

## 49 - THE BOOK OF MANUMISSION (OF SLAVES)

### (1) CHAPTER. What is said regarding the manumission and its superiority

And the Statement of Allāh تعالى:

“(It is) freeing a neck (slave). Or giving food in a day of hunger (famine), to an orphan near of kin.’... (V.90:13-15)

2517. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave.”

Sa'id bin Marjāna said that he narrated that *Hadīth* to 'Alī bin Al-Ḥusain رَضِيَ اللهُ عَنْهُمَا and he manumitted his slave for whom 'Abdullāh bin Ja'far had offered him ten thousand Dirham or one thousand Dinār.

## ٤٩ - كتاب العتق

### (١) بَابٌ فِي الْعِتْقِ وَفَضْلِهِ

وَقَوْلُهُ تَعَالَى: ﴿فَكَرِّهَ رَبِّكَ﴾ (١٣) أَوْ  
إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبٍ ﴿١٤﴾ يَتِيمًا ذَا  
مَقْرَبَةٍ ﴿١٥﴾ [البلد: ١٣ - ١٥].

٢٥١٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ:  
حَدَّثَنِي وَأَقْدُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي  
سَعِيدُ بْنُ مَرْجَانَةَ صَاحِبُ عَلِيِّ بْنِ  
الْحُسَيْنِ قَالَ: قَالَ لِي أَبُو هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا  
رَجُلٍ أَعْتَقَ امْرَأً مُسْلِمًا اسْتَنْقَذَ اللهُ  
بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنَ النَّارِ». قَالَ  
سَعِيدُ بْنُ مَرْجَانَةَ: فَانْطَلَقْتُ بِهِ إِلَى  
عَلِيِّ بْنِ الْحُسَيْنِ فَعَمَدَ عَلِيٌّ بْنُ  
الْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا إِلَى عَبْدٍ لَهُ  
قَدْ أَعْطَاهُ بِهِ عَبْدُ اللهِ بْنُ جَعْفَرٍ عَشْرَةَ  
آلَافٍ دِرْهَمٍ، أَوْ أَلْفَ دِينَارٍ فَأَعْتَقَهُ.  
[انظر: ٦٧١٥]

### (2) CHAPTER. What is the best kind of manumission (of slaves)?

2518. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: I asked the Prophet ﷺ, “What is the best deed?” He replied, “To believe in Allāh and to fight for His Cause.” I then asked, “What is the best kind of manumission (of slaves)?” He replied, “The manumission of the most expensive slave and the most beloved by his master.” I said, “If I cannot afford to do that?” He said, “Help the weak or do good

### (٢) بَابٌ: أَيُّ الرِّقَابِ أَفْضَلُ؟

٢٥١٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُوسَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ  
أَبِيهِ، عَنْ أَبِي مُرَّاحٍ، عَنْ أَبِي دَرٍّ  
رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ  
ﷺ: «أَيُّ الْعَمَلِ أَفْضَلُ؟» قَالَ: «إِيمَانٌ  
بِاللهِ وَجِهَادٌ فِي سَبِيلِهِ». قُلْتُ: فَأَيُّ

for a person who cannot work for himself.” I said, “If I cannot do that?” He said, “Refrain from harming others for this will be regarded as a charitable deed for your own good.”

(3) CHAPTER. Manumitting slaves at the time of eclipses, or on the appearance of some other signs of Allāh, is recommended.

2519. Narrated Asmā' bint Abū Bakr رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ ordered us to manumit slaves at the time of solar eclipses.

الرَّقَابِ أَفْضَلُ؟ قَالَ: «أَعْلَاهَا ثُمَّ أَنْفُسُهَا عِنْدَ أَهْلِهَا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تَعِينُ ضَائِعًا أَوْ تَصْنَعُ لِأَحْرَقَ». قَالَ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تَدْعُ النَّاسَ مِنَ الشَّرِّ فَإِنَّهَا صَدَقَةٌ تَصِدِّقُ بِهَا عَلَى نَفْسِكَ».

(٣) بَابُ مَا يُسْتَحَبُّ مِنَ الْعَتَاقَةِ فِي الْكُسُوفِ أَوْ الْآيَاتِ

٢٥١٩ - حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا زَائِدَةُ بْنُ قَدَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: أَمَرَ النَّبِيُّ ﷺ بِالْعَتَاقَةِ فِي كُسُوفِ الشَّمْسِ.

[راجع: ٨٦]

تَابَعَهُ عَلِيُّ، عَنِ الدَّرَّاورِدِيِّ، عَنْ هِشَامِ.

2520. Narrated Asmā' bin Abū Bakr رَضِيَ اللهُ عَنْهَا: We were ordered to manumit slaves at the time of lunar eclipses.

٢٥٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عَتَّامٌ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا قَالَتْ: كُنَّا نُؤَمَّرُ عِنْدَ الْكُسُوفِ بِالْعَتَاقَةِ.

[راجع: ٨٦]

(4) CHAPTER. If one manumits a male slave owned by two persons or a female slave owned by a number of partners.

2521. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Whoever manumits a slave owned by two masters, should manumit him completely (not partially) if he is rich after having its price evaluated.”

