِعَبْدِ الرَّحْمَنِ: دُونَكَ أَضْيَافَكَ فَإِنِّي مُنْطَلِقٌ إِلَى النَّبِيِّ ﷺ فَأَفْرُغْ مِنْ قِرَائِهِمْ قَبْلَ أَنْ أَجِيءَ. فَانْطَلَقَ عَبْدُ الرَّحْمَنِ فَأَتَاهُمْ بِمَا عِنْدَهُ فَقَالَ: اطْعَمُوا، فَقَالُوا: أَيْنَ رَبِّ مَنَزِلِنَا؟ قَالَ: اطْعَمُوا، قَالُوا: مَا نَحْنُ بِأَكْلِينَ حَتَّى يَجِيءَ رَبِّ مَنَزِلِنَا؟ قَالَ: اقْبَلُوا عَنَّا قِرَاكُمُ فَإِنَّهُ إِنْ جَاءَ وَلَمْ تَطْعَمُوا لَنَلْقَيْنَ مِنْهُ، فَأَبَوْا فَعَرَفْتُ أَنَّهُ يَجِدُ عَلَيَّ. فَلَمَّا جَاءَ تَنَحَّيْتُ عَنْهُ فَقَالَ: مَا صَنَعْتُمْ؟ فَأَخْبَرُوهُ فَقَالَ: يَا عَبْدَ الرَّحْمَنِ، فَسَكَتُ ثُمَّ قَالَ: يَا عَبْدَ الرَّحْمَنِ، فَسَكَتُ، فَقَالَ: يَا عُثْرُ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتُ تَسْمَعُ صَوْتِي لَمَّا جِئْتُ، فَخَرَجْتُ فَقُلْتُ: سَلْ أَضْيَافَكَ، فَقَالُوا: صَدَقَ، أَنَا نَا بِهِ، قَالَ: فَإِنَّمَا أَنْتَظَرُ تَمُونِي، وَاللَّهِ لَا

we will not eat of it till you eat of it.” He said, “I have never seen a night like this night in evil. What is wrong with you? Why don’t you accept your meals of hospitality from us?” (He said to me), “Bring your meal.” I brought it to him, and he put his hand in it, saying, “In the Name of Allāh. The first (state of fury) was because of Satan.” So Abū Bakr ate and so did his guests.

[See Vol. 4, *Ḥadīth* No. 3581]

(88) CHAPTER. The saying of a guest to his host: “By Allāh, I will not eat till you eat.”

This is narrated by Abū Juḥaifa that the Prophet ﷺ said so.

6141. Narrated ‘Abdur-Rahmān bin Abū Bakr رضي الله عنهما: Abū Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), “Have you been detained from your guest or guests tonight?” He said, “Haven’t you served the supper to them?” She replied, “We presented the meal to him or to them, but he or they refused to eat.” Abū Bakr became angry, rebuked me and invoked Allāh to cause (my) ears to be cut and swore not to eat of it!” I hid myself, and he called me, “O ignorant (boy)!” Abū Bakr’s wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abū Bakr) ate of it. Abū Bakr said, “All that happened was from Satan.” So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), “O sister of Banī Firās! What is this?” She said, “O pleasure of my eyes! The meal is now more than it had been before we started eating.” So they ate of it

أَطْعَمُهُ اللَّيْلَةَ، فَقَالَ الْآخَرُونَ: وَاللَّهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ. قَالَ: لَمْ أَرِ فِي الشَّرِّ كَاللَّيْلَةِ، وَيَلِكُمْ مَا أَنْتُمْ؟ لِمَ لَا تَقْبَلُونَ عَنَّا فِرَاكِمُ، هَاتِ طَعَامَكَ، فَجَاءَهُ فَوْضَعَ يَدَهُ فَقَالَ: بِاسْمِ اللَّهِ، الْأُولَى لِلشَّيْطَانِ؛ فَأَكَلَ وَأَكَلُوا.

[راجع: ٦٠٢]

(٨٨) بَابُ قَوْلِ الضَّيْفِ لَصَاحِبِهِ: وَاللَّهِ لَا أَكُلُ حَتَّى تَأْكُلَ،

فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ

ﷺ.

٦١٤١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: جَاءَ أَبُو بَكْرٍ بَضِيْفٍ لَهُ أَوْ بِأَضْيَافٍ لَهُ فَأَمَسَى عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا جَاءَ قَالَتْ أُمِّي: اخْتَبَسْتَ عَنْ ضَيْفِكَ أَوْ أَضْيَافِكَ اللَّيْلَةَ! قَالَ: أَوْ مَا عَشِيْتِهِمْ؟ فَقَالَتْ: عَرَضْنَا عَلَيْهِ أَوْ عَلَيْهِمْ فَأَبَوْا أَوْ فَأَبَى، فَغَضِبَ أَبُو بَكْرٍ فَسَبَّ وَجَدَعَ، وَحَلَفَ لَا يَطْعَمُهُ. فَاخْتَبَأْتُ أَنَا فَقَالَ: يَا غُنْثُرُ، فَحَلَفَتِ الْمَرْأَةُ لَا تَطْعَمُهُ حَتَّى يَطْعَمَهُ، فَحَلَفَ الضَّيْفُ أَوْ الْأَضْيَافُ أَنْ لَا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: كَانَ هَذَا مِنْ الشَّيْطَانِ، فَدَعَا بِالطَّعَامِ فَأَكَلَ

and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

6142, 6143. Narrated Rāfi' bin Khadij and Sahl bin Abū Hathma: 'Abdullāh bin Sahl and Muḥaiyiṣa bin Mas'ūd went to Khaibar and they dispersed in the gardens of the date-palm trees where 'Abdullāh bin Sahl was murdered. Then 'Abdur-Raḥmān bin Sahl, Ḥuwayyiṣa and Muḥaiyiṣa, the two sons of Mas'ūd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Raḥmān, who was the youngest of them all, started talking. The Prophet ﷺ said, "Let the older (among you) speak first." So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man" or said, "... your companion". They said, "O Allāh's Messenger! The murder was a thing we did not witness." The Prophet ﷺ said, "Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim." They said, "O Allāh's Messenger! They are disbelievers (and they will take a false oath)." Then Allāh's Messenger ﷺ himself paid the blood money to them.

Sahl added, "I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,

وَأَكَلُوا، فَجَعَلُوا لَا يَزْعَمُونَ لُقْمَةَ إِلَّا رِبَا مِنْ أَسْفَلِهَا أَكْثَرُ مِنْهَا فَقَالَ: يَا أُخْتُ بَنِي فِرَاسٍ، مَا هَذَا؟ فَقَالَتْ: وَقُرَّةٌ عَيْنِي إِنَّهَا الْآنَ لِأَكْثَرِ قَبْلَ أَنْ نَأْكُلَ، فَأَكَلُوا، وَبَعَثَ بِهَا إِلَى النَّبِيِّ ﷺ فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [راجع: ٦٠٢]

(٨٩) بَابُ إِكْرَامِ الْكَبِيرِ، وَيَبْدَأُ الْأَكْبَرُ بِالْكَلَامِ وَالسُّؤَالِ

٦١٤٢، ٦١٤٣ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَافِعِ بْنِ خَدِيجٍ وَسَهْلِ بْنِ أَبِي حَنْمَةَ أَنَّهُمَا حَدَّثَاهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحِيصَةَ بْنَ مَسْعُودٍ أَتِيَا خَيْرَ فَتَرَقَا فِي النَّخْلِ فَقَتَلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ، فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَحُوَيْصَةُ وَمُحِيصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَبَدَأَ عَبْدُ الرَّحْمَنِ وَكَانَ أَضْعَرَ الْقَوْمِ، فَقَالَ النَّبِيُّ ﷺ: «كَبِّرِ الْكَبِيرَ». - قَالَ يَحْيَى: لِيَلِي الْكَلَامَ الْأَكْبَرُ - فَتَكَلَّمُوا فِي أَمْرِ صَاحِبِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «أَتَسْتَحِقُّونَ قَتِيلَكُمْ - أَوْ قَالَ: صَاحِبِكُمْ - بِأَيْمَانِ خَمْسِينَ مِنْكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَمْرٌ لَمْ نَرَهُ. قَالَ: «فَتَبَرُّنْكُمْ يَهُودٌ فِي أَيْمَانِ خَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ

it hit me with its leg.”

الله، قَوْمٌ كُفَّارٌ. فَوَدَّاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ. قَالَ سَهْلٌ: فَأَذْرَكْتُ نَاقَةً مِنْ تِلْكَ الْإِبِلِ فَدَخَلْتُ مِرْبَدًا لَهُمْ فَرَكَصْتَنِي بِرِجْلِهَا.

قَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى، عَنْ بُشَيْرٍ، عَنْ سَهْلِ قَالَ يَحْيَى: حَسِبْتُ أَنَّهُ قَالَ: مَعَ رَافِعِ بْنِ خَدِيجٍ. وَقَالَ ابْنُ عُيَيْنَةَ: حَدَّثَنَا يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلِ وَحْدَهُ. [راجع: ٢٧٠٢]

6144. Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allāh), and the leaves of which do not fall.” I thought of the date-palm tree, but I disliked to speak because Abū Bakr and ‘Umar were present there. When nobody spoke, the Prophet ﷺ said, “It is the date-palm tree.” When I came out with my father, I said, “O father! It came to my mind that it was the date-palm tree.” He said, “What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune).” I said, “Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence).”

٦١٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُونِي بِشَجَرَةٍ مِثْلُهَا مِثْلُ الْمُسْلِمِ، تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلَا تَحْتُ وَرَفْهَا». فَوَقَعَ فِي نَفْسِي النَّحْلَةُ فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَتَمَّ أَبُو بَكْرٍ وَعُمَرُ. فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ ﷺ: «هِيَ النَّحْلَةُ». فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ، وَقَعَ فِي نَفْسِي النَّحْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتُ قُلْتُهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أَرَكَ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ. [راجع: ٦١]

(90) CHAPTER. What kinds of poetry, *Rajaz*<sup>(1)</sup> and *Hudā*<sup>(2)</sup> is allowed and what kinds thereof are disliked.

And the Statement of Allāh تعالى:

(٩٠) بَابُ مَا يَجُوزُ مِنَ الشُّعْرِ وَالرَّجْزِ وَالْحُدَاةِ وَمَا يُكْرَهُ مِنْهُ، وَقَوْلُهُ تَعَالَى: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ

(1) (Ch. 90) *Rajaz*: name of a poetical metre.

(2) (Ch. 90) *Hudā*: chanting of camel-drivers, keeping time to the camels' paces.

“As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islāmic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.” (V.26:224-227)

And Ibn ‘Abbās said, “They speak about all vague talks.”

6145. Narrated Ubāi bin Ka‘b: Allāh’s Messenger ﷺ said, “Some poetry contains wisdom.”

6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, “You are not more than a toe which has been bathed in blood in Allāh’s Cause.”

6147. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The most true words

الْفَاوِنُ ﴿٢٢٤﴾ أَلَزَّ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ  
يَهِيمُونَ ﴿٢٢٥﴾ وَأَتَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ  
﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا  
وَسِعِلَهُ الَّذِينَ ظَلَمُوا أَيُّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾ ﴿  
[الشعراء: ٢٢٤-٢٢٧] قَالَ ابْنُ عَبَّاسٍ:  
فِي كُلِّ لَغْوٍ يَخُوضُونَ.

٦١٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ  
مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ: أَنَّ عَبْدَ  
الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَعْقُوبَ  
أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ: أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشُّعْرِ  
حِكْمَةً».

٦١٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا  
سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَبِيصٍ:  
سَمِعْتُ جُنْدُبًا يَقُولُ: يَتِمُّ النَّبِيُّ ﷺ  
يَمْشِي إِذْ أَصَابَهُ حَجَرٌ فَعَثَرَ فَدَمِيَتْ  
إِضْبَعُهُ، فَقَالَ:

«هَلْ أَنْتَ إِلَّا إِضْبَعٌ دَمِيَتْ  
وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ».

[راجع: ٢٨٠٢]

٦١٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

said by a poet was the words of Labid. He said, 'Verily, except Allāh everything is *Bātīlu* (perishable) and Umaiyya bin Abi Aṣ-Ṣalt was about to embrace Islām.'

[See Vol. 5, *Hadīth* No 3841]

حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ  
عَبْدِ الْمَلِكِ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ  
ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةٌ  
لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ  
وَكَادَ أُمِّيُّ بْنُ أَبِي الصَّلْتِ أَنْ  
يُسَلِّمَ». [راجع: ٣٨٤١]

6148. Narrated Salama bin Al-Akwa': We went out with Allāh's Messenger ﷺ to *Khaibar* and we travelled during the night. A man amongst the people said to 'Āmir bin Al-Akwa', "Won't you let us hear your poetry?" 'Āmir was a poet, and so he got down and started (chanting *Hudā*) reciting for the people poetry that kept pace with the camel's footsteps, saying:

"O Allāh! Without You we would not have been guided on the right path, neither would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So please forgive us what we have committed. Let all of us be sacrificed for Your Cause (*Jihād*) and when we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they (our enemy) will call us towards an unjust thing we will refuse. The infidels have made a hue and cry to ask others help against us".

Allāh's Messenger ﷺ said, "Who is that driver (of the camels)?" They said, "He is 'Āmir bin Al-Akwa'. He said, "May Allāh bestow His Mercy on him." A man among the people said, "Has martyrdom been granted to him, O Allāh's Prophet! Would that you let us enjoy his company longer." We reached (the people of) *Khaibar* and besieged them till we were stricken with severe hunger but Allāh helped the Muslims

٦١٤٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ  
بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ  
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى  
خَيْبَرَ فَمَسَرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِّنَ  
الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تَسْمِعُنَا  
مِنْ هَيْهَاتِكَ؟ قَالَ: وَكَانَ عَامِرٌ رَجُلًا  
شَاعِرًا، فَتَنَزَّلَ يَخْدُو بِالْقَوْمِ يَقُولُ:  
اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَاغْفِرْ فِدَاءً لَكَ مَا اقْتَفَيْنَا  
وَوَتَّيْتُ الْأَقْدَامَ إِنْ لَاقَيْنَا  
وَأَلْقَيْنَ سَكِينَةً عَلَيْنَا  
إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا  
وَبالصياحِ عَوَّلُوا عَلَيْنَا  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا  
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ،  
فَقَالَ: «يَرْحَمُهُ اللَّهُ». فَقَالَ رَجُلٌ مِّنَ  
الْقَوْمِ: وَجِبْتُ يَا نَبِيَّ اللَّهِ لَوْلَا أَمْتَعْتَنَا  
بِهِ. قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