

Abū Ṭalḥa sent you?” I said, “Yes.” Then Allāh’s Messenger ﷺ said to those who were with him, “Get up and proceed.” I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, “O Umm Sulaim! Allāh’s Messenger ﷺ has come (with his Companions) and we have no food to feed them.” Umm Sulaim said, “Allāh and His Messenger know better.” So Abū Ṭalḥa went out (to receive them) till he met Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” So she brought that (barley) bread and Allāh’s Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh’s Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh’s Messenger ﷺ then said, “Admit ten men.” Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, “Admit ten men.” He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men.”

الْحُبْرِ بَعْضِهِ ثُمَّ أُرْسِلْتَنِي إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبْتُ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَأُرْسِلُكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا» فَانْطَلَقُوا، وَاَنْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمِ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُنْطَعِمُهُمْ. فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَغْلَمُ، فَاَنْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلُمِّي يَا أُمَّ سُلَيْمِ، مَا عِنْدَكَ»، فَأَتَتْ بِذَلِكَ الْحُبْرِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ الْحُبْرِ فَنُقَّتْ وَعَصْرَتْ أُمَّ سُلَيْمِ عَكَّةَ لَهَا فَأَدَمْتَهُ. ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ. ثُمَّ قَالَ: «اِئْذَنْ لِعَشْرَةٍ»، فَأِذَنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «اِئْذَنْ لِعَشْرَةٍ»، فَأِذَنْ لَهُمْ فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

(23) CHAPTER. The intention in taking oaths.

(٢٣) بَابُ النِّيَّةِ فِي الْأَيْمَانِ

6689. Narrated ‘Umar bin Al-Khattāb ﷺ: I heard Allāh’s Messenger ﷺ

٦٦٨٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

saying, "The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allāh and His Messenger, then his emigration will be considered to be for Allāh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a women, then his emigration will be considered to be for what he emigrated for."⁽¹⁾

حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِمُرِيٍّ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يَصِيْبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١]

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

6690. Narrated Ka'b bin Mālik in the last part of his narration about the three who remained behind (from the battle of Tabūk). (I said), "As a proof of my true repentance (for not joining the battle of Tabūk), I shall give up all my property for the sake of Allāh and His Messenger (as an expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

(٢٤) بَابٌ: إِذَا أَهْدَى مَالَهُ عَلَى وَجْهِ التَّوْبَةِ وَالتَّوْبَةِ

٦٦٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِي حِينَ عَمِيٍّ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يَقُولُ فِي حَدِيثِهِ، «وَعَلَى الْفَلَسَةِ الْآلِيَّةِ خُفْرًا»، فَقَالَ فِي آخِرِ حَدِيثِهِ: إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلَعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَرَسُولِهِ، فَقَالَ النَّبِيُّ ﷺ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». [راجع: ٢٧٥٧]

(25) CHAPTER. If someone makes some food unlawful for himself.

(٢٥) بَابٌ إِذَا حَرَّمَ طَعَامًا،

(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.

And the Statement of Allāh تعالى:

“O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you, seeking to please your wives?...” (V.66:1)

And also His Statement:

“O you who believe! Make not unlawful the *Ṭayyibāt* (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allāh has made lawful to you...” (V.5:87)

6691. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jaḥsh (one of the wives of the Prophet ﷺ), and he used to drink honey in her house. Ḥaḥṣa and I decided that when the Prophet ﷺ entered upon either of us, she would say: “I smell in you the bad smell of *Maghāfir* (a bad smelling resin). Have you eaten *Maghāfir*?” When he entered upon one of us, she said that to him, he replied (to her), “No, but I have drunk honey in the house of Zainab bint Jaḥsh, and I will never drink it again.” Then the following Verse was revealed:

“O Prophet! Why do you forbid (for yourself) that which Allāh has allowed to you?...” (V.66:1)

(Also His Statement): “...If you two (wives of the Prophet ﷺ) namely ‘Aishah and Ḥaḥṣa) turn in repentance to Allāh...” (V.66:4)

The two were ‘Aishah and Ḥaḥṣa.

