

## 84 - THE BOOK OF THE EXPIATION OF UNFULFILLED OATHS

## ٨٤ - كتاب كفارات الأيمان

(1) CHAPTER. The Statement of Allāh تعالى: “(Then for the) expiation (of a deliberate oath) feed ten *Masākin* (poor persons)...”

And what the Prophet ﷺ ordered when the following Verse was revealed:

“...must pay a *Fidyah* (ransom) of either observing *Ṣaum* (fasts) (for three days) or giving *Ṣadaqa* (charity — six poor persons) or feeding or offering a sacrifice (one sheep)...” (V.2:196)

Ibn ‘Abbās, ‘Aṭā’ and ‘Ikrima said, “Whenever the word ‘or’ occurs in the Qur’ān, then the person intended has the option to fulfil any of the alternatives specified.” The Prophet ﷺ gave Ka’b the option as regards the expiation (for his oath).

6708. Narrated Ka’b bin ‘Ujra: I came to the Prophet ﷺ and he said to me, “Come near.” So I went near to him and he said, ‘Are your lice troubling you?’ I replied, “Yes.” He said, “(Shave your head and) make expiation in the form of *Ṣiyām* (fasting), *Ṣadaqa* (giving in charity), or offering a sacrifice.”

(The subnarrator) Ayyūb said, “*Aṣ-Ṣiyām* (fasting) should be for three days, and the *Nusuk* (sacrifice) is to be of a sheep, and the *Ṣadaqa* is to be given to six poor persons.”

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allāh تعالى:

“Allāh has already ordained for you (O men) the dissolution of your oaths. And Allāh is

(١) **باب قول الله تعالى:** ﴿فَكَفِّرْهُ

إِطْعَامَ عَشْرَةِ مَسْكِينٍ﴾ [المائدة: ٨٩].

وما أمر النبي ﷺ حين نزلت

﴿فِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾

[البقرة: ١٩٦] وَيَذْكُرُ عَنِ ابْنِ عَبَّاسٍ

وَعَطَاءٍ وَعِكْرِمَةَ: مَا كَانَ فِي الْقُرْآنِ

«أَوْ» فَصَاحِبُهُ بِالْخِيَارِ، وَقَدْ خَيْرَ

النَّبِيِّ ﷺ كَغَبَأَ فِي الْفِدْيَةِ.

٦٧٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:

حَدَّثَنَا أَبُو شِهَابٍ، عَنِ ابْنِ عَوْنٍ،

عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ:

أَتَيْتُهُ يَعْني النَّبِيَّ ﷺ فَقَالَ: «اذن»،

فَدَنَوْتُ، فَقَالَ: أُوذِيكَ هَوَامُكَ؟»

قُلْتُ: نَعَمْ. قَالَ: «فِدْيَةٌ مِنْ صِيَامٍ

أَوْ صَدَقَةٍ أَوْ نُسُكٍ». وَأَخْبَرَنِي ابْنُ

عَوْنٍ، عَنْ أَيُّوبَ قَالَ: الصِّيَامُ ثَلَاثَةَ

أَيَّامٍ، وَالنُّسُكُ: شَاةٌ، وَالْمَسَاكِينُ:

سِتَّةٌ. [راجع: ١٨١٤]

(٢) **باب متى تجب الكفارة على**

**الغني والفقير؟ وقول الله تعالى:** ﴿قَدْ

فَرَضَ اللَّهُ لَكُمْ لِحْمَةَ الِأَيْمَانِ﴾ إِلَى قَوْلِهِ

your *Maula* (Lord, Master, Protector) and He is the All-Knower, the All-Wise.” (V.66:2)

6709. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramaḍān.” The Prophet ﷺ said, “Have you got enough to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe *Ṣaum* (fast) for two successive months?” The man said, “No.” The Prophet ﷺ said, “Can you afford to feed sixty poor persons?” The man said, “No.” Then the Prophet ﷺ said to him, “Sit down,” and he sat down. Afterwards an *Araq*, i.e., a big basket, containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, “Take this (basket of dates) and give it in charity.” The man said, “To poorer people than us?” On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, “Feed your family with it.”

[See Vol. 3, *Hadīth* No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter's fault).

6710. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ said, “What is the matter with you?” He said, “I had sexual relation with my wife (while fasting) in Ramaḍān.” The Prophet ﷺ said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe *Ṣaum* (fast) for two successive

﴿الْعَلِيمُ الْكَلِيمُ﴾ [التحریم: ٢]

٦٧٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُهُ مِنْ فِيهِ عَزَّ حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: «هَلَكْتُ». قَالَ ﷺ: «وَمَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «تَسْتَطِيعُ تُعِقُّ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا. قَالَ: «اجْلِسْ». فَجَلَسَ فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، - وَالْعَرَقُ: الْمِكْتَلُ الصَّخْمُ - قَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ»، قَالَ: عَلَى أَفْقَرٍ مِنِّي؟ فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: «أَطْعِمْهُ عِيَالَكَ». [راجع: ١٩٣٦]

(٣) بَابٌ مِنْ أَعَانَ الْمُعْسِرَ فِي الْكِفَارَةِ

٦٧١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَخْبُوبٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ حَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «هَلَكْتُ». فَقَالَ: «وَمَا ذَاكَ؟» قَالَ:

months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons?" He replied in the negative. Later on, an 'Araq (big basket) containing dates was presented to the Prophet ﷺ, and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we! O Allāh's Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madīna) poorer than us." So the Prophet ﷺ said (to him), "Go and feed it to your family."

**(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.**

6711. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ asked, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you observe *Ṣaum* (fast) for two successive months?" He said, "No." The Prophet ﷺ said, "Can you afford to feed sixty poor persons. He said, "I have nothing." Later on an 'Araq (big basket) containing dates was presented to the Prophet ﷺ and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madīna's) two mountains who is poorer than we." The Prophet ﷺ then said, "Take it and feed your family with it."

وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ. قَالَ: «تَجِدُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا. قَالَ فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِعَرَقٍ - وَالْعَرَقُ الْمِكْتَلُ فِيهِ تَمْرٌ - فَقَالَ: «أَذْهَبْ بِهَذَا فَتَصَدَّقْ بِهِ»، قَالَ: أَعْلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتِ أَحْوَجَ مِنَّا. ثُمَّ قَالَ: «أَذْهَبْ فَأَطْعِمَهُ أَهْلَكَ». [راجع: 1936]

**(٤) بَابُ: يُعْطَى فِي الْكِفَارَةِ عَشْرَةَ مَسَاكِينَ قَرِيبًا كَانَ أَوْ بَعِيدًا**

٦٧١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حَمِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: هَلَكْتُ، قَالَ: «وَمَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ. قَالَ: «هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا. قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟» قَالَ: لَا أَجِدُ. فَأَتَى النَّبِيَّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، فَقَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ»، فَقَالَ: أَعْلَى أَفْقَرَ مِنَّا؟ مَا بَيْنَ لَابَتَيْهَا أَفْقَرُ مِنَّا. ثُمَّ

قَالَ: «حُذُّهُ فَاطْعِمُهُ أَهْلَكَ».

[راجع: ١٩٣٦]

(5) CHAPTER. The *Ṣa'* (measuring unit) of Al-Madīna, and the *Mudd* of the Prophet ﷺ, and his invocation for Allāh's Blessing in it. And what the people of Al-Madīna inherited of that through the generations.

(٥) بَابُ صَاعِ الْمَدِينَةِ، وَمُدِّ النَّبِيِّ ﷺ وَبَرَكَتِهِ، وَمَا تَوَارَثَ أَهْلُ الْمَدِينَةِ مِنْ ذَلِكَ قَرْنًا بَعْدَ قَرْنٍ

6712. Narrated Al-Ju'aid bin 'Abdur-Rahmān: As-Sā'ib bin Yazīd said, "The *Ṣā'* at the time of the Prophet ﷺ was equal to one *Mudd* plus one-third of a *Mudd* of your time, and then, it was increased during the caliphate of 'Umar bin 'Abdul-Azīz."

٦٧١٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمَزْنِيُّ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ ﷺ مُدًّا وَثُلُثًا بِمُدِّكُمْ الْيَوْمَ، فَزِيدَ فِيهِ فِي زَمَنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ. [راجع: ١٨٥٩]

6713. Narrated Nāfi': Ibn 'Umar used to give the *Zakāt* of Ramaḍān (*Zakāt-ul-Fitr*) according to the *Mudd* of the Prophet ﷺ, the first *Mudd*, and he also used to give things for expiation for oaths according to the *Mudd* of the Prophet ﷺ. Abū Qutaiba said, "Mālik said to us, 'Our *Mudd* (i.e., of Al-Madīna) is better than yours<sup>(1)</sup> and we do not see any superiority except in the *Mudd* of the Prophet ﷺ.'<sup>(2)</sup> Mālik further said to me, 'If a ruler came to you and fixed a *Mudd* smaller than the one of the Prophet ﷺ, by what *Mudd* would you measure what you give (for expiation or *Zakāt-ul-Fitr*)?' I replied, 'We would give it according to the *Mudd* of the Prophet ﷺ.' On that, Mālik said, 'Then, don't you see that we have to revert to the *Mudd* of the Prophet ﷺ ultimately?' "

٦٧١٣ - حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ الْجَارُودِيُّ: حَدَّثَنَا أَبُو قُتَيْبَةَ وَهُوَ سَلَمٌ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يُعْطِي زَكَاةَ رَمَضَانَ بِمُدِّ النَّبِيِّ ﷺ، الْمُدَّ الْأَوَّلَ، وَفِي كَفَّارَةِ الْيَمِينِ بِمُدِّ النَّبِيِّ ﷺ. قَالَ أَبُو قُتَيْبَةَ: قَالَ لَنَا مَالِكٌ: مُدُّنَا أَغْظَمُ مِنْ مُدِّكُمْ، وَلَا تَرَى الْفَضْلَ إِلَّا فِي مُدِّ النَّبِيِّ ﷺ. وَقَالَ لِي مَالِكٌ: لَوْ جَاءَكُمْ أَمِيرٌ فَضْرَبَ مُدًّا أَصْغَرَ مِنْ مُدِّ النَّبِيِّ ﷺ، بِأَيِّ شَيْءٍ كُنْتُمْ تُعْطَوْنَ؟ قُلْتُ: كُنَّا نُعْطِي بِمُدِّ النَّبِيِّ ﷺ.

(1) (H. 6713) The other *Mudd* is that used by Hishām, and it was bigger than that of the Prophet ﷺ.

(2) (H. 6713) Mālik asserts that the *Mudd* of the Prophet ﷺ should be used because he invoked for Allāh's Blessings in it, and so it is superior to any other *Mudd* even if it were bigger in size.

قَالَ: أَفَلَا تَرَى أَنَّ الْأَمْرَ إِنَّمَا يَعُودُ إِلَى مُدِّ النَّبِيِّ ﷺ؟.

6714. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "O Allāh! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Al-Madina)".

٦٧١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ وَصَاعِهِمْ وَمُدِّهِمْ». [راجع: ٢١٣٠]

(6) CHAPTER. The Statement of Allāh تعالى: "...Or manumit a slave..." (V.5:89) And the manumission of what sort of slave is best?

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾ [المائدة: ٨٩] وَأَيُّ الرِّقَابِ أَرْكَى؟

6715. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allāh will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts."

٦٧١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا دَاوُدُ بْنُ رُسَيْدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ أَبِي عَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ سَعِيدِ بْنِ مَرْجَانَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ حَتَّى فَرَجَهُ بِفَرْجِهِ». [راجع: ٢٥١٧]

(7) CHAPTER. What is said about the manumission of Mudabbar<sup>(1)</sup> and Umm Walad<sup>(2)</sup> and a Mukātab<sup>(3)</sup> for expiation; and the manumission of a bastard.

(٧) بَابُ عِتْقِ الْمُدَبَّرِ وَأُمِّ الْوَالِدِ وَالْمَكَاتِبِ فِي الْكُفَّارَةِ، وَعِتْقِ وَلَدِ الزَّانَا. وَقَالَ طَاوُسٌ: يُجْزَى الْمُدَبَّرُ وَأُمُّ الْوَالِدِ

Ṭawūs said, "The manumission of a Mudabbar or an Umm Walad is sufficient (for making expiation)."

- (1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter's death.  
 (2) (Ch. 7) A slave-girl who has given birth to a child for her master.  
 (3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.

6716. Narrated 'Amr: Jābir رَضِيَ اللهُ عَنْهُ said: An *Anṣārī* man made his slave a *Mudabbar* and he had no property other than the slave. When the Prophet ﷺ heard of that, he said (to his Companions), 'Who wants to buy him (i.e., the slave) from me?' Nu'aim bin An-Naḥḥām bought him for eight hundred Dirham. I heard Jābir saying, "That was a Coptic slave who died in the same year."

٦٧١٦ - حَدَّثَنَا أَبُو التُّعْمَانِ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرٍو، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ ذَبَرَ مَمْلُوكًا لَهُ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ مِنِّي؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ النَّحَّامِ بِثَمَانِمِائَةِ دِرْهَمٍ، فَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: عَبْدًا قِطِيًّا مَاتَ عَامَ أَوَّلِ. [راجع: ٢١٤١]

CHAPTER. If someone manumits a slave, possessed by him and another person.

بَابُ إِذَا أَعْتَقَ عَبْدًا بَيْنَهُ وَبَيْنَ آخَرَ،

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave's *Walā'*<sup>(1)</sup> be?

(٨) بَابُ: إِذَا أَعْتَقَ فِي الْكِفَّارَةِ لِمَنْ يَكُونُ وَلَاؤُهُ

6717. Narrated 'Āishah رَضِيَ اللهُ عَنْهُ that she intended to buy Barīra (a slave girl) and her masters stipulated that they would have her *Walā'*. When 'Āishah رَضِيَ اللهُ عَنْهَا mentioned that to the Prophet ﷺ, he said, "Buy her, for the *Walā'* is for the one who manumits."

٦٧١٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا عَلَيْهَا الْوَلَاءَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». [راجع: ٤٥٦]

(9) CHAPTER. To say: "In *shā'* Allāh" (If Allāh will) while taking an oath.

(٩) بَابُ الْإِسْتِثْنَاءِ فِي الْأَيْمَانِ

6718. Narrated Abū Mūsa Al-Ash'arī رَضِيَ اللهُ عَنْهُ: I went to Allāh's Messenger ﷺ along with a group of people from (the tribe of) Al-Ash'arī, asking for mounts. The Prophet ﷺ said, "By Allāh, I will not give you anything to ride, and I have nothing to mount you

٦٧١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ ابْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ

(1) (Ch. 8) *Walā'*: See the glossary.

on.” We stayed there as long as Allāh wished, and after that, some camels were brought to the Prophet ﷺ and he ordered that we be given three camels. When we set out, some of us said to others, “Allāh will not bless us, as we all went to Allāh’s Messenger ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us.” So we returned to the Prophet ﷺ and mentioned that to him. He said, “I have not provided you with mounts, but Allāh has provided you with mounts. By Allāh, if Allāh will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation.”

**6719.** Narrated Ḥammād, the same narration as above (*Ḥadīth* No. 6718): “I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation.”

**6720.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Sulaimān (Solomon) said, “Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allāh’s Cause.” On that, his companion (Sufyān said that his companion was an angel) said to him, “Say, ‘If Allāh will (*In shā’ Allāh*).’” But Sulaimān forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abū Hurairah added: The Prophet ﷺ said, “If Sulaiman had said, ‘If Allāh will’ (*In shā’ Allāh*) he would not have

رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِّنَ الْأَشْعَرِيِّينَ اسْتَحْمَلَهُ فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، مَا عِنْدِي مَا أَحْمِلُكُمْ». ثُمَّ لَبِثْنَا مَا شَاءَ اللَّهُ فَأَتَيْتِي بِإِبِلٍ فَأَمَرَ لَنَا بِثَلَاثِ ذَوْدٍ، فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: لَا يَبَارِكُ اللَّهُ لَنَا، أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمَلُهُ فَحَلَفَ لَا يَحْمِلُنَا فَحَمَلْنَا، فَقَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ، بَلِ اللَّهُ حَمَلَكُمْ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ». [راجع: ٣١٣٣]

٦٧١٩ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادٌ وَقَالَ: «إِلَّا كَفَرْتُ عَنْ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ، أَوْ أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ». [راجع: ٣١٣٣]

٦٧٢٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حُجْبِيرٍ، عَنْ طَاوُسٍ: سَمِعَ أَبَا هُرَيْرَةَ قَالَ: «قَالَ سُلَيْمَانُ: لِأَطْوَفَنَ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّ تِلْدٍ غُلَامًا يَقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقَالَ لَهُ صَاحِبُهُ - قَالَ سُفْيَانُ: يَعْنِي الْمَلِكُ - : قُلْ: إِنْ شَاءَ اللَّهُ. فَتَسْبِي. فَطَافَ بِهِنَّ فَلَمْ تَأْتِ امْرَأَةٌ مِنْهُنَّ بِوَلَدٍ إِلَّا وَاحِدَةً بِشِقِّ

been unsuccessful in his action, and would have attained what he had desired.” Once Abū Hurairah added: Allāh’s Messenger ﷺ said, “If he had accepted.”<sup>(1)</sup>

غلام»، فَقَالَ أَبُو هُرَيْرَةَ يَرْوِيهِ: قَالَ: «لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنُثْ وَكَانَ دَرَكًا فِي حَاجَتِهِ». وَقَالَ مَرَّةً: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ اسْتَشْنَى». قَالَ وَحَدَّثَنَا أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

(10) CHAPTER. To make expiation for one's oath before or after dissolving it.

(١٠) بَابُ الْكُفَّارَةِ قَبْلَ الْحِنثِ وَبَعْدَهُ

6721. Narrated Zahdam Al-Jarmī: We were sitting with Abū Mūsa Al-Ash‘arī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillāh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, “Come along! I have seen Allāh’s Messenger ﷺ eating of that (i.e., chicken).” The man said, “I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken.” Abū Mūsa said, “Come along! I will inform you about it (i.e., your oath). Once we went to Allāh’s Messenger ﷺ in company with a group of *Ash‘ariyūn*, asking him for mounts while he was distributing some camels from the camels of *Zakāt*. (Ayyūb said, “I think he said that the Prophet ﷺ was in an angry mood at the time.”) The Prophet ﷺ said, ‘By Allāh! I will not give you mounts, and I have nothing to mount you on.’ After we had left, some camels of booty were brought to Allāh’s Messenger ﷺ and he said, ‘Where are those *Ash‘ariyūn*? Where are those *Ash‘ariyūn*?’ So

٦٧٢١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمِ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَيِّ مِنْ جَرْمٍ إِخَاءٌ وَمَعْرُوفٌ، قَالَ: فَقَدِمَ طَعَامُهُ، قَالَ: وَقَدِمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٍ. قَالَ: وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمٍ اللَّهُ أَحْمَرُ كَأَنَّهُ مَوْلَى، قَالَ: فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسَى: اذْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ قَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا قَدَرْتُهُ فَحَلَقْتُ أَنْ لَا أُطْعِمَهُ أَبَدًا فَقَالَ: اذْنُ أُخْبِرُكَ عَنْ ذَلِكَ، أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنَ الْأَشْعَرِيِّينَ اسْتَحْمَلُهُ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعْمِ الصَّدَقَةِ. قَالَ أَيُّوبُ: أَحْسِبُهُ قَالَ: وَهُوَ غَضْبَانٌ. قَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ، وَمَا عِنْدِي مَا أَحْمِلُكُمْ». قَالَ:

(1) (H. 6720) If he had accepted the possibility that Allāh might not fulfil his desire. Such acceptance is expressed by saying, “If Allāh will” (*In sha’ Allāh*).

we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allāh's Messenger ﷺ to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh's Messenger ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh's Messenger ﷺ forgot to fulfil his oath. So let us return to Allāh's Messenger ﷺ to remind him of his oath.' We returned and said, 'O Allāh's Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet ﷺ said, 'Depart, for Allāh has given you mounts. By Allāh, *In sha Allāh* (if Allāh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath' ."

فَانْطَلَقْنَا فَأَتَيْتِ رَسُولَ اللَّهِ ﷺ بِنَهَبِ  
إِبِلٍ، فَقِيلَ: «أَيْنَ هَؤُلَاءِ الْأَشْعَرِيُّونَ؟  
أَيْنَ هَؤُلَاءِ الْأَشْعَرِيُّونَ؟» فَأْتَيْنَا فَأَمَرَ  
لَنَا بِخَمْسِ ذَوْدٍ عُرِّ الذَّرَى، قَالَ:  
فَانْدَفَعْنَا فَقُلْتُ لِأَصْحَابِي: أَتَيْنَا  
رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا  
يَحْمِلَنَا ثُمَّ أَرْسَلَ إِلَيْنَا فَحَمَلَنَا. نَسِي  
رَسُولَ اللَّهِ ﷺ يَمِينَهُ؟ وَاللَّهِ لَئِنْ تَعَقَّلْنَا  
رَسُولَ اللَّهِ ﷺ يَمِينَهُ لَا نُفْلِحُ أَبَدًا،  
ارْجِعُوا بِنَا إِلَى رَسُولِ اللَّهِ ﷺ  
فَلَنَذْكُرَهُ يَمِينَهُ. فَرَجَعْنَا فَقُلْنَا: يَا  
رَسُولَ اللَّهِ، أَتَيْنَاكَ نَسْتَحْمِلُكَ فَحَلَفْتَ  
أَنْ لَا تَحْمِلَنَا ثُمَّ حَمَلْتَنَا فَظَنْنَا أَوْ  
فَعَرَفْنَا أَنَّكَ نَسَيْتَ يَمِينَكَ. قَالَ:  
«انْطَلِقُوا فَإِنَّمَا حَمَلَكُمُ اللَّهُ، إِنِّي وَاللَّهِ  
إِنْ شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينِ  
فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ  
الَّذِي هُوَ خَيْرٌ وَتَحَلَّلْتُهَا»  
[راجع: ٣١٣٣].

تَابَعَهُ حَمَادُ بْنُ زَيْدٍ، عَنِ أَيُّوبَ،  
عَنْ أَبِي قِلَابَةَ وَالْقَاسِمِ بْنِ عَاصِمٍ  
الْكَلْبِيِّ. حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ  
الْوَهَّابِ، عَنِ أَيُّوبَ، عَنِ أَبِي قِلَابَةَ  
وَالْقَاسِمِ التَّمِيمِيِّ، عَنِ زَهْدَمٍ بِهَذَا.  
حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ  
الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنِ الْقَاسِمِ،  
عَنِ زَهْدَمٍ بِهَذَا.

6722. Narrated 'Abdur-Rahmān bin Samura: Allāh's Messenger ﷺ said, "(O

٦٧٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ

‘Abdur-Raḥmān!) Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath.”

الله: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ بْنِ  
فَارِسٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنِ  
الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْأَلِ  
الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ غَيْرِ  
مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ  
مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا. وَإِذَا حَلَفْتَ عَلَى  
يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتَيْتَ  
الَّذِي هُوَ خَيْرٌ وَكَفَّرْتَ عَنْ يَمِينِكَ».

[راجع: ٦٦٢٢]

تَابَعَهُ أَشْهَلُ عَنِ ابْنِ عَوْنٍ. وَتَابَعَهُ  
يُونُسُ وَسِمَاكُ بْنُ عَطِيَّةَ وَسِمَاكُ بْنُ  
حَرْبٍ وَحَمِيدٌ وَقَتَادَةُ وَمَنْصُورٌ وَهَشَامٌ  
وَالرَّبِيعُ.