

“...Ask not about things which, if made plain to you, may cause you trouble...”
(V.5:101)

7289. Narrated Sa'd bin Abi Waqqās : The Prophet ﷺ said, “The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking.”

إِنْ يُبَدِّلُكُمْ تَسْأُوكُمْ ﴿١٠١﴾ [المائدة: ١٠١].

7289 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ : حَدَّثَنَا سَعِيدٌ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شَهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ فَحُرِّمَ مَنْ أَجْلَ مَسَائِلَتِهِ».

7290 - حَدَّثَنَا إِسْحَاقُ : حَدَّثَنَا عَفَانُ : حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ سُرِّ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ أَخْذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِيهَا لَيَالِي حَتَّى اجْتَمَعَ إِلَيْهِ نَاسٌ، فَفَقَدُوا صَوْنَهُ لَيْلَةً فَظَلُوا أَنَّهُ قَدْ نَامَ فَجَعَلَ بَعْضُهُمْ يَسْتَحْسَنُ لِيُخْرُجَ إِلَيْهِمْ فَقَالَ: «مَا زَالَ يُكُمُ الَّذِي رَأَيْتَ مِنْ صَنْيِعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ، وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةَ الْمَرءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةُ». [راجع: ٧٣١]

7291 - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى : حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْيَدٍ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: سُئِلَ رَسُولُ

7290. Narrated Zaid bin Thābit: The Prophet ﷺ took a room made of date-palm leaves mats in the mosque: Allāh's Messenger ﷺ offered prayers in it for a few nights till the people gathered [to offer the night prayer (*Tarāwīh*) (behind him)]. Then on (the 4th) night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet ﷺ then said, “You continued doing what I saw you doing till I was afraid that this (*Tarāwīh* prayer) might be enjoined on you (made obligatory on you), and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your *Salāt* (prayers) at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer.” (See Vol.8, *Hadīth* No. 6113)

7291. Narrated Abū Mūsa Al-Ash'arī : Allāh's Messenger ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, “Ask me (any question).” A man got up and said, “O Allāh's Messenger! Who

is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." Then another man got up and said, "O Allāh's Messenger! Who is my father?" The Prophet ﷺ said, "Your father is Sālim, *Maulā* (the freed slave of) Shaiba." When 'Umar saw the signs of anger on the face of Allāh's Messenger ﷺ, he said "We repent to Allāh." عَزَّ وَجَلَّ

الله عَزَّ وَجَلَّ عَنْ أُشْيَاءِ كَرِهَهَا، فَلَمَّا أَكْتُرُوا عَلَيْهِ الْمَسَأَةَ عَصِبَ وَقَالَ: «سَلُوْنِي»، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حَذَافِهُ». ثُمَّ قَامَ آخَرُ فَقَالَ: يَا رَسُولَ اللهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ سَالِمٍ مَوْلَى شَيْبَةَ». فَلَمَّا رَأَى عُمَرَ مَا يَوْجِهُ رَسُولُ الله عَزَّ وَجَلَّ مِنَ الغَضَبِ قَالَ: إِنَّا نَتُوبُ إِلَى الله عَزَّ وَجَلَّ.

7292. Narrated Warrād, the clerk of Al-Mughīra: Mu'āwiya wrote to Al-Mughīra "Write to me what you have heard from Allāh's Messenger ﷺ." So he (Al-Mughīra) wrote to him: Allāh's Prophet ﷺ used to say at the end of each Ṣalāt (prayer), "Lā ilāha illallāh wahdahū lā sharika lahū, lahu'l-mulku wa lahu'l-hamdu wa Huwa 'alā kulli shai'in Qadīr Allāhumma lā māni'a limā a'taita, wa lā mu'tiya limā mana'ta, wa lā yanfa'u dhal-jaddi minkal-jadd."⁽¹⁾ He also wrote to him that the Prophet ﷺ used to forbid: (1) *Qil* and *Qäl* (sinful and useless talk, like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance); (4) and to be undutiful to one's mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e., not to pay the rights of others, *Zakāt*, charity etc.); (7) and begging [to beg of men or asking others for something (except when it is unavoidable)]. (See H. 844)

٧٢٩٢ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ وَرَادٍ كَاتِبِ الْمُغْبِرَةِ قَالَ: كَتَبَ مُعاوِيَةَ إِلَى الْمُغْبِرَةَ: اكْتُبْ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ الله عَزَّ وَجَلَّ. فَكَتَبَ إِلَيْهِ: إِنَّ نَبِيَّ الله عَزَّ وَجَلَّ كَانَ يَقُولُ فِي دُبُّ كُلِّ صَلَاةٍ: «لَا إِلَهَ إِلَّا الله وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْتَعُ ذَا الْجَدْ بِمِنْكَ الْجَدُّ». وَكَتَبَ إِلَيْهِ: أَهَنَّ كَانَ يَنْهَا عَنْ قِيلَ وَقَالَ، وَكَثِرَةُ الشَّوَّالِ، وَإِضَاعَةُ الْمَالِ، وَكَانَ يَنْهَا عَنْ عُقُوقِ الْأَمْهَاتِ، وَوَأْدُ الْبَنَاتِ، وَمَنْعَ وَهَاتِ. [راجع: ٨٤٤]

(1) (H.7292) None has the right to be worshipped but Allāh, the Alone Who has no partner. His is the kingdom, and to Him praises must be, and He is Able to do everything. O Allāh! Nobody can withhold what You give ; and nobody can give what You withhold ; and hard efforts by anyone (or good luck or riches) for anything can not benefit one against Your Will, and Decisions.

7293. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ We were with 'Umar and he said, "We have been forbidden to undertake a difficult task beyond our capability (i.e., to exceed the religious limits, e.g. to clean the inside of the eyes while doing ablution)."

7294. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ came out after the sun had declined and offered the *Zuhr* prayer (in congregation). After finishing it with *Taslim*, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whosoever wants to ask me any question, may do so, for by Allāh, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine." On this, the *Anṣār* wept violently, and Allāh's Messenger ﷺ kept on saying, "Ask me!" Then a man got up and asked, "Where will my entrance be, O Allāh's Messenger?" The Prophet ﷺ said, "(You will go to) the Fire." Then 'Abdullāh bin Hudhaifa got up and asked, "Who is my father, O Allāh's Messenger?" The Prophet ﷺ replied, "Your father is Hudhaifa." The Prophet ﷺ then kept on saying (angrily), "Ask me! Ask me!" 'Umar then knelt on his knees and said, "We accept Allāh as (our) Lord and Islām as (our) religion and Muḥammad (ﷺ) as (our) Messenger." Allāh's Messenger ﷺ became quiet when 'Umar said that. Then Allāh's Messenger ﷺ said, "By Him in Whose Hand my soul is, Paradise and Hell were displayed before me across this wall while I was offering *Salāt* (prayer), and I never saw such good and evil as I have seen today."

٧٢٩٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: كُنَّا عِنْدَ عُمَرَ فَقَالَ: نُهِيَّنَا عَنِ التَّكْلِفِ.

٧٢٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ.
وَحَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْبَرِيِّ:
أَخْبَرَنِي أَنَّسُ ابْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ حِينَ رَأَيْتَ الشَّمْسَ فَصَلَّى الظَّهَرَ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ يَدِيهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: مَنْ أَحَبَّ أَنْ يَسْأَلَ عَنْ شَيْءٍ فَلِيْسَأْلْ عَنْهُ، فَوَاللَّهِ لَا تَسْأُلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا». قَالَ أَنَسٌ: فَأَكْثَرَ النَّاسُ يَقُولُ: «سَلُونِي»، فَقَالَ أَنَسٌ: فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَئْنَ مَذْخَلِي يَا رَسُولَ اللَّهِ؟ قَالَ: «النَّارُ»، فَقَامَ عَبْدُ اللَّهِ بْنُ حَذَافَةَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَبُوكَ حَذَافَةً». قَالَ: ثُمَّ أَكْثَرَ أَنْ يَقُولُ: «سَلُونِي سَلُونِي»، فَبَرَأَ عُمَرُ عَلَى رُجْبَتِيهِ فَقَالَ: رَضِيَّنَا بِاللَّهِ رَبِّنَا، وَبِإِسْلَامِ دِينَنَا، وَبِمُحَمَّدٍ ﷺ رَسُولًا. قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ

ذلِكَ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَوْلَىٰ، وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ عَرِضْتَ عَلَيَّ الْجَهَنَّمَ وَالنَّارَ أَنْفَأَ فِي عُرْضِنَا هَذَا الْحَاجِطَ وَأَنَا أُصْلِي، فَلَمْ أَرَ كَالِيْوْمَ فِي الْخَيْرِ وَالشَّرِّ».

[راجع: ٩٣]

7295. Narrated Anas bin Mâlik رضي الله عنه: A man said, "O Allâh's Prophet! Who is my father?" The Prophet ﷺ said, "Your father is so-and-so." And then the Divine Verse:

"O you who believe! Ask not about things.." (V.5:101)

٧٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ. أَخْبَرَنَا رَوْخُ بْنُ عَبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ مَنْ أَنِي؟ قَالَ: أَبُوكَ فُلَانْ، فَنَزَّلَتْ 《يَتَأَبَّهُ الَّذِينَ مَاءْمُوا لَا تَسْتَوْا عَنْ أَشْيَاءٍ》 الْآيَةُ

[المائدة: ١٠١]. [راجع: ٩٣]

7296. Narrated Anas bin Mâlik رضي الله عنه: Allâh's Messenger ﷺ said, "People will not stop asking questions till they say, 'This is Allâh, the Creator of everything, then who created Allâh?'"

٧٢٩٦ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا شَبَابَةً: حَدَّثَنَا وَرْقَاءُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَنْ يَرَحَ النَّاسُ يَسْأَلُونَ حَتَّىٰ يَقُولُوا: هَذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللَّهَ؟».

٧٢٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ بْنِ مَيْمُونٍ: حَدَّثَنَا عِيسَى بْنُ يُوسُسَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ الَّذِي ﷺ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ فَمَرَّ بِنَفِيرٍ مِنَ الْيَهُودِ فَقَالَ بَعْضُهُمْ: سَلُوهُ

I : رضي الله عنه I was with the Prophet ﷺ at one of the farms of Al-Madîna while he was leaning on a date-palm leafstalk. He passed by a group of Jews and some of them said to the other, "Ask him (the Prophet ﷺ) about the spirit." Some others said, "Do not ask him, lest he should tell you what you dislike." But they went up to him and said, "O Abûl-Qâsim! Inform us about *Ar-Rûh* (the spirit)." The Prophet ﷺ stood up for a while, waiting. I realized that

he was being inspired Divinely, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, “(And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: ‘The *Rūh*; it is one of the things, the knowledge of which is only with my Lord (Allah)...’” (V.17:85)

(This is a miracle of the Qur'an that all the scientists up till now do not know about *Ar-Rūh* (the spirit), i.e., how life comes to a body and how it goes away at its death). (See *Hadīth* No. 125 and 4721)

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

7298. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet ﷺ said, “I had this golden ring made for myself.” He then threw it away and said, “I shall never put it on.” Thereupon the people also threw their rings away.

(5) CHAPTER. What is disliked of going deeply into and arguing about (religious) knowledge, and exaggerating in matters of religion, and of inventing heresies.

As Allāh تَعَالَى says :

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth...” (V.4:171)

7299. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said (to his Companions), “Do not observe *Al-Wiṣāl*.⁽¹⁾ They said, “But you observe *Al-Wiṣāl*.” He said, “I am

عن الروح، وَقَالَ بَعْضُهُمْ: لَا
سَأْلُوهُ، لَا يُسْعِنُكُمْ مَا تَكْرُهُونَ،
فَقَامُوا إِلَيْهِ فَقَالُوا: يَا أَبَا الْقَاسِمَ،
حَدَّثَنَا عَنِ الرُّوحِ. فَقَامَ سَاعَةً يَنْظُرُ
فَعَرَفَتْ أَنَّهُ يُوحَى إِلَيْهِ، فَتَأْخَرَتْ عَنْهُ
حَشَّى صَعِدَ الْوَحْيُ ثُمَّ قَالَ:
وَيَسْأَلُوكُمْ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ
رَبِّكُمْ» [الإسراء: ٨٥]. [راجع: ١٢٥]

(٤) بَابُ الْاِقْتِداءِ بِأَفْعَالِ النَّبِيِّ ﷺ

٧٢٩٨ - حَدَّثَنَا أَبُو نُعَيْمٌ: حَدَّثَنَا
سُعْدُ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ
النَّبِيُّ ﷺ خَاتَمًا مِنْ ذَهَبٍ فَاتَّخَذَ
الثَّالِثُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ
ﷺ: «إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ»
فَتَبَذَّهُ، وَقَالَ: «إِنِّي لَنْ أُبَسِّمَ أَبْدًا»،
فَبَنَدَ الثَّالِثُ خَوَاتِيمَهُمْ». [راجع: ٥٨٦٥]

(٥) بَابُ مَا يُكْرَهُ مِنَ التَّعَمُقِ
وَالثَّنَاءِ فِي الْعِلْمِ، وَالْفُلُوِّ فِي الدِّينِ
وَالْبَدْعِ،

لِقَوْلِهِ تَعَالَى: «يَا أَهَلَ الْكِتَابِ لَا
تَنْهَا فِي دِينِكُمْ وَلَا تَكُوْنُوا عَلَى اللَّهِ إِلَّا
الْحَقُّ» [النساء: ١٧١].

٧٢٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ،
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ

(1) (H.7299) *Al-Wiṣāl* is to observe fasting for more than one day (continuously).

not like you, for at night my Lord (Allāh) feeds me and makes me drink." But the people did not give up *Al-Wiṣāl*, so the Prophet ﷺ observed *Al-Wiṣāl* with them for two days or two nights, and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to punish them (because they had refused to give up *Al-Wiṣāl*).

أبى هريرة قال: قال النبى ﷺ: «لَا تُواصِلُوا»، قَالُوا: إِنَّكَ تُواصِلُ، قَالَ: «إِنِّي لَسْتُ مِثْكُمْ، إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْتَهِنُنِي». فَلَمْ يَتَهَوْهَا عَنِ الْوَصَالِ، قَالَ: فَوَاصِلُ بِهِمُ النبى ﷺ يَوْمَنِ أو لَيْلَتَيْنِ. ثُمَّ رَأَوَا الْهِلَالَ فَقَالَ النبى ﷺ: «لَوْ تَأْخَرُ الْهِلَالُ لَرِدَتُكُمْ، كَالْمُنْكَرِ لَهُمْ».

[راجع: ١٩٦٥]

7300. Narrated Ibrāhīm At-Taimī's father: 'Alī رَضِيَ اللَّهُ عَنْهُ addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allāh, we have no book to read except Allāh's Book (the Qur'ān) and whatever is (written) on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood-money, and there was also written in it: "Al-Madīna is a sanctuary from 'Air (mountain) to such and such place, so whosoever innovates in it an heresy or commits a sin therein, he will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "The asylum (pledge of protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds." There was also written in it: "Whoever (freed slave) takes as masters other than his real masters (manumitters)

٧٣٠٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَّبَاتٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ التَّمِيُّ: حَدَّثَنِي أَبِي قَالَ: حَطَّبَنَا عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرٍ مِنْ أَجْرٍ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعْلَقَةٌ فَقَالَ: وَاللَّهِ عِنْدَنَا مِنْ كِتَابٍ يُفْرُأُ إِلَّا كِتَابُ اللَّهِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ فَنَشَرَهَا فَإِذَا فِيهَا: أَسْنَانُ الْإِلَيْلِ، وَإِذَا فِيهَا: الْمَدِيْنَةُ حَرَمٌ مِنْ عَبْرِ إِلَى كَذَا، فَمَنْ أَخْدَثَ فِيهَا حَدَّثَنَا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». وَإِذَا فِيهِ: ذَمَّةُ الْمُسْلِمِينَ وَاجِدَةٌ، يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». وَإِذَا فِيهَا: «مَنْ وَالَّى قَوْمًا بَغَى إِذْنَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ

without their permission will incur the Curse of Allāh, the angels, and all the people, and Allāh will not accept his compulsory or optional good deeds.” [See Vol.3, *Hadith* No. 1870]

أَجْمَعِينَ، لَا يَقْبُلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». [راجع: ١١١]

7301. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet ﷺ heard of that, he, after glorifying and praising Allāh, said, “Why do some people refrain from doing something which I do? By Allāh, I know Allāh more than they, and I am more submissive to Him than they.”

٧٣٠١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ، عَنْ مَسْرُوقٍ قَالَ : قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا : صَنَعَ النَّبِيُّ ﷺ شَيْئاً تَرَخَّصَ فِيهِ وَتَرَأَّسَ عَنْهُ قَوْمٌ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَحَمِدَ اللَّهَ تَمَّ قَالَ : «مَا بَالُ أَقْوَامٍ يَتَرَاهُنَّ عَنِ الشَّيْءِ أَصْنَعُهُ؟ قَوَّالَهُ إِنِّي أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُهُمْ لَهُ حَشْيَةً». [راجع: ٦١٠١]

7302. Narrated Ibn Abī Mulaika : Once, the two righteous men, i.e., Abū Bakr and ‘Umar were on the verge of destruction. (And that was because:) When the delegate of Banī Tamīm came to the Prophet ﷺ, one of them (either Abū Bakr or ‘Umar) recommended Al-Aqra‘ bin Ḥabis At-Tamīmī Al-Ḥanżalī, the brother of Banī Mujāšī (to be appointed as their chief), while the other recommended somebody else. Abū Bakr said to ‘Umar, “You intended only to oppose me.” ‘Umar said, “I did not intend to oppose you!” Then their voices grew louder in front of the Prophet ﷺ whereupon there was revealed:

“O you who believe! Raise not your voices above the voice of the Prophet... (up to) a great reward.” (V.49:2,3)

Ibn Az-Zubair said, “Thenceforth when ‘Umar talked to the Prophet ﷺ, he would talk like one who whispered a secret and would even fail to make the Prophet ﷺ hear him, in which case the Prophet ﷺ would ask

٧٣٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ : أَخْبَرَنَا وَكِيعٌ، عَنْ نَافِعٍ بْنِ عُمَرَ، عَنْ أَبِي مُلَيْكَةَ قَالَ : كَادَ الْخَيْرَانِ أَنْ يَهْلِكَا : أَبُو بَكْرٍ وَعُمَرٌ، لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ وَفَدَ بَنِي تَمَّيمٍ أَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ حَابِسِ التَّمِيميِّ الْحَنْظَلِيِّ أَخِي بَنِي مُجَاشِعٍ، وَأَشَارَ الْآخَرُ بِغَيْرِهِ. فَقَالَ أَبُو بَكْرٍ لِعُمَرَ : إِنَّمَا أَرَدْتُ خِلَافَكَ، فَقَالَ عُمَرُ : مَا أَرَدْتُ خِلَافَكَ، فَأَرْتَقَعْتُ أَصْوَاتُهُمَا عِنْدَ النَّبِيِّ ﷺ فَنَزَّلَتْ 《بَيَانُهَا لِلَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ》 إِلَى قَوْلِهِ : 《عَظِيمٌ》 《الحجرات: ٣-٤》 قَالَ أَبُنُ أَبِي مُلَيْكَةَ : قَالَ أَبُنُ الرَّبِيعِ : فَكَانَ عُمَرُ بَعْدُ -

him (to repeat his words)."

7303. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا the Mother of believers: Allāh’s Messenger ﷺ during his fatal illness said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." I said, "If Abū Bakr stood at your place (in prayer), the people will not be able to hear him because of his excessive weeping, so order ‘Umar to lead the people in *Salāt* (prayer)." He again said, "Order Abū Bakr to lead the people in *Salāt* (prayer)." Then I said to Hafṣa، "Will you say (to the Prophet), 'If Abū Bakr stood at your place, the people will not be able to hear him because of his weeping, so order ‘Umar to lead the people in *Salāt* (prayer)?" Hafṣa did so, whereupon Allāh’s Messenger ﷺ said, "You are like the companions of Joseph (see the Qur’ān, V.12:30-32). Order Abū Bakr to lead the people in *Salāt* (prayer)." Hafṣa then said to me, "I have never received any good from you!"

7304. Narrated Sahl bin Sa‘d As-Sā‘idī: ‘Uwaimir Al-‘Ajlānī came to ‘Āsim bin ‘Adī and said, "If a man found another man with his wife and killed him, would you sentence the husband to death (in *Al-Qiṣās*) (i.e., equality in punishment)? O ‘Āsim! Please ask Allāh’s Messenger about this matter on my behalf." ‘Āsim asked the Prophet ﷺ but the Prophet ﷺ disliked the question and disapproved of it. ‘Āsim returned and informed ‘Uwaimir that the Prophet ﷺ

وَلَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ، يَعْنِي أَبَا بَكْرٍ - إِذَا حَدَثَ النَّبِيُّ ﷺ بِحَدِيثٍ حَدَّثَهُ كَأْخِي السَّرَّارِ، لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهِمَهُ. [راجع: ٤٣٦٧]

٧٣٠٣ - حَدَّثَنَا إِسْمَاعِيلُ،
حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرْضِيهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ». قَالَتْ عَائِشَةُ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعْ النَّاسَ مِنَ الْبُكَاءِ، فَمُرِّعِرَ عَمَرٌ فَلَيُصَلِّي». فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّي بِالنَّاسِ»، فَقَالَتْ عَائِشَةُ: قُلْتُ لِحَفْصَةَ: قُولِي: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ لَمْ يُسْمِعْ النَّاسَ مِنَ الْبُكَاءِ، فَمُرِّعِرَ عَمَرٌ فَلَيُصَلِّي بِالنَّاسِ، فَقَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَا تَنْصَنِ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلَيُصَلِّي لِلنَّاسِ». فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكِ خَيْرًا. [راجع: ١٩٨]

٧٣٠٤ - حَدَّثَنَا آدُمُ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا الرُّهْرُثُ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: جَاءَ عَوَيْرُ الْعَجَلَانِيِّ إِلَى عَاصِمِ بْنِ عَدَيِّ فَقَالَ: أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَيُقْتَلُهُ، أَتَقْتَلُونَهُ يَهُ؟ سَلَ لِي يَا عَاصِمُ رَسُولَ اللَّهِ ﷺ، فَسَأَلَهُ فَكَرِهَ

disliked that question. 'Uwaimir said, "By Allāh, I will go (personally) to the Prophet." 'Uwaimir came to the Prophet ﷺ when Allāh had already revealed Qur'ānic Verses (in that respect) after 'Āsim had left (the Prophet ﷺ). So the Prophet ﷺ said to 'Uwaimir, "Allāh has revealed Qur'ānic Verses regarding you and your wife." The Prophet ﷺ then called for them, and they came and carried out the order of *Li'an*, and then 'Uwaimir said, "O Allāh's Messenger! Now if I kept her with me, I would be accused of telling a lie." So 'Uwaimir divorced her although the Prophet ﷺ did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of *Li'an*⁽¹⁾. The Prophet ﷺ said (to the people), "Wait for her! If she delivers a red, short (small) child like a *Wahara* (a short red animal), then I will be of the opinion that he ('Uwaimir) has told a lie; but if she delivers a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her." Ultimately she gave birth to a child that proved the accusation. [See Vol.6, *Hadīth* No. 4745]

7305. Narrated Mālik bin Aus An-Naṣrī : I proceeded till I entered upon 'Umar (and while I was sitting there), his gate-keeper Yarfā came to him and said, "'Uthmān, 'Abdur-Rahmān, Az-Zubair and Sa'd ask your permission to come in.' 'Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, "Shall I admit 'Alī and 'Abbās?" 'Umar allowed them to enter. Al-'Abbās said, "O chief of the believers! Judge between me and the oppressor ('Alī)." Then there was a dispute (regarding the property of Banī Nadir) between them

النَّبِيُّ ﷺ الْمَسَائِلَ وَعَابِهَا، فَرَجَعَ عَاصِمٌ فَأَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ كَرَهَ الْمَسَائِلَ، فَقَالَ عُوَيْمَرٌ: وَاللَّهِ لَا تَيْنَ النَّبِيَّ ﷺ، فَجَاءَ وَقَدْ أَنْزَلَ اللَّهُ تَعَالَى الْقُرْآنَ حَلْفَ عَاصِمٍ، فَقَالَ لَهُ: «فَذَ أَنْزَلَ اللَّهُ فِيمُكُمْ قُرْنَا»، فَدَعَا بِهِمَا فَتَقَدَّمَا فَتَلَاقَاهُ، ثُمَّ قَالَ عُوَيْمَرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنَّ أَمْسَكْتُهَا، فَفَارَقْهَا وَلَمْ يَأْمُرْهُ النَّبِيُّ ﷺ بِفَرَاقِهَا، فَجَرَتِ السُّنَّةُ فِي الْمُتَلَاقِيْنَ. وَقَالَ النَّبِيُّ ﷺ: «اَنْظُرُوهَا فَإِنْ جَاءَتْ بِهِ اَحْمَرَ قَصِيرًا مِثْلَ وَحْرَةٍ فَلَا اُرَاهُ إِلَّا قَدْ كَذَبَ، وَإِنْ جَاءَتْ بِهِ اسْحَمَّ اعْيَنَ، ذَا اُلَيْتَنِ فَلَا اُحْسِبُ إِلَّا قَدْ صَدَقَ عَلَيْهَا»، فَجَاءَتْ بِهِ عَلَى الْاُمْرِ الْمَكْرُوْهِ.

٧٣٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا النَّبِيُّ : حَدَّثَنِي عَقِيلٌ عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أُوْيِسَ النَّضْرِيُّ - وَكَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنِ مُطْعِمٍ ذَكَرَ لِي ذُكْرًا مِنْ ذَلِكَ - فَدَخَلْتُ عَلَى مَالِكٍ فَسَأَلْتُهُ فَقَالَ: اَنْظَلْتُ حَتَّى اَدْخُلَ عَلَى عُمَرَ، اَتَاهُ حَاجَةً يَرْفَأُ فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزَّبِيرِ

(1) (7304) *Li'an* : See glossary.

(‘Abbâs and ‘Alî). ‘Uthmân and his companions said, “O chief of the believers! Judge between them and relieve one from the other.” ‘Umar said, “Be patient! I beseech you by Allâh, with Whose Permission the heaven and the earth exist! Do you know that Allâh’s Messenger ﷺ said, ‘Our property is not to be inherited, and whatever we leave is *Sadaqa* (to be given in charity),’ and by this Allâh’s Messenger ﷺ meant himself?” On that the group said, “He verily said so.” ‘Umar then faced ‘Alî and ‘Abbâs and said, “I beseech you both by Allâh, do you both know that Allâh’s Messenger ﷺ said so?” They both replied, “Yes”. ‘Umar then said, “Now I am talking to you about this matter (in detail). Allâh favoured Allâh’s Messenger ﷺ with some of this wealth which He did not give to anybody else, as Allâh said:

‘What Allâh gave as booty (*Fai*) to His Messenger (Muhammad ﷺ) from them, for this you made no expedition...’ (59:6) So that property was totally meant for Allâh’s Messenger ﷺ, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it (i.e., the property of Banî Nadîr) was left behind, and the Prophet ﷺ used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allâh’s Wealth. The Prophet ﷺ did so during all his lifetime, and I beseech you by Allâh, do you know that?” They replied, “Yes.” ‘Umar then addressed ‘Alî and ‘Abbâs, saying, “I beseech you both by Allâh, do you know that?” Both of them replied, “Yes.” ‘Umar added, “Then Allâh took His Messenger ﷺ unto Him. Abû Bakr then said, ‘I am the successor of Allâh’s Messenger ﷺ,’ and took over all the Prophet’s property and disposed of it in the

وَسَعِدَ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، فَدَخَلُوا
فَسَلَمُوا وَجَلَسُوا. فَقَالَ: هَلْ لَكُمْ فِي
عَلَيِّ وَعَبَّاسٍ؟ فَأَذِنَ لَهُمَا. قَالَ
الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، افْضِ
بِيَنِي وَبَيْنَ الطَّالِبِ - اسْتَبَّا - فَقَالَ
رَهْطُ عُثْمَانُ وَاصْحَاحَهُ: يَا أَمِيرَ
الْمُؤْمِنِينَ، افْضِ بَيْنَهُمَا وَأَرْجِعْ أَحَدَهُمَا
مِنَ الْآخِرِ، فَقَالَ: اتَّبِعُوكُمْ، أَنْشُدُكُمْ
بِاللَّهِ الَّذِي يَإِذْنُهُ تَقُومُ السَّمَاءُ
وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: (لَا نُورَثُ، مَا تَرَكْنَا
صَدَقَةً) يَرِيدُ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟
قَالَ الرَّهْطُ: قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ
عَلَى عَلَيِّ وَعَبَّاسٍ فَقَالَ: أَنْشُدُكُمْ
بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ ذَلِكَ؟ قَالَا: نَعَمْ. قَالَ عُمَرُ:
فَإِنِّي مُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ
كَانَ خَصَّ رَسُولَ ﷺ فِي هَذَا الْمَالِ
بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَإِنَّ اللَّهَ
يَقُولُ: (وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُ فَمَا
أَوْحَفْتُهُ) الآيَةُ [الحشر: ٦]، فَكَانَتْ
هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ. ثُمَّ وَاللَّهُ
مَا احْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَ بِهَا
عَلَيْكُمْ، وَقَدْ أَعْطَاكُمُوهَا وَبَثَّهَا فِيْكُمْ
حَتَّى يَقِيَّ مِنْهَا هَذَا الْمَالُ، وَكَانَ
الَّذِي ﷺ يُنْفَقُ عَلَى أَهْلِهِ نَفَقَةَ سَتِّهِمْ
مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا يَقِيَّ
فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ الَّذِي