And also the Statement of Allāh تعالى:

“And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Ḥaḥṣa)...” (V.66:3) i.e., his saying, “But I have drunk honey.”

Hishām said: It also meant his saying, “I will not drink anymore, and I have taken an oath, so do not inform anybody of that.”

وقوله تعالى: ﴿أَزْوَجِكُمْ﴾ [التحریم:
٢-١] وقوله: ﴿لَا تُحَرِّمُوا طَيِّبَاتٍ مَّا أَحَلَّ
اللَّهُ لَكُمْ﴾ [المائدة: ٨٧].

٦٦٩١ - حَدَّثَنَا الْحَسَنُ بْنُ
مُحَمَّدٍ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ،
عَنِ ابْنِ جُرَيْجٍ قَالَ: زَعَمَ عَطَاءُ أَنَّهُ
سَمِعَ عُيَيْدَ بْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ
عَائِشَةَ تَزْعُمُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ
عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا
عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنْ أَتَيْنَا
دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي
أَجِدُ مِنْكَ رِيحَ مَغَافِيرٍ، أَكَلْتُ
مَغَافِيرًا؟ فَدَخَلَ عَلَيَّ إِحْدَاهُمَا فَقَالَتْ
ذَلِكَ لَهَا، فَقَالَ: «لَا بَلْ شَرِبْتُ عَسَلًا
عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ
لَهَا». فَتَزَلَّتْ ﴿يَتَأْتِيهَا الَّتِي لَمْ تُحَرِّمْ مَّا أَحَلَّ
اللَّهُ لَكُمْ﴾ ﴿إِنْ نُوَبَّا إِلَى اللَّهِ﴾ لِعَائِشَةَ
وَحَفْصَةَ ﴿وَإِذَا أَسَرَ الَّتِي إِلَى بَعْضِ أَرْوَاحِهِ
حَدِيثًا﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».
وقال إبراهيم بن موسى، عن هشام:
«ولن أعود له وقد حلفت، فلا
تُخبري بذلك أحداً». [راجع: ٤٩١٢]

(26) CHAPTER. To fulfil one's vow. And the Statement of Allāh تعالى:

“They (are those who) fulfil (their) vows...”
(V.76:7)

6692. Narrated Sa'īd bin Al-Ḥārith that he heard Ibn 'Umar رضي الله عنهما saying, “Weren't the people forbidden to make vows? The Prophet ﷺ said, 'A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.'”⁽¹⁾

6693. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ forbade the making of vows and said, “It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it.”

6694. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “Allāh says, 'The vow does not bring about for the son of Ādam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.'”

(٢٦) بَابُ الْوَفَاءِ بِالنَّذْرِ، وَقَوْلِ اللَّهِ تَعَالَى: ﴿يُؤُونَ بِالنَّذْرِ﴾ [الإنسان: ٧].

٦٦٩٢ - حَدَّثَنَا يَحْيَى بْنُ سَالِحٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَارِثِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: «أَوْ لَمْ يَنْهَوْا عَنِ النَّذْرِ؟ إِنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ النَّذْرَ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُهُ، وَإِنَّمَا يُسْتَخْرَجُ بِالنَّذْرِ مِنَ الْبَخِيلِ».

[راجع: ٦٦٠٨]

٦٦٩٣ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ وَقَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا وَلَكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ». [راجع: ٦٦٠٨]

٦٦٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ أَكُنْ قَدَّرْتُهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قَدَّرَ لَهُ فَيَسْتَخْرَجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِيهِ عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِيهِ عَلَيْهِ مِنْ قَبْلُ».

[راجع: ٦٦٠٩]

(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.

(27) CHAPTER. The sin of him who does not fulfil his vow.

6695. Narrated Zahdam bin Muḍarrib: 'Imrān bin Ḥuṣāin said, "The Prophet ﷺ said, 'The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation)'" 'Imrān added, "I do not remember whether he mentioned two or three centuries (generations) after his century (generation). (The Prophet ﷺ) added, "Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them."

(28) CHAPTER. To vow for to be obedient to Allāh.

