

by reporting the oath of someone else.”

رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَنْهَأكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ»، قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ النَّبِيَّ ﷺ ذَاكِرًا وَلَا آثِرًا.

قَالَ مُجَاهِدٌ: ﴿أَوْ أَتَرَكَ مِنْ عَلَيْهِ﴾ [الأحقاف: ٤]، يَأْتُرُ عَلِمًا.

تَابَعَهُ عُقَيْلُ وَالزُّبَيْدِيُّ وَإِسْحَاقُ الْكَلْبِيُّ عَنِ الزُّهْرِيِّ.

وَقَالَ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: سَمِعَ النَّبِيَّ ﷺ عُمَرَ.

6648. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “Do not swear by your fathers.”

٦٦٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ». [راجع: ٢٦٧٩]

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and *Al-Ash‘ariyūn*. Once we were with Abū Mūsa Al-Ash‘arī, and then a meal containing chicken was brought to Abū Mūsa, and there was present, a man from the tribe of Taimillāh who was of red complexion as if he were from non-Arab freed slaves. Abū Mūsa invited him to the meal. He said, “I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken.” On that, Abū Mūsa said, “Get up, I will narrate to you something about that. Once a group of the *Ash‘ariyūn* and I went to Allāh’s Messenger ﷺ and asked him to provide us with mounts; he said, ‘By Allāh, I will never give you any mounts, nor

٦٦٤٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أُيُوبَ، عَنْ أَبِي قِلَابَةَ، وَالْقَاسِمِ التَّمِيمِيِّ، عَنْ زُهْدَمٍ قَالَ: كَانَ بَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ وَبَيْنَ الْأَشْعَرِيِّينَ وُدٌّ وَإِخَاءٌ، فَكُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَرَّبَ إِلَيْهِ طَعَامٌ فِيهِ لَحْمٌ دَجَاجٍ، وَعِنْدَهُ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ أَحْمَرٌ كَأَنَّهُ مِنَ الْمَوَالِي، فَدَعَاهُ إِلَى الطَّعَامِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَدِرْتُهُ فَحَلَفْتُ أَنْ لَا أَكَلَهُ، فَقَالَ: فَمَ فَلَا حَدَّثْتِكَ عَنْ ذَلِكَ:

do I have anything to mount you on.' Then a few camels of war booty were brought to Allāh's Messenger ﷺ, and he asked about us, saying, 'Where are the *Ash'ariyūn*?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allāh's Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allāh's Messenger ﷺ had forgotten his oath? By Allāh, we will never succeed.' So we went back to him and said to him, 'We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.' On that he (ﷺ) said, 'I did not provide you with mounts, but Allāh did. By Allāh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the the oath.'"

(5) CHAPTER. One should not swear by Al-Lāt and Al-'Uzza (idols which used to be worshipped in the Pre-Islāmic Period of Ignorance in Ḥijāz) or by any kind of false deities.

6650. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever swears saying in his oath, 'By Al-Lāt and Al-'Uzza,' should say, *Lā ilāha illallāh* (none has the right to be worshipped but Allāh); and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنْ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ»، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهَبِ إِبِلٍ فَسَأَلَ عَنَّا فَقَالَ: «أَيْنَ التَّفَرُّقُ الْأَشْعَرِيُّونَ؟» فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ عُرِّ الذُّرَى، فَلَمَّا انْطَلَقْنَا قُلْنَا: مَا صَنَعْنَا؟ حَلَفَ رَسُولُ اللَّهِ ﷺ لَا يَحْمِلُنَا وَمَا عِنْدَهُ مَا يَحْمِلُنَا نُمَّ حَمَلْنَا؟ تَغَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ؟ وَاللَّهِ لَا نُفْلِحُ أَبَدًا. فَرَجَعْنَا إِلَيْهِ فَقُلْنَا لَهُ: إِنَّا أَتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا وَمَا عِنْدَكَ مَا تَحْمِلُنَا، فَقَالَ: «إِنِّي لَسْتُ أَنَا حَمَلْتُكُمْ، وَلَكِنَّ اللَّهَ حَمَلَكُمْ، وَاللَّهِ لَا أُحْلِفُ عَلَى يَمِينِ فَارَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا». [راجع: ٣١٣٣]

