

and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your *Ṣalāt* (prayer).”

6668. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: When *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] were defeated during the (first stage) of the battle of Uḥud, Satan shouted, “O Allāh’s slaves! Beware of what is behind you!” So the front files of the Muslims attacked their own rear files. Ḥudhaifa bin Al-Yamān looked and on seeing his father he shouted, “My father! My father!” By Allāh! The people did not stop till they killed his father. Ḥudhaifa then said, “May Allāh forgive you.” ‘Urwa (the subnarrator) added, “Ḥudhaifa continued asking Allāh’s forgiveness for the killers of his father till he met Allāh (till he died).”

6669. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “If somebody eats something forgetfully while he is observing *Ṣaum* (fasting), then he should complete his *Ṣaum*, for Allāh has made him to eat and drink.”⁽¹⁾

6670. Narrated ‘Abdullāh bin Buḥaina رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ led us in *Ṣalāt* (prayer), and after finishing the first two *Rak’a*, got up (instead of sitting for *At-Tahiyāt*) and then carried on with the *Ṣalāt*

وَتَطْمَئِنُّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنُّ سَاجِدًا، ثُمَّ ارْزُقْ حَتَّى تَسْتَوِيَ قَائِمًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». [راجع: ٧٥٧]

٦٦٦٨ - حَدَّثَنَا فَرَوَةُ بِنُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: هَزَمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ. فَصَرَخَ إِبْلِيسُ: أَيُّ عِبَادَ اللهِ، أَخْرَأَكُمْ. فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَاهُمْ. فَنَظَرَ حُدَيْفَةُ بْنُ الْيَمَانِ إِذَا هُوَ بِأَبِيهِ، فَقَالَ: أَبِي أَبِي. قَالَتْ: فَوَاللهِ مَا انْحَجَزُوا حَتَّى قَتَلُوهُ. فَقَالَ حُدَيْفَةُ: عَفَرَ اللهُ لَكُمْ. قَالَ عُرْوَةُ: فَوَاللهِ مَا زَالَتْ فِي حُدَيْفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللهُ. [راجع: ٣٢٩٠]

٦٦٦٩ - حَدَّثَنِي يُونُسُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي عَوْفٌ، عَنْ خِلَاسِ بْنِ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ نَاسِيًا وَهُوَ صَائِمٌ فَلَيْتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ».

[راجع: ١٩٣٣]

٦٦٧٠ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.

(prayer). When he had finished his *Ṣalāt* (prayer), the people were waiting for him to say *Taslīm*, but before saying *Taslīm*, he said *Takbīr* and prostrated; then he raised his head, and again said *Takbīr* (*Allahu Akbar*), and prostrated (i.e. the two prostrations of *Sahw*) and then raised his head and finished his *Ṣalāt* with *Taslīm*.⁽¹⁾

6671. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ that Allāh's Prophet ﷺ led them in the *Zuhr Ṣalāt* (prayer) and he offered either more or less *Rak'a*, and it was said to him, "O Allāh's Messenger! Has the *Ṣalāt* (prayer) been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have offered so many *Rak'a*." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has offered more or less (*Rak'a*) in which case he should seek to follow what is right.⁽²⁾ And then complete the rest [of the *Ṣalāt* (prayer)] and perform two extra prostrations."

6672. Narrated Ubayy bin Ka'b that he heard Allāh's Messenger ﷺ saying, "[Prophet Mūsa (Moses)] said, 'Call me not to account for what I forget, and be not hard upon me for my affair (with you).' (V.18:73) The first excuse of Mūsa was his forgetfulness."

بْنِ بُحَيَّةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَقَامَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ، فَمَضَى فِي صَلَاتِهِ، فَلَمَّا قَضَى صَلَاتَهُ انْتَظَرَ النَّاسَ تَسْلِيمَهُ فَكَبَّرَ وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وَسَجَدَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّم. [راجع: ٨٢٩]

٦٦٧١ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ: أَنَّ نَبِيَّ اللهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الظُّهْرِ فزَادَ أَوْ نَقَصَ مِنْهَا - قَالَ مَنصُورٌ: لَا أَذْرِي إِبْرَاهِيمُ وَهَمَ أَمْ عَلْقَمَةُ - قَالَ: قِيلَ: يَا رَسُولَ اللهِ، أَفَضَّرْتَ الصَّلَاةَ أَمْ نَسِيتَ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، قَالَ: فَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ قَالَ: «هَاتَانِ السَّجْدَتَانِ لِمَنْ لَا يَدْرِي، زَادَ فِي صَلَاتِهِ أَمْ نَقَصَ فَيَتَحَرَّى الصَّوَابَ فَيُنِيمُ مَا بَقِيَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ». [راجع: ٤٠١]

٦٦٧٢ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ فَقَالَ: حَدَّثَنَا أَبِي بْنُ

(1) (H. 6670) The Prophet ﷺ performed two prostrations of *Sahw* (forgetfulness).

