

88 - THE BOOK OF OBLIGING
THE APOSTATES [REVERTERS FROM
ISLĀM] AND THE REPENTANCE OF
THOSE WHO REFUSE THE TRUTH
OBSTINATELY, AND TO FIGHT
AGAINST SUCH PEOPLE

٨٨ - كتاب استتابة
المرتدين والمعاندين
وقتالهم

(1) CHAPTER. The sin of the person who ascribes partners in worship to Allāh, and his punishment in this world and in the Hereafter.

And the Statement of Allāh تعالى: "Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.." (V.31:13)

And His Statement:

"... If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

6918. Narrated 'Abdullāh عنه رضي الله عنه: When the Verse:

"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with *Zulm* i.e., worshipping others besides Allāh)" (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with *Zulm* (wrong)?" On that, Allāh's Messenger ﷺ said, "This is not meant (by the Verse). Don't you listen to Luqmān's statement:

"Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed." (V.31:13)

6919. Narrated Abū Bakra عنه رضي الله عنه: The Prophet ﷺ said, "The biggest of the great sins are: (1) To join partners in worship with Allāh, (2) to be undutiful to one's parents, (3) and to give a false witness." He (ﷺ) repeated it thrice, or said, "... a lying speech

(١) بَابُ إِثْمٍ مَنْ أَشْرَكَ بِاللَّهِ، وَعُقُوبَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ. قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [لقمان: ١٣] وَ﴿لَنْ أَشْرَكَتَ لِيَحْبِطَنَّ عَنْكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ [الزمر: ٦٥]

٦٩١٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ سَقَى ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَقَالُوا: أَيُّنَا لَمْ يَلْبَسْ إِيمَانَهُ بِظُلْمٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ: ﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

٦٩١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ وَحَدَّثَنِي قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سَعِيدٌ

(a false statement),” and kept on repeating that warning till we wished he would stop saying it. (See *Hadith* No.5976, Vol.8).

الجُرَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّورِ، وَشَهَادَةُ الزُّورِ - ثَلَاثًا - أَوْ قَوْلُ الزُّورِ». فَمَا زَالَ يُكْرَرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

[راجع: ٢٦٥٤]

6920. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: A bedouin came to the Prophet ﷺ and said, “O Allāh’s Messenger! What are *Al-Kabā’ir* (the biggest sins)?” The Prophet ﷺ said, “To join partners in worship with Allāh.” The bedouin said, “What is next (biggest sin)?” The Prophet ﷺ said, “To be undutiful to one’s parents.” The bedouin said, “What is next (biggest sin)?” The Prophet ﷺ said, “To take an oath *Al-Ghamūs*.” The bedouin asked, “What is an oath *Al-Ghamūs*?” The Prophet ﷺ said, “The false oath through which one deprives a Muslim of his property (unjustly).”

[See Vol.8, *Hadith* No.6675]

٦٩٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا شَيْبَانُ، عَنْ فَرَايسَ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، مَا الْكَبَائِرُ؟ قَالَ: «الْإِشْرَاكُ بِاللَّهِ»، قَالَ: «ثُمَّ مَاذَا؟» قَالَ: «ثُمَّ عُقُوقُ الْوَالِدَيْنِ»، قَالَ: «ثُمَّ مَاذَا؟» قَالَ: «الْيَمِينُ الْعَمُوسُ»، قُلْتُ: وَمَا الْيَمِينُ الْعَمُوسُ؟ قَالَ: «الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَاذِبٌ».

[راجع: ٦٦٧٥]

6921. Narrated Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: A man said, “O Allāh’s Messenger! Shall we be punished for what we did in the Pre-Islāmic Period of Ignorance?” The Prophet ﷺ said, “Whoever does good in Islām will not be punished for what he did in the Pre-Islāmic Period of Ignorance; and whoever does evil in Islām will be punished for his former and later (bad deeds).”

٦٩٢١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْوَاحُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا

عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي
الإسلامِ أَخَذَ بِالْأَوَّلِ وَالْآخِرِ.

(2) CHAPTER. The legal regulation concerning *Al-Murtad* and *Al-Murtaddah* [male and the female who reverts from Islām (apostates)].

Ibn 'Umar, Az-Zuhrī and Ibrāhīm said, "A female apostate (who reverts from Islām), should be killed. And the obliging of the reverters from Islām (apostates) to repent.

Allāh تعالى said:

"How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muḥammad ﷺ) is true and after clear proofs had come unto them? And Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'ān and in Prophet Muḥammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray." (V.3: 86-90)

Allāh also said:

"O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!" (V.3:100)

(٢) بَابُ حُكْمِ الْمُرْتَدِّ وَالْمُرْتَدَّةِ
وَاسْتِئَابَتِهِمْ،

وَقَالَ ابْنُ عَمَرَ وَالزُّهْرِيُّ
وَابْرَاهِيمُ: تُقْتَلُ الْمُرْتَدَّةُ، وَقَالَ اللَّهُ
تَعَالَى: ﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا
بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ﴾ إِلَى
قَوْلِهِ ﴿عَفْوٌ رَحِيمٌ﴾، إِنَّ الَّذِينَ كَفَرُوا بَعْدَ
إِيمَانِهِمْ ثُمَّ آذَنُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الصَّاغُونَ ﴿١٠٠﴾ [آل عمران:]
٨٩-٩٠] وَقَالَ: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا إِنْ
طَلَبُوا قِرْبًا مِنَ الَّذِينَ آتَوْا الْكِتَابَ يَرُدُّوكم
بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٣٧﴾﴾ [آل عمران: ١٠٠]
وَقَالَ: ﴿إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا﴾ إِلَى
﴿سَبِيلًا﴾ [النساء: ١٣٧] وَقَالَ: ﴿مَنْ
رَتَدَ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُمْ﴾ [المائدة: ٥٤] وَقَالَ ﴿وَلَكِنْ
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا﴾ إِلَى ﴿وَأُولَئِكَ
هُمُ الْفٰطِنُونَ، لَا جَرَءَ أَنَّهُمْ فِي
الْآخِرَةِ هُمُ الْخٰسِرُونَ ﴿١٣٧﴾﴾ إِلَى:
﴿لَعَفْوٌ رَحِيمٌ﴾ [النحل: ١٠٦-١١٠] ﴿وَلَا
يَرَالُونَ يُغْتَابُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ
اسْتَكْبَرُوا﴾ إِلَى قَوْلِهِ ﴿وَأُولَئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خٰلِدُونَ﴾ [البقرة:

.[٢١٧]

Allāh تعالی also said :

“Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way.” (V.4:137)

Allāh تعالی also said :

“O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him ; humble towards the believers, stern towards the disbelievers...” (V.5:54)

Allāh also said :

“Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.” (V.16: 106-110)

Allāh also said :

“...And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever.” (V.2:217)

6922. Narrated 'Ikrima رَضِيَ اللهُ عَنْهُ: Some *Zanādiqa* (atheists) were brought to 'Alī; and he burnt them. The news of this event reached Ibn 'Abbās who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger ﷺ forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).' I would have killed them according to the statement of Allāh's Messenger ﷺ, 'Whoever changed his Islāmic religion, then kill him.'"

٦٩٢٢ - حَدَّثَنَا أَبُو التُّعْمَانِ مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ قَالَ: أَتَيْتِي عَلِيَّ رَضِيَ اللهُ عَنْهُ بِزَنَادِقَةٍ فَأَحْرَقَهُمْ فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَحْرُقَهُمْ لِتَنهَى رَسُولُ اللهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللهِ»، وَلَقَتْنَهُمْ لِقَوْلِ رَسُولِ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [راجع: ٣٠١٧]

6923. Narrated Abū Burda: Abū Mūsā said, "I came to the Prophet ﷺ along with two men (from the tribe) of *Ash'ariyūn*, one on my right and the other on my left, while Allāh's Messenger ﷺ was brushing his teeth (with a *Siwāk*), and both men asked him for some employment. The Prophet ﷺ said, 'O Abū Mūsā, O 'Abdullāh bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his *Siwāk* being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But O Abū Mūsā!' or said, 'Abdullāh bin Qais! Go to Yemen.' " The Prophet ﷺ then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Mūsā. Mu'adh asked, 'Who is this (man)?' Abū Mūsā said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abū Mūsā requested Mu'adh to sit down but Mu'adh said, 'I will not sit down till he has been killed. This is the judgement of

٦٩٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ فُرَّةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي حَمِيدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، وَرَسُولُ اللهِ ﷺ يَسْتَاكُ، فَكِلَاهُمَا سَأَلَ فَقَالَ: «يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ»، قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا. وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظَرُ إِلَى سِوَاكَ تَحْتَ شِدَّتِهِ قَلَصْتُ، فَقَالَ: «لَنْ أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ أَذْهَبَ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللهِ بْنَ قَيْسٍ إِلَى الْيَمَنِ»، ثُمَّ اتَّبَعَهُ مُعَاذُ بْنُ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ أَلْقَى لَهُ وَسَادَةً قَالَ: أَنْزِلْ، فَإِذَا رَجُلٌ عِنْدَهُ مُوثِقٌ، قَالَ: مَا هَذَا؟

Allāh and His Messenger (for such cases),’ and repeated it thrice. Then Abū Mūsa ordered that the man be killed, and he was killed.” Abū Mūsa added, “Then we discussed the night (*Tahajjud*) prayers and one of us said, ‘I offer (prayer) and sleep, and I hope that Allāh will reward me for my sleep as well as for my waking up (for prayers)’.”

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allāh, and considering them as apostates.

6924. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, ‘Umar said, “O Abū Bakr! How can you fight these people although Allāh’s Messenger said, ‘I have been ordered to fight the people till they say: *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, Allāh will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allāh?”

6925. [H. 6924 contd.] Abū Bakr said, “By Allāh! I will fight whoever differentiates between *Ṣalāt* (prayers) and *Zakāt*; as *Zakāt* is the right to be taken from property (according to Allāh’s Orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh’s Messenger ﷺ, I would fight with them for withholding it.” ‘Umar said, “By Allāh! It was nothing, but I noticed that Allāh opened Abū Bakr’s chest towards the decision to fight,

قَالَ: كَانَ يَهُودِيًّا فَاسْلَمَ ثُمَّ تَهَوَّدَ، قَالَ: اجْلِسْ، قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ، ثَلَاثَ مَرَّاتٍ. فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ تَذَكَّرًا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا: أَمَا أَنَا فَأَقُومُ وَأَنَا، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قَوْمِي. [راجع: ٢٢٦١]

(٣) بَابُ قَتْلِ مَنْ أَبِي قَبُولِ الْفَرَائِضِ، وَمَا نُسِبُوا إِلَى الرَّدَّةِ ٦٩٢٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلِ بْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوْفِيَ النَّبِيُّ ﷺ وَاسْتُخْلِيفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمَ مِنِّي مَالُهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟» [راجع: ١٣٩٩]

٦٩٢٥ - قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ. فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَيَّ رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ

therefore, I realized that his decision was right."

(4) CHAPTER. If a *Dhimmī* or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, "As-Sāmu 'Alaika."

6926. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew passed by Allāh's Messenger ﷺ and said, "As-Sāmu 'Alaika." Allāh's Messenger ﷺ said in reply, "Wa 'Alaika." Allāh's Messenger ﷺ then said to his Companions, "Do you know what he (the Jew) has said? He said, 'As-Sāmu 'Alaika.'" They said, "O Allāh's Messenger! Shall we kill him?" The Prophet ﷺ said, "No. When the people of the Book greet you, say: 'Wa 'Alaikum'."⁽¹⁾

6927. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, "As-Sāmu 'Alaika (death be upon you)." I said (to them), "Nay! Death and the curse of Allāh be upon you!" The Prophet ﷺ said, "O 'Āishah! Allāh is Kind and Lenient and likes that one should be kind and lenient in all matters." I said, "Haven't you heard what they said?" He said, "I said (to them), 'Wa 'Alaikum (and upon you).'"

لِقِتَالِهِ. فَعَرَفْتُ أَنَّهُ الْحَقُّ.

[راجع: ١٤٠٠]

(٤) بَابُ إِذَا عَرَّضَ الذَّمِّيُّ أَوْ غَيْرُهُ سَبَّ النَّبِيِّ ﷺ وَلَمْ يُصْرَحْ، نَحْوَ قَوْلِهِ: السَّامُ عَلَيْكُمْ

٦٩٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ فَقَالَ: السَّامُ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا يَقُولُ؟ قَالَ: السَّامُ عَلَيْكَ». قَالُوا: يَا رَسُولَ اللَّهِ، أَلَا تَقْتُلُهُ؟ قَالَ: «لَا، إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

[راجع: ٦٢٥٨]

٦٩٢٧ - حَدَّثَنَا أَبُو نُعَيْمٍ، عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ رَهْطٌ مِنَ الْيَهُودِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ. فَقُلْتُ: بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ. فَقَالَ: «يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ». قُلْتُ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «قُلْتُ: وَعَلَيْكُمْ». [راجع: ٢٩٣٥]

(1) (H.6926) 'As-Sāmu 'Alaika' means, 'Death be upon you'. Notice its similarity to the greeting, 'As-Salāmu 'Alaika' (Peace be upon you). 'Wa 'Alaika' or 'Wa 'Alaikum' means: 'And upon you.'

6928. Narrated Ibn 'Umar رضي الله عنهما: رضي الله عنهما said, "When the Jews greet anyone of you they say: 'Sāmu 'Alaika (death be upon you)'; so you should say: 'Wa 'Alaika (and upon you).'

٦٩٢٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ وَمَالِكِ بْنِ أَنَسٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَى أَحَدِكُمْ إِنَّمَا يَقُولُونَ: سَامٌ عَلَيْكَ، فَقُلْ: عَلَيْكَ». [راجع: ٦٢٥٧]

(5) CHAPTER.

6929. Narrated 'Abdullāh: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, "O Lord! Forgive my people as they do not know."

(٥) بَابٌ:

٦٩٢٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ قَالَ: قَالَ عَبْدُ اللَّهِ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذَمُوهُ فَهُوَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[راجع: ٣٤٧٧]

(6) CHAPTER. Killing *Al-Khawārij* (some people who dissented from the religion and disagreed with the rest of the Muslims), and *Al-Mulhidūn* (heretical) after the establishment of firm proof against them.

(٦) بَابُ قَتْلِ الْخَوَارِجِ وَالْمُلْحِدِينَ بَعْدَ إِقَامَةِ الْحُجَّةِ عَلَيْهِمْ، وَقَوْلِهِ تَعَالَى: ﴿وَمَا كَانَتْ أَلَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَسْتَوِيَتْ لَهُمْ مَا بَتَقُوا﴾ [التوبة: ١١٥]

And the Statement of Allāh تعالى:

"And Allāh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid..." (V.9:115)

And Ibn 'Umar used to consider them (*Al-Khawārij* and *Al-Mulhidūn*) the worst of Allāh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

وكان ابن عمر يراهم شرار خلق الله، وقال: إنهم انطلقوا إلى آيات نزلت في الكفار فجعلوها على المؤمنين.

6930. Narrated 'Ali 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 حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا خَيْمَةَ: حَدَّثَنَا سُؤَيْدُ بْنُ غَفَلَةَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَوَاللَّهِ لَأَنْ أُجِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خُدْعَةٌ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحَدَاتُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. فَأَيُّمَا لَقَيْتُمُوهُمْ فَأَقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [راجع: ٣٦١١]

6931. Narrated 'Atā' bin Yasār that they visited Abū Sa'īd Al-Khudrī and asked him about Al-Ḥaruriya, a certain unorthodox religious sect, "Did you hear the Prophet ﷺ saying anything about them?" Abū Sa'īd said, "I do not know what Al-Ḥaruriya 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 *Ṣalāt* (prayers) inferior to their *Ṣalāt* (prayer), but they will recite the Qur'an, 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

٦٩٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ وَعَطَاءِ بْنِ يَسَارٍ: أَنَّهُمَا أَتَيَا أَبَا سَعِيدٍ الْخُدْرِيَّ فَسَأَلَاهُ عَنِ الْحَرُورِيَّةِ: أَسَمِعْتَ النَّبِيَّ ﷺ؟ قَالَ: لَا أَذْرِي مَا الْحَرُورِيَّةُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ فِي هَذِهِ الْأُمَّةِ - وَلَمْ يَقُلْ: مِنْهَا - قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ

(1) (H.6931) They will neither act nor follow the Qur'anic teachings.

arrow, its *Nashl*, its *Risāf* 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-Khawārij* in order to create intimacy and so that people might not take an aversion to him.

6933. Narrated Abū Sa‘īd: While the Prophet ﷺ was distributing something⁽²⁾, ‘Abdullāh bin Dhīl-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 *Ṣalāt* (prayers) with their *Ṣalāt* (prayer) and your *Siyām* (fasting) with theirs, you will look down upon your *Ṣalāt* (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 *Nashl*⁽³⁾ is examined,

صَلَاتِهِمْ، يَمْرُقُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوفَهُمْ أَوْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ فَيَنْظُرُ الرَّامِي إِلَى سَهْمِهِ، إِلَى نَضْلِهِ، إِلَى رِصَافِهِ، فَيَتَمَارَى فِي الْفُوقَةِ: هَلْ عَلِقَ بِهَا مِنَ الدَّمِ شَيْءٌ؟». [راجع: ٣٣٤٤]

٦٩٣٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عُمَرُ أَنَّ أَبَاهُ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَذَكَرَ الْحَرُورِيَّةَ فَقَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ».

(٧) بَابٌ مَنْ تَرَكَ قِتَالَ الْخَوَارِجِ لِلتَّأَلُفِ، وَلِتَلَا يَنْفِرَ النَّاسُ عَنْهُ

٦٩٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: بَيْنَا النَّبِيُّ ﷺ يَقْسِمُ جَاءَ عَبْدُ اللَّهِ بْنُ ذِي الْحَوِصِرَةِ التَّمِيمِيُّ، فَقَالَ: اعْدِلْ يَا رَسُولَ اللَّهِ، فَقَالَ: «وَوَحَاكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟» قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُولَ اللَّهِ أَنْذِنِ لِي فَأَصْرَبُ عُقْمَهُ. قَالَ: «دَعُهُ فَإِنَّ لَهُ أَصْحَابًا يَخْفَرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ

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

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

(3) (H.6933) *Qudhadh*, *Nashl*, *Risāf*, and *Nady* 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‘id added: I testify that I heard this from the Prophet ﷺ and also testify that ‘Ali killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to ‘Ali. The following Verses were revealed in connection with that person (i.e., ‘Abdullāh bin Dhīl-Khūwaisira At-Tamīmi):

“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 الرَّمِيَّةِ، يُنْظَرُ فِي
قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إِلَى
نَظِيهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ
إِلَى رِصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ
يُنْظَرُ فِي نَظِيهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ.
قَدْ سَبَقَ الْفَرْتُ وَالِدَمُّ، آيَتُهُمْ رَجُلٌ
إِخْدَى يَدَيْهِ - أَوْ قَالَ: تَدْيِيهِ - مِثْلُ
تَدْيِ الْمَرَاةِ - أَوْ قَالَ: مِثْلُ
الْبِضْعَةِ - تَدْرُدُّ، يَخْرُجُونَ عَلَى خَيْرِ
فُرْقَةٍ مِنَ النَّاسِ». قَالَ أَبُو سَعِيدٍ
الْخَدْرِيُّ: أَشْهَدُ سَمِعْتُ مِنَ النَّبِيِّ
ﷺ، وَأَشْهَدُ أَنَّ عَلِيًّا قَتَلَهُمْ وَأَنَا
مَعَهُ. جِيءَ بِالرَّجُلِ عَلَى النَّعْتِ
الَّذِي نَعْتَهُ النَّبِيُّ ﷺ، قَالَ: فَنَزَلَتْ
فِيهِ ﴿وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ﴾
[التوبة: 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’ān 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 عَمْرٍو قَالَ:
قُلْتُ لِسَهْلِ بْنِ حُنَيْفٍ: هَلْ سَمِعْتَ
النَّبِيَّ ﷺ يَقُولُ فِي الْخَوَارِجِ شَيْئًا؟
قَالَ: سَمِعْتُهُ يَقُولُ، وَأَهْوَى بِيَدِهِ قَبْلَ
الْعِرَاقِ: «يَخْرُجُ مِنْهُ قَوْمٌ يَقْرَأُونَ
الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ
الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ».

[راجع: ٣٣٤٤]

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

(٨) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَا تَقُومُ

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

6935. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ 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'awwalūn* (those who form wrong opinions of disbelief about their Muslim brothers).

6936. 'Umar bin Al-Khattāb said : I heard Hishām bin Al-Ḥakīm 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 *Ṣalāt* (prayer) but I waited till he finished his *Ṣalāt* (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

السَّاعَةَ حَتَّى تَقْتَتِلَ فِئَتَانِ دَعَوَاهُمَا
وَاحِدَةً»

٦٩٣٥ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا سَفْيَانُ: حَدَّثَنَا أَبُو الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ دَعَوَاهُمَا وَاحِدَةً». [راجع: ٨٥]

(٩) بَابُ مَا جَاءَ فِي الْمُتَأَوِّلِينَ

٦٩٣٦ - قَالَ أَبُو عَبْدِ اللهِ: وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُروَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمُسَوَّرَ بْنَ مَحْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيِّ أَخْبَرَاهُ: أَنَّهُمَا سَمِعَا عَمْرَ بْنَ الْحَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، فَاسْتَمَعْتُ لِقِرَاءَتِهِ فَإِذَا هُوَ يَقْرَأُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يَقْرَأْ بِهَا رَسُولُ اللهِ ﷺ كَذَلِكَ، فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ فَانْتَهَرْتُهُ حَتَّى سَلَّمَ ثُمَّ لَبَيْتُهُ بِرِدَائِهِ أَوْ بِرِدَائِي، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ؟ قَالَ: أَقْرَأَتْهَا رَسُولُ اللهِ ﷺ، قُلْتُ لَهُ، كَذَبْتَ، فَوَاللهِ إِنَّ رَسُولَ اللهِ ﷺ أَقْرَأَنِي 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'an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you." [See Vol.6, *Hādīth* No.4992]

الَّتِي سَمِعْتُكَ تَقْرُؤُهَا، فَأَنْطَلَقْتُ أُقْرُؤُهُ
إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا
رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ
بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ
تُفْرَنْئِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ
الْفُرْقَانِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَرْسِلْهُ يَا عُمَرُ، أَقْرَأْ يَا هِشَامُ»، فَقَرَأَ
عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرُؤُهَا.
فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا
أُنزِلَتْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ:
«أَقْرَأْ يَا عُمَرُ»، فَقَرَأْتُ. فَقَالَ:
«هَكَذَا أُنزِلَتْ»، ثُمَّ قَالَ: «إِنَّ هَذَا
الْقُرْآنَ أُنزِلَ عَلَى سَبْعَةِ أَحْرَفٍ.
فَأَقْرَأُوا مَا تَيَسَّرَ مِنْهُ». [راجع: ٢٤١٩]

6937. Narrated 'Abdullāh عنهُ الله رَضِيَ: 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'an): '...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)

٦٩٣٧ - وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا وَكَيْعٌ ح. وَحَدَّثَنَا
يَحْيَى، حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ
هَذِهِ الْآيَةُ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا
إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى
أَصْحَابِ النَّبِيِّ ﷺ وَقَالُوا: أَيُّنَا لَمْ
يَظْلِمْ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«لَيْسَ كَمَا تَظُنُّونَ، إِنَّمَا هُوَ كَمَا قَالَ
لُقْمَانَ لِابْنِهِ: ﴿يَبْنَى لَا تَشْرِكْ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾». [راجع: ٣٢]

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

٦٩٣٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ

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

الرُّهْرِيِّ: أَخْبَرَنِي مَحْمُودُ ابْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عَيْبَانَ بْنَ مَالِكٍ يَقُولُ: عَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ رَجُلٌ: أَيْنَ مَالِكُ بْنُ الدُّخَشْنِ؟ فَقَالَ رَجُلٌ مِمَّنَّا ذَلِكَ مُنَافِقٌ، لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا تَقُولُونَهُ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، يَتَّعِي بِذَلِكَ وَجْهَ اللَّهِ؟» قَالَ: بَلَى. قَالَ: «فَإِنَّهُ لَا يُؤَافِي عَبْدٌ يَدَمَ الْقِيَامَةِ بِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ».

[راجع: ٤٢٤]

6939. Abū ‘Abdur-Raḥmān and Ḥibbān bin ‘Aṭīyya had a dispute. Abū ‘Abdur-Raḥmān said to Ḥibbān, “You know what made your companion (i.e., ‘Alī) dare to shed blood.” Ḥibbān said, “Come on! What is that?” ‘Abdur-Raḥmān said, “Something I heard him saying.” The other said, “What was it?” ‘Abdur-Raḥmān said: ‘Alī said, “Allāh’s Messenger ﷺ sent for me, Az-Zubair and Abū Marḥad, and all of us were cavalrymen, and said: ‘Proceed to Rauḍat-Ḥājj (Abū Salama said that Abū ‘Awāna called it like this, i.e., Ḥājj⁽¹⁾) where there is a woman carrying a letter from Ḥāṭib bin Abī Balta’a to *Al-Mushrikūn* (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 Allāh’s Messenger ﷺ had told us. She was travelling on her camel. In that letter Ḥāṭib had written to the Makkans about the proposed attack of Allāh’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 فُلَانٍ قَالَ تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَحِبَّانُ بْنُ عَطِيَّةَ فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جَرَّأَ صَاحِبِكَ عَلَى الدَّمَاءِ، يَغْنِي عَلَيَّا، قَالَ: مَا هُوَ لَا أَبَالِكُ؟ قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ، قَالَ: مَا هُوَ؟ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَالزُّبَيْرُ وَأَبَا مَرْثَدٍ وَكَلَّنَا فَارِسَ، قَالَ: «انْظِلُّوْا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ - قَالَ أَبُو سَلَمَةَ: هَكَذَا قَالَ أَبُو عَوَانَةَ: حَاجٍ - فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ، فَأَتُونِي بِهَا». فَانْظَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَدْرَكْنَاهَا حَيْثُ قَالَ

(1) (H.6939) In another narration it is called Rauḍat-Khākh.

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 ﷺ تَسِيرُ عَلَيَّ بِعِيرِ لَهَا، وَكَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ، فَقُلْنَا: أَيْنَ الْكِتَابُ الَّذِي مَعَكَ؟ قَالَتْ: مَا مَعِيَ كِتَابٌ، فَأَتَيْنَا بِهَا بِعِيرِهَا فَأَبْتَعَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا، فَقَالَ صَاحِبِي: مَا نَرَى مَعَهَا كِتَابًا، قَالَ: فَقُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، ثُمَّ حَلَفَ عَلَيَّ: وَالَّذِي يُحْلَفُ بِهِ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لِأَجْرَدَنَّكَ، فَأَهْوَتْ إِلَى حُجْرَتِهَا وَهِيَ مُحْتَجِرَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الصَّحِيفَةَ، فَأَتَا بِهَا رَسُولُ اللَّهِ ﷺ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دَعْنِي فَأَضْرِبْ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ؟» قَالَ: يَا رَسُولَ اللَّهِ، مَا لِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يُدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: «صَدَقَ، لَا تَقُولُوا لَهُ إِلَّا خَيْرًا». قَالَ: فَعَادَ عُمَرُ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دَعْنِي فَلَاضْرِبْ عُنُقَهُ. قَالَ: «أَوْ لَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُذْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَيْهِمْ فَقَالَ:

اعْمَلُوا مَا شِئْتُمْ فَقَدْ أُوجِبْتُ لَكُمْ
 الْجَنَّةَ؟» فَأَعْرَوْرَقَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ
 وَرَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]
 قَالَ أَبُو عَبْدِ اللَّهِ: حَاخُ أَمَحٍ
 وَلَكِنْ كَذَا قَالَ أَبُو عَوَانَةَ حَاخٌ وَحَاجٌ
 تَضْحِيْفٌ وَهُوَ مَوْضِعٌ وَهَشِيْمٌ يَقُولُ:
 حَاخٌ.