

6930. Narrated ‘Alī رضي الله عنه: Whenever I tell you a narration from Allāh’s Messenger ﷺ, by Allāh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a *Hadīth*) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allāh’s Messenger ﷺ saying, “During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection.”

٦٩٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ
بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
الْأَعْمَشُ: حَدَّثَنَا حَيْثَمَةً: حَدَّثَنَا سُوِيدُ
بْنُ غَفَلَةَ: قَالَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ:
إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَدِيثًا، فَوَاللَّهِ لَأَنَّ أَخْرَى مِنَ السَّمَاءِ
أَحَبُّ إِلَيَّ مِنْ أَنْ أَكُذِّبَ عَلَيْهِ، وَإِذَا
حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ
الْحَرْبَ خُدْعَةً، وَإِنِّي سَمِعْتُ رَسُولَ
اللَّهِ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَيَخْرُجُ قَوْمٌ فِي آخِرِ
الزَّمَانِ أَحَدَادُ الأَسْنَانِ، سُفَهَاءُ
الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرٍ قَوْلٍ
الْبَرِّيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرُهُمْ،
يُمْرُّونَ مِنَ الدِّينِ كَمَا يُمْرُّ السَّهْمُ
مِنَ الرَّمَيَّةِ. فَإِنَّمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ
فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ
الْقِيَامَةِ». [راجع: ٣٦١١]

٦٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ:
سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي
مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ
وَعَطَاءِ بْنِ يَسَارٍ: أَنَّهُمَا أَيَا أَبَا سَعِيدِ
الْخُدْرَى فَسَأَلَاهُ عَنِ الْحَرُورِيَّةِ:
أَسْمَعْتَ النَّبِيَّ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? قَالَ: لَا أَذْرِي مَا
الْحَرُورِيَّةُ، سَمِعْتُ النَّبِيَّ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
«يَخْرُجُ فِي هَذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ:
مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلَاتِكُمْ مَعَ

6931. Narrated ‘Atā’ bin Yasār that they visited Abū Sa‘id Al-Khudrī and asked him about Al-Haruriya, a certain unorthodox religious sect, “Did you hear the Prophet ﷺ saying anything about them?” Abū Sa‘id said, “I do not know what Al-Haruriya is, but I heard the Prophet ﷺ saying, ‘There will appear in this nation — he did not say: From this nation — a group of people so pious apparently that you will consider your *Salāt* (prayers) inferior to their *Salāt* (prayer), but they will recite the Qur’ān, but it will not go beyond their throats⁽¹⁾, and they will go out of their religion as an arrow darts through the game, whereupon the archer may look at his

(1) (H.6931) They will neither act nor follow the Qur’ānic teachings.

arrow, its *Nasli*, its *Riṣāf* and its *Fūqa*⁽¹⁾ to see whether it is blood-stained or not (i.e., they will have not even a trace of Islām in them).”

6932. Narrated ‘Abdullāh bin ‘Umar regarding Al-Ḥaruriya: The Prophet ﷺ said, “They will go out of Islām as an arrow darts out of the game’s body.”

(7) CHAPTER. Whoever gave up fighting against *Al-Khwārij* in order to create intimacy and so that people might not take an aversion to him.

6933. Narrated Abū Sa‘id: While the Prophet ﷺ was distributing something⁽²⁾, ‘Abdullāh bin Dhil-Khuwaisira At-Tamīmī came and said, “Be just, O Allāh’s Messenger!” The Prophet ﷺ said, “Woe to you! Who would be just if I were not?” ‘Umar bin Al-Khaṭṭāb said, “Allow me to cut off his neck!” The Prophet ﷺ said, “Leave him, for he has companions, and if you compare your *Salāt* (prayers) with their *Salāt* (prayer) and your *Siyām* (fasting) with theirs, you will look down upon your *Salāt* (prayer) and fasting in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game’s body in which case, if the *Qudhadh*⁽³⁾ of the arrow is examined, nothing will be found on it, and when its *Nasl*⁽³⁾ is examined,

