

## 94 - THE BOOK OF WISHES

## ٩٤ - كتاب التَّمَنِّي

(1) CHAPTER. What is said regarding wishes, and whoever wished for martyrdom.

(١) بَابُ مَا جَاءَ فِي التَّمَنِّي، وَمَنْ تَمَنَّى الشَّهَادَةَ

7226. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "By Him, in Whose Hand my soul is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allāh's Cause and come back to life and then get martyred and then come back to life and then get martyred and come back to life and then get martyred." [See *Hadīth* No. 36, 2797].

٧٢٢٦ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنَّ رِجَالًا يَكْرَهُونَ أَنْ يَتَخَلَّفُوا بَعْدِي، وَلَا أَحَدٌ مَّا أَحْمِلُهُمْ مَا تَخَلَّفْتُ. لَوِدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ.» [راجع: ٣٦]

7227. Narrated Al A'raj: Abū Hurairah رَضِيَ اللهُ عَنْهُ said, Allāh's Messenger ﷺ said, "By Him, in Whose Hand my soul is, I would love to fight in Allāh's Cause and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred and then come back to life." Abū Hurairah used to repeat those words three times and I testify to it with Allāh's Oath.

٧٢٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، وَدِدْتُ أَنِّي أَقَاتِلُ فِي سَبِيلِ اللَّهِ فَأُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ.» فَكَانَ أَبُو هُرَيْرَةَ يَقُولُهُنَّ ثَلَاثًا، أَشْهَدُ بِاللَّهِ. [راجع: ٣٦]

(2) CHAPTER. To wish for good.

(٢) بَابُ تَمَنَّى الْخَيْرِ، وَقَوْلِ النَّبِيِّ ﷺ: «لَوْ كَانَ لِي أُحَدُّ ذَهَبًا»

And the statement of the Prophet ﷺ: "If I had gold equal to (the mountain of) Uḥud."

7228. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If I had gold equal to (the mountain of) Uḥud. I would love that, before three days had passed, not a single Dīnār thereof remained with me if I found

٧٢٢٨ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ

somebody to accept it; excluding some amount that I would keep for the payment of my debts."

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كَانَ عِنْدِي أَحَدُ ذَهَبًا لَأَحْبَبْتُ أَنْ لَا يَأْتِيَ عَلَيَّ ثَلَاثٌ وَعِنْدِي مِنْهُ دِينَارٌ، لَيْسَ شَيْءٌ أَرْضُهُ فِي دَيْنٍ عَلَيَّ، أَجِدُ مَنْ يَقْبَلُهُ». [راجع: ٢٣٨٩]

(3) CHAPTER. The statement of the Prophet ﷺ: "If I had formerly known what I came to know lately..."

(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ»

7229. Narrated 'Aishah رضي الله عنها: Allah's Messenger ﷺ said, "If I had formerly known what I came to know lately, I would not have driven the *Hady* (animal for sacrifice) with me and would have finished the state of *Ihrām* along with the people when they finished it." (See H. 1785)

٧٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سَقْتُ الْهَدْيَ، وَلَحَلَلْتُ مَعَ النَّاسِ حِينَ حَلُّوا». [راجع: ٢٩٤]

7230. Narrated Jābir bin 'Abdullāh رضي الله عنه: We were in the company of Allah's Messenger ﷺ and we assumed the state of *Ihrām* of *Hajj* and arrived at Makkah on the fourth of *Dhul-Hijja*. The Prophet ﷺ ordered us to perform the *Tawāf* around the Ka'bah and (*Sa'y*) between *Aş-Şafā* and *Al-Marwa* and make it as '*Umra*, and finish the state of *Ihrām* except the one who had *Hady* with him. None of us had the *Hady* with him except the Prophet ﷺ and *Talḥa*. 'Alī came from Yemen and brought the *Hady* with him. 'Alī said, "I had assumed the state of *Ihrām* with the same intention as that with which Allah's Messenger ﷺ had assumed it." The people said, "How can we proceed to *Minā* and our male organs are dribbling?"<sup>(1)</sup> Allah's Messenger ﷺ said, "If I had formerly

٧٢٣٠ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَبِينَا بِالْحَجِّ، وَقَدِمْنَا مَكَّةَ لِأَرْبَعِ خَلُونَ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نَطُوفَ بِالْبَيْتِ وَبِالضَّفَا وَالْمَرْوَةِ، وَأَنْ نَجْعَلَهَا عُمْرَةً، وَنَحْلَلَ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ. قَالَ: وَلَمْ يَكُنْ مَعَ أَحَدٍ مِنَّا هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ، وَجَاءَ عَلِيٌّ مِنَ الْيَمَنِ مَعَهُ الْهَدْيُ فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ،

(1) (H. 7230) They meant, "How can we perform '*Umra* only and finish our state of *Ihrām* and then assume the *Ihrām* for *Hajj* and go to *Minā*?" On finishing the state of *Ihrām*, one is allowed to have sexual relation with his wife.

known what I came to know lately, I would not have brought the *Hady*, and had there been no *Hady* with me, I would have finished my *Ihrām*.” Surāqa (bin Mālik) met the Prophet ﷺ while he was throwing pebbles at the *Jamrat-al-‘Aqaba*, and asked, “O Allāh’s Messenger! Is this (permitted) for us only?”<sup>(1)</sup> The Prophet ﷺ replied, “No, it is forever.” ‘Āishah رضي الله عنها had arrived at Makkah while she was menstruating, therefore the Prophet ﷺ ordered her to perform all the ceremonies of *Hajj* except the *Tawāf* around the Ka’bah, and not to perform her *Ṣalāt* (prayers) unless and until she became clean. When they encamped at Al-Baṭḥā’, ‘Āishah said, “O Allāh’s Messenger! You are proceeding after performing both *Hajj* and ‘*Umra* while I am proceeding with *Hajj* only?” So the Prophet ﷺ ordered ‘Abdur-Raḥmān bin Abū Bakr Aṣ-Ṣiddiq to go with her to At-Tan’im, and so she performed the ‘*Umra* in *Dhul-Hijja* after the days of the *Hajj*.

فَقَالُوا: أُنْتَظِلُّ إِلَى مِنَى، وَذَكَرُوا أَحَدِنَا يَقْطُرُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْ لَأَنَّ مَعِيَ الْهَدْيَ لَحَلَلْتُ». قَالَ: وَلَقِيَهُ سُرَاقَةُ وَهُوَ يَرْمِي جَمْرَةَ الْعَقَبَةِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلْنَا هَذِهِ خَاصَّةٌ؟ قَالَ: «لَا بَلْ لِأَبْدٍ»، قَالَ: وَكَانَتْ عَائِشَةُ قَدِمَتْ مَعَهُ مَكَّةَ وَهِيَ حَائِضٌ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَسُكَّ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَا تَطُوفُ وَلَا تُصَلِّي حَتَّى تَطْهَرُ. فَلَمَّا نَزَلُوا الْبَطْحَاءَ قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أُنْتَظِلُّونَ بِحَجَّةٍ وَعُمْرَةٍ، وَأَنْتَظِلُّ بِحَجَّةٍ؟ قَالَ: ثُمَّ أَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَنْ يُنْطَلِقَ مَعَهَا إِلَى التَّنْعِيمِ، فَأَعْتَمَرَتْ عُمْرَةً فِي ذِي الْحِجَّةِ بَعْدَ أَيَّامِ الْحَجِّ. [راجع: ١٥٥٧]

(4) CHAPTER. The statement of the Prophet ﷺ : “Would that so-and-so...”

(٤) بَابُ قَوْلِهِ ﷺ: «لَيْتَ كَذَا وَكَذَا»

7231. Narrated ‘Āishah رضي الله عنها: One night the Prophet ﷺ was unable to sleep and said, “Would that a righteous man from my Companions guarded me tonight.” Suddenly we heard the clatter of arms, whereupon the Prophet ﷺ said, “Who is it?” It was said, “I am Sa’d, O Allāh’s Messenger! I have come to guard you.” The Prophet ﷺ then slept so soundly that we heard him snoring.

٧٢٣١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَامِرِ بْنِ رَبِيعَةَ قَالَ: قَالَتْ عَائِشَةُ: أَرِقَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ: «لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ السَّلَاحِ،

Abū ‘Abdullāh said: ‘Āishah said, “Bilāl

(1) (H.7230) The permission to perform ‘*Umra*, finish one’s *Ihrām*, and then assume it once again for *Hajj*.

said, 'Would that I but stayed overnight in a valley with *Idhakhir* and *Jalil* (two kinds of aromatic grass) around me (i.e., in Makkah).' ” Then I told that to the Prophet ﷺ .

قَالَ: «مَنْ هَذَا؟» قِيلَ: سَعْدُ يَا رَسُولَ اللَّهِ، جِئْتُ أَحْرُسُكَ. فَنَامَ النَّبِيُّ ﷺ حَتَّى سَمِعْنَا عَطِيطَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَتْ عَائِشَةُ: قَالَ بِلَالٌ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبَيْتَنَ لَيْلَةً  
بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلٌ  
فَأُخْبِرْتُ النَّبِيَّ ﷺ. [راجع: ٢٨٨٥]

**(5) CHAPTER. To wish for (learning) the Qur'an and (religious) knowledge.**

7232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ said, "Not to wish to be the like except the like of two men. A man whom Allāh has given the (knowledge of the) Qur'an and he recites it during the hours of night and day, and the one who wishes says : If I were given the same as this (man) has been given, I would do what he does ; and a man whom Allāh has given wealth and he spends it in the just and right way, in which case the one who wishes says : If I were given the same as he has been given, I would do what he does." [See Vol. 6, *Hadīth* No. 5025, 5026]

**(٥) بَابُ تَمَنِّي الْقُرْآنِ وَالْعِلْمِ**

٧٢٣٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدْ إِلَّا فِي اثْنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَالنَّهَارِ، يَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ: لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ».

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ بِهَذَا.

[راجع: ٥٠٢٦]

**(6) CHAPTER. What kind of wishing is disliked.**

And wish not for the things in which Allāh has made some of you excel others. For men there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything." (V.4:32)

**(٦) بَابُ مَا يُكْرَهُ مِنَ التَّمَنِّي،**

«وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ» إِلَى قَوْلِهِ «إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا» [النساء:

.[٣٢]

7233. Narrated Anas رضي الله عنه: If I had not heard the Prophet ﷺ saying, "You should not long for death," I would have longed (for it). (See H. 5671)

7234. Narrated Qaïs: We went to pay a visit to Khabbāb bin Al-Arar and he had got himself branded at seven spots over his body. He said, "If Allāh's Messenger ﷺ had not forbidden us to invoke Allāh for death, I would have invoked for it."

7235. Narrated Sa'd bin Ubaid, the *Maulā* of 'Abdur-Raḥmān bin Azhar: Allāh's Messenger ﷺ said, "None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

(7) CHAPTER. The statement of a *man*, "Without Allāh, we would not have been guided."

7236. Narrated Al-Barā' bin 'Azib: The Prophet ﷺ was carrying earth with us on the Day (of the battle) of *Al-Aḥzāb* (the Confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet ﷺ) was saying,

"(O Allāh)! Without You, we would not have been guided,

Nor would we have given in charity, nor

٧٢٣٣ - حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ، عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: قَالَ أَنَسُ رَضِيَ اللَّهُ عَنْهُ: لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَتَمَنَّوْا الْمَوْتَ» لَتَمَنَيْتُ. [راجع: ٥٦٧١]

٧٢٣٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ قَالَ: أَتَيْتَنَا حَبَابُ بْنُ الْأَرْتِ نَعُوذُهُ، وَقَدْ اكَتَوَى سَبْعًا، فَقَالَ: لَوْلَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ. [راجع: ٥٦٧٢]

٧٢٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ - اسْمُهُ سَعْدُ بْنُ عُبَيْدٍ - مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّي أَحَدُكُمْ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ يَزِدَادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ». [راجع: ٣٩]

(٧) بَابُ قَوْلِ الرَّجُلِ: لَوْلَا اللَّهُ مَا اهْتَدَيْنَا

٧٢٣٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ مَعَنَا التُّرَابَ يَوْمَ الْأَحْزَابِ. وَلَقَدْ رَأَيْتُهُ وَارَى التُّرَابَ بِيَاضَ بَطْنِهِ يَقُولُ:

would we have offered *Ṣalāt* (prayer).

So (O Allāh!) Please send *Sakīna* (calmness and tranquillity) upon us.

As they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)."

And the Prophet ﷺ used to raise his voice with it. [See Vol. 5, *Hadīth* No. 4104, 4106]

**(8) CHAPTER. It is disapproved to long for meeting the enemy.**

This has been narrated by Abū Hurairah on the authority of the Prophet ﷺ.

7237. Narrated 'Abdullāh bin Abī Aufā : Allāh's Messenger ﷺ said, "Do not long for meeting your enemy, and ask Allāh for safety (from all sorts of evil)." [See Vol. 4, *Hadīth* No. 3024, 3025]

**(9) CHAPTER. What uses of *Al-Lau*<sup>(1)</sup> are allowed.**

And the Statement of Allāh تعالیٰ:

"...Would that I had strength (men) to overpower you or that I could betake myself to some powerful support (to resist you)." (V.11:80)

7238. Narrated Al-Qāsim bin Muḥammad : Ibn 'Abbās mentioned the case of a couple on whom the judgement of *Li'ān*<sup>(2)</sup> has been

«لَوْلَا أَنْتَ مَا اهْتَدَيْنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا

إِنَّ الْأَوْلَى - وَرَبَّمَا قَالَ: إِنَّ

الْمَلَأ - قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا  
فِتْنَةً أَيْنَا أَيْنَا» يَرْفَعُ بِهَا صَوْتَهُ.

[راجع: ٢٨٣٦]

**(٨) بَابُ كَرَاهِيَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ،**

وَرَوَاهُ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنْ

النَّبِيِّ ﷺ

٧٢٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:

حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ

عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى

عَمَرَ بْنِ عُبَيْدِ اللَّهِ، وَكَانَ كَاتِبًا لَهُ،

قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى

فَقَرَأْتُهُ فَإِذَا فِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ

قَالَ: «لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا

اللَّهَ لِعَافِيَةٍ». [راجع: ٢٨١٨]

**(٩) بَابُ مَا يَجُوزُ مِنَ اللَّوِّ،**

وَقَوْلِهِ تَعَالَى: ﴿لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ﴾

[هود: ٨٠].

٧٢٣٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو

(1) (Ch.9) *Lau* means: 'If', 'would that', and other expressions that would occur in the *Ahadīth* of this chapter.

(2) (H.7238) *Li'ān* - See the glossary.

passed. ‘Abdullāh bin Shaddād said, “Was that the lady in whose case the Prophet ﷺ said, ‘If I were to stone a lady to death without a proof (against her)?’” Ibn ‘Abbās said, “No! That was concerned with a woman who, though being a Muslim, used to arouse suspicion by her outright misbehaviour.” [See Vol. 7, *Hadīth* No. 5310]

7239. Narrated ‘Aṭā’: One night – the Prophet ﷺ delayed the ‘*Isha*’ prayer whereupon ‘Umar went to him and said, “The *Salāt* (prayer), O Allāh’s Messenger! The women and children have slept.” The Prophet ﷺ came out with water dropping from his head, and said, “Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray ‘*Ishā*’ prayer at this time.”

(Various versions of this *Hadīth* are given by the narrators with slight differences in expression). (See H. 571)

الرِّزَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلَاعِنِينَ، فَقَالَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ: أَهِيَ الَّتِي قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ رَاجِمًا امْرَأَةً بِغَيْرِ بَيِّنَةٍ؟» قَالَ: لَا، تِلْكَ امْرَأَةٌ أُغْلَنْتِ. [راجع: ٥٣١٠هـ]

٧٢٣٩ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: حَدَّثَنَا عَطَاءٌ قَالَ: أَعْتَمَ النَّبِيُّ ﷺ بِالْعِشَاءِ فَخَرَجَ عُمَرُ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، رَفَدَ النِّسَاءَ وَالصِّبْيَانَ. فَخَرَجَ وَرَأْسُهُ يَقْطُرُ يَقُولُ: «لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي - أَوْ عَلَى النَّاسِ، وَقَالَ سُفْيَانُ أَيْضًا: عَلَى أُمَّتِي - لَأَمَرْتُهُمْ بِالصَّلَاةِ هَذِهِ السَّاعَةَ».

وقال ابن جريج، عن عطاء، عن ابن عباس: أحرَّ النَّبِيُّ ﷺ هذه الصَّلَاةَ فَبَجَاءَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ، رَفَدَ النِّسَاءَ وَالْوِلْدَانَ. فَخَرَجَ وَهُوَ يَمْسَحُ الْمَاءَ عَن شِقْوِهِ يَقُولُ: «إِنَّهُ لَلْوَقْتُ، لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي».

وقال عمرو: حَدَّثَنَا عَطَاءٌ لَيْسَ فِيهِ ابْنُ عَبَّاسٍ، أَمَّا عَمْرُو فَقَالَ: رَأْسُهُ يَقْطُرُ، وَقَالَ ابْنُ جُرَيْجٍ: يَمْسَحُ الْمَاءَ عَن شِقْوِهِ. وَقَالَ عَمْرُو: لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي». وَقَالَ ابْنُ جُرَيْجٍ: «إِنَّهُ لَلْوَقْتُ لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي». وَقَالَ إِبْرَاهِيمُ بْنُ

المُنْدِرِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنِي مُحَمَّدُ  
بْنُ مُسْلِمٍ، عَنْ عَمْرِو، عَنْ عَطَاءٍ،  
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.  
[راجع: ٥٧١]

7240. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Were I not afraid that it would be hard on my followers, I would order them to use the *Siwāk* (as obligatory, for cleaning the teeth)." (See H.887)

٧٢٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ،  
عَنْ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنَّ رَسُولَ اللهِ  
ﷺ قَالَ: «لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي  
لَأَمَرْتُهُمْ بِالسَّوَاكِ». [راجع: ٨٨٧]

7241. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ observed *Al-Wiṣāl*<sup>(1)</sup> fasting on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ, he said, "If the month had been prolonged for me, then I would have observed *Al-Wiṣāl* for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord (Allāh) makes me eat and drink (at night)." (See H. 1964, 1965)

٧٢٤١ - حَدَّثَنَا عِيَّاشُ بْنُ  
الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا  
حُمَيْدٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ رَضِيَ  
اللهُ عَنْهُ قَالَ: وَاصَلَ النَّبِيُّ ﷺ آخِرَ  
الشَّهْرِ وَوَاصَلَ أَنَاسٌ مِنَ النَّاسِ،  
فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «لَوْ مُدَّ بِي  
الشَّهْرُ لَوَاصَلْتُ وَصَالًا يَدْعُ  
الْمُتَعَمِّقُونَ تَعَمُّقَهُمْ، إِنِّي لَسْتُ  
مِثْلَكُمْ، إِنِّي أَظَلُّ يُطْعِمُنِي رَبِّي  
وَيَسْقِينِي». تَابَعَهُ سُلَيْمَانُ بْنُ الْمُغِيرَةِ،  
عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ.  
[راجع: ١٩٦١]

7242. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade *Al-Wiṣāl*. The people said (to him), "But you observe *Al-Wiṣāl*." He (ﷺ) said, "Who among you is like me? During night, my Lord makes me eat and drink (at night).<sup>(2)</sup>" But when the people

٧٢٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وَقَالَ  
اللَّيْثُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ خَالِدٍ  
عَنِ ابْنِ شَهَابٍ: أَنَّ سَعِيدَ بْنَ

(1) (H.7241) *Al-Wiṣāl* is not to break one's fast at sunset but continue fasting for another period which may extend for a day or two or more.

(2) (H.7242) See *Fath Al-Bari*.

refused to give up *Al-Wiṣāl*, he fasted *Al-Wiṣāl* along with them for two days and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

7243. Narrated رضي الله عنها *Āishah*: I asked the Prophet ﷺ about the wall (outside the Ka'bah) saying, "Is it regarded as part of the Ka'bah?" He replied, "Yes." I said, "Then why didn't the people include it in the Ka'bah?" He said, "(Because) your people ran short of money." I asked, "Then why is its gate so high?" He replied, "Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the Period of Ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka'bah and make its gate touch the ground." (See H. 1584, 1586)

7244. Narrated Abu Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "But for the emigration, I would have been one of the *Anṣār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār's* valley or the mountain path."

المُسَيَّبِ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ قَالُوا: فَإِنَّكَ تُوَاصِلُ، قَالَ: «أَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيْتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ». فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا وَاصَلَ بِهِمْ يَوْمًا ثُمَّ يَوْمًا ثُمَّ رَأَوْا الْهَلَالَ فَقَالَ: «لَوْ تَأَخَّرَ لَرَدُّتُكُمْ»، كَأَلْمَنَكَلٍ لَهُمْ. [اجع: 1٩٦٥]

٧٢٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنِ عَائِشَةَ قَالَتْ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجَدْرِ، أَمِنَ الْبَيْتِ هُوَ؟ قَالَ: «نَعَمْ»، قُلْتُ: فَمَا بِالْهَمِّ لَمْ يُدْخِلُوهُ فِي الْبَيْتِ؟ قَالَ: «إِنَّ قَوْمَكَ قَصَرَتْ بِهِمُ التَّفَقُّهُ»، قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: «فَعَلَّ ذَلِكَ قَوْمَكَ لِيُدْخِلُوا مَنْ شَاؤُوا وَيَمْنَعُوا مَنْ شَاؤُوا، وَلَوْلَا أَنَّ قَوْمَكَ حَدِيثَ عَهْدٍ بِالْجَاهِلِيَّةِ، فَأَحَافُ أَنْ تُنْكَرَ قُلُوبُهُمْ أَنْ أُدْخَلَ الْجَدْرَ فِي الْبَيْتِ، وَأَنْ أَلْصِقَ بَابَهُ فِي الْأَرْضِ».

[راجع: 1١٢٦]

٧٢٤٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْهَجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَاوِيًا وَسَلَكَتِ الْأَنْصَارُ وَاوِيًا أَوْ شِعْبًا

7245. Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "But for the emigration, I would have been one of the *Ansār*; and if the people took their way in a valley (or a mountain path), I would take *Anṣār*'s valley or their mountain path."

لَسَأَلْتُ وَادِي الْأَنْصَارِ أَوْ شِعْبِ

الْأَنْصَارِ. [راجع: ٣٧٧٩]

٧٢٤٥ - حَدَّثَنَا مُوسَى: حَدَّثَنَا  
وَهَيْبٌ، عَنْ عَمْرِو بْنِ بَحْيٍ، عَنْ  
عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ  
عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا الْهَجْرَةُ  
لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ  
النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَأَلْتُ وَادِي  
الْأَنْصَارِ وَشِعْبَهَا». تَابَعَهُ أَبُو التَّيَّاحِ،  
عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ فِي الشَّعْبِ.  
[راجع: ٤٣٣٠]