(٥) بَابٌ: لَا يُحْلَفُ بِاللَّاتِ وَالْعُزَّى، وَلَا بِالطَّوَاعِثِ

٦٦٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا

الله. وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ
أَقَامِرِكَ، فَلْيَتَّصِدَّقْ». [راجع: ٤٨٦٠]

(٦) بَابٌ مَنْ حَلَفَ عَلَى الشَّيْءِ وَإِنْ
لَمْ يُحَلِّفْ

(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

6651. Narrated Ibn 'Umar رضي الله عنهما: رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allāh, I will never wear it." Therefore all the people threw away their rings as well.

٦٦٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ
رَسُولَ اللَّهِ ﷺ اصْطَنَعَ خَاتَمًا مِنْ
ذَهَبٍ، وَكَانَ يَلْبَسُهُ، فَجَعَلَ فَصَّهُ فِي
بَاطِنِ كَفِّهِ، فَصَنَعَ النَّاسُ خَوَاتِيمَ، ثُمَّ
إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَتَرَعَهُ فَقَالَ:
«إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتَمَ وَأَجْعَلُ
فَاصَّهُ مِنْ دَاخِلٍ، فَرَمَى بِهِ ثُمَّ قَالَ:
وَاللَّهِ لَا أَلْبَسُهُ أَبَدًا». فَتَبَدَّى النَّاسُ
خَوَاتِيمَهُمْ. [راجع: ٥٨٦٥]

(7) CHAPTER. Whoever swears by a religion other than Islām.

The Prophet ﷺ said, "Whoever swears by Al-Lāt and Al-'Uzza should say, 'Lā ilāha illallāh' (none has the right to be worshipped but Allāh)." The Prophet ﷺ did not label him as a disbeliever.

(٧) بَابٌ مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ
الإسلام،
وقال النبي ﷺ: «مَنْ حَلَفَ
بِاللَّاتِ وَالْعُزَّى فَلْيَقُلْ: لَا إِلَهَ إِلَّا
الله». ولم ينسبه إلى الكفر.

6652. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said, "Whoever swears by a religion other than Islām, is as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

٦٦٥٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي
قِلَابَةَ، عَنْ ثَابِتِ بْنِ الصَّحَّاحِ قَالَ:
قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ بِغَيْرِ مِلَّةِ
الإسلام فَهُوَ كَمَا قَالَ. وَمَنْ قَتَلَ
نَفْسَهُ بِشَيْءٍ عُدَّتْ بِهِ فِي نَارِ جَهَنَّمَ،
وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ، وَمَنْ رَمَى مُؤْمِنًا
بِكُفْرٍ فَهُوَ كَقَتْلِهِ». [راجع: ١٣٦٣]

(8) CHAPTER. One should not say: “Whatever Allāh will and whatever you will (will exist).” And can one say: “I am (alright) with Allāh’s Help, and then with your help.”

6653. Narrated Abū Hurairah that he heard the Prophet ﷺ saying, “Allāh decided to test three Isrā’ēli persons. So, He sent an angel who came first to the leper and said, ‘(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allāh, and then with your help.’” Abū Hurairah then mentioned the complete narration.

[See Vol. 4, *Hadīth* No. 3464 for details.]

(9) CHAPTER. The Statement of Allāh تعالى: “They swear by Allāh their strongest oaths that...” (V.24 :53)

And Ibn ‘Abbās رضي الله عنهما said: ‘Abū Bakr said, “By Allāh! O Allāh’s Messenger, you shall tell me of my error regarding the interpretation of the dream.” On that the Prophet ﷺ said, “Do not take an oath.”