صلاتِهِمْ، يَقْرُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ أَوْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرْوَقَ السَّهْمِ مِنَ الرَّمِيمَةِ فَيُطْرُ الرَّاهِيِّ إِلَى سَهْمِهِ، إِلَى نَضْلِهِ، إِلَى رِصَافِهِ، فَيَتَمَارِي فِي الْفُوْقَةِ: هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ؟». [راجع: ٣٣٤٤]

٦٩٣٢ - حدثنا يحيى بن سليمان: حدثنا ابن وهب: حدثنا عمرُ أَنَّ أَباً حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَذَكَرَ الْحَرُورِيَّةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الإِسْلَامِ مُرْوَقَ السَّهْمِ مِنَ الرَّمِيمَةِ».

(٧) بابُ من تَرَكَ قِتالَ الْخَوَارِجِ لِتَائِلِفِ، وَلَئِلًا يَنْفَرُ النَّاسُ عَنْهُ

٦٩٣٣ - حدثنا عبد الله بن محمّد: حدثنا هشام: أخبرنا معمّر، عن الزهرىي، عن أبي سلمة، عن أبي سعيد قال: بينما النبي ﷺ يقسم جاء عبد الله بن ذي الخويصرة التميمي، فقال: أعدل يا رسول الله، فقال: «وَيَحْكُ! وَمَنْ يَعْدِلْ إِذَا لَمْ أُغْدِلْ؟» قال عمر بن الخطاب: يا رسول الله أئذن لي فأضرب عنقها. قال: «دَعْهُ فَإِنَّ لَهُ أَصْحَابًا يَعْخِرُ أحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ

(1) (H.6931) *Nasl*, *Riṣāf* and *Fūqa* are different parts of an arrow.

(2) (H.6933) That was gold sent by ‘Ali bin Abū Ṭālib from Yemen.

(3) (H.6933) *Qudhadh*, *Nasl*, *Riṣāf*, and *Naḍy* are different parts of an arrow.

nothing will be found on it; and when its *Nady* is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abū Sa'īd added: I testify that I heard this from the Prophet ﷺ and also testify that 'Alī killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to 'Alī. The following Verses were revealed in connection with that person (i.e., 'Abdullāh bin D̄hil-Khuwaiṣira At-Tamīmī):

"And of them are some who accuse you (O Muḥammad ﷺ) in the matter of (the distribution of) the alms..." (V.9:58)

مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا
يَمْرُقُ السَّهْمُ مِنَ الرَّمِيمَةِ، يُنْظَرُ فِي
قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى
نَصْبِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ
إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ
إِلَى نَصْبِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ.
قَدْ سَبَقَ الْفَرْثَ وَاللَّمَ، آتَيْهُمْ رَجُلٌ
إِحْدَى يَدَيْهِ - أَوْ قَالَ: تَدْيِيْهِ - مِثْلُ
شَذِيْهِ الْمَرْأَةِ - أَوْ قَالَ: مِثْلُ
الْبَضْعَةِ - تَدَرْدَرُ، يَخْرُجُونَ عَلَى حَيْرٍ
فُرْقَةٍ مِنَ النَّاسِ». قَالَ أَبُو سَعِيدٍ
الْخَدْرِيُّ: أَشْهُدُ سَمِعْتُ مِنَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَشْهُدُ أَنَّ عَلَيْنَا فَتَاهُمْ وَأَنَا
مَعْهُ. جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ
الَّذِي نَعْتَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَتَرَكَ
فِيهِ هَوْمَهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ»
[التوبه: ٥٨].

6934. Narrated Yusair bin 'Amr: I asked Sahl bin Ḥunaif, "Did you hear the Prophet ﷺ saying anything about *Al-Khawārij*?" He said, "I heard him saying while pointing his hand towards 'Irāq, 'There will appear in it (i.e., Irāq) some people who will recite the Qur'aan but it will not go beyond their throats, and they will go out (leave) Islām as an arrow darts out through the game's body.'"

٦٩٣٤ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
الشَّيْبَانِيُّ: حَدَّثَنَا يُسَيْرُ بْنُ عَمْرُو قَالَ:
قُلْتُ لِسَهْلِ بْنِ حُنَيفٍ: هَلْ سَمِعْتَ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: سَمِعْتُهُ يَقُولُ، وَأَهْوَى يَدِهِ قَبْلَ
الْعِرَاقِ: «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَؤُنَ
الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَّهُمْ، يَمْرُقُونَ مِنَ
الْإِسْلَامِ مُرْوَقَ السَّهْمِ مِنَ الرَّمِيمَةِ».

[راجع: ٣٣٤٤]

(8) CHAPTER. The statement of the Prophet ﷺ, "The Hour will not be established till two

(٨) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَقُومُ

(huge) groups fight against each other, their claim being one and the same.”⁽¹⁾

6935. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same.”

(9) CHAPTER. What is said about *Al-Muta'awwālūn* (those who form wrong opinions of disbelief about their Muslim brothers).

6936. ‘Umar bin Al-Khaṭṭāb said: I heard Hishām bin Al-Ḥakim reciting *Sūrat Al-Furqān* during the lifetime of Allāh’s Messenger ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allāh’s Messenger ﷺ had not taught me. So I was about to jump over him during his *Salāt* (prayer) but I waited till he finished his *Salāt* (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, “Who has taught you this *Sūrah*?” He replied, “Allāh’s Messenger ﷺ has taught it to me.” I said (to him), “You have told a lie! By Allāh, Allāh’s Messenger ﷺ has taught me this *Sūrah* which I have heard you reciting.” So I dragged him to Allāh’s Messenger ﷺ. I said, “O Allāh’s Messenger I have heard this man reciting *Sūrat Al-Furqān* in a way in which you have not taught me, and you did teach me *Sūrat Al-Furqān*.” On that Allāh’s Messenger ﷺ said, “O ‘Umar, release him! Recite, O

السَّاعَةُ حَتَّى تَقْتَلَ فِتَنَ دَعْوَاهُمَا
وَاحِدَةً»

٦٩٣٥ - حَدَّثَنَا عَلَيْهِ حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلُ السَّاعَةُ حَتَّى تَقْتَلَ فِتَنَ دَعْوَاهُمَا وَاحِدَةً». [راجع: ٨٥]

(٩) بَابُ ما جَاءَ فِي الْمُتَأْوِلِينَ

٦٩٣٦ - قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ الْلَّيْثُ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزَّبِيرِ: أَنَّ الْمَسْوَرَ بْنَ مَحْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعاً عُمَرَ بْنَ الْحَطَّابَ يَقُولُ: سَيَغُطُّ هِشَامُ بْنُ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعَتْ لِقْرَاءَتِهِ فَإِذَا هُوَ يَقْرُئُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُفَرِّتُنِيهَا رَسُولُ اللَّهِ ﷺ كَذَلِكَ، فَكَذَّبَ أَسَاوِرُهُ فِي الصَّلَاةِ فَانْتَظَرَهُ حَتَّى سَلَّمَ ثُمَّ لَبِيبَهُ بِرِدَائِهِ أَوْ بِرِدَائِي، فَقُلْتُ: مَنْ أَفْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: أَفْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ، قُلْتُ لَهُ، كَذَبْتَ، فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ أَفْرَأَنِي هَذِهِ السُّورَةَ

(1) (Ch.8) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.

Hishām". So Hishām recited before him in the way as I had heard him reciting. Allāh's Messenger ﷺ said, "It has been revealed like this." Then Allāh's Messenger ﷺ said, "Recite, O 'Umar". So I recited it. The Prophet ﷺ said, "It has been revealed like this." And then he added, "This Qur'ān has been revealed to be recited in seven different ways, so recite it whichever way is easier for you." [See Vol.6, *Hadīth* No.4992]