(2) (H. 6671) i.e., he should assume that he has performed the least number of *Rak'a* that may occur to his mind out of uncertainty.

كَتَبَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ
﴿قَالَ لَا تُؤَاخِذُنِي بِمَا نَسِيتُ وَلَا تُرْهِقُنِي مِنْ
أَمْرِي عُسْرًا﴾ (٧٤) قَالَ: «كَانَتْ الْأَوْلَى
مِنْ مُوسَى نِسْيَانًا». [راجع: ٧٤]

6673. Narrated Al-Barā' bin 'Āzib that once he had a guest, so he told his family (on the day of 'Eid-ul-Aḍḥā) that they should slaughter the animal for sacrifice before he returned from the ('Eid) Ṣalāt (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the Ṣalāt (prayer). Then they mentioned that event to the Prophet ﷺ who ordered Al-Barā' to slaughter another sacrifice. Al-Barā' said to the Prophet ﷺ, "I have a young milch she-goat which is better than two sheep for slaughtering." [The subnarrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Barā', or if it was in general for all the Muslims."]

[See Vol. 2, Hadith No. 983]

٦٦٧٣ - قَالَ أَبُو عَبْدِ اللَّهِ: كَتَبَ
إِلَيَّ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ
مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ
قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ وَكَانَ
عِنْدَهُمْ ضَيْفٌ لَهُمْ فَأَمَرَ أَهْلَهُ أَنْ
يَذْبَحُوا قَبْلَ أَنْ يَرْجِعَ لِأَكْلِ ضَيْفِهِمْ،
فَذَبَحُوا قَبْلَ الصَّلَاةِ فَذَكَّرُوا ذَلِكَ
لِلنَّبِيِّ ﷺ فَأَمَرَهُ أَنْ يُعِيدَ الذَّبْحَ،
فَقَالَ: يَا رَسُولَ اللَّهِ، عِنْدِي عِنَاقٌ
جَذَعٌ، عِنَاقُ لَبْنٍ هِيَ خَيْرٌ مِنْ شَاتِي
لَحْمٍ.

وَكَانَ ابْنُ عَوْنٍ يَقِفُ فِي هَذَا
الْمَكَانِ عَنْ حَدِيثِ الشَّعْبِيِّ وَيُحَدِّثُ
عَنْ مُحَمَّدِ بْنِ سِيرِينَ بِمِثْلِ هَذَا
الْحَدِيثِ، وَيَقِفُ فِي هَذَا الْمَكَانِ
وَيَقُولُ: لَا أَدْرِي أَبْلَغَتِ الرُّخْصَةُ
غَيْرَهُ أَمْ لَا؟

رَوَاهُ أَيُّوبُ، عَنْ ابْنِ سِيرِينَ، عَنْ
أَنَسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٩٥١]

6674. Narrated Jundub: I witnessed the Prophet ﷺ offering the 'Eid prayer (and after finishing it) he delivered a Khutba and said, "Whoever has slaughtered his sacrifice [before the Ṣalāt (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by

٦٦٧٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ بْنِ
قَيْسٍ قَالَ: سَمِعْتُ جُنْدُبًا قَالَ:
شَهِدْتُ النَّبِيَّ ﷺ صَلَّى يَوْمَ عِيدٍ، ثُمَّ
خَطَبَ، ثُمَّ قَالَ: «مَنْ ذَبَحَ فَلْيُكِّدْ

mentioning Allāh's Name over it."

(16) CHAPTER. *Al-Ghamūs* oath⁽¹⁾. And the Statement of Allāh تَعَالَى:

"And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted..." (V.16:94)

'*Dakhalan*' means by a plot and dishonesty.

6675. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The biggest sins are: To join others in worship with Allāh; to be undutiful to one's parents; to kill somebody unlawfully; and to take an *Al-Ghamūs* oath⁽¹⁾."