6654. Narrated Al-Barā’ رضي الله عنه: The Prophet ﷺ ordered us to help others to fulfil their oaths⁽¹⁾.

(۸) بَابٌ: لَا يَقُولُ: مَا شَاءَ اللَّهُ وَشِئْتَ، وَهَلْ يَقُولُ: أَنَا بِاللَّهِ ثُمَّ بِكَ؟

٦٦٥٣ - وَقَالَ عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَرَادَ اللَّهُ أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ مَلَكًا فَأَتَى الْأَيْرُصَ، فَقَالَ: تَقَطَّعْتُ بَيْنَ الْجِبَالِ فَلَا بَلَاغَ لِي إِلَّا بِاللَّهِ ثُمَّ بِكَ»، فَذَكَرَ الْحَدِيثَ.

[راجع: ٣٤٦٤]

(۹) بَابٌ قَوْلُ اللَّهِ تَعَالَى: ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾ [الأنعام: ١٠٩].

وقال ابن عباس: قال أبو بكر: فوالله يا رسول الله لتحدثني بالذي أخطأت في الرؤيا، قال: «لا تُقسِم».

٦٦٥٤ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ عَنِ النَّبِيِّ ﷺ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(1) (H. 6654) If what is requested, is not sinful to achieve.

أَمَرَنَا النَّبِيُّ ﷺ بِإِبْرَارِ الْمُفْسِمِ .
[راجع: ١٢٣٩]

6655. Narrated Usāma رَضِيَ اللهُ عَنْهُ: Once a daughter of Allāh's Messenger ﷺ sent a message to Allāh's Messenger ﷺ while Usāma, Sa'd, and my father or Ubayy were (sitting there) with him. She said, (in the message); "My child is going to die, please come to us." Allāh's Messenger ﷺ returned the messenger and told him to convey his greetings to her, and say: "Whatever Allāh takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allāh's Reward." Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child's breath was disturbed in his chest. The eyes of Allāh's Messenger ﷺ started shedding tears. Sa'd said, "What is this, O Allāh's Messenger?" The Prophet ﷺ said, "This is the mercy which Allāh has lodged in the hearts of whomsoever He wants of His slaves. Verily Allāh is Merciful only to those of His slaves who are merciful (to others)."

6656. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allāh's Oath fulfilled."⁽¹⁾

٦٦٥٥ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا عَاصِمُ الْأَحْوَلُ: سَمِعْتُ أَبَا عُمَانَ يُحَدِّثُ عَنْ أُسَامَةَ: أَنَّ ابْنَةَ لِرَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَيْهِ وَمَعَ رَسُولِ اللَّهِ ﷺ أُسَامَةُ وَسَعْدٌ وَأَبْنِي أَوْ أَبِي: أَنَّ ابْنِي قَدْ اخْتَضَرَ فَاشْهَدْنَا، فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ وَمَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى، فَلْتَصْبِرِ وَتَحْتَسِبِ. فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ فِقَامَ وَقَمْنَا مَعَهُ فَلَمَّا قَعَدَ رَفَعَ إِلَيْهِ فَأَقْعَدَهُ فِي حَجْرِهِ وَنَفْسُ الصَّبِيِّ تَقْعَقُعُ فِقَاضَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ فَقَالَ سَعْدُ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «هَذِهِ رَحْمَةٌ يَضَعُهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ». [راجع: ١٢٨٤]

٦٦٥٦ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَالِدِ تَمَسُّهُ النَّارُ إِلَّا تَجَلَّةَ الْقَسَمِ». [راجع: ١٢٥١]

(1) (H. 6656) Allāh's Oath alluded to here is the Qur'ānic Verse: "There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished." (V.19:71)

6657. Narrated Hāritha bin Wahb رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

٦٦٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبِدِ بْنِ خَالِدٍ: سَمِعْتُ حَارِثَةَ بْنَ وَهَبٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَلَا أَدْلُكُمْ عَلَى أَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ، وَأَهْلِ النَّارِ كُلُّ جَوَاطِظٍ عُتْلٍ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

(10) CHAPTER. If one says: "I bear witness swearing by Allāh" or "I have borne witness swearing by Allāh."

(١٠) بَابٌ: إِذَا قَالَ: أَشْهَدُ بِاللَّهِ، أَوْ شَهِدْتُ بِاللَّهِ

6658. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was asked, "Who are the best people?" He replied: "The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness." Ibrāhīm (a subnarrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness by the Name of Allāh, or by the Covenant of Allāh'."

٦٦٥٨ - حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ اللَّهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبُقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتُهُ».

[See Vol. 3, *Ḥadiṭh* Nos. 2651, 2652, 2653]

قَالَ إِبْرَاهِيمُ: وَكَانَ أَصْحَابُنَا يَنْهَوْنَا وَنَحْنُ غِلْمَانٌ أَنْ نَحْلِفَ بِالشَّهَادَةِ وَالْعَهْدِ. [راجع: ٢٦٥٢]

(11) CHAPTER. (What is said regarding the Covenant of Allāh عَزَّ وَجَلَّ.)

(١١) بَابٌ عَهْدِ اللَّهِ عَزَّ وَجَلَّ

6659. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him." Allāh then revealed in confirmation of the above statement:

٦٦٥٩ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and

their oaths...” (V.3:77)

6660. Al-Ash‘ath said, “This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well.”

(12) CHAPTER. To swear by Allāh’s ‘Izza (Power and Honour), His Qualities, and His Speech.

And Ibn ‘Abbās said that the Prophet ﷺ used to say, “I seek refuge with Your ‘Izza” (i.e., with Allāh’s Power and Honour).

And Abū Hurairah said that the Prophet ﷺ said, “A man will remain between Paradise and Hell and will say, ‘O Lord! Please turn my face away from the Fire ; and by Your Power and Honour, I will not ask You for anything other than that.”

And Abū Sa’id said that the Prophet ﷺ said, “Allāh said, ‘This and ten times as much are for you.”

And (Prophet) Ayyūb said (to Allāh), “By Your Power and Honour I cannot dispense with Your Blessings.”

6661. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The (Hell) Fire will keep on saying: ‘Are there anymore (people to come)?’ Till the Lord of power and honour (Allāh) will put His Foot over it and then it will say, ‘Qat! Qat! (Sufficient! Sufficient!) By Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).”

يَمِينٍ كاذِبَةٍ لِيَقْتَطَعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ - أَوْ قَالَ: أَخِيهِ - لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ»، فَأَنْزَلَ اللَّهُ تَصْدِيقَهُ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ﴾.

[راجع: ٢٣٥٦]

٦٦٦٠ - قَالَ سُلَيْمَانُ فِي حَدِيثِهِ: فَمَرَّ الْأَشْعَثُ بِنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ عَبْدُ اللَّهِ؟ قَالُوا لَهُ فَقَالَ الْأَشْعَثُ: نَزَلَتْ فِيَّ وَفِي صَاحِبِ لِي فِي بَيْتٍ كَأَنْتَ بَيْنَنَا. [راجع: ٢٣٥٧]

(١٢) بَابُ الْحَلْفِ بِعِزَّةِ اللَّهِ وَصِفَاتِهِ وَكَلَامِهِ

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «أَعُوذُ بِعِزَّتِكَ». وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «يَقِي رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، يَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِي عَنِ النَّارِ، لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا»، وَقَالَ أَبُو سَعِيدٍ: «قَالَ النَّبِيُّ ﷺ: قَالَ اللَّهُ: لَكَ ذَلِكَ وَعِشْرَةَ أَمْثَالِهِ». وَقَالَ أَيُّوبُ: «وَعِزَّتِكَ لَا غِنَى لِي عَنْ بَرَكَتِكَ».