And the Statement of Allāh نَمَاي :

"And whatever you spend for spendings (e.g. Sadaqa—charity, etc. for Allāh's Cause) or whatever vow you make..." (V.2:270)

6696. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Whoever vows that he will be obedient to Allāh, should remain obedient to Him; and whoever made a vow that he will disobey Allāh, should not disobey Him."

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islāmic Period of Ignorance, and then he embraces Islām (should he fulfil his vow)?.

6697. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: 'Umar said, "O Allāh's Messenger! I vowed

(٢٧) بَابٌ إِنْ مَنَ لَا يَفِي بِالنَّذْرِ

٦٦٩٥ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو جَمْرَةَ: حَدَّثَنَا زَهْدَمُ بْنُ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، - قَالَ عِمْرَانُ: لَا أَذْرِي ذَكَرَ بَيْنَيْنِ أَوْ ثَلَاثًا بَعْدَ قَرْنِي - ثُمَّ يَجِيءُ قَوْمٌ يَنْدُرُونَ وَلَا يَفُونَ، وَيَخُونُونَ - وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيُظْهَرُ فِيهِمُ السَّمُنُ». [راجع: ٢٦٥١]

(٢٨) بَابٌ: النَّذْرُ فِي الطَّاعَةِ ﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ﴾ [البقرة: ٢٧٠]

٦٦٩٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ». [انظر: ٦٧٠٠]

(٢٩) بَابٌ: إِذَا نَذَرَ أَوْ حَلَفَ أَنْ لَا يَكَلِّمَ إِنْسَانًا فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ

٦٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ

to perform *I'tikāf*⁽¹⁾ for one night in *Al-Masjid-al-Harām*, during the Pre-Islāmic Period of Ignorance (before embracing Islām).” The Prophet ﷺ said, “Fulfil your vow.”

(30) CHAPTER. If somebody dies without fulfilling a vow (may somebody else fulfil it on his behalf)?

Ibn ‘Umar gave a verdict to a lady whose mother had died, leaving an unfulfilled vow, that she would offer *Ṣalāt* (prayer) in *Qubā’* (a mosque at Al-Madīna).

Ibn ‘Umar said to the lady, “Offer *Ṣalāt* (prayer) on her behalf.” Ibn ‘Abbās said the same.

6698. Narrated Sa’id bin ‘Ubāda Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfilling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet’s *Sunna* (legal way)].”

6699. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: A man came to the Prophet ﷺ and said to him, “My sister vowed to perform the *Hajj*, but she died (before fulfilling it).” The Prophet ﷺ said, “Would you not have paid her debts if she had any?” The man said, “Yes.” The Prophet ﷺ said, “So pay Allāh’s Rights, as He is more entitled to receive His Rights.”

أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ، قَالَ: «أَوْفِ بِنَذْرِكَ». [راجع: ٢٠٣٢]

(٣٠) بَابٌ مِنْ مَاتَ وَعَلَيْهِ نَذْرٌ،

وَأَمَرَ ابْنُ عُمَرَ امْرَأَةً جَعَلَتْ أُمُّهَا عَلَى نَفْسِهَا صَلَاةً بِقُبَاءٍ فَقَالَ: صَلِّيْ عَنْهَا، وَقَالَ ابْنُ عَبَّاسٍ نَحْوَهُ.

٦٦٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ عُبَادَةَ الْأَنْصَارِيَّ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فُتُوِّقِيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا، فَكَانَتْ سَنَةً بَعْدُ. [راجع: ٢٧٦١]

٦٦٩٩ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ لَهُ: إِنَّ أُخْتِي نَذَرْتُ أَنْ تَحُجَّ وَإِنَّمَا مَاتَتْ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَ

(1) (H. 6697) *I'tikāf*: See the glossary.

عَلَيْهَا دَيْنٌ أَكُنْتُ قَاضِيَهُ؟» قَالَ: نَعَمْ .
قَالَ: «فَاقْضِ اللَّهَ فَهُوَ أَحَقُّ
بِالْقَضَاءِ». [راجع: ۱۸۵۲]

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

6700. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Whoever vowed to be obedient to Allāh, must be obedient to Him; and whoever vowed to be disobedient to Allāh, should not be disobedient to Him."

(۳۱) بَابُ النَّذْرِ فِيمَا لَا يَمْلِكُ،
وَفِي مَعْصِيَةٍ
۶۷۰۰ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ،
عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ
أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ
يَعْصِيَهُ فَلَا يَعْصِهِ». [راجع: ۶۶۹۶]

6701. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him)⁽¹⁾.

۶۷۰۱ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ
أَنْسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ
لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ»، وَرَأَاهُ
يَمْشِي بَيْنَ ابْنَيْهِ.
وَقَالَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ،
حَدَّثَنِي ثَابِتٌ، عَنْ أَنْسِ.
[راجع: ۱۸۶۵]

6702. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ saw a man performing *Tawāf* around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

۶۷۰۲ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ
ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ الْأَحْوَلِ،
عَنْ طَاوِيسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيَّ ﷺ رَأَى رَجُلًا يَطُوفُ بِالْكَعْبَةِ
بِزِمَامٍ أَوْ غَيْرِهِ فَقَطَعَهُ. [راجع: ۱۶۲۰]

6703. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: While performing the *Tawāf* around the Ka'bah, the Prophet ﷺ passed by a person leading another person by a hair-rope nose-

۶۷۰۳ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ أَنَّ ابْنَ جُرَيْجٍ
أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي سُلَيْمَانُ

(1) (H. 6701) The man had vowed that he would perform the *Hajj* on foot though he was old and sick.

ring in his nose. The Prophet ﷺ cut the hair-roped nose-ring off with his hand and ordered the man to lead him by the hand.

الأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ.

[راجع: ١٦٢٠]

6704. Narrated Ibn 'Abbās رضي الله عنهما: While the Prophet ﷺ was delivering a *Khutba* (religious talk), he saw a man standing, so he asked about that man. They (the people) said, "It is Abū Isrā'īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting." The Prophet ﷺ said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

٦٧٠٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا: أَبُو إِسْرَائِيلَ نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ، وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ: «مُرْهُ فَلْيَتَكَلَّمْ، وَلْيَسْتَظِلَّ، وَلْيَقْعُدْ، وَلْيَتِمِّمْ صَوْمَهُ». قَالَ عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ.

(32) CHAPTER. If somebody has vowed that he will observe *Ṣaum* (fast) for a few successive days and then those days appear to coincide with 'Eid-ul-Adhā or 'Eid-ul-Fiṭr (should he observe fast then or make expiation, or observe fast on other days)?.

(٣٢) بَابُ مَنْ نَذَرَ أَنْ يَصُومَ أَيَّامًا، فَوَافَقَ النَّحْرَ أَوْ الْفِطْرَ

6705. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he was asked about a man who had vowed that he would observe *Ṣaum* (fast) all the days of his life; then the day of 'Eid-ul-Adhā or 'Eid-ul-Fiṭr came. 'Abdullāh bin 'Umar said: "Indeed in the Messenger of Allāh ﷺ you have a good example (to follow). He did not observe fast on the day of 'Eid-ul-Adhā or the day of 'Eid-ul-Fiṭr, and we do not fast on these two days."

٦٧٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنَا حَكِيمُ بْنُ أَبِي حُرَّةَ الْأَسْلَمِيِّ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: سُئِلَ عَنْ رَجُلٍ نَذَرَ أَنْ لَا يَأْتِيَ عَلَيْهِ يَوْمٌ إِلَّا صَامَ، فَوَافَقَ يَوْمٌ

أضحى أو فطر فقال: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ. لَمْ يَكُنْ يَصُومُ يَوْمَ الْأَضْحَى وَالْفِطْرِ، وَلَا يَرَى صِيَامَهُمَا. [راجع: ١٩٩٤]

6706. Narrated Ziyād bin Jubair: I was with Ibn ‘Umar when a man asked him, “I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of ‘*Eid-ul-Adhā*), (what shall I do)?” Ibn ‘Umar said, “Allāh has ordered the vows to be fulfilled, and we are forbidden to observe fast on the day of *Nahr*.” The man repeated his question and Ibn ‘Umar repeated his former answer, adding nothing more.

٦٧٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فَسَأَلَهُ رَجُلٌ فَقَالَ: نَذَرْتُ أَنْ أَصُومَ كُلَّ يَوْمٍ ثَلَاثَاءَ أَوْ أَرْبَعَاءَ مَا عَشْتُ، فَوَافَقْتُ هَذَا الْيَوْمَ يَوْمَ النَّحْرِ، فَقَالَ: أَمَرَ اللَّهُ بِوَفَاءِ النَّذْرِ، وَنُهِنَا أَنْ نَصُومَ يَوْمَ النَّحْرِ. فَأَعَادَ عَلَيْهِ، فَقَالَ مِثْلَهُ، لَا يَزِيدُ عَلَيْهِ. [راجع: ١٩٩٤]

(33) CHAPTER. Can the land, sheep, farms and one’s belongings be included in one’s vows and oaths?

(٣٣) بَابُ: هَلْ يَدْخُلُ فِي الْأَيْمَانِ وَالنُّذُورِ الْأَرْضُ وَالغَنَمُ وَالزَّرْعُ وَالْأَمْتَعَةُ؟

And Ibn ‘Umar said: ‘Umar said to the Prophet ﷺ, “I have a piece of land better than which I never had.” The Prophet ﷺ said, “If you wish, you may keep this land in your custody and spend its output in charity.”

And Abū Ṭalḥa said to the Prophet ﷺ, “Bairuḥā” (garden) is the most beloved property to me from all my properties.” Bairuḥā’ was a garden belonging to him, situated opposite the (Prophet’s) mosque.

[See Vol. 6, *Hadīth* No. 4554]

وقال ابنُ عُمَرَ: قَالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَصَبْتُ أَرْضاً لَمْ أَصِبْ مَالاً قَطُّ أَنْفَسَ مِنْهُ، قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَضْلَهَا وَتَصَدَّقْتَ بِهَا». وَقَالَ أَبُو طَلْحَةَ لِلنَّبِيِّ ﷺ: أَحَبُّ أَمْوَالِي إِلَيَّ بَيْرُحَاءٍ، لِحَائِطٍ لَهُ مُسْتَقْبَلَةُ الْمَسْجِدِ.

6707. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: We went out in the company of Allāh’s Messenger on the day of (the battle of) *Khaibar*, and we did not get any gold or silver as war booty, but we got property in the form

٦٧٠٧ - حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدَّبَلِيِّ، عَنْ أَبِي الْعَيْثِ مَوْلَى ابْنِ

of things and clothes. Then a man, called Rifā'a bin Zaid, from the tribe of Banī Aḍ-Ḍubaib presented a slave named Mid'am to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ headed towards the valley of *Al-Qurā*, and when he was in the valley of *Al-Qurā*, an arrow thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allāh's Messenger ﷺ kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allāh's Messenger ﷺ said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of *Khaibar*, is now burning over him." When the people heard that, a man brought one or two *Shirāk* (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, "A *Shirāk* of fire, or two *Shirāk* of fire."

مُطِيع، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرَ فَلَمْ نَعْنَمْ ذَهَبًا وَلَا فِضَّةً إِلَّا الْأَمْوَالَ وَالْمَتَاعَ وَالشِّيَابَ. فَأَهْدَى رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقَالُ لَهُ: رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللَّهِ ﷺ غُلَامًا يُقَالُ لَهُ: مِدْعَمٌ، فَوَجَّهَ رَسُولُ اللَّهِ ﷺ إِلَى وادي القُرَى حَتَّى إِذَا كَانَ بُوَادِي القُرَى بَيْنَمَا مِدْعَمٌ يَحْطُ رَحْلًا لِرَسُولِ اللَّهِ ﷺ إِذَا سَهْمٌ عَائِرٌ فَقَتَلَهُ، فَقَالَ النَّاسُ: هَنِيئًا لَهُ الْجَنَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ السَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لِتَشْتَعَلَ عَلَيْهِ نَارًا»، فَلَمَّا سَمِعَ ذَلِكَ النَّاسُ جَاءَ رَجُلٌ بِشِرَاكٍ أَوْ شِرَاكَيْنِ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «شِرَاكٌ مِنْ نَارٍ، أَوْ شِرَاكَيْنِ مِنْ نَارٍ». [راجع: ٤٢٣٤]