(٤) بَابُ إِذَا أُعْتِقَ عَبْدًا بَيْنَ اثْنَيْنِ أَوْ أُمَّةٍ بَيْنَ الشَّرَكَاءِ

٢٥٢١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ عَنِ

النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ عَبْدًا بَيْنَ اثْنَيْنِ فَإِنْ كَانَ مُوسِرًا قَوْمَ عَلَيْهِ ثُمَّ يُعْتَقُ». [راجع: ٢٤٩١]

2522. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e., if he has not sufficient money) he manumits the slave partially."

٢٥٢٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَحْبَبْنَا مَالِكَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ فَكَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ قَوْمَ الْعَبْدِ عَلَيْهِ فِيمَا عَدَلَ فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَعَتَقَ عَلَيْهِ الْعَبْدَ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». [راجع: ٢٤٩١]

2523. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Whoever manumits his share of a jointly possessed slave, then it is essential for him to get that slave manumitted completely as long as he has the money to do so. If he has not sufficient money to pay the price of the other shares (after the price of the slave is evaluated justly), the manumitter manumits the slave partially in proportion to his share."

٢٥٢٣ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ؛ عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَاءَ لَهُ فِي مَمْلُوكٍ فَعَلَيْهِ عِثْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يُقَوِّمُ عَلَيْهِ قِيمَةَ عَدَلَ عَلَى الْمُعْتَقِ فَأَعْتَقَ مِنْهُ مَا أَعْتَقَ». [راجع: ٢٤٩١]

حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ، عَنْ عُبَيْدِ اللَّهِ اخْتَصَرَهُ.

2524. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "He who manumits his share and has money sufficient to free the remaining portion of that slave's price (justly estimated) then he should manumit him (by giving the rest of his price to the other co-owners)."

٢٥٢٤ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ أَوْ شِرْكَاءَ لَهُ فِي عَبْدٍ فَكَانَ

Nāfi' added, "Otherwise the slave is

partially free." Ayyūb is not sure whether the last statement was said by Nāfi' or it was a part of the *Ḥadīth*.

2525. Narrated Ibn 'Umar رضي الله عنهما that he used to give his verdict regarding the male or female slaves owned by more than one master, one of whom may manumit his share of the slave. Ibn 'Umar used to say in such a case, "The manumitter should manumit the slave completely if he has sufficient money to pay the rest of the price of that slave (which is to be justly estimated) and the other share-holders are to take the price of their shares and the slave is freed (released from slavery)." Ibn 'Umar narrated this verdict from the Prophet ﷺ.

لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيَمَتَهُ بِقِيَمَةِ الْعَدْلِ فَهُوَ عَتِيقٌ". قَالَ نَافِعٌ: وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا أَعْتَقَ. قَالَ أَيُّوبُ: لَا أَذْرِي أَشْيَاءَ قَالَهُ نَافِعٌ، أَوْ شَيْءٌ فِي الْحَدِيثِ.

٢٥٢٥ - حَدَّثَنَا أَحْمَدُ بْنُ مِقْدَامٍ: حَدَّثَنَا الْفَضْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ يُقْتَبَى فِي الْعَبْدِ أَوْ الْأَمَةِ يَكُونُ بَيْنَ الشَّرَكَاءِ فَيُعْتَقُ أَحَدُهُمْ نَصِيْبَهُ مِنْهُ، يَقُولُ: قَدْ وَجَبَ عَلَيْهِ عِتْقُهُ كُلُّهُ إِذَا كَانَ لِلَّذِي أَعْتَقَ مِنَ الْمَالِ مَا يَبْلُغُ، يَقَوْمُ مِنْ مَالِهِ قِيَمَةَ الْعَدْلِ، وَيُدْفَعُ إِلَى الشَّرَكَاءِ أَنْصَابًاؤُهُمْ، وَيُخْلَى سَبِيلَ الْمُعْتَقِ، يُخْبِرُ ذَلِكَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ اللَّيْثُ وَابْنُ أَبِي ذَيْبٍ وَابْنُ إِسْحَاقَ وَجُوَيْرِيَةُ وَيَحْيَى بْنُ سَعِيدٍ وَإِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ مُخْتَصَرًا. [راجع: ٢٤٩١]

(5) CHAPTER. Whoever manumits his portion of a common slave and does not possess enough money to manumit him completely, then that slave should be helped to work without hardship to earn what will enable him to get complete freedom according to the writing (of emancipation).

2526. Narrated Abū Hurairah رضي الله عنه that the Prophet ﷺ said, "Whoever

(٥) بَابٌ إِذَا أَعْتَقَ نَصِيْبًا فِي عَبْدٍ وَلَيْسَ لَهُ مَالٌ اسْتُسْعِمِيَ الْعَبْدُ عَيْرَ مَشْفُوقٍ عَلَيْهِ عَلَى نَحْوِ الْكِتَابَةِ

٢٥٢٦ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي

manumits his portion of a (jointly possessed) slave..."

رَجَاءٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا جَرِيرُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: حَدَّثَنِي النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ شَقِيصًا مِنْ عَبْدٍ...». [راجع: ٢٤٩٢]

2527. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Whoever manumits his portion of a common slave should manumit the slave completely by paying the rest of his price from his money if he has enough money; otherwise the price of the slave is to be estimated and the slave is to be helped to work without hardship till he pays the rest of his price."

٢٥٢٧ - وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا أَوْ شَقِيصًا فِي مَمْلُوكٍ فَخَلَّصَهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا فُؤِمَ عَلَيْهِ فَاسْتُسْعِيَ بِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ». [راجع: ٢٤٩٢]

تَابَعَهُ حَجَّاجُ بْنُ حَجَّاجٍ وَأَبَانُ وَمُوسَى بْنُ خَلْفٍ عَنْ قَتَادَةَ، أَخْتَصَرَهُ شُعْبَةُ.

(6) CHAPTER. What is said about manumission and divorce by mistake or by forgetfulness. Manumission of slave should be for Allāh's sake only.

The Prophet ﷺ said, "Everybody will get the reward according to what he has intended." Doing things by forgetfulness or by mistake is not regarded as intentional action.

(٦) بَابُ الْخَطَا وَالنَّسْيَانِ فِي الْعِتَاقَةِ وَالطَّلَاقِ وَنَحْوِهِ، وَلَا عِتَاقَةَ إِلَّا لِرُوحِهِ اللَّهُ تَعَالَى

وقال النبي ﷺ: «لكل امرئ ما نوى»، ولأبيته للناسي والمُحْطِئِ.

2528. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Allāh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it." (See *Hadith* No.6664 Vol.8)

٢٥٢٨ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا مِسْعَرٌ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسْتُ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ».

[انظر: ٥٢٦٩، ٦٦٦٤]

2529. Narrated 'Umar bin Al-Khattāb رضي الله عنه: The Prophet ﷺ said, "The (reward of) deeds depends on intentions, and every person will get the reward according to what he has intended. So, whoever emigrates for Allāh and His Messenger, then his emigration will be for Allāh and His Messenger, and whoever emigrates for worldly benefits or for a woman to marry then his emigration will be for what he emigrated for."

[See Vol. 1, *Hadith* No.1]

(7) CHAPTER. If somebody says to his slave that he is for Allāh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

2530. Narrated Qais رضي الله عنه: When Abū Hurairah accompanied by his slave set out intending to embrace Islām they lost each other on the way. The slave then came while Abū Hurairah was sitting with the Prophet ﷺ. The Prophet ﷺ said, "O Abū Hurairah! Your slave has come back." Abū Hurairah said, "Indeed, I would like you to witness that I have manumitted him." That happened at the time when Abū Hurairah recited (the following poetic verse):

'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

٢٥٢٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنْ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّيْبِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَاصِ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَعْمَالُ بِالنِّيَّةِ وَلَا مَرِيءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». [راجع: ١]

(٧) بَابُ إِذَا قَالَ لِعَبْدِهِ: هُوَ لِلَّهِ، وَنَوَى الْعِتْقَ، وَالْإِشْهَادَ بِالْعِتْقِ

٢٥٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الْإِسْلَامَ وَمَعَهُ غُلَامُهُ ضَلَّ كُلَّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ فَأَقْبَلَ بَعْدَ ذَلِكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ، هَذَا غُلَامُكَ قَدْ أَنَاكَ». فَقَالَ: أَمَا إِنِّي أَشْهَدُكَ أَنَّهُ حُرٌّ، قَالَ فَهُوَ حِينَ

يَقُولُ:

يَا لَيْلَةً مِنْ طَوِيلِهَا وَعَنَائِهَا  
عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ

[انظر: ٢٥٣١، ٢٥٣٢، ٤٣٩٣]

2531. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: On my way to the Prophet ﷺ I was reciting: 'What a long tedious tiresome night!

Nevertheless, it has delivered us from the land of *Kufr* (disbelief).'

I had a slave who ran away from me on the way. When I went to the Prophet ﷺ and gave the *Bai'a* (pledge) for embracing Islām, the slave showed up while I was still with the Prophet ﷺ who remarked, "O Abū Hurairah! Here is your slave!" I said, "I manumit him for Allāh's sake," and so I manumitted him.

٢٥٣١ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةً مِنْ طَوِيلِهَا وَعَنَائِهَا  
عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ  
قَالَ: وَابَقَ مِنِّي غُلَامٌ لِي فِي الطَّرِيقِ، قَالَ: فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَبَايَعْتُهُ فَبَيْنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ هَذَا غُلَامُكَ»، فَقُلْتُ: هُوَ حُرٌّ لَوْجِهِ اللهُ، فَأَعْتَقَهُ.

قال أبو عبيد الله: لم يقل أبو كريب عن أبي أسامة: حرٌّ.

[راجع: ٢٥٣٠]

2532. Narrated Qais: When Abū Hurairah رَضِيَ اللهُ عَنْهُ accompanied by his slave came intending to embrace Islām, they lost each other on the way. (When the slave showed up) Abū Hurairah said (to the Prophet ﷺ), "I make you witness that the slave is free for Allāh's Cause."

٢٥٣٢ - حَدَّثَنِي شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حُمَيْدٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: لَمَّا أَقْبَلَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَمَعَهُ غُلَامُهُ وَهُوَ يَطْلُبُ الْإِسْلَامَ فَضَلَّ أَحَدَهُمَا صَاحِبَهُ، بِهَذَا وَقَالَ: أَمَا إِنِّي أَشْهَدُكَ أَنَّهُ اللهُ. [راجع: ٢٥٣٠]

(8) CHAPTER. *Umm Al-Walad* (i.e., a slave woman who begets a child for her master).

(٨) بَابُ أُمِّ الْوَالِدِ

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "One of the portents of the approaching of the Hour is that the slave woman will beget her own master."

2533. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd bin Abī Waqqāṣ to take the son of the slave-girl of Zam'a into his custody, telling him that the boy was his own (illegal) son. When Allāh's Messenger ﷺ went (to Makkah) at the time of the conquest, Sa'd took the son of the slave-girl of Zam'a to Allāh's Messenger ﷺ and also brought 'Abd bin Zam'a with him and said, "O Allāh's Messenger! This is the son of my brother 'Utba, who authorized me to take him into my custody." 'Abd bin Zam'a said, "O Allāh's Messenger! He is my brother, the son of Zam'a's slave-girl and he was born on his bed." Allāh's Messenger ﷺ casted a glance at the son of the slave-girl of Zam'a and noticed much resemblance (to 'Utba). Allāh's Messenger ﷺ said, "It is for you, O 'Abd bin Zam'a as he was born on the bed of your father." Allāh's Messenger ﷺ then said to Sauda bint Zam'a: "Screen yourself O Sauda bint Zam'a from him (the boy)," as he noticed the boy's resemblance to 'Utba and Sauda was the wife of the Prophet ﷺ. (See H. 4303).

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «مِنْ أَسْرَاطِ السَّاعَةِ أَنْ تَلِدَ الْأَمَةُ رَبَّهَا».

٢٥٣٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهَدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنْ يَقْبُضَ إِلَيْهِ ابْنَ وَلِيدَةِ رَمَعَةَ. قَالَ عُتْبَةُ: إِنَّهُ ابْنِي، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ زَمَنَ الْفَتْحِ أَخَذَ سَعْدُ ابْنَ وَلِيدَةِ رَمَعَةَ فَأَقْبَلَ بِهِ إِلَى رَسُولِ اللهِ ﷺ وَأَقْبَلَ مَعَهُ بَعْدُ بِنِ رَمَعَةَ فَقَالَ سَعْدُ: يَا رَسُولَ اللهِ، هَذَا ابْنُ أُخِي عَهَدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقَالَ عَبْدُ بْنُ رَمَعَةَ: يَا رَسُولَ اللهِ، هَذَا أُخِي ابْنُ رَمَعَةَ وُلِدَ عَلَيَّ فِرَاشِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى ابْنِ وَلِيدَةِ رَمَعَةَ فَإِذَا هُوَ أَشْبَهَ النَّاسَ بِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ لَكَ يَا عَبْدُ بْنُ رَمَعَةَ»، مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَيَّ فِرَاشِ أَبِيهِ. قَالَ رَسُولُ اللهِ ﷺ: «اِحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتُ رَمَعَةَ»، مِمَّا رَأَى مِنْ شَبْهِهِ بِعُتْبَةَ، وَكَانَتْ سَوْدَةُ زَوْجَ النَّبِيِّ ﷺ.

[راجع: ٢٥٣٣]

(9) CHAPTER. The selling of a *Mudabbar* (i.e., the slave who is declared by his master to be manumitted after his master's death).

2534. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: A man amongst us declared that his

(٩) بَابُ بَيْعِ الْمُدَبَّرِ

٢٥٣٤ - حَدَّثَنَا آدَمُ بْنُ أَبِي



slave would be manumitted after his death. The Prophet ﷺ called for that slave and sold him<sup>(1)</sup>. The slave died the same year.

إِيَّاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَعْتَقَ رَجُلٌ مِنَّا عَبْدًا لَهُ عَنْ دُبْرٍ فَدَعَا النَّبِيَّ ﷺ فَبَاعَهُ. قَالَ جَابِرٌ: مَاتَ الْعُلَامُ عَامَ أَوَّلٍ. [راجع: ٢١٤١]

(10) CHAPTER. The selling and conferring on others of the *Walā'* of a manumitted slave.<sup>(2)</sup>

(١٠) بَابُ بَيْعِ الْوَلَاءِ وَهَبِيهِ

2535. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the selling or conferring on others of the *Walā'* of a manumitted slave.

٢٥٣٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبِيهِ. [انظر: ٦٧٥٦]

2536. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: I bought Barira, but her masters put the condition that her *Walā'* would be for them. I told the Prophet ﷺ about it. He said (to me), "Manumit her, as her *Walā'* will be for the one who pays the price." So, I manumitted her. The Prophet ﷺ called Barira and gave her the option of either staying with her husband or leaving him. She said, "Even if he gave me so much money, I would not stay with him," and so she preferred her freedom to her husband.

٢٥٣٦ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلِئَاءِهَا، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أُعْتِقِهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ» فَأَعْتَقْتُهَا، فَدَعَاها النَّبِيُّ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا فَقَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا نَبْتُ عِنْدَهُ، فَاخْتَارَتْ نَفْسَهَا. [راجع: ٤٥٦]

(11) CHAPTER. If the brother or the uncle of somebody was taken as a war prisoner, then can he ransom him if he is a *Mushrik*?

(١١) بَابُ إِذَا أُسِرَ أَحْوُ الرَّجُلِ أَوْ عَمُّهُ هَلْ يُفَادَى إِذَا كَانَ مُشْرِكًا؟ وَقَالَ أَنَسٌ: قَالَ الْعَبَّاسُ لِلنَّبِيِّ

Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Al-'Abbās said

(1) (H. 2534) The liberator was needy, so the Prophet ﷺ sold the slave for him, permitting him to cancel his promise of manumitting the slave after his death.

(2) (Ch. 10) *Walā'*: See glossary.

to the Prophet ﷺ, "I ransom myself and 'Aqīl." 'Alī got his share of the booty from the property which was given by his brother 'Aqīl and his uncle Al-'Abbās.

ﷺ: فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا، وَكَانَ عَلَيَّ لَهُ نَصِيبٌ فِي تِلْكَ الْعَيْمَةِ الَّتِي أَصَابَ مِنْ أُخِيهِ عَقِيلٍ وَعَمَّهُ عَبَّاسٌ.

2537. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some men of the *Anṣār* asked for the permission of Allāh's Messenger ﷺ and said, "Allow us to give up the ransom from our nephew Al-'Abbās. The Prophet ﷺ said (to them), "Do not leave (even) a Dirham (of his ransom)."

٢٥٣٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ائْذَنْ لَنَا فَلْتُرِكَ لابنِ أَخْتِنَا عَبَّاسٍ فِدَاءَهُ، فَقَالَ: «لَا تَدْعُونَ مِنْهُ دِرْهَمًا».

[انظر: ٣٠٤٨، ٤٠١٨]

## (12) CHAPTER. Manumission of a *Mushrik* (pagan, polytheist, idolater)

### (١٢) بَابُ عِتْقِ الْمُشْرِكِ

2538. Narrated Hishām: My father told me that Ḥakīm bin Ḥizām رَضِيَ اللهُ عَنْهُ manumitted one hundred slaves in the Pre-Islāmic Period of Ignorance and slaughtered one hundred camels (and distributed them in charity). When he embraced Islam he again slaughtered one hundred camels and manumitted one hundred slaves. Ḥakīm said, "I asked Allāh's Messenger ﷺ, 'O Allāh's Messenger! What do you think about some good deeds I used to practise in the Pre-Islāmic Period of Ignorance regarding them as deeds of righteousness?' " Allāh's Messenger ﷺ said, "You have embraced Islām along with all those good deeds you did."

٢٥٣٨ - حَدَّثَنَا عَبِيدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، أَخْبَرَنِي أَبِي: أَنَّ حَكِيمَ بْنَ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ. فَلَمَّا أَسْلَمَ حَمَلَ عَلَى مِائَةِ بَعِيرٍ وَعَتَقَ مِائَةَ رَقَبَةٍ، قَالَ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ كُنْتُ أَصْنَعُهَا فِي الْجَاهِلِيَّةِ، كُنْتُ أَتَحَنَّنُ بِهَا- يَعْنِي: أَتَبَرَّرُ بِهَا -؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَسَلَّمْتَ عَنْ مَا سَلَفَ لَكَ مِنْ خَيْرٍ».

[راجع: ١٤٣٦]

(13) CHAPTER. Whoever possessed Arab slaves and gave them as presents, or sold them, or had sexual relation with the females among them, or accepted their ransom, or took their offspring as captives.

And the Statement of Allāh تعالى:

“The example (of two men – a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allāh. Nay! (But) most of them know not.” (V.16:75)

2539, 2540. Narrated Marwān and Al-Miswar bin Makhrama: When the delegates of the tribe of Hawāzin came to the Prophet ﷺ, and they requested him to return their properties and captives the Prophet ﷺ stood up and said to them, “I have other people with me in this matter (as you see) and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution.” The Prophet ﷺ had waited for them for more than ten days since his arrival from Ta'if. So, when it became evident to them that the Prophet ﷺ was not going to return them except one of the two, they said, “We choose our prisoners.” The Prophet ﷺ got up amongst the people and glorified and praised Allāh as He deserved and said, “Then after, these brethren of yours have come to us with repentance, and I see it logical to return them the captives. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you likes to stick to his share till we recompense him from the very first war booty which Allāh will give us, then he can do so (i.e., give up

(١٣) بَابٌ مِنْ مَلِكٍ مِنَ الْعَرَبِ رَقِيقًا فَوَهَبَ وَبَاعَ وَجَامَعَ وَفَدَى وَسَبَى الذَّرِيَّةَ

وقول الله تعالى: ﴿عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ [النحل: ٧٥]

٢٥٣٩، ٢٥٤٠ - حَدَّثَنَا أَبُو مَرِيَمَ قَالَ: أَخْبَرَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: ذَكَرَ عُرْوَةُ أَنَّ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ: أَنَّ النَّبِيَّ ﷺ قَامَ حِينَ جَاءَهُ وَفَدَى هَوَازِنَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ: «إِنَّ مَعِيَ مِنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا الْمَالَ وَإِمَّا السَّبْيَ، وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِهِمْ» وَكَانَ النَّبِيُّ ﷺ انْتظرَهُمْ بِضَعْعِ عَشْرَةِ لَيْلَةٍ حِينَ قَفَلَ مِنَ الطَّائِفِ. فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ النَّبِيَّ ﷺ غَيْرَ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ قَدْ

the present captives)." The people unanimously said, "We do that (return the captives) willingly." The Prophet ﷺ said, "We do not know which of you have agreed to it and which have not, so go back and let your leaders forward us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet ﷺ that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawāzin.

Narrated Anas that 'Abbās said to the Prophet ﷺ, "I paid for my ransom and 'Aqil's ransom."