٦٦٦١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: «لَا تَزَالُ جَهَنَّمُ تَقُولُ: هَلْ مِنْ مَزِيدٍ؟ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا قَدَمَهُ فَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ. وَيُزَوِّي بَعْضُهَا إِلَى

بَعْضٍ». رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ.

[راجع: ٤٨٤٨]

(13) CHAPTER. The saying of a person, “*La ‘amrullāh* [By the Eternity of Allāh].”

(١٣) بَابُ قَوْلِ الرَّجُلِ: لَعَمْرُ اللَّهِ،

قَالَ ابْنُ عَبَّاسٍ: ﴿لَعَمْرُكَ﴾

[الحجر: ٧٢]: لَعَيْشُكَ.

6662. Narrated Az-Zuhrī: I heard ‘Urwa bin Az-Zubair, Sa‘īd bin Al-Musaiyab, ‘Alqama bin Waqqāṣ and ‘Ubaidullāh bin ‘Abdullāh narrating from ‘Āishah رَضِيَ اللهُ عَنْهَا the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), “The Prophet ﷺ stood up, saying, ‘Is there anyone who can relieve me from ‘Abdullāh bin Ubaī?’ On that, Usaid bin Ḥudāir got up and said to Sa‘d bin ‘Ubāda, *La ‘amrullāhi* [By the Eternity (Ever-Living) of Allāh], we will kill him!”

٦٦٦٢ - حَدَّثَنَا الْأَوْسِيُّ: حَدَّثَنَا

إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ

ح. وَحَدَّثَنَا حَجَّاجُ بْنُ مِهَالٍ: حَدَّثَنَا

عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيمِيُّ: حَدَّثَنَا

يُونُسُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ:

سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ

الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُيَيْدَ اللَّهِ

ابْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ

زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ

الْإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللَّهُ، وَكُلُّ

حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ، فَقَامَ

النَّبِيُّ ﷺ فَاسْتَعَدَّزَ مِنْ عَبْدِ اللَّهِ بْنِ

أَبِي فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ فَقَالَ

لِسَعْدِ بْنِ عَبَادَةَ: لَعَمْرُ اللَّهِ لَتَقْتُلَنَّهُ.

[راجع: ٢٥٩٣]

(14) CHAPTER. (The Holy Verse): “Allāh will not call you to account for that which is unintentional in your oaths...” (V.2:225)

(١٤) بَابُ: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي

أَيْمَانِكُمْ﴾ [البقرة: ٢٢٥].

6663. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا regarding:

٦٦٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ

الْمُنْتَنَى، حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ،

قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ

عَنْهَا ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ﴾ قَالَ:

قَالَتْ: أَنْزَلَتْ فِي قَوْلِهِ: لَا وَاللَّهِ،

“Allāh will not call you to account for that which is unintentional in your oaths...” (V.2:225) This Verse was revealed concerning such statements (oath formulas) as:

“No, by Allāh!” and “Yes, by Allāh!”

وبلى والله. [راجع: ٤٦١٣]

(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allāh تعالى:

“And there is no sin on you concerning that in which you made a mistake...” (V.33:5)

And Allāh said:

“[Mūsa (Moses) said (to Khidr): Call me not to account for what I forgot...” (V.18:73)

(١٥) بَابُ: إِذَا حَنَثَ نَاسِيًا فِي الأَيْمَانِ،

وَقَوْلِ اللهُ تَعَالَى: ﴿وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ﴾ [الأحزاب: ٦٥]
وقال: ﴿لَا تُؤَاخِذُنِي بِمَا نَسِيتُ﴾ [الكهف: ٧٣].