الَّتِي سَمِعْتُكَ تَقْرُئُهَا، فَأَنْطَلَقْتُ أَفُوذُ
إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا
رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ
بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ
تُقْرِئُنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ
الْفُرْقَانِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَرْسَلْنَا يَا عُمَرُ، أَفْرَا يَا هِشَامُ»، فَقَرَأَ
عَلَيْهِ الْقِرَاءَةِ الَّتِي سَمِعْتُهُ يَقْرُئُهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا
أُنْزِلَتْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ:
«أَفْرَا يَا عُمَرُ»، فَقَرَأَتْ. فَقَالَ:
«هَكَذَا أُنْزِلَتْ»، ثُمَّ قَالَ: «إِنَّ هَذَا
الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَخْرُفِ.
فَاقْرُؤُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

٦٩٣٧ - وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعُ ح. وَحَدَّثَنَا
يَحْيَى، حَدَّثَنَا وَكِيعُ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَّلَتْ
هَذِهِ الْآيَةُ ﴿الَّذِينَ مَاءَنُوا وَلَمْ يَلِسُوا
إِيمَانَهُمْ بِظُلْمِهِ﴾ شَوَّذَ ذَلِكَ عَلَى
أَصْحَابِ النَّبِيِّ ﷺ وَقَالُوا: أَيْنَا لَمْ
يَظْلِمْ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«لَيْسَ كَمَا تَظُنُونَ، إِنَّمَا هُوَ كَمَا قَالَ
لُقْمَانُ لَابْنِهِ: ﴿يَكْتُبَ لَا شُرِكَ بِاللَّهِ إِنَّكَ
الشَّرِكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

٦٩٣٨ - حَدَّثَنَا عَبْدُانَ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرُ، عَنِ

6937. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ When the Verse :

"It is those believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allāh)..." (V.6:82) was revealed, it was hard on the Companions of the Prophet ﷺ and they said, "Who among us has not wronged himself?" Allāh's Messenger ﷺ said, "The meaning of the Verse is not as you think, but it is as Luqmān said to his son, (as mentioned in the Qur'ān): '...O my son! Join not in worship others with Allāh. Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.' " (V.31:13)

6938. Narrated Itbān bin Mālik: رَضِيَ اللَّهُ عَنْهُ : Once Allāh's Messenger ﷺ came to me in the morning, and a man among us said,

"Where is Mâlik bin Ad-Dukhshun?" Another man from us replied, "He is a hypocrite who does not love Allâh and His Messenger." The Prophet ﷺ said, "Don't say like that. Haven't you seen that he said: *Lâ ilâha illâl-lâh* (none has the right to be worshipped but Allâh), for Allâh's sake only?" They replied, "Yes". The Prophet ﷺ said, "Nobody will meet Allâh with that saying on the Day of Resurrection, but Allâh will save him from the (Hell) Fire."

الرُّهْرِيٌّ: أَخْبَرَنِي مَحْمُودُ ابْنُ الرَّبِيعِ
قَالَ: سَمِعْتُ عَبْيَانَ بْنَ مَالِكٍ يَقُولُ:
غَدَا عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ:
أَيْنَ مَالِكُ بْنُ الدُّخْشُونِ؟ فَقَالَ رَجُلٌ
مِنَّا ذَلِكَ مُنَافِقٌ، لَا يُحِبُّ اللَّهَ
وَرَسُولَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا
تَقُولُونَهُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، يَسْتَغْفِرُ
بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: بَلَى.
قَالَ: «فَإِنَّهُ لَا يُوَافِي عَبْدَ يَمَّ
الْقِيَامَةِ بِهِ إِلَّا حَرَمَ اللَّهُ عَلَيْهِ النَّارَ».

[راجع: ٤٢٤]

6939. Abû 'Abdur-Râhmân and Hîbbân bin 'Atîyya had a dispute. Abû 'Abdur-Râhmân said to Hîbbân, "You know what made your companion (i.e., 'Alî) dare to shed blood." Hîbbân said, "Come on! What is that?" 'Abdur-Râhmân said, "Something I heard him saying." The other said, "What was it?" 'Abdur-Râhmân said: 'Alî said, "Allâh's Messenger ﷺ sent for me, Az-Zubair and Abû Marthad, and all of us were cavalrymen, and said: 'Proceed to Rauðat-Hâjj (Abû Salama said that Abû 'Awâna called it like this, i.e., Hâjj⁽¹⁾) where there is a woman carrying a letter from Hâjtîb bin Abî Balta'a to *Al-Mushrikûn* (of Makkah). So bring that letter to me.' So we proceeded riding on our horses till we overtook her at the same place of which Allâh's Messenger ﷺ had told us. She was travelling on her camel. In that letter Hâjtîb had written to the Makkans about the proposed attack of Allâh's Messenger ﷺ against them. We asked her: 'Where is the letter which is with you?' She replied: 'I

٦٩٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنِ، عَنْ فُلَانِ قَالَ تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَجَبَانُ بْنُ عَطَيَّةَ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِجَبَانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جَرَأَ صَاحِبَكَ عَلَى الدَّمَاءِ، يَعْنِي عَلَيْهَا، قَالَ: مَا هُوَ لَا أَبِالَّكَ؟ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: مَا هُوَ؟ قَالَ: بَعْنَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالرَّزِيرُ وَأَبَا مَرْثَدٍ وَكُلُّنَا فَارِسُّ، قَالَ: «اَنْظَلُوكُمْ حَتَّى تَأْتُوا رَوْضَةَ حَاجَ» - قَالَ أَبُو سَلَمَةَ: هَكَذَا قَالَ أَبُو عَوَانَةَ: حَاجَ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةً مِنْ حَاطِبٍ بْنِ أَبِي بَلَّعَةَ إِلَى الْمُشْرِكِينَ، فَأَتَوْنِي بِهَا». فَانْظَلَقُنَا عَلَى أَفْرَاسِنَا حَتَّى أَذْرَكَنَا حَيْثُ قَالَ

(1) (H.6939) In another narration it is called Rauðat-Khâkh.

haven't got any letter.' So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said: 'We do not think that she has got a letter.' I said: 'We know that Allāh's Messenger ﷺ has not told a lie.' " Then 'Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes (to search for the letter)." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allāh's Messenger ﷺ. 'Umar said, "O Allāh's Messenger! (Hātib) has betrayed Allāh, His Messenger and the believers; let me chop off his neck!" Allāh's Messenger ﷺ said, "O Hātib! What obliged you to do what you have done?" Hātib replied, "O Allāh's Messenger! Why (for what reason) should I not believe in Allāh and His Messenger? But I intended to do the (Makkan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) through whom Allāh protects his family and property." The Prophet ﷺ said, "He has said the truth, therefore, do not say anything to him except good." 'Umar again said, "O Allāh's Messenger! He has betrayed Allāh, His Messenger and the believers; let me chop his neck off!" The Prophet ﷺ said, "Isn't he from those (who fought the battle) of Badr? And what do you know, Allāh might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?'" On that, 'Umar's eyes became flooded with tears and he said, "Allāh and His Messenger know better."

