

loses his right of pre-emption.”

حَتَّى يُبْطَلَ الشُّفْعَةَ. فَيَهَبُ الْبَائِعُ
لِلْمُشْتَرِي الدَّارَ وَيَحُدُّهَا وَيَذْفَعُهَا
إِلَيْهِ. وَيُعَوِّضُهُ الْمُشْتَرِي أَلْفَ دِرْهَمٍ،
فَلَا يَكُونُ لِلشَّفِيعِ فِيهَا شُفْعَةٌ.

[راجع: ٢٢٥٨]

6978. Narrated ‘Amr bin Ash-Sharid: Abū Rāfi‘ said that Sa’d offered him four hundred *Mithqāl* of gold for a house. Abū Rāfi‘ said, “If I had not heard Allāh’s Messenger ﷺ saying, ‘A neighbour has more right to be taken care of by his neighbour,’ then I would not have given it to you.” Some people said, “If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath.”

٦٩٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنِ إِبْرَاهِيمَ
بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ،
عَنْ أَبِي رَافِعٍ: أَنَّ سَعْدًا سَاوَمَهُ بَيْتًا
بِأَرْبَعِمِائَةٍ مِثْقَالٍ، فَقَالَ: لَوْلَا أَنِّي
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْجَارُ
أَحَقُّ بِسَقَمِهِ لَمَا أَعْطَيْتُكَهُ.

وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى
نَصِيبَ دَارٍ فَأَرَادَ أَنْ يُبْطَلَ الشُّفْعَةَ
وَهَبَ مَا اشْتَرَاهُ لِابْنِهِ الصَّغِيرِ، وَلَا
يَكُونُ عَلَيْهِ يَمِينٌ. [راجع: ٢٢٥٨]

(15) CHAPTER. The playing of tricks by an official person in order to obtain presents.

6979. Narrated Abū Ḥumaid As-Sā’idī: Allāh’s Messenger ﷺ appointed a man called Ibn Al-Lutabiya to collect the *Zakāt* from Banī Sulaim’s tribe. When he returned, the Prophet ﷺ called him to account. He said (to the Prophet ﷺ), “This is your money (collected from *Zakāt*), and this has been given to me as a gift.” On that, Allāh’s Messenger ﷺ said, “Why didn’t you stay in your father’s and mother’s house to see whether you will be given gifts or not if you are telling the truth?” Then the Prophet ﷺ addressed us, and after praising and glorifying Allāh, he said, “ ‘*Ammā Ba’dū*, I employ a man from among you to manage

٦٩٧٩ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامِ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ
السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ
ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ.
يُدْعَى ابْنُ اللَّتْبِيَّةِ. فَلَمَّا جَاءَ حَاسِبُهُ
قَالَ: هَذَا مَالِكُمْ وَهَذَا هَدِيَّةٌ. فَقَالَ
رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي
بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ
إِنْ كُنْتَ صَادِقًا؟» ثُمَّ حَظَبْنَا فَحَمِدَ

some affair of what Allāh has put under my custody, and then he comes to me and says, 'This is your money, and this has been given to me as a gift.' Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allāh, not anyone of you takes a thing unlawfully but he will meet Allāh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooring cow or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, "O Allāh! Haven't I conveyed (Your Message)?"

The narrator added: My eyes witnessed and my ears heard (that *Hadīth*).

اللَّهِ وَأَتْنِي عَلَيْهِ ثُمَّ قَالَ: «أَمَا بَعْدُ فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَا يَنِي اللَّهُ فَإِنِّي يَقُولُ: هَذَا مَالِكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي. أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأَمَرَ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ؟ وَاللَّهِ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا عُرْفَانَ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقْرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَيْعُرُ». ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَى بَيَاضَ إِبْطِهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

[راجع: ٩٢٥]

6980. Narrated Abū Rāfi': The Prophet ﷺ said, "The neighbour has more right to be taken care of by his neighbour (than anyone else)." Some men said, "If one wants to buy a house for 20,000 Dirham then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirham but paying to the seller only 9,999 Dirham in cash and then agree with the seller to pay only one Dīnār in cash for the rest of the price (i.e., 10,001 Dirham). If the pre-emptor offers 20,000 Dirham for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirham and one Dīnār, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer

٦٩٨٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ لَنَا النَّبِيُّ ﷺ: «الْجَارُ أَحَقُّ بِسَقْبِهِ». وَقَالَ بَعْضُ النَّاسِ: إِنْ اشْتَرَى دَارًا بِعِشْرِينَ أَلْفَ دِرْهَمٍ فَلَا بَأْسَ أَنْ يَحْتَالَ حَتَّى يَشْتَرِيَ الدَّارَ بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَيَنْقُذَهُ تِسْعَةَ أَلْفِ دِرْهَمٍ وَتِسْعَمِائَةَ دِرْهَمٍ وَتِسْعَةً وَتِسْعِينَ، وَيَنْقُذَهُ دِينَارًا بِمَا بَقِيَ مِنَ الْعِشْرِينَ أَلْفَ. فَإِنْ طَلَبَ الشَّفِيعُ أَحَدَهَا بِعِشْرِينَ أَلْفَ دِرْهَمٍ وَإِلَّا فَلَا سَبِيلَ لَهُ عَلَى الدَّارِ، فَإِنْ اسْتُحْتَبَتِ الدَّارُ رَجَعَ الْمُشْتَرِي عَلَى الْبَائِعِ بِمَا دَفَعَ إِلَيْهِ وَهُوَ تِسْعَةُ أَلْفِ دِرْهَمٍ.

may return it and receive 20,000 Dirham (instead of 9,999 Dirham plus one Dīnār) which he actually paid.” Abū ‘Abdullāh said, “So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said, ‘In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things’.”

وَسُعْمَانِيَّةٍ وَتِسْعَةَ وَتِسْعُونَ دِرْهَمًا
وَدِينَارًا، لِأَنَّ الْبَيْعَ حِينَ اسْتُحِقَّ
انْتَقَضَ الصَّرْفُ فِي الدَّارِ، فَإِنْ وَجَدَ
بِهَذِهِ الدَّارِ عَيْبًا وَلَمْ تُسْتَحَقَّ فَإِنَّهُ
يُرُدُّهَا عَلَيْهِ بَعِشْرِينَ أَلْفًا. قَالَ: فَاجَارَ
هَذَا الْخِدَاعَ بَيْنَ الْمُسْلِمِينَ، قَالَ:
قَالَ النَّبِيُّ ﷺ: «يَبِيعُ الْمُسْلِمَ لَا دَاءَ
وَلَا خِيئَةَ وَلَا غَائِلَةَ». [راجع: ٢٢٥٨]

6981. Narrated ‘Amr bin Ash-Sharīd: Abū Rāfi‘ sold a house to Sa’d bin Mālik for four hundred *Mithqāl* of gold, and said, “If I had not heard the Prophet ﷺ saying, ‘The neighbour has more right to be taken care of by his neighbour (than anyone else),’ then I would not have sold it to you.”

٦٩٨١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي إِبْرَاهِيمُ
بْنُ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ: أَنَّ
أَبَا رَافِعٍ سَاوَمَ سَعْدَ بْنَ مَالِكٍ بَيْتًا
بِأَرْبَعِمِائَةِ مِثْقَالٍ، قَالَ: وَقَالَ: لَوْلَا
أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْجَارُ
أَحَقُّ بِسَقْبِهِ» مَا أُعْطَيْتُكَ. [راجع:

91 - THE BOOK OF THE INTERPRETATION OF DREAMS

91 - كتاب التعبير

(1) CHAPTER. The commencement of the Divine Revelation to Allāh's Messenger ﷺ was in the form of good (righteous) dreams.

6982. Narrated 'Ā'ishah رَضِيَ اللهُ عَنْهَا: The commencement of the (Divine) Revelation to Allāh's Messenger ﷺ was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Hīrā where he used to worship (Allāh Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then come back to (his wife) Khadija to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Hīrā. The angel came to him in it and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added), "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, 'I do not know how to read (or, what shall I read?).' Thereupon he caught me for the third time and pressed me and then released me and said, 'Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous... upto... that which he knew not.'" (V.96:5) Then Allāh's Messenger ﷺ returned with the Revelation, and with his heart beating severely till he entered upon

(١) بَابٌ: أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةَ

٦٩٨٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ.

وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ:

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُرْوَةُ عَنْ

عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ:

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ

الْوَحْيِ الرَّؤْيَا الصَّادِقَةَ فِي النَّوْمِ،

فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلْتِ

الصُّبْحِ. فَكَانَ يَأْتِي جِرَاءً فَيَتَحَنَّنُ فِيهِ

- وَهُوَ التَّعَبُّدُ - اللَّيَالِي ذَوَاتِ

الْعَدَدِ. وَيَتَزَوَّدُ لَذَلِكَ ثُمَّ يَرْجِعُ إِلَى

خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى فَجِئَهُ

الْحَقُّ وَهُوَ فِي غَارِ جِرَاءٍ، فَجَاءَهُ

الْمَلَكُ فِيهِ فَقَالَ: اقْرَأْ، فَقَالَ لَهُ النَّبِيُّ

ﷺ: «مَا أَنَا بِقَارِئٍ. فَأَخَذَنِي فَعَطَّنِي

حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ أَرْسَلَنِي

فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ،

فَأَخَذَنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي

الْجُهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ،

فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَعَطَّنِي

الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ، ثُمَّ

أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي

Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with me?" Then he told her everything that had happened and said, "I fear that something may happen to me." Khadija رضي الله عنها said, "Never! By Allāh! But have the glad tidings, for by Allāh, Allāh will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones." Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin 'Abdul-'Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father's brother, who during the pre-Islamic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allāh wished him to write. He was an old man and had lost his eyesight. Khadija said to him, "O my cousin! Listen to what your nephew has to say." Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same *Nāmūs* [i.e., Jibril (Gabriel), whom Allāh had sent to Mūsa (Moses)]. I wish I were young and could live up to the time when your people would turn you out." Allāh's Messenger ﷺ asked, "Will they drive me out," Waraqa replied in the affirmative and said: "Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet ﷺ became so sad as we have heard that he intended several times to throw himself from the tops of high

حَقَّقَ ﴿١﴾ حَتَّى بَلَغَ ﴿مَا تَرَيْمُ﴾ فَرَجَعَ بِهَا تَرْجُفٌ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ فَقَالَ: «رَمَلُونِي زَمَلُونِي»، فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ: «يَا خَدِيجَةُ، مَا لِي؟» وَأَخْبَرَهَا الْخَبَرَ وَقَالَ: «قَدْ حَشَيْتُ عَلَى نَفْسِي» فَقَالَتْ لَهُ: كَلَّا أَبْشِرْ. فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. ثُمَّ انْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزَى بْنِ قُصَيٍّ، وَهُوَ ابْنُ عَمِّ خَدِيجَةَ أَخُو أَبِيهَا، وَكَانَ أَمْرًا تَنْصَرَفَ فِي الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ الْعَرَبِيَّ. فَيَكْتُبُ بِالْعَرَبِيَّةِ مِنَ الْإِنْجِيلِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ، فَقَالَتْ لَهُ خَدِيجَةُ: أَيُّ ابْنِ عَمِّ، اسْمِعْ مِنْ ابْنِ أَخِيكَ، فَقَالَ وَرَقَةُ: ابْنُ أَخِي، مَاذَا تَرَى؟ فَأَخْبَرَهُ النَّبِيُّ ﷺ مَا رَأَى، فَقَالَ وَرَقَةُ: هَذَا النَّامُوسُ الَّذِي أَنْزَلَ عَلَى مُوسَى، يَا لَيْتَنِي فِيهَا جَدْعًا أَكُونُ حَيًّا حِينَ يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُخْرِجِي هُمْ؟» فَقَالَ وَرَقَةُ: نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمَا حِثَّ بِهِ إِلَّا عُوِدِي، وَإِنْ يَدْرِكُنِي يَوْمًا أَنْصُرَكَ نَصْرًا مُؤَرَّرًا. ثُمَّ لَمْ

mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, "O Muḥammad (ﷺ)! You are indeed Allāh's Messenger in truth", whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibril would appear before him and say to him what he had said before.

[Ibn 'Abbās said regarding the meaning of 'Cleaver of the daybreak' (V.6:96), that *Al-Isbāh* means the light of the sun during the day and the light of the moon at night].

يَنْسَبُ وَرَفَقَهُ أَنْ تُؤْفَى وَفَتَرَ الْوَحْيِ
فَتْرَةً حَتَّى حَزِنَ النَّبِيُّ ﷺ فِيمَا بَلَّغْنَا
حُزْنًا عَدَا مِنْهُ مِرَارًا كَيْ يَتَرَدَّى مِنْ
رُؤْسِ شَوَاهِقِ الْجِبَالِ، فَكَلَّمَا أَوْفَى
بِذُرْوَةِ جَبَلٍ لِكَيْ يُلْقِيَ مِنْهُ نَفْسَهُ تَبْدَى
لَهُ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ
رَسُولُ اللَّهِ حَقًّا. فَيَسْكُنُ لِدَلِكِ جَأْشُهُ
وَيَقْرَأُ نَفْسَهُ فَيَرْجِعُ. فَإِذَا طَالَتْ عَلَيْهِ
فَتْرَةُ الْوَحْيِ، عَدَا لِمِثْلِ ذَلِكَ، فَإِذَا
أَوْفَى بِذُرْوَةِ جَبَلٍ تَبْدَى لَهُ جِبْرِيلُ
فَقَالَ لَهُ مِثْلَ ذَلِكَ. [راجع: ٣]

وَقَالَ ابْنُ عَبَّاسٍ: ﴿قَالُوا
الْإصْبَاحُ﴾: ضَوْءُ الشَّمْسِ بِالنَّهَارِ،
وَضَوْءُ الْقَمَرِ بِاللَّيْلِ.

(٢) بَابُ رُؤْيَا الصَّالِحِينَ،

وَقَوْلِهِ تَعَالَى: ﴿لَقَدْ صَدَقَ اللَّهُ
رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِينَتَ﴾ إِلَى قَوْلِهِ: ﴿فَتَحَا
قَرِيبًا﴾ [الفتح: ٢٧].

(2) CHAPTER. The dreams of righteous people (faithful believers)

And the Statement of Allāh تعالى:

"Indeed Allāh shall fulfil the true vision which He showed to His Messenger [i.e., the Prophet ﷺ saw a dream that he has entered Makkah along with his Companions having their (head) hair shaved and cut short] in very truth! Certainly, you shall enter *Al-Masjid Al-Harām* if Allāh wills, secure (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He (Allāh) knew what you knew not, and He granted besides that, a near victory. (V.48:27)

6983. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A good dream (that comes true) of a righteous man is one of forty-six parts of *An-Nubuwwa* (Prophecy)." .

٦٩٨٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ
عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ
جُزْءٌ مِنْ سِتِّهِ وَأَرْبَعِينَ جُزْءاً مِنْ
النُّبُوَّةِ». [انظر: ٦٩٩٤]

(٣) **باب الرؤيا من الله**

(3) **CHAPTER. Good dreams are from Allāh.**

6984. Narrated Abū Qatāda: The Prophet ﷺ said, “A true good dream is from Allāh, and a bad dream is from Satan.”

٦٩٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ
سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ:
سَمِعْتُ أَبَا قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«الرُّؤْيَا الصَّادِقَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ
الشَّيْطَانِ». [راجع: ٣٢٩٢]

6985. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “If anyone of you sees a dream that he likes, then it is from Allāh, and he should thank Allāh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allāh from its evil, and he should not mention it to anybody, for it will not harm him.”

٦٩٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ
الْهَادِ، عَنْ عَبْدِ اللَّهِ ابْنِ حَبَابٍ، عَنْ
أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ
ﷺ يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا
يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمِدِ اللَّهَ
عَلَيْهَا وَلْيُحَدِّثْ بِهَا وَإِذَا رَأَى غَيْرَ
ذَلِكَ وَمِمَّا يَكْرَهُ فَإِنَّمَا هِيَ مِنَ
الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا وَلَا
يَذْكُرْهَا لِأَحَدٍ فَإِنَّهَا لَا تَضُرُّهُ».

(4) **CHAPTER. “A righteous good dream that comes true is one of the forty-six parts of An-Nubuwwa (Prophethood).”**

(٤) **باب: الرؤيا الصالحة جزء من ستة وأربعين جزءاً من النبوة**

6986. Narrated Abū Qatāda: The Prophet ﷺ said, “A righteous good dream that comes true is from Allāh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allāh from Satan and should spit on the left, for the bad dream will not harm him.”

٦٩٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ - وَأُنْثَى
عَلَيْهِ خَيْرًا، لَقِيْتُهُ بِالْيَمَامَةِ - عَنْ أَبِيهِ:
حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنِ
النَّبِيِّ ﷺ قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ

الله، والحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ فَلْيَتَعَوَّذْ مِنْهُ وَلْيَبْصُقْ عَنْ شِمَالِهِ فَإِنَّهَا لَا تَضُرُّهُ». [راجع: ٣٢٩٢]

وَعَنْ أَبِيهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

6987. Narrated 'Ubāda bin As-Şāmit : The Prophet ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

6988. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "A (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

رواه ثابتٌ وحَمِيدٌ وإِسْحَاقُ بْنُ عَبْدِ اللَّهِ وَشُعَيْبٌ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

٦٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ». [انظر: ٧٠١٧]

6989. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "A good dream is a part of the forty-six parts of *An-Nubuwwa* (Prophethood)."

٦٩٨٩ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنِي ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

(5) CHAPTER. *Al-Mubashshirāt* (glad tidings).

6990. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Nothing is left from *An-Nubuwwa* (Prophethood) except *Al-Mubashshirāt*." They asked, "What are *Al-Mubashshirāt*?" He replied, "A righteous good dream (that conveys glad tidings)."

(6) CHAPTER. The vision of (Prophet) Yūsuf (Joseph).

And the Statement of Allāh تعالى:

"(Remember) when Yūsuf (Joseph) said to his father, 'O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; — I saw them prostrating themselves to me.' He (the father) said, 'O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! *Shaitān* (Satan) is to man an open enemy.' Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise." (V.12: 4-6)

And also the Statement of Allāh تعالى:

"...O my father! This is the interpretation of my dream aforetime. My Lord has made it come true! He was indeed good to me, when He took me out of prison and brought you (all here) out of the bedouin-life after *Shaitān* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He!

(٥) بَابُ الْمُبَشِّرَاتِ

٦٩٩٠ - حَدَّثَنِي أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ»، قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ».

(٦) بَابُ رُؤْيَا يُوسُفَ،

وَقَوْلِهِ تَعَالَى: ﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿١٠٠﴾﴾ إِلَى قَوْلِهِ ﴿عَلِيمٌ حَكِيمٌ﴾ [يوسف: ٤-٦] وَقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيَ هَذَا تَوَائِلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾ إِلَى قَوْلِهِ ﴿وَالْحَقِّي بِالصَّبْرِ﴾ [يوسف: ١٠٠-١٠١] قَالَ أَبُو عَبْدِ اللَّهِ: فَاطِرٌ وَالْبَدِيعُ وَالْمُبْدِعُ وَالْبَارِئُ وَالْخَالِقُ وَاحِدٌ، مِنَ الْبَدْءِ وَبَادِيهِ.

Only He is the All-Knowing, the All-Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams. The (only) Creator of the heavens and the earth, You are my *Walī* (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter; cause me to die (as a Muslim) (the one submitting to Your Will), and join me with the righteous.” (V.12:100,101)

(7) CHAPTER. The dream (vision) of Ibrāhīm (Abraham) عليه السلام .

And the Statement of Allāh تعالى :

“And, when (his son) was old enough to walk with him, he [Ibrāhīm (Abraham)] said, ‘O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what do you think?’ He said, ‘O my father! Do that which you are commanded, *In shā, Allāh* (if Allāh wills)! you shall find me of *Aṣ-Ṣābirūn* (the patient).’ Then, when they had both submitted themselves (to the Will of Allāh) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, ‘O Ibrāhīm! You have fulfilled the dream!’ Verily! Thus do We reward the *Muhsinūn* (good-doers).” (V.37: 102-105)

(8) CHAPTER. If a number of persons have the same dream.

6991. Narrated Ibn ‘Umar رضي الله عنهما :

Some people were shown the Night of *Qadr* as being in the last seven nights (of the month of Ramaḍān). The Prophet ﷺ said, “Seek it in the last seven nights (of Ramaḍān).”

(٧) بَابُ رُؤْيَا إِبْرَاهِيمَ،

وَقَوْلُهُ تَعَالَى: ﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ﴾ إِلَى قَوْلِهِ ﴿يَحْزِي الْمُحْسِنِينَ﴾ [الصافات: ١٠٢-١٠٥] قَالَ مُجَاهِدٌ: أَسْلَمَا سَلَمَا مَا أَمْرًا بِهِ. وَتَلَّهُ: وَضَعَ وَجْهَهُ بِالْأَرْضِ.

(٨) بَابُ التَّوَاطُّءِ عَلَى الرُّؤْيَا

٦٩٩١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا أَرَوْهَا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ، وَأَنَّ أَنَسًا أَرَوْهَا أَنَّهَا فِي