

**Proverbs Prospective by the Caliph Omar ibn al-Khattab.**  
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**Research Summary**

This research is marked by «proverbs and sayings Prospective by the Caliph Omar ibn al-Khattab may Allah be pleased with him (study and analysis), it aims to study the proverbs from the point of view of the Caliph Omar ibn al-Khattab.

The researcher has dealt with the proverbs of Caliph Omar, Allah be pleased with him, concluded the following results:

The proverbs and sayings of Caliph Omar characterized by a capacity of vision and the strength of significance, and the abundant of language, and the depth of meaning, and carries and includes the solution of problems with a social dimension.

The researcher also recommends the studying of the multiple rhetoric aspects in the personality of the Caliph Omar may Allah be pleased with him.

**Abstract**

This study investigated the proverbs of khalif OmaribnAlkhatab` God bless him « studying and analysis».

This study aims at studyingthe of the proverbs of khalif Omar which exposes his ability in giving the correct saying at the suitable place and situation .

The researcher deals with the sayings of khalif Omar through studying and analyzing them . This study resulted in the followings :

The sayings of Umar was viewed of wide vision and strong evidences that they were fantastic in language and deep in meaning and had social dimensions.

The researcher recommends to study the rhetoric different aspects in the personality of the khalif OmaribnAlkhatab «God bless him» .

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### **Introduction**

The proverbs are types of rhetoric with a deep social connotations, stemming from the experiences of individuals and communities, which makes communication easy and effective and deals with the great problems of life, this is true for all peoples of the world.

A proverb may be as eloquent or dialect, they may be positive or negative issues in the communities, which we refer to in the proverbs and sayings of Caliph Umar (may Allah be pleased with him) as having a positive social issues that help in solving moral problems, and that the style of language used is very rich and purposively very high, as well as the proverbs characterized with entertaining and abundance, and good paraphrasing, they overcome problems in accurate and realistic ways.

The Caliph Omar possesses the principles of the language so he usually sends his voice instinctively and intuitively, and he had a sense of deep rhetoric and a good taste of art, as well as he had good and deep knowledge about people's issues and problems and understands the reality of their lives. research goals :

This research aims to study the proverbs of Caliph Omar, God pleased with him, an art study reveals his capabilities and skills to communicate through proverbs.

#### **Research problem :**

Caliph Umar (may Allah be pleased with him) when he deals with proverbs and answer the following questions:

1. What is the literary value of the proverbs of Caliph Omar?
2. What are the linguistic and moral implications of these proverbs?
3. What are its social and humanitarian dimensions? And what are the problems they solve ?

#### **The importance of this research :**

1. The proverbs said by Caliph Omar indicates a tasteful, deep sense of Art.
2. The Caliph Omar set them to find the solutions of social issues occurred in his time.

#### **Research Methodology:**

Descriptive and analytical approach.

#### **Structure Search:**

This study includes three themes, they are:

**First theme :** The concept of proverbs.

**The second theme:** The characteristics of the proverbs.

**The third theme:** the proverbs of Caliph Omar.

**Conclusion:** findings and recommendations.

**resources and references.**

### The first topic

#### The concept of proverbs and some examples

AL Mubarak said that : A proverb is a term taken from what is similar he said: it is a common saying in which a description of two nouns take place to tell that one looks like the other and the former was originally a metaphor<sup>1</sup>.

Proverbs are the fine of speech and the essence of the word and the sweetness of meanings which have been stated and described in all languages: Arabic and foreign languages provided by the Persians and uttered by every time and on every tongue.

The God (swt) indicates the virtue of the proverbs in the following verses : *(O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create [even] a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!)*<sup>2</sup> and he said: *(Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror [in extremes] [closing in on it] like a garment [from every side], because of the [evil] which [its people] wrought.)*<sup>3</sup> and said *(It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition)*<sup>4</sup>. and said: *(Allah sets forth the Parable [of two men: one] a slave under the dominion of another; He has no power of any sort; and [the other] a man on whom We have bestowed goodly favors from Ourselves, and he spends thereof [freely], privately and publicly: are the two)*<sup>5</sup> and said: *(Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: «What means Allah by this similitude?» By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake [the path])*<sup>6</sup>.

And said: *(Allah sets forth [another] Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with*

1- Abu AL Fadl AL Nisabari, Mujama`a AL Amthal, p1.

2- Surat AL HAJ , VERSE NO 73.

3- Surat al nahal verse no 112.

4- Surat Ibrahim verse no 25.

5- Surat AL Nahal verse no 75.

6- Surat AL Baqara verse no 26.

*one who commands Justice, and is on a Straight Way?)*<sup>1</sup> and to the other things that pointed to the benefits of proverbs in good positions<sup>2</sup>.

These are examples of some of what is happening in the course of the proverbs of the Koran which includes admiration, eloquent and tasteful style<sup>3</sup> such as :

*(On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof.)*<sup>4</sup>.

*(O mankind! your insolence is against your ownsouls,)*<sup>5</sup>.

*(Every soul will be [held] in pledge for its deeds.)*<sup>6</sup>.

*(But thy people reject this, though it is the truth. Say: «Not mine is the responsibility for arranging your affairs;»)*<sup>7</sup>.

*(Say: «Everyone acts according to his own disposition:»)*<sup>8</sup>.

*(thou wouldst think they were united, but their hearts are divided:»)*<sup>9</sup>.

*(No bearer of burdens can bear the burden of another.)*<sup>10</sup>.

*(each party rejoices in that which is with itself.)*<sup>11</sup>.

*(They think that every cry is against them.)*<sup>12</sup>.

There are some traditions Hadith sayings concerning the proverbs , one of them was that narrated by Abu Osama, Breid, AbiBurda and Abu Abu Musa that the Prophet peace be upon him, said, *(the difference between the good companion and the bad one is that the first is like the one who sells the smell, he usually either sends or sells a good smell, and the other one is like the one who blows the bellows, either he burns your cloth or you smell bad smell)*<sup>13</sup> this is the meaning of the prophits' Hadith not the exact words of the prophet, (peace be upon him).

Some of the proverbs of the Prophet (peace be upon him) are the following :

**Laysa AL Khabaru KalMua`ayanah** (watching is better than telling): this means that to be an eye witness as a participant observer is more useful and

1- Surat al nahal verse no 76.

2- Abu Hilal AL Askari, jamharat al amthal.

3- Abu Mansoor ABD al malik al thaa`alibi.

4- Surat Fatir verse no 4.

5- Surat Younis verse no 23.

6- Surat AL Muddathir l verse no 48.

7- Surat AL Ana`am verse no 67.

8- Surat AL Israa verse no 84.

9- Surat AL Hashr verse no 14.

10- Surat AL Nahal verse no 75.

11- Surat AL Zumur verse no 7.

12- Surat AL Muminoon verse no 53.

13- Surat AL Munafiqoon verse no 4.

efficient than just to tell or report news in a way of indirect speech<sup>1</sup>.

Srij bin Numan and Hushaym told us that , AbiBisher ,Saeed Bin Jubair, and Ibn Abbas said that : The Messenger of Allah, peace be upon him, said that» Laysa AL Khabaru Kal Mua`ayanah»

**La Yuldagh AL Mumin min Juhri Maratein** (A Muslim is not stung twice in the same place ,the main idea and meaning of this saying is that, a Muslim should make use of lessons and experience and be aware of not being deceived twice in the same place<sup>2</sup>.

**Wayateekabilakhbarimn lam tuzawidi**, the story behind this saying is that , Ali Bin Hajar told us , One day people asked Aisha if the Prophet (peace be upon him) used to deal with poetry ? She said that, he used to say some words from Ibn Rawahah, such as Wayateekabilakhbarimn lam tuzawidi<sup>3</sup>.

**Zurhibban Tazdad Hubban**(Frequency visiting declines eagerness) this saying was narrated by Habib Ben Maslama and others , they said that said: The Messenger of Allah, peace be upon him: said - this is the main idea of the prophet's words -(Frequency visiting declines eagerness)<sup>4</sup>.

**Kuli Maroofin Sadaqa** (any virtue is a charity) this saying was narrated by Abd Allah Ibn Yazeed AL Gahtami and others who said that the prophet , peace be upon him, said - this is the main idea of the prophet's words - (any virtue is a charity)<sup>5</sup>.

**Agilhawatawakal** (Tie your camel up and trust on God).

This saying was narrated by Hisham bin Ammar, Hatem Ben Ismail, Jacob bin Abdullah bin Amr bin Umayya, they said that , the prophet , may Allah be pleased with him, said: Tie your camel up and trust on God<sup>6</sup>.

**Al Nasu Ma`adin**(people are not the same as metals are).

Is`aaqibn Ibrahim , Gareer, Amara Abu Zarahm and Abu Huraira may Allah be pleased with him narrated that: the Messenger of Allah (peace be upon him) said (people are not the same as metals are)<sup>7</sup>.

**Matlu Alghani Dhulm**(Dispute and argument of a rich over a claim debt is injustice). Musdad, Abdul Aa`la , Muammar, and Humam Ibn Munabbih, they all said that: Abu Huraira, may Allah be pleased with him, said: The Messenger of Allah (peace be upon him) (Dispute and argument of a rich over a claim debt is injustice)<sup>8</sup>.

1- MuSLIM Ibn AL HAJAJ.

2- Ahmad Ibn Hanbal.

3- Al bukhari, aljamia al musnad al saheeh.

4- Mohammad bin Esa al salami, AL Jami al saheeh , al Tirmidhi.

5- Mohammad al nisabouri, Mustadrak al saheehin.

6- AL Bukhari AL Adab AL Mufrad.

7- Ahmad ABU BAKR al Sheibani.

8- AL Bukhari , Saheeh AL Bukhari.

### The second topic

#### **Proverb properties**

When the Arabs know that proverbs behave in a more object-talk and interference in most ways, they express it in the strongest terms to be easy use and they are wonders when they emerge in the course of the speech, but it is important for each person to work hard in the field of art and novel in order to progress his level of understanding the properties and features of the proverbs<sup>1</sup>.

It is an essential idea that every person who concerns with the study of proverbs should know a lot about these proverbs particularly the common proverbs should be known by all people in the community<sup>2</sup>.

Proverbs are examples of wisdom when ears and eye missed the visibility and hearing<sup>3</sup>.

Arabs say the proverbs because of prescribed only reasons, and incidents dictated, therefore a proverb become in short and brief form<sup>4</sup>. As the proverbs like signals and meanings they become short, and for that they are called proverbs<sup>5</sup>:

Scientists reported and sum up some of the characteristics of the proverbs as follows:

1. Brevity, so as to be short and understandable .
2. It was a kind of independent science .
3. It makes the logic stronger and acceptable acceptance.
4. a proverb carries the idea of wisdom.
5. a proverb is an extract of experience .
6. It has a cause and an incident.

### The third topic

#### **Proverbs Prospective by the Caliph Omar (God pleased with him)**

The Caliph Omar ibn al-Khattab (God pleased with him.) has been given an extraordinary ability to create proverbs, and he makes use of every event and a opportunity to say the proverb, and this is a reasonable result of a person who attended both types of life : the pre- history of Islam and during Islam era. And he made use of the fruits of expertise, good knowledge about the Arabs and their language.

1- AL BUKHARI , al jami AL Saheeh al mukhtasar.

2- Abu Hilal AL Askari , Jamharat AL Amthal, p 4.

3- Jamharat al amthal ABU Hilal AL ASKARI P6.

4- Abu Abdallahi IBN al I AL HAKEEM.

5- Ibn AL Atheer, ALM Mathal al sairp 40.

The proverbs that mentioned by the Caliph Omar ibn al-Khattab (God pleased with him) are so many, some of them are:

**ShinshinaAa'rafuha min Akhzami (He is on his father's steps)<sup>1, 2</sup>**

This proverb was said by Omar in respect of Ibni Abbas and it indicates that Omar thought that Ibn Abbas was the best person in Qureish Tribe who absolutely has the best opinion among all people<sup>3</sup>. Abu Obeida Muammar Ibn AL Muthanasaid that it is possible to say : Shanshana, or Nashnasha, and others don't agree with the Arabic term Nashnasha<sup>3</sup>.

Arabs usually liken a son to his father, in colloquial Arabic they say: Hadhwu AL NaliBilNali, and they also say Hadhwu AL QadhaBilQadha 39 LikulliOnasFiiJameelihmKhubru.(the essence is better than the appearance)<sup>4, 5</sup>

Alaba ibn al-HaythamAlsados, talked to Omar bin al-Khattab, he was an one- eyed , when Omar heard his proficiency and his mastery, and when he came out Omar said: (the essence is better than the appearance) ,

**ShawaAkhookaHattaIdhaAndajaRamad**

This proverb came from Omar , and it means that, your brother started to cook a meal , when it has well cooked he throws it away into the ash, it is also said that (AL MinnaTufsid AL Sania)the general idea behind this proverb is that if you do a favor to someone and you always make him remember this favor, you lose your reward<sup>6</sup>.

It was narrated that Omar, God pleased with him, passed, one day by A person ' house , this person had been known well as a man of good behavior, Omar heard some sort of entertainment, he said (ShawaAkhookaHattaIdhaAndajaRamad).<sup>43</sup>

**Hanna QidhunLaysaMinha** (a man is proud of a tribe he dosen't belong to).

The story behind this proverb was that Omar Ibn AL Khattab said this proverb when the prophet, peace be upon him, ordered his followers to kill OqbalbnAbiMueit, he said : Have I been killed and I am from Quraish? Then Omar said (Hanna QidhunLaysaMinha (a man is proud of a tribe he dosen't

1- Ibn AL atheer, AL Mathal al sair.

2- Abu Obeidaibn Salam, AL Amthal.

3- Abd AL Hameed bin hibatalla.

4- Abu AL GasimMahmoodALZamakhshari.

5- AHMAD al andalusi , al Igd AL FAREED.

6- Al jahiz , al bayanwa AL TABYEEN.



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belong to)<sup>1, 2</sup>.

**Law kana Almaru' Agwamu min QadhinlawajidalahuGhamiz (if a person is more generous than arrow, he wouldn't be safe from defamation)<sup>3</sup>**

Omar Ibn AL Khattab said that :Law kana Almaru' Agwamu min QadhinlawajadalahuGhamiz (if a person is more generous than arrow, he wouldn't be safe from defamation) as well as Abu AL Fadl AL Mikyali said that :

**A generous man has never been safe from defamation**

Even if his deeds are true and straight like arrow<sup>4</sup>.

If a man is progressing in better life people will feel envoy toward him even if his deeds are true and straight like arrow<sup>5</sup>.

**Be sociable with people and do not agree with all what they say**

Omar Ibn AL Khattab, and Abdu AllahIbnMasuood said that : Be sociable with people and do not agree with all what they say, and this is the same as Sasa'albnSawhan said (if you meet a Muslim communicate with him and if you meet a dissipated person avoid him. This saying, as well, goes with what Jesus, peace be upon him, said (be in the centre of and walk a side)<sup>6</sup>.

**WalliHaraha man TawallaGaraha (you should give responsibility to those who made use of your rewards)<sup>7</sup>**

This proverb was said by Omar Ibn AL Khattab,peace be upon him to AbiMasood Al Ansari (God pleased with him) the meaning of this proverb is that you should give responsibility to those who made use of your rewards<sup>8</sup>. another meaning of this proverb is that who is responsible under good conditions should he himself be under bad conditions<sup>9</sup>.

**(KulQawma'alamuBisina'atihim) Each man knows his craft.<sup>10</sup>**

The general idea behind this proverb is that it is more useful to give responsibility to those who are well qualified, and it was in Omar's letter when he wrote to Sa'adIbnAbiWaqas (Concerning the war you should consult AmroIbnMa'adYakrib and TuleihaIbnKHuweild and do not ask them advice in other cases because Each man knows his craft).

1- IbnHibatallah, sharhNahj AL BALAGHA.

2- IbnHibatallah, sharhNahj AL BALAGHA.

3- Abu Obeid AL Qasim, al Amthal.

4- Al Gadah , AHD GIDAH al meisir.

5- Abu Obeid AL Bakri, Fasl AL Magaal.

6- Abu Hayan AL Tawhidi, al imtaa.

7- IbnAbi AL Dunya, QURA al Deif.

8- IbnHibatalla, SharhNahj AL Ballaga.

9- Al midani,previous reference.

10- IbnAbi AL Dunya



### **QanieKatibukaSawtan<sup>1</sup>**

Omar IbnALKhattab, God pleased with him, wrote to Abi Musa AL Ashari, God pleased with him, QanieKatibukaSawtan<sup>2</sup>.

**Asa’at AL naqdwaA’azmta AL Khutba<sup>3</sup> (you have done least and demand more)**

The story behind this proverb is that One day OmarIbnALkhattab, God pleased with him, saw a man doing his prayer imperfectly, and when he finished, he asked Allah to help him to marry a nymph (Houri) then Omar said to him (Oh man! Youhave done least and demand more)<sup>4</sup>.

**LayameenHanath Aw Mandama (you should fulfill your oath or be regretful)<sup>5</sup>.**

**This proverb usually takes place to prevent people from swearing or taking an oath.**

**ON another hand Omar brought some proverbs that are equivalent to some of the sayings of Arabs, below are some examples.**

<b>Omar’s proverbs</b>	<b>Arabs Proverbs</b>
your brother started to cook a meal, when it has well cooked he throws it away into the ash.	AL MinnaTufsid AL Sania) <sup>6</sup>
Be sociable with people and do not agree with all what they say	FarrigBeinMadinTuhab <sup>7</sup>
Each man knows his craft <sup>8</sup>	A’ati AL QawsBareeha

Omar Ibn AL Khattab , God pleased with him, beside his own proverbs, he, as well, supported his speech with some Arabs proverbs, below are some examples.

### **Ajwad min Harim (more generous than Harim)**

The story behind this proverb was that the daughter of HarimIbniSinanIbnAbiHaritha, one day, visited Omar Ibn AL Khattab, God pleased with him, Zuheir, the poet, rhymes a good poetry about your father, what did your father give him? He gave him, camels, horses, clothes and

1- IBN hibatalla.

2- AL Meedani , previous reference.

3- IBN Hamdoon AL Tadhkira al Hamdoniya.

4- AL Meedani , previous reference.

5- AL Askari, JAMHARAT al Amthal.

6- AL Meedani , Mujama AL Amthal.

7- AL SAWLI Adab AL Kitab.

8- Abu Hilal AL ASKARI, Jawharat al amthal.

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many sorts of non durables, Omar said to her , but you were given what must have not ever been destroyed<sup>1</sup>.

Omar said (It is better to consult those who really believe in God)<sup>2</sup>  
AL kisai and AL Asmai said that(Ja'aYadribuAsdarayhi) this proverb is said when a person fails in doing something<sup>3</sup>

There was another proverb from the Arabs language which was<sup>4</sup>, as well, carrying the same point of virw of Omar, it was (Awfa min Omi Jameel)<sup>5</sup>.

### Conclusion

All praise to Allah who has helped me to start and finish this research, and the conclusions are:

1. Proverbs, although they are brief, they help in solving some social issues.
2. Easy to be kept by heart and they hold great meanings.
3. The proverbs of the Caliph Omar characterized by a wide vision and depth of indication.
6. Some agreed with the proverbs of Arabs, some are his own.
7. Stories and events that were expressed by proverbs are of strong sense and a clear end.
8. Reveal that the Caliph Omar was a talent in respect to rhetoric use of the language.

### Recommendations:

1. Studying deeply the ancient literary and culture and linking it with the contemporary literary life.
2. Studying the multiple literary aspects of the Caliph Omar's personality.

1- Abu Mansoor AL NISABOORI, LUBAB AL Aadab.

2- Shihab AL Deen al Niwairi, Nihayat al erabfii FINOON al Adab.

3- AL Zamakhshri , AL MustaqsfiiAmthal AL ARAB.P 357.

4- AL Zamakhshri , AL MustaqsfiiAmthal AL ARAB.P 350.

5- Al askari , Jamharat AL AMTHAL.P 88.

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