لَنَا رَسُولُ اللَّهِ تَسْبِيرٌ عَلَى بَعِيرٍ
لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ
رَسُولِ اللَّهِ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ
الْكِتَابُ الَّذِي مَعَكِ؟ قَالَتْ: مَا مَعِي
كِتَابٌ، فَأَنْخَنَا بِهَا بَعِيرَهَا فَابْتَغَيْنَا فِي
رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا، فَقَالَ
صَاحِبِي: مَا نَرَى مَعَهَا كِتَابًا، قَالَ:
فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ
تَسْبِيرٌ، ثُمَّ حَلَفَ عَلَيْهِ: وَالَّذِي يُحْلِفُ
بِهِ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَا جَرَدَنَّكَ،
فَأَهْوَتْ إِلَى حُجْزَهَا وَهِيَ مُحْتَجَزَةٌ
بِكَسَاءٍ فَأَخْرَجَتِ الصَّحِيقَةَ، فَاتَّوْا بِهَا
رَسُولُ اللَّهِ تَسْبِيرٌ فَقَالَ عُمَرُ: يَا رَسُولَ
اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ،
دَعَنِي فَأَضْرِبَ عُنْقَهُ. فَقَالَ رَسُولُ اللَّهِ
تَسْبِيرٌ: يَا حَاطِبُ، مَا حَمَلْتَ عَلَى مَا
صَنَعْتَ؟ قَالَ: يَا رَسُولَ اللَّهِ، مَا لِي
أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ،
وَلِكُنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ
يَدْ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ
مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ
قَوْمِي مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ.
قَالَ: صَدَقَ، لَا تَقُولُوا لَهُ إِلَّا
خَيْرًا». قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا
رَسُولَ اللَّهِ قَدْ خَانَ اللَّهُ وَرَسُولَهُ
وَالْمُؤْمِنِينَ، دَعَنِي فَلَا ضِرَبَ عُنْقَهُ.
قَالَ: أَوْ لَيْسَ مِنْ أَهْلِ بَدْرِ؟ وَمَا
يُدْرِيكَ لَعَلَّ اللَّهُ اطْلَعَ عَلَيْهِمْ فَقَالَ:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ أُوجَبْتُ لَكُمْ
الجَنَّةَ؟» فَاغْرَوْرَقْتُ عَيْنَاهُ، فَقَالَ: اللَّهُ

وَرَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

قَالَ أَبُو عَبْدِ اللَّهِ: حَاجُ أَمْحَى
وَلِكِنْ كَذَا قَالَ أَبُو عَوَانَةَ حَاجُ وَحاجُ
تَضْحِيفٌ وَهُوَ مَوْضِعٌ وَهُشَيْمٌ يَقُولُ:
حَاجُ.

89 – THE BOOK OF *AL-IKRĀH* (COERCION) (i.e. SAYING SOME- THING UNDER COMPULSION]

The Statement of Allāh تعالى:

“Except him who is forced thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allāh, and theirs will be a great torment.” (V.16:106)

And His Statement:

“...Except if you indeed fear a danger from them...” (V.3:28)

And Allāh also said:

“...Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): ‘In what (condition) were you?’ They reply: ‘We were weak and oppressed on earth... (up to) ... And Allāh is Ever Oft-Pardoning, Oft-Forgiving.’” (V.4:97-99)

And Allāh also said:

“(And what is wrong with you that you fight not in the Cause of Allāh), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: ‘Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect, and raise for us from You, one who will help.’” (V.4:75)

Allāh excuses the weak who cannot refuse from leaving what Allāh has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

Al-Hasan said: *At-Taqiyya* (i.e., speaking against one's own beliefs lest his opponents put him in great danger) will remain till the Day of Resurrection.” And Ibn ‘Abbās said that if the thieves compelled someone to

٨٩ - كتاب الإكراه

وَقَوْلُ اللَّهِ تَعَالَى : ﴿إِلَّا مَنْ أَسْنَرَهُ وَقَبْلُهُ مُظْمِنٌ بِالْأَيْمَنِ وَلِكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدَرًا فَلَيَهُمْ عَذَابٌ مِنْ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النَّحْل: ١٠٦] وَقَالَ : ﴿إِلَّا أَنْ تَكْتُمُوا مِنْهُمْ فَتُنَاهِي﴾ [آل عمران: ٢٨] وَهِيَ تَقْيَةٌ، وَقَالَ : ﴿إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلَائِكَةُ طَالِعُونَ أَنفُسِهِمْ قَالُوا إِنَّمَا كُنُّمْ قَالُوا كُمَا مُسْتَضْعَفُونَ فِي الْأَرْضِ﴾ [النِّسَاء: ٩٩-٩٧] قَوْلُهُ : ﴿عَوْا عَفُورًا﴾ [النِّسَاء: ٩٩-٩٧] وَقَالَ : ﴿وَالسَّقِيمُونَ مِنَ الرَّجَالِ وَالنِّسَاءِ وَالْأَوْلَادِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرِيرَةِ الظَّالِمُونَ أَهْلُهُمَا وَاجْعَلْنَا مِنْ لَدُنْكَ وَإِنَّمَا وَاجْعَلْنَا مِنْ لَدُنْكَ نَصِيرًا﴾ [النِّسَاء: ٧٥] فَعَذَرَ اللَّهُ الْمُسْتَضْعَفِينَ الَّذِينَ لَا يَمْتَهِنُونَ مِنْ تَرْبِيَةِ مَا أَمَرَ اللَّهُ بِهِ وَالْمُكْرَهُ لَا يَكُونُ إِلَّا مُسْتَضْعَفًا غَيْرَ مُمْتَنَعٍ مِنْ فِعْلِ مَا أَمَرَ بِهِ .

وَقَالَ الْحَسَنُ : التَّقْيَةُ إِلَى يَوْمِ الْقِيَامَةِ . وَقَالَ ابْنُ عَبَّاسٍ فِيمَنْ يُكْرَهُهُ الْلُّصُوصُ فَيَطَّلُقُ : لَيْسَ بِشَيْءٍ، وَبِهِ

divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bi and Al-Hasan gave the same verdict.

The Prophet ﷺ said, "One's deeds are to be considered according to one's intentions."

6940. Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ used to invoke Allāh in his *Salāt* (prayer), "O Allāh! Save 'Ayyāsh bin Abī Rabī'a and Salama bin Hishām and Al-Walīd bin Al-Walīd. O Allāh! Save the weak among the believers. O Allāh! Be hard upon the tribe of Muḍar and inflict years (of drought) upon them like the years (of drought) of (Prophet) Yūsuf (Joseph)."

فَالْأَبْنُ عُمَرَ وَابْنُ الرُّبِيرِ وَالشَّعْبِيِّ
وَالْحَسَنُ. وَقَالَ النَّبِيُّ ﷺ: «الْأَعْمَالُ
بِالنِّتَّةِ» .

٦٩٤٠ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ :
حَدَّثَنَا الْلَّيْثُ، عَنْ خَالِدِ بْنِ تَرِيدَ،
عَنْ سَعِيدِ بْنِ أَبِي هَلَالٍ، عَنْ هَلَالِ
بْنِ أَسَامَةَ: أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ
الرَّحْمَنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ
النَّبِيَّ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ:
«اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ،
وَسَلَمَةَ بْنَ هِشَامٍ، وَالولَيدَ بْنَ
الرَّلِيدِ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعِفِينَ مِنَ
الْمُؤْمِنِينَ، اللَّهُمَّ اسْدُدْ وَطَأْتَكَ عَلَى
مُضَرِّ، وَابْعَثْ عَلَيْهِمْ سَيِّنَنَ كَسْنِي
يُوسُفَ». [راجع: ٧٩٧]

(١) بَابُ مَنِ اخْتَارَ الضَّرَبَ وَالْقَتْلَ
وَالهُوَانَ عَلَى الْكُفَرِ

٦٩٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ
اللهِ بْنِ حَوْشَبِ الطَّافِيِّ: حَدَّثَنَا عَبْدُ
الوَهَابِ: حَدَّثَنَا أَيُوبُ، عَنْ أَبِي
قِلَابَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ
فِيهِ وَجَدَ حَلَاوةَ الْإِيمَانِ: أَنْ يَكُونَ
اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِواهُمَا،
وَأَنْ يُحِبَّ الْمَرْءُ لَا يُحِبُّهُ إِلَّا اللهُ، وَأَنْ
يَكْرَهَ أَنْ يَعُودَ فِي الْكُفَرِ، كَمَا يَكْرَهُ
أَنْ يُقْذَفَ فِي النَّارِ». [راجع: ١٦]

(1) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to *Kufr* (i.e., disbelief).

6941. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "Whoever possesses the (following) three (qualities) will have the sweetness (delight) of Faith: (1) The one to whom Allāh and His Messenger ﷺ becomes dearer than anything else; (2) Who loves a person and he loves him only for Allāh's sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the (Hell) Fire."

[See Vol. 1, *Hadīth* No. 16]