

conquer Khaibar. In the evening of its conquest the people made many fires. Allāh's Messenger ﷺ asked, "What are those fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allāh's Messenger ﷺ said, "Throw away the meat and break the cooking pots." A man said, "O Allāh's Messenger! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that, too." When the army files were aligned in rows (for the battle), 'Amir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit 'Amir's knee and caused him to die. When the Muslims returned (from the battle), Salama said: Allāh's Messenger ﷺ saw me pale and said, "What is wrong with you?" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of 'Amir have been annulled." The Prophet ﷺ asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Ḥudair Al-Anṣāri." Then Allāh's Messenger ﷺ said, "Whoever says so is telling a lie. Verily, 'Amir will have double reward." (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, "He was really a hard-working man and a *Mujāhid* (devout fighter in Allāh's Cause) and rarely have there lived in it (i.e., Al-Madina or the battlefield) an Arab like him."

حَتَّى أَصَابْنَا مَحْمَصَةً شَدِيدَةً، ثُمَّ إِنْ  
اللَّهُ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمَسَى النَّاسُ  
الْيَوْمَ الَّذِي فَتِحَتْ عَلَيْهِمْ أَوْقَدُوا  
نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ  
تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ:  
«عَلَى أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمِ  
حُمُرٍ إِنْسِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«أَهْرِقُوهَا وَاسْكُرُوهَا» فَقَالَ رَجُلٌ: يَا  
رَسُولَ اللَّهِ، أَوْ نَهْرِيقُهَا وَنَغْسِلُهَا؟  
قَالَ: «أَوْ ذَاكَ». فَلَمَّا تَصَافَتِ الْقَوْمُ  
كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاوَلَ بِهِ  
يَهُودِيًّا لِيَضْرِبَهُ وَيَرْجِعُ ذُبَابٌ سَيْفِهِ،  
فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ، فَلَمَّا  
قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ  
شَاجِبًا فَقَالَ لِي: «مَا لَكَ؟» فَقُلْتُ:  
فَدَى لَكَ أَبِي وَأُمِّي، زَعَمُوا أَنْ عَامِرًا  
حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ:  
قَالَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَأَسِيدُ بْنُ  
الْحَضِيرِ الْأَنْصَارِيِّ. فَقَالَ رَسُولُ اللَّهِ  
ﷺ: «كَذَبَ مَنْ قَالَهُ، إِنْ لَهُ لِأَجْرَيْنِ  
- وَجَمَعَ بَيْنَ إِصْبَعَيْهِ - إِنَّهُ لِحَاجِدٍ  
مُجَاهِدٍ، قَلَّ عَرَبِيٌّ نَشَأَ بِهَا مِثْلَهُ».

[راجع: ٢٤٧٧]

6149. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ came to some of his wives among whom there was Umm Sulaim, and said, "May Allāh be Merciful to you, O Anjasha!<sup>(1)</sup> Drive the camels slowly, as they

٦١٤٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي  
قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ

(1) (H. 6149) The name of camel-driver.

are carrying glass vessels!”<sup>(1)</sup> Abū Qilāba said, “The Prophet ﷺ said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it.”<sup>(2)</sup> [i.e., women being compared to glass vessels]

عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ عَلَى بَعْضِ نِسَائِهِ وَمَعَهُنَّ أُمَّ سُلَيْمٍ، فَقَالَ: «وَيْحَكَ يَا أَنْجَسَهُ! رُوَيْدَكَ سَوْقًا بِالْقَوَارِيرِ»، قَالَ أَبُو قِلَابَةَ: فَتَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بَعْضُكُمْ لَعَبَيْتُمُوهَا عَلَيْهِ قَوْلُهُ: «سَوْقَكَ بِالْقَوَارِيرِ». [انظر: ٦١٦١، ٦٢٠٢،

٦٢٠٩، ٦٢١١]

(91) CHAPTER. Lampooning *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ).

(٩١) بَابُ هِجَاءِ الْمُشْرِكِينَ

6150. Narrated Ṛaṣī al-lah عنها ʿAishah: Ḥassān bin Thābit asked the permission of Allāh’s Messenger ﷺ to lampoon *Al-Mushrikūn* (in his poetry). Allāh’s Messenger ﷺ said, “What about my forefathers (ancestry)?” Ḥassān said (to the Prophet ﷺ), “I will take you out of them as a hair is taken out of dough.”