جَاؤُنَا تَائِبِينَ وَإِنِّي رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِّهِمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ. فَقَالَ النَّاسُ: طَيَّبْنَا لَكَ ذَلِكَ، قَالَ: «إِنَّا لَا نَدْرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤَكُمْ أَمْرَكُمْ». فَرَجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى النَّبِيِّ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ طَيَّبُوا وَأَذِنُوا، فَهَذَا الَّذِي بَلَّغْنَا عَنْ سَبِي هَوَازِنَ. وَقَالَ أَنَسٌ، قَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: فَادَيْتُ نَفْسِي وَفَادَيْتُ عَقِيلًا. [راجع: ٢٣٠٧،

[٢٣٠٨

2541. Narrated Ibn 'Aūn: I wrote a letter to Nāfi', and Nāfi' wrote in reply to my letter that the Prophet ﷺ had (suddenly) attacked Banī Muṣṭaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet ﷺ got Juwairiya رَضِيَ اللهُ عَنْهَا on that day. Nāfi' said that Ibn 'Umar had told him the above narration and that Ibn 'Umar was in that army.

٢٥٤١ - حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ:

أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ عَوْنٍ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ فَكَتَبَ إِلَيَّ أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَقَتَلَ مَقَاتِلَهُمْ وَسَبَى ذُرَارِيَهُمْ، وَأَصَابَ يَوْمَئِذٍ جُوَيْرِيَةَ، حَدَّثَنِي بِهِ عَبْدُ اللَّهِ ابْنُ عُمَرَ وَكَانَ فِي ذَلِكَ الْجَيْشِ.

2542. Narrated Ibn Muḥairiz: I saw Abū Sa'īd رَضِيَ اللهُ عَنْهُ and asked him about coitus interruptus. Abū Sa'īd said, "We went with Allāh's Messenger ﷺ in the Ghazwa of Banī Al-Muṣṭaliq and we captured some of the Arabs as captives, and the long separation

٢٥٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ

from our wives was pressing us hard and we wanted to practise coitus interruptus. We asked Allāh's Messenger ﷺ (whether it was permissible). He said, "It is better for you not to do so. No soul, (that which Allāh has) destined to exist, up to the Day of Resurrection, but will definitely come into existence."

2543. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I have loved the people of the tribe of Banī Tamīm ever since I heard three things Allāh's Messenger ﷺ said about them. I heard him saying, "These people (of the tribe of Banī Tamīm) would stand firm against *Ad-Dajjāl*." When the *Ṣadaqāt* (gifts of charity) from that tribe came, Allāh's Messenger ﷺ said, "These are the *Ṣadaqāt* (i.e., charitable gifts) of our folk." *Āishah* had a slave-girl from that tribe, and the Prophet ﷺ said to *Āishah*, "Manumit her as she is a descendant of (the Prophet) Isma'īl [Ishmael عليه السلام]."

قَالَ: رَأَيْتُ أَبَا سَعِيدٍ رَضِيَ اللهُ عَنْهُ فَسَأَلْتُهُ، فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي عَزْوَةِ بَنِي الْمُصْطَلِقِ فَأَصَبْنَا سَبِيًّا مِنْ سَبِي الْعَرَبِ فَاشْتَهَيْنَا النَّسَاءَ فَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ، وَأَحْبَبْنَا الْعَزَلَ فَسَأَلْنَا رَسُولَ اللهِ ﷺ فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ». [راجع: ٢٢٢٩]

٢٥٤٣ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: «لَا أَزَالُ أُحِبُّ بَنِي تَمِيمٍ».

وَحَدَّثَنِي ابْنُ سَلَامٍ: أَخْبَرَنَا جَرِيرٌ بَنْ عَبْدِ الْحَمِيدِ، عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلَاثِ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: «هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ». قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ رَسُولُ اللهِ ﷺ: «هَذِهِ صَدَقَاتُ قَوْمِنَا»، وَكَانَتْ سَيِّئَةً مِنْهُمْ عِنْدَ عَائِشَةَ فَقَالَ: «أَعْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ». [انظر: ٤٣٦٦]

(14) CHAPTER. The superiority of him who teaches his slave-girl good manners.

2544. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (See H. 5083)

(١٤) بَابُ فَضْلِ مَنْ أَدَبَ جَارِيَتَهُ وَعَلَّمَهَا

٢٥٤٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ جَارِيَةٌ فَعَلَّمَهَا فَأَحْسَنَ إِلَيْهَا، ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ».

[راجع: ٩٧]

(15) CHAPTER. The saying of the Prophet ﷺ: Slaves are your brothers, so feed them with the like of what you eat.

And the Statement of Allāh تعالى: "Worship Allāh and join none with Him (in worship), and do good to parents, kinsfolk, orphans, *Al-Masākīn* (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet) and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful." (V.4:36)

(١٥) بَابُ قَوْلِ النَّبِيِّ ﷺ: «الْعَمِيدُ إِخْوَانُكُمْ فَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ»،

وقول الله تعالى: ﴿وَعِبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْأَجْنَبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾ [النساء: ٣٦] قال أبو عبد الله: ﴿ذِي الْقُرْبَىٰ﴾: الْقَرِيبُ، ﴿وَالصَّاحِبِ بِالْجَنبِ﴾: الْعَرِيبُ.

2545. Narrated Al-Ma'rūr bin Suwaid: I saw Abū Dhār Al-Ghifārī رَضِيَ اللهُ عَنْهُ wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e., how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet ﷺ. The Prophet ﷺ asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves

٢٥٤٥ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا وَاصِلُ الْأَحَدَبِ قَالَ: سَمِعْتُ الْمَعْرُورَ بْنَ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ رَضِيَ اللهُ عَنْهُ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ حُلَّةٌ، فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ:

are your brethren upon whom Allāh has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe them with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).”

(16) CHAPTER. (The reward of) a slave who worships his Lord (Allāh) in a perfect manner and he is also honest and faithful to his master.

2546. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "If a slave is honest and faithful to his master and worships his Lord (Allāh) in a perfect manner, he will get a double reward." (See H. 5083)

2547. Narrated Abū Mūsa Al-Ash'arī رضي الله عنه: The Prophet ﷺ said, "He who has a slave-girl and teaches her good manners and educates her and then manumits and marries her, will get a double reward; and any slave who observes Allāh's Right and his master's right will get a double reward." (See H. 5083)

2548. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "A pious slave gets a double reward." Abū Hurairah added:

إِنِّي سَأَيْتُ رَجُلًا فَسَكَانِي إِلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «أَعْيَرْتَهُ بِأَمٍّ؟» ثُمَّ قَالَ: «إِنَّ إِخْوَانَكُمْ حَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَحْوَهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعِينُوهُمْ». [راجع: ٣٠]

(١٦) بَابُ الْعَبْدِ إِذَا أَحْسَنَ عِبَادَةَ رَبِّهِ وَنَصَحَ سَيِّدَهُ

٢٥٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَبْدُ إِذَا نَصَحَ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ». [انظر: ٢٥٥٠]

٢٥٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ صَالِحٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ جَارِيَةٌ أَدَّبَهَا فَأَحْسَنَ تَعْلِيمَهَا، وَأَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ، وَأَيُّمَا عَبْدٍ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلِيهِ فَلَهُ أَجْرَانِ». [راجع: ٩٧]

٢٥٤٨ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ

By Him in Whose Hands my soul is but for *Jihād* (i.e., holy battles), *Hajj*, and my duty to serve my mother, I would have loved to die as a slave.<sup>(1)</sup>

2549. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Goodness and comfort are for him (the slave) who worships his Lord (Allāh) in a perfect manner and serves his master sincerely."

(17) CHAPTER. It is disliked to look down upon a slave or to say, "My slave" or "My slave-girl."

Allāh تعالى says:

"And (also marry) the *Ṣālihūn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves)..." (V.24:32)

And Allāh said,

"A slave (disbeliever) under the possession of another" (V.16:75) "... They both found her lord (i.e., her husband) at the door..." (V.12:25) "... believing girls [from among those (slaves) whom you right hands possess]..." (V.4:25)

And the Prophet ﷺ said, "Get up for your master."

Allāh says:

"...Mention me to your lord (i.e., your king so as to get me out of the the prison)..." (V.12:42)

الرُّهْرِيِّ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ رَسُولُ اللهِ ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ»، وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللهِ وَالْحَجُّ وَبِرُّ أُمِّي لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

٢٥٤٩ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «نِعْمًا لِأَحَدِهِمْ يُحْسِنُ عِبَادَةَ رَبِّهِ وَيُنْصَحُ لِسَيِّدِهِ».

(١٧) بَابُ كِرَاهِيَةِ التَّطَاوُلِ عَلَى الرَّقِيقِ، وَقَوْلِهِ: عَبْدِي أَوْ أُمَّتِي

وَقَالَ اللهُ تَعَالَى: ﴿وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ﴾ [النور: ٣٢]. وَقَالَ: ﴿عَبْدًا مَمْلُوكًا﴾ [النحل: ٧٥] ﴿وَالنِّسَاءِ سَيِّدَهَا لَدَا الْبَابِ﴾ [يوسف: ٢٥] وَقَالَ: ﴿مِنْ فَنَيْتِكُمْ الْمُؤْمِنَاتِ﴾ [النساء: ٢٥] وَقَالَ النَّبِيُّ ﷺ: «فُؤِمُوا إِلَى سَيِّدِكُمْ»، وَ﴿أَذْكُرُنِي عِنْدَ رَبِّكَ﴾ [يوسف: ٤٢]: «عِنْدَ سَيِّدِكَ. وَ«مَنْ سَيِّدُكُمْ؟»

(1) (H. 2548) Abū Hurairah mentioned *Jihād*, *Hajj* and duty towards mother as obstacles in the way of his wish, because a slave cannot practise any of these actions without his master's permission. (*Qaṣṭalānī*).



(The Prophet ﷺ said), “And who is your master?”<sup>(1)</sup>

2550. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “If a slave serves his *Saiyid* (i.e., master) sincerely and worships his Lord (Allāh) perfectly, he will get a double reward.” (See H. 5083)

2551. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The *Mamulūk* (slave) who worships his Lord (Allāh) in a perfect manner, and is dutiful, sincere and obedient to his *Saiyid* (master), will get a double reward.” (See H. 5083)

2552. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “You should not say, ‘Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord’ but should say, ‘My master (e.g. feed your master instead of lord) (*Saiyidī*)’, or ‘My guardian (*Maulāī*)’, and one should not say, ‘My slave (*‘Abdī*)’, or ‘My girl-slave (*‘Amatī*)’, but should say, ‘My lad (*Fatāī*)’, ‘My lass (*Fatātī*)’, and ‘My boy (*Ghulāmī*).’”