٦٦٦٤ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا وَسَّوَسْتَ أَوْ حَدَّثْتَ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ». [راجع: ٢٥٢٨]

٦٦٦٥ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ أَوْ مُحَمَّدٌ عَنْهُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ: حَدَّثَنِي عَيْسَى بْنُ طَلْحَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ يَا رَسُولَ اللَّهِ كَذَا وَكَذَا قَبْلَ كَذَا وَكَذَا. ثُمَّ قَامَ آخَرَ فَقَالَ: يَا رَسُولَ اللَّهِ، كُنْتُ أَحْسِبُ كَذَا وَكَذَا لِهَوْلَاءِ الثَّلَاثِ. فَقَالَ النَّبِيُّ ﷺ: «أَفْعَلْ وَلَا حَرَجَ» لَهُنَّ كُلُّهُنَّ يَوْمَئِذٍ. فَمَا سُئِلَ

6664. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Allāh forgives my followers those (evil deeds) their ownelves may whisper or suggest to them as long as they do not act (on it) or speak.”

6665. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ رَضِيَ اللهُ عَنْهُمَا: While the Prophet ﷺ was delivering a *Khutba* (religious talk) on the day of *Nahr* (i.e., 10th *Dhul-Hijja*; day of slaughtering the sacrifice), a man got up saying, “I thought, O Allāh’s Messenger, such and such a thing was to be done before such and such a thing.” Another man got up, saying, “O Allāh’s Messenger! As regards these three (acts of *Hajj*),⁽¹⁾ I thought so-and-so.” The Prophet ﷺ said, “Do (it now), and there is no harm, concerning all those matters on that day.” And so, on that day whatever question he was asked, he said, “Do it, do it (now), and there is no harm therein.” (See H. 83)

(1) (H. 6665) (A) i.e., *Ramy* (throwing pebbles) at the *Jamra* (B) Slaughtering of the *Hady* (animal) and (C) Shaving of the head. (See Book of *Hajj*, Volume 2.)

يَوْمِيذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «افْعَلْ افْعَلْ

وَلَا حَرَجَ». [راجع: ٨٣]

6666. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: A man said to the Prophet ﷺ (while he was delivering a *Khutba* (religious talk) on the day of *Nahr*), "I have performed the *Tawāf* round the Ka'bah (*Tawāf-al-Ifāda*) before the *Ramy* (throwing pebbles) at the *Jamra*." The Prophet ﷺ said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet ﷺ said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before the *Ramy* at the *Jamra*." The Prophet ﷺ said, "There is no harm."

٦٦٦٦ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

حَدَّثَنَا أَبُو بَكْرِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «لَا حَرَجَ». قَالَ آخَرُ: حَلَقْتُ قَبْلَ أَنْ أُذْبِحَ، قَالَ: «لَا حَرَجَ». قَالَ آخَرُ: ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ:

«لَا حَرَجَ». [راجع: ٨٤]

6667. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man entered the mosque and started offering *Ṣalāt* (prayer) while Allāh's Messenger ﷺ was sitting somewhere in the mosque. Then (after finishing the *Ṣalāt*) the man came to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, "Go back and offer *Ṣalāt* (prayer), for you have not offered *Ṣalāt* (prayer)." The man went back, and having offered *Ṣalāt* (prayer), he came and greeted the Prophet ﷺ. The Prophet ﷺ after returning his greetings said, "Go back and offer *Ṣalāt* (prayer), for you did not offer *Ṣalāt* (prayer)." On the third time the man said, "(O Allāh's Messenger!) Teach me [how to offer *Ṣalāt* (prayer)]." The Prophet ﷺ said, "When you get up for the *Ṣalāt* (prayer), perform the ablution properly and then face the *Qiblah* and say *Takbīr* (*Allāhu Akbar*), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,

٦٦٦٧ - حَدَّثَنِي إِسْحَاقُ بْنُ

مَنْصُورٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يُصَلِّي وَرَسُولُ اللَّهِ ﷺ فِي نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ، فَقَالَ: «وَعَلَيْكَ، ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». قَالَ فِي الثَّلَاثَةِ: فَأَعْلِمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَأْسًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