٦١٥٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتٍ رَسُولَ اللَّهِ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَكَيْفَ بِنَسَبِي؟» فَقَالَ حَسَّانُ: لِأَسْلَتَكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ.

Narrated Hishām bin ‘Urwa that his father said, “I called Ḥassān with bad names in front of ‘Āishah.” She said, “Don’t call him with bad names because he used to defend Allāh’s Messenger ﷺ (against *Al-Mushrikūn* with his poetry).”

وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: ذَهَبَتْ أَسْبُ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لِأَسْبِهِ فَإِنَّهُ كَانَ يُنَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ. [راجع: ٣٥٣١]

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ

٦١٥١ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ،

(1) (H. 6149) Women are compared to glass vessels because of their tenderness and vulnerability.

(2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).

said, "A Muslim brother of yours who does not say dirty words." And by that he meant Ibn Rawāḥa, who (in his poetry) said: 'We have Allāh's Messenger with us who recites Allāh's Book (the Noble Qur'ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while *Al-Mushrikūn* (the pagans etc.) are sound asleep in their beds.'

عَنِ ابْنِ شِهَابٍ أَنَّ الْهَيْثَمَ بْنَ أَبِي سِنَانٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ فِي قَصَصِهِ، يَذْكُرُ النَّبِيَّ ﷺ يَقُولُ: «إِن أَحَا لَكُمْ لَا يَقُولُ الرَّفَثَ»، يَعْنِي بِذَلِكَ ابْنَ رَوَاحَةَ، قَالَ:

فِينَا رَسُولُ اللَّهِ يَتْلُو كِتَابَهُ إِذَا انْشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعٌ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقَلْبُونَا بِهِ مُوقِنَاتٌ أَنْ مَا قَالَ وَاقِعٌ يَبِيتُ مُجَافِي حَنْبُهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْكَافِرِينَ الْمَضَاجِعُ تَابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. [راجع: ١١٥٥]

6152. Narrated Abū Salama bin 'Abdur-Raḥmān bin 'Aūf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairah, saying, "O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh's Messenger ﷺ saying 'O Ḥassān! Reply on behalf of Allāh's Messenger ﷺ. O Allāh! Support him (Ḥassān) with the *Rāḥ-ul-Qudus* [i.e., angel Jibril (Gabriel)]?" Abū Hurairah said, "Yes."

٦١٥٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ: عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتِ الْأَنْصَارِيِّ يَسْتَشْهِدُ أَبَا هُرَيْرَةَ يَقُولُ: يَا أَبَا هُرَيْرَةَ، نَسَدْتُكَ اللَّهُ، هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا حَسَانُ احْبِبْ عَنِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ»: قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. [راجع: ٤٥٣]

6153. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Hassān, "Lampoon them (*Al-Mushrikūn* — the pagans etc.) in your poetry, and Jibrīl (Gabriel) is with you."

٦١٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِحَسَّانَ: «اهْجُهِمْ - أَوْ قَالَ: هَاجِهِمْ - وَجِبْرِيلُ مَعَكَ».

[راجع: ٣٢١٣]

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allāh's remembrance, and from (religious) knowledge and from (recitation of) the Qur'an.

(٩٢) بَابُ مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبَ عَلَى الْإِنْسَانِ الشُّعْرُ حَتَّى يَصُدَّهُ عَنِ ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

6154. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

٦١٥٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا حَنْظَلَةُ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

6155. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry."

٦١٥٥ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ أَبَا صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا».

(93) CHAPTER. The statement of the Prophet ﷺ: *Taribat yaminuka* (may your right hand be in dust)!<sup>(1)</sup> and *Aqra ḥalqa*. (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(٩٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «تَرِبَتْ يَمِينُكَ»، وَ«عَقَرَى حَلْقِي»،

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

6156. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Afrah, the brother of Abul-Qu'ais asked my permission to enter after the verses of *Al-Hijāb* (veiling of ladies) were revealed, and I said, "By Allāh, I will not admit him, unless I take permission of Allāh's Messenger ﷺ for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me." Then Allāh's Messenger ﷺ entered upon me, and I said, "O Allāh's Messenger! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), *Taribat yaminuki*." 'Urwa said, "Because of this reason, 'Āishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations."

[See Vol. 7, *Hadīth* No. 5099]

6157. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ intended to return home after the performance of the *Hajj*, and he saw Saḥīyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, "*Aqra ḥalqa!*" — an expression used in the Quraish dialect — "You will detain us." The Prophet ﷺ then asked (her), "Did you perform the *Tawāf-al-Ifāda* on the day of Sacrifice (10th of *Dhul-Hijja*)?" She said, "Yes." The Prophet ﷺ said, "Then you can leave (with us)."

(94) CHAPTER. (What is said regarding)  
"They assumed or claimed that..."

6158. Narrated Umm Hānī رَضِيَ اللهُ عَنْهَا, the daughter of Abū Ṭālib: I visited Allāh's

٦١٥٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقْبِلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أَفْلَحَ أَخَا أَبِي الْقُعَيْبِ اسْتَأْذَنَ عَلَيَّ بَعْدَمَا نَزَلَ الْحِجَابُ فَقُلْتُ: وَاللَّهِ لَا أَدْنُ لَهُ حَتَّى اسْتَأْذِنَ رَسُولَ اللَّهِ ﷺ، فَإِنَّ أَخَا أَبِي الْقُعَيْبِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْبِ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَنِي امْرَأَتُهُ. قَالَ: «إِذْنِي لَهُ فَإِنَّهُ عَمُّكَ، تَرَبَّتْ يَمِينُكَ»، قَالَ عُرْوَةُ: فَبِذَلِكَ كَانَتْ عَائِشَةُ تَقُولُ: حَرَّمُوا مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. [راجع: ٢٦٤٤]

٦١٥٧ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْفِرَ فَرَأَى صَفِيَّةَ عَلَى بَابِ خِيَابِهَا كَثِيْبَةً حَزِيْنَةً، لِأَنَّهَا حَاضَتْ فَقَالَ: «عَقْرَى حَلَقَى - لَعْنَةُ قُرَيْشٍ - إِنَّكَ لِحَابِسَتُنَا»، ثُمَّ قَالَ: «أَكُنْتِ أَفْضَتِ يَوْمَ النَّحْرِ؟» يَغْنِي الطَّوْفَ، قَالَتْ: نَعَمْ، قَالَ: «فَانْفِرِي إِذَا». [راجع: ٢٩٤]

(٩٤) بَابُ مَا جَاءَ فِي: رَعَمُوا

٦١٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

Messenger ﷺ in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fātima was screening him. When I greeted him, he said, "Who is it?" I replied, "I am Umm Hānī, the daughter of Abū Ṭālib." He said, "Welcome, O Umm Hānī!" When the Prophet ﷺ had finished his bath, he stood up and offered eight *Rak'a* of *Salāt* (prayer) while he was wrapped in a single garment. When he had finished his *Salāt* (prayer), I said, "O Allāh's Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We shelter him whom you have sheltered." Umm Hānī added, "That happened in the forenoon."

مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرْة مَوْلَى أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِي بِنْتِ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَنْ هَذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِي بِنْتِ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِي»، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِي رَكَعَاتٍ مُتَّحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلُ رَجُلٍ قَدْ أَجْرْتُهُ فَلَانَ ابْنُ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِي»، قَالَتْ أُمُّ هَانِي: وَذَلِكَ ضُحَى. [راجع: ٢٨٠]

(95) CHAPTER. What is said about one's saying: "Wailaka (woe to you)."

(٩٥) بَابُ مَا جَاءَ فِي قَوْلِ الرَّجُلِ: وَيْلَكَ

6159. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said (to him): "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it, *Wailaka* (woe to you)!"

٦١٥٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكُبْهَا»، قَالَ: «إِنِّهَا بَدَنَةٌ»، قَالَ: «ارْكُبْهَا»، قَالَ: «إِنِّهَا بَدَنَةٌ»، قَالَ: «ارْكُبْهَا وَيْلَكَ». [راجع: ١٦٩٠]

6160. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ saw a man driving a *Badana* (a camel for sacrifice) and said to

٦١٦٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ

him, "Ride on it." The man said, "O Allāh's Messenger! It is a *Badana*." The Prophet ﷺ said, "Ride on it, *Wailaka* (woe to you)!" on the second or third time.

الأعرج، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ لَهُ: «ارْكَبْهَا»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا وَتِلْكَ»، فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ. [راجع: ١٦٨٩]

**6161.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allāh's Messenger ﷺ said, "*Waihaka* (may Allāh be Merciful to you) O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

٦١٦١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ. ح وَأَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، وَكَانَ مَعَهُ غُلَامٌ لَهُ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «وَيَحْكُ يَا أَنْجَشَةُ، رُوَيْدَكَ وَالْقَوَارِيرَ». [راجع: ١٦٤٩]

**6162.** Narrated Abū Bakra: A man praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, "*Wailaka* (woe to you)! You have cut the neck of your brother!" The Prophet ﷺ added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such and such person (is so-and-so), and Allāh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allāh (and that should be only if he knows well about that person)."

٦١٦٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «وَتِلْكَ قَطَعْتَ عُنُقَ أَخِيكَ - ثَلَاثًا - مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فَلَانًا وَاللَّهِ حَسِيْبُهُ، وَلَا أَرْكَبِي عَلَى اللَّهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ». [راجع: ٢٦٦٢]

**6163.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: While the Prophet ﷺ was distributing (war booty etc.) one day, *Dhul-Khuwaisira*, a man from the tribe of Banī Tamīm, said, "O Allāh's Messenger! Act justly." The Prophet ﷺ said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet ﷺ), "Allow me to chop

٦١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَالضَّحَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ

his neck off.” The Prophet ﷺ said, “No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his *Ṣalāt* (prayer) with] their *Ṣalāt*, he will consider his *Ṣalāt* (prayer) inferior to theirs, and similarly his *Ṣaum* (fasting) inferior to theirs, but they will desert Islām (go out of religion) as an arrow goes through the victim’s body (game etc.) in which case if its *Naṣl*<sup>(1)</sup> is examined nothing will be seen thereon, and its *Naḍy*<sup>(1)</sup> is examined, nothing will be seen thereon, and if its *Qudhadh*<sup>(1)</sup> is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely.” Abū Sa’id added, “I testify that I heard that from the Prophet ﷺ and also testify that I was with ‘Alī (bin Abī Ṭālib) when ‘Alī fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him.”

[See Vol. 4, *Ḥadīth* No. 3610]

6164. Narrated Abū Hurairah عن النبي ﷺ:

A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! I am ruined!” The Prophet ﷺ said, “*Waiḥaka* (may Allāh be Merciful to you!)” The man said, “I have done sexual intercourse with my wife while observing *Ṣaum* (fasts) in the month of Ramaḍān.” The Prophet ﷺ said, “Manumit a slave.” The man said, “I

ذَاتَ يَوْمٍ قَسَمًا، فَقَالَ ذُو  
الْخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِي تَمِيمٍ: يَا  
رَسُولَ اللَّهِ اغْدِلْ. قَالَ: «وَيْلَكَ، مَنْ  
يَعْدِلُ إِذَا لَمْ أُعْدِلْ؟» فَقَالَ عُمَرُ:  
إِذْنًا لِي فَلَأَضْرِبُ عُنُقَهُ، قَالَ: «لَا،  
إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ  
مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ،  
يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ  
الرَّمِيَّةِ، يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ فِيهِ  
شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَلَا يُوجَدُ  
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضْيِهِ فَلَا  
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قُدُودِهِ  
فَلَا يُوجَدُ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثُ  
وَالدَّمُ، يَخْرُجُونَ عَلَى حِينٍ فُرْقَةٍ مِنَ  
النَّاسِ، آيَتُهُمْ رَجُلٌ إِحْدَى يَدَيْهِ مِثْلُ  
نُدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الصُّعَةِ تَدْرَدُرُ».

قَالَ أَبُو سَعِيدٍ: أَشْهَدُ لَسَمْعَتِهِ مِنَ  
النَّبِيِّ ﷺ، وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ  
حِينَ قَاتَلَهُمْ، فَالْتَمَسَ فِي الْقَتْلَى،  
فَأَتَيْتُ بِهِ عَلَى التَّعْتِ الَّذِي نَعَتَ النَّبِيُّ  
ﷺ. [راجع: ٣٣٤٤]

٦١٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ،  
عَنْ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى  
رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ

(1) (H. 6163) *Naṣl*, *Naḍy* and *Qudhadh* are the names of the different parts of an arrow.

cannot afford that." The Prophet ﷺ said, "Then observe *Ṣaum* (fast) for two successive months." The man said, "I have no strength to do so." The Prophet ﷺ said, "Then feed sixty *Miskīn* (poor persons)." The man said, "I have nothing (to feed sixty persons)." Later a basket full of dates was brought to the Prophet ﷺ and he said (to the man), "Take it and give it in charity." The man said, "O Allāh's Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madīna." The Prophet ﷺ smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet ﷺ said), "*Wailaka*." (1)

6165. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: A bedouin said, "O Allāh's Messenger! Inform me about the emigration." The Prophet ﷺ said, "*Waiḥaka* (may Allāh be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?" The bedouin said, "Yes." The Prophet ﷺ said, "Do you pay their *Zakāt*?" He said, "Yes." The Prophet ﷺ said, "Go on doing like this from beyond the seas, for Allāh will not let your deeds go in vain."

6166. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "*Wailakum* (woe to

هَلَكْتُ، قَالَ: «وَيْحَكَ؟» قَالَ: وَقَعْتُ عَلَى أَهْلِي فِي رَمَضَانَ، قَالَ: «أُعْتِقَ رَقَبَةً»، قَالَ: مَا أَجِدُهَا، قَالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «فَأَطْعِمْ سِتِّينَ مِسْكِينًا»، قَالَ: مَا أَجِدُ، فَأَتَيْتُ بَعْرَقِي فَقَالَ: «خُذْهُ فَصَدِّقْ بِهِ». فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْلَى غَيْرِ أَهْلِي؟ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَ طُنُجِي الْمَدِينَةِ أُخْرَجُ مِنِّي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْبَاؤُهُ، قَالَ: «خُذْهُ». [راجع: ١٩٣٦]

تَابَعَهُ يُرُسُّ، عَنِ الزُّهْرِيِّ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ الزُّهْرِيِّ: «وَيْلَكَ»،

٦١٦٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي ابْنُ شِهَابِ الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْهَجْرَةِ، فَقَالَ: «وَيْحَكَ إِنْ شَأْنِ الْهَجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا»،

٦١٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ

(1) (H. 6164) Instead of *Waiḥaka*.

you)! or *Waihakum* (may Allāh be Merciful to you)!” (Shu‘ba is not sure as to which was the right word.) “Do not become disbelievers after me by cutting the necks of one another.”

الْوَهَابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَبِي عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «وَيْلَكُمْ - أَوْ وَيْحَكُمْ، قَالَ شُعْبَةُ: شَكُّ هُوَ - لَا تَرَجِعُوا بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

وَقَالَ النَّضْرُ عَنْ شُعْبَةَ: «وَيْْحَكُمْ». وَقَالَ عُمَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: «وَيْلَكُمْ، أَوْ وَيْحَكُمْ»،

6167. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: A bedouin came and asked the Prophet ﷺ, “O Allāh’s Messenger! When will the Hour be established?” The Prophet ﷺ said, “*Wailaka* (woe to you)! What have you prepared for it?” The bedouin said, “I have not prepared anything for it, except that I love Allāh and His Messenger ﷺ.” The Prophet ﷺ said, “You will be with those whom you love.” We (the Companions of the Prophet ﷺ) said, “And will we, too, be so?” The Prophet ﷺ said, “Yes.” So we became very glad on that day. In the meantime, a slave of Al-Mughhira passed by, and he was of the same age as I was. The Prophet said, “If this (slave) should live long, he will not reach the senile old age, but the Hour will be established.”<sup>(1)</sup>

٦١٦٧ - حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى السَّاعَةُ قَائِمَةٌ؟ قَالَ: «وَيْلَكَ، وَمَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «إِنَّكَ مَعَ مَنْ أَحْبَبْتَ»، فَقُلْنَا: وَنَحْنُ كَذَلِكَ؟ قَالَ: «نَعَمْ»، فَفَرِحْنَا يَوْمَئِذٍ فَرَحًا شَدِيدًا. فَمَرَّ غُلَامٌ لِلْمُغْبِيرَةِ وَكَانَ مِنْ أَقْرَانِي، فَقَالَ: «إِنْ أُخِرَ هَذَا فَلَنْ يُدْرِكَهُ الْهَرَمَ حَتَّى تَقُومَ السَّاعَةُ».

وَاخْتَصَرَهُ شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ

أَنَسًا عَنِ النَّبِيِّ ﷺ. [راجع: ٣٦٨٨]

(96) CHAPTER. The signs of loving (others

(٩٦) بَابُ عَلَامَةِ الْحُبِّ فِي اللَّهِ

(1) (H. 6167) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.