(17) CHAPTER. The Statement of Allāh تَعَالَى:

"Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths..." (V.3:77)

And also the Statement of Allāh تَعَالَى:

"And make not Allāh's (Name) an excuse in your oaths..." (V.2:224)

And also the Statement of Allāh عَزَّ وَجَلَّ:

"And purchase not a small gain at the cost of Allāh's Covenant. Verily! What is with Allāh is better for you if you did but know." (V.16:95)

And fulfil the Covenant of Allāh (*Bai'a*: pledge for Islām) when you have covenanted, and break not the oaths after you have

مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبِحَ، فَلْيَذْبَحْ

بِاسْمِ اللَّهِ. [راجع: ٩٨٥]

(١٦) بَابُ الْيَمِينِ الْغَمُوسِ: ﴿وَلَا

تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ

بَعْدَ ثُبُوتِهَا﴾ الْآيَةُ [النحل: ٩٢].

﴿دَخَلًا﴾: مَكْرًا وَخِيَانَةً.

٦٦٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ

مُقَاتِلٍ: أَخْبَرَنَا النَّصْرُ: أَخْبَرَنَا شُعْبَةُ:

حَدَّثَنَا فِرَاسُ الشَّعْبِيِّ: عَنْ عَبْدِ اللَّهِ

بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ:

«الْكِبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ

الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ

الْغَمُوسُ». [انظر: ٦٨٧٠، ٦٩٢٠]

(١٧) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ

الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ﴾ [آل

عمران: ٧٧]، وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَا

تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ﴾ [البقرة:

٢٢٤] وَقَوْلِهِ جَلَّ ذِكْرُهُ: ﴿وَلَا تَشْرَوْا

بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا﴾ [النمل: ٩٠] إِلَى

قَوْلِهِ ﴿وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

وَقَدْ جَعَلْتُمُوهَا عَلَيْكُمْ كَهَيْلَاءٍ﴾

[النحل: ٩١]

(1) (Ch. 16) *Al-Ghamūs* oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term '*Al-Ghamūs*', meaning, 'the dipping'.

confirmed them — and indeed you have appointed Allāh your surety...” (V.16:91)

6676. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him.” And Allāh revealed in its confirmation:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant and their oaths...” (V.3:77)

6677. (The subnarrator added:) Al-Ash‘ath bin Qais entered saying, “What did Abū ‘Abdur-Rahmān narrated to you?” They said, “So-and-so.” Al-Ash‘ath said, “This Verse (V.3:77) was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allāh’s Messenger ﷺ who said (to me), ‘You should bring witnesses otherwise the oath of your opponent will render your claim invalid.’ I said, ‘Then he (my opponent) will take the oath, O Allāh’s Messenger.’ Allāh’s Messenger ﷺ said, ‘Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him on the Day of Resurrection.’” (See H. 2357)

(18) CHAPTER. To swear (to do or not to do) something which is not in one’s power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.

٦٦٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضْبَانٌ»، فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الْآيَةِ. [راجع: ٢٣٥٦]

٦٦٧٧ - فَدَخَلَ الْأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا حَدَّثَكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فَقَالُوا: كَذَا وَكَذَا، قَالَ: فِيهِ أَنْزَلْتُ، كَانَ لِي بئرٌ فِي أَرْضِ ابْنِ عَمٍّ لِي فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «بَيْتُكَ أَوْ يَمِينُهُ». فَقُلْتُ: إِذَا يَحْلِفُ عَلَيْهَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ وَهُوَ فِيهَا فَاجِرٌ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ عَلَيْهِ غَضْبَانٌ». [راجع: ٢٣٥٧]

(١٨) بَابُ الْيَمِينِ فِي مَا لَا يَمْلِكُ، وَفِي الْمَعْصِيَةِ، وَالْعَصَبِ

6678. Narrated Abū Mūsa: My companions sent me to the Prophet ﷺ to ask him for some mounts. He said, "By Allāh! I will not mount you on anything!" When I met him, he was in an angry mood, but when I met him (again), he said, "Tell your companions that Allāh or Allāh's Messenger will provide you with mounts."

6679. Narrated Az-Zuhri: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, Alqama bin Waqqāsh and 'Ubaidullāh bin 'Abdullāh bin 'Uqba relating from 'Āishah the wife of the Prophet ﷺ the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allāh revealed her innocence. Each of them related to me a portion of that narration. (They said that 'Āishah said), "Then Allāh revealed the ten Verses starting with:

'Verily! Those who brought forth the slander...' (V.24:11-21) All these Verses were in proof of my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Miṣṭah some financial aid because of his relationship to him, said, 'By Allāh, I will never give anything to Miṣṭah after what he has said about 'Āishah.'⁽¹⁾ Then Allāh revealed:

'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...' (V.24:22)

"On that, Abū Bakr said, 'Yes, by Allāh, I like that Allāh should forgive me.' And then resumed giving Miṣṭah the aid he used to give

٦٦٧٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أُرْسَلَنِي أَصْحَابِي إِلَى النَّبِيِّ ﷺ أَسْأَلُهُ الْخُمْلَانَ فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ». وَوَأَفَّقْتُهُ وَهُوَ غَضَبَانٌ فَلَمَّا أَتَيْتُهُ قَالَ: «انْطَلِقْ إِلَى أَصْحَابِكَ فَقُلْ: إِنَّ اللَّهَ أَوْ إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ». [راجع: ٣١٣٣]

٦٦٧٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ ح.