2553. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “If one manumits his

٢٥٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنْ عُبيدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَصَحَ الْعَبْدُ سَيِّدَهُ وَأَحْسَنَ عِبَادَةَ رَبِّهِ كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ». [راجع: ٢٥٤٦]

٢٥٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي لَهُ عَلَيْهِ مِنَ الْحَقِّ وَالنَّصِيحَةِ وَالطَّاعَةِ أَجْرَانِ».

[راجع: ٩٧]

٢٥٥٢ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا

عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامِ بْنِ مُنْبِهِ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: أَطْعِمَ رَبِّي، وَصَيَّ رَبِّي، وَلَا يَقُلْ أَحَدُكُمْ: سَيِّدِي مَوْلَايَ. وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي أَمْتِي، وَلْيَقُلْ: فَتَايَ وَفَتَاتِي وَغُلَامِي».

٢٥٥٣ - حَدَّثَنَا أَبُو التُّعْمَانِ:

(1) (Ch. 17) This chapter recommends that one should not call his slave a slave; yet the word is used by Allāh and His Messenger on many occasions. In this chapter the male slave is called *Abd* in Arabic; the female slave *Ama*; the master *Saiyid*; or *Rabb*. The slave is also called *Mamlūk*, and the female slave *Fatāt*.

share of a common slave (*'Abd*), and he has money sufficient to free the remaining portion of the price of the slave (justly estimated), then he should free the slave completely by paying the rest of his price; otherwise the slave is freed partly."

2554. Narrated 'Abdullāh عنه الله رضي الله عنه: Rَضِيَ اللهُ عَنْهُ Allāh's Messenger ﷺ said, "Everyone of you is a guardian and is responsible for his charges. The ruler who has authority over people, is a guardian and is responsible for them, a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave (*'Abd*) is a guardian of his master's property and is responsible for it; so all of you are guardians and are responsible for your charges."

2555, 2556. Narrated Abū Hurairah رضي الله عنه and Zaid bin Khālid: The Prophet ﷺ said, "If a slave-girl (*Ama*) commits illegal sexual intercourse, scourge her; if she does it again, scourge her again; if she repeats it, scourge her again." The narrator added that on the third or the fourth offence, the Prophet ﷺ said, "Sell her even for a hair rope."

حَدَّثَنَا جَرِيرُ بْنُ حَارِظٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ نَصِيْبًا لَهُ مِنَ الْعَبْدِ فَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ قِيَمَتَهُ قَوْمًا عَلَيْهِ قِيَمَةٌ عَدْلٍ، وَأُعْتِقَ مِنْ مَالِهِ وَإِلَّا فَقَدْ أُعْتِقَ مِنْهُ مَا عَتَقَ».

٢٥٥٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ: فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ فَهُوَ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ. وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ. وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[راجع: ٨٩٣]

٢٥٥٥، ٢٥٥٦ - حَدَّثَنَا مَالِكٌ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ: حَدَّثَنِي عُبَيْدُ اللهِ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ وَزَيْدَ بْنَ خَالِدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَّتْ الْأَمَةُ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَّتْ فَاجْلِدُوهَا، ثُمَّ إِذَا زَنَّتْ فَاجْلِدُوهَا، فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَبَيْعُوهَا وَلَوْ بِضَفِيرٍ». [راجع: ٢١٥٢، ٢١٥٤]

## (18) CHAPTER. When your servant brings your meal to you?

2557. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "When your servant brings your meal to you then if you, do not let him sit and share the meal, you should at least give him a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it."

## (19) CHAPTER. The slave is a guardian of the property of his master.

The Prophet ﷺ has referred the ownership of the property to the master.

2558. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما that he heard Allāh's Messenger ﷺ saying, "Everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian of his family and responsible for his charges; a woman is a guardian of her husband's house and responsible for her charges; and the servant is a guardian of his master's property and is responsible for his charge." I definitely heard the above from the Prophet ﷺ and think that the Prophet ﷺ also said, "A man is a guardian of his father's property and responsible for his charges; so everyone of you is a guardian and responsible for his charges."

## (١٨) بَابُ إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ

٢٥٥٧ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ، فَإِنَّهُ وَلِيٌّ عِلَاجَهُ». [انظر: ٥٤٦٠]

## (١٩) بَابُ الْعَبْدُ رَاعٍ فِي مَالِ سَيِّدِهِ، وَنَسَبَ النَّبِيُّ ﷺ الْمَالَ إِلَى السَّيِّدِ

٢٥٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا. وَالخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ». قَالَ: فَسَمِعْتُ هَؤُلَاءِ مِنَ النَّبِيِّ ﷺ وَأَحْسِبُ النَّبِيَّ ﷺ قَالَ: «وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ

مَسْئُولٌ عَنْ رَعِيَّتِهِ». [راجع: ٨٩٣]

(20) CHAPTER. If somebody beats a slave, he should avoid his face.

(٢٠) بَابُ إِذَا ضَرَبَ الْعَبْدُ فَلْيَجْتَنِبِ

الْوَجْهَ

2559. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody fights (or beats somebody) then he should avoid (hitting) the face."

٢٥٥٩ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدِ  
الله: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي  
مَالِكُ بْنُ أَنَسٍ قَالَ: وَأَخْبَرَنِي ابْنُ  
فُلَانٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ  
النَّبِيِّ ﷺ. ح وَحَدَّثَنِي عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا  
مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ».