

A'sam was a man from Banī Zuraiq, an ally of the Jews." (See H. 5765)

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

And the Statement of Allāh تعالى :

"And from the evil of the envier when he envies." (V.113:5)

6064. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : The Prophet ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allāh's worshippers! Be brothers (as Allāh has ordered you!)."

6065. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "Do not hate one another, and do not be jealous of one another; and do not desert (cut your relation with) each other, and O Allāh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

(58) CHAPTER. The Statement of Allāh تعالى :
"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..." (V.49:12)

تَشَرَّتْ؟ - فَقَالَ النَّبِيُّ ﷺ: «أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَمَّا أَنَا فَأَكْرَهُ أَنْ أُتِيرَ عَلَى النَّاسِ شَرًّا»، قَالَتْ: وَلَيْدُ بْنُ أَعْصَمٍ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ. [راجع: ٣١٧٥]

(٥٧) بَابٌ مَا يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ،

وَقَوْلُهُ تَعَالَى: ﴿وَمَنْ سَرَّ حَاسِدٍ إِذَا حَسَدَ﴾ [الفلق: ٥].

٦٠٦٤ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابُرُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا». [راجع: ٥١٤٣]

٦٠٦٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابُرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [راجع: ٦٠٧٦]

(٥٨) بَابٌ: ﴿تَأْتِيهِمُ الَّذِينَ آمَنُوا أَخْتَبَرُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾ [الحجرات: ١٢]

6066. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not indulge in spying on one another, and do not practise *Najsh*⁽¹⁾, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allāh's worshippers! Be brothers!"

٦٠٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَأْتَاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا».

[راجع: ٥١٤٣]

(59) CHAPTER. What sort of suspicion is allowed.

(٥٩) بَابُ مَا يَجُوزُ مِنَ الظَّنِّ

6067. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "I do not think that so-and-so and so-and-so know anything of our religion."

And Al-Laith said, "These two persons were among the hypocrites."

٦٠٦٧ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُمَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا». قَالَ اللَّيْثُ: كَانَا رَجُلَيْنِ مِنَ الْمُنَافِقِينَ.

[انظر: ٦٠٦٨]

6068. Narrated Al-Laith: رَضِيَ اللهُ عَنْهَا 'Āishah said, "The Prophet ﷺ entered upon me one day and said, 'O 'Āishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow'."

٦٠٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ بِهَذَا، وَقَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ يَوْمًا وَقَالَ: «يَا عَائِشَةُ، مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ». [راجع: ٦٠٦٧]

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

(٦٠) بَابُ سِتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ

6069. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

٦٠٦٩ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

(1) (H. 6066) *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

heard Allāh's Messenger ﷺ saying, "All the sins of my followers will be forgiven except those of the *Mujāhirin* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allāh screens it from the public, then he comes in the morning and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allāh's Screen from himself."

6070. Narrated Safwān bin Muḥriz: A man asked Ibn 'Umar, "What did you hear Allāh's Messenger ﷺ saying regarding *An-Najwā* (secret talk between Allāh and His believing worshipper on the Day of Resurrection)?" He said, "(The Prophet ﷺ said) One of you will come close to his Lord (Allāh) till He will shelter him in His Screen and say: 'Did you commit such and such sin?' He will say, 'Yes.' Then Allāh will say: 'Did you commit such and such sin?' He will say, 'Yes.' So Allāh will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

[See Vol. 6, *Hadith* No. 4685]

(61) CHAPTER. Pride and arrogance.

Mujāhid said, " 'Bending his neck in pride...'(1) (V.22:9) means he is proud of himself." *'Ifahu'* means his neck.

عَبْدُ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ أَحْيَى ابْنِ شِهَابٍ، عَنِ ابْنِ شِهَابٍ، عَنِ سَالِمِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ فَيَقُولُ: يَا فُلَانُ عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ».

٦٠٧٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ قَتَادَةَ، عَنِ صَفْوَانَ بْنِ مُحْرِزٍ: أَنَّ رَجُلًا سَأَلَ ابْنَ عَمْرٍو: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي التَّجْوَى؟ قَالَ: «يَدْنُو أَحَدَكُمْ مِنْ رَبِّهِ حَتَّى يَضَعُ كَفَّهُ عَلَيْهِ، فَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ. وَيَقُولُ: عَمِلْتَ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، فَيَقْرُؤُهُ، ثُمَّ يَقُولُ: إِنِّي سَتَرْتُ عَلَيْكَ فِي الدُّنْيَا، فَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ».

[راجع: ٢٤٤١]

(٦١) بَابُ الْكِبْرِ،

وَقَالَ مُجَاهِدٌ ﴿ثَانِي عَطْفِهِ﴾ [الحج: ٩] مُسْتَكْبِرًا فِي نَفْسِهِ. عَطْفُهُ: رَقَبَتُهُ.

(1) (Chap. 61) (V.22.9) Narrated Abdullah bin Mas'ud: Allāh Messenger ﷺ said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said verily a person loves that=

6071. Narrated Ḥāritha bin Wahb Al-Khuzāi: The Prophet ﷺ said, “Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh’s Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and concealed person.”

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh’s Messenger ﷺ and take him wherever she wished.⁽¹⁾

(62) CHAPTER. *Al-Hijra* [(to desert or) cut one’s relation with another Muslim (i.e., not to speak to him on meeting him)].

The Prophet ﷺ said, “It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.”

6073, 6074, 6075. Narrated ‘Āishah, the wife of the Prophet ﷺ that she was told that ‘Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, “By Allāh, if ‘Āishah does not give up this, I will declare her incompetent to dispose of her wealth.” I said, “Did he (‘Abdullāh bin Az-Zubair) say so?” They (people) said, “Yes.” ‘Āishah said, “I vow to Allāh that I

٦٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ الْقَيْسِيُّ، عَنْ حَارِثَةَ بْنِ وَهَبٍ الْخَزَاعِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَاعِفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ غَتَلٍ جَوَاطِئُ مُسْتَكْبِرٍ». [راجع: ٤٩١٨]

٦٠٧٢ - وَقَالَ مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ الْأُمَّةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ تَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ.

(٦٢) بَابُ الْهَجْرَةِ،

وَقَوْلُ النَّبِيِّ ﷺ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ».

٦٠٧٣، ٦٠٧٤، ٦٠٧٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَوْفُ بْنُ الطَّفِيلِ، وَهُوَ ابْنُ أُخِي عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ لِأُمَّهَا: أَنَّ عَائِشَةَ حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ فِي بَيْعٍ أَوْ

=his dress should be beautiful and his shoes should be beautiful. The Prophet ﷺ remarked: Verily, Allāh is the Most Beautiful and loves beauty. Pride is to completely disregard the truth and to scorn (looking down upon) the people.” (Sahih Muslim, Book of Faith, Vol. 1, Hadith No. 164).

(1) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.

will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullāh bin Az-Zubair sought intercession with her, but she said, "By Allāh, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Maḥrāma and 'Abdur-Raḥmān bin Al-Aswad bin 'Abd Yaghūth, who were from the tribe of Banī Zuhra, "I beseech you, by Allāh, to let me enter upon 'Āishah, for it is unlawful for her to vow to cut the relation with me." So Al-Miswar and 'Abdur-Raḥmān, wrapping their sheets around themselves, asked 'Āishah's permission saying, "Peace and Allāh's Mercy and Blessings be upon you! Shall we come in?" 'Āishah said, "Come in." They said, "All of us?" She said, "Yes, come in, all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of 'Āishah and started requesting her to excuse him, and wept. Al-Miswar and 'Abdur-Raḥmān also started requesting her to speak to him and to accept his repentance. They said (to her), "The Prophet ﷺ forbade what you know of deserting (not speaking to your Muslim brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other's sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and 'Abdur-Raḥmān) persisted in their appeal till she spoke with 'Abdullāh bin Az-Zubair and she manumitted forty

عَطَاءٍ أَعْطَتْهُ عَائِشَةُ: وَاللَّهِ لَتَنْتَهِيَنَّ
عَائِشَةُ أَوْ لَأَحْجُرَنَّ عَلَيَّهَا، فَقَالَتْ:
أَهُوَ قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ:
هُوَ لِلَّهِ عَلَيَّ نَذْرٌ، أَنْ لَا أُكَلِّمَ ابْنَ
الرُّبَيْرِ أَبَدًا، فَاسْتَسْفَعَ ابْنُ الرُّبَيْرِ إِلَيْهَا
حِينَ طَالَتِ الْهَجْرَةَ، فَقَالَتْ: لَا وَاللَّهِ
لَا أَشْفَعُ فِيهِ أَحَدًا، وَلَا أَتَحَنُّتُ إِلَى
نَذْرِي. فَلَمَّا طَالَ ذَلِكَ عَلَى ابْنِ
الرُّبَيْرِ، كَلَّمَ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ
الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَعُوثَ،
وَهُمَا مِنْ بَنِي زُهْرَةَ، وَقَالَ لَهُمَا:
أَنْشِدُكُمَا بِاللَّهِ لَمَّا أَدْخَلْتُمَانِي عَلَى
عَائِشَةَ، فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذِرَ
قَطِيعَتِي. فَأَقْبَلَ بِهِ الْمِسْوَرَ وَعَبْدُ
الرَّحْمَنِ مُشْتَمِلِينَ بِأَرْبَعَيْتِهِمَا، حَتَّى
اسْتَأْذَنَّا عَلَى عَائِشَةَ فَقَالَا: السَّلَامُ
عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَنْدُخُلُ؟
قَالَتْ عَائِشَةُ: ادْخُلُوا. قَالُوا: كُنَّا؟
قَالَتْ: نَعَمْ، ادْخُلُوا كُلُّكُمْ، وَلَا
تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الرُّبَيْرِ، فَلَمَّا
دَخَلُوا دَخَلَ ابْنُ الرُّبَيْرِ الْحِجَابَ،
فَاعْتَقَتْ عَائِشَةُ وَطْفِقَ يُنَاشِدُهَا وَيُنْكِي،
وَطْفِقَ الْمِسْوَرُ وَعَبْدُ الرَّحْمَنِ
يُنَاشِدَانِهَا إِلَّا مَا كَلَّمَتْهُ وَقِيلَتْ مِنْهُ،
وَيَقُولَانِ: إِنَّ النَّبِيَّ ﷺ قَدْ نَهَى عَمَّا
قَدْ عَلِمْتَ مِنَ الْهَجْرَةِ، وَإِنَّهُ لَا يَحِلُّ
لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ
لَيَالٍ. فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنْ

slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

التَّذْكِرَةَ وَالتَّحْرِيجَ طَفِقَتْ تَذْكُرُهُمَا وَتَبْكِي وَتَقُولُ: إِنِّي نَذَرْتُ، وَالنَّذْرُ شَدِيدٌ. فَلَمْ يَزَالَا بِهَا حَتَّى كَلَمَتْ ابْنَ الزَّبِيرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَفَبَةً، وَكَانَتْ تَذْكُرُ نَذْرَها بَعْدَ ذَلِكَ فَتَبْكِي، حَتَّى تَبْلُ دُمُوعُهَا خِمَارَها. [راجع: ٣٥٠٣]

6076. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allāh's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

٦٠٧٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَجُلْ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ». [راجع: ٦٠٦٥]

6077. Narrated Abū Ayyūb Al-Anṣārī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first."

٦٠٧٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُلْ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ، فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ». [انظر: ٦٢٣٧]

(63) CHAPTER. The desertion of a sinful person (disobedient to Allāh and His Messenger ﷺ).

After Ka'b had failed to join the Prophet ﷺ (in the battle of Tabūk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Ka'b mentioned fifty nights (as the period of his desertion).

(٦٣) **بَابُ مَا يَجُوزُ مِنَ الْهَجْرَانِ لِمَنْ عَصَى،**
وَقَالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ: وَنَهَى النَّبِيُّ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا، وَذَكَرَ خَمْسِينَ لَيْلَةً،

6078. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that O Allāh's Messenger?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muḥammad,' but when you are angry, you say, 'No, by the Lord of Ibrāhīm (Abraham)!' " I said, "Yes, I do not leave, except your name."

٦٠٧٨ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَعْرِفُ غَضَبَكَ وَرِضَاكَ»، قَالَتْ: قُلْتُ: وَكَيْفَ تَعْرِفُ ذَلِكَ يَا رَسُولَ اللهِ؟ قَالَ: «إِنَّكَ إِذَا كُنْتِ رَاضِيَةً قُلْتِ: بَلَى وَرَبِّ مُحَمَّدٍ، وَإِذَا كُنْتِ سَاخِطَةً قُلْتِ: لَا وَرَبِّ إِبْرَاهِيمَ»، قَالَتْ: قُلْتُ: أَجَلٌ، لَا أَهْجُرُ إِلَّا اسْمَكَ. [راجع: ٥٢٢٨]

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

6079. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ I do not remember my parents believing in any religion other than the religion (of Islām), and there passed not a single day, without our being visited by Allāh's Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, "This is Allāh's Messenger ﷺ coming at an hour at which he never used to visit us." Abū Bakr said, "There must be something very urgent that has brought him at this hour." The Prophet ﷺ said, "I have been allowed to go out (of Makkah) to migrate."

[For details, see Vol. 5, *Hadīth* No. 3905 and 3906 حديث الهجرة]

(٦٤) بَابٌ: هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ، أَوْ بُكْرَةً وَعَشِيًّا؟

٦٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، وَقَالَ اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمَرَّ عَلَيَّهَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللهِ ﷺ طَرْفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً. فَبَيْنَمَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظُّهَيْرَةِ قَالَ قَائِلٌ: هَذَا رَسُولُ اللهِ ﷺ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. قَالَ أَبُو بَكْرٍ: مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَ: «إِنِّي قَدْ أُذِنَ لِي بِالْخُرُوجِ».

[راجع: ٤٧٦]

(65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā' during the lifetime of the Prophet ﷺ and took a meal with him.

6080. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ visited a household among the *Anṣār*, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered *Ṣalāt* (prayer) over it, and invoked for Allāh's Blessing upon them (his hosts).

(66) CHAPTER. Whoever spruced himself up for the delegates.

6081. Narrated 'Abdullāh: 'Umar saw a silken cloak over a man (for sale), so he took it to the Prophet ﷺ and said, "O Allāh's Messenger! Buy this and wear it when the delegate comes to you." He (ﷺ) said, "The silk is worn by one who will have no share (in the Hereafter)." Some time passed after this event, and then the Prophet ﷺ sent a (similar) cloak to him. 'Umar brought that cloak back to the Prophet ﷺ and said, "You have sent this to me, and you said about a similar one what you said?" The Prophet ﷺ said, "I have sent it to you so that you may get money by selling it." Because of this, Ibn 'Umar used to hate the silken markings on the garments.

(٦٥) بَابُ الزِّيَارَةِ،

وَمَنْ زَارَ قَوْمًا فَطَعِمَ عِنْدَهُمْ،
وَزَارَ سَلْمَانَ أَبَا الدَّرْدَاءِ فِي عَهْدِ
النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ.

٦٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:
أَخْبَرَنَا عَبْدُ الْوَهَّابِ، عَنْ خَالِدِ
الْحَدَّادِ، عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ
رَسُولَ اللهِ ﷺ زَارَ أَهْلَ بَيْتٍ مِنَ
الْأَنْصَارِ، فَطَعِمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا
أَرَادَ أَنْ يَخْرُجَ، أَمَرَ بِمَكَانٍ مِنَ الْبَيْتِ
فَنُضِحَ لَهُ عَلَى بَسَاطٍ فَصَلَّى عَلَيْهِ
وَدَعَا لَهُمْ. [راجع: ٦٧٠]

(٦٦) بَابُ مَنْ تَجَمَّلَ لِلْوُفُودِ

٦٠٨١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ:
حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي يَحْيَى بْنُ
أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ
عَبْدِ اللهِ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا
عَلَّظَ مِنَ الدِّيَاجِ وَحَسَّنَ مِنْهُ، قَالَ:
سَمِعْتُ عَبْدَ اللهِ يَقُولُ: رَأَى عُمَرُ
عَلَى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ، فَآتَى بِهَا
النَّبِيُّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ، اشْتَرِ
هَذِهِ فَالْبَسْهَا لِوَفْدِ النَّاسِ إِذَا قَدِمُوا
عَلَيْكَ، فَقَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ
لَا خَلَاقَ لَهُ»، فَمَضَى فِي ذَلِكَ مَا

مَضَى، ثُمَّ إِنَّ النَّبِيَّ ﷺ بَعَثَ إِلَيْهِ بِحُلَّةٍ، فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: بَعَثْتُ إِلَيَّ بِهَذِهِ، وَقَدْ قُلْتُ فِي مِثْلِهَا مَا قُلْتُ؟ قَالَ: «إِنَّمَا بَعَثْتُ إِلَيْكَ لِتُصِيبَ بِهَا مَالًا». [راجع: ٨٨٦]

فَكَانَ ابْنُ عُمَرَ يَكْرَهُ الْعَلَمَ فِي الثُّوبِ لِهَذَا الْحَدِيثِ.

(٦٧) بَابُ الْإِخَاءِ وَالْحِلْفِ،

(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juhaifa said, “The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Ad-Dardā’.

‘Abdur-Raḥmān bin ‘Aūf said, “When we arrived at Al-Madīna, the Prophet ﷺ established a bond of brotherhood between me and Sa’d bin Ar-Rabi’.”

6082. Narrated Anas رَضِيَ اللهُ عَنْهُ: When ‘Abdur-Raḥmān came to us, the Prophet ﷺ established a bond of brotherhood between him and Sa’d bin Ar-Rabi’. Once, the Prophet ﷺ said, “As you (O ‘Abdur-Raḥmān) have married, give a wedding banquet even if with one sheep.”

6083. Narrated ‘Āṣim: I said to Anas bin Mālik, “Did it reach you that the Prophet ﷺ said, “There is no treaty of brotherhood in Islām?” Anas said, “The Prophet ﷺ made a treaty (of brotherhood) between the Anṣār and the Quraysh in my home.”

وَقَالَ أَبُو جُحَيْفَةَ: أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ.

٦٠٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ فَأَخَى النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ. فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ».

[راجع: ٢٠٤٩]

٦٠٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ صَبَّاحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: «أَبْلَغَكَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ

فِي دَارِي. [راجع: ٢٢٩٤]

(68) CHAPTER. (What is said about) smiling and laughing.

(٦٨) بَابُ التَّبَسُّمِ وَالضَّحْكِ،

And Fāṭima عليها السلام said, “The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed.”

Ibn ‘Abbās said, “Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep.”

[See V.53:43 the Qur’ān].

6084. Narrated ‘Āishah رضي الله عنها Rifa‘a Al-Qurazī divorced his wife irrevocably (i.e., that divorce was the final). Later on ‘Abdur-Rahmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, “O Allāh’s Messenger! I was Rifa‘a’s wife and he divorced me thrice, and then I was married to ‘Abdur-Rahmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe⁽¹⁾ O Allāh’s Messenger,” showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ﷺ while Khālīd bin Sa‘īd bin Al-‘Āṣ was sitting at the door of the room waiting for admission. Khālīd started calling Abū Bakr, “O Abū Bakr! Why don’t you reprove this lady from what she is openly saying before Allāh’s Messenger?” Allāh’s Messenger ﷺ did nothing except smiling, and then said (to the lady), “Perhaps you want to go back to Rifā‘a? No, (it is not possible), unless and until you enjoy the sexual relation with him (‘Abdur-Rahmān), and he enjoys the sexual relation with you.”

وَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَسْرَّ إِلَيَّ النَّبِيُّ ﷺ فَضَحِكْتُ، وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللَّهَ هُوَ أَضْحَكَ وَأَبْكَى.

٦٠٨٤ - حَدَّثَنَا جِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رِفَاعَةَ الْقُرَظِيَّ طَلَّقَ امْرَأَتَهُ فَبِتَّ طَلَاقَهَا فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ فَجَاءَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ الزُّبَيْرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلَّا مِثْلُ هَذِهِ الْهُدْيَةِ، لَهْدِيَّةٍ أَخَذْتُهَا مِنْ جِلْبَابِهَا، قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ ﷺ وَابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لِيُؤَدِّنَ لَهُ. فَطَفِقَ خَالِدُ يُنَادِي أَبَا بَكْرٍ: يَا أَبَا بَكْرٍ، أَلَا تَرَجُرُ هَذِهِ عَمَّا تَجَهَّرُ بِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ وَمَا يَزِيدُ رَسُولَ اللَّهِ ﷺ عَلَى التَّبَسُّمِ، ثُمَّ قَالَ: «لَعَلَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَيَّ رِفَاعَةَ، لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ». [راجع: ٢٦٣٩]

6085. Narrated Sa‘d: ‘Umar bin Al-Khattāb رضي الله عنه asked permission of

٦٠٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا

(1) (H. 6084) He was impotent (she said so, but in fact he was not so).