وَحَدَّثَنَا الْحَجَّاجُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيمِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ قَالَ: سَمِعْتُ الزُّهْرِيَّ، قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُقْبَةَ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا قَالُوا، فَبَرَّأَهَا اللَّهُ مِمَّا قَالُوا، كُلُّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ، فَأَنْزَلَ اللَّهُ ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ﴾ الْعَشْرَ الْآيَاتِ كُلَّهَا فِي بَرَاءَتِي، فَقَالَ أَبُو بَكْرٍ الصَّدِيقُ وَكَانَ يُتَّقَى عَلَى مِسْطَحٍ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَنْفَقُ عَلَى مِسْطَحٍ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ ﴿وَلَا

(1) (H. 6679) Miṣṭah was one of those who spread false rumour about 'Āishah.

him and said, 'By Allāh! I will never withhold it from him.' ”

6680. Narrated Abū Mūsā Al-Ash'arī: I went along with some men from the Ash'ariyūn to Allāh's Messenger ﷺ and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allāh, if Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath."

يَأْتِي أَوْلُوا الْفَضْلِ مَكْرًا وَالسَّعَةَ أَنْ يُؤْتُوا أَوْلَى الْقَرِينِ ﴿ الْآيَةَ. قَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي لَأَجِبُ أَنْ يَعْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ التَّفَقَّةِ الَّتِي كَانَ يُنْفِقُ عَلَيْهِ، وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا عَنْهُ أَبَدًا. [راجع: ٢٥٩٣]

٦٦٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنِ الْقَاسِمِ عَنْ زَهْدَمَ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ، فَوَافَقْتُهُ وَهُوَ غَضْبَانٌ فَاسْتَحْمَلْنَا، فَحَلَفَ أَنْ لَا يَحْمِلْنَا، ثُمَّ قَالَ: «وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا».

[راجع: ٣١٣٣]

(19) CHAPTER. If one says: "By Allāh! I will not speak today," and then offers *Ṣalāt* (prayer) or recites the Qur'an or says, *Subhān Allāh* or *Al-Hamdu lillāh* or *Lā ilāha illallāh*, he will be (judged by Allāh) according to his intentions.⁽¹⁾

And the Prophet ﷺ said, "The best things to say are four (expressions) i.e., (A) *Subhān Allāh*, (B) *Al-Hamdulillāh*, (C) *Lā ilāha illallāh* and (D) *Allāhu Akbar*⁽²⁾.

And Abū Sufyān said, "The Prophet ﷺ wrote to Heraclius:

['O the people of the Scripture (Jews and

(١٩) **بَابٌ:** إِذَا قَالَ: وَاللَّهِ لَا أَتَكَلَّمُ الْيَوْمَ، فَصَلَّى أَوْ قَرَأَ أَوْ سَبَّحَ أَوْ كَبَّرَ أَوْ حَمِدَ أَوْ هَلَّلَ فَهُوَ عَلَى نِيَّتِهِ،

وَقَالَ النَّبِيُّ ﷺ: «أَفْضَلُ الْكَلَامِ أَرْبَعٌ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ». وَقَالَ أَبُو سُفْيَانَ: كَتَبَ النَّبِيُّ ﷺ إِلَى هِرَقْلٍ: ﴿تَسَالَوْا إِلَيَّ كَلِمَةً سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ﴾

(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of *Ṣalāt* (prayers) and invocations.

(2) (Ch. 19) See the glossary.

Christians!]) Come to a word that is just between us and you that we worship none but Allāh...” (V.3:64)

Mujāhid said: The word referred to above is the word of piety, i.e., *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

6681. Narrated Al-Musaiyyab: When the death of Abū Ṭālib approached, Allāh’s Messenger ﷺ came to him and said, “Say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), a sentence with which I will be able to defend you before Allāh.”

6682. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allāh). (And they are): *Subhān Allāhi wa bi-ḥamdihi; Subhān Allāh-il-‘Azīm.*”⁽¹⁾

6683. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said a sentence and I said another. He ﷺ said, “Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire.” And I said the other: “Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

آل عمران: ٦٤]، وَقَالَ مُجَاهِدٌ: ﴿كَلِمَةٌ الْقَوَى﴾ [الفتح: ٢٦]: لَا إِلَهَ إِلَّا اللَّهُ.

٦٦٨١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةٌ أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». [راجع: ١٣٦٠]

٦٦٨٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ». [راجع: ٦٤٠٦]

٦٦٨٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَةٌ وَقُلْتُ أُخْرَى، قَالَ مَنْ

(1) (H. 6682) “I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.”

none except Allāh) shall enter Paradise.”

[See Vol. 6, *Hadith* No. 4497]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

6684. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a *Mashrubah* (an upper room) for twenty-nine nights and then came down. Then the people said, “O Allāh's Messenger! You took an oath for abstention (from your wives) for one month.” On that he said, “A (lunar) month can be of twenty-nine days.”

(21) CHAPTER. If somebody takes an oath not to drink *Nabidh* (infusion of dates) and then he drinks *Tilā* or *Sakar* or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as *Nabidh*.

6685. Narrated Abū Hāzim: Sahl bin Sa'd said, “Abū Usaid, the Companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding banquet, and the bride herself served them.” Sahl said to the people, “Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion.”

مات يَجْعَلُ اللهُ نِدَاءً أُذْخِلَ النَّارَ. وَقُلْتُ أُخْرَى: مَنْ مَاتَ لَا يَجْعَلُ اللهُ نِدَاءً أُذْخِلَ الْجَنَّةَ. [راجع: ١٢٣٨]

(٢٠) بَابٌ مَنْ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى أَهْلِهِ شَهْرًا. وَكَانَ الشَّهْرُ تِسْعًا وَعِشْرِينَ،

٦٦٨٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَلَى رَسُولِ اللَّهِ ﷺ مِنْ نَسَائِهِ وَكَانَتْ أَنْفَكَتْ رِجْلَهُ فَأَقَامَ فِي مَسْرُوبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ، آلَيْتَ شَهْرًا، فَقَالَ: «إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ». [راجع: ٣٧٨]

(٢١) بَابٌ إِذَا حَلَفَ أَنْ لَا يَشْرَبَ نَبِيدًا فَشَرِبَ طِلَاءً أَوْ سَكَرًا أَوْ عَصِيرًا لَمْ يَحْتِثْ فِي قَوْلِ بَعْضِ النَّاسِ، وَلَيْسَتْ هَذِهِ بِأَنْبَدَةٍ عِنْدَهُ

٦٦٨٥ - حَدَّثَنِي عَلِيُّ بْنُ سَمِيعٍ عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: أَخْبَرَنِي أَبِي، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ أَبَا أُسَيْدٍ صَاحِبَ النَّبِيِّ ﷺ أَغْرَسَ فَدَعَا النَّبِيَّ ﷺ لِعُرْسِهِ، فَكَانَتْ الْعُرُوسُ خَادِمَهُمْ. فَقَالَ سَهْلٌ لِلْقَوْمِ: هَلْ تَدْرُونَ مَا سَقْتُهُ؟ قَالَ: أَنْقَعْتَ لَهُ تَمْرًا فِي تَوْرٍ مِنَ اللَّيْلِ حَتَّى أَضْبَحَ عَلَيْهِ فَسَقْتُهُ إِيَّاهُ. [راجع: ٥١٧٦]

6686. Narrated Sauda رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

٦٦٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: مَاتَتْ لَنَا شَاةٌ فَدَبَعْنَا مَسْكَهَا ثُمَّ مَا زِلْنَا نَبْنِدُ فِيهِ حَتَّى صَارَتْ شَنَاءً.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

(٢٢) بَابُ إِذَا حَلَفَ أَنْ لَا يَأْتِدِمَ فَأَكَلَ تَمْرًا بِخُبْزٍ وَمَا يَكُونُ مِنْهُ الْأُدْمُ

6687. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The family of (the Prophet) Muḥammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allāh (i.e., till the Prophet ﷺ died).

٦٦٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَوْسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ مِنْ خُبْزِ بُرٍّ مَادُومٍ ثَلَاثَةَ أَيَّامٍ حَتَّى لِحِقَ بِاللَّهِ. [راجع: ٥٤٢٣]

وقال ابنُ كثيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنِ أَبِيهِ أَنَّهُ قَالَ لِعَائِشَةَ، بِهَذَا.

6688. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I heard the voice of Allāh's Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allāh's Messenger ﷺ. I went and found Allāh's Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allāh's Messenger ﷺ said to me, "Has

٦٦٨٨ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ أَبُو طَلْحَةَ لَأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَعْرَفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ. فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَقَّتِ