

56 – THE BOOK OF JIHĀD<sup>(1)</sup>  
(Fighting for Allāh’s Cause)

٥٦ - كتاب الجهاد والسير

(1) CHAPTER. The superiority of Jihād.

And the Statement of Allāh تعالى:

“Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurāt (Torah) and the Injeel (Gospel) and the Qur’ān. And who is truer to his covenant than Allāh? Then rejoice in the bargain which you have concluded.. (up to).. And give glad tidings to the believers.” (V.9:111, 112)

(١) بَابُ فَضْلِ الْجِهَادِ وَالسَّيْرِ،

وَقَوْلِهِ تَعَالَى: ﴿إِنَّ اللَّهَ اشْتَرَىٰ﴾  
إِلَى قَوْلِهِ: ﴿وَبَشِّرِ الْمُؤْمِنِينَ﴾ [التوبة: ١١١-١١٢].

قَالَ ابْنُ عَبَّاسٍ: الْحُدُودُ:  
الطَّاعَةُ.

2782. Narrated ‘Abdullāh bin Mas’ūd رضي رَضِيَ اللهُ عَنْهُ: I asked Allāh’s Messenger ﷺ, “O Allāh’s Messenger! What is the best deed?” He replied, “To offer the *Ṣalāt* (prayers) at their early stated fixed times.” I asked, “What is next in goodness?” He replied, “To be good and dutiful to your parents.” I further asked, “What is next (in goodness)?” He replied, “To participate in *Jihād* in Allāh’s Cause.” I did not ask Allāh’s Messenger ﷺ anymore and if I had asked him more, he would have told me more.

٢٧٨٢ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِتٍ: حَدَّثَنَا مَالِكُ بْنُ يَغْوَلٍ قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ الْعَمِيرِ ذَكَرَ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى مِيقَاتِهَا»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «تُمْ بِرُ الْوَالِدَيْنِ»، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ». فَسَكَتُ عَنْهُ

(1) *Al-Jihād* (Holy fighting) in Allāh’s Cause (with full force of numbers and weaponry), is given the utmost importance in Islām, and is one of its pillars (on which it stands). By *Jihād* Islam is established, Allāh’s Word is made superior. [His Word being (*Lā ilāha illallāh* which means none has the right to be worshipped but Allāh)], and His religion (Islām) is propagated. By abandoning *Jihād*, (may Allāh protect us from that). Islam and the Muslims fall into an inferior position, their honour is lost, their land is stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islam, on every Muslim, and he who tries to escape from this duty or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

رَسُولِ اللَّهِ ﷺ وَلَوْ اسْتَرَدَّتْهُ لَزَادَنِي .

[راجع: ٥٢٧]

2783. Narrated Ibn 'Abbās رضي الله عنهما :  
Allāh's Messenger ﷺ said, "There is no *Hijra*  
(i.e., emigration) (from Makkah to Al-  
Madīna) after the Conquest (of Makkah),  
but *Jihād* and good intention<sup>(1)</sup> remain ; and  
if you are called (by the Muslim ruler) for  
*Jihād*, go forth immediately."

٢٧٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا  
سُفْيَانُ قَالَ: حَدَّثَنِي مَنصُورٌ، عَنْ  
مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ  
جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[راجع: ١٣٤٩]

2784. Narrated 'Aishah رضي الله عنها (that  
she said), "O Allāh's Messenger! We  
consider *Jihād* as the best deed. Should we  
not fight in Allāh's Cause?" He said, "The  
best *Jihād* (for women) is *Hajj-Mabrūr* (i.e.,  
*Hajj* which is done according to the Prophet's  
*Sunna* and is accepted by Allāh)."

٢٧٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
خَالِدٌ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ،  
عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ  
اللَّهِ نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَفَلَا  
نُجَاهِدُ؟ قَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ

حَجٌّ مَبْرُورٌ». [راجع: ١٥٢٠]

2785. Narrated Abū Hurairah رضي الله عنه:  
A man came to Allāh's Messenger ﷺ and  
said, "Guide me to such a deed as equals  
*Jihād* (in reward)." He replied, "I do not find  
such a deed." Then he added, "Can you,  
while the Muslim fighter has gone for *Jihād*  
enter your mosque to perform *Ṣalāt* (prayer)  
without cease and observe *Ṣaum* (fast) and  
never break your *Ṣaum*?" The man said,  
"But who can do that?"<sup>(2)</sup> Abū Hurairah رضي

٢٧٨٥ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا  
عَفَّانٌ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا مُحَمَّدُ بْنُ  
جُحَادَةَ قَالَ: أَخْبَرَنِي أَبُو حَاصِبٍ أَنَّ  
دَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ  
اللَّهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ  
الْجِهَادَ، قَالَ: «لَا أَجِدُهُ». قَالَ:

(1) (H. 2783) After the conquest of Makkah there was no need for Muslims to emigrate from Makkah to Al-Madīna. The Prophet ﷺ tells his companions that one can attain rewards through *Jihād* against *Kufr*, i.e., to fight for Allāh's Cause when there is a call for it, otherwise one should have the intention to participate in *Jihād* and this intention has the same reward as that of *Jihād* itself.

(2) (H. 2785) Of course, nobody can offer *Ṣalāt* (prayer) and fast incessantly, and since=

عنه added, “The *Mujāhid* (i.e., Muslim fighter) is rewarded even for the footsteps of his horse while it wanders about (for grazing) tied in a long rope.”

(2) CHAPTER. The best among the people is that believer who strives his utmost in Allāh’s Cause with both his life and property.

And the Statement of Allāh تعالى:

“O you who believe! Shall I guide you to a trade that will save you from a painful torment. That you believe in Allāh and His Messenger (Muḥammad ﷺ), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives, that will be better for you, if you but know! (If you do so), He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) Paradise, that is indeed great success.” (V.61:10-12)

2786. Narrated Abū Sa‘īd Al-Khūdri رضي الله عنه: Somebody asked, “O Allāh’s Messenger! Who is the best among the people?” Allāh’s Messenger ﷺ replied, “A believer who strives his utmost in Allāh’s Cause with his life and property.” They asked, “Who is next?” He replied, “A believer who stays in one of the mountain paths worshipping Allāh and leaving the people secure from his mischief.”<sup>(1)</sup>

=the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

(1) (H. 2786) This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet ﷺ says in a *Hadīth* reported by At-Tirmidhī: “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (*Qastalānī*)

«هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَفْتَرُ، وَتَصُومَ وَلَا تُفْطِرَ؟» قَالَ: وَمَنْ يَسْتَطِيعُ ذَلِكَ؟ قَالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَنُّ فِي طَوْلِهِ فَيَكْتُبُ لَهُ حَسَنَاتٍ. [راجع: ١٥٢٠]

(٢) بَابُ: أَفْضَلُ النَّاسِ مُؤْمِنٌ

مُعَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ،

وَقَوْلُهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ

أَذَلُّكُمْ عَلَىٰ عَمَلِكُمْ تُنْجِيكُمْ مِنَ عَذَابِ أَلِيمٍ ﴿١٠﴾

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُهَيِّدُونَ فِي سَبِيلِ اللَّهِ

بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ ﴿١١﴾ يَقِفْ لَكُمْ دُونَكُمْ وَدِدْجَلَكُمْ جَنَّتِ

تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَسَكَنَ طَيْبَةً فِي جَنَّتِ

عَدْنِ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ [الصف:

١٠-١٢].

٢٧٨٦ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ:

حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّ أَبَا

سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ

قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ

أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُؤْمِنٌ

يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ».

قَالُوا: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَتَّقِي اللَّهَ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ». [انظر: ٦٤٩٤]

2787. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The example of a *Mujāhid* in Allāh's Cause — and Allāh knows better who really strives in His Cause — is like a person who observes *Ṣaum* (fast) and offers *Ṣalāt* (prayer) continuously. Allāh guarantees that He will admit the *Mujāhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

٢٧٨٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيْبِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ - كَمَثَلِ الصَّائِمِ الْقَائِمِ. وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بَأَنْ يَتَوَقَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ». [راجع: ٣٦]

(3) CHAPTER. The invocation of men and women that Allāh may let them participate in *Jihād* and adorn them with martyrdom.

'Umar said, "O Allāh! Grant me martyrdom in the town of Your Messenger ﷺ."

2788, 2789. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to visit Umm Ḥarām bint Milhān, who would offer him meals. Umm Ḥarām was the wife of 'Ubāda bin Aṣ-Ṣāmit. Allāh's Messenger ﷺ, once visited her and she provided him with food and started looking for lice in his head.<sup>(1)</sup> Then Allāh's Messenger ﷺ slept, and afterwards woke up smiling. Umm Ḥarām asked, "What causes you to smile, O Allāh's Messenger?" He said, "Some of my followers who (in a dream) were displayed before me as fighters in Allāh's

(٣) بَابُ الدُّعَاءِ بِالْجِهَادِ وَالشَّهَادَةِ لِلرِّجَالِ وَالنِّسَاءِ، وَقَالَ عُمَرُ: اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي بَلَدِ رَسُولِكَ.

٢٧٨٨، ٢٧٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَى أُمِّ حَرَامِ بِنْتِ مِلْحَانَ فَيَطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةِ بْنِ الصَّامِتِ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ فَأَطْعَمَتْهُ وَجَعَلَتْ تَقْلِي رَأْسَهُ فَنَامَ

(1) (H. 2788, 2789) It is evident from the life history of the Prophet ﷺ that he used to take bath daily even twice daily or more, and it is not logical that he could have lice in his head, perhaps she was combing or oiling his hairs.

Cause (on board a ship) amidst this sea cause me to smile; they were as kings on the thrones (or like kings on the thrones).” (Ishāq, a subnarrator is not sure as to which expression the Prophet ﷺ used.) Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” Allāh’s Messenger ﷺ invoked Allāh for her and slept again and woke up smiling. Once again Umm Ḥarām asked, “What makes you smile, O Allāh’s Messenger?” He replied, “Some of my followers were displayed before me as fighters in Allāh’s Cause,” repeating the same dream. Umm Ḥarām said, “O Allāh’s Messenger! Invoke Allāh that He makes me one of them.” He said, “You are amongst the first ones.” It happened that she sailed on the sea during the Caliphate of Mu‘āwiyā bin Abī Sufyān, and after she disembarked, she fell down from her riding animal and died.

رَسُولَ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ يَرَكْبُونَ تَبِيحَ هَذَا الْبَحْرِ مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ»، شَكَتُ إِسْحَاقُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا لَهَا رَسُولَ اللَّهِ ﷺ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ. فَقُلْتُ: وَمَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ». كَمَا قَالَ فِي الْأَوَّلِ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». فَوَكَّبَتِ الْبَحْرَ فِي زَمَنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَضَرَعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ. [الحديث: ٢٧٨٨، ٢٧٨٧، ٢٧٩٩، انظر: ٢٧٨٨، ٢٧٨٩، ٦٢٨٢، ٧٠٠١]؛ [الحديث: ٢٧٨٩، ٢٨٠٠، ٢٨٧٨، ٢٨٩٥، ٦٢٨٣، انظر: ٧٠٠٢]

(4) CHAPTER. The grades of the Mujāhidūn (Muslim fighters) in Allāh’s Cause.

(٤) بَابُ دَرَجَاتِ الْمُجَاهِدِينَ فِي

سَبِيلِ اللَّهِ،

يُقَالُ: هَذِهِ سَبِيلِي، وَهَذَا سَبِيلِي، قَالَ أَبُو عَبْدِ اللَّهِ: ﴿عُرِّي﴾ [آل عمران: ١٥٦] وَاجِدْهَا غَازٍ. ﴿هُمْ

دَرَجَاتٍ ﴿آل عمران: ١٦٣﴾ : لَهُمْ دَرَجَاتٌ .

**2790.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Whoever believes in Allāh and His Messenger ﷺ, performs *Iqāmat-ash-Shalāt* and observes *Ṣaum* (fasts) of the month of Ramaḍān, then it will be a promise binding upon Allāh to admit him to Paradise, no matter whether he fights in Allāh’s Cause or remains in the land where he is born.” The people said, “O Allāh’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allāh has reserved for the *Mujāhidūn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allāh (for something), ask for *Al-Firdaus* which is the middle (best) and the highest part of Paradise.” [The subnarrator added, “I think the Prophet ﷺ also said, ‘Above it (i.e., *Al-Firdaus*) is the Throne of the Most Gracious (i.e., Allāh), and from it gush forth the rivers of Paradise.’”].

٢٧٩٠ - حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ : حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا». فَقَالُوا: يَا رَسُولَ اللَّهِ، أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: «إِنَّ فِي الْجَنَّةِ مَائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ». أَرَاهُ قَالَ: «وَفَوْقَهُ عَرْشُ الرَّحْمَنِ وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ». قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ: «وَفَوْقَهُ عَرْشُ الرَّحْمَنِ». [انظر: ٧٤٢٣]

**2791.** Narrated Samura: The Prophet ﷺ said, “Last night two men came to me (in a dream) and made me ascend a tree and then admitted me into a better and superior *Dār* (abode, dwelling place, house, etc.) better of which I have never seen. One of them said, ‘This *Dār* is the *Dār* of martyrs’.”

٢٧٩١ - حَدَّثَنَا مُوسَى : حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ آتِيَانِي فَصَعِدَا بِي الشَّجَرَةَ وَأَدْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرَ قَطُّ أَحْسَنَ مِنْهَا. قَالَ: «أَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ».

[راجع: ٨٤٥]

(5) CHAPTER. To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

2792. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

2793. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e., all the world)." He also said, "A single endeavour in Allāh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets."

2794. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "A single endeavour in Allāh's Cause in the afternoon and in the forenoon is better than the world and whatever is in it."

(6) CHAPTER. *Al-Hūr-ul-'Ein* (houris — fair females)<sup>(1)</sup> and their qualities.

They are called so as one's eyesight is

(٥) بَابُ الْعُدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ. وَقَابُ قَوْسٍ أَحَدِكُمْ فِي الْجَنَّةِ

٢٧٩٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[انظر: ٢٧٩٦، ٦٥٦٨]

٢٧٩٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ قَالَ: حَدَّثَنِي أَبِي عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لِقَابِ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ». وَقَالَ: «لِغَدْوَةٍ أَوْ رَوْحَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ».

[انظر: ٣٢٥٣]

٢٧٩٤ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الرَّوْحَةُ وَالْغَدْوَةُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا». [انظر:

٢٨٩٢، ٣٢٥٠، ٦٤١٥]

(٦) بَابُ الْحُورِ الْعِينِ وَصِفَتِهِنَّ يَحَارُ فِيهَا الظَّرْفُ: شَدِيدَةُ سَوَادٍ

(1) (Ch. 6) *Hūr*: Very fair females created by Allāh as such, nor from the offspring of=

perplexed while looking at them, and also because of the intense blackness of their irises and intense whiteness of the sclerotic coat of their eyes. And Allāh's Statement:

“And We shall marry them to *Hūr* (fair females) with wide lovely eyes. (V.44:54).

2795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allāh's Cause).”

2796. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet said, “A single endeavour (of fighting) in Allāh's Cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a woman (*Hūr* etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent; and her headcover is better than the world and whatever is in it.”

العَيْنِ، شَدِيدَةً بَيَاضِ الْعَيْنِ.  
﴿وَوَجَّهْنَهُمْ بِحُورٍ﴾ [الدخان: 54]  
أُنْكَحْنَاهُمْ.

٢٧٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ عَبْدٍ يَمُوتُ لَهُ عِنْدَ اللَّهِ خَيْرٌ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدَ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى». [انظر: ٢٨١٧]

٢٧٩٦ - قَالَ: وَسَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لِرَوْحَةٍ فِي سَبِيلِ اللَّهِ، أَوْ عَدْوَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. وَلِقَابُ قَوْسٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَوْ مَوْضِعُ قَيْدٍ - يَعْنِي سَوْطُهُ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. وَلَوْ أَنَّ امْرَأَةً مِنَ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى أَهْلِ الْأَرْضِ لِأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلَأَتْهُ رِيحاً، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[راجع: ٢٧٩٢]

=Adam عليه السلام, with intense black irises of their eyes and intense white scleras. [For details see the book (*Hādī-Al-Arwāh* by Ibn Al-Qaiyim)] (Ch. 54).



## (7) CHAPTER. The wish for martyrdom.

## (٧) بَابُ تَمَنِّي الشَّهَادَةِ

2797. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sarīya* (army-unit) going out for *Jihād* in Allāh's Cause. By Him in Whose Hands my soul is! I would love to be martyred in Allāh's Cause and then come back to life and then get martyred, and then come back to life again and then get martyred and then come back to life again and then get martyred."

٢٧٩٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَخْلَفُوا عَنِّي وَلَا أُجَدَّ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَعْدُو فِي سَبِيلِ اللَّهِ. وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا، ثُمَّ أُقْتَلُ». [راجع: ٣٦]

2798. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ delivered a *Khuṭba* (religious talk) and said, "Zaid took the flag and was martyred, and then Ja'far took the flag and was martyred, and then 'Abdullāh bin Rawāḥa took the flag and was martyred too, and then Khālīd bin Al-Walīd took the flag, though he was not appointed as a commander, and Allāh made him victorious." The Prophet ﷺ further added, "It would not please us to have them with us." Ayyūb, a subnarrator, added, "Or the Prophet ﷺ, shedding tears, said, 'It would not please them to be with us.'"<sup>(1)</sup>

٢٧٩٨ - حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ الصَّفَّارُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: «أَخَذَ الرَّأْيَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ عَنْ غَيْرِ امْرَأَةٍ فَفَتِحَ لَهُ». وقال: «ما يسرنا أنهم عندنا».

قال أيوب: أو قال: «ما يسرهم أنهم عندنا»، وعيناه تذرفان.

[راجع: ١٤٤٦]

(1) (H. 2798) The Prophet ﷺ meant that those martyrs were in a better place than this world. He (i.e., the Prophet ﷺ) shed tears while mentioning them, because he pitied their families who would grieve for their loss not knowing that they had moved to a better place.

(8) CHAPTER. The superiority of him who goes in Allāh's Cause and dies on the way, for he will be regarded as one of the martyrs.

And the Statement of Allāh تعالى:

"...And who-so-ever leaves his home as an emigrant unto Allāh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allāh..." (V.4:100)

2799, 2800. Narrated Anas bin Mālik رضي الله عنه: Umm Ḥarām said, "Once the Prophet ﷺ slept in my house near to me and got up smiling. I said, 'What makes you smile?' He replied, 'Some of my followers who (in a dream) were displayed before me sailing on this green sea like kings on thrones.' I said, 'O Allāh's Messenger! Invoke Allāh to make me one of them.'" So the Prophet ﷺ invoked Allāh for her and went to sleep again. He did the same (i.e., got up and told his dream) and Umm Ḥarām repeated her question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He said, "You are among the first batch." Later on, it happened that she went out in the company of her husband 'Ubadā bin Aṣ-Ṣāmit who went for Jihād, and it was the first time the Muslims undertook a naval expedition led by Mu'āwīya. When the expedition came to an end and they were returning to Shām, a riding animal was presented to her to ride, but the animal let her fall and thus she died.

(9) CHAPTER. (The reward of) him who is injured or stabbed in Allāh's Cause.

(٨) بَابُ فَضْلِ مَنْ يُصْرَعُ فِي سَبِيلِ

اللَّهِ فَمَاتَ فَهُوَ مِنْهُمْ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَنْ يَخْرُجْ

مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ

الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ﴾ [النساء:

١٠٠] وَقَعَ: وَجَبَ.

٢٧٩٩، ٢٨٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ

بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنَا

يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ

حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ

أُمِّ حَرَامَ بِنْتِ مِلْحَانَ قَالَتْ: نَامَ النَّبِيُّ

ﷺ يَوْمًا قَرِيبًا مِنِّي ثُمَّ اسْتَيْقَظَ يَبَسَّسَمُ،

فَقُلْتُ: مَا أَضْحَكَكَ؟ قَالَ: «أَنَاسٌ

مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، يَرَكِبُونَ هَذَا

الْبَحْرَ الْأَخْضَرَ كَالْمُلُوكِ عَلَى

الْأَسْرِ». قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي

مِنْهُمْ، فَدَعَا لَهَا. ثُمَّ نَامَ الثَّانِيَةَ فَفَعَلَ

مِثْلَهَا. فَقَالَتْ مِثْلَ قَوْلِهَا فَأَجَابَهَا

مِثْلَهَا. فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي

مِنْهُمْ، فَقَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ».

فَخَرَجَتْ مَعَ زَوْجِهَا عُبَادَةَ بْنِ الصَّامِتِ

غَازِيًا أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ

مَعَ مُعَاوِيَةَ، فَلَمَّا انْصَرَفُوا مِنْ عَزْوَتِهِمْ

قَافِلِينَ فَتَرَلُّوا الشَّامَ فَقَرَّبَتْ إِلَيْهَا دَابَّةٌ

لِتَرْكَبَهَا فَصَرَغَتْهَا فَمَاتَتْ». [راجع:

[٢٧٨٩، ٢٧٨٨]

(٩) بَابُ مَنْ يُنْكَبُ أَوْ يَطْعَنُ فِي

سَبِيلِ اللَّهِ

2801. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent seventy men from the tribe of Banī Sulāim to the tribe of Banī 'Āmir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allāh's Messenger ﷺ (it will be all right); otherwise you will remain close to me." So he went ahead of them and the *Mushrikūn* granted him security. But while he was reporting the message of the Prophet ﷺ, they beckoned to one of their men who stabbed him to death. My maternal uncle said, "*Allāhu Akbar* (Allāh is the Most Great)! By the Lord of the Ka'bah, I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammām, a subnarrator said, "I think another man was also saved along with him"). Jibrīl (Gabriel) informed the Prophet ﷺ that they (i.e., the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'ānic Verse was abrogated (cancelled). The Prophet ﷺ invoked Allāh for forty days to curse the murderers from the tribe of Ri'l, Dhakwān, Banī Lihyān and Banī 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

٢٨٠١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: «بَعَثَ النَّبِيُّ ﷺ أَقْوَاماً مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ فِي سَبْعِينَ فَلَئِمًا قَدِمُوا قَالَ لَهُمْ خَالِي: اتَّقَدَّمْكُمْ فَإِنْ أَمَّنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللهِ ﷺ وَإِلَّا كُنْتُمْ مِنِّي قَرِيباً. فَتَقَدَّمَ فَأَمَّنُوهُ فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إِذْ أَوْمَأَ إِلَى رَجُلٍ مِنْهُمْ فَطَعَنَهُ فَأَنْقَذَهُ فَقَالَ: اللهُ أَكْبَرُ، فُزْتُ وَرَبُّ الكَعْبَةِ. ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَفَتَلَوْهُمْ إِلَّا رَجُلًا أَعْرَجَ صَعِدَ الجَبَلَ. قَالَ هَمَّامٌ: وَأَرَاهُ آخَرَ مَعَهُ، فَأَخْبَرَ جِبْرِيلُ عَلَيْهِ السَّلَامُ النَّبِيَّ ﷺ أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ فَرَضِيَ عَنْهُمْ وَأَرْضَاهُمْ. فَكُنَّا نَقْرَأُ: أَنْ بَلَّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا، ثُمَّ نُسِخَ بَعْدُ فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحاً عَلَى رِغْلِ وَذُكْوَانَ وَبَنِي لِحْيَانَ وَبَنِي عُصَيَّةَ الَّذِينَ عَصَوْا اللهَ وَرَسُولَهُ ﷺ.

[راجع: ١٠٠١]

2802. Narrated Jundab bin Sufyān : In one of the holy battles, a finger of Allāh's Messenger ﷺ (got wounded and) bled. He said, "You are just a finger that bled, and what you got is in Allāh's Cause."

٢٨٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَسْوَدِ هُوَ - ابْنُ قَيْسٍ - عَنْ جُنْدَبِ بْنِ سُفْيَانَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ فِي بَعْضِ المَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ فَقَالَ: «هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيَتْ،

وفي سَبِيلِ اللَّهِ مَا لَقِيتَ؟». [انظر:

[٦١٤٦

(10) CHAPTER. (The superiority of) him who is wounded in Allāh's Cause.

(١٠) بَابٌ مَنْ يُجْرَحُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

2803. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "By Him in Whose Hands my soul is! Whoever is wounded in Allāh's Cause — and Allāh knows well who gets wounded in His Cause — will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)."

٢٨٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُكَلِّمُ أَحَدًا فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَاللَّوْنُ لَوْنُ الدَّمِ وَالرَّيْحُ رِيحُ الْمِسْكِ». [راجع: ٢٣٧]

(11) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

"Say: Do you wait for us (anything) except one of the two best things (martyrdom or victory)?..." (V.9:52)

(١١) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿قُلْ هَلْ تَرْتَضُونَ بِنَا إِلَّا آلًا لِحَدِيثِ الْأَخْسَنِينَ﴾ [التوبة: ٥٢] وَالْحَرْبُ سِجَالٌ

Battles are always undecided and victory is shared by the opponents in turns.

2804. Narrated 'Abdullāh bin 'Abbās: "Abū Sufyān told me that Heraclius said to him, 'I asked you about the outcome of your battles with him (i.e., the Prophet ﷺ) and you told me that the outcome is undecided and victory is shared by us in turns."

٢٨٠٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ قَالَ لَهُ: سَأَلْتُكَ كَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ فَرَعَمْتِ: أَنَّ الْحَرْبَ سِجَالٌ وَدَوَلٌ، فَكَذَلِكَ الرَّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ. [راجع: ٧]

So the Messengers عَلَيْهِمُ السَّلَامُ are put to trials in this way but the ultimate victory is always theirs.

(12) CHAPTER. The Statement of Allāh عَزَّ وَجَلَّ:

(١٢) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿مَنْ

“Among the believers are men who have been true to their covenant with Allāh (i.e., that they have gone out for *Jihād* (holy fighting) and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred), and some of them are still waiting, but they have never changed (i.e., they never proved treacherous to their covenant which they concluded with Allāh) in the least.” (V.33:23)

2805. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: My uncle Anas bin An-Naḍr was absent from the battle of Baḍr. He said, “O Allāh’s Messenger! I was absent from the first battle you fought against *Al-Mushrikūn*<sup>(1)</sup>. (By Allāh) if Allāh gives me a chance to fight *Al-Mushrikūn*, no doubt Allāh will see how (bravely) I will fight.” On the day of Uḥud when the Muslims turned their backs and fled, he said, “O Allāh! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., *Al-Mushrikūn*) have done.” Then he advanced and Sa’d bin Mu’adh met him. He said “O Sa’d bin Mu’adh! By the Lord of An-Naḍr, Paradise! I am smelling its aroma coming from before (the mountain of) Uḥud.” Later on Sa’d said, “O Allāh’s Messenger! I cannot achieve or do what he (i.e., Anas bin An-Naḍr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with

الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ  
فِيهِمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ  
وَمَا بَدَلُوا بِبَدِيلًا ﴿٢٣﴾ [الأحزاب: ٢٣]

٢٨٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ  
الْحُرَايَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ  
حُمَيْدِ قَالَ: سَأَلْتُ أَنَسًا قَالَ وَحَدَّثَنِي  
عَمْرُو بْنُ زُرَّارَةَ: حَدَّثَنَا زِيَادٌ قَالَ:  
حَدَّثَنِي حُمَيْدُ الطَّوِيلُ عَنْ أَنَسِ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ  
النَّضْرِ عَنْ قِتَالِ بَدْرِ فَقَالَ: يَا رَسُولَ  
اللَّهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلَتْ  
الْمُشْرِكِينَ، لَيْتَنِي اللَّهُ أَشْهَدَنِي قِتَالَ  
الْمُشْرِكِينَ لَيَرِيَنَّ اللَّهُ مَا أَصْنَعُ. فَلَمَّا  
كَانَ يَوْمَ أُحُدٍ، وَانْكَشَفَ الْمُسْلِمُونَ  
قَالَ: اللَّهُمَّ إِنِّي أَعْتَدِرُ إِلَيْكَ مِمَّا صَنَعَ  
هَؤُلَاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ إِلَيْكَ  
مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ -  
ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ،  
فَقَالَ: يَا سَعْدُ بَنَ مُعَاذٍ! الْجَنَّةَ وَرَبَّ  
النَّضْرِ، إِنِّي أَحَدُ رِيحِيهَا مِنْ دُونِ  
أُحُدٍ. قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا  
رَسُولَ اللَّهِ مَا صَنَعَ. قَالَ أَنَسُ:

(1) (H. 2805) *Al-Mushrikūn*: (Polytheists, pagans, idolators, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

Allāh..." till the end of verse (V.33:23).

**2806.** His sister Ar-Rubai' broke a front tooth of a woman and Allāh's Messenger ﷺ ordered for retaliation. On that Anas (bin An-Naḍr) said, "O Allāh's Messenger! By Him Who has sent you with the Truth, my sister's tooth shall not be broken." Then the opponents of Anas' sister accepted the compensation and gave up the claim of retaliation. So Allāh's Messenger ﷺ said, "There are some people amongst Allāh's slaves whose oaths are fulfilled by Allāh when they take them."

**2807.** Narrated Khārija bin Zaid: Zaid bin Thābit رضي الله عنه said, "When the Qur'ān was compiled from various written manuscripts, one of the Verses of *Sūrat Al-Aḥzāb* was missing which I used to hear Allāh's Messenger ﷺ reciting. I could not find it except with Khuzaima bin Thābit Al-Anṣārī, whose witness Allāh's Messenger ﷺ regarded as equal to the witness of two men. And the Verse was: "Among the believers are men who have been true to their covenant with Allāh..." (V.33:23)

فَوَجَدْنَا بِهِ بَعْضًا وَثَمَانِينَ ضَرْبَةً  
بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمِيَّةٍ  
بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مُتِلَ بِهِ  
فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتُهُ بِنَائِيهِ. قَالَ  
أَنَسٌ: كُنَّا نَرَى أَوْ نُنْظُرُ أَنَّ هَذِهِ الْآيَةَ  
نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿مِنَ الْمُؤْمِنِينَ  
رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾ إِلَى  
آخِرِ الْآيَةِ. [انظر: ٤٠٤٨، ٤٧٨٣]

٢٨٠٦ - وَقَالَ: إِنَّ أُخْتَهُ - وَهِيَ  
تُسَمَّى: الرُّبَيْعَ - كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ  
فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ. فَقَالَ  
أَنَسٌ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ  
بِالْحَقِّ لَا تُكْسِرُ ثَنِيَّتِهَا. فَرَضُوا  
بِالْأَرْشِ وَتَرَكَوا الْقِصَاصَ. فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ  
مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِابْرَةِ». [راجع: ٢٧٠٣]

٢٨٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ: عَنِ الزُّهْرِيِّ، وَحَدَّثَنَا  
إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي عَنْ  
سُلَيْمَانَ، أَرَاهُ عَنْ مُحَمَّدِ بْنِ أَبِي  
عَتِيْقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ خَارِجَةَ  
ابْنِ زَيْدٍ: أَنَّ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: نَسَخْتُ الصُّحُفَ فِي  
الْمِصَاحِفِ فَفَقَدْتُ آيَةً مِنَ الْأَحْزَابِ  
كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا  
فَلَمْ أَجِدْهَا إِلَّا مَعَ خُزَيْمَةَ بْنِ ثَابِتِ  
الْأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷺ

شَهَادَتَهُ شَهَادَةَ رَجُلَيْنِ وَهُوَ قَوْلُهُ:  
 ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
 عَلَيْهِ﴾ [الأحزاب: ٢٣]. [انظر:  
 ٤٠٤٩، ٤٦٧٩، ٤٧٨٤، ٤٩٨٦، ٤٩٨٨،  
 ٤٩٨٩، ٧١٩١، ٧٤٢٥]

**(13) CHAPTER. Practising good deeds before taking part in a (holy) battle.**

Abū Ad-Dardā' said, "Indeed (the result of) your fighting is according to your deeds."

The Statement of Allāh عزَّ وجلَّ:

"O you who believe! Why do you say that which you do not do? Most hateful it is with Allāh that you say that which you do not do. Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure" (V.61 : 2-4)

**(١٣) بَابُ: عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ،**

وَقَالَ أَبُو الدَّرْدَاءِ: إِنَّمَا تُقَاتِلُونَ  
 بِأَعْمَالِكُمْ، وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا  
 الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا  
 تَفْعَلُونَ﴾ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ  
 تَقُولُوا مَا لَا تَفْعَلُونَ (٣) إِنَّ اللَّهَ يُحِبُّ  
 الَّذِينَ يُفْتَلُونَ فِي سَبِيلِهِ صَفًّا  
 كَانَهُمْ بَيْنَهُنَّ مَرْصُوصٌ (٤) [الصف:  
 ٤-٤].

2808. Narrated Al-Barā' عنه رضي الله عنه: A man whose face was covered with an ironmask (i.e., clad in armour) came to the Prophet ﷺ and said, "O Allāh's Messenger! Shall I fight or embrace Islām first?" The Prophet ﷺ said, "Embrace Islām first and then fight." So he embraced Islām, and was martyred. Allāh's Messenger ﷺ said, "A little work, but a great reward. [He did very little (after embracing Islām), but he will be rewarded in abundance]."

٢٨٠٨ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
 الرَّحِيمِ: حَدَّثَنَا شِبَابَةُ بْنُ سَوَّارِ  
 الْفَرَّازِيِّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي  
 إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ  
 عَنْهُ يَقُولُ: أَتَى النَّبِيَّ ﷺ رَجُلٌ مَقْنَعٌ  
 بِالْحَدِيدِ فَقَالَ: يَا رَسُولَ اللَّهِ أَقَاتِلُ أَوْ  
 أُسَلِّمُ؟ قَالَ: «أُسَلِّمُ ثُمَّ قَاتِلُ»، فَأَسْلَمَ  
 ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
 «عَمِلَ قَلِيلًا وَأَجَرَ كَثِيرًا».

**(14) CHAPTER. Whoever is struck and killed by an arrow thrown by an unidentified person.**

2809. Narrated Anas bin Mālik عنه رضي الله عنه: Umm Ar-Rubai' bint Al-Barā', the mother of Hāritha bin Surāqa came to the Prophet ﷺ

**(١٤) بَابُ مِنْ أَنَاهُ سَهْمٌ عَرَبٌ فَتَلَّهُ**

٢٨٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
 اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ أَبُو

and said, "O Allāh's Prophet! Will you tell me about Hāritha?" Hāritha has been killed (i.e., martyred) on the day of (the battle of) Baḡr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hāritha! There are Gardens in Paradise and your son got the *Firdaus Al-'ala* (i.e., the best place in Paradise)."

أَحْمَدُ: حَدَّثَنَا شَيْبَانُ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ أُمَّ الرَّبِيعِ بِنْتَ الْبِرَاءِ، وَهِيَ أُمُّ حَارِثَةَ بِنِ سُرَافَةَ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ؟ وَكَانَ قُتِلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرْبٌ، فَإِنْ كَانَ فِي الْجَنَّةِ صَبِرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ. قَالَ: «يَا أُمَّ حَارِثَةَ، إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ وَإِنَّ ابْنَكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى».

[انظر: ٣٩٨٢، ٦٥٥٠، ٦٥٦٧]

(15) CHAPTER. Whoever fights so that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior.

(١٥) بَابٌ مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

2810. Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ: A man came to the Prophet ﷺ and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them is in Allāh's Cause?" The Prophet ﷺ said, "He who fights that Allāh's Word (i.e., Allāh's religion of Islāmic Monotheism) be superior, is in Allāh's Cause."

٢٨١٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو، عَنْ أَبِي وائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِيَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ». [راجع: ١٢٣]

(16) CHAPTER. (The superiority of him) whose feet get covered with dust in Allāh's Cause.

(١٦) بَابٌ مَنْ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ

And the Statement of Allāh تَعَالَى: "It was not becoming of the people of Al-Madīna and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muḥammad ﷺ) when fighting in Allāh's Cause.. (up to).. Surely, Allāh

وَقَوْلِ اللَّهِ تَعَالَى: ﴿مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ اللَّهَ لَا يَضْمَعُ أَجْرَ﴾



wastes not the reward of *Al-Muhsinūn* (the doers of good)" (V.9:120).

2811. Narrated Abū 'Abs, and he is 'Abdur-Raḥmān bin Jabr: Allāh's Messenger said, "Anyone whose both feet get covered with dust in Allāh's Cause will not be touched by the (Hell) fire."

المُحْسِنِينَ ﴿التوبة: ١٢٠﴾.

٢٨١١ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارِكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي مَرِيَمَ: أَخْبَرَنَا عَبَّادُ بْنُ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَخْبَرَنِي أَبُو عَبَّاسٍ - هُوَ عَبْدُ الرَّحْمَنِ بْنُ جَبْرِ -: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا اغْبَرْنَا قَدَمَا عَبْدٌ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ».

[راجع: ٩٠٧]

(17) CHAPTER. To remove the dust which falls on one's head (whilst striving) in Allāh's Cause.

2812. Narrated 'Ikrima that Ibn 'Abbās told him and 'Alī bin 'Abdullāh to go to Abū Sa'īd and listen to some of his narrations. So they both went (and saw) Abū Sa'īd and his brother irrigating a garden belonging to them. When he saw them, he came up to them and sat down with his legs drawn up and wrapped in his garment and said, "(During the construction of the mosque of the Prophet ﷺ) we carried the adobe of the mosque, one brick at a time while 'Ammār used to carry two at a time. The Prophet ﷺ passed by 'Ammār and removed the dust off his head and said, 'May Allāh be Merciful to 'Ammār. An aggressive group will kill him. 'Ammār will be inviting them (his murderers) to (obey) Allāh and they will invite him to the (Hell) fire.'" (See H. 447)

(١٧) بَابُ مَسْحِ الْعُبَارِ عَنِ الرَّأْسِ فِي سَبِيلِ اللَّهِ

٢٨١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ: أَنَّ ابْنَ عَبَّاسٍ قَالَ لَهُ وَلِعَلِّيْ بْنِ عَبْدِ اللَّهِ: اثْنِيَا أَبَا سَعِيدٍ فَاسْمَعَا مِنْ حَدِيثِهِ، فَاتِيَا وَهُوَ وَأَخُوهُ فِي حَائِطٍ لَهُمَا يَسْقِيَانِهِ. فَلَمَّا رَأْنَا جَاءَ فَاحْتَبَى وَجَلَسَ، فَقَالَ: كُنَّا نَنْقُلُ لَيْنَ الْمَسْجِدِ لَبْنَةً لَبْنَةً وَكَانَ عَمَّارٌ يَنْقُلُ لَبْنَتَيْنِ لَبْنَتَيْنِ فَمَرَّ بِهِ النَّبِيُّ ﷺ وَمَسَحَ عَنْ رَأْسِهِ الْعُبَارَ. وَقَالَ: «وَيْحَ عَمَّارٍ، تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَّةُ. عَمَّارٌ يَدْعُوهُمْ إِلَى اللَّهِ وَيَدْعُونَهُ إِلَى النَّارِ». [راجع: ٤٤٧]

(18) CHAPTER. To take a bath after fighting and (after being soiled with) dust.

(١٨) بَابُ الْعَسَلِ بَعْدَ الْحَرْبِ وَالْعُبَارِ

2813. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When Allāh's Messenger ﷺ returned on the day (of the battle) of *Al-Khandaq* (i.e., Trench), he put down his arms and took a bath. Then Jibrīl (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet."

Allāh's Messenger ﷺ said, "Where (to go now)?" Jibrīl said, "This way," pointing towards the tribe of Banī Quraiza. So Allāh's Messenger ﷺ went out towards them.

٢٨١٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ وَقَدْ غَصَبَ رَأْسَهُ الْعَبَارُ فَقَالَ: وَضَعْتَ السَّلَاحَ، فَوَاللهِ مَا وَضَعْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَيْنَ؟» قَالَ: هَاهُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ.

[راجع: ٤٦٣]

(19) CHAPTER. The superiority of (those people for whom) the following Statement of Allāh تعالى (was revealed):

"Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allāh, and that Allāh will not waste the reward of the believers." (V.3:169-171)

(١٩) بَابُ فَضْلِ قَوْلِ اللهِ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ. وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿١٧٠﴾ ﴿يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللهِ وَفَضْلٍ وَأَنَّ اللهُ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾ ﴿١٧١﴾ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ ﴿١٧٢﴾ [آل عمران: ١٦٩-١٧١].

2814. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: For thirty days Allāh's Messenger ﷺ invoked Allāh to curse those who had killed the companions of *Bi'r Ma'ūna*; he invoked evil upon (the tribes of) Ri'l, Dhakwān, and 'Uṣaiya who disobeyed Allāh and His Messenger ﷺ. There was revealed about those who were killed at *Bi'r Ma'ūna* a Qur'ānic Verse we used to recite, but it was

٢٨١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللهِ ﷺ عَلَى الَّذِينَ قَتَلُوا أَصْحَابَ بَيْرِ مَعُونَةَ ثَلَاثِينَ غَدَاةً،

cancelled later on. The Verse was:

“Inform our people that we have met our Lord.

He is pleased with us and He has made us pleased.”

عَلَى رِغْلٍ وَذَكَوَانَ وَعُصْبَةَ عَصَبِ اللَّهِ  
وَرَسُولَهُ. قَالَ أَنَسٌ: أُنزِلَ فِي الَّذِينَ  
قَاتَلُوا بِبَيْتِ مَعُونَةَ فَرَّانَ قَرَأْنَاهُ ثُمَّ نُسِخَ  
بَعْدُ: بَلَّغُوا قَوْمَنَا أَنْ قَدْ لَقِينَا رَبَّنَا  
فَرَضِيَ عَنَّا وَرَضِينَا عَنْهُ.

[راجع: ١٠٠١]

2815. Narrated Jābir bin ‘Abdullāh رضي الله عنهم<sup>(1)</sup> “Some people drank alcoholic drinks” in the morning of the day (of the battle) of Uḥud and were martyred (on the same day).” Sufyān was asked, “(Were they martyred) in the last part of the day?” He replied, “Such information does not occur in the narration.”

٢٨١٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو: سَمِعَ  
جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا  
يَقُولُ: اضْطَبَّحَ نَاسٌ الْحَمْرَ يَوْمَ  
أُحُدٍ: ثُمَّ قَاتَلُوا شُهَدَاءَ، فَقِيلَ  
لِسُفْيَانَ: مِنْ آخِرِ ذَلِكَ الْيَوْمِ؟ قَالَ:  
لَيْسَ هَذَا فِيهِ. [انظر: ٤٠٤٤، ٤٦١٨]

(20) CHAPTER. The shade of angels on the martyr.

2816. Narrated Jābir عنهُ رضي الله عنه: My father's mutilated body was brought to the Prophet ﷺ and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of ‘Amr. The Prophet ﷺ said, “Why is she crying?” Or said, “Do not cry, for the angels are still shading him with their wings.” (Al-Bukhārī asked Ṣadaqa, a subnarrator, “Does the narration include the expression: ‘Till he was lifted?’” The latter replied, “Jābir may have said it.”)

٢٨١٦ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ  
قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ  
مُحَمَّدَ بْنَ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرًا  
يَقُولُ: جِيءَ بِأَبِي إِلَى النَّبِيِّ ﷺ وَقَدْ  
مُتَّلٍ بِهِ، وَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبَتْ  
أَكْشَفَ عَنْ وَجْهِهِ، فَتَهَانِي قَوْمِي،  
فَسَمِعَ صَوْتَ نَائِحَةٍ فَقِيلَ: ابْنَةُ  
عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «لَمْ  
تَبْكِي؟ أَوْ لَا تَبْكِي، مَا زَالَتْ  
الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا». قُلْتُ  
لِصَدَقَةَ: أَفِيهِ حَتَّى رُفِعَ؟ قَالَ: رُبَّمَا  
قَالَ. [راجع: ١٢٤٤]

(1) (H. 2815) This happened before the prohibition of alcoholic drinks.

(21) CHAPTER. The wish of the (martyred) *Mujāhid* to return to the world.

2817. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Nobody who enters Paradise likes to return to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he receives (from Allāh)."

(22) CHAPTER. Paradise is under the blades of swords (*Jihād* in Allāh's Cause).

Narrated Al-Mughīra bin Shu'ba: Our Prophet ﷺ told us about the Message of our Lord that "... whoever amongst us is killed (in *Jihād* in Allāh's Cause), will go to Paradise." 'Umar asked the Prophet ﷺ, "Is it not true that our men who are killed (in *Jihād* in Allāh's Cause), will go to Paradise and their's (i.e., those of *Al-Mushrikūn*) will go to the (Hell) fire?" The Prophet ﷺ said, "Yes."

2818. Narrated 'Abdullāh bin Abī Aufa رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "Know that Paradise is under the shades of swords (*Jihād* in Allāh's Cause)."

## (٢١) بَابُ تَمَنِّي الْمَجَاهِدِ أَنْ يَرْجِعَ إِلَى الدُّنْيَا

٢٨١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكِرَامَةِ». [راجع: ٢٧٩٥]

## (٢٢) بَابُ: الْجَنَّةُ تَحْتَ بَارِقَةِ السُّيُوفِ،

وَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: أَخْبَرَنَا نَبِيْنَا ﷺ عَنْ رَسُولِ رَبَّنَا: «مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ». وَقَالَ عُمَرُ لِلنَّبِيِّ ﷺ: أَلَيْسَ قَتَلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ؟ قَالَ: «بَلَى».

٢٨١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ وَكَانَ كَاتِبَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ».

تَابَعَهُ الْأَوْسِيُّ، عَنِ ابْنِ أَبِي  
الرَّزَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ. [انظر:

[٢٨٣٣، ٢٩٦٦، ٣٠٢٤، ٧٢٣٧]

(23) CHAPTER. (The reward of him) who wishes to beget a son to send for Jihād.

(٢٣) بَابٌ مَنْ طَلَبَ الْوَلَدَ لِلجِهَادِ

2819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Once Sulaimān (Solomon), son of Dawūd (David) said, '(By Allāh!) Tonight I will have sexual intercourse with one hundred or ninety-nine women, each of whom will give birth to a knight who will fight in Allāh's Cause.' On that his companion said: say: "In sha Allāh (If Allāh wills)", but he did not say, "In sha Allāh (If Allāh wills)." So none except one of those women conceived and gave birth to a half-man. By Him in Whose Hands Muḥammad's soul is, if he had said, "In sha Allāh (If Allāh wills)", (he would have begotten sons) all of whom would have been knights striving in Allāh's Cause." (See H. 6639)

٢٨١٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي  
جَعْفَرُ ابْنُ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ  
بْنِ هُرْمَزٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ، عَنْ رَسُولِ اللهِ ﷺ  
قَالَ: «قَالَ سُلَيْمَانُ ابْنُ دَاوُدَ عَلَيْهِمَا  
السَّلَامُ: لِأَطُوفَنَّ اللَّيْلَةَ عَلَى مَائَةِ  
امْرَأَةٍ أَوْ تِسْعٍ وَتِسْعِينَ، كُلُّهُنَّ يَأْتِي  
بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللهِ. فَقَالَ لَهُ  
صَاحِبُهُ: قُلْ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ:  
إِنْ شَاءَ اللهُ، فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا  
امْرَأَةً وَاحِدَةً جَاءَتْ بِشِقِّ رَجُلٍ.  
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ: إِنْ  
شَاءَ اللهُ، لَجَاهَدُوا فِي سَبِيلِ اللهِ  
فُرْسَانًا أَجْمَعُونَ». [انظر: ٣٤٢٤،

[٥٢٤٢، ٦٦٣٩، ٦٧٢٠، ٧٤٦٩]

(24) CHAPTER. Bravery and cowardice in the battle.

(٢٤) بَابُ الشَّجَاعَةِ فِي الْحَرْبِ

وَالجُبْنِ

2820. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best, the bravest and the most generous of all the people. Once the people of Al-Madīna got frightened, but the Prophet ﷺ rode a horse and went ahead of them and said, "We found this horse very fast."

٢٨٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ  
الْمَلِكِ بْنِ وَقِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ  
زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللهُ  
عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ  
النَّاسِ وَأَشَجَعَ النَّاسِ وَأَجْوَدَ النَّاسِ  
وَلَقَدْ فَرَعَ أَهْلَ الْمَدِينَةِ فَكَانَ النَّبِيُّ

ﷺ سَبَقَهُمْ عَلَى فَرَسٍ وَقَالَ:  
«وَجَدْنَاهُ بَحْرًا». [راجع: ٢٦٢٧]

2821. Narrated Muḥammad bin Jubair: Jubair bin Muṭ'īm told me that while he was in the company of Allāh's Messenger ﷺ with the people returning from Ḥunain, some people (bedouins) caught hold of the Prophet ﷺ and started begging of him so much so that he had to stand under a (kind of thorny) tree (i.e., *Samurah*) and his cloak was snatched away. The Prophet ﷺ stopped and said, "Give me my cloak. If I had as many camels as these thorny trees, I would have distributed them amongst you and you will not find me a miser or a liar or a coward."

٢٨٢١ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ  
مُطْعِمٍ: أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ قَالَ:  
أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ: أَنَّهُ بَيْنَمَا هُوَ  
يَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ  
مَقْفَلَةٌ مِنْ حُنَيْنٍ فَعَلَقَتِ النَّاسُ يَسْأَلُونَهُ  
حَتَّى اضْطَرُّوهُ إِلَى سُمْرَةٍ فَخَطَفَتْ  
رِدَاءَهُ، فَوَقَفَ النَّبِيُّ ﷺ فَقَالَ:  
«أَعْطُونِي رِدَائِي، لَوْ كَانَ لِي عَدُوٌّ  
هَذِهِ الْعِضَاءُ نَعَمَ لَقَسَمْتُه بَيْنَكُمْ ثُمَّ لَا  
تَجِدُونِي بَخِيلًا وَلَا كَذُوبًا وَلَا  
جَبَانًا». [انظر: ٣١٤٨]

(25) CHAPTER. Seeking refuge with Allāh from cowardice.

(٢٥) بَابُ مَا يُتَعَوَّدُ مِنَ الْجُبْنِ

2822. Narrated 'Amr bin Maimūn Al-Audī: Sa'd used to teach his sons the following words as a teacher teaches his students the skill of writing, and used to say that Allāh's Messenger ﷺ used to seek refuge with Allāh from them at the end of every *Ṣalāt* (prayer). Those words are:

"O Allāh! I seek refuge with You from cowardice, and seek refuge with You from being brought back to semile old age and seek refuge with You from the *Fitnah* (trials or afflictions) of the world, and seek refuge with You from the punishments in the grave."

٢٨٢٢ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا  
عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ  
عَمْرَو بْنَ مَيْمُونِ الْأَوْدِيِّ قَالَ: كَانَ  
سَعْدٌ يُعَلِّمُ بَيْنَهُ هَؤُلَاءِ الْكَلِمَاتِ كَمَا  
يُعَلِّمُ الْمُعَلِّمُ الْغُلَمَانَ الْكِتَابَةَ،  
وَيَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّدُ  
مِنْهُمْ دُبْرَ الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ  
بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ  
إِلَى أُرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ»،

فَحَدَّثْتُ بِهِ مُضْعَبًا فَصَدَّقَهُ. [انظر:

٦٣٦٥، ٦٣٧٠، ٦٣٧٤، ٦٣٩٠]

٢٨٢٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ  
عَنْهُ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ  
إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ  
وَالْجُبْنِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ  
عَذَابِ الْقَبْرِ». [انظر: ٤٧٠٧، ٦٣٦٧،

[٦٣٧١

(٢٦) بَابٌ مِّنْ حَدَثٍ بِمَشَاهِدِهِ فِي

الْحَرْبِ،

قَالَ أَبُو عُثْمَانَ عَنْ سَعِيدٍ.

٢٨٢٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا حَازِمٌ، عَنْ مُحَمَّدِ بْنِ يُونُسَ،  
عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: صَحِبْتُ  
طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَسَعْدًا وَالْمِقْدَادَ  
بْنَ الْأَسْوَدِ وَعَبْدَ الرَّحْمَنِ ابْنَ عَوْفٍ  
رَضِيَ اللَّهُ عَنْهُمْ فَمَا سَمِعْتُ أَحَدًا  
مِنْهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا  
أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ  
أُحُدٍ. [انظر: ٤٠٦٢]

(٢٧) بَابٌ وَجُوبِ النَّفِيرِ وَمَا يَجِبُ

مِنَ الْجِهَادِ وَالنِّيَّةِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿انْفِرُوا

خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ  
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ

2823. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitnah* (trials or afflictions) of life and death and seek refuge with You from the punishment in the grave.”

(26) CHAPTER. Whoever described what he has witnessed in the war.

2824. Narrated As-Sā'ib bin Yazīd: I was in the company of Ṭalḥa bin 'Ubaidullāh, Sa'd, Al-Miqdād bin Al-Aswad and 'Abdur-Raḥmān bin 'Aūf رَضِيَ اللَّهُ عَنْهُمْ, and I heard none of them narrating anything from Allāh's Messenger ﷺ but Ṭalḥa was talking about the day (of the battle) of Uḥud.

(27) CHAPTER. The obligation of going out for *Jihād* when there is a general call to arms, and what sort of *Jihād* and intentions are compulsory.

عَزَّ وَجَلَّ اللَّهُ: And the Statement of Allāh

“March forth, whether you are light (being young, healthy and wealthy) or heavy (being ill, old and poor), and strive

hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabūk expedition) was long for them, and they would swear by Allāh (saying), 'If we only could, we would certainly have come forth with you.' They destroy their own selves, and Allāh knows that they are liars," (V.9:41,42)

And His Statement :

"O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh, (i.e., *Jihād*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter?" (up to) Able to do all things." (V.9:38-39)

2825. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا : On the day of the Conquest (of Makkah) the Prophet ﷺ said, "There is no emigration after the Conquest (of Makkah), but *Jihād* and intentions.<sup>(1)</sup> When you are called (by the Muslim ruler) for *Jihād* (holy fighting in Allāh's Cause) go forth immediately."

(See *Hadīth* No.2783)

(28) CHAPTER. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?

إِنْ كَثُرَ تَعَلُّمَاتُ ﴿٤١﴾ لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَمُرَجَّتَا مَعَكُمْ يَمْكُرُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ الآية [التوبة: ٤١-٤٢]. وَقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيهَا الذَّبَابُ عَامِسًا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ﴾ إِلَى قَوْلِهِ: ﴿عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ [التوبة: ٣٨-٣٩] وَيُذَكِّرُ عَنِ ابْنِ عَبَّاسٍ: ﴿فَانْفِرُوا ثَبَاتٍ﴾ [النساء: ٧١]: سَرَايَا مُتَفَرِّقِينَ، وَيُقَالُ: وَاحِدَ الثُّبَاتِ، ثُبَّةٌ.

٢٨٢٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْفَتْحِ: «لَا هَجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ. وَإِذَا اسْتُنْفِرْتُمْ فَاَنْفِرُوا».

[راجع: ١٣٤٩]

(٢٨) بَابُ الْكَافِرِ يُقْتَلُ الْمُسْلِمَ ثُمَّ يُسَلِّمُ فَيَسُدُّ بَعْدَ وَيُقْتَلُ

(1) (H. 2825) i.e., to participate in *Jihād* when there is a call for it, otherwise you must have intention to participate in *Jihād* and this intention has the same reward as that of the *Jihād* itself.



2826. Narrated Abū Hurairah عنه رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh’s Cause and gets killed. Later on Allāh forgives the killer (who embraces Islām and) also gets martyred (in Allāh’s Cause).”

2827. Narrated Abū Hurairah عنه رضي الله عنه: I went to Allāh’s Messenger ﷺ while he was at Khaibar after it had fallen in the Muslim’s hands. I said, “O Allāh’s Messenger! Give me a share (from the land of Khaibar).”

One of the sons of Sa’id bin Al-‘Āṣ said, “O Allāh’s Messenger! Do not give him a share.” I said, “This is the murderer of Ibn Qauqal.” The son of Sa’id bin Al-‘Āṣ said, “Strange! A *Wabr* (i.e., guinea pig) who has come down to us from the mountain of Qadūm (i.e., grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands (i.e., was not killed as an infidel).” (The subnarrator said, “I do not know whether the Prophet ﷺ gave him a share or not.”)

٢٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي الرَّزَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصْحَكُ اللَّهُ إِلَى رَجُلَيْنِ: يُقْتَلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلَانِ الْجَنَّةَ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيَسْتَشْهَدُ».

٢٨٢٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْسَةُ بْنُ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِخَيْبَرَ بَعْدَمَا افْتَتَحُوهَا فَقُلْتُ: يَا رَسُولَ اللَّهِ أَسْهِمْ لِي، فَقَالَ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ: لَا تُسْهِمْ لَهُ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ ابْنُ سَعِيدِ بْنِ الْعَاصِ: وَاعْجَبًا لِيُؤْبَرِ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَانٍ يَنْعَى عَلَيَّ قَتَلَ رَجُلٌ مُسْلِمٌ أَكْرَمَهُ اللَّهُ عَلَى يَدَيَّ وَلَمْ يُهْنِي عَلَى يَدَيْهِ، قَالَ: فَلَا أُدْرِي أَسْهِمَ لَهُ أَمْ لَمْ يُسْهِمَ. قَالَ سُفْيَانُ، وَحَدَّثَنِيهِ السَّعِيدِيُّ عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ. السَّعِيدِيُّ هُوَ عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ ابْنِ عَمْرُو بْنِ سَعِيدِ بْنِ الْعَاصِ. [انظر: ٤٢٣٧، ٤٢٣٨،

(29) CHAPTER. Whoever preferred *Jihād* to *Ṣaum* (fasting).

2828. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: In the lifetime of the Prophet ﷺ Abū Ṭalḥa did not observe *Ṣaum* (fast) because of the *Jihād*, but after the Prophet ﷺ died I never saw him without observing *Ṣaum* except on 'Eid-ul-Fiṭr and 'Eid-ul-Adḥā.

(30) CHAPTER. There are seven martyrs other than those who are killed in *Jihād* (i.e., eight).<sup>(1)</sup>

2829. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Five are regarded as martyrs: They are those who die because of (1) plague, (2) abdominal disease, (3) drowning or (4) wrecking of building etc., and (5) the martyrs in Allāh's Cause."

2830. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Plague (the cause of martyrdom of every Muslim (who dies because of it))."

## (31) CHAPTER. The Statement of Allāh عز وجل:

## (٢٩) بَابٌ مِّنِ اخْتَارَ الْعَزْوَ عَلَى

الصَّوْمِ

٢٨٢٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ لَا يَصُومُ عَلَى عَهْدِ النَّبِيِّ ﷺ مِنْ أَجْلِ الْعَزْوِ. فَلَمَّا قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلَّا يَوْمَ فِطْرٍ أَوْ أَضْحَى.

## (٣٠) بَابٌ: الشَّهَادَةُ سَبْعَ سِوَى الْقَتْلِ

٢٨٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشَّهَدَاءُ خَمْسَةٌ: الْمَطْعُوعُونَ، وَالْمَبْطُونُونَ، وَالْعَرِيقُونَ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ».

[راجع: ٦٥٣]

٢٨٣٠ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ، عَنْ حَفْصَةَ بِنْتِ سَيْرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[انظر: ٥٧٣٢]

(٣١) بَابٌ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي

(1) (Ch. 30) Five are mentioned in *Hadith* No.82 plus, the one who dies because of burns, pneumonia and childbirth.

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to).. Ever Oft-Forgiving, Most Merciful.” (V.4:95,96).

2831. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Divine Revelation: “Not equal are those of the believers who sit (at home)..., was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktūm complained about his blindness and on that the following verse was revealed: “Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)...” (V.4:95)

2832. Narrated Sahl bin Sa'd As-Sā'idi: I saw Marwān bin Al-Ḥakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Messenger ﷺ had dictated to him the Divine Verse:

“Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh.” (V.4:95)

Zaid said, “Ibn Umm Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktūm said, “O Allāh's Messenger! If I had power, I would surely take part in *Jihād*.” He was a blind man. So Allāh تعالى sent down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed “... except those who are disabled (by injury or are blind or lame).” (V.4:95)

الْضَّرِيرَ ﴿ إِلَى قَوْلِهِ: ﴿عَفُورًا رَحِيمًا﴾ [النساء ٩٥ - ٩٦].

٢٨٣١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبِرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللهِ ﷺ زَيْدًا، فَجَاءَهُ بِكَتِفٍ فَكَتَبَهَا. وَشَكَا ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ ﴿لَا يَسْتَوِي الْقَعْدُونَ مِنَ الْمُؤْمِنِينَ عَدُوِّ أُولَى الضَّرِيرِ﴾.

[انظر: ٤٥٩٣، ٤٥٩٤، ٤٩٩٠]

٢٨٣٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ الزُّهْرِيُّ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ أَنَّهُ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ أَمَلَى عَلَيَّ ﴿الله﴾ قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمَلِّهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ. وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللهُ تَعَالَى عَلَيَّ رَسُولِهِ ﷺ وَفَحَذُّهُ عَلَيَّ فَخِذِي فَتَمَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فِخْذِي ثُمَّ سُرِّي

عَنهُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿عَبْدٌ أُولَى  
الضَّرِيرِ﴾. [انظر: ٤٥٩٢]

### (32) CHAPTER. Patience during fighting.

2833. Narrated Sālim Abū An-Naḍr: ‘Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh’s Messenger ﷺ said, “When you meet them (i.e., your enemy in the battlefield) then be patient.”

(٢٢) بَابُ الصَّبْرِ عِنْدَ الْقِتَالِ

٢٨٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ: أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى كَتَبَ: فَقَرَأْتُهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا». [راجع: ٢٨١٨]

### (33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh جَلَّ جَلَالُهُ: “Urge the believers to fight...” (V.8:65)

2834. Narrated Anas عَنهُ: Allāh’s Messenger ﷺ went towards the *Khandaq* (i.e., trench) and saw the *Muhājirūn* (emigrants) and the *Anṣār* digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, “O Allāh! The real life is that of the Hereafter, (so please) forgive the *Anṣār* and the *Muhājirūn*.” In its reply the *Muhājirūn*<sup>(1)</sup> and the *Anṣār* said, “We are those who have given the *Bai’a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live.”

(٢٣) بَابُ التَّحْرِيزِ عَلَى الْقِتَالِ  
وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ [الأنفال: ٦٥].

٢٨٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدِ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ فِي عَدَاةٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَيْدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ. فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ:

«اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ  
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»  
فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا  
عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

(1) (H. 2834) The word “Emigrants” at other places has been written as *Muhājirūn*. See glossary for *Muhājirūn*.

[انظر: ٢٨٣٥، ٢٩٦١، ٣٧٩٥،

٣٧٩٦، ٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١]

### (٣٤) بَابُ حَفْرِ الخَنْدَقِ

(34) CHAPTER. The digging of the *Khandaq* (trench).

2835. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Muhājirūn* (emigrants) and the *Anṣār* started digging the trench around Al-Madīna carrying the earth on their backs and saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live." The Prophet ﷺ kept on replying, "O Allāh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣār* and the *Muhājirūn*."

٢٨٣٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى تَعَالَى عَنْهُ قَالَ: جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ الخَنْدَقَ حَوْلَ المَدِينَةِ وَيَنْقُلُونَ التُّرَابَ عَلَى مُتُونِهِمْ وَيَقُولُونَ:

نَحْنُ الَّذِينَ بَايعُوا مُحَمَّدًا

عَلَى الجِهَادِ مَا بَقِينَا أَبَدًا

وَالنَّبِيُّ ﷺ يُجِيبُهُمْ وَيَقُولُ:

«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرَ الآخِرَةِ»

فَبَارِكْ فِي الْأَنْصَارِ وَالمُهَاجِرَةِ»

[راجع: ٢٨٣٤]

2836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went on carrying (the earth) and saying, "Without You (O Allāh!) we would have got no guidance."

٢٨٣٦ - حَدَّثَنَا أَبُو الولِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ:

سَمِعْتُ البرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ:

كَانَ النَّبِيُّ ﷺ يَنْقُلُ وَيَقُولُ: «لَوْ لَا

أَنْتَ مَا اهْتَدَيْنَا». [انظر: ٢٨٣٧،

٣٠٣٤، ٤١٠٤، ٤١٠٦، ٦٦٢٠، ٧٢٣٦]

2837. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Al-Aḥzāb* (the Confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allāh!) we would have got no guidance, nor given in charity, nor offered *Ṣalāt* (prayers). So please bless us

٢٨٣٧ - حَدَّثَنَا حَفْصُ بنِ عُمَرَ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ

البرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ

ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ التُّرَابَ وَقَدْ

وَارَى التُّرَابَ بِيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction) upon us.”

(35) CHAPTER. (The reward of) whoever is held back from *Jihad* by a legal cause.

2838. Narrated Anas رَضِيَ اللهُ عَنْهُ: We returned from the *Ghazwa* of Tabūk along with the Prophet ﷺ.

(See *Hadith* No.2839 below).

2839. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a *Ghazwa* he said, “Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse.”

(36) CHAPTER. The superiority of observing *Ṣaum* (fast) in Allāh's Cause (to seek His good pleasure).

2840. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, “Whosoever observes *Ṣaum* (fast) for one day in Allāh's Cause (to seek His good pleasure), Allāh will keep his face away from the (Hell) Fire (a

لَوْلَا أَنْتَ مَا اهْتَدَيْنَا، وَلَا تَصَدَّقْنَا، وَلَا صَلَّيْنَا. فَأَنْزَلَ السَّكِينَةَ عَلَيْنَا، وَثَبَّتِ الْأَقْدَامَ إِنَّ لَاقِنَا، إِنَّ الْأَوْلَى قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةَ أَيْبِنَا.»

[راجع: ٢٨٣٦]

(٣٥) بَابُ مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْغَزْوِ

٢٨٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ: أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ نَبِيِّكَ مَعَ النَّبِيِّ ﷺ. [انظر: ٢٨٣٩، ٤٤٢٣]

٢٨٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ حُمَيْدٍ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ، فَقَالَ: «إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلَفْنَا مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًّا إِلَّا وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ». [راجع: ٢٨٣٨]

وقال موسى: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ: قَالَ النَّبِيُّ ﷺ. قَالَ أَبُو عَبْدِ اللَّهِ: الْأَوَّلُ أَصَحُّ.

(٣٦) بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

٢٨٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ،

distance covered by a journey of) seventy years.”

(37) CHAPTER. The superiority of spending in Allāh's Cause (i.e., for *Jihād*).

2841. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “Whoever spends two things in Allāh's Cause, will be called by all the gatekeepers of Paradise who will be saying, ‘O so-and-so! Come here.’” Abū Bakr said, “O Allāh's Messenger! Such persons will never be destroyed.” The Prophet ﷺ said, “I hope you will be one of them.”

2842. Narrated Abū Sa'īd Al-Khudrī رضي رضي الله عنه: Allāh's Messenger ﷺ ascended the pulpit and said, “Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you.” Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, “O Allāh's Messenger! Can the good bring about evil?” The Prophet ﷺ remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet ﷺ wiped the sweat off his face and asked, “Where is the

وَسُئِلَ ابْنُ أَبِي صَالِحٍ: أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ حَرِيفًا».

(٣٧) بَابُ فَضْلِ التَّقَةِ فِي سَبِيلِ اللَّهِ

٢٨٤١ - حَدَّثَنِي سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ حَزَنَةُ الْجَنَّةِ، كُلُّ حَزَنَةٍ بَابٍ: أَيُّ قُلِّ هَلُمَّ». قَالَ. أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[راجع: ١٨٩٧]

٢٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنَّمَا أَحْسَى عَلَيْكُمْ مِنْ بَعْدِ مَا يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكَاتِ الْأَرْضِ». ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا قَبْدًا بِأَحْدَاهُمَا وَتَنَّى بِالْأُخْرَى، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْ يَأْتِي الْحَيْرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ.

preceding questioner?” “Do you think wealth is good?” He repeated thrice, adding, “No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

قُلْنَا: يُوحَى إِلَيْهِ، وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ. ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحْضَاءَ فَقَالَ: «أَيُّنَ السَّائِلُ أَتِفَا؟ أَوْ خَيْرٌ هُوَ؟» ثَلَاثًا، «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِالْخَيْرِ وَإِنَّهُ كُلَّمَا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِيمُ، كُلَّمَا أَكَلْتَ إِلَّا أَكَلَةَ الْخَضِرِ، حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسُ فَتَلَطَّتْ وَبَالَتْ ثُمَّ رَتَعَتْ. وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ. وَيَعْمُ صَاحِبُ الْمُسْلِمِ لَمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَمَنْ لَمْ يَأْخُذْهَا بِحَقِّهِ فَهُوَ كَالْأَكْلِ الَّذِي لَا يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ». [راجع: ٩٢١]

(38) CHAPTER. The superiority of one who prepares a *Ghāzi* (fighter for *Jihād*) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khālīd رضي الله عنه: Allāh's Messenger ﷺ said, “He who prepares a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*; and he who looks after properly the dependents of a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*.”

(٣٨) بَابُ فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ

٢٨٤٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا».

2844. Narrated Anas رضي الله عنه: The Prophet ﷺ used not to enter any house in Al-Madīna except the house of Umm Sulaim

٢٨٤٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ



besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

بِن عَبْدِ اللَّهِ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْنًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سَلِيمٍ إِلَّا عَلَى أَرْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَحُوهَا مَعِي».

(39) CHAPTER. To apply *Hanūt* (i.e., a kind of scent) during the battle.

(٣٩) بَابُ التَّحَنُّطِ عِنْدَ الْقِتَالِ

2845. Narrated Ibn 'Aūn: Once Mūsa bin Anas while describing the battle of Yamāma, said, "Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying *Hanūt* to his body. Anas asked, 'O uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with *Hanūt*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thābit said, 'Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh's Messenger ﷺ. How bad the habits you have acquired from your enemies!'"

٢٨٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ مُوسَى بْنِ أَنَسٍ قَالَ: ذَكَرَ يَوْمَ الْيَمَامَةِ قَالَ: أَتَى أَنَسُ بْنُ مَالِكٍ ثَابِتَ بْنَ قَيْسٍ وَقَدْ حَسَرَ عَنْ فَخْدَيْهِ وَهُوَ يَتَحَنَّنُ فَقَالَ: يَا عَمُّ، مَا يَحْسِبُكَ إِلَّا تَجِيءُ؟ قَالَ: الْآنَ يَا ابْنَ أُخِي، وَجَعَلَ يَتَحَنَّنُ، يَعْنِي مِنَ الْحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ فَذَكَرَ فِي الْحَدِيثِ انْكَشَافًا مِنَ النَّاسِ فَقَالَ: هَكَذَا عَنِ وُجُوهِنَا حَتَّى نُضَارِبَ بِالْقَوْمِ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ ﷺ، بِئْسَ مَا عَوَّدْتُمْ أَقْرَانَكُمْ. رَوَاهُ حَمَادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ.

(40) CHAPTER. The superiority of the reconnoiterer.

(٤٠) بَابُ فَضْلِ الطَّلِيْعَةِ

2846. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzāb* (the Confederates)?" Az-Zubair said, "I will." The Prophet ﷺ said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet ﷺ said, "Every Prophet

٢٨٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنِ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟» يَوْمَ الْأَحْزَابِ. فَقَالَ الرَّبِيعُ: أَنَا. ثُمَّ قَالَ:

had a *Hawarī* (disciple) and my *Hawarī* is Az-Zubair.”

«مَنْ يَأْتِنِي بِخَبْرِ الْقَوْمِ؟» قَالَ الرَّبِيرُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الرَّبِيرِ». [انظر: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣، ٧٢٦١]

(41) CHAPTER. Can the reconnoiterer be sent alone?

(٤١) بَابٌ هَلْ يُبْعَثُ الظَّلِيْعَةُ وَحَدَهُ؟

2847. Narrated Jābir bin ‘Abdullāh رضي الله عنه: When the Prophet ﷺ called the people (Ṣadaqa, a subnarrator, said, “Most probably that happened on the day of *Al-Khandaq*) Az-Zubair responded to the call (i.e., to act as a reconnoiterer). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, “Every Prophet had a *Hawarī* (disciple) and my *Hawarī* is Az-Zubair bin Al-‘Awwām.”

٢٨٤٧ - حَدَّثَنَا صَدَقَةٌ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا ابْنُ الْمُكَدِّرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ - قَالَ صَدَقَةٌ: أَطْنَهُ يَوْمَ الْحَنْدَقِ - فَانْتَدَبَ الرَّبِيرُ، ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الرَّبِيرُ ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الرَّبِيرُ. فَقَالَ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الرَّبِيرِ بْنِ الْعَوَامِ». [راجع: ٢٨٤٦]

(42) CHAPTER. The travelling of two persons together.

(٤٢) بَابٌ سَفَرُ الْاِثْنَيْنِ

2848. Narrated Mālik bin Al-Huwairith: On my departure from the Prophet ﷺ he said to me and to a friend of mine, “You two, pronounce the *Adhān* and the *Iqāma* for the *Ṣalāt* (prayer) and let the elder of you lead the *Ṣalāt* (prayer).”

٢٨٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبِيِّ ﷺ فَقَالَ لَنَا أَنَا وَصَاحِبٌ لِي: «أَذْنَا وَأَقِيمَا وَلْيُؤَمِّكَمَا أَكْبَرُكَمَا».

[راجع: ٦٢٨]

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of *Jihād*) till the Day of Resurrection.

(٤٣) بَابٌ: الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

2849. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.”

٢٨٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيْلُ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

[انظر: ٣٦٤٤]

2850. Narrated ‘Urwa bin Al-Ja’d: The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

٢٨٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنٍ، وَابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ سُلَيْمَانُ: عَنْ شُعْبَةَ، عَنْ عُرْوَةَ ابْنِ أَبِي الْجَعْدِ. تَابَعَهُ مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ.

[انظر: ٢٨٥٢، ٣١١٩، ٣٦٤٣]

2851. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, “There is a blessing in the forelocks of horses (meant for *Jihād*).”

٢٨٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي سَعِيدٍ، عَنْ شُعْبَةَ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكََةُ فِي نَوَاصِي الْحَيْلِ».

[انظر: ٣٦٤٥]

(44) CHAPTER. *Jihād* is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

(٤٤) بَابُ: الْجِهَادِ مَا ضَرَّ مَعَ الْبَرِّ وَالْفَاجِرِ،

لِقَوْلِ النَّبِيِّ ﷺ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

2852. Narrated ‘Urwa Al-Bāriqī: The Prophet ﷺ said, “Good will remain (as a

٢٨٥٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world).”

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of *Jihād* in Allāh's Cause), as is indicated by the Statement of Allāh جَلَّ جَلالُه: “[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)...” (V.8:60)

2853. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “If somebody keeps a horse (for *Jihād*) in Allāh's Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance.”

(46) CHAPTER. To name a horse and a donkey.

2854. Narrated ‘Abdullāh bin Abi Qatāda: Abū Qatāda went out (on a journey) with Allāh's Messenger ﷺ but he was left behind with some of his companions who were in a state of *Ihrām*. He himself was not in a state of *Ihrām*. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse

زَكْرِيَّا، عَنْ عَامِرٍ: حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ».

[راجع: ٢٨٥٠]

(٤٥) بَابٌ مَنِ احْتَبَسَ فَرَسًا [فِي سَبِيلِ اللَّهِ] لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ رَبَّاطٍ الْخَيْلِ﴾ [الأنفال: ٦٠].

٢٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا طَلْحَةُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ الْمُقْبَرِيِّ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيْمَانًا بِاللَّهِ وَتَصَدِيقًا بِوَعْدِهِ فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْتَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ».

(٤٦) بَابُ اسْمِ الْفَرَسِ وَالْحِمَارِ

٢٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: عَنْ أَبِي حازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: عَنْ أَبِيهِ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ فَتَخَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرَمُونَ وَهُوَ غَيْرُ

called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

**2855.** Narrated Sahl : In our garden there was a horse belonging to the Prophet ﷺ called Al-Luḥaif or Al-Lukḥaif.

**2856.** Narrated Mu'adh رضي الله عنه: I was a companion-rider behind the Prophet ﷺ on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'adh! Do you know what Allāh's Right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allāh and His Messenger ﷺ know better." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves' right on Allāh is that He should not punish him who worships none besides Him." I said, "O Allāh's Messenger! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)."

مُحْرِمٍ. فَرَأَوْا حِمَارًا وَحَشِيَ قَبْلَ أَنْ يَرَاهُ، فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَأَاهُ أَبُو قَتَادَةَ فَرَكِبَ فَرَسًا لَهُ - يُقَالُ لَهُ: الْجَرَادَةُ - فَسَأَلَهُمْ أَنْ يُنَالُوهُ سَوْطَهُ فَأَبَوْا فَنَالُوهُ فَحَمَلَ فَعَقَرَهُ ثُمَّ أَكَلَ فَأَكَلُوا فَتَدِيمُوا، فَلَمَّا أَدْرَكُوهُ قَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: مَعَنَا رِجْلُهُ فَأَخَذَهَا النَّبِيُّ ﷺ فَأَكَلَهَا.

[راجع: ١٨٢١]

٢٨٥٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى: حَدَّثَنَا أَبِيُّ بْنُ عَبَّاسِ بْنِ سَهْلٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ: اللُّحَيْفُ. قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمُ: اللُّحَيْفُ.

٢٨٥٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ: عُفَيْرٌ، فَقَالَ: «يَا مُعَاذُ وَهَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ؟ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ

شَيْئًا». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ: «لَا تُبَشِّرُهُمْ فَيَتَكَلَّمُوا». [انظر: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠، ٧٣٧٣]

2857. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse belonging to us called Mandūb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i.e., this horse) very fast."

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: - كَانَ فَرَسٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لَنَا - يُقَالُ لَهُ: مُنْدُوبٌ - فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَسٍ وَإِنْ وَجَدْنَاهُ لِبَحْرًا».

[راجع: ٢٦٢٧]

(47) CHAPTER. What has been said about the evil omen of a horse.

(٤٧) بَابُ مَا يُذَكَّرُ مِنْ سُؤْمِ الْفَرَسِ

2858. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."<sup>(1)</sup>

٢٨٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّمَا السُّؤْمُ فِي ثَلَاثَةٍ: فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالذَّارِ». [راجع: ٢٠٩٩]

2859. Narrated Sahl bin Sa'd As-Sā'idi رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house".

٢٨٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ أَبِي حَازِمٍ، بِنِ دِينَارٍ، عَنِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ فَنِي

[See the footnote of *Hadīth* No.2858].

(1) (H. 2858) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ». [انظر:

[٥٠٩٥

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh جل جلاله: "And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge." (V.16:8)

2860. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh's Cause (i.e., Jihād), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allāh's Messenger ﷺ was asked about donkeys, he replied, "Nothing has been revealed to me about them except this unique, comprehensive Verse:

"So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (V.99:7,8)

(٤٨) بَابُ: الْخَيْلُ لِثَلَاثَةٍ، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ [النحل: ٨]

٢٨٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طَبَلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طَبَلَهَا فَاسْتَنْتَّ شَرَفًا أَوْ شَرْفَيْنِ كَانَتْ أَرْوَاتُهَا وَأَثَارُهَا حَسَنَاتٍ لَهُ. وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا كَانَ ذَلِكَ حَسَنَاتٍ لَهُ. فَأَمَّا الرَّجُلُ الَّذِي هِيَ عَلَيْهِ وَزْرٌ فَهُوَ رَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءًا وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ وَزْرٌ عَلَى ذَلِكَ». وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمُرِ؟ فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا

يَرَوْهُ ۗ وَمَنْ يَعْملْ مِثْقالَ ذَرْوَةٍ  
شَرًّا يَرَوْهُ ۗ ﴿٧﴾ [الزلزلة: ٧-٨].

[راجع: ٢٣٧]

(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

2861. Narrated Abū 'Aqīl: Abū Al-Mutawakkil An-Nājī said: I called on Jābir bin 'Abdullāh Al-Anṣārī and said to him, "Relate to me what you have heard from Allāh's Messenger ﷺ." He said, "I accompanied him on one of the journeys." (Abū 'Aqīl said, "I do not know whether that journey was for the purpose of Jihād or 'Umra.") "When we were returning," Jābir continued, "the Prophet ﷺ said, 'Whoever wants to return earlier to his family, should hurry up.' We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, 'O Jābir, wait!' Then he hit it once with his lash and it started moving on a fast pace. He then said, 'Will you sell the camel?' I replied in the affirmative. When we reached Al-Madīna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, 'This is your camel.' He came out and started examining the camel and saying, 'The camel is ours.' Then the Prophet ﷺ sent some *Awāq* (i.e., an amount) of gold saying, 'Give it to Jābir.' Then he asked, 'Have you taken the full price (of the camel)?' I replied in the affirmative. He said, 'Both the price and the camel are for you.'

(٤٩) بَابٌ مَنْ ضَرَبَ دَابَّةَ غَيْرِهِ فِي  
الْعَزْوِ

٢٨٦١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِيُّ قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ فَقُلْتُ لَهُ: حَدَّثَنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ - قَالَ أَبُو عَقِيلٍ: لَا أُدْرِي عَزْوَةً أَمْ عَمْرَةً - فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ ﷺ: «مَنْ أَحَبَّ أَنْ يَتَّعَجَلَ إِلَى أَهْلِهِ فَلْيَعْجَلْ». قَالَ جَابِرٌ: فَأَقْبَلْنَا وَأَنَا عَلَى جَمَلٍ لِي أَرْمَكُ لَيْسَ فِيهَا شَيْءٌ وَالنَّاسُ خَلْفِي، فَبَيَّنَّا أَنَا كَذَلِكَ إِذْ قَامَ عَلَيَّ فَقَالَ لِي النَّبِيُّ ﷺ: «يَا جَابِرُ اسْتَمْسِكْ»، فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَبَ الْبَعِيرُ مَكَانَهُ، فَقَالَ: «أَتَبِيعُ الْجَمَلَ؟» قُلْتُ: نَعَمْ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَدَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ فِي طَوَائِفِ أَصْحَابِهِ فَدَخَلْتُ عَلَيْهِ وَعَقَلْتُ الْجَمَلَ فِي نَاحِيَةِ الْبِلَاطِ، فَقُلْتُ لَهُ: هَذَا جَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمَلِ وَيَقُولُ: «الْجَمَلُ جَمَلُنَا». فَبَعَثَ النَّبِيُّ ﷺ أَوَاقَ مِنْ ذَهَبٍ فَقَالَ: «أَعْطُوها جَابِرًا». ثُمَّ قَالَ: «اسْتَوْفَيْتِ الثَّمَنَ؟»



**(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.**

Rāshid bin Sa'd said, "The early Muslims preferred to ride stallions, for they were faster and more daring (than mares)."

2862. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: There was a feeling of fright in Al-Madīna, so the Prophet ﷺ borrowed a horse called Mandūb belonging to Abū Ṭalḥa and mounted it. (On his return) he said, "I did not see anything of fright and I found this horse very fast."

**(51) CHAPTER. The share of the horse (from the booty)...**

Mālik said, "A share of the booty is to be devoted to horses including *Al-Baradhīn* (non-Arab horses), by virtue of the Statement of Allāh:

'And (He has created) horses, mules and donkeys for you to ride...' (V.16:8)

2863. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

**(52) CHAPTER. Leading somebody else's animal during the battle.**

قُلْتُ: نَعَمْ، قَالَ: «الْتَمَنُ وَالْجَمَلُ

لَكَ». [راجع: ٤٤٣]

(٥٠) بَابُ الرُّكُوبِ عَلَى الدَّابَّةِ

الصَّعْبَةِ وَالْفُحُولَةِ مِنَ الْخَيْلِ،

وَقَالَ رَاشِدُ بْنُ سَعْدٍ: كَانَ

السَّلْفُ يَسْتَجِبُونَ الْفُحُولَةَ لِأَنَّهَا أَجْرٌ وَأَجْسَرُ.

٢٨٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا

شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ

بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ

بِالْمَدِينَةِ فَرَعَ فَاستَعَارَ النَّبِيُّ ﷺ فَرَسًا

لَأَبِي طَلْحَةَ يُقَالُ لَهُ: مَدْدُوبٌ، فَرَكِبَهُ

وَقَالَ: «مَا رَأَيْنَا مِنْ فَرَعٍ وَإِنْ وَجَدْنَاهُ

لِبَحْرًا».

(٥١) بَابُ سِهَامِ الْفَرَسِ، وَقَالَ

مَالِكٌ: يُسَهَّمُ لِلْخَيْلِ وَالْبِرَازِينَ مِنْهَا

لِقَوْلِهِ تَعَالَى: ﴿وَالْخَيْلِ وَالْإِبَالِ وَالْحَمِيرِ

لِتَرْكَبُوهَا﴾ [النحل: ٨] وَلَا يُسَهَّمُ

لَأَكْثَرِ مِنْ فَرَسٍ. [انظر: ٤٢٢٨]

٢٨٦٣ - حَدَّثَنَا عُبَيْدُ بْنُ

إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ

اللَّهِ، عَنْ نَافِعِ بْنِ عَبْدِ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ

لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمًا.

(٥٢) بَابُ مَنْ قَادَ دَابَّةً غَيْرَهُ فِي

الْحَرْبِ

2864. Narrated Abū Ishāq: Somebody asked Al-Barā' bin 'Āzib, "Did you flee deserting Allāh's Messenger ﷺ during the battle of Hunain?" (Al-Barā') replied, "But Allāh's Messenger ﷺ did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, *Al-Mushrikūn* faced us with arrows, but Allāh's Messenger ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet ﷺ was saying, 'I am the Prophet without a lie: I am the son of 'Abdul Muṭṭalib.'

٢٨٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ: أَفْرَزْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْرَ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاءَ وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزُمُوا. فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْعَنَانِ. فَاسْتَقْبَلُونَا بِالسَّهَامِ، فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَقْرَ. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ أَخَذَ بِلِجَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [انظر: ٢٨٧٤، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٤٣١٦،

[٤٣١٧]

(53) CHAPTER. The saddle and the stirrup of an animal.

(٥٣) بَابُ الرِّكَابِ وَالْعُرْزِ لِلدَّابَّةِ

2865. Narrated Ibn 'Umar رضي الله عنهما: When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of *Dhul-Hulaifa*.

٢٨٦٥ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا أَدْخَلَ رِجْلَهُ فِي الْعُرْزِ وَاسْتَوَتْ بِهِ نَافَتُهُ قَائِمَةً أَهْلًا مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ. [راجع: ١٦٦]

(54) CHAPTER. The riding of an unsaddled horse.

(٥٤) بَابُ رُكُوبِ الْفَرَسِ الْعُرِيِّ

2866. Narrated Anas رضي الله عنه: The Prophet ﷺ met them (i.e., the people) while

٢٨٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ:

he was riding an unsaddled horse with his sword slung over his shoulder.

حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: اسْتَقْبَلَهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ عُرِيٍّ مَا عَلَيْهِ سَرْجٌ، فِي عُنُقِهِ سَيْفٌ. [راجع: ٢٦٢٧]

(55) CHAPTER. A slow horse.

2867. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Once, the people of Al-Madīna were frightened, so the Prophet ﷺ rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, “I found your (i.e., Abū Ṭalḥa’s) horse very fast. After that the horse could not be surpassed in running.”

(٥٥) بَابُ الْفَرَسِ الْقَطُوفِ  
٢٨٦٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ الْمَدِينَةِ فَرَعُوا مَرَّةً فَرَكِبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ أَوْ كَانَ فِيهِ قِطَافٌ فَلَمَّا رَجَعَ قَالَ: «وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا»، فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارَى. [راجع: ٢٦٢٧]

(56) CHAPTER. Horse races.

2868. Narrated (‘Abdullāh) bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Ḥafyā’ and Ṭḥāniyat Al-Wadā’ (i.e., names of two places) and the horses which had not been made lean from Ath-Ṭḥāniyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, “The distance between Al-Ḥafyā’ and Ṭḥāniyat Al-Wadā’ is five or six miles; and between Ṭḥāniyat and the mosque of Banī Zuraiq is one mile.”

(٥٦) بَابُ السَّبْقِ بَيْنَ الْحَيْلِ  
٢٨٦٨ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَجْرَى النَّبِيُّ ﷺ مَا ضُمَرَ مِنَ الْحَيْلِ مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَأَجْرَى مَا لَمْ يُضْمَرَ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. قَالَ ابْنُ عُمَرَ: وَكُنْتُ فِيْمَنْ أُجْرَى. قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ، قَالَ سُفْيَانُ: بَيْنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ خَمْسَةٌ أَمْيَالٍ أَوْ سِتَّةٌ، وَبَيْنَ ثَنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ. [راجع: ٤٢٠]

(57) CHAPTER. Idmār (the preparation) of horses for racing (by a process by which

(٥٧) بَابُ إِضْمَارِ الْحَيْلِ لِلْسَّبْقِ

strong fat horses are turned into lean ones through giving them limited amounts of food).

2869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniyat to the mosque of Banī Zuraiq. (The subnarrator said, " 'Abdullāh bin 'Umar was amongst those who participated in that horse race.").

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

2870. Narrated Abū Ishāq: Mūsa bin 'Uqba said, Nāfi' said: Ibn 'Umar رَضِيَ اللهُ عَنْهُ said, "Allāh's Messenger ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafyā' and their limit (distance of running) was up to Thaniyat Al-Wadā'. I asked Mūsa, 'What was the distance between the two places?' Mūsa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat-Al-Wadā', and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

(59) CHAPTER. The she-camel of the Prophet ﷺ.

Ibn 'Umar said, "The Prophet ﷺ made

٢٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :

حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُصَمَّرْ وَكَانَ أَمْدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ كَانَ سَابِقَ بِهَا. قَالَ أَبُو عَبْدِ اللَّهِ: أَمْدًا: غَايَةً ﴿فَطَالَ عَلَيْهِمُ الْأَمْدُ﴾ [الحديد: ١٦]. [راجع: ٤٢٠]

(٥٨) بَابُ غَايَةِ السَّبَاقِ لِلْخَيْلِ الْمُصَمَّرَةِ

٢٨٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقَبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَابَقَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْخَيْلِ الَّتِي قَدْ أَضْمَرْتُمْ فَأَرْسَلَهَا مِنَ الْحَفْيَاءِ وَكَانَ أَمْدُهَا ثُنْيَةَ الْوَدَاعِ. فَقُلْتُ لِلْمُوسَى: فَكَمْ كَانَ بَيْنَ ذَلِكَ؟ قَالَ: سِتَّةُ أَمْيَالٍ أَوْ سَبْعَةٌ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُصَمَّرْ فَأَرْسَلَهَا مِنْ ثُنْيَةِ الْوَدَاعِ وَكَانَ أَمْدُهَا مَسْجِدَ بَنِي زُرَيْقٍ، قُلْتُ: فَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: مِيلٌ أَوْ نَحْوُهُ. وَكَانَ ابْنُ عُمَرَ مَمْرًا سَابِقَ فِيهَا. [راجع: ٤٢٠]

(٥٩) بَابُ نَاقَةِ النَّبِيِّ ﷺ،

وَقَالَ ابْنُ عُمَرَ: أَرْدَفَ النَّبِيُّ ﷺ

Usāma ride behind him on *Al-Qaṣwā*’ (i.e., the Prophet’s she-camel).” Al-Miswar said, “The Prophet ﷺ said, “*Al-Qaṣwā*’ has not become stubborn.”

2871. Narrated Anas رَضِيَ اللهُ عَنْهُ: The she-camel of the Prophet ﷺ was called *Al-‘Aḍbā*’.

2872. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had a she-camel called *Al-‘Aḍbā*’ which could not be excelled in a race. (Ḥumaid, a subnarrator said, “Or could hardly be excelled.”) Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-‘Aḍbā*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, “It is incumbent upon Allāh (or it is Allāh’s law) that He lowers or brings down whatever rises high in the world.”

[See Vol. 8, *Hadīth* No.6501]

(60) CHAPTER. Going to holy battles on a donkey.

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abū Ḥumaid said, “The king of Aila presented a white mule to the Prophet ﷺ.”

2873. Narrated ‘Amr bin Al-Hārith: The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms

أَسَامَةَ عَلَى الْقَصَوَاءِ. وَقَالَ الْمِسْوَرُ: قَالَ النَّبِيُّ ﷺ: «مَا خَلَّتِ الْقَصَوَاءُ».

٢٨٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَتْ نَاقَةُ النَّبِيِّ ﷺ يُقَالُ لَهَا: الْعَضْبَاءُ. [انظر: ٢٨٧٢]

٢٨٧٢ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا زُهَيْرٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ تُسَمَّى الْعَضْبَاءَ لَا تُسَبِّقُ. - قَالَ حُمَيْدٌ: أَوْ لَا تَكَادُ تُسَبِّقُ، - فَجَاءَ أَعْرَابِي عَلَى فَعُودٍ فَسَبَّهَا فَسَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ فَقَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

طَوْلُهُ مُوسَى عَنْ حَمَادٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ.

[راجع: ٢٨٧١]

(٦٠) بَابُ الْعَزْوِ عَلَى الْحَمِيرِ،

(٦١) بَابُ بَعْلَةِ النَّبِيِّ ﷺ الْبَيْضَاءِ،

قَالَهُ أَنَسٌ. وَقَالَ أَبُو حُمَيْدٍ: أَهْدَى مَلِكٌ أَيْلَةَ لِلنَّبِيِّ ﷺ بَعْلَةً بَيْضَاءَ.

٢٨٧٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ:

and a piece of land which he left to be given in charity.

2874. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Ḥārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul Muṭṭalib.'

حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثِ قَالَ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضاً تَرَكَهَا صَدَقَةً.

[راجع: ٢٧٣٩]

٢٨٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ، وَلَيْتُمْ يَوْمَ حُنَيْنٍ، قَالَ: لَا وَاللَّهِ مَا وَلَّى النَّبِيُّ ﷺ وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ فَلَقِيَهُمْ هَوَازِنُ بِالنَّبْلِ وَالنَّبِيُّ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ أَخَذَ بِلِجَامِهَا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ.

[راجع: ٢٨٦٤]

#### (62) CHAPTER. The *Jihād* of women.

2875. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the Mother of faithful believers: I requested the Prophet ﷺ to permit me to participate in *Jihād*, but he said, "Your *Jihād* is (the performance of) *Hajj*. (Pilgrimage to Makkah).

#### (٦٢) بَابُ جِهَادِ النِّسَاءِ

٢٨٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي الْجِهَادِ فَقَالَ: «جِهَادُكُنَّ الْحَجُّ». [راجع:

[١٥٢٠]

وَقَالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُعَاوِيَةَ بِهَذَا.

2876. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the Mother of the faithful believers: The

٢٨٧٦ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا

Prophet ﷺ was asked by his wives about the Jihād and he replied, "The best Jihād (for you) is (the performance of) Hajj."

سُفِيَانُ، عَنْ مُعَاوِيَةَ بِهَذَا. وَعَنْ حَبِيبِ  
ابْنِ أَبِي عَمْرَةَ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ  
عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنِ النَّبِيِّ ﷺ:  
سَأَلَهُ نِسَاؤُهُ عَنِ الْجِهَادِ؟ فَقَالَ: «نِعْمَ  
الْجِهَادُ الْحَجُّ». [راجع: ١٥٢٠]

(63) CHAPTER. The participation of a woman in a sea battle.

2877, 2878. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ went to the daughter of Milhān and reclined there (and slept) and then (woke up) smiling. She asked, "O Allāh's Messenger! What makes you smile?" He replied, "(In a dream I saw) some people amongst my followers were sailing on the green sea in Allāh's Cause, resembling kings on thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allāh to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on she married 'Ubāda bin Aṣ-Ṣamit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihād). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling down.

(٦٣) بَابُ غَزْوِ الْمَرْأَةِ فِي الْبَحْرِ

٢٨٧٧، ٢٨٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:  
حَدَّثَنَا أَبُو إِسْحَاقَ هُوَ الْفَزَارِيُّ، عَنْ  
عَبْدِ اللَّهِ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ  
قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ  
يَقُولُ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ابْنَتِهِ  
مِلْحَانَ فَاتَّكَأَ عِنْدَهَا، ثُمَّ ضَحِكَ  
فَقَالَتْ: لِمَ تَضْحَكُ يَا رَسُولَ اللَّهِ؟  
فَقَالَ: «نَأْسٌ مِنْ أُمَّتِي يَرَكِبُونَ الْبَحْرَ  
الْأَخْضَرَ فِي سَبِيلِ اللَّهِ، مِثْلَهُمْ مِثْلُ  
الْمُلُوكِ عَلَى الْأَسِيرَةِ»، فَقَالَتْ: يَا  
رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَجْعَلَنِي  
مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْهَا مِنْهُمْ».  
ثُمَّ عَادَ فَضَحِكَ فَقَالَتْ لَهُ: وَمِثْلُ أَوْ  
مِثْلُ ذَلِكَ، فَقَالَ لَهَا وَمِثْلُ ذَلِكَ.  
فَقَالَتْ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ،  
فَقَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ وَلَسْتُ مِنَ  
الْآخِرِينَ». قَالَ: قَالَ أَنَسٌ: فَتَزَوَّجَتْ  
عُبَادَةَ بْنَ الصَّامِتِ فَرَكِبَتْ الْبَحْرَ مَعَ  
بِنْتِ قَرِظَةَ، فَلَمَّا فَكَلَتْ رَكِبَتْ دَابَّتَهَا  
فَوَقَصَتْ بِهَا فَسَقَطَتْ عَنْهَا فَمَاتَتْ.

(64) CHAPTER. The man's selection of one of his wives to accompany him in holy battles.

2879. Narrated 'Āishah رضي الله عنها: Whenever the Prophet ﷺ intended to proceed on a journey, he used to draw lots amongst his wives and would take the one upon whom the lot fell. Once, before setting out for *Jihād*, he drew lots amongst us and the lot came to me; so I went with the Prophet ﷺ; and that happened after the revelation of the Verses of *Hijāb* (i.e., veiling).

(65) CHAPTER. The *Jihād* of women and their fighting along with men.

2880. Narrated Anas رضي الله عنه: On the day (of the battle) of Uḥud when (some) people retreated and left the Prophet ﷺ, I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their robes tucked up so that the bangles around their ankles were visible<sup>(1)</sup> hurrying with their water-skins (in another narration it is said, "carrying the water-skins on their backs"). Then they would pour the water in the mouths of the people, and return to fill the water-skins again and came back again to pour water in the mouths of the people.

(٦٤) بَابُ حَمْلِ الرَّجُلِ امْرَأَتَهُ فِي الْعَزْوِ دُونَ بَعْضِ نِسَائِهِ

٢٨٧٩ - حَدَّثَنَا حجاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ: حَدَّثَنَا يُونُسُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بِنَ الرَّبِيعِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ عَنْ حَدِيثِ عَائِشَةَ، كُلُّ حَدَّثَنِي طَائِفَةٌ مِنْ الْحَدِيثِ. قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ أَفْرَعَ بَيْنَ نِسَائِهِ فَأَيُّهُنَّ يَخْرُجُ سَهْمُهَا خَرَجَ بِهَا النَّبِيُّ ﷺ فَأَفْرَعُ بَيْنَنَا فِي عَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ النَّبِيِّ ﷺ بَعْدَمَا أَنْزَلَ الْحِجَابُ. [راجع: ٢٥٩٣]

(٦٥) بَابُ عَزْوِ النِّسَاءِ وَقِتَالِهِنَّ مَعَ الرِّجَالِ

٢٨٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُسْمِرَتَانِ، أَرَى خَدَمَ سَوْقَهُمَا، تَنْقُرَانِ الْقِرْبَ. وَقَالَ غَيْرُهُ: تَنْقُرَانِ الْقِرْبَ عَلَى مُتُونِهِمَا ثُمَّ تَفْرَعَانِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فَيَمْلَأْنِيهَا ثُمَّ تَجِيئَانِ فَتَفْرَعَانِ فِي أَفْوَاهِ

(1) (H. 2880) This event took place before the revelation of the Verses of *Hijāb* (i.e., the veil). (*Fath Al-Bārī*; volume 6).



القَوْمِ . [انظر: ٢٩٠٢، ٣٨١١، ٤٠٦٤]

(٦٦) **بَابُ حَمَلِ النِّسَاءِ القَرَبِ إِلَى النَّاسِ فِي العَزْوِ**

٢٨٨١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: قَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الحَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مُرُوطاً بَيْنَ نِسَاءٍ مِنْ نِسَاءِ المَدِينَةِ. فَبَيَّيَ مِرْطٌ جَيْدٌ فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَعْطِ هَذَا ابْنَةَ رَسُولِ اللَّهِ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلثُومَ بِنْتَ عَلِيٍّ، فَقَالَ عُمَرُ: أُمَّ سَلِيطٍ أَحَقُّ، وَأُمَّ سَلِيطٍ مِنْ نِسَاءِ الْأَنْصَارِ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ، قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَزْفِرُ لَنَا القَرَبَ يَوْمَ أُحُدٍ.

قال أبو عبد الله: تزفر: تحيط.

[انظر: ٤٠٧١]

(٦٧) **بَابُ مُدَاوَاةِ النِّسَاءِ الجَرْحَى فِي العَزْوِ**

٢٨٨٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا بَشْرُ بْنُ المَفْضَلِ: حَدَّثَنَا خَالِدُ بْنُ دُكْوَانَ، عَنِ الرَّبِيعِ بِنْتِ مَعُوذٍ قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ نَسْمِي وَنُدَاوِي الجَرْحَى وَنَرُدُّ القَتْلَى. [انظر:

٥٦٧٩، ٢٨٨٣]

(٦٨) **بَابُ رَدِّ النِّسَاءِ الجَرْحَى والقَتْلَى**

(66) CHAPTER. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

2881. Narrated Tha'labā bin Abī Mālik: 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ distributed some garments amongst the women of Al-Madīna. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allāh's Messenger ﷺ." They meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has more right (to have it). Umm Salīṭ was amongst those *Ansārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ." 'Umar said, "She (i.e., Umm Salīṭ) used to carry the water-skins to provide us water on the day of Uḥud."

(67) CHAPTER. The treatment of the wounded by the women during holy battles.

2882. Narrated Ar-Rubā'ī bint Mu'awwidh: We were in the company of the Prophet ﷺ providing the wounded with water and treating them and bringing the killed and the wounded (to Al-Madīna from the battlefield).

(68) CHAPTER. The bringing back of the wounded and the killed by the women.

2883. Narrated Ar-Rubai' bint Mu'awwidh: We used to take part in holy battles with the Prophet ﷺ by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna.

(69) CHAPTER. Removing the arrow from the body.

2884. Narrated Abū Mūsā رضي الله عنه: Abū 'Āmir was hit with an arrow in his knee, so I went to him and he asked me to remove the arrow. When I removed it, the water started dribbling from it. Then I went to the Prophet ﷺ and told him about it. He said, "O Allāh! Forgive 'Ubaid Abū 'Āmir."

(70) CHAPTER. Vigilance during holy battles in Allāh's Cause.

2885. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ was vigilant one night and when he reached Al-Madīna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (the new comer) replied, "I am Sa'd bin Abī Waqqāṣ and have come to guard you." So, the Prophet ﷺ slept (that night).

٢٨٨٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُ ابْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بْنِ مَعْوِذٍ قَالَتْ: كُنَّا نَعَزُّو مَعَ النَّبِيِّ ﷺ فَتَسْقِي الْقَوْمَ وَنَحْدُمُهُمْ وَنَرُدُّ الْقَتْلَى وَالْجُرْحَى إِلَى الْمَدِينَةِ. [راجع: ٢٨٨٢]

(٦٩) بَابُ نَزْعِ السَّهْمِ مِنَ الْبَدَنِ

٢٨٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: رُمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ فَاتْتَهَيْتُ إِلَيْهِ فَقَالَ: أَنْزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَتَزَا مِنْهُ الْمَاءُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ. فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ». [انظر: ٤٣٢٣، ٦٣٨٣]

(٧٠) بَابُ الْحِرَاسَةِ فِي الْغَزْوِ فِي سَبِيلِ اللَّهِ

٢٨٨٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسَهِّرٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: كَانَ النَّبِيُّ ﷺ سَهْرَ فَلَمَّا قَدِمَ الْمَدِينَةَ قَالَ: «لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ»، إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ فَقَالَ: «مَنْ هَذَا؟» فَقَالَ: أَنَا سَعْدُ بْنُ

أبي وقاصٍ جئت لأخرسك، فنام  
النبي ﷺ. [انظر: ٧٢٣١]

2886. Narrated Abū Hurairah عنه الله رضي الله عنه :  
The Prophet ﷺ said, “Let the slave of Dinār and Dirham, and *Qatifa* and *Khamīsa* (i.e., money and luxurious clothes) perish for he is pleased if these things are given to him, and if not, he is displeased!”

٢٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ  
يُوسُفَ: أَخْبَرَنَا أَبُو بَكْرِ، عَنْ أَبِي  
حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ  
قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ والدَّرْهَمِ  
والقَطِيفَةِ والْحَمِيصَةِ، إِنْ أُعْطِيَ  
رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ». لَمْ  
يَرْفَعْهُ إِسْرَائِيلُ وَمُحَمَّدُ بْنُ جُحَادَةَ عَنْ  
أَبِي حَصِينٍ. [انظر: ٢٨٨٧، ٦٤٣٥]

2887. Narrated Abū Hurairah عنه الله رضي الله عنه :  
The Prophet ﷺ said, “Let the slave of Dinār and Dihram, and *Qatifa* and *Khamīsa* perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him.<sup>(1)</sup> *Tuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission, he is not permitted, and if he intercedes, his intercession is not accepted.”<sup>(2)</sup>

٢٨٨٧ - وَزَادَ لَنَا عَمْرُو قَالَ:  
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ  
دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ  
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَسَّ  
عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهَمِ وَعَبْدُ  
الْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ  
يُعْطَ سَخَطَ. تَعَسَّ وَانْتَكَسَ، وَإِذَا  
شَيْكَ فَلَا انْتَمَشَ. طُوبَى لِعَبْدٍ أَخَذَ  
بِعِانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ أَشَعَتْ  
رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي  
الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ  
فِي السَّاقَةِ كَانَ فِي السَّاقَةِ. إِنْ  
اسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ  
يُشَفَّعْ». وَقَالَ: فَتَعَسَّ، كَأَنَّهُ يَقُولُ:  
فَاتَعَسَّهُمُ اللَّهُ. طُوبَى: فَعَلَى مِنْ كُلِّ

(1) (H. 2887) So that he would not be able to work and earn what he desires most.

(2) (H. 2887) The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh's Pleasure.

شَيْءٍ طَيِّبٍ وَهِيَ يَاءٌ حُوِّلَتْ إِلَى  
الْوَاوِ، وَهُوَ مِنْ يَطِيَّبُ.

[راجع: ٢٨٨٦]

(71) CHAPTER. The service, during holy battles.

(٧١) بَابُ الخِدْمَةِ فِي الغَزْوِ

2888. Narrated Anas رضي الله عنه: I was in the company of Jarīr bin ‘Abdullāh in a journey and he used to serve me, though he was older than I. Jarīr said, “I saw the *Anṣār* doing a thing (i.e., showing deep respect and great reverence to the Prophet ﷺ) for which I have vowed that whenever I meet any of them, I will serve him.”

٢٨٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتِ البُنَانِيِّ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: صَحِبْتُ جَرِيرَ بْنَ عَبْدِ اللهِ فَكَانَ يَخْدُمُنِي وَهُوَ أَكْبَرُ مِنْ أَنَسٍ. قَالَ جَرِيرٌ: إِنِّي رَأَيْتُ الْأَنْصَارَ يَصْنَعُونَ شَيْئًا لَا أَحَدٌ أَحَدًا مِنْهُمْ إِلَّا أَكْرَمْتُهُ.

2889. Narrated Anas bin Mālik رضي الله عنه: I went along with the Prophet ﷺ to Khaibar so as to serve him. (Later on) when the Prophet ﷺ returned, he on seeing the Uḥud mountain, said, “This is a mountain that loves us and is loved by us.” Then he pointed towards Al-Madīna with his hand and said, “O Allāh! make the area which is in between Al-Madīna’s two mountains a sanctuary as Ibrāhīm (Abraham) made Makkah a sanctuary. O Allāh! Bless us in our *Ṣā’* and *Mudd* (i.e., units of measuring).”

٢٨٨٩ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرِو مَوْلَى الْمُطَّلِبِ بْنِ حَنْطَلٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَى خَيْبَرَ أَخْدُمُهُ فَلَمَّا قَدِمَ النَّبِيُّ ﷺ رَاجِعًا وَبَدَأَ لَهُ أَحَدٌ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ أَشَارَ بِيَدِهِ إِلَى المَدِينَةِ، قَالَ: «اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا كَتَحْرِيمِ إِبرَاهِيمَ مَكَّةَ، اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدَّنَا». [راجع: ٣٧١]

2890. Narrated Anas رضي الله عنه: We were with the Prophet ﷺ (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed *Ṣaum* (fast) did not do any work

٢٨٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ، عَنْ إِسْمَاعِيلَ بْنِ زَكَرِيَّا: حَدَّثَنَا عَاصِمٌ، عَنْ مُورِقِ العَجَلِيِّ،

and those who did not observe *Ṣaum* (fast) served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet ﷺ said, “Today, those who were not observing *Ṣaum* (fast) took (all) the reward.”<sup>(1)</sup>

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ أَكْثَرْنَا ظِلًّا مَنْ يَسْتَظِلُّ بِكِسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرِّكَابَ وَامْتَهَنُوا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: «ذَهَبَ الْمُفْطَرُونَ الْيَوْمَ بِالْأَجْرِ».

(72) CHAPTER. The superiority of him who carries the luggage of his companions during a journey.

2891. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Charity is obligatory every day on every joint of a human being.<sup>(2)</sup> If one helps a person in matters concerning his riding animal by helping him to ride it, or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational *Ṣalāt* (prayer), is regarded as charity; and guiding somebody on the road is regarded as charity.”

(٧٢) بَابُ فَضْلِ مَنْ حَمَلَ مَتَاعَ صَاحِبِهِ فِي السَّفَرِ

٢٨٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ سَلَامِي عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ يُعِينُ الرَّجُلَ فِي دَابَّتِهِ، يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ إِلَى الطَّيِّبَةِ، وَكُلُّ خَطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَدَلُّ الطَّرِيقِ صَدَقَةٌ».

[راجع: ٢٧٠٧]

(73) CHAPTER. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

And the Statement of Allāh جَلَّ جَلَالُهُ: “O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allāh, so

(٧٣) بَابُ فَضْلِ رِبَاطٍ يَوْمٍ فِي سَبِيلِ اللَّهِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٢٠٠).  
الآية [آل عمران: ٢٠٠].

- (1) (H. 2890) This does not mean that those who deserved *Ṣaum* (fast) did not deserve any reward, but it means that those who did not observe *Ṣaum* deserved double reward, because they served themselves as well as the persons observing *Ṣaum* (fast).
- (2) (H. 2891) To show gratitude to Allāh by keeping your body safe and sound you should give in charity, or do charitable deeds.

that you may be successful.” (V.3:200)

2892. Narrated Sahl bin Sa’d As-Sā’idi رضي الله عنه: Allāh’s Messenger ﷺ said, “To guard Muslims from infidels in Allāh’s Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning’s or an evening’s journey which a slave (person) travels in Allāh’s Cause is better than the world and whatever is on its surface.”

(74) CHAPTER. Whoever sets off for a holy battle accompanied by a boy-servant.

2893. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said to Abū Ṭalḥa, “Choose one boy from your boys to serve me till the expedition to Khaibar.” Abū Ṭalḥa took me letting me ride behind him while I was a boy nearing the age of puberty. I used to serve Allāh’s Messenger ﷺ when he stopped to rest. Very often I used to hear him saying, “O Allāh! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being overpowered by (other) men.” When we reached Khaibar; and Allāh enabled him to conquer the fort (of Khaibar), the beauty of Ṣafīyya bint Ḥuyai bin Akḥṭab was described to him. Her husband had been killed while she was a bride. So, Allāh’s Messenger ﷺ selected her for himself and took her along with him till we reached a place called Sad As-Ṣahbā’, where she was clean from her menses, he

٢٨٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ ابْنَ دِينَارٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا». [راجع: ٢٧٩٤]

(٧٤) بَابٌ مَنْ غَزَا بِصَبِيِّ لِلْخِدْمَةِ

٢٨٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ عَنْ عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي طَلْحَةَ: «النَّمْسُ لِي غَلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمُنِي حَتَّى أُخْرَجَ إِلَى خَيْبَرَ. فَخَرَجَ بِي أَبُو طَلْحَةَ مُرْدَفِي وَأَنَا غَلَامٌ رَاهِقْتُ الْحُلْمَ. فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ إِذَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدِّينِ، وَعَلَبَةِ الرِّجَالِ». ثُمَّ قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حَيٍّ بْنِ أَخْطَبٍ وَقَدْ قُتِلَ

took her for his wife. *Hais* (a kind of dish) was served on a small leather sheet. Then Allāh's Messenger ﷺ told me to call those who were around me. So, that was the marriage banquet of Allāh's Messenger ﷺ and Ṣāfiyya. Then we left for Al-Madīna. I saw Allāh's Messenger ﷺ folding a cloak round the hump of the camel so as to make a wide space for Ṣāfiyya (to sit on behind him). He sat beside his camel letting his knees for Ṣāfiyya to put her feet on so as to mount the camel, we proceeded till we approached Al-Madīna; he looked at Uḥud (mountain) and said, "This is a mountain which loves us and is loved by us." Then he ﷺ looked at Al-Madīna and said, "O Allāh! I make the area between its (i.e., Al-Madīna's) two mountains a sanctuary as Ibrāhīm (Abraham) عليه السلام made Makkah a sanctuary. O Allāh! Bless them (i.e., the people of Al-Madīna) in their *Mudd* and *Ṣā'* (i.e., units of measuring)."

رَوْجُهَا وَكَانَتْ عَرُوسًا فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَّغْنَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا ثُمَّ صَنَعَ حَيْسًا فِي نِطْعِ صَغِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذِنْ مَنْ حَوْلَكَ»، فَكَانَتْ تِلْكَ وَليْمَةً رَسُولِ اللَّهِ ﷺ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ، قَالَ: فَرَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يُحَوِي لَهَا وَرَاءَهُ بَعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ فَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ، فَسَرْنَا حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ نَظَرَ إِلَى أُحُدٍ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ». ثُمَّ نَظَرَ إِلَى الْمَدِينَةِ فَقَالَ: «اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا بِمِثْلِ مَا حَرَّمَ إِبْرَاهِيمَ مَكَّةَ. اللَّهُمَّ بَارِكْ لَهُمْ فِي مَدِينِهِمْ وَصَاعِهِمْ». [راجع: ٣٧١]

#### (75) CHAPTER. To go on a sea-voyage.

2894, 2895. Narrated Anas bin Mālik رضي الله عنه: Umm Ḥarām told me that the Prophet ﷺ one day took a midday nap in her house. Then he woke up smiling. Umm Ḥarām asked, "O Allāh's Messenger! What makes you smile?" He replied, "I was astonished to see (in my dream) some people amongst my followers on a sea-voyage looking like kings on the thrones." She said, "O Allāh's Messenger! Invoke Allāh to make me one of them." He replied, "You are amongst them." He slept again and then woke up smiling and said the same as before, twice or thrice. And she said, "O Allāh's Messenger! Invoke Allāh to make me one of them." And

#### (٧٥) بَابُ رُكُوبِ الْبَحْرِ

٢٨٩٤، ٢٨٩٥ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أُمُّ حَرَامٍ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمًا فِي بَيْتِهَا فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ. قُلْتُ: يَا رَسُولَ اللَّهِ، مَا يُضْحِكُكَ؟ قَالَ: «عَجِبْتُ مِنْ قَوْمٍ مِنْ أُمَّتِي يَرْكَبُونَ الْبَحْرَ كَالْمَمْلُوكِ عَلَى الْأَسِيرَةِ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، ادْعُ

he said, "You are amongst the first batch."

'Ubāda bin Aṣ-Ṣāmi married her (i.e., Umm Ḥarām) and then he took her for *Jihād*. When she returned, an animal was presented to her to ride, but she fell down and her neck was broken. (And she died).

اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: «أَنْتِ مِنْهُمْ». ثُمَّ نَامَ فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ فَقَالَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا، قُلْتُ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. فَيَقُولُ: «أَنْتِ مِنَ الْأُولِيِّينَ». فَتَزَوَّجَ بِهَا عِبَادَةُ بْنُ الصَّامِتِ فَخَرَجَ بِهَا إِلَى الْعَزْوِ فَلَمَّا رَجَعَتْ قُرِبَتْ دَابَّةً لَتَرَكَبَهَا، فَوَقَعَتْ فَاذْدَقْتُ عَنْقَهَا. [راجع: ٢٧٨٨، ٢٧٨٩]

**(76) CHAPTER. Whoever sought the help of poor and pious men in war.**

(٧٦) بَابُ مَنْ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ،

Narrated Ibn 'Abbās رضي الله عنهما: Abu-Sufyān said to me, "Caesar said to me, 'I asked you whether the wealthy people followed him (i.e., Muḥammad ﷺ) or the poor, and you said that the poor. Really, such are the followers of the Messengers.'"

وقال ابن عباس: أخبرني أبو سفيان قال: قال لي قيصر: سألتك، أشرف الناس أتبعوه أم ضعفاؤهم؟ فزعمت: ضعفاءهم وهم أتباع الرسل.

**2896.** Narrated Muṣ'ab bin Sa'd: Once Sa'd (bin Abī Waqqāṣ رضي الله عنه) thought that he was superior to those who were below him in rank. On that the Prophet ﷺ said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

٢٨٩٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، قَالَ: رَأَى سَعْدُ رَضِيَ اللَّهُ عَنْهُ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ. فَقَالَ النَّبِيُّ ﷺ: «هَلْ تَنْصُرُونَ وَتَرْزُقُونَ إِلَّا بِضَعْفَائِكُمْ؟»

**2897.** Narrated Abū Sa'īd Al-Khadrī رضي الله عنه: The Prophet ﷺ said, "A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet ﷺ?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed

٢٨٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ جَابِرًا، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي زَمَانٌ يَغْزُو فِتْنَامٌ مِنَ النَّاسِ فَيُقَالُ: فِيكُمْ مَنْ مِنْ صَحْبِ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ،



the company of the companions of the Prophet ﷺ? It will be said, 'Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said: 'Is there anyone amongst you who has enjoyed the company of the companions of the Companions of the Prophet ﷺ?' It will be said, 'Yes,' and they will be given victory (by Allāh)."

(77) CHAPTER. Do not say that so-and-so is a martyr.

Narrated Abū Hurairah that the Prophet ﷺ said, "Allāh knows him who fights in His Cause, and Allāh knows him who gets wounded in His Cause".

2898. Narrated Sahl bin Sa'd As-Sā'idi رضي الله عنه and *Al-Mushrikūn* met each other in a battle and started fighting. When Allāh's Messenger ﷺ returned to his camp and when *Al-Mushrikūn* returned to their camp, somebody talked about a man amongst the companions of Allāh's Messenger ﷺ who would follow and kill with his sword any *Mushrik* going alone. He (or they) said, "Nobody did his job (i.e., fighting) so properly today as that man." Allāh's Messenger ﷺ said, "Indeed, he is one of the people of the (Hell) Fire." A man amongst the people said, "I shall accompany him (to watch what he does)". Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run with him. Then the (brave) man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on the sword and killed himself. Another man came to Allāh's Messenger ﷺ and said, "I testify that you are Allāh's Messenger ﷺ." The Prophet ﷺ

فَيَمْتَحُ عَلَيْهِ. ثُمَّ يَأْتِي زَمَانٌ فَيُقَالُ: فَيُكْمَمُ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ: فَيَمْتَحُ. ثُمَّ يَأْتِي زَمَانٌ، فَيُقَالُ: فَيُكْمَمُ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُقَالُ: نَعَمْ، فَيَمْتَحُ». [انظر: ٣٥٩٤، ٣٦٤٩]

(٧٧) بَابٌ: لَا يُقَالُ: فُلَانٌ شَهِيدٌ،

وَقَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «اللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ. وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ».

٢٨٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ التَّقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالُوا: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ. قَالَ: فَفَرَّجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَفَرَّجَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَضْلَ سَيْفِهِ فِي الْأَرْضِ وَدُبَابَهُ بَيْنَ

asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you.' So, I came out seeking him. He got severely wounded, and hastened to die by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allāh's Messenger ﷺ said, "A man may seem to the people as if he were doing the deeds of the people of Paradise, while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were doing the deeds of the people of Hell (Fire), while in fact he is from the people of Paradise."

تَدْبِيهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَفَتَلَ نَفْسَهُ. فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ أَيْنَمَا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جُرِحَ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصَلَ سَيْفِهِ فِي الْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْبِيهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَفَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[انظر: ٤٢٠٣، ٤٢٠٧، ٦٤٩٣، ٦٦٠٧]

#### (78) CHAPTER. Exhortation to archery (i.e., arrow throwing).

And the Statement of Allāh عزَّ وجلَّ:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery etc.) to threaten the enemy of Allāh and your enemy..." (V.8:60)

(٧٨) بَابُ التَّحْرِيطِ عَلَى الرَّمِي، وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ، عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ [الأنفال: ٦٠].

2899. Narrated Salama bin Al-Akwa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ passed by some people of the tribe of Banī Aslam who were practising archery. The Prophet ﷺ said, "O Banī Ismā'il! Practise archery as your father Ismā'il was a great archer. Keep on throwing arrows and I am with Banī so-and-so." So, one of the parties ceased throwing. Allāh's Messenger ﷺ said, "What is the matter with

٢٨٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَخْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَيَّ نَفَرٍ مِنْ أَسْلَمَ يَنْتَضِلُونَ. فَقَالَ النَّبِيُّ ﷺ: «ارْمُوا

you? Why have you ceased throwing?" They replied, "How should we throw while you are with them (i.e., on their side)?" On that the Prophet ﷺ said, "Throw, and I am with all of you."

2900. Narrated Abū Usaïd عنه رضي الله عنه: On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet ﷺ said, "When they come near you, throw arrows at them."

(79) CHAPTER. To play with spears and other similar arms.

2901. Narrated Abū Hurairah عنه رضي الله عنه: While some Ethiopians were playing in the presence of the Prophet ﷺ, 'Umar came in, picked up a stone and hit them with it. On that the Prophet ﷺ said, "O 'Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the mosque.

(80) CHAPTER. The shield, and shielding oneself with the shield of his companion.

2902. Narrated Anas bin Mālik عنه رضي الله عنه: Abū Ṭalḥa and the Prophet ﷺ used to shield

بني إسماعيلَ فإنَّ أبائكم كانَ رامياً، ارمؤا وأنا مع بني فلانٍ». قال: فأمسك أحدُ الفريقين بأيديهم، فقال رسولُ الله ﷺ: «ما لكم لا ترمون؟» قالوا: كيف نرمي وأنت معهم؟ فقال النبي ﷺ: «ارمؤا فانا معكم كلكم». [انظر: ٣٣٧٣، ٣٥٠٧]

٢٩٠٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْرَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ حِينَ صَفَقْنَا لِقُرَيْشٍ وَصَفَقُوا لَنَا: «إِذَا أَكْتَبُوكُمْ فَعَلَيْكُمْ بِالنَّبْلِ». [انظر: ٣٩٨٤، ٣٩٨٥]

(٧٩) بَابُ اللَّهْوِ بِالْحِرَابِ وَنَحْوِهَا

٢٩٠١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا الْحِشَّةُ يَلْعَبُونَ عِنْدَ النَّبِيِّ ﷺ دَخَلَ عُمَرُ فَأَهْوَى إِلَى الْحِصْبَاءِ فَحَصَبَهُمْ بِهَا، فَقَالَ: «دَعُهُمْ يَا عُمَرُ».

رَادَ عَلَيَّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ: فِي الْمَسْجِدِ.

(٨٠) بَابُ الْمِجَنِّ وَمَنْ يَتَرَسُ بِتَرَسِ صَاحِبِهِ

٢٩٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ

themselves with one shield. Abū Ṭalḥa was a good archer, and when he threw (his arrows) the Prophet ﷺ would look at the target of his arrows.

2903. Narrated Sahl رَضِيَ اللهُ عَنْهُ: When the helmet of the Prophet ﷺ was smashed on his head and blood covered his face, and one of his front teeth got broken, 'Alī brought the water in his shield and Fāṭima (the Prophet's daughter) washed him. But when she saw that the bleeding increased more by the water, she took a mat, burnt it, and the wound of the Prophet ﷺ, was filled with its ashes and so the blood stopped oozing out. (See H. 243)

2904. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: The properties of Banī An-Naḍir which Allāh had transferred to His Messenger ﷺ as *Faī*-booty<sup>(1)</sup> were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh's Messenger ﷺ who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh's Cause.

مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ يَتَرَسُ مَعَ النَّبِيِّ ﷺ بِتُرْسٍ وَاحِدٍ. وَكَانَ أَبُو طَلْحَةَ حَسَنَ الرَّمْيِ، فَكَانَ إِذَا رَمَى يُشْرِفُ النَّبِيُّ ﷺ فَيَنْظُرُ إِلَى مَوْضِعِ نَبْلِهِ. [راجع: ٢٨٨٠]

٢٩٠٣ - حَدَّثَنَا سَعِيدُ بْنُ عَمِيرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ قَالَ: لَمَّا كُسِرَتْ بِيَضَةُ النَّبِيِّ ﷺ عَلَى رَأْسِهِ، وَأُذِمِّي وَجْهَهُ وَكُسِرَتْ رِبَاعِيَّتُهُ، وَكَانَ عَلَيَّ يَخْتَلِفُ بِالْمَاءِ فِي الْمَجْعِ، وَكَانَتْ فَاطِمَةُ تَغْسِلُهُ، فَلَمَّا رَأَتْ الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِهِ فَرَقَا الدَّمَ. [راجع: ٢٤٣]

٢٩٠٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَّانِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً

(1) (H. 2904) *Faī* - booty: See glossary.

سَنَّتِهِ. ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلَاحِ  
وَالكُرَاعِ عُدَّةً فِي سَبِيلِ اللَّهِ. [انظر:  
٣٠٩٤، ٤٠٣٣، ٤٨٨٥، ٥٣٥٧، ٥٣٥٨،  
[٧٣٠٥، ٦٧٢٨

2905. Narrated 'Ali رضي الله عنه: I never saw the Prophet ﷺ saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e., Sa'd bin Mālik (Abi Waqqaṣ)]. I heard him saying (to him), 'Throw (the arrows)! Let my parents sacrifice their lives for you.'

[See Vol.5, Ch.16 and *Hadīth* No.3725]

٢٩٠٥ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا  
يحيى: عن سُفْيَانَ قَالَ: حَدَّثَنِي سَعْدُ  
بْنُ إِبرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ عَنْ  
عَلِيٍّ.

حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ  
سَعْدِ بْنِ إِبرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ  
اللَّهِ ابْنُ شَدَادٍ قَالَ: سَمِعْتُ عَلِيًّا  
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: مَا رَأَيْتُ النَّبِيَّ  
ﷺ يُقَدِّي رَجُلًا بَعْدَ سَعْدِ، سَمِعْتُهُ  
يَقُولُ: «أَزِمِ فِدَاكَ أَبِي وَأُمِّي». [انظر:  
٤٠٥٨، ٤٠٥٩، ٦١٨٤]

#### (81) CHAPTER. The (leather) shield.

2906. Narrated 'Aishah رضي الله عنها: Allāh's Messenger ﷺ came to my house while two girls were singing beside me the songs of Bu'āth [a story about the battle between the two tribes of the *Anṣār* (i.e., *Khazraj* and *Aūs*) before Islām]. The Prophet ﷺ reclined on the bed and turned his face to the other side. Abū Bakr came and scolded me and said protestingly, "Instruments of Satan in the presence of Allāh's Messenger ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I waved the two girls to go away and they left.

#### (٨١) بَابُ الدَّرَكِ

٢٩٠٦ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:  
حَدَّثَنِي ابْنُ وَهْبٍ: قَالَ عَمْرُو:  
حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ  
عَلِيٌّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ  
تُغَنِّيَانِ بِغِنَاءِ بُعَاثٍ فَاضْطَجَعَ عَلَيَّ  
الْفِرَاشِ وَحَوَّلَ وَجْهَهُ. فَدَخَلَ أَبُو  
بَكْرٍ فَاتْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ  
عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ  
رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُهُمَا»، فَلَمَّا  
عَقَلَ عَمَرْتُهُمَا فَخَرَجَتَا. [راجع: ٤٥٤]

2907. 'Aishah added: It was the day of 'Eid and negroes were playing with leather

٢٩٠٧ - قَالَتْ: وَكَانَ يَوْمَ عِيدِ

shields and spears. Either I requested Allāh's Messenger ﷺ, or he himself asked me whether I would like to see the display. I replied in the affirmative. Then he let me stand behind him and my cheek was touching his cheek and he was saying, "Carry on, O Banī Arfida!" When I got tired, he asked me if that was enough. I replied in the affirmative and he told me to go.

**(82) CHAPTER. The straps for suspending swords and the hanging of the sword by the neck.**

2908. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was the best and the bravest amongst the people. Once the people of Al-Madīna got terrified at night, so they went in the direction of the noise (that terrified them). The Prophet ﷺ met them (on his way back) after he had found out the cause of the noise. He was riding an unsaddled horse belonging to Abū Ṭalḥa and a sword was hanging by his neck, and he was saying, "Don't be afraid! Don't be afraid!" He further said, "I found it (i.e., the horse) very fast," or said, "This horse is very fast." (*Qaṣṭalānī*)

**(83) CHAPTER. (What has been said regarding) the decoration of swords (with gold and silver etc.).**

2909. Narrated Abū Umāma: Some people conquered many countries and their swords were decorated neither with gold nor silver, but they were decorated with leather, lead and iron.

يَلْعَبُ السُّودَانَ بِالذَّرْقِ وَالْحِرَابِ .  
فِيمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ وَإِمَا قَالَ:  
«تَشْتَهِينَ أَنْ تَنْظُرِي؟» فَقَالَتْ: نَعَمْ .  
فَأَقَامَنِي وَرَاءَهُ، حَدَيْ عَلَيَّ حِدَّهُ  
وَيَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفَدَةَ»، حَتَّى  
إِذَا مَلَيْتُ، قَالَ: «حَسْبُكَ؟» قُلْتُ:  
نَعَمْ. قَالَ: «فَادْهَبِي». قَالَ أَحْمَدُ  
فَلَمَّا غَفَلَ. [راجع: ٩٤٩]

**(٨٢) بَابُ الْحَمَائِلِ وَتَغْلِيْقِ السَّيْفِ  
بِالْعُنُقِ**

٢٩٠٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ  
ثَابِتٍ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ:  
كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ،  
وَأَشْجَعَ النَّاسِ. وَلَقَدْ فَرَعَ أَهْلُ  
الْمَدِينَةِ لَيْلَةً فَحَرَجُوا نَحْوَ الصَّوْتِ  
فاسْتَقْبَلَهُمُ النَّبِيُّ ﷺ وَقَدْ اسْتَبْرَأَ الْخَبَرَ  
وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَرِي،  
وَفِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ  
تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قَالَ:  
«وَجَدْنَاهُ بَحْرًا»، أَوْ قَالَ: «إِنَّهُ  
لَبَحْرٌ». [راجع: ٢٦٢٧]

**(٨٣) بَابُ مَا جَاءَ فِي حِلْيَةِ السُّيُوفِ**

٢٩٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ  
مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا  
الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ  
حَبِيبٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ:

لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٍ مَا كَانَتْ جَلِيَّةُ  
سُيُوفِهِمُ الذَّهَبَ وَلَا الْفِصَّةَ، إِنَّمَا  
كَانَتْ جَلِيَّتُهُمُ الْعَلَابِيَّ وَالْأَنْكَ  
وَالْحَدِيدَ.

(84) CHAPTER. Whoever hung his sword on a tree at midday nap.

2910. Narrated Jābir bin 'Abdullāh رضي الله عنه that he proceeded in the company of Allāh's Messenger ﷺ towards Najd to participate in a *Ghazwa*<sup>(1)</sup> (holy battle). When Allāh's Messenger ﷺ returned, he too returned with him. Midday came upon them while they were in a valley having many thorny trees. Allāh's Messenger ﷺ and the people dismounted and dispersed to rest in the shade of the trees. Allāh's Messenger ﷺ rested under a tree and hung his sword on it. We all took a nap and suddenly we heard Allāh's Messenger ﷺ calling us. (We woke up) to see a bedouin with him. The Prophet said, "This bedouin took out my sword while I was sleeping and when I woke up, I found the unsheathed sword in his hand and he challenged me saying, 'Who will save you from me?' I said thrice, 'Allāh.'<sup>(2)</sup>" The Prophet ﷺ did not punish him and he was sitting there.

(٨٤) بَابٌ مَنْ عَلَّقَ سَيْفَهُ بِالشَّجَرِ فِي  
السَّفَرِ عِنْدَ الْقَائِلَةِ

٢٩١٠ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
حَدَّثَنِي سَيَانُ بْنُ أَبِي سِنَانٍ الدُّوَلِيُّ  
وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ جَابِرَ  
بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ  
أَنَّهُ عَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ،  
فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ  
فَأَذْرَكْتُهُمُ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِضَاءِ  
فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ  
يَسْتِظِلُّونَ بِالشَّجَرِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ  
تَحْتَ شَجَرَةٍ وَعَلَّقَ بِهَا سَيْفَهُ وَنَمْنَا  
نَوْمَةً فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا وَإِذَا  
عِنْدَهُ أَعْرَابِيٌّ، فَقَالَ: «إِنَّ هَذَا اخْتَرَطَ  
عَلَيَّ سَيْفِي وَأَنَا نَائِمٌ فَاسْتَيْقِظْتُ وَهُوَ  
فِي يَدِي صَلْتًا، فَقَالَ: مَنْ يَمْنَعُكَ  
مِنِّي؟ فَقُلْتُ: اللَّهُ»، ثَلَاثًا، وَلَمْ يُعَاقِبْهُ  
وَجَلَسَ. [انظر: ٢٩١٣، ٤١٣٤،

[٤١٣٦، ٤١٣٥]

(85) CHAPTER. The wearing of a helmet.

(٨٥) بَابُ لُبْسِ الْبَيْضَةِ

(1) (H. 2910) *Ghazwa*: See glossary

(2) (H. 2910) Jibril (Gabriel) then hit the bedouin on the hand and let fall the sword which was picked up by Allāh's Messenger ﷺ. Allāh's Messenger ﷺ forgave the bedouin although he could have killed him on the spot if he had wished. (*Qasṭalāni*, Vol.5).

2911. Narrated Sahl رَضِيَ اللهُ عَنْهُ that he was asked about the wound of the Prophet ﷺ on the day (of the battle) of Uḥud. He said, "The face of the Prophet ﷺ was wounded and one of his front teeth was broken and the helmet over his head was smashed. Fāṭima عليها السلام washed off the blood while 'Ali رَضِيَ اللهُ عَنْهُ held water. When she saw that bleeding was increasing, she burnt a mat (of date-palm leaves) till it turned into ashes and she filled the wound with those ashes and thus the bleeding ceased."

٢٩١١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ عَنْ جُرْحِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: جُرِحَ وَجْهُ النَّبِيِّ ﷺ وَكُسِرَتْ رِبَاعِيَّتُهُ وَهَشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ تَغْسِلُ الدَّمَ وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُمَسِكُ، فَلَمَّا رَأَتْ أَنَّ الدَّمَ لَا يَرْتَدُّ إِلَّا كَثْرَةً أَخَذَتْ حَصِيرًا فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا أَلْزَقَتْهُ فَاسْتَمْسَكَ الدَّمُ.

[راجع: ٢٤٣]

(86) CHAPTER. Whoever does not consider it logical to break the weapons and to slaughter the animals of the deceased.<sup>(1)</sup>

(٨٦) بَابُ مَنْ لَمْ يَرَ كَسْرَ السَّلَاحِ وَعَقْرَ الدَّوَابِّ عِنْدَ الْمَوْتِ

2912. Narrated 'Amr bin Al-Ḥārith: The Prophet ﷺ did not leave behind him after his death, anything except his arms, his white mule, and a piece of land at Khaibar which he left to be given in charity.

٢٩١٢ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ النَّبِيُّ ﷺ إِلَّا سِلَاحَهُ وَبَعْلَةً بَيْضَاءَ وَأَرْضًا بِحَيْرٍ جَعَلَهَا صَدَقَةً. [راجع: ٢٧٣٩]

(87) CHAPTER. The dispersing of the people away from the Imām at midday to rest in the shade of trees.

(٨٧) بَابُ تَفْرِقِ النَّاسِ عَنِ الْإِمَامِ عِنْدَ الْقَائِلَةِ وَالِاسْتِظْلَالِ بِالسَّجَرِ

2913. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ that he participated in a Ghazwa (holy battle) in the company of Allāh's Messenger ﷺ. Midday came upon them while they were in a valley having many thorny trees. The people dispersed to rest in the shade of the

٢٩١٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَيْنَانُ بْنُ أَبِي سَيْنَانَ وَأَبُو سَلَمَةَ أَنَّ جَابِرًا أَخْبَرَهُ.

(1) (Ch. 86) This contradicts the practice of the people of the Pre-Islamic Period who used to break the weapons of their dead chief and kill his animals. Islām abolished such practice. (Fath Al-Bār).



trees. The Prophet ﷺ rested under a tree, hung his sword on it, and then slept. Then he woke up to find near to him, a man whose presence he had not noticed before. The Prophet ﷺ said, "This (man) took my sword (out of its scabbard) and said, 'Who will save you from me.' I replied, 'Allāh.' So, he put the sword back into its scabbard, and you see him sitting here." Anyhow, the Prophet ﷺ did not punish him.

[See *Hadīth* No.2910]

وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ  
شِهَابٍ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ  
الدَّؤَلِيِّ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ  
اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ عَزَا مَعَ النَّبِيِّ ﷺ  
فَأَذْرَكَتَهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ  
الْعِضَاءِ، فَتَفَرَّقَ النَّاسُ فِي الْعِضَاءِ  
يَسْتَظِلُّونَ بِالشَّجَرِ فَنَزَلَ النَّبِيُّ ﷺ  
تَحْتَ شَجَرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ ثُمَّ نَامَ،  
فَاسْتَيْقَظَ وَعِنْدَهُ رَجُلٌ وَهُوَ لَا يَسْعُرُ  
بِهِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا اخْتَرَطَ  
سَيْفِي فَقَالَ: فَمَنْ يَمْنَعُكَ؟ قُلْتُ:  
اللَّهُ، فَشَامَ السَّيْفَ فَهَا هُوَ ذَا  
جَالِسٌ»، ثُمَّ لَمْ يُعَاقِبْهُ.

[راجع: ٢٩١٠]

#### (88) CHAPTER. What is said regarding spears.

Narrated Ibn 'Umar that the Prophet ﷺ said, "My livelihood is under the shade of my spear,<sup>(1)</sup> and he who disobeys my orders will be humiliated by paying *Jizya*."<sup>(2)</sup>

2914. Narrated Abū Qatāda عنهُ الله رَضِيَ اللهُ عَنْهُ that he was in the company of Allāh's Messenger ﷺ and when they had covered a portion of the road to Makkah, he and some of the companions lagged behind. The latter were in a state of *Ihrām*<sup>(3)</sup> while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give

(٨٨) بَابُ مَا قِيلَ فِي الرَّمَاحِ،  
وَيُذَكَّرُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ  
قَالَ: «جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي.  
وَجُعِلَ الذَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ  
أَمْرِي».

٢٩١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي  
النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ  
نَافِعِ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ عَنِ  
أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ مَعَ  
رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ يَبْغِضُ

(1) (Ch. 88) "Under the shade of my spear" means, from war booty.

(2) (Ch. 88) *Jizya*: See glossary.

(3) (H. 2914) *Ihrām*: See the glossary.

him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ﷺ ate of it while some others refused to eat. When they caught up with Allāh's Messenger ﷺ they asked him about that, and he said, "That was a meal Allāh fed you with." (It is also said that Allāh's Messenger ﷺ asked, "Have you got something of its meat?").

طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابِ لَهُ مُحْرَمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، قَرَأَى جِمَارًا وَحَشِيئًا فَاسْتَوَى عَلَى فَرَسِهِ فَسَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا، فَسَأَلَهُمْ رُمَحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى بَعْضٌ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عَنِ ذَلِكَ، قَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ».

وَعَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي قَتَادَةَ فِي الْجِمَارِ الْوَحْشِيِّ مِثْلُ حَدِيثِ أَبِي النَّضْرِ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟».

[راجع: ١٨٢١]

(89) CHAPTER. What is said regarding the armour of the Prophet ﷺ and the coat of mail during the battle.

The Prophet ﷺ said, "As for Khālid, he has kept his armour for Allāh's Cause."

2915. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ, while in a tent (on the day of the battle of Badr) said, "O Allāh! I request You to fulfil Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today." Abū Bakr then held him by the hand and said, "This is sufficient, O Allāh's Messenger! You have appealed to your Lord too pressingly." The Prophet ﷺ was clad in his armour at that time. He went out, saying, "Their multitude will be put to flight, and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense), and that

(٨٩) بَابُ مَا قِيلَ فِي دِرْعِ النَّبِيِّ ﷺ وَالْقَمِيصِ فِي الْحَرْبِ، وَقَالَ النَّبِيُّ ﷺ: «أَمَّا خَالِدٌ فَقَدْ احْتَبَسَ أَدْرَاعَهُ فِي سَبِيلِ اللَّهِ».

٢٩١٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قُبَيْةٍ: «اللَّهُمَّ إِنِّي أُنْسِدُكَ عَهْدَكَ وَوَعْدَكَ. اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبِدْ بَعْدَ الْيَوْمِ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، فَقَدْ أَلْحَحْتَ عَلَى رَبِّكَ، وَهُوَ فِي الدَّرْعِ

Hour will be more grievous and more bitter.” (V.54:45,46)

Khālid said, “That was on the day of the battle of Badr.”

[See Vol. 5. *Hadīth* No.3953].

**2916.** Narrated ‘Āishah رضي الله عنها: Allāh's Messenger ﷺ died while his (iron) armour was mortgaged to a Jew for thirty *Sā'* of barley.

فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيَبُرُّمُ لَبْعَمُ وَيُولُونَ الذُّبُرُ﴾ (٤٥) بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَى وَأَمْرٌ ﴿٤٦﴾ [القمر: ٤٥، ٤٦]. وَقَالَ وَهَيْبٌ: حَدَّثَنَا خَالِدٌ: يَوْمَ بَدْرٍ. [انظر: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧]

٢٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوْفِّي رَسُولُ اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ.

وَقَالَ يَعْلَى: حَدَّثَنَا الْأَعْمَشُ: دِرْعٌ مِنْ حديدٍ. وَقَالَ مُعَلَّى: عَنْ عَبْدِ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ وَقَالَ: رَهْنُهُ دِرْعًا مِنْ حديدٍ. [راجع: ٢٠٦٨]

**2917.** Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,<sup>(1)</sup> but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones.”<sup>(2)</sup> Abū Hurairah heard the Prophet ﷺ saying, “The miser then tries to widen it but in vain.”

٢٩١٧ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حديدٍ قَدْ اضْطَرَّتْ أَيْدِيهِمَا إِلَى تَرَاقِيهِمَا. فَكُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَتِهِ اتَّسَعَتْ عَلَيْهِ حَتَّى نَعْفَى أَثَرَهُ، وَكُلَّمَا هَمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ فَسَمِعَ النَّبِيُّ

(1) (H. 2917) “Traces” here stands for sins. Charitable deeds cancel one's sins.

(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.

ﷺ يَقُولُ: «فَيَجْتَهِدُ أَنْ يُوسِعَهَا فَلَا تَتَّسِعُ». [راجع: ١٤٤٣]

(90) CHAPTER. The (wearing of a) cloak on journeys and in war.

(٩٠) بَابُ الْجَبَةِ فِي السَّفَرِ وَالْحَرْبِ

2918. Narrated Al-Mughīra bin Shu'ba رضي الله عنه: Allāh's Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

٢٩١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ شُعْبَةَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ ثُمَّ أَقْبَلَ فَتَلْقَيْتُهُ بِمَاءٍ فَتَوَضَّأَ وَعَلَيْهِ جُبَّةٌ شَامِيَةٌ فَمَضْمَضَ وَاسْتَنْشَقَ وَعَسَلَ وَجْهَهُ فَذَهَبَ يُخْرِجُ يَدَيْهِ مِنْ كُمَيْهِ وَكَانَا ضَيِّقَيْنِ فَأَخْرَجَهُمَا مِنْ تَحْتِ، فَعَسَلَهُمَا، وَمَسَحَ بِرَأْسِهِ وَعَلَى خُفَيْهِ. [راجع: ١٨٢]

(91) CHAPTER. The wearing of silk in war.

(٩١) بَابُ الْحَرِيرِ فِي الْحَرْبِ

2919. Narrated Anas رضي الله عنه: The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

٢٩١٩ - حَدَّثَنَا أَحْمَدُ بْنُ الْوَقْدَانَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ مِنْ حِكْمَةٍ كَانَتْ بِهِمَا. [انظر: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩]

2920. Narrated Anas رضي الله عنه: 'Abdur-Rahmān bin 'Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a Ghazwa (holy battle).

٢٩٢٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

وَالزُّبَيْرَ شَكَوَا إِلَى النَّبِيِّ ﷺ - يَعْنِي الْقَمَلَ - فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ، فَرَأَيْتُهُ عَلَيْهِمَا فِي عَرَاقٍ.

[راجع: ٢٩١٩]

2921. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ allowed 'Abdur-Raḥmān bin 'Aūf and Az-Zubair bin Al-'Awwām to wear silk.

٢٩٢١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي قَتَادَةُ أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: رَخَّصَ النَّبِيُّ ﷺ لَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي حَرِيرٍ. [راجع: ٢٩١٩]

2922. Narrated Anas رَضِيَ اللهُ عَنْهُ: (Wearing of silk) was allowed to them (i.e., 'Abdur-Raḥmān and Az-Zubair) because they suffered from itching.

٢٩٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: رَخَّصَ أَوْ رُخَّصَ لَهُمَا لِحِكَّةٍ بِهِمَا.

[راجع: ٢٩١٩]

(92) CHAPTER. What is said about the knife.

(٩٢) بَابُ مَا يُذَكَّرُ فِي السَّكِينِ

2923. Narrated Umaiyya Aq-Ḍamrī: I saw the Prophet ﷺ eating of a shoulder (of a sheep) by cutting from it; and then he was called to *Ṣalāt* (prayer) and he offered *Ṣalāt* (prayer) without repeating his ablution.

Narrated Az-Zuhrī as above (*Ḥadīth* No.2923) and added that the Prophet ﷺ put the knife down.

٢٩٢٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ مِنْ كَتِفٍ يَحْتَرُّ مِنْهَا ثُمَّ دُعِيَ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَزَادَ: فَأَلْقَى السَّكِينِ. [راجع: ٢٠٨]

(93) CHAPTER. What is said about the fighting against *Ar-Rūm* (the Byzantines).

(٩٣) بَابُ مَا قِيلَ فِي قِتَالِ الرُّومِ

2924. Narrated K̄hālīd bin Ma'dān that 'Umair bin Al-Aswad Al-'Anṣī told him that he went to 'Ubāda bin Aṣ-Ṣāmit while he was staying in his house of Ḥimṣ with (his wife) Umm Ḥarām. 'Umair said: Umm Ḥarām informed us that she heard the Prophet ﷺ saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." Umm Ḥarām added, "I said, 'O Allāh's Messenger! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet ﷺ then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allāh's Messenger?' He replied in the negative."

٢٩٢٤ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدَّمَشَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَزْرَةَ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ: أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعَنْسِيَّ حَدَّثَهُ أَنَّهُ أَتَى عُبَادَةَ ابْنَ الصَّامِتِ وَهُوَ نَازِلٌ فِي سَاحِلِ حِمصَ وَهُوَ فِي بِنَاءٍ لَهُ وَمَعَهُ أُمُّ حَرَامٍ، قَالَ عُمَيْرٌ: فَحَدَّثَنَا أُمُّ حَرَامٍ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أُوجِبُوا. قَالَتْ أُمُّ حَرَامٍ: قُلْتُ: يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ؟ قَالَ: أَنْتِ فِيهِمْ. ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ»، فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لا».

[راجع: ٢٧٨٩]

#### (94) CHAPTER. Fighting against the Jews.

#### (٩٤) بَابُ قِتَالِ الْيَهُودِ

2925. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e., slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

٢٩٢٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرَوِيُّ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَقَاتِلُونَ الْيَهُودَ حَتَّى يَحْتَبِئَ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ: يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَأَيْتَ فَاثْتَلُهُ». [انظر: ٣٥٩٣]

2926. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

٢٩٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الصَّقْعَاقِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ

ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجْرُ وَرَاءَهُ الْيَهُودِيُّ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَأَيْي فَاقْتُلْهُ».

(95) CHAPTER. Fighting against the Turks.

2927. Narrated 'Amr bin Taghlib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather."

(٩٥) بَابُ قِتَالِ التُّرْكِ

٢٩٢٧ - حَدَّثَنَا أَبُو التَّعْمَانِ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ تَعْلِبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَنْتَعِلُونَ نِعَالَ الشَّعْرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عَرَّاصَ الْوُجُوهِ كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ». [انظر:

[٣٥٩٢

2928. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair."

٢٩٢٨ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرْكَ، صِغَارَ الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنْوْفِ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُ الْمَطْرَقَةُ. وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمْ الشَّعْرُ».

[انظر: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١]

(96) CHAPTER. Fighting against people wearing shoes made of hair.

2929. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till you fight against people

(٩٦) بَابُ قِتَالِ الَّذِينَ يَنْتَعِلُونَ الشَّعْرَ

٢٩٢٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ عَنْ

wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, "They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather."

سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

قَالَ سُفْيَانُ: وَزَادَ فِيهِ أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً: «صِغَارَ الْأَعْيُنِ، ذُلْفَ الْأَنْوَفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

[راجع: ٢٩٢٨]

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

(٩٧) بَابُ مَنْ صَفَّ أَصْحَابَهُ عِنْدَ الْهَزِيمَةِ، وَنَزَلَ عَنْ دَابَّتِهِ وَاسْتَنْصَرَ

2930. Narrated Abū Ishāq: A man asked Al-Barā', "O Abū 'Umāra! Did you all flee on the day (of the battle) of Ḥunain?" He replied, "No, by Allāh! Allāh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Ḥārith bin 'Abdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muṭṭalib,' and then he arranged his companions in rows."

٢٩٣٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحِرَانِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ: أَكُنْتُمْ فَرَرْتُمْ يَا أبا عَمْرَةَ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا وَاللَّهِ، مَا وَلَّى رَسُولُ اللَّهِ ﷺ وَلَكِنَّهُ خَرَجَ شُبَّانُ أَصْحَابِهِ وَخِيفَافُهُمْ حُسْرًا لَيْسَ بِسِلَاحٍ فَاتَوَّأ قَوْمًا رَمَاءَ جَمَعَ هَوَازِنَ وَبَنِي نَضْرٍ مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوهُمْ رَشْقًا مَا يَكَادُونَ يُحْطِنُونَ. فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى بَعْلَتِهِ الْبَيْضَاءِ وَابْنُ عَمِّهِ أَبُو سُفْيَانَ ابْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُ بِهِ، فَنَزَلَ وَاسْتَنْصَرَ، ثُمَّ قَالَ: «أَنَا النَّبِيُّ لَا



(98) CHAPTER. To invoke Allāh to defeat and shake *Al-Muṣhrikūn* (polytheists, idolaters, pagans).

2931. Narrated 'Alī رضي الله عنه: When it was the day of the battle of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "O Allāh! Fill their (i.e., the infidels') houses and graves with fire as they busied us so much that we did not perform the middle *Ṣalāt* (prayer) (i.e., 'Aṣr prayer) till the sun had set."

2932. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ used to recite the following invocations during *Qunūt*:

- “O Allāh! Save Salama bin Hishām.
- O Allāh! Save Al-Walīd bin Al-Walīd.
- O Allāh! Save 'Ayyāsh bin Rabī'a.
- O Allāh! Save the weak Muslims.
- O Allāh! Be very hard on Muḍar tribe.

O Allāh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph).”

2933. Narrated 'Abdullāh bin Abī Aūfa رضي الله عنهما: Allāh's Messenger ﷺ invoked evil upon *Al-Muṣhrikūn* (polytheists, idolaters, pagans) on the day (of the battle) of *Al-Aḥzāb*, saying, "O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Aḥzāb* (the Confederates), O Allāh, defeat them and shake them."

كَذِب، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، ثُمَّ صَفَّ أَصْحَابَهُ. [راجع: ٢٨٦٤]

(٩٨) بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ بِالْهَزِيمَةِ وَالزَّلْزَلَةِ

٢٩٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، سَعَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

[انظر: ٤١١١، ٤٥٣٣، ٦٣٩٦]

٢٩٣٢ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ ذَكْوَانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو فِي الْقُنُوتِ: اللَّهُمَّ أَنْجِ سَلْمَةَ بِنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ أَنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ سَيِّئِن كَسَنِي يُوسُفَ». [راجع: ٧٩٧]

٢٩٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ فَقَالَ:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعِ  
الْحِسَابِ. اللَّهُمَّ اهْزِمِ الْأَحْزَابَ.  
اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ». [انظر:  
٢٩٦٥، ٣٠٢٥، ٤١١٥، ٦٣٩٢، ٧٤٨٩]

2934. Narrated 'Abdullāh عَنْهُ اللهُ رَضِيَ اللهُ عَنْهُ: Once the Prophet ﷺ was offering the *Ṣalāt* (prayers) in the shade of the Ka'bah. Abū Jahl and some *Quraishī* men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet ﷺ. Then Fāṭima (i.e., the Prophet's daughter) came and threw them away from him, and he said, "O Allāh! Destroy (*Al-Mushrikūn* of) *Quraish*; O Allāh! Destroy *Quraish*; O Allāh! Destroy *Quraish*," naming especially Abū Jahl bin *Hishām*, 'Utba bin *Rabī'a*, *Shaiba* bin *Rabī'a*, *Al-Walīd* bin 'Utba, *Ubaī* or (*Umaiyya*) bin *Khalaf* and 'Uqba bin *Abī Mu'aṭṭ*. The narrator, 'Abdullāh added, "I saw them all killed and thrown in a well at *Badr*."

٢٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي  
سَبِيَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا  
سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرٍو بْنِ  
مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ  
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي ظِلِّ  
الْكَعْبَةِ فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ  
قُرَيْشٍ، وَنَجَرَتْ جَزُورٌ بِنَاحِيَةِ مَكَّةَ،  
فَازْسَلُوا فَجَاءُوا مِنْ سَلَاهَا وَطَرَحُوا  
عَلَيْهِ. فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ،  
فَقَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ  
عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»:  
لأبي جهل بن هشام، وعُتْبَةَ ابْنِ  
رَبِيعَةَ، وَشَبِيبَةَ بِنِ رَبِيعَةَ، وَالْوَلِيدَ بِنِ  
عُتْبَةَ، وَأَبِي بِنِ خَلْفِ وَعُتْبَةَ بِنِ أَبِي  
مُعِيْطٍ. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ فِي  
قَلْبِ بَدْرِ قَتْلَى. قَالَ أَبُو إِسْحَاقَ:  
وَنَسِيتُ السَّابِعَ. قَالَ أَبُو عَبْدِ اللَّهِ،  
قَالَ يُوْسُفُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي  
إِسْحَاقَ: أُمِّيَّةُ بْنُ خَلْفِ. وَقَالَ  
شُعْبَةُ: أُمِّيَّةُ أَوْ أَبِي، وَالصَّحِيحُ أُمِّيَّةُ.

[راجع: ٢٤٠]

2935. Narrated 'Aishah عَنْهَا اللهُ رَضِيَ اللهُ عَنْهَا: Once, the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter"? I said, "Have you not heard what they said?"

٢٩٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ  
حَرْبٍ. حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ،  
عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَضِيَ

The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), 'The same is upon you.'"<sup>(1)</sup>

اللَّهُ عَنْهَا: أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، وَلَعَنَتْهُمْ فَقَالَ: «مَا لَكُمْ؟» قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «فَلَمْ تَسْمَعِي مَا قُلْتُ؟ وَعَلَيْكُمْ». [انظر:

٦٤٠١، ٦٣٩٥، ٦٢٥٦، ٦٠٣٠، ٦٠٢٤

[٦٩٢٧

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

2936 Narrated 'Abdullāh bin Abbās رضي الله عنهما: Allāh's Messenger ﷺ wrote a letter to Caesar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i.e., your people)."

(٩٩) بَابُ هَلْ يُرْشِدُ الْمُسْلِمُ أَهْلَ الْكِتَابِ أَوْ يُعَلِّمُهُمُ الْكِتَابَ

٢٩٣٦ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قَيْصَرَ وَقَالَ: «فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ».

[انظر: ٢٩٤٠]

(100) CHAPTER. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans) in order to attract them.

2937. Narrated Abū Hurairah رضي الله عنه: Tufail bin 'Amr Ad-Dausi and his companions came to the Prophet ﷺ and said, "O Allāh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them."

(١٠٠) بَابُ الدُّعَاءِ لِلْمُشْرِكِينَ بِالْهُدَى لِيَتَأَلَّفَهُمُ

٢٩٣٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ أَنَّ عَبْدَ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ طُفَيْلُ بْنُ عَمْرٍو

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "*As-Salāmu*" and the second is "*As-Sāmu*". The Jews, instead of saying "*As-Salāmu 'Alaikum*" said, "*As-Sāmu 'Alaikum*", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

The people said, “The tribe of Daus is ruined.” The Prophet ﷺ said, “O Allāh! Give guidance to the people of Daus, and let them embrace Islām.”

الدَّوْسِيُّ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ  
فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا  
عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا، فَقِيلَ:  
هَلَكْتَ دَوْسٌ. قَالَ: «اللَّهُمَّ اهْدِ  
دَوْسًا وَابْتَ بِهِمْ». [انظر: ٤٣٩٢،

[٦٣٩٧]

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islām), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islām is essential before declaring war.

(١٠١) بَابُ دَعْوَةِ الْيَهُودِ  
وَالنَّصَارَى، وَعَلَى مَا يُقَاتَلُونَ عَلَيْهِ،  
وَمَا كَتَبَ النَّبِيُّ ﷺ إِلَى كِسْرَى  
وَقَيْصَرَ، وَالدَّعْوَةَ قَبْلَ الْقِتَالِ

2938. Narrated Anas رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression “Muḥammad, the Messenger of Allāh”.

٢٩٣٨ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ:  
أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ  
أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا أَرَادَ  
النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ قِيلَ  
لَهُ: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا أَنْ يَكُونَ  
مُخْتَمًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ  
فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ،  
وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[راجع: ٦٥]

2939. Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Baḥrain who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa’id bin Al-Musaiyab said, “The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khusrau and his followers)”].

٢٩٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي  
عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي  
عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ: أَنَّ  
عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ  
اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى فَأَمَرَهُ  
أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ  
عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ

كِسْرَى حَرَقَهُ. فَحَسِبْتُ أَنَّ سَعِيدَ بَنِ  
الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ  
أَنْ يُمَزَّقُوا كُلُّ مُمَزَّقٍ. [راجع: ٦٤]

(102) CHAPTER. The invitation of Prophet (Muḥammad) ﷺ to the people to embrace Islām, and to believe in his Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh تعالى: "It is not (possible) for any human being whom Allāh has given the Book." (V.3:79)

2940. Narrated 'Abdullāh bin 'Abbas رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ wrote to Caesar and invited him to Islām, and sent him his letter with Diḥya Al-Kalbī whom Allāh's Messenger ﷺ ordered to hand it over to the Governor of Baṣrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Ḥims to Ilyā (Jerusalem) when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh's Messenger ﷺ reached Caesar, he said after reading it, "Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allāh's Messenger ﷺ."

(١٠٢) بَابُ دُعَاءِ النَّبِيِّ ﷺ إِلَى  
الإِسْلَامِ وَالنَّبُوَّةِ، وَأَنْ لَا يَتَّخِذَ بَعْضُهُمْ  
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ. وَقَوْلُهُ  
تَعَالَى: ﴿مَا كَانَ لِلنَّاسِ أَنْ يُؤْتِيَهُ اللَّهُ  
الْكِتَابَ﴾ الآية (آل عمران: ٧٩).

٢٩٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
حَمْرَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، عَنْ  
صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ،  
عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ  
كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الإِسْلَامِ  
وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دَحِيَّةِ الْكَلْبِيِّ،  
وَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَدْفَعَهُ إِلَى  
عَظِيمِ بَصْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ وَكَانَ  
قَيْصَرٌ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ  
مَسَى مِنْ حِمَصَ إِلَى إِيْلِيَاءَ شُكْرًا لِمَا  
أَبْلَاهُ اللَّهُ. فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ  
رَسُولِ اللَّهِ ﷺ قَالَ حِينَ قَرَأَهُ:  
الْتَمِسُوا لِي هَاهُنَا أَحَدًا مِنْ قَوْمِهِ  
لَأَسْأَلَهُمْ عَنْ رَسُولِ اللَّهِ ﷺ.  
[راجع: ٢٩٣٦]

2941. Ibn Abbas added: At that time Abū Sufyān bin Ḥarb was in Ṣham with some men from Quraish who had come (to Ṣham) as merchants during the truce that had been concluded between Allāh's Messenger ﷺ and

٢٩٤١ - قَالَ ابْنُ عَبَّاسٍ:  
فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنِ حَرْبٍ أَنَّهُ كَانَ  
بِالسَّامِ فِي رِجَالٍ مِنْ قُرَيْشٍ قَدِمُوا

the infidels of Quraysh. Abū Sufyān said, "Caesar's messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, 'Ask them who amongst them is closely related to the man who claims to be a Prophet.'" Abū Sufyān added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banī 'Abd Manāf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me, near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.'" Abū Sufyān added, "By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, 'Ask him what is that man's family status among you?' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No'. He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said,

تجاراً في المدة التي كانت بين رسول الله ﷺ وبين كفار قريش. قال أبو سفيان فوجدنا رسول قيصر بعض الشام، فانطلق بي وبأصحابي حتى قدمنا إيلياء، فأدخلنا عليه فإذا هو جالس في مجلس ملكه وعليه التاج، وإذا حوله عظماء الروم. فقال لترجمانه: سلهم: أيهم أقرب نسباً إلى هذا الرجل الذي يزعم أنه نبي؟ قال أبو سفيان: فقلت: أنا أقربهم إليه نسباً. قال: ما قرأته ما بينك وبينه؟ فقلت: هو ابن عم، وليس في الركب يومئذ أحد من بني عبد مناف غيري، فقال قيصر: أدنوه، وأمر بأصحابي فجعلوا خلف ظهري عند كفي. ثم قال لترجمانه: قل لأصحابه إني سائل هذا الرجل عن الذي يزعم أنه نبي فإن كذب فكذبوه. قال أبو سفيان: والله لولا الحياء يومئذ من أن يأترو أصحابي عني الكذب لكذبته حين سألتني عنه، ولكني استحييت أن يأتروا الكذب عني فصدفته. ثم قال لترجمانه: قل له: كيف نسب هذا الرجل فيكم؟ قلت: هو فينا ذو نسب. قال: فهل قال هذا القول أحد منكم قبله؟ قلت: لا، فقال: كنتم تتهمونه على الكذب قبل أن يقول ما قال؟ قلت:

'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'" Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer *Ṣalāt* (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the

لا . قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَنْ  
مَلِكًا؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ  
النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ. قُلْتُ:  
بَلْ ضَعَفَاؤُهُمْ. قَالَ: فَيَزِيدُونَ أَوْ  
يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قَالَ:  
فَهَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ  
يَدْخُلَ فِيهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ  
يَعْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ الْآنَ مِنْهُ فِي  
مُدَّةٍ، نَحْنُ نَخَافُ أَنْ يَعْدِرَ. قَالَ:  
أَبُو سُفْيَانَ: وَلَمْ تُمَكِّنِي كَلِمَةً أُدْخِلُ  
فِيهَا شَيْئًا أَنْتَفِضَهُ بِهِ لَا أَخَافُ أَنْ تَوَثَّرَ  
عَنِّي غَيْرُهَا. قَالَ: فَهَلْ قَاتَلْتُمُوهُ  
وَقَاتَلَكُمُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ  
كَانَتْ حَرْبُهُ وَحَرْبُكُمْ؟ قُلْتُ: كَانَتْ  
دُولًا وَسِجَالًا، يُدَالُ عَلَيْنَا الْمَرَّةَ  
وَيُدَالُ عَلَيْهِ الْأُخْرَى. قَالَ: فَمَاذَا  
يَأْمُرُكُمْ بِهِ؟ قَالَ: يَا مُرْنَا أَنْ نَعْبُدَ اللَّهَ  
وَحَدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَيَنْهَانَا عَمَّا  
كَانَ يَعْبُدُ آبَاؤُنَا. وَيَأْمُرْنَا بِالصَّلَاةِ  
وَالصَّدَقَةِ وَالْعِفَافِ، وَالْوَفَاءِ بِالْعَهْدِ  
وَأَدَاءِ الْأَمَانَةِ. فَقَالَ لِتَرْجَمَانِهِ حِينَ  
قُلْتُ ذَلِكَ لَهُ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ  
عَنْ نَسَبِهِ فَيُكْفِمُكُمْ فَرَعَمَتْ أَنَّهُ دُو نَسَبٍ،  
وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبٍ  
قَوْمِهَا. وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ  
هَذَا الْقَوْلَ قَبْلَهُ فَرَعَمَتْ أَنْ لَا،  
فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا  
الْقَوْلَ قَبْلَهُ، قُلْتُ رَجُلٌ يَأْتُمُّ بِقَوْلٍ قَدْ

rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer *Ṣalāt* (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.' Abū Sufyān added, "Caesar then asked for the letter of Allāh's

فِيَلْ قَبْلَهُ. وَسَأَلْتِكَ هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ. وَسَأَلْتُكَ: هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ فَزَعَمْتَ أَنْ لَا. فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مَلِكَ آبَائِهِ. وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ؟ فَزَعَمْتَ أَنَّ ضَعَفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَمُتَ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِيَدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لَا، فَكَذَلِكَ الْإِيمَانُ حِينَ تَخْلُطُ بِشَاشَتِهِ الْقُلُوبَ لَا يَسَخُطُهُ أَحَدٌ. وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ لَا يَغْدِرُونَ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ، فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دَوْلًا، يُدَالُ عَلَيْكُمْ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى وَتَكُونُ لَهُ الْعَاقِبَةُ. وَسَأَلْتُكَ بِمَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَأَكُمْ عَمَّا كَانَ يَعْْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ،



Messenger ﷺ and it was read. Its contents were :

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad, the slave of Allāh, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islām (i.e., surrender to Allāh), embrace Islām and you will be safe; embrace Islām and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e., your nation). 'O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then if they turn away, say: Bear witness that we are Muslims.'" (V.3:64)

Abū Sufyān added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abī Kabshā's (i.e., the Prophet's)<sup>(1)</sup> affair has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him.'" Abū Sufyān added, "By Allāh, I remained in a state of humility and was sure that his religion would be victorious till Allāh opened my heart for Islām, though I disliked it (i.e., embraced Islām)."

وأداء الأمانة. قَالَ: وَهَذِهِ صِفَةُ نَبِيِّ  
فَدَ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ  
أَعْلَمُ أَنَّهُ مِنْكُمْ. وَإِنْ يَكُ مَا قُلْتُ  
حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ  
هَاتَيْنِ، وَلَوْ أَرْجُو أَنْ أُخْلَصَ إِلَيْهِ  
لَتَجَشَّمْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ  
لَعَسَلْتُ قَدَمَيْهِ.

قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ  
رَسُولِ اللَّهِ ﷺ فَقَرَأَ فِيهِ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ  
مُحَمَّدِ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ  
عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ  
الْهُدَى. أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَاعِيَةِ  
الْإِسْلَامِ. أَسْلِمْتَ تَسْلِمًا، وَأَسْلِمَ يُؤْتِيكَ  
اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ  
إِثْمُ الْأَرِيسِيِّينَ. وَ: ﴿قُلْ يَتَاهَلُ الْكُتُبِ  
تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا  
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ  
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا  
مُسْلِمُونَ﴾ [آل عمران: 64].

قَالَ أَبُو سُفْيَانَ: فَلَمَّا أَنْ قَضَى  
مَقَالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ  
عُظَمَاءِ الرُّومِ، وَكَثُرَ لَعْنَتُهُمْ فَلَا أَدْرِي  
مَاذَا قَالُوا، وَأَمِيرِنَا فَأُخْرِجْنَا. فَلَمَّا أَنْ  
خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ،  
قُلْتُ لَهُمْ: لَقَدْ أَمَرَ أَمْرَ ابْنِ أَبِي كَبْشَةَ،

(1) (H. 2941) The name Ibn Abī Kabshā was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet's names.

هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ. قَالَ أَبُو  
سُفْيَانَ: وَاللَّهِ مَا زِلْتُ ذَلِيلًا مُسْتَقِينًا بَأَنَّ  
أَمْرَهُ سَيُظْهِرُهُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي  
الْإِسْلَامَ وَأَنَا كَارِهِ. [راجع: ٧]

2942. Narrated Sahl bin Sa'd رضي الله عنه that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allāh will grant victory." So, the Companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for 'Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alī in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Alī said, "We will fight with them (i.e., infidels) till they become like us (i.e., Muslims)." The Prophet ﷺ said, "Be patient, till you face them and invite them to Islām, and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e., through you), that will be better for you than the red camels."

[See *Ḥadīth* No.2975]

2943. Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the *Adhān* [i.e., call for *Ṣalāt* (prayer)]<sup>(1)</sup> he would delay the fight, and if he did not hear the *Adhān*, he would attack them immediately after dawn. We

٢٩٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ  
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعَ النَّبِيَّ ﷺ  
يَقُولُ يَوْمَ حَيْبَرَ: «لَأَعْطِينَ الرَّايَةَ  
رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ». فَقامُوا  
يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَعَدُوا  
وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى. فَقَالَ: «أَيْنَ  
عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ. فَأَمَرَ  
فَدَعِيَ لَهُ فَبَصَقَ فِي عَيْنَيْهِ فَبَرَأَ مَكَانَهُ  
حَتَّى كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ. فَقَالَ:  
فَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ:  
«عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ  
ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا  
يَجِبُ عَلَيْهِمْ. فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ  
رَجُلٌ وَاجِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ  
التَّعَمِّ». [انظر: ٣٠٠٩، ٣٧٠١، ٤٢١٠]

٢٩٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:  
حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ:  
سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَوْمًا لَمْ

(1) (H. 2943) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the *Ādhān*. He would not attack them if he heard the *Ādhān*.

reached Khaibar at night.

**2944.** Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked ..... (as H. 2943)

**2945.** Narrated Anas رضي الله عنه: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muhammad (ﷺ) and his army!" The Prophet said, "*Allāhu-Akbar!* (Allāh is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned."

**2946.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, he saved his life and property from me except for Islāmic law, and his accounts will be with Allāh (either to punish him or to forgive him)". (See H. 25, 1399)

يُغْرُ حَتَّى يُصْبِحَ. فَإِنْ سَمِعَ أَدَانًا أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَدَانًا أَغَارَ بَعْدَ مَا يُصْبِحُ، فَتَزَلْنَا خَيْرَ لَيْلًا.  
[راجع: ٣٧١]

٢٩٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا... [راجع: ٣٧١]

٢٩٤٥ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى خَيْبَرَ فَجَاءَهَا لَيْلًا، وَكَانَ إِذَا جَاءَ قَوْمًا بَلِيلٌ لَا يُعِيرُ عَلَيْهِمْ حَتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ بِمَسَاجِحِهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَالْحَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا تَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَذَرِّينَ». [راجع: ٣٧١]

٢٩٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ، وَحَسَابُهُ عَلَى اللَّهِ». رَوَاهُ عُمَرُ وَابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

(103) CHAPTER. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

2947. Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to lead a *Ghazwa*, he would use an equivocation from which one would understand that he was going to a different destination.

2948. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to carry out a *Ghazwa*, he would use an equivocation to conceal his real destination, till it was the *Ghazwa* of Tabūk which Allāh's Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

2949. Ka'b bin Mālik used to say, "Scarcely did Allāh's Messenger ﷺ set out for a journey on a day other than Thursday."

(١٠٣) بَابٌ مَنْ أَرَادَ غَزْوَةَ فَوَرَى بِغَيْرِهَا. وَمَنْ أَحَبَّ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الْخَمِيسِ

٢٩٤٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا. [راجع: ٢٧٥٧]

٢٩٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَلَّمَا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرِّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا. وَاسْتَقْبَلَ غَزْوَةً عَدُوٌّ كَثِيرٌ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُ لِيَتَأَهَّبُوا أَهْبَةً عَدُوَّهُمْ وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ. [راجع: ٢٧٥٧]

٢٩٤٩ - وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ

بُن كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ كَعْبَ بْنَ مَالِكٍ كَانَ يَقُولُ: لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

٢٩٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْخَمِيسِ فِي غَزْوَةِ تَبُوكَ وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

2950. Narrated Ka'b bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ set out on Thursday for the Ghazwa of Tabūk and he used to prefer to set out on Thursday.

#### (104) CHAPTER. Setting out after midday.

2951. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered *Zuhr* prayer as four *Rak'ā* at Al-Madīna and then offered *Asr* prayer as two *Rak'āt* at Dhul-Hulaifa and I heard the Companions of the Prophet ﷺ reciting *Talbiya* aloud (for *Hajj* and *Umra*) altogether.

(١٠٤) بَابُ الْخُرُوجِ بَعْدَ الظُّهْرِ

٢٩٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا. وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ وَسَمِعْتُهُمْ يَضْرُخُونَ بِهِمَا جَمِيعًا. [راجع: ١٠٨٩]

#### (105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ set out from Al-Madīna five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

(١٠٥) بَابُ الْخُرُوجِ آخِرَ الشَّهْرِ، وَقَالَ كُرَيْبٌ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: انْطَلَقَ النَّبِيُّ ﷺ مِنْ الْمَدِينَةِ لِخَمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ وَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ حَلُونَ مِنْ ذِي الْحِجَّةِ.

2952. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: We set out in the company of Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da, intending to perform *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ

٢٩٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ

ordered those who did not have the *Hady* (i.e., an animal for sacrifice) with them, to perform the *Tawāf* around the Ka'bah, and (*Sā'y*) between Aş-Şafa and Al-Marwa and then finish their *Ihrām*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Messenger ﷺ has slaughtered (a cow) on behalf of his wives."

أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَحْمِيسَ لَيْلٍ بَيِّنٍ مِنْ ذِي الْقَعْدَةِ وَلَا نُرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَجِلَّ، قَالَتْ عَائِشَةُ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ فَقَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ: أَتَيْتُكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ٢٩٤]

#### (106) CHAPTER. Travelling in Ramaḍān.

2953. Narrated Ibn 'Abbās رضي الله عنهما: Once, the Prophet ﷺ set out in the month of Ramaḍān. He observed *Ṣaum* (fasting) till he reached a place called Kadid where he broke his fast.

(١٠٦) بَابُ الْخُرُوجِ فِي رَمَضَانَ  
٢٩٥٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ.. وَسَاقَ الْحَدِيثَ. [راجع: ١٩٤٤]

#### (107) CHAPTER. Bidding farewell.

2954. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to

(١٠٧) بَابُ التَّوْدِيْعِ،  
٢٩٥٤ - وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ

set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allāh, if you capture them, kill them, (instead)."

اللَّهُ ﷺ فِي بَعْثِ. فَقَالَ لَنَا: «إِنْ لَقَيْتُمْ فُلَانًا وَفُلَانًا - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا - فَحَرِّقُوهُمَا بِالنَّارِ». قَالَ: ثُمَّ أَتَيْنَاهُ نُودِعُهُ حِينَ أَرَدْنَا الْخُرُوجَ، فَقَالَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلَانًا وَفُلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا». [انظر: ٣٠١٦]

(108) CHAPTER. Listening to and obeying the *Imām* (i.e., Muslim ruler) (if he abides by Allāh's Orders).

2955. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said, "It is obligatory for one to listen to and obey (the Muslim ruler's orders) unless these orders involve one in disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, one should not listen to or obey it."

(١٠٨) بَابُ السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ

٢٩٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، عَنْ إِسْمَاعِيلِ بْنِ زَكَرِيَّا، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ». [انظر: ٧١٤٤]

(109) CHAPTER. The *Imām* (i.e., Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

2956. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that he heard Allāh's Messenger ﷺ saying, "We are the last but will be the foremost (to enter Paradise)." (See H. 238, 876, 896)

(١٠٩) بَابُ: يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيَتَّقَى بِهِ

٢٩٥٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ قَالَ. حَدَّثَنَا أَبُو الزُّنَادِ أَنْ الْأَعْرَجَ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ»

[راجع: ٢٣٨]

2957. The Prophet ﷺ added, "He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the Muslim chief, obeys me; and he who disobeys the Muslim chief, disobeys me. The *Imām* (Muslim ruler) is like a shelter for whose safety the Muslims should fight and they should seek protection with him. If the *Imām* (Muslim ruler) orders people to be dutiful to Allāh and fear Him and rules justly, then he will be rewarded for that; and if he does the opposite, he will be responsible for that."

(110) CHAPTER. To give a *Bai'a* (pledge) for not to flee during a battle.

Some said, "(To give the *Bai'a* pledge) for death," according to the Statement of Allāh تعالى:

"Indeed, 'Allāh was pleased with the believers..." (V.48:18)

2958. Narrated Ibn 'Umar رضي الله عنهما: When we reached (Hudaibiya) in the next year (of the treaty of Hudaibiya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allāh's Mercy.<sup>(1)</sup> (The subnarrator asked Nāfi', "For what did the Prophet ﷺ take their *Bai'a* (pledge), was it for death?" Nāfi' replied "No, but he took their *Bai'a* (pledge) for to be patient.")

2959. Narrated 'Abdullāh bin Zaid رضي الله عنه that during the time (of the battle) of *Al-Harra* a person came to him and said, "Ibn

٢٩٥٧ - وبهذا الإسناد: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. وَمَنْ يُطِيعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي. وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ ورائِهِ وَيُنْتَقَى بِهِ. فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا. وَإِنْ قَالَ بَعْبِرِهِ فَإِنَّ عَلَيْهِ مِنْهُ». [انظر: ٧١٣٧]

(١١٠) بَابُ الْبَيْعَةِ فِي الْحَرْبِ عَلَى أَنْ لَا يَفْرُوا

وقال بعضهم: على الموت؛ لقوله تعالى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ﴾ ... الآية [الفتح: ١٨].

٢٩٥٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: رَجَعْنَا مِنَ الْعَامِ الْمُقْبَلِ فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَاعِنَا تَحْتَهَا كَانَتْ رَحْمَةً مِنَ اللَّهِ. فَسَأَلْنَا نَافِعًا: عَلَى أَيِّ شَيْءٍ بَاعِعَهُمْ، عَلَى الْمَوْتِ؟ قَالَ: لَا، بَاعِعَهُمْ عَلَى الصَّبْرِ.

٢٩٥٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ

(1) (H. 2958) The narrator thanks Allāh for disabling them to recognize the tree, lest people should take it as something sacred because of the good that started under it when the first group of *Anṣār* embraced Islām.



Hanzala is taking the *Bai'a* (pledge) from the people for death." He said, "I will never give a *Bai'a* (pledge) for such a thing to anyone after Allāh's Messenger ﷺ."

**2960.** Narrated Yazīd bin 'Ubaid : Salama رضي الله عنه said, "I gave the *Bai'a* (pledge) (*Ar-Riḍwān*) to Allāh's Messenger ﷺ and then I moved to the shade of a tree. When the number of people around the Prophet ﷺ diminished, he said, 'O Ibn Al-Akwa! Will you not give to me the *Bai'a* (pledge)?' I replied, 'O Allāh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." I asked "O Abū Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death."

**2961.** Narrated Anas رضي الله عنه : On the day (of the battle) of the Trench, the *Anṣār* were saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for *Jihād* (for ever) as long as we live." The Prophet ﷺ replied to them, "O Allāh! There is no life except the life of the Hereafter. So, honour the *Anṣār* and emigrants with Your Blessings and Generosity."

**2962, 2963.** Narrated Mujāshī رضي الله عنه : My brother and I came to the Prophet ﷺ and I requested him to take the *Bai'a* (pledge)

عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَنَ الْحَرَّةِ أَتَاهُ آتٍ فَقَالَ لَهُ: إِنَّ ابْنَ حَنْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ. فَقَالَ: لَا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ. [انظر: ٤١٦٧]

٢٩٦٠ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ شَجَرَةٍ، فَلَمَّا خَفَّ النَّاسُ قَالَ: «يَا ابْنَ الْأَخْوَعِ أَلَا تُبَايِعُ؟» قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللَّهِ، قَالَ: «وَأَيْضًا»، فَبَايَعْتُهُ الثَّانِيَةَ. فَقُلْتُ لَهُ: يَا أَبَا مُسْلِمٍ، عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ. [انظر: ٤١٦٩، ٧٢٠٦، ٧٢٠٨]

٢٩٦١ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَتْ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا حَيِينَا أَبَدًا فَأَجَابَهُمْ فَقَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ. فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [راجع: ٢٨٣٤]

٢٩٦٢، ٢٩٦٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فَضِيلٍ،

from us for emigration. He said, "Emigration has passed away with its people."<sup>(1)</sup> I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islām and *Jihād*."

عَنْ عاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَأَخِي فَقُلْتُ: بَايَعْنَا عَلَى الْهَجْرَةِ، فَقَالَ: «مَضَتِ الْهَجْرَةُ لِأَهْلِهَا». فَقُلْتُ: عَلَامَ تُبَايَعُنَا؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ». [الحديث: ٢٩٦٢، انظر: ٣٠٧٨، ٤٣٠٥، ٤٣٠٧]؛ [الحديث: ٢٩٦٣، انظر: ٣٠٧٩، ٤٣٠٦،

[٤٣٠٨

(111) CHAPTER. The *Imām* should order the people to do only those things that are within their ability.

2964. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: Today a man came to me and asked a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allāh, I do not know what to reply you, except that we were in the company of the Prophet ﷺ and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water."

(١١١) بَابُ عَزْمِ الْإِمَامِ عَلَى النَّاسِ  
فِيمَا يُطِيقُونَ

٢٩٦٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَقَدْ أَنَانِي الْيَوْمَ رَجُلٌ فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرُدُّ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤَدِّيًا نَشِيطًا يَخْرُجُ مَعَ أَمْرَائِنَا فِي الْمَغَازِي، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءَ لَا نُحْصِيهَا؟ فَقُلْتُ لَهُ: وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ إِلَّا أَنَا كُنَّا مَعَ النَّبِيِّ ﷺ فَحَسَى أَنْ لَا يَعْزِمَ عَلَيْنَا فِي أَمْرٍ إِلَّا مَرَّةً حَتَّى نَفْعَلَهُ، وَإِنْ أَحَدَكُمُ لَنْ يَزَالَ بِخَيْرٍ مَا اتَّقَى اللَّهَ. وَإِذَا شَكَّ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلًا فَشَفَاهُ مِنْهُ وَأَوْشَكَ أَنْ لَا تَجِدُوهُ، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أَدْكُرُ مَا عَبَّرَ مِنَ الدُّنْيَا

(1) (H. 2962, 2963) Emigration was no longer required after the conquest of Makkah.

(112) CHAPTER. If the Prophet ﷺ had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e., after midday).

2965. Narrated Sālim Abū An-Naḍr, the freed slave of 'Umar bin 'Ubaidullāh who was 'Umar's clerk: 'Abdullāh bin Abī Aūfa wrote him (i.e., 'Umar) a letter that contained the following:

Allāh's Messenger ﷺ during some of his holy battles waited till the sun had declined.

2966. And then he (Allāh's Messenger ﷺ) got up among the people and said, "O people! Do not wish to meet the enemy (in a battle) and ask Allāh to save you (from calamities), but if you should meet the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said "O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Aḥzāb* (i.e., the Confederates of infidels), defeat them (infidels) and bestow victory upon us."

(113) CHAPTER. Asking the permission of the *Imām* (if one wishes not to participate in a holy battle), as Allāh's Statement indicates:

"The true believers are only those who believe in (the Oneness of) Allāh and His Messenger (Muḥammad ﷺ), and when they are with him on some common matter, they do not go away unless they have asked his

إِلَّا كَالثَّغْبِ شُرِبَ صَفْوُهُ وَبَقِيَ كَذْرُهُ.  
(١١٢) **بَابُ:** كَانَ النَّبِيُّ ﷺ إِذَا لَمْ  
يُقَاتِلْ أَوَّلَ النَّهَارِ أَخَّرَ الْقِتَالَ حَتَّى  
تَزُولَ الشَّمْسُ

٢٩٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:  
حَدَّثَنَا أَبُو إِسْحَاقَ هُوَ الْفَرَارِيُّ، عَنْ  
مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ  
مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبًا  
لَهُ، قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي  
أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا فَقَرَأْتُهُ: أَنْ  
رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي  
لَقِيَ فِيهَا انْتَهَرَ حَتَّى مَالَتِ الشَّمْسُ.

[راجع: ٢٩٣٣]

٢٩٦٦ - ثُمَّ قَامَ فِي النَّاسِ قَالَ:  
«أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ  
وَسَلُّوا اللَّهَ الْعَاقِبَةَ، فَإِذَا لَقَيْتُمُوهُمْ  
فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ  
ظِلَالِ السُّيُوفِ». ثُمَّ قَالَ: «اللَّهُمَّ  
مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ،  
وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصُرْنَا  
عَلَيْهِمْ». [راجع: ٢٨١٨]

(١١٣) **بَابُ اسْتِئْذَانِ الرَّجُلِ الْإِمَامَ  
لِقَوْلِهِ:** ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ  
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ  
يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ﴾  
إِلَى آخِرِ الْآيَةِ [النور: ٦٢].

permission. Verily! Those who ask your permission.. (to the end of verse).” (V.24:62)

2967. Narrated Jābir bin ‘Abdullāh رضي الله عنه: I participated in a *Ghazwa* along with Allāh’s Messenger ﷺ. The Prophet ﷺ met me (on the way) while I was riding a camel of ours used for irrigation, and it had got so tired that it could hardly walk. The Prophet ﷺ asked me, “What is wrong with the camel?” I replied, “It has got tired.” So, Allāh’s Messenger ﷺ came from behind it and rebuked it and prayed for it so it started surpassing the other camels and going ahead of them. Then he asked me, “How do you find your camel (now)?” I replied, “I find it quite well, as it has received your blessings.” He said, “Will you sell it to me?” I felt shy (to refuse his offer) though it was the only camel for irrigation we had. So, I said, “Yes.” He said, “Sell it to me then.” I sold it to him on the condition that I should keep on riding it till I reached Al-Madina. Then I said, “O Allāh’s Messenger! I am a bridegroom,” and requested him to allow me to go home. He allowed me, and I set out for Al-Madina before the people till I reached Al-Madina, where I met my uncle, who asked me about the camel and I informed him all about it and he blamed me for that. When I took the permission of Allāh’s Messenger ﷺ, he asked me whether I had married a virgin or a matron and I replied that I had married a matron. He said, “Why hadn’t you married a virgin who would have played with you, and you would have played with her?” I replied, “O Allāh’s Messenger! My father died (or was martyred) and I have some young sisters, so I felt it not proper that I should marry a young girl like them who would neither teach them manners nor serve them. So, I have married a matron so that she may serve them

٢٩٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَالَ: فَتَلَحَّحَ بِي النَّبِيُّ ﷺ وَأَنَا عَلَى نَاضِحٍ لَنَا قَدْ أَغْيَى فَلَا يَكَادُ يَسِيرُ، فَقَالَ لِي: «مَا لِي بِعَيْرِكَ؟» قَالَ: قُلْتُ: أَغْيَى، قَالَ: فَتَخَلَّفَ رَسُولُ اللَّهِ ﷺ فَزَجَرَهُ وَدَعَا لَهُ فَمَا زَالَ بَيْنَ يَدَيِ الْإِبِلِ قُدَامَهَا يَسِيرُ، فَقَالَ لِي: «كَيْفَ تَرَى بِعَيْرِكَ؟» قَالَ: قُلْتُ: بِخَيْرٍ قَدْ أَصَابَتْهُ بَرَكَتُكَ، قَالَ: «أَفْتَبِعُغِيهِ؟» قَالَ: فَاسْتَحْيَيْتُ وَلَمْ يَكُنْ لَنَا نَاضِحٌ غَيْرُهُ قَالَ: فَقُلْتُ: نَعَمْ. قَالَ: «فَبِعْنِيهِ» فَبِعْتُهُ إِيَّاهُ عَلَى أَنْ لِي فَقَارَ ظَهْرِهِ حَتَّى أُبْلَغَ الْمَدِينَةَ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي عَرُوسٌ، فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَتَقَدَّمْتُ النَّاسَ إِلَى الْمَدِينَةِ حَتَّى أَتَيْتُ الْمَدِينَةَ فَلَقَيْتَنِي خَالِي فَسَأَلَنِي عَنِ الْبَعِيرِ فَأَخْبَرْتُهُ بِمَا صَنَعْتُ فِيهِ فَلَا مَنِي. قَالَ: وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ قَالَ لِي حِينَ اسْتَأْذَنْتُهُ: «هَلْ تَزَوَّجْتَ بِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ: تَزَوَّجْتُ ثَيِّبًا. فَقَالَ: «هَلَّا تَزَوَّجْتَ بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ،

and teach them manners.” When Allāh's Messenger ﷺ arrived in Al-Madīna, I took the camel to him the next morning and he gave me its price and gave me the camel itself as well.

تُوْفِّي وَالِدِي أَوْ اسْتُشْهِدَ وَلِي أَخَوَاتٍ صِغَارًا فَكَّرَهُتُ أَنْ أَتَزَوَّجَ مِثْلَهُنَّ فَلَا تُؤَدِّبُهُنَّ وَلَا تَقُومَ عَلَيْهِنَّ، فَتَزَوَّجْتُ نَيْبًا لَتَقُومَ عَلَيْهِنَّ وَتُؤَدِّبُهُنَّ. قَالَ: فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ غَدَوْتُ عَلَيْهِ بِالْبَعِيرِ فَأَعْطَانِي ثَمَنَهُ وَرَدَّهُ عَلَيَّ. قَالَ الْمُغِيرَةُ: هَذَا فِي قَضَائِنَا حَسَنٌ لَا نَرَى بِهِ بَأْسًا.

[راجع: ٤٤٣]

**(114) CHAPTER. The participation in Jihād by one who has recently married.**

**(١١٤) بَابٌ مَنَ عَزَا وَهُوَ حَدِيثٌ عَهْدٌ بِعُرْسِهِ،**

Jābir narrated a *Hadīth* from the Prophet ﷺ related to this chapter. (See H. 2967)

فِيهِ جَابِرٌ عَنِ النَّبِيِّ ﷺ

**(115) CHAPTER. Participation in Jihād after the consummation of marriage.**

**(١١٥) بَابٌ مَنِ اخْتَارَ الْعَزْوَ بَعْدَ الْبِنَاءِ،**

Abū Hurairah narrated a *Hadīth* from the Prophet ﷺ related to this chapter.

فِيهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

**(116) CHAPTER. The setting out of the Imām, before the people at the time of fright.**

**(١١٦) بَابٌ مُبَادَرَةَ الْإِمَامِ عِنْدَ الْفَرَجِ**

2968. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once there was a feeling of fright at Al-Madīna, so Allāh's Messenger ﷺ rode a horse belonging to Abū Ṭalḥa and (on his return) he said, “We have not seen anything (to be afraid of), but we found this horse very fast.”

٢٩٦٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ بِالْمَدِينَةِ فَرَجٌ، فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ فَقَالَ: «مَا رَأَيْنَا مِنْ شَيْءٍ وَإِنْ وَجَدْنَاهُ لَبْحْرًا». [راجع: ٢٦٢٧]

**(117) CHAPTER. To be quick and to make the horse gallop at the time of fright.**

**(١١٧) بَابُ السَّرْعَةِ وَالرَّكْحِضِ فِي الْفَرَجِ**

2969. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once the people got frightened, so Allāh's Messenger ﷺ rode a slow horse belonging to Abū Ṭalḥa, and he set out all alone, making the horse gallop. Then the people rode, making their horses gallop after him. On his return he said, "Don't be afraid (there is nothing to be afraid of), (and I have found) this horse a very fast one." That horse was never excelled in running henceforward.

[Qaṣṭalānī, Vol.5]

(118) CHAPTER. Setting out alone at a time of fright.

(119) CHAPTER. The wages given to somebody to fight on somebody else's behalf, and the riding animals presented to be used in Allāh's Cause.

Mujāhid said, "Once I said to Ibn 'Umar, 'Let us proceed for Jihād.' Ibn 'Umar replied, 'I would like to support you with some of my money.' I replied, 'Allāh has given me enough.' He said, 'Your wealth is for you, but I like that some of my money be spent in this cause.'"

'Umar said, "Some people take money (from the Muslim's Treasury) to strive in Allāh's Cause, but they don't strive. So, if someone does so, we have the right to take back whatever he has taken."

Ṭāwūs and Mujāhid said, "If something is given to you, so that you may strive in Allāh's Cause, then do whatever you like with it and keep it with your family."

2970. Narrated 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ: I gave a horse to be used in Allāh's Cause, but later on I saw it being

٢٩٦٩ - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حازِمٍ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: فَفَرَعَ النَّاسُ فَرَكِبَ رَسُولُ اللهِ ﷺ فَرَسًا لِأَبِي طَلْحَةَ بَطِيئًا، ثُمَّ خَرَجَ يَرْكُضُ وَحْدَهُ، فَرَكِبَ النَّاسُ يَرْكُضُونَ خَلْفَهُ فَقَالَ: «لَمْ تُرَاعُوا، إِنَّهُ لَبَحْرٌ» فَمَا سَبَقَ بَعْدَ ذَلِكَ الْيَوْمِ.

[راجع: ٢٦٢٧]

(١١٨) بَابُ الْخُرُوجِ فِي الْفَرَعِ وَحْدَهُ،

(١١٩) بَابُ الْجَعَائِلِ وَالْحُمَلَانِ فِي السَّبِيلِ،

وَقَالَ مُجَاهِدٌ: قُلْتُ لِابْنِ عُمَرَ: الْعَزْوُ، قَالَ: إِنِّي أُحِبُّ أَنْ أُعِينَكَ بِطَائِفَةٍ مِنْ مَالِي، قُلْتُ: أَوْسَعَ اللهُ عَلَيَّ، قَالَ: إِنَّ غِنَاكَ لَكَ، وَإِنِّي أُحِبُّ أَنْ يَكُونَ مِنْ مَالِي فِي هَذَا الرَّجْوِ. وَقَالَ عُمَرُ: إِنَّ نَاسًا يَأْخُذُونَ مِنْ هَذَا الْمَالِ لِيُجَاهِدُوا ثُمَّ لَا يُجَاهِدُونَ، فَمَنْ فَعَلَ فَتَنْحَنُّ أَحَقُّ بِمَالِهِ حَتَّى تَأْخُذَ مِنْهُ مَا أَخَذَ. وَقَالَ طَاوُسٌ وَمُجَاهِدٌ: إِذَا دُفِعَ إِلَيْكَ شَيْءٌ تَخْرُجُ بِهِ فِي سَبِيلِ اللهِ فَاصْنَعْ بِهِ مَا شِئْتَ وَضَعُهُ عِنْدَ أَهْلِكَ.

٢٩٧٠ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ

sold. I asked the Prophet ﷺ whether I could buy it. He said, "Don't buy it and don't take back your gift of charity."

2971. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Umar gave a horse to be used in Allāh's Cause, but later on he found it being sold. So, he intended to buy it and asked Allāh's Messenger ﷺ who said, "Don't buy it and don't take back your gift of charity."

2972. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Were it not for the fear that it would be difficult for my followers, I would not have remained behind any *Sariya* (army-unit going for *Jihad* in Allāh's Cause), but I don't have riding camels and have no other means of conveyance to carry them on, and it is hard for me that my companions should remain behind me. No doubt I wish I could fight in Allāh's Cause and be martyred and come back to life again and then again to be martyred and then come back to life once more." (See H. 36, 2797)

(120) CHAPTER. The labourer (whose services are hired for the purpose of *Jihad*).

Al-Ḥasan and Ibn Sirīn state that a labourer should be given a share from the war booty. 'Aṭīyya bin Qais hired a horse for half of its share (of the war booty). The share

سَأَلَ زَيْدُ بْنُ أَسْلَمَ فَقَالَ زَيْدٌ: سَمِعْتُ أَبِي يَقُولُ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَرَأَيْتُهُ يُبَاعُ، فَسَأَلْتُ النَّبِيَّ ﷺ أَشْتَرِيهِ، فَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ». [راجع: ١٤٩٠]

٢٩٧١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: «لَا تَبْتَعُهُ وَلَا تَعُدْ فِي صَدَقَتِكَ». [راجع: ١٤٨٩]

٢٩٧٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ وَلَكِنْ لَا أَجِدُ حُمُولَةً وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ، وَيَشَقُّ عَلَيَّ أَنْ يَتَخَلَّفُوا عَنِّي. وَلَوْ دِدْتُ أَنِّي قَاتَلْتُ فِي سَبِيلِ اللَّهِ. فَقُتِلْتُ ثُمَّ أُحْيِيْتُ، ثُمَّ قُتِلْتُ ثُمَّ أُحْيِيْتُ». [راجع: ٣٦]

(١٢٠) بَابُ الْأَجِيرِ،

وَقَالَ الْحَسَنُ وَابْنُ سِيرِينَ: يُقْسَمُ لِلْأَجِيرِ مِنَ الْمَغْنَمِ. وَأَخَذَ عَطِيَّةُ بْنُ قَيْسٍ فَرَسًا عَلَى النِّصْفِ قَبْلَ سَهْمِ

of the horse amounted to four hundred Dīnār, so he retained two hundred and gave two hundred to the owner of the horse.

2973. Narrated Ya'la رضي الله عنه: I participated in the *Ghazwa* of Tabuk along with Allāh's Messenger ﷺ and I gave a young camel to be ridden in *Jihad* and that was, to me, one of my best deeds. Then I employed a labourer who quarrelled with another person. One of them bit the hand of the other, and the latter drew his hand from the mouth of the former; pulling out his front tooth. Then the former instituted a suit against the latter before the Prophet ﷺ who rejected that suit saying, "Do you expect him to put (forward) his hand for you to snap as a male camel snaps?"

(121) CHAPTER. What has been said regarding the flag of the Prophet ﷺ.

2974. Narrated Tha'laba bin Abī Mālik Al-Qurazī: When Qais bin Sa'd Al-Anṣārī رضي الله عنه who used to carry the flag of the Prophet ﷺ intended to perform *Hajj*, he combed his hair.

2975. Narrated Salama bin Al-Akwa' رضي الله عنه: 'Ali remained behind the Prophet ﷺ during the battle of Khaibar as he was suffering from some eye trouble but then he said, "How should I stay behind Allāh's Messenger ﷺ?" So, he set out till he joined the Prophet ﷺ. On the eve of the day of the conquest of Khaibar, Allāh's Messenger ﷺ

الفرس أربع مائة دينار فأخذ مائتين وأعطى صاحبه مائتين.

٢٩٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ فَحَمَلْتُ عَلَى بَكْرٍ فَهُوَ أَوْتَى أَعْمَالِي فِي نَفْسِي، فَاسْتَأْجَرْتُ أُجِيرًا فَقَاتَلَ رَجُلًا فَغَضَّ أَحَدُهُمَا الْآخَرَ فَانْتَرَعَ يَدَهُ مِنْ فِيهِ وَنَزَعَ نَبِيَّتَهُ، فَاتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا وَقَالَ: «أَيَدْفَعُ يَدَهُ إِلَيْكَ فَتَنْقَضُهَا كَمَا يَقْضُمُ الْفَحْلُ؟»

[راجع: ١٨٤٨]

(١٢١) بَابُ مَا قِيلَ فِي لَوَاءِ النَّبِيِّ

ﷺ

٢٩٧٤ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: أَخْبَرَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ الْقُرْظِيِّ: أَنَّ قَيْسَ بْنَ سَعْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ - وَكَانَ صَاحِبَ لَوَاءِ النَّبِيِّ ﷺ - أَرَادَ الْحَجَّ فَرَجَّلَ.

٢٩٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ تَحَلَّفَ عَنِ النَّبِيِّ ﷺ فِي



said, “(No doubt) I will give the flag” or said, “tomorrow, a man whom Allāh and His Messenger love” or said, “who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him.” Suddenly ‘Alī joined us though we were not expecting him. The people said, “Here is ‘Alī.” So, Allāh’s Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him.

خَيْرٍ، وَكَانَ بِهِ رَمَدٌ. فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ فَحَرَجَ عَلَيَّ فَلِحَقَّ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا فِي صَبَاحِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَأُعْطِينَ الرَّايَةَ، أَوْ لِيَأْخُذَنَّ عَدَاؤُ رَجُلٍ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ». فَإِذَا نَحْنُ بِعَلِيِّ وَمَا نَرْجُوهُ. فَقَالُوا: هَذَا عَلِيٌّ، فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ فَفَتَحَ اللَّهُ عَلَيْهِ. [انظر: ٣٧٠٢،

[٤٢٠٩

2976. Narrated Nāfi' bin Jubair: I heard Al-'Abbās telling Az-Zubair, “The Prophet ﷺ ordered you to fix the flag here.”

٢٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: هَاهُنَا أَمْرُكَ النَّبِيِّ ﷺ أَنْ تَرُكُزَ الرَّايَةَ.

(122) CHAPTER. The statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

(١٢٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «نَصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»، وَقَوْلِ اللَّهِ جَلَّ وَعَزَّ: ﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾ [آل عمران: ١٥١] قَالَه جَابِرٌ عَنِ النَّبِيِّ ﷺ.

The Statement of Allāh جَلَّ جَلالُه: “We shall cast terror into the hearts of those who disbelieve...” (V.3:151)

2977. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abū

٢٩٧٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ.

Hurairah added: Allāh's Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

وُنْصِرْتُ بِالرُّعْبِ. فَبَيْنَا أَنَا نَائِمٌ  
أُوتِيَتْ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ  
فَوَضَعَتْ فِي يَدِي». قَالَ أَبُو هُرَيْرَةَ:  
وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ  
تَنْتَثِلُونَهَا. [انظر: ٦٩٩٨، ٧٠١٣،

[٧٢٧٣]

2978. Narrated Ibn 'Abbās رضي الله عنهما: Abū Sufyān said, "Heraclius sent for me when I was in 'Īlyā' (Jerusalem). Then he asked for the letter of Allāh's Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abī Kabsha<sup>(1)</sup> has become so prominent that even the king of Banī Al-Aṣfar is afraid of him'."

٢٩٧٨ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ أَبَا  
سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ  
وَهُوَ بِالْبِلْيَاءِ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ  
ﷺ، فَلَمَّا قَرَأَ مِنْ قِرَاءَةِ الْكِتَابِ  
كَثُرَتْ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ  
الْأَصْوَاتُ وَأُخْرِجْنَا. فَقُلْتُ  
لِأَصْحَابِي حِينَ أُخْرِجْنَا: لَقَدْ أَمَرَ أَمْرُ  
ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي  
الْأَصْفَرِ. [راجع: ٧]

### (123) CHAPTER. Providing oneself with food when going on a military expedition.

And the Statement of Allāh عزَّ وجلَّ:  
"...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness).<sup>(2)</sup> (V.2:197)

2979. Narrated Asmā' bint Abū Bakr رضي الله عنهما: I prepared the journey-food for Allāh's Messenger ﷺ in Abū Bakr's house when he intended to emigrate to Al-Madīna.

(١٢٣) بَابُ حَمْلِ الرَّادِ فِي الْعَزْوِ،  
وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَتَكْرَهُوا  
فَاتِك حَيْرَ الرَّادِ الْقَوِيُّ﴾ [البقرة: ١٩٧].

٢٩٧٩ - حَدَّثَنَا عُبَيْدُ بْنُ  
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي وَحَدَّثَنِي

(1) (Ch. 123) *Taqi* and *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).

(2) (H. 2978) Abī Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muḥammad ﷺ.

I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allāh, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. [the subnarrator added, "She did accordingly and for that reason she was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts)]."

أَيْضاً فَاطِمَةٌ عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ أَبِي بَكْرٍ حِينَ أَرَادَ أَنْ يُهَاجِرَ إِلَى الْمَدِينَةِ. قَالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، وَلَا لِسِقَائِهِ مَا نَرِبُطُهُمَا بِهِ فَقُلْتُ لِأَبِي بَكْرٍ: وَاللَّهِ مَا أَجِدُ شَيْئاً أَرِبُطُ بِهِ إِلَّا نِطَاقِي، قَالَ: فَشَقَّيْتِهِ بِأَثْنَيْنِ فَارِبُطِيهِ: بِوَاحِدِ السَّقَاءِ، وَبِالْآخِرِ السُّفْرَةَ، فَفَعَلْتُ. فَلِذَلِكَ سُمِّيتُ ذَاتَ النِّطَاقَيْنِ. [انظر: ٣٩٠٧،

[٥٣٨٨

**2980.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: During the lifetime of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey-food) to Al-Madīna.

[See Vol. 7, *Ḥadīth* No.5567]

٢٩٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنْ عُمَرُو قَالَ عُمَرُو: أَخْبَرَنِي عَطَاءٌ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَزَوَّدُ لِحُومِ الْأَصَاحِيِّ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ. [راجع: ١٧١٩]

**2981.** Narrated Suwaid bin An-Nu‘mān رَضِيَ اللَّهُ عَنْهُ that he went out in the company of the Prophet ﷺ during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣahbā’, which is in the lower part of Khaibar. They offered the ‘Aṣr prayer (there) and the Prophet ﷺ asked for the food. Nothing but *Sawīq*<sup>(1)</sup> was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the *Ṣalāt* (prayer).

٢٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: أَخْبَرَنِي بَشِيرُ بْنُ يَسَارٍ أَنَّ سُوَيْدَ بْنَ التُّعْمَانَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ «أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ، وَهِيَ مِنْ خَيْبَرَ وَهِيَ أَدْنَى خَيْبَرَ، فَصَلُّوا الْعَصْرَ فَدَعَا النَّبِيُّ ﷺ بِالْأَطْعِمَةِ وَلَمْ يُؤْتِ النَّبِيُّ ﷺ إِلَّا بِسَوِيقٍ، فَلُكْنَا فَأَكَلْنَا وَشَرَبْنَا، ثُمَّ قَامَ

(1) (H. 2981) *Sawīq*: See glossary.

2982. Narrated Salama رَضِيَ اللهُ عَنْهُ: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet ﷺ and said, "O Allāh's Messenger! What will sustain them after their camels (are finished)?" Allāh's Messenger ﷺ said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet ﷺ invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Messenger ﷺ then said, "I testify that *Lā ilaha illallah* (none has the right to be worshipped but Allāh) and I am the Messenger of Allāh."

(124) CHAPTER. To carry the journey-food on one's shoulder.

2983. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jābir), "O Abū 'Abdullāh! How could a person be satisfied with a single date?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we

النَّبِيِّ ﷺ فَمَضْمَضَ وَمَضْمَضْنَا  
وَصَلَّيْنَا. [راجع: ٢٠٩]

٢٩٨٢ - حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ:  
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ  
بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ رَضِيَ اللهُ  
عَنْهُ قَالَ: حَفَمْتُ أَرْوَادَ النَّاسِ  
وَأَمَلَقُوا، فَأَتَوَا النَّبِيَّ ﷺ فِي نَحْرِ  
إِبِلِهِمْ فَأَذِنَ لَهُمْ فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ  
فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ؟ فَدَخَلَ  
عُمَرُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ  
اللهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقَالَ  
رَسُولُ اللهِ ﷺ: «نَادِ فِي النَّاسِ يَأْتُونَ  
بِفَضْلِ أَرْوَادِهِمْ»، فَدَعَا وَبَرَكَ عَلَيْهِمْ  
ثُمَّ دَعَاهُمْ بِأَوْعِيَّتِهِمْ فَاحْتَسَى النَّاسُ  
حَتَّى فَرَعُوا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ:  
«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّي رَسُولُ  
اللهِ». [راجع: ٢٤٨٤]

(١٢٤) بَابُ حَمْلِ الرَّادِ عَلَى الرَّقَابِ

٢٩٨٣ - حَدَّثَنَا صَدَقَةُ بْنُ  
الْفَضْلِ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ،  
عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ:  
خَرَجْنَا وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا  
عَلَى رِقَابِنَا فَفَنِي زَادُنَا حَتَّى كَانَ  
الرَّجُلُ مِنَّا يَأْكُلُ تَمْرَةً، قَالَ رَجُلٌ: يَا  
أَبَا عَبْدِ اللهِ، وَأَيْنَ كَانَتِ التَّمْرَةُ تَمَعُ

wished for eighteen days.”

مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقَدَهَا  
حِينَ فَقَدْنَاهَا، حَتَّى أَتَيْنَا الْبَحْرَ، فَإِذَا  
حُوتٌ فَذَفَهُ الْبَحْرُ، فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ  
عَشَرَ يَوْمًا مَا أَحْبَبْنَا. [راجع: ٢٤٨٣]

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

(١٢٥) بَابُ إِزْدَافِ الْمَرْأَةِ خَلْفَ  
أَخِيهَا

2984. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا that she said, “O Allāh's Messenger! Your companions are returning with the reward of both *Hajj* and *Umra*, while I am returning with (the reward of) *Hajj* only.” He said to her, “Go, and let 'Abdur-Raḥmān (i.e., your brother) make you sit behind him (on the animal).” So, he ordered 'Abdur-Raḥmān to let her perform 'Umra from At-Tan'im. Then the Prophet ﷺ waited for her at the higher region of Makkah till she returned (after performing 'Umra).

٢٩٨٤ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:  
حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ  
الْأَسْوَدِ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ  
عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: يَا  
رَسُولَ اللهِ، يَرْجِعُ أَصْحَابُكَ بِأَجْرِ  
حَجِّ وَعُمْرَةٍ، وَلَمْ أَرِذْ عَلَى الْحَجِّ،  
فَقَالَ لَهَا: «أَذْهَبِي وَلِيُرِدْفِكَ عَبْدُ  
الرَّحْمَنِ». فَأَمَرَ عَبْدَ الرَّحْمَنِ أَنْ  
يُعِمِّرَهَا مِنَ التَّنْعِيمِ. فَانْتَظَرَهَا رَسُولُ  
اللهِ ﷺ بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ.

[راجع: ٢٩٤]

2985. Narrated 'Abdur-Raḥmān bin Abī Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ ordered me to let 'Āishah sit behind me (on the animal) and to let her perform 'Umra from At-Tan'im.

٢٩٨٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو  
وَهُوَ ابْنُ دِينَارٍ، عَنْ عَمْرٍو بْنِ أَوْسٍ،  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ  
رَضِيَ اللهُ عَنْهُمَا قَالَ: أَمَرَنِي النَّبِيُّ  
ﷺ أَنْ أُرِدِفَ عَائِشَةَ وَأُعِمِّرَهَا مِنَ  
التَّنْعِيمِ. [راجع: ١٧٨٤]

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the *Hajj*.

(١٢٦) بَابُ الْإِزْدَافِ فِي الْعَزْوِ  
وَالْحَجِّ

2986. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was riding behind Abū Ṭalḥa (on the same riding animal) and (the Prophet's companions)

٢٩٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ  
الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي

were reciting *Talbīya*<sup>(1)</sup> aloud for both *Hajj* and *'Umra*.

(127) CHAPTER. The sitting of two men together on a donkey.

2987. Narrated 'Urwa on the authority of Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

2988. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usāma was riding behind him. Bilāl and 'Uthmān bin Ṭalḥa, from *Al-Hajabah* (i.e., the one who keeps the key of the door of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allāh's Messenger ﷺ entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullāh bin 'Umar) was the first to enter it and found Bilāl standing behind the door. I asked Bilāl, "Where did the Prophet ﷺ offer his *Ṣalāt* (prayer)?" He pointed to the place where he had offered his *Ṣalāt*

قِلَابَةً، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَضْرُخُونَ بِهِمَا جَمِيعاً: الْحَجَّ وَالْعُمْرَةَ. [راجع: ١٠٨٩]

(١٢٧) بَابُ الرَّدْفِ عَلَى الْجِمَارِ

٢٩٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى جِمَارٍ عَلَى إِكَاْفٍ عَلَيْهِ قَطِيفَةٌ وَأَرْدَفَ أُسَامَةُ وَرَاءَهُ.

[انظر: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧]

٢٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: قَالَ حَدَّثَنَا يُونُسُ: أَخْبَرَنِي نَافِعٌ: عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسَامَةُ وَبِلَالٌ وَعُثْمَانُ، فَمَكَثَ فِيهَا نَهَارًا طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ. فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلَالَاً وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ: أَيَّنَ صَلَّى

(1) (H. 2986) *Talbīya*: See glossary.

(prayer). 'Abdullāh added, "I forgot to ask him how many *Rak'a* he had performed."

رَسُولُ اللَّهِ ﷺ؟ فَأَشَارَ إِلَى الْمَكَانِ  
الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ:  
فَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى مِنْ  
سُجْدَةٍ؟ [راجع: ٣٩٧]

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

(١٢٨) بَابٌ مِنْ أَحْذَ بِالرَّكَابِ  
وَنَحْوِهِ

2989. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a (compulsory) *Ṣadaqa* (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as *Ṣadaqa* (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Ṣadaqa* (charity), and (saying) a good word is also *Ṣadaqa* (charity), and every step taken on one's way to offer the compulsory congregational *Ṣalāt* (prayer) (in the mosque) is also *Ṣadaqa* (charity), and to remove a harmful thing from the way is also *Ṣadaqa* (charity)."<sup>(1)</sup>

٢٩٨٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا  
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ  
هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ  
سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ. كُلُّ  
يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ  
الْأَنْبِيَاءِ صَدَقَةٌ. وَيُعِينُ الرَّجُلَ عَلَى  
دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا  
مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.  
وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ  
صَدَقَةٌ، وَبِمِيطِ الْأَدَى عَنِ الطَّرِيقِ  
صَدَقَةٌ». [راجع: ٢٧٠٧]

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur'an.

(١٢٩) بَابُ كِرَاهِيَةِ السَّفَرِ  
بِالْمَصَاحِفِ إِلَى أَرْضِ الْعَدُوِّ،

Ibn 'Umar said, "No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur'an then."

وَكَذَلِكَ يُرَوَى عَنْ مُحَمَّدِ بْنِ  
بِشْرِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ  
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَتَابَعَهُ ابْنُ  
إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ  
النَّبِيِّ ﷺ. وَقَدْ سَافَرَ النَّبِيُّ ﷺ

(1) (H. 2989) *Ṣadaqa* means something given in charity. Such deeds as are mentioned in this *Hadīth* are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

وأصحابه في أرضِ العدوِّ وهم  
يَعْلَمُونَ الْقُرْآنَ.

2990. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur'ān.

٢٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ  
عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:  
أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافَرَ  
بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

(130) CHAPTER. The recitation of *Takbir* (*Allāhu Akbar*) in the war.

(١٣٠) بَابُ التَّكْبِيرِ عِنْدَ الْحَرْبِ

2991. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muḥammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "Allāhu Akbar, Khaibar, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: "Allāh and His Messenger ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

٢٩٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ،  
عَنْ مُحَمَّدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: صَبَحَ النَّبِيُّ ﷺ خَيْبَرَ وَقَدْ  
خَرَجُوا بِالسَّاحِي عَلَى أَعْنَاقِهِمْ،  
فَلَمَّا رَأَوْهُ قَالُوا: هَذَا مُحَمَّدٌ  
وَالْحَمِيسُ، مُحَمَّدٌ وَالْحَمِيسُ، فَلَجَّوْا  
إِلَى الْحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ  
وَقَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا  
إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ  
الْمُنْدَرِينَ». وَأَصَبْنَا حُمْرًا فَطَبَخْنَاهَا.  
فَنَادَى مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللَّهَ  
وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمْرِ،  
فَأَكْفَمَتِ الْقُدُورُ بِمَا فِيهَا.

تَابَعَهُ عَلِيٌّ، عَنْ سُفْيَانَ: رَفَعَ  
النَّبِيُّ ﷺ يَدَيْهِ. [راجع: ٣٧١]

(131) CHAPTER. What is disliked as regards raising the voice when saying *Takbir* (i.e., Allāh is the Most Great)

(١٣١) بَابُ مَا يُكْرَهُ مِنْ رَفْعِ  
الصَّوْتِ فِي التَّكْبِيرِ

2992. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's

٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ



Messenger ﷺ (during Hajj). Whenever we went up a high place we used to say: “*Lā ilāha illallāh* and *Allāhu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great),” and our voices used to raise. So the Prophet ﷺ said, “O people! Be merciful to yourselves (i.e., don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).”

(132) CHAPTER. The recitation of *Subhān Allāh*<sup>(1)</sup> when going down a valley.

2993. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Whenever we went up a place we would say “*Allāhu Akbar* (i.e., Allāh is the Most Great)” , and whenever we went down a place we would say: “*Subhān Allāh*.”

(133) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on ascending a high place.

2994. Narrated Jābir رضي الله عنه: Whenever we went up a place we would say *Takbīr* (i.e., *Allāhu Akbar* – Allāh is the Most Great) and whenever we went down we would say: “*Subhān Allāh*.”

2995. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Whenever the Prophet ﷺ returned from the Hajj or the ‘Umra or a Ghazwa, he

يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ. [انظر: ٤٢٠٢،

[٧٣٨٦، ٦٦١٠، ٦٤٠٩، ٦٣٨٤

(١٣٢) بَابُ التَّسْبِيحِ إِذَا هَبَطَ وَادِيًا

٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا وَإِذَا نَزَلْنَا سَبَّحْنَا. [راجع: ٢٩٩٤]

(١٣٣) بَابُ التَّكْبِيرِ إِذَا عَلَا سَرَفًا

٢٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ سَالِمِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا، وَإِذَا تَصَوَّبْنَا سَبَّحْنَا. [راجع: ٢٩٩٣]

٢٩٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ

(1) (Ch. 132) *Subhān Allāh*: See glossary.

would say *Takbīr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzāb* (Confederates).”

[See *Hadith* No.3084]

صَالِحِ بْنِ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ، وَلَا أَعْلَمُهُ إِلَّا قَالَ: الْعَزْوُ، يَقُولُ: كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ قَدْفِدٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». قَالَ صَالِحٌ: فَقُلْتُ لَهُ: أَلَمْ يَقُلْ عَبْدُ اللَّهِ: إِنْ شَاءَ اللَّهُ؟ قَالَ: لَا.

[راجع: ١٧٩٧]

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

(١٣٤) بَابُ: يُكْتَبُ لِلْمُسَافِرِ مِثْلُ مَا كَانَ يَعْمَلُ فِي الْإِقَامَةِ

2996. Narrated Ibrāhīm Abū Isma‘il As-Saksakī: I heard Abū Burda who accompanied Yazīd bin Abī Kabsha on a journey. Yazīd used to observe *Ṣaum* (fasting) on journeys. Abū Burda said to him, “I heard Abū Mūsa several times saying that Allāh’s Messenger ﷺ said, ‘When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health’ (as if he is doing them in journey and in illness).”

٢٩٩٦ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السُّكْسَكِيُّ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ، فَقَالَ لَهُ أَبُو بُرْدَةَ: سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا».

## (135) CHAPTER. Travelling alone.

2997. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا: On the day of the battle of the Trench, the Prophet ﷺ wanted somebody from amongst the people to volunteer to be a reconnoiter. Az-Zubair volunteered. He demanded the same again and Az-Zubair volunteered again. Then he repeated the same demand (thrice) and Az-Zubair volunteered once more. The Prophet ﷺ then said, “Every Prophet has a *Hawārī* (disciple) and my *Hawārī* is Az-Zubair.”

2998. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “If the people knew what I know about travelling alone, then nobody would travel alone at night.”<sup>(1)</sup>

## (136) CHAPTER. Hastening in travel.

Narrated Abū Ḥumaid: The Prophet ﷺ said, “I am in a hurry to reach Al-Madīna; so whoever wants to hurry up with me, should hurry up”.

2999. Narrated Hishām’s father: Usāma bin Zaid was asked at what pace the Prophet ﷺ rode during *Hajjat-ul-Wadā’*. Usāma

## (١٣٥) بَابُ السَّيْرِ وَحْدَهُ

٢٩٩٧ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، قَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَ الزُّبَيْرِ». قَالَ سُفْيَانُ: الْحَوَارِيُّ النَّاصِرُ.

[راجع: ٢٨٤٦]

٢٩٩٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. ح حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمَ مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ».

## (١٣٦) بَابُ الشَّرْعَةِ فِي السَّيْرِ،

وَقَالَ أَبُو حُمَيْدٍ: قَالَ النَّبِيُّ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ، فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِيَ فَلْيَتَعَجَّلْ».

٢٩٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى، عَنِ هِشَامِ قَالَ:

(1) (H. 2998) *Hadīth* No. 2997 shows that travelling alone is permissible if necessary. *Hadīth* No.2998 indicates that it is not recommended for one to travel alone if it is not necessary to do so.

replied, "He (ﷺ) rode at a medium pace, but when he came upon an open way he would go at full pace."

أَخْبَرَنِي أَبِي قَالَ: سُرِّلَ أَسَامَهُ بِنُ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا - كَانَ يَحْيَى يَقُولُ وَأَنَا أَسْمَعُ فَسَقَطَ عَنِّي - عَنْ مَسِيرِ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: فَكَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَرَ، وَالنَّصْرُ: فَوْقَ الْعَنَقِ.

[راجع: ١٦٦٦]

**3000.** Narrated Aslam : While I was in the company of 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا on the way to Makkah, he received the news of the severe illness of Şafīyya bint Abī 'Ubaid (i.e., his wife), so he proceeded at a high speed, and when the twilight disappeared, he dismounted and offered the *Maghrīb* and '*Ishā*' *Ṣalāt* (prayer) together and said, "I saw the Prophet ﷺ delaying the *Maghrīb* prayer to offer it along with the '*Ishā*' when he was in a hurry on a journey."

٣٠٠٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ هُوَ ابْنُ أَسْلَمَ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِطَرِيقِ مَكَّةَ، فَلَبَّغَهُ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةً وَجَعُ فَأَسْرَعَ السَّيْرَ حَتَّى إِذَا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ جَمَعَ بَيْنَهُمَا وَقَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَحْرَ الْمَغْرِبَ وَجَمَعَ بَيْنَهُمَا. [راجع: ١٠٩١]

**3001.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Journey is a piece of torture, for it disturbs one's sleep, eating and drinking. So, when you fulfil your job, you should hurry up to your family."

٣٠٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ. فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ». [راجع: ١٨٠٤]

(137) CHAPTER. If someone gives his horse to be used for Allāh's Cause and then he sees it being sold.

(١٣٧) بَابٌ: إِذَا حَمَلَ عَلَى فَرَسٍ فَرَأَاهَا تُبَاعُ

**3002.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا : ‘Umar bin Al-Khattāb gave a horse to be used for Allāh’s Cause and then he found it being sold. He intended to purchase it. So, he consulted Allāh’s Messenger ﷺ who said, “Don’t buy it and don’t take back your gift of charity.”

٣٠٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا تَبْتَعُهُ وَلَا تَعُدْ فِي صَدَقَتِكَ». [راجع: ١٤٨٩]

**3003.** Narrated Aslam : I heard ‘Umar bin Al-Khattāb saying, “I gave a horse to be used for Allāh’s Cause and the person who got it intended to sell it or neglected it. So, I wanted to buy it as I thought he would sell it cheap. I consulted the Prophet ﷺ who said, “Do not buy it even if for one Dirham, because he who takes back his gift is like a dog swallowing its vomit.”

٣٠٠٣ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَاِبْتَاعَهُ أَوْ فَاضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ. فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَإِنْ بَدَرَهُمْ، فَإِنَّ الْعَائِدَ فِي هَيْبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [راجع: ١٤٩٠]

**(138) CHAPTER. The participation in Jihād with one’s parent’s permission .**

**(١٣٨) بَابُ الْجِهَادِ بِإِذْنِ الْأَبَوَيْنِ**

**3004.** Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُمَا : A man came to the Prophet ﷺ asking his permission to take part in Jihād. The Prophet ﷺ asked him, “Are your parents alive?” He replied in the affirmative. The Prophet ﷺ said to him, “Then exert yourself in their service.”

٣٠٠٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ الشَّاعِرَ وَكَانَ لَا يُتَنَّهُمْ فِي حَدِيثِهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ: «أَحْيَى

(139) CHAPTER. What is said regarding the hanging of bells and the like, round the necks of camels.

3005. Narrated Abū Bashīr Al-Anṣārī رضي الله عنه that he was in the company of Allāh's Messenger ﷺ on some of his journeys. The subnarrator 'Abdullāh adds, "I think that Abū Bashīr also said, 'And the people were at their sleeping places.'" Allāh's Messenger ﷺ sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off."

(140) CHAPTER. If a man has enlisted himself in the army and then his wife goes out for Hajj, or he has a genuine excuse, can he be given a leave?

3006. Narrated Ibn 'Abbās رضي الله عنهما that he heard the Prophet ﷺ saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Maḥram (i.e., her husband or a person whom she cannot marry in any case forever; e.g., her father, brother, etc.)." Then a man got up and said, "O Allāh's Messenger! I have been enlisted in the army for such and such Ghazwa and my wife is proceeding for Hajj." Allāh's Messenger ﷺ said, "Go, and perform the Hajj with your wife."

وَالِدَاكَ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ». [انظر: ٥٩٧٢]

(١٣٩) بَابُ مَا قِيلَ فِي الْجَرَسِ وَنَحْوِهِ فِي أَغْنَاقِ الْإِبِلِ

٣٠٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ بْنِ تَمِيمٍ: أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَصْفَارِهِ، قَالَ عَبْدُ اللَّهِ: حَسِبْتُ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَبِيتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا: «لَا تَبْقَيْنَ فِي رِقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ - أَوْ قِلَادَةً - إِلَّا قُطِعَتْ».

(١٤٠) بَابُ مَنْ اكْتَتَبَ فِي جَيْشٍ فَخَرَجَتْ امْرَأَتُهُ حَاجَةً أَوْ كَانَ لَهُ عُذْرٌ هَلْ يُؤَدَّنُ لَهُ؟

٣٠٠٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ أَبِي مَعْعِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، اكْتَتَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَخَرَجَتْ امْرَأَتِي حَاجَةً، قَالَ: «أَذْهَبْ فَاحْجُجْ مَعَ امْرَأَتِكَ». [راجع: ١٨٦٢]

## (141) CHAPTER. The spy.

Spying means secret investigations. The Statement of Allāh عزَّ وجلَّ:

“Take not My enemy and your enemy (i.e., disbelievers and polytheists, etc.) as friends...” (V.60:1)

**3007.** Narrated ‘Ubaidullāh bin Abi Rāfi‘: I heard ‘Alī رضي الله عنه saying, “Allāh’s Messenger ﷺ sent me, Az-Zubair and Al-Miqdād somewhere saying, ‘Proceed till you reach Rawḍat Khākh. There you will find a lady with a letter. Take the letter from her.’” So, we set out and our horses ran at full pace till we got at Ar-Rawḍa, where we found the lady and said (to her), ‘Take out the letter.’ She replied, ‘I have no letter with me.’ We said, ‘Either you take out the letter or else we will take off your clothes (to search the letter).’ So, she took it out of her braid. We brought the letter to Allāh’s Messenger ﷺ and it contained a statement from Ḥāṭib bin Abi Balta’a to some of the Makkan *Mushrikūn* informing them of some of the intentions of Allāh’s Messenger ﷺ. Then Allāh’s Messenger ﷺ said, ‘O Ḥāṭib! What is this?’ Ḥāṭib replied, ‘O Allāh’s Messenger! Don’t hasten to give your judgement about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you had their relatives in Makkah who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favour so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring *Kufr* (disbelief) to Islām.’ Allāh’s Messenger ﷺ said, ‘Ḥāṭib has told you the truth.’ ‘Umar said, ‘O Allāh’s Messenger! Allow me to chop off the head of this hypocrite.’ Allāh’s Messenger ﷺ said, ‘Ḥāṭib participated in the battle of Badr, and

## (١٤١) بَابُ الْجَاسُوسِ:

## والتَّجَسُّسُ: التَّبَحُّثُ

وقول الله عزَّ وجلَّ: ﴿لَا تَخِدُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ الآية [المتحنة: ١] ٣٠٠٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عُمَرُو بْنُ دِينَارٍ سَمِعْتُ مِنْهُ مَرَّتَيْنِ قَالَ: أَخْبَرَنِي حَسَنُ بْنُ مُحَمَّدٍ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ وَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا طَعِينَةً وَمَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا». فَاَنْطَلَقْنَا تَعَادَى بِنَا حَيْلِنَا، حَتَّى انْتَهَيْنَا إِلَى الرَّوْضَةِ، فَإِذَا نَحْنُ بِالطَّعِينَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ، فَقَالَتْ: مَا مَعِيَ مِنْ كِتَابٍ، فَقُلْنَا: لَتُخْرِجِي الْكِتَابَ أَوْ لَنُلْقِيَنَّ النَّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي فُرَيْشٍ، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ بِمَكَّةَ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ،

who knows, perhaps Allāh has already looked at the Badr warriors and said: 'Do whatever you like, for I have forgiven you.'

فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَاتِي، وَمَا فَعَلْتُ كُفْرًا وَلَا ارْتِدَادًا، وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ صَدَقْتُكُمْ». فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ. قَالَ: «إِنَّهُ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ أَطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، قَالَ سُفْيَانُ: وَأَيُّ إِسْنَادٍ هَذَا! [انظر: ٣٠٨١، ٣٩٨٣، ٤٢٧٤، ٤٨٩٠،

[٦٩٣٩، ٦٢٥٩

(142) CHAPTER. Providing the prisoners of war with clothes.

(١٤٢) بَابُ الْكِسْوَةِ لِلْأَسَارِيِّ

3008. Narrated Jābir bin 'Abdullāh رضي الله عنه: When it was the day (of the battle) of Badr, prisoners of war were brought including Al-'Abbās who did not had a body covering. The Prophet ﷺ looked for a shirt for him. It was found that the shirt of 'Abdullāh bin Ubaī would do, so the Prophet ﷺ let him wear it. That was the reason why the Prophet ﷺ took off and gave his own shirt to 'Abdullāh. The narrator adds, "He had done the Prophet ﷺ some favour for which the Prophet ﷺ liked to reward him."<sup>(1)</sup>.

٣٠٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا كَانَ يَوْمُ بَدْرِ أُتِيَ بِأَسَارِي وَأُتِيَ بِالْعَبَّاسِ وَلَمْ يَكُنْ عَلَيْهِ ثَوْبٌ، فَظَنَرَ النَّبِيُّ ﷺ لَهُ قَمِيصًا، فَوَجَدُوا قَمِيصَ عَبْدِ اللَّهِ بْنِ أَبِي يُقَدِّرُ عَلَيْهِ فَكَسَاهُ النَّبِيُّ ﷺ إِيَّاهُ، فَلِذَلِكَ نَزَعَ النَّبِيُّ ﷺ قَمِيصَهُ الَّذِي أَلْبَسَهُ. قَالَ ابْنُ عُيَيْنَةَ: كَانَتْ لَهُ عِنْدَ النَّبِيِّ ﷺ يَدٌ فَأَحَبَّ أَنْ يُكَافِئَهُ.

(1) (H. 3008) When 'Abdullāh bin Ubaī (the chief of hypocrites) died, the Prophet ﷺ let him be shrouded in his (i.e., the Prophet's) own shirt.



## (143) CHAPTER. The superiority of the one through whom a man embraces Islām.

3009. Narrated Sahl رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of Khaibar, the Prophet ﷺ said, "Tomorrow I will give the flag to somebody who will be given victory (by Allāh) and who loves Allāh and His Messenger ﷺ, and is loved by Allāh and His Messenger ﷺ." The people wondered all that night as to who would receive the flag, and in the morning everyone hoped that he would be that person. Allāh's Messenger ﷺ asked, "Where is 'Alī'?" He was told that 'Alī was suffering from eye-trouble. Then the Prophet ﷺ spat (saliva) in his eyes and invoked Allāh to cure him. Alī, at once, got cured as if he had no ailment. The Prophet ﷺ gave him the flag. 'Alī asked, "Should I fight them till they become like us (i.e., Muslim)?" The Prophet ﷺ said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islām, and inform them what is enjoined upon them, for, by Allāh, if Allāh gives guidance to somebody through you, it is better for you than possessing red camels."

[See Ḥadīth No.2975].

## (143) بَابُ فَضْلِ مَنْ أَسْلَمَ عَلَى يَدَيْهِ رَجُلًا

٣٠٠٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ ابْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: أَخْبَرْتَنِي سَهْلٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: يَوْمَ حَبِيرٍ: «لَأُعْطِينَ الرَّايَةَ عَدَا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ. وَيُجِبُّهُ اللَّهُ وَرَسُولُهُ». فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى، فَعَدَوْا كُلُّهُمْ يَرْجُوهُ، فَقَالَ: «أَيُّنَ عَلَيَّ؟» فَيَقِيلُ: يَشْتَكِي عَيْنَيْهِ، فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَن لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ. فَقَالَ: أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزَلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ تَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

## (144) CHAPTER. The prisoners of war in chains.

3010. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Allāh wonders at those people who will enter Paradise in chains."<sup>(1)</sup>

## (144) بَابُ الْأَسَارَى فِي السَّلَاسِلِ

٣٠١٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةَ، عَنْ مُحَمَّدِ ابْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ

(1) (H. 3010) The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So, it is as if their chains were the means of winning Paradise.

رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ:  
«عَجِبَ اللهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي  
السَّلَاسِلِ». [انظر: ٤٥٥٧]

**(145) CHAPTER. The superiority of the people of the Scriptures (Jews and Christians) who embrace Islām.**

**3011.** Narrated Abū Burda's father: The Prophet ﷺ said, "Three persons will get their reward twice: (1) a person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her. Such a person will get a double reward; (2) a believer from the people of the Scriptures (Jews and Christians) who has been a true believer and then he believes in the Prophet (Muḥammad) ﷺ. Such a person will get a double reward; (3) (The third is) a slave who fulfils his duty to Allāh and is sincere and dutiful to his master [will (also) get a double reward]." (See H. 97, 5083)

**(١٤٥) بَابُ فَضْلِ مَنْ أَسْلَمَ مِنْ أَهْلِ  
الْكِتَابَيْنِ**

٣٠١١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ:  
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا صَالِحُ  
بْنُ حَيٍّ أَبُو حَسَنٍ، قَالَ: سَمِعْتُ  
الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي أَبُو بَرْدَةَ أَنَّهُ  
سَمِعَ أَبَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ  
يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: الرَّجُلُ تَكُونُ لَهُ  
الْأَمَّةُ فَيُعَلِّمُهَا فَيُحَسِّنُ تَعْلِيمَهَا،  
وَيُؤَدِّبُهَا فَيُحَسِّنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا  
فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ. وَمُؤْمِنٌ أَهْلُ  
الْكِتَابِ الَّذِي كَانَ مُؤْمِنًا ثُمَّ آمَنَ  
بِالنَّبِيِّ ﷺ فَلَهُ أَجْرَانِ. وَالْعَبْدُ الَّذِي  
يُؤَدِّي حَقَّ اللَّهِ وَيَنْصَحُ لِسَيِّدِهِ لَهُ  
أَجْرَانِ». ثُمَّ قَالَ الشَّعْبِيُّ: وَأَعْطَيْتُكُمَا  
بِعَيرِ شَيْءٍ، وَقَدْ كَانَ الرَّجُلُ يَرْحَلُ فِي  
أَهْوَنَ مِنْهَا إِلَى الْمَدِينَةِ. [راجع: ٩٧]

**(146) CHAPTER. (Is it permissible) to attack the enemies with the probability of killing the babies and children (unintentionally)?**

**3012.** Narrated Aṣ-Ṣa'b bin Jaththāma Ḍ: The Prophet ﷺ passed by me at a place called Al-Abwā' or Waddān, and was asked whether it was permissible to attack Al-Mushrikūn' warriors at night with the probability of exposing their women and children to danger. The Prophet ﷺ replied, "They (i.e., women and children) are from

**(١٤٦) بَابُ أَهْلِ الدَّارِ يُبْتِغَوْنَ  
فِيصَابِ الْوِلْدَانِ وَالذَّرَارِيِّ، «بِتَنَاءٍ»**  
[الأعراف: ٤، ٩٧، ويونس: ٥٠]: لَيْلًا.

٣٠١٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ،  
عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ  
الصَّعْبِ بْنِ جَثَّامَةَ رَضِيَ اللهُ عَنْهُمْ  
قَالَ: مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ

them (i.e., *Al-Mushrikūn*).” I also heard the Prophet ﷺ saying, “The institution of *Hima*<sup>(1)</sup> is invalid except for Allāh and His Messenger ﷺ.”

3013. (As above H. 3012)

بُودَانَ فَسُئِلَ عَنْ أَهْلِ الدَّارِ يُبَيِّتُونَ مِنْ  
المُشْرِكِينَ فَيَصَابُ مِنْ نِسَائِهِمْ  
وَدَّرَارِيهِمْ؟ قَالَ: «هُمْ مِنْهُمْ».  
وَسَمِعْتُهُ يَقُولُ: «لَا حِمَى إِلَّا لِلَّهِ  
وَرَسُولِهِ ﷺ».

٣٠١٣ - وَعَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ  
عُبَيْدَ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: حَدَّثَنَا  
الصَّعْبُ فِي الدَّرَارِيِّ، كَانَ عَمْرُو  
يُحَدِّثُنَا عَنِ ابْنِ شِهَابٍ عَنِ النَّبِيِّ ﷺ  
فَسَمِعْنَاهُ مِنَ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي  
عُبَيْدُ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا، عَنِ الصَّعْبِ قَالَ: «هُمْ  
مِنْهُمْ»، وَلَمْ يَقُلْ كَمَا قَالَ عَمْرُو:  
«هُمْ مِنْ آبَائِهِمْ». [راجع: ٢٣٧٠]

(147) CHAPTER. Killing the children in the war.

(١٤٧) بَابُ قَتْلِ الصَّبِيَّانِ فِي الْحَرْبِ

3014. Narrated ‘Abdullāh عنه رضي الله عنه: During some of the *Ghazawāt*<sup>(2)</sup> of the Prophet ﷺ, a woman was found killed. Allāh’s Messenger ﷺ disapproved the killing of women and children.

٣٠١٤ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
أَخْبَرَنَا اللَّيْثُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ امْرَأَةً  
وُجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ  
مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ  
النِّسَاءِ وَالصَّبِيَّانِ. [انظر: ٣٠١٥]

(148) CHAPTER. Killing the women in the war.

(١٤٨) بَابُ قَتْلِ النِّسَاءِ فِي الْحَرْبِ

3015. Narrated Ibn ‘Umar رضي الله عنهما: رضي الله عنه:

٣٠١٥ - حَدَّثَنَا إِسْحَاقُ بْنُ

(1) (H. 3012) *Hima* was a pre-Islāmic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

(2) (H. 3013) *Ghazawāt*: Plural of *Ghazwa*: See glossary.

During some of the *Ghazawāt* of Allāh's Messenger ﷺ, a woman was found killed, so Allāh's Messenger ﷺ forbade the killing of women and children.

إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدْتُ امْرَأَةً مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ. [راجع: ٣٠١٥]

**(149) CHAPTER. One should not punish (anybody) with Allāh's punishment.**

**(١٤٩) بَابُ لَا يُعَذَّبُ بِعَذَابِ اللَّهِ**

**3016.** Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ sent us in an expedition (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allāh's Messenger ﷺ said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allāh Who punishes with fire, so, if you find them, kill them."

٣٠١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فُلَانًا وَفُلَانًا فَأَحْرِقُوهُمَا بِالنَّارِ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ جِئْنَا أَرْضَنَا الْخُرُوجِ: «إِنِّي أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلَانًا وَفُلَانًا، وَإِنَّ النَّارَ لَا يُعَذَّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا». [راجع: ٢٩٥٤]

**3017.** Narrated 'Ikrima عنه رضي الله عنه: 'Ali رضي الله عنه burnt some people and this news reached Ibn 'Abbās, who said, "Had I been in his place I would not have burnt them, as the Prophet ﷺ said, 'Don't punish (anybody) with Allāh's punishment.' No doubt, I would have killed them, for the Prophet ﷺ said, 'If somebody (a Muslim) discards his religion, kill him.'"

٣٠١٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حَرَّقَ قَوْمًا فَبَلَغَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُعَذَّبُوا بِعَذَابِ اللَّهِ»، وَلَقَتَلْتَهُمْ كَمَا قَالَ النَّبِيُّ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». [انظر: ٦٩٢٢]

**(150) CHAPTER. (Allāh's Statement): "...Thereafter (is the time) either for generosity (i.e., free them without ransom)**

**(١٥٠) بَابُ: «فَإِمَّا مَأْتِي بِدُونِ وَإِمَّا فِدَاءً»**

[محمد: ٤]

or ransom (according to what benefits Islam)..." (V.47:4).

And the Statement of Allāh عزَّ وجلَّ:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.<sup>(1)</sup> You desire the good of this world (i.e., money of ransom for freeing the captives)." (V.8:67)

(151) CHAPTER. Is it legal for a Muslim captive to kill or deceive those who have captured him so that he may save himself from the infidels?

Al-Miswar narrated a *Hadīth* from the Prophet ﷺ concerning this issue.

(See *Hadīth* No.2731, 2732, Vol.3. The story of Abū Baṣīr).

(152) CHAPTER. If a *Mushrik* (polytheist, idolater pagan) burns a Muslim, should he be burnt (in retaliation)?

3018. Narrated Anas bin Mālik رضي الله عنه: A group of eight men from the tribe of 'Ukl came to the Prophet ﷺ and then they found the climate of Al-Madīna unsuitable for them. So, they said, "O Allāh's Messenger! Provide us with some milk." Allāh's Messenger ﷺ said, "I recommend that you should join the herd of camels." So, they went and drank the urine and the milk of the camels (as a medicine) till they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became disbelievers after embracing Islām. When the Prophet ﷺ was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were caught and brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and were branded with those nails, their eyes, and

فِيهِ حَدِيثٌ ثَمَامَةً، وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْرِكَ فِي الْأَرْضِ﴾ [الأنفال: ٦٧] يَفِي يَغْلِبُ فِي الْأَرْضِ ﴿تُرِيدُونَ عَرَضَ الدُّنْيَا﴾ الْآيَةَ.

(١٥١) بَابٌ هَلْ لِلْأَسِيرِ أَنْ يَقْتُلَ أَوْ يَخْدَعِ الَّذِينَ أَسْرَوْهُ حَتَّى يَنْجُوَ مِنَ الْكُفْرَةِ؟

فِيهِ الْمَسْوُورُ عَنِ النَّبِيِّ ﷺ.

(١٥٢) بَابٌ إِذَا حَرَّقَ الْمُشْرِكُ الْمُسْلِمَ هَلْ يُحَرَّقُ؟

٣٠١٨ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا وَهَيْبٌ، عَنْ أَبِي بَرْزَةَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَهْطًا مِنْ عُكْلٍ ثَمَانِيَّةٍ قَدِمُوا عَلَى النَّبِيِّ ﷺ فَاجْتَوَوْا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللَّهِ، ابْغِنَا رَسَلًا. فَقَالَ: «مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِالذَّوْدِ». فَانْطَلَقُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَبَانِهَا حَتَّى صَحَّوْا وَسَمِنُوا، وَقَتَلُوا الرَّاعِيَّ وَاسْتَأْفَقُوا الذَّوْدَ، وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ، فَاتَى الصَّرِيحُ النَّبِيَّ ﷺ فَبَعَثَ الظَّلَبَ فَمَا تَرَجَّلَ النَّهَارَ حَتَّى أَتَى بِهِمْ فَفَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، ثُمَّ

(1) (Ch. 150) By killing the infidels.

they were left in the *Harra* (i.e., rocky land in Al-Madina). And when they asked for water, no water was given to them till they died. Abū Qilāba, a subnarrator said, "They committed murder and theft and fought against Allāh and His Messenger ﷺ and spread evil in the land."

أَمَرَ بِمَسَامِيرٍ فَأُخِيَّتْ فَكَحَلَهُمْ بِهَا  
وَطَرَحَهُمْ بِالْحَرَّةِ يَسْتَسْقُونَ فَمَا  
يُسْقُونَ حَتَّى مَاتُوا. قَالَ أَبُو قِلَابَةَ:  
قَتَلُوا وَسَرَقُوا وَحَارَبُوا اللَّهَ وَرَسُولَهُ  
ﷺ وَسَعَوْا فِي الْأَرْضِ فَسَادًا.

[راجع: ٢٣٣]

### (153) CHAPTER.

(١٥٣) بَابُ:

3019. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, 'It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?'"

[See *Hadīth* No.3319]

٣٠١٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا اللَّيْثُ، عَنْ يُوسُفَ، عَنْ ابْنِ  
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي  
سَلْمَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْأَنْبِيَاءِ، فَأَمَرَ  
بِقَرِيَةِ النَّمْلِ فَأُحْرِقَ. فَأَوْحَى اللَّهُ إِلَيْهِ،  
أَنْ قَرَصَتْكَ نَمْلَةٌ أُحْرِقَتْ أُمَّةٌ مِنْ  
الْأُمَّمِ تَسْبُحُ اللَّهَ؟». [انظر: ٣٣١٩]

### (154) CHAPTER. The burning of houses and date-palms.

3020. Narrated Jarīr: Allāh's Messenger ﷺ said to me, "Will you relieve me from *Dhul-Khalaṣa*?" It (*Dhul-Khalaṣa*) was a house belonging to the tribe of *Khath'am* [and there used to be worshipped the *Taghiyas* (idols) of Ad-Daus, *Khath'am*, and *Bajaila* tribes], and it was called *Al-Ka'ba-al-Yamāniya*. So, I proceeded with one hundred and fifty cavalry men from the tribe of *Aḥmas*, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw his finger-marks over my chest. He said, "O Allāh! Make him firm and make him a guide and rightly-guided man." Jarīr

(١٥٤) بَابُ حَرْقِ الدُّورِ وَالتَّخْلِيلِ

٣٠٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي  
قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: قَالَ لِي  
جَرِيرٌ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا  
تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ؟» وَكَانَ بَيْنَنَا  
فِي خَنْعَمٍ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ، قَالَ:  
فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةَ فَارِسٍ مِنْ  
أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ، قَالَ:  
وَكُنْتُ لَا أَثْبِتُ عَلَى الْخَيْلِ، فَضَرَبَ  
فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ

proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh’s Messenger ﷺ informing him of that. Jarīr’s messenger said, “By Him Who has sent you with the Truth, I did not come to you till I had left it like an emanciated or scabby camel (i.e., completely marred and spoilt).” Jarīr added, “The Prophet ﷺ invoked Allāh to bless the horses and the men of Aḥmas five times.”

[See Vol. 9, *Hadīth* No.7116. See also Vol. 5, *Hadīth* No.4537]

**3021.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ burnt the date-palms of Banī An-Naḍīr.

**(155) CHAPTER. Killing a sleeping Mushrik (polytheist, idolater, pagan).**

**3022.** Narrated Al-Barā’ bin ‘Azīb رضي الله عنهما: Allāh’s Messenger ﷺ sent a group of *Anṣārī* men to kill Abū Rāfi’. One of them set out and entered their (i.e., the enemies) fort. That man said, “I hid myself in a stable for their animals. They closed the fort gate. Later, they lost a donkey of theirs, so they went out in its search. I, too, went out along with them, pretending to look for it. They found the donkey and entered their fort. And I, too, entered along with them. They closed the gate of the fort at night, and kept its keys in a small window where I could see them. When those people slept, I took the keys and opened the gate of the fort and came upon Abū Rāfi’ and said, ‘O Abū Rāfi’. When he replied me, I proceeded towards the voice

في صدرِي وقال: «اللَّهُمَّ بِنْتَهُ واجْعَلْهُ هَادِيًا مَهْدِيًا». فانطلق إليها فكسرها وحرَقها ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ يُخْبِرُهُ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُكَ حَتَّى تَرُكْتُهَا كَأَنَّهَا جَمَلٌ أَجْوَفٌ أَوْ أَجْرَبٌ. قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [انظر: ٣٠٣٦، ٣٠٧٦، ٣٨٢٣، ٤٣٥٥، ٤٣٥٦، ٤٣٥٧، ٦٠٨٩،

[٦٣٣٣

٣٠٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَّقَ النَّبِيُّ ﷺ نَخْلَ بَنِي النَّضِيرِ. [راجع: ٢٢٢٦]

**(١٥٥) بَابُ قَتْلِ الْمُشْرِكِ النَّائِمِ**

٣٠٢٢ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعٍ لِيَقْتُلُوهُ. فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَدَخَلَ حِصْنَهُمْ. قَالَ: فَدَخَلْتُ فِي مَرْبِطِ دَوَابِّ لَهُمْ، قَالَ: وَأَعْلَقُوا بَابَ الْحِصْنِ، ثُمَّ إِنَّهُمْ فَقَدُوا جِمَارًا لَهُمْ فَخَرَجُوا يَطْلُبُونَهُ فَخَرَجْتُ فِيمَنْ خَرَجَ

and hit him and came back. He shouted and I came out, pretending to be a helper. I said, 'O Abū Rāfi', changing the tone of my voice. He asked me, 'What do you want; woe to your mother?' I asked him, 'What has happened to you?' He said, 'I don't know who came to me and hit me.' Then I drove my sword into his belly and pushed it forcibly till it touched the bone. Then I came out, filled with puzzlement and went towards a ladder of theirs in order to get down but I fell down and sprained my foot. I came to my companions and said, 'I will not leave till I hear the wailing of the women.' So, I did not leave till I heard the women bewailing Abū Rāfi', the merchant of Hijaz. Then I got up, feeling no ailment, (and we proceeded) till we came to the Prophet ﷺ and informed him."

أُرِيهِمْ أَنَّنِي أَظْلُبُهُ مَعَهُمْ فَوَجَدُوا  
الْحِمَارَ فَدَخَلُوا وَدَخَلْتُ وَأَعْلَمُوا بَابَ  
الْحِصْنِ لَيْلًا فَوَضَعُوا الْمَفَاتِيحَ فِي  
كُوَّةٍ حَيْثُ أَرَاهَا. فَلَمَّا نَامُوا أَخَذْتُ  
الْمَفَاتِيحَ فَفَتَحْتُ بَابَ الْحِصْنِ، ثُمَّ  
دَخَلْتُ عَلَيْهِ فَقُلْتُ: يَا أَبَا رَافِعٍ،  
فَأَجَابَنِي، فَتَعَمَّدْتُ الصَّوْتِ فَضْرَبْتُهُ  
فَصَاحَ، فَخَرَجْتُ، ثُمَّ رَجَعْتُ كَأَنِّي  
مُغِيْبٌ، فَقُلْتُ: يَا أَبَا رَافِعٍ، وَعَيَّرْتُ  
صَوْتِي، فَقَالَ: مَا لَكَ لَأُمَّكَ الْوَيْلُ،  
قُلْتُ: مَا سَأَأُكَ؟ قَالَ: لَا أَدْرِي مَنْ  
دَخَلَ عَلَيَّ فَضْرَبَنِي. قَالَ: فَوَضَعْتُ  
سَيْفِي فِي بَطْنِهِ. ثُمَّ تَحَامَلْتُ عَلَيْهِ  
حَتَّى قَرَعْتُ الْعَظْمَ، ثُمَّ خَرَجْتُ وَأَنَا  
دَهِشٌ، فَأَتَيْتُ سُلَمًا لَهُمْ لِأَنْزِلَ مِنْهُ  
فَوَقَعْتُ، فَوَثَّتُ رِجْلِي، فَخَرَجْتُ إِلَى  
أَصْحَابِي، فَقُلْتُ: مَا أَنَا بِبَارِحٍ حَتَّى  
أَسْمَعَ النَّاعِيَةَ. فَمَا بَرِحْتُ حَتَّى  
سَمِعْتُ نَعَايَا أَبِي رَافِعٍ تَاجِرِ أَهْلِ  
الْحِجَازِ، قَالَ: فُقُمْتُ وَمَا بِي قَلْبَةٌ  
حَتَّى أَتَيْتُنَا النَّبِيَّ ﷺ فَأَخْبَرْنَا. [انظر:

[٣٠٢٣، ٤٠٣٨، ٤٠٣٩، ٤٠٤٠]

3023. Narrated Al-Barā' bin 'Āzib رضي الله عنه: Allāh's Messenger ﷺ sent a group of the Anṣār to Abū Rāfi'. 'Abdullāh bin 'Atik entered his house at night and killed him while he was sleeping.

٣٠٢٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنِي يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا  
يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ  
أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ  
ﷺ رَهْطًا مِنَ الْأَنْصَارِ إِلَى أَبِي رَافِعٍ



## (156) CHAPTER. Do not wish to meet the enemy.

3024. Narrated Sālim Abū An-Naḍr, the freed slave of ‘Umar bin ‘Ubaidullāh: I was ‘Umar’s clerk. Once, ‘Abdullāh bin Abī Aūfa wrote a letter to ‘Umar bin ‘Ubaidullāh when he proceeded to Al-Ḥarūriya. I read in it that Allāh’s Messenger ﷺ during some of his military expeditions against the enemy, waited till the sun declined.

3025. And then he ﷺ got up amongst the people saying, “O people! Do not wish to meet the enemy, and ask Allāh for safety, but when you come face to face with the enemy, be patient, and remember that Paradise is under the shades of swords.” Then he said, “O Allāh, the Revealer of the Holy Book, and the Mover of the clouds and the Defeater of the *Ahḏāb* (Confederates), defeat them, and grant us victory over them.”

فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلاً  
فَقَتَلَهُ وَهُوَ نَائِمٌ. [راجع: ٣٠٢٢]

## (١٥٦) بَابُ لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ

٣٠٢٤ - حَدَّثَنَا يُوسُفُ بْنُ  
مُوسَى: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ  
الْيَرْبُوعِيِّ: حَدَّثَنَا أَبُو إِسْحَاقَ  
الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ:  
حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ مَوْلَى عُمَرَ بْنِ  
عُبَيْدِ اللَّهِ، كُنْتُ كَاتِبًا لَهُ. قَالَ: كَتَبَ  
إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى حِينَ خَرَجَ  
إِلَى الْحَرُورِيَّةِ فَقَرَأْتُهُ، فَإِذَا فِيهِ: إِنَّ  
رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي  
لَقِيَ فِيهَا الْعَدُوَّ أَنْتَظَرَ حَتَّى مَالَتْ  
الشَّمْسُ. [راجع: ٢٨١٨]

٣٠٢٥ - ثُمَّ قَامَ فِي النَّاسِ  
فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَمَنَّوْا لِقَاءَ  
الْعَدُوِّ وَسَلُّوْا لِلَّهِ الْعَافِيَةَ. فَإِذَا  
لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ  
الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ». ثُمَّ  
قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي  
السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ  
وَأَنْصُرْنَا عَلَيْهِمْ».

وَقَالَ مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي  
سَالِمُ أَبُو النَّضْرِ: كُنْتُ كَاتِبًا لِعُمَرَ بْنِ  
عُبَيْدِ اللَّهِ فَأَتَاهُ كِتَابُ عَبْدِ اللَّهِ بْنِ أَبِي  
أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ  
ﷺ قَالَ: «لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ».

[راجع: ٢٩٣٣]

3026. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said: "Do not wish to meet the enemy, and in case you meet (face) the enemy then be patient."

٣٠٢٦ - وَقَالَ أَبُو عَامِرٍ: حَدَّثَنَا مُعِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا».

(157) CHAPTER. War is deceit.

(١٥٧) بَابُ: الْحَرْبُ خُدْعَةٌ

3027. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined, and there will be no Caesar after him, and you will spend their treasures in Allāh's Cause."

٣٠٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «هَلَكَ كِسْرَى، ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ. وَفَيْصَرُ لَيَهْلِكَنَّ، ثُمَّ لَا يَكُونُ فَيْصَرُ بَعْدَهُ. وَلَتَقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ». [انظر: ٣١٢٠، ٣٦١٨، ٦٦٣٠]

3028. He named, 'War: Deceit'.

٣٠٢٨ - وَسَمَّى الْحَرْبَ خُدْعَةً.

[انظر: ٣٠٢٩]

3029. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ named: 'War: Deceit'.

٣٠٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَصْرَمَ - اسْمُهُ بُورُ الْمُرُوزِي - أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِيٍّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمَّى النَّبِيُّ ﷺ الْحَرْبَ خُدْعَةً. [راجع: ٣٠٢٨]

3030. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "War is deceit."

٣٠٣٠ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو: سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «الْحَرْبُ خُدْعَةٌ».

## (158) CHAPTER. Telling lies in the war.

3031. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ said, "Who will kill Ka'b bin Al-Ashraf, indeed he has hurt Allāh and His Messenger?" Muḥammad bin Maslama said, "O Allāh's Messenger! Do you like me to kill him?" He replied in the affirmative. So, Muḥammad bin Maslama went to him (i.e., Ka'b) and said, "This person (i.e., the Prophet ﷺ) has put us to task and asked us for charity." Ka'b replied, "By Allāh, you will get tired of him." Muḥammad said to him, "We have followed him, so we dislike to leave him till we see the end of his affair." Muḥammad bin Maslama went on talking to him in this way till he got the chance to kill him.

## (159) CHAPTER. Killing non-Muslim warriors secretly.

3032. Narrated Jābir عنه رضي الله عنه: The Prophet ﷺ said, "Who will kill Ka'b bin Ashraf." Muḥammad bin Maslama replied, "Do you like me to kill him?" The Prophet ﷺ replied in the affirmative. Muḥammad bin Maslama said, "Then allow me to say what I like." The Prophet ﷺ replied, "I do (i.e., allow you)."

## (160) CHAPTER. What tricks and means of security may be adopted to protect oneself against someone who is expected to be vicious and mischievous.

3033. Narrated 'Abdullāh bin 'Umar رضي الله عنه: Once, Allāh's Messenger ﷺ

## (١٥٨) بَابُ الْكَذِبِ فِي الْحَرْبِ

٣٠٣١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ؟» قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: «أُتِحِبُّ أَنْ أَقْتُلَهُ يَا رَسُولَ اللَّهِ؟» قَالَ: «نَعَمْ». قَالَ: فَأَتَاهُ فَقَالَ: إِنَّ هَذَا - يَعْنِي النَّبِيَّ ﷺ - قَدْ عَاتَانَا وَسَأَلَنَا الصَّدَقَةَ، قَالَ: وَأَيْضًا وَاللَّهِ لَتَمَلَّنَهُ قَالَ: فَإِنَّا قَدْ اتَّبَعْنَاهُ فَتَنَكَّرَهُ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُهُ. قَالَ: فَلَمْ يَزَلْ يُكَلِّمُهُ حَتَّى اسْتَمَكَّنَ مِنْهُ فَقَتَلَهُ. [راجع: ٢٥١٠]

## (١٥٩) بَابُ الْفَتْكِ بِأَهْلِ الْحَرْبِ

٣٠٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟» فَقَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ: «أُتِحِبُّ أَنْ أَقْتُلَهُ؟» قَالَ: «نَعَمْ»، قَالَ: فَأَذَّنَ لِي فَأَقُولُ، قَالَ: «قَدْ فَعَلْتُ». [راجع: ٢٥١٠]

## (١٦٠) بَابُ مَا يَجُوزُ مِنَ الْأَحْتِيَالِ

وَالْحَدَرِ مَعَ مَنْ يَخْشَى مَعْرَتَهُ،

٣٠٣٣ - وَقَالَ اللَّيْثُ: حَدَّثَنِي

accompanied by Ubāi bin Ka'b set out to Ibn Ṣaiyyād. He was informed that Ibn Ṣaiyyād was in a garden of date-palms. When Allāh's Messenger ﷺ entered the garden of date-palms, he started hiding himself behind the trunks of the palms while Ibn Ṣaiyyād was covered with a velvet sheet with murmurs emanating from under it. Ibn Ṣaiyyād's mother saw Allāh's Messenger ﷺ and said, "O Ṣāf! This is Muḥammad." So Ibn Ṣaiyyād got up. Allāh's Messenger ﷺ said, "If she had left him (in his state), the truth would have been clear."

(161) CHAPTER. The recitation of poetic verses in the war and raising the voices while digging the trench.

3034. Narrated Al-Barā' عَنْهُ رَضِيَ اللَّهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day (of the battle) of the Trench carrying earth till the hair of his chest were covered with dust, and he was a hairy man. He was reciting the following verses of 'Abdullāh (bin Rawāḥa):

'O Allāh, were it not for You,

We would not have been guided,

Nor would we have given in charity, nor offered *Ṣalāt* (prayer).

So, bestow on us calmness, and when we meet the enemy,

Then make our feet firm, for indeed,

Yet if they want to put us in *Fitnah* (trial, affliction), (i.e., want to fight against us) we would not (flee but withstand them).'

The Prophet ﷺ used to raise his voice while reciting these verses.

عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أَبِي بَنُ كَعْبٍ قِيلَ ابْنِ صَيَّادٍ، فَحَدَّثَ بِهِ فِي نَخْلٍ. فَلَمَّا دَخَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ النَّخْلَ طَفِقَ يَتَّقِي بِجُدُوعِ النَّخْلِ وَابْنُ صَيَّادٍ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا صَافِ! هَذَا مُحَمَّدٌ، فَوَتَبَ ابْنُ صَيَّادٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكَتَهُ بَيْنَ». [راجع: ١٣٥٥]

(١٦١) بَابُ الرَّجْزِ فِي الْحَرْبِ وَرَفْعِ الصَّوْتِ فِي حَفْرِ الْخَنْدَقِ،

فِيهِ سَهْلٌ وَأَنْسٌ عَنِ النَّبِيِّ ﷺ، وَفِيهِ يَزِيدٌ عَنْ سَلَمَةَ.

٣٠٣٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ،

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ

رَسُولَ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ وَهُوَ يَنْقُلُ

التُّرَابَ حَتَّى وَارَى التُّرَابَ شَعْرَ

صَدْرِهِ، وَكَانَ رَجُلًا كَثِيرَ الشَّعْرِ،

وَهُوَ يَرْتَجِزُ بِرَجَزِ عَبْدِ اللَّهِ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا

وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا

وَوَتَبْتَ الْأَقْدَامَ إِنْ لَأَقَيْنَا

[See Vol. 5, *Hadīth* No.4106]

(162) CHAPTER. Whosoever is unable to sit firm on a horse.

3035. Narrated Jarīr رضي الله عنه: Allāh's Messenger ﷺ did not screen himself from me since my embracing Islām, and whenever he saw me he would receive me with a smile.

3036. Once, I told him that I could not sit firm on horses. He stroked me on the chest with his hand and said, "O Allāh! Make him firm and make him a guiding and a rightly-guided man."

(163) CHAPTER. The treatment of a wound with the ashes of a mat (made of date-palm leaves), and the washing of blood by a lady off her father's face, and conveying water in a shield (for this purpose).

3037. Narrated Abū Hāzim: The people asked Sahl bin Sa'd As-Sā'idī رضي الله عنه, "With what thing (medicine) was the wound of Allāh's Messenger ﷺ treated?" He replied, "There is none left (living) amongst the people who knows it better than I. 'Alī used to bring water in his shield and Faṭima (i.e., the Prophet's daughter) used to wash the blood off his face. Then a mat (of palm leaves) was burnt and its ash was filled in the wound of Allāh's Messenger ﷺ."

إِنَّ الْأَعْدَاءَ قَدْ بَعَرُوا عَلَيْنَا  
إِذَا أَرَادُوا فِتْنَةَ أَبِيْنَا  
يَرْفَعُ بِهَا صَوْتَهُ. [راجع: ٢٨٣٦]

(١٦٢) بَابٌ مَنْ لَا يَثْبُتُ عَلَى الْخَيْلِ

٣٠٣٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ ابْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ  
إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا حَجَبَنِي النَّبِيُّ  
ﷺ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتِي إِلَّا تَبَسَّمَ  
فِي وَجْهِهِ. [انظر: ٣٨٢٢، ٦٠٩٠]

٣٠٣٦ - وَلَقَدْ شَكَّوْتُ إِلَيْهِ أَنِّي  
لَا أَثْبُتُ عَلَى الْخَيْلِ فَضَرَبَ بِيَدِهِ فِي  
صَدْرِهِ وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ  
هَادِيًا مَهْدِيًا». [راجع: ٣٠٢٠]

(١٦٣) بَابُ دَوَاءِ الْجُرْحِ بِأُخْرَاقِ  
الْحَصِيرِ، وَغَسْلِ الْمَرْأَةِ عَنْ أَبِيهَا  
الدَّمَّ عَنْ وَجْهِهِ، وَحَمْلِ الْمَاءِ فِي  
الْثُرْسِ

٣٠٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو حَازِمٍ  
قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ  
رَضِيَ اللَّهُ عَنْهُ: بِأَيِّ شَيْءٍ دُوِيَ  
جُرْحُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مَا بَقِيَ  
أَحَدٌ مِنَ النَّاسِ أَعْلَمُ بِهِ مِنِّي، كَانَ  
عَلِيٌّ يَجِيءُ بِالْمَاءِ فِي ثُرْسِهِ، وَكَانَتْ  
- يَعْنِي فَاطِمَةَ - تَغْسِلُ الدَّمَ عَنْ  
وَجْهِهِ، وَأَخَذَ حَصِيرًا فَأُخْرِقَ، ثُمَّ

(164) CHAPTER. What quarrels and mutual differences are hated in the war, and the punishment of the one who disobeys his *Imām*.

And Allāh عزَّ وجلَّ said:  
 '...And do not dispute (with one another) lest you lose courage and your strength departs...' (V.8:46)

3038. Narrated Abū Burda that his father said, "The Prophet ﷺ sent Mu'adh and Abū Mūsa to Yemen telling them. 'Make the things easy for the people and do not make the things difficult for them; give them glad tidings and do not repel them; and you both love each other, and don't differ'."

3039. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing lifting up their clothes, revealing their leg-bangles and their legs. So, the companions of 'Abdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullāh bin Jubair said, "Have you forgotten what Allāh's Messenger ﷺ said to you?" They replied, "By Allāh! We will go to

حُشِّي بِهِ جُرْحُ رَسُولِ اللَّهِ ﷺ.

[راجع: ٢٤٣]

(١٦٤) بَابُ مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالْاِخْتِلَافِ فِي الْحَرْبِ وَعُقُوبَةُ مَنْ عَصَى إِمَامَهُ،

وقال الله عزَّ وجلَّ: ﴿وَلَا تَنَزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾ [الأنفال: ٤٦] يعني الحرب.

٣٠٣٨ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا وَأَبَا مُوسَى إِلَى الْيَمَنِ، قَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا». [راجع: ٢٢٦١]

٣٠٣٩ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالِ يَوْمَ أُحُدٍ، وَكَانُوا خَمْسِينَ رَجُلًا، عَبْدُ اللَّهِ بْنُ جُبَيْرٍ فَقَالَ: «إِنْ رَأَيْتُمُنَا نَخْطِفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُنَا هَرَمْنَا الْقَوْمَ وَأَوْطَانَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ»، فَهَرَمُوهُمْ، قَالَ: فَأَنَا - وَاللَّهِ - رَأَيْتُ النِّسَاءَ يَشْدُدْنَ قَدَّ بَدَثٍ خَلَا جِلْهِنَّ وَأَسْوَفُهُنَّ رَافِعَاتٍ ثِيَابَهُنَّ.

the people (i.e., the enemy) and collect our share from the war booty.” But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused *Al-Mushrikūn* to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, “Is Muḥammad present amongst these people?” The Prophet ﷺ ordered his Companions not to answer him. Then he said thrice, “Is the son of Abū Quḥāfa present amongst these people?” He said again thrice, “Is the son of Al-Khaṭṭāb present amongst these people?” He then returned to his companions and said, “As for these (men), they have been killed.” ‘Umar could not control himself and said (to Abū Sufyān), “You told a lie, by Allāh! O enemy of Allāh! All those you have mentioned are alive, and the thing which will make you unhappy is still there.” Abū Sufyān said, “Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.” After that he started reciting cheerfully, “O *Hubal*, be high! O *Hubal* be high!”<sup>(1)</sup> On that the Prophet ﷺ said (to his companions), “Why don't you answer him back?” They said, “O Allāh's Messenger! What shall we say?” He said, “Say, Allāh is Higher and more Sublime.” (Then) Abū Sufyān said, “We

فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ: الْغَنِيمَةَ أَيُّ قَوْمِ الْغَنِيمَةِ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ: أَسَيْبْتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ؟ قَالُوا: وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ. فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ، فَذَلِكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أُحْرَاهِمَ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا فَأَصَابُوا مِائًا سَبْعِينَ. وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً: سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. فَقَالَ أَبُو سُفْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟ ثَلَاثَ مَرَّاتٍ، فَنَهَاهُمْ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ. ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ ثَلَاثَ مَرَّاتٍ. ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ الْحَطَّابِ؟ ثَلَاثَ مَرَّاتٍ. ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَا هُوَ لَاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عَمْرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ وَاللَّهِ يَا عَدُوَّ اللَّهِ، إِنَّ الدِّينَ عَدَدَتْ لِأَحْيَاءِ كُلِّهِمْ، وَقَدْ بَقِيَ لَكَ مَا يَسُوءُكَ. قَالَ: يَوْمَ يَوْمِ بَدْرٍ وَالْحَرْبُ سِجَالٌ، إِنَّكُمْ سَتَجِدُونِ فِي الْقَوْمِ مِثْلَهُ لَمْ أَمُرْ بِهَا وَلَمْ تَسْؤُنِي، ثُمَّ أَخَذَ يَرْتَجِزُ: أَعْلَى هُبَلٍ، أَعْلَى هُبَلٍ. قَالَ النَّبِيُّ ﷺ:

(1) (H. 3039) *Hubal* was the name of an idol in the Ka'bah in the pre-Islamic period.

have the (idol) *Al-'Uzza*, and you have no '*Uzza*." The Prophet ﷺ said (to his companions), "Why don't you answer him back?" They asked, "O Allāh's Messenger! What shall we say?" He said, "Say: Allāh is our *Maulā* (Patron, Lord, Protector, Helper, and Supporter) and you have no *Maulā*."

«أَلَا تُجِيبُوهُ؟» قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ أَغْلَى وَأَجَلٌ». قَالَ: إِنَّ لَنَا الْعَزَى وَلَا عَزَى لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا تُجِيبُوهُ؟» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ». [انظر: ٣٩٨٦،

[٤٥٦١، ٤٠٦٧، ٤٠٤٣

(165) CHAPTER. If the people get frightened at night.

(١٦٥) بَابٌ: إِذَا فَرِعُوا بِاللَّيْلِ

3040. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madīna got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e., the horse) very fast."

٣٠٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ، وَأَشَجَعَ النَّاسِ. قَالَ: وَقَدْ فَرِعَ أَهْلُ الْمَدِينَةِ لَيْلًا سَمِعُوا صَوْتًا. قَالَ: فَتَلَقَّاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزْرِي وَهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقَالَ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَجَدْتُهُ بَخْرًا»، يَعْنِي

الْفَرَسَ. [راجع: ٢٦٢٧]

(166) CHAPTER. Shouting, "Yā Ṣabāḥāh!"<sup>(1)</sup> as loudly as possible on seeing the enemy to let the people hear it.

(١٦٦) بَابٌ مِّن رَأَى الْعَدُوِّ فَنَادَى بِأَعْلَى صَوْتِهِ: يَا صَبَا حَاهُ، حَتَّى يُسْمِعَ النَّاسَ

3041. Narrated Salama: I went out of Al-Madīna towards Al-Gḥāba. When I reached the mountain path of Al-Gḥāba, a slave of 'Abdur-Raḥmān bin 'Aūf met me. I said to him "Woe to you! What brought you here?"

٣٠٤١ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ أَنَّهُ أَخْبَرَهُ قَالَ: خَرَجْتُ مِنْ

(1) (Ch. 166) This is an exclamation indicating an appeal for help.



He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭa'n and Fazāra." So, I shouted thrice, "Yā Ṣabāḥāh! Yā Ṣabāḥāh!" so loudly that I made the people in between its (i.e., Al-Madīna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet ﷺ met me, I said, "O Allāh's Messenger ﷺ! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet ﷺ said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

(167) CHAPTER. Saying : "Take it! I am the son of so-and-so."

And Salama said, "Take it! I am the son of Al-Akwa'."

3042. Narrated Abū Ishāq : A man asked Al-Barā' رضي الله عنه "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied while I was listening, "As for Allāh's Messenger ﷺ, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when Al-Mushrikūn (polytheists idolaters, pagans) attacked him, he dismounted and started

المَدِينَةَ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِبَيْتِي الْغَابَةِ لَقِيَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قُلْتُ: وَيْحَكَ مَا بِكَ؟ قَالَ: أَخَذَ لِقَاحُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ وَفَزَارَةُ. فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ أَسْمَعْتُ مَا بَيْنَ لَابَتَيْهَا: يَا صَبَا حَاهُ، يَا صَبَا حَاهُ. ثُمَّ انْدَفَعْتُ حَتَّى أَلْقَاهُمْ وَقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمَ يَوْمَ الرُّضْعِ. فَاسْتَنْقَذْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا. فَأَقْبَلْتُ بِهَا أَسْوَقَهَا. فَلَقِيَنِي النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْقَوْمَ عِطَاشٌ وَاتِي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ فَابْعَثْ فِي إِنْرِهِمْ فَقَالَ: «يَا ابْنَ الْأَكْوَعِ، مَلَكَتْ فَأَسْجِحْ، إِنَّ الْقَوْمَ يُفَرُّونَ مِنْ قَوْمِهِمْ». [انظر: ٤١٩٤]

(١٦٧) بَابٌ مَنْ قَالَ: خُذْهَا وَأَنَا ابْنُ فُلَانٍ،

وقال سلمة: خُذْهَا وَأَنَا ابْنُ الْأَكْوَعِ.

٣٠٤٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا أَبَا عَمَّارَةَ أَوْلَيْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ الْبَرَاءُ، وَأَنَا أَسْمَعُ: أَمَّا رَسُولُ اللَّهِ ﷺ لَمْ يُؤَلَّ يَوْمَئِذٍ، كَانَ أَبُو سُفْيَانَ

saying, 'I am the Prophet, without a lie, I am the son of 'Abdul Muṭṭalib.' On that day nobody was seen more brave than the Prophet ﷺ."

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the *Imām* agrees to it).

3043. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: When the tribe of Banī Quraiẓa was ready to accept Sa'd's judgement, Allāh's Messenger ﷺ sent for Sa'd who was near to him. Sa'd came, riding a donkey and when he came near, Allāh's Messenger ﷺ said (to the *Anṣār*), "Stand up for your leader." Then Sa'd came and sat beside Allāh's Messenger ﷺ who said to him, "These people are ready to accept your judgement." Sa'd said, "I give the judgement that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgement of the King (Allāh)."

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

3044. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khaṭal

بن الحارث أخذنا بعنانه بعلته. فلما غشيه المشركون نزل فجعل يقول: «أنا النبي لا كذب، أنا ابن عبد المطلب». قال: فما روى من الناس يومئذ أشد منه. [راجع: ٢٨٦٤]

(١٦٨) بَابُ: إِذَا نَزَلَ الْعَدُوُّ عَلَى حُكْمِ رَجُلٍ

٣٠٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلِ بْنِ حَنِيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بَعَثَ رَسُولُ اللَّهِ ﷺ وَكَانَ قَرِيبًا مِنْهُ فَجَاءَ عَلَى جَمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَيَّ سَيِّدِكُمْ». فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: «إِنَّ هَؤُلَاءِ نَزَلُوا عَلَيَّ حُكْمِكَ»، قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ وَأَنْ تُسَبَى الذَّرِيَّةُ، قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ». [انظر: ٣٨٠٤]

[٤١٢١، ٦٢٦٢]

(١٦٩) بَابُ قَتْلِ الْأَسِيرِ وَقَتْلِ الصَّبْرِ

٣٠٤٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

is clinging to the curtains of the Ka'bah." The Prophet ﷺ said, "Kill him."

رَسُولُ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: إِنَّ ابْنَ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

[راجع: ١٨٤٦]

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two *Rak'a Ṣalāt* (prayer) before being put to death.

(١٧٠) بَابُ هَلْ يَسْتَأْسِرُ الرَّجُلُ؟ وَمَنْ لَمْ يَسْتَأْسِرْ، وَمَنْ رَكَعَ رَكَعَتَيْنِ عِنْدَ الْقَتْلِ

3045. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent a *Sariya* (army-unit) of ten men as spies under the leadership of 'Āṣim bin Thābit al-Anṣārī, the grandfather of 'Āṣim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā'a, a place between 'Uṣfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, "These are the dates of Yaṭhrib" (i.e., Al-Madīna), and continued following their tracks. When 'Āṣim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Āṣim bin Thābit, the leader of the *Sariya* said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred 'Āṣim along with six other men, and three men came down accepting their promise and convention, and

٣٠٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ التَّقْفِيِّ، وَهُوَ حَلِيفُ لَيْثِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ رَهْطٍ سَرِيَّةً عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتِ الْأَنْصَارِيِّ - جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الْحَطَّابِ - فَاَنْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ، ذَكُرُوا لِحْيٍ مِنْ هَذَلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَتَرَوْا لَهُمْ قَرِيبًا مِنْ مَائَتِي رَجُلٍ كُلُّهُمْ رَامٍ، فَاقْتَضَوْا آثَارَهُمْ حَتَّى وَجَدُوا مَا كُلُّهُمْ تَمْرًا تَزَوَّدُوهُ مِنْ الْمَدِينَةِ، فَقَالُوا: هَذَا تَمْرُ يَثْرِبَ، فَاقْتَضَوْا آثَارَهُمْ. فَلَمَّا رَأَاهُمْ عَاصِمٌ وَأَصْحَابُهُ لِحْجًا إِلَى فَدْذِدٍ، وَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا لَهُمْ: انزِلُوا

they were Khubaib Al-Anṣārī and Ibn Dathīna and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathīna with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Hārith bin 'Āmir bin Naufal bin 'Abd-Manāf. It was Khubaib who had killed Al-Hārith bin 'Āmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: 'Ubaidullāh bin 'Iyād said that the daughter of Al-Hārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah." The daughter of Al-Hārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'a* [*Ṣalāt* (prayer)]. They allowed him and he

وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمْ الْعَهْدُ  
وَالْمِيثَاقُ وَلَا تَقْتُلْ مِنْكُمْ أَحَدًا، فَقَالَ  
عَاصِمٌ بْنُ نَابِثٍ أَمِيرُ السَّرِيَّةِ: أَمَا أَنَا  
فَوَاللَّهِ لَا أَنْزِلُ الْيَوْمَ فِي ذِمَّةِ كَافِرٍ،  
اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ  
بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ.  
فَنَزَلَ إِلَيْهِمْ ثَلَاثَةَ رَهْطٍ بِالْعَهْدِ  
وَالْمِيثَاقِ مِنْهُمْ حُبَيْبُ الْأَنْصَارِيِّ وَابْنُ  
ذَيْنَةَ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمَكَّنُوا مِنْهُمْ  
أَطْلَقُوا أَوْتَارَ قِسِيهِمْ فَأَوْتَقَوْهُمْ فَقَالَ  
الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعَذْرِ. وَاللَّهِ  
لَا أَصْحَبُكُمْ إِنْ لِي فِي هُوَلَاءِ لَأَسْوَأَ  
- يُرِيدُ الْقَتْلَ - وَجَرَّرُوهُ وَعَالَجُوهُ  
عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ.  
فَانْطَلَقُوا بِحُبَيْبٍ وَابْنِ ذَيْنَةَ حَتَّى  
بَاغَوْهُمَا بِمَكَّةَ بَعْدَ وَقِيعةِ بَدْرٍ. فَاثْبَاعَ  
حُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ  
ابْنِ عَبْدِ مَنَاةٍ. وَكَانَ حُبَيْبٌ هُوَ قَتَلَ  
الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ  
حُبَيْبٌ عِنْدَهُمْ أُسِيرًا، فَأَخْبَرَنِي عُبَيْدُ  
اللَّهِ بْنُ عِيَاضٍ أَنَّ بِنْتَ الْحَارِثِ  
أَخْبَرَتْهُ أَنَّهَا حِينَ اجْتَمَعُوا اسْتَعَارَ  
مِنْهَا مُوسَى يَسْتَجِدُّ بِهَا فَأَعَارَتْهُ،  
فَأَخَذَ ابْنًا لِي وَأَنَا غَافِلَةٌ حَتَّى أَتَاهُ،  
قَالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فِخْزِهِ  
وَالْمُوسَى بِيَدِهِ، فَفَزِعْتُ فَرَعَةً عَرَفَهَا  
حُبَيْبٌ فِي وَجْهِهِ. فَقَالَ: تَحْسِنِينَ أَنْ  
أَقْتُلَهُ، مَا كُنْتُ لِأَفْعَلَ ذَلِكَ. وَاللَّهِ مَا

offered a two *Rak'a* (prayer) and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the *Ṣalāt* (prayer). O Allāh, kill them all with no exception." (He then recited the poetic verse):

'I, being martyred as a Muslim  
Do not mind how I am killed in  
Allāh's Cause,  
For my killing is for Allāh's sake,  
And if Allāh wishes,  
He will bless the amputated parts  
of a torn body.'

Then the son of Al-Ḥarīth killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-*Rak'a Ṣalāt* (prayer) (before being killed). Allāh fulfilled the invocation of 'Āṣim bin Thābit<sup>(1)</sup> on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that 'Āṣim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Āṣim and protect him from their messenger and thus they could not cut off anything from his flesh.

رَأَيْتُ أُسَيْرًا قَطَّ خَيْرًا مِنْ حُبَيْبٍ،  
وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفِ  
عَنْبٍ فِي يَدِهِ وَإِنَّهُ لَمُوتِقٌ فِي الْحَدِيدِ  
وَمَا بِمَكَّةَ مِنْ ثَمَرٍ، وَكَانَتْ تَقُولُ: إِنَّهُ  
لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ حُبَيْبًا. فَلَمَّا  
خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ  
قَالَ لَهُمْ حُبَيْبٌ: ذَرُونِي أَرْكَعَ  
رَكَعَتَيْنِ، فَمَرَكُوهُ فَرَكَعَ رَكَعَتَيْنِ. ثُمَّ  
قَالَ: لَوْلَا أَنْ تَطَّنُوا أَنَّ مَا بِي جَزَعٌ  
لَطَوَّئْتُهَا، اللَّهُمَّ أَحْصِهِمْ عَدَدًا:  
وَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا  
عَلَى أَيِّ شِقِّ كَانَ اللَّهُ مَضْرَعِي  
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ  
يُبَارِكُ عَلَيَّ أَوْصَالَي شِلْوِي مُمَرَّعٍ  
فَقَتَلَهُ ابْنُ الْحَارِثِ. فَكَانَ حُبَيْبٌ  
هُوَ سَنَ الرَّكَعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ  
فُقِلَ صَبْرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمِ بْنِ  
ثَابِتٍ يَوْمَ أُصِيبَ. فَأَخْبَرَ النَّبِيُّ ﷺ  
أَصْحَابَهُ خَبْرَهُمْ وَمَا أَصِيبُوا. وَبَعَثَ  
نَاسًا مِنْ كُمَّارِ قُرَيْشٍ إِلَى عَاصِمِ بْنِ  
حُدُّوْنَا أَنَّهُ قُتِلَ لِيُؤْتُوا بِشَيْءٍ مِنْهُ  
يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلًا مِنْ  
عُظَمَائِهِمْ يَوْمَ بَدْرٍ. فَبِعَتْ عَلَى عَاصِمِ  
مِثْلُ الظَّلَّةِ مِنَ الدَّبْرِ فَحَمَتُهُ مِنْ  
رَسُولِهِمْ فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعُوا  
مِنْ لَحْمِهِ شَيْئًا. [انظر: ٣٩٨٩، ٤٠٨٦،

(1) (H. 3045) 'O Allāh, convey our news to Your Prophet ﷺ'.

## (171) CHAPTER. The freeing of a captive.

3046. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Free the captives,<sup>(1)</sup> feed the hungry and pay a visit to the sick."

3047. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: I asked 'Alī رَضِيَ اللهُ عَنْهُ, "Do you have the knowledge of any Divine Revelation besides what is in Allāh's Book?" 'Alī replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qur'ān, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "Al-'Aql [the regulations of *Diya* (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever."

(172) CHAPTER. The ransom of *Al-Mushrikūn* (polytheists, idolaters, pagans).

3048. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some *Anṣārī* men asked permission from Allāh's Messenger ﷺ saying, "O Allāh's Messenger! Allow us not to take the ransom of our nephew Al-'Abbās"<sup>(2)</sup>. The

## (١٧١) بَابُ فَكَاءِ الْأَسِيرِ

٣٠٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وائِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «فُكُّوا الْعَانِي - أَي الْأَسِير - وَأَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ». [انظر: ٥١٧٤، ٥٣٧٣،

٥٦٤٩، ٧١٧٣]

٣٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَطْرَفٌ أَنَّ عَامِراً حَدَّثَهُمْ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ لِعَلِيِّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلَّا مَا فِي كِتَابِ اللَّهِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، مَا أَعْلَمُهُ إِلَّا فَهَمًّا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفِكَاءُ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

[راجع: ١١١]

## (١٧٢) بَابُ فِدَاءِ الْمُشْرِكِينَ

٣٠٤٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-'Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=

Prophet ﷺ replied, “Do not leave a single Dirham thereof.”

**3049.** (In another narration) Anas said, “Some wealth was brought to the Prophet ﷺ from Baḥrain. Al-‘Abbās came to him and said, ‘O Allāh’s Messenger! Give me (some of it), as I have paid my and ‘Aqil’s ransom.’ The Prophet ﷺ said, ‘Take,’ and gave him (the wealth) in his garment.”

**3050.** Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet ﷺ reciting ‘*Sūrat-At-Ṭūr*’ in the *Maghrib* prayer.

(173) CHAPTER. If an infidel warrior comes in an Islāmic territory without having the assurance of protection (is it permissible to kill him?)

**3051.** Narrated Salama bin Al-Akwa’ : An infidel spy came to the Prophet ﷺ while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), “Chase and kill him.” So, I killed him. The Prophet ﷺ then

ابن شهاب قال: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَجُلًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، ائْذَنْ فَلْتَرْكُ لَابِنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ؟ فَقَالَ: «لَا تَدْعُونَ مِنهَا ذِرْهَمًا». [راجع: [٢٥٣٧]

٣٠٤٩ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى بِمَالٍ مِنَ الْبَحْرَيْنِ، فَجَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي، فَإِنِّي فَادَيْتُ نَفْسِي، وَفَادَيْتُ عَقِيلًا. فَقَالَ: «خُذْ»، فَأَعْطَاهُ فِي ثَوْبِهِ. [راجع: [٤٢١]

٣٠٥٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ وَكَانَ جَاءَ فِي أَسَارَى بَدْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. [راجع: [٧٦٥]

(١٧٣) بَابُ الْحَرْبِيِّ إِذَا دَخَلَ دَارَ الْإِسْلَامِ بِغَيْرِ أَمَانٍ

٣٠٥١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ، ثُمَّ

gave me the belongings of the killed spy (in addition to my share of the war booty).

(174) CHAPTER. One should fight for the protection of the *Dhimmī* (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

3052. Narrated 'Amr bin Maimūn: 'Umar رضي الله عنه (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability."

(175) CHAPTER. The presents given to the foreign delegates.

(176) CHAPTER. Can one intercede for the *Dhimmī* or deal with them?

3053. Narrated Sa'īd bin Jubair: Ibn 'Abbās رضي الله عنهما said, "Thursday!<sup>(1)</sup> What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.'" The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allāh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now, is better than what you

أُفْتَل، فَقَالَ النَّبِيُّ ﷺ، «اطْلُبُوهُ وَاقْتُلُوهُ»، فَقَتَلْتُهُ. فَقَتَلَهُ سَلْبُهُ.

(١٧٤) بَابٌ: يُقَاتَلُ عَنْ أَهْلِ الذِّمَّةِ وَلَا يُسْتَرْقُونَ

٣٠٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَأَوْصِيَهُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوقَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ ورائهم. وَلَا يُكَلَّفُوا إِلَّا طاقَتَهُمْ.

[راجع: ١٣٩٢]

(١٧٥) بَابٌ جَوَائِزِ الْوَفْدِ

(١٧٦) بَابٌ: هَلْ يُسْتَنْفَعُ إِلَى أَهْلِ الذِّمَّةِ وَمُعَامَلَتِهِمْ؟

٣٠٥٣ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ، وَمَا يَوْمُ الْحَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ. فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ يَوْمَ الْحَمِيسِ فَقَالَ: «أَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ أَبَدًا»، فَتَنَارَعُوا وَلَا يُبْغِي عِنْدَ نَبِيِّ تَنَارُعٍ،

(1) (H. 3053) See Vol. 1, *Hadīth* No.114 for detailed explanation of this *Hadīth*.



are calling me for.' The Prophet ﷺ on his deathbed, gave three orders saying, 'Expel the *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh, and His Messenger Muḥammad ﷺ) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them.' I forgot the third (order)."<sup>(1)</sup> (Ya'qūb bin Muḥammad said, "I asked Al-Mughīra bin 'Abdur-Raḥmān about the Arabian Peninsula and he said, 'It comprises Makkah, Al-Madīna, Al-Yamāma and Yemen.'" Ya'qūb added, "And Al-'Arj, the beginning of Tihāma.")

فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ ﷺ قَالَ: «دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ». وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ»، وَنَسِيتُ الثَّلَاثَةَ. وَقَالَ يَعْقُوبُ بْنُ مُحَمَّدٍ: سَأَلْتُ الْمُغَيْرَةَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ جَزِيرَةِ الْعَرَبِ فَقَالَ: «مَكَّةُ وَالْمَدِينَةُ وَالْيَمَامَةُ وَالْيَمَنُ». قَالَ يَعْقُوبُ: وَالْعَرَجُ أَوَّلُ تِهَامَةَ. [راجع: ١١٤]

(177) CHAPTER. Sprucing oneself up before receiving a delegation.

(١٧٧) بَابُ التَّجَمُّلِ لِلْوَفْدِ

3054. Narrated Ibn 'Umar رضي الله عنهما: 'Umar saw a silken cloak being sold in the market and he brought it to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! Buy this cloak and adorn yourself with it on the 'Eid festivals and on meeting the delegations." Allāh's Messenger ﷺ replied, "This is the dress for the one who will have no share in the Hereafter" or said, "This is worn by one who will have no share in the Hereafter." Later on Allāh's Messenger sent a silken cloak to 'Umar. 'Umar took it and brought it to Allāh's Messenger and said, "O Allāh's Messenger! You said aforetime that this dress is for those who will have no share in the Hereafter (or, this is worn by one who will have no share in the Hereafter), yet you have sent me this!" The Prophet ﷺ said, "(I have sent it) so that you may sell it or fulfil with it some of your needs."

٣٠٥٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَجَدَ عُمَرُ حُلَّةً اسْتَبْرَقَ تُبَاعٌ فِي السُّوقِ فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتِغِ هَذِهِ الْحُلَّةَ فَتَجَمَّلُ بِهَا لِلْعِيدِ وَالْوَفْدِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَاقَ لَهُ»، أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ، فَلَبِثْتُ مَا شَاءَ اللَّهُ ثُمَّ أُرْسِلَ إِلَيْهِ النَّبِيُّ ﷺ بِجُبَّةٍ دِيبَاجٍ فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ قُلْتُ: «إِنَّمَا هَذِهِ لِيَاسٌ مَنْ

(1) (H. 3053) See the footnote of *Hadith* No. 3168.

لا خَلَقَ لَهُ أَوْ إِنَّمَا يَلْبَسُ هَذِهِ مِنْ لَا خَلَقَ لَهُ»، ثُمَّ أَرْسَلَتْ إِلَيَّ بِهَذِهِ. فَقَالَ: «تَبِعُهَا أَوْ تُصِيبُ بِهَا بَعْضَ حَاجَتِكَ». [راجع: ٨٨٦]

(178) CHAPTER. How to present Islām to a (non-Muslim) boy.

(١٧٨) بَابُ كَيْفَ يُعْرَضُ الْإِسْلَامُ عَلَى الصَّبِيِّ؟

3055. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: ‘Umar and a group or the companions of the Prophet ﷺ set out with the Prophet ﷺ to Ibn Ṣaiyyād. He found him playing with some boys near the hillocks of Banī Maghāla. Ibn Ṣaiyyād at that time was nearing the age of puberty. He did not notice (the Prophet's presence) till the Prophet ﷺ stroked him on the back with his hand and said, “Ibn Ṣaiyyād! Do you testify that I am Allāh's Messenger?” Ibn Ṣaiyyād looked at him and said, “I testify that you are the Messenger of the illiterates.” Then Ibn Ṣaiyyād asked the Prophet ﷺ. “Do you testify that I am the Messenger of Allāh?” The Prophet ﷺ said to him, “I believe in Allāh and His Messengers.” Then the Prophet ﷺ said (to Ibn Ṣaiyyād). “What do you see?” Ibn Ṣaiyyād replied, “True people and false ones visit me.” The Prophet ﷺ said, “Your mind is confused as to this matter.” The Prophet ﷺ added, “I have kept something (in my mind) for you.” Ibn Ṣaiyyād said, “It is *Ad-Dukh*<sup>(1)</sup>.” The Prophet ﷺ said (to him), “Shame be on you! You cannot cross your limits.” On that ‘Umar said, “O Allāh's Messenger! Allow me to chop his head off.” The Prophet ﷺ said, “If he should be him

٣٠٥٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَعَ النَّبِيِّ ﷺ قَبْلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ وَقَدْ قَارَبَ يَوْمَئِذٍ ابْنُ صَيَّادٍ يَحْتَلِمُ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَتَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ لَهُ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَرُسُلِهِ». قَالَ النَّبِيُّ ﷺ: «مَاذَا تَرَى؟» قَالَ ابْنُ صَيَّادٍ: يَا نَبِيَّ صَادِقٌ وَكَادِبٌ، قَالَ النَّبِيُّ ﷺ: «لَيْسَ عَلَيْكَ الْأَمْرُ». قَالَ النَّبِيُّ ﷺ: «إِنِّي قَدْ

(1) (H. 3055) When the Prophet ﷺ said to Ibn Ṣaiyyād, “I have kept something (in my mind) for you,” he meant *Sūrat Ad-Dukhān*. Ibn Ṣaiyyād guessed imperfectly for he mentioned just part of the word, i.e., ‘*Dukh*.’ By this way the Prophet ﷺ proved that Ibn Ṣaiyyād was just a soothsayer to whom the devils conveyed nonsensical fragments of information.

(i.e., *Ad-Dajjal*) then you cannot overpower him, and should he not be him, then you are not going to benefit by murdering him.”

**3056.** Narrated Ibn ‘Umar رضي الله عنهما: (Later on) Allāh’s Messenger ﷺ (once again) went along with Ubai bin Ka’b to the garden of date-palms where Ibn Ṣaiyyād was staying. When the Prophet ﷺ entered the garden, he started hiding himself behind the trunks of the date-palms as he wanted to hear something from Ibn Ṣaiyyād before the latter could see him. Ibn Ṣaiyyād was lying in his bed, covered with a velvet sheet from where his murmurs were heard. Ibn Ṣaiyyād’s mother saw the Prophet ﷺ while he was hiding himself behind the trunks of the date-palms. She addressed Ibn Ṣaiyyād, “O Ṣāf!” (And this was his name). Ibn Ṣaiyyād got up. The Prophet ﷺ said, “Had this woman let him to himself, he would have revealed the reality of his case.”

**3057.** Narrated Ibn ‘Umar رضي الله عنهما: Then the Prophet ﷺ got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjal*, saying, “I warn you about him (i.e., *Ad-Dajjal*) and there is no Prophet who did not warn his nation about him, and Nūh (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed.”

خَبَأْتُ لَكَ خَبَأً» قَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ، قَالَ النَّبِيُّ ﷺ: «اِحْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ». قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ائْتِدْنِ لِي فِيهِ أَضْرِبَ عُنُقَهُ، قَالَ النَّبِيُّ ﷺ: «إِنْ يَكُنْ هُوَ فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَمْ يَكُنْ هُوَ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ». [راجع: ١٣٥٤]

**٣٠٥٦ -** قَالَ ابْنُ عُمَرَ: انْطَلَقَ النَّبِيُّ ﷺ وَأَبِي بَنْ كَعْبٍ يَأْتِيَانِ النَّحْلَ الَّذِي فِيهِ ابْنُ صَيَّادٍ حَتَّى إِذَا دَخَلَ النَّحْلَ طَفِقَ النَّبِيُّ ﷺ يَتَّقِي بِجُدُوعِ النَّحْلِ وَهُوَ يَخْتَلِ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا قَبْلَ أَنْ يَرَاهُ، وَابْنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فِي قَطِيفَةٍ لَهُ فِيهَا رَمْرَمَةٌ. قَرَأَتْ أُمُّ ابْنِ صَيَّادٍ النَّبِيَّ ﷺ وَهُوَ يَتَّقِي بِجُدُوعِ النَّحْلِ فَقَالَتْ لَابْنِ صَيَّادٍ: أَيُّ صَافٍ، وَهُوَ اسْمُهُ، فَتَارَ ابْنُ صَيَّادٍ فَقَالَ النَّبِيُّ ﷺ: «لَوْ تَرَكَتَهُ بَيْنَ» [راجع: ١٣٥٥]

**٣٠٥٧ -** وَقَالَ سَالِمٌ: قَالَ ابْنُ عُمَرَ: ثُمَّ قَامَ النَّبِيُّ ﷺ فِي النَّاسِ فَأَنَسَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ ذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي أُنذِرُكُمْوَهُ، وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أَنْذَرَ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوحٌ قَوْمَهُ. وَلَكِنْ سَأَفُؤَلْ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ». [انظر: ٣٣٣٧، ٣٤٣٩، ٤٤٠٢،

(179) CHAPTER. The saying of the Prophet ﷺ to the Jews, "Embrace Islām and you will be safe."

This is narrated by Abū Hurairah.

(180) CHAPTER. If some people in a hostile non-Muslim country embrace Islām and they have possessions and land, then what they have will remain for them.

3058. Narrated Usāma bin Zaid: I asked the Prophet ﷺ during his *Hajj*, "O Allāh's Messenger! Where will you stay tomorrow?" He said, "Has 'Aqil left for us any house?" He then added, "Tomorrow we will stay at *Khaif* Banī Kināna, i.e., *Al-Muḥaṣṣab*, where (*Al-Muḥrikūn* of) *Quraish* took an oath of *Kufr* (i.e., to be loyal to heathenism) in that oath Banī Kināna got allied with *Quraish* against Banī Hāshim on the terms that they would not deal with the members of this tribe or give them shelter." (Az-Zuhri said, "*Al-Khaif* means the valley.")

[See Vol. 2, *Hadith* No.1589]

3059. Narrated Aslam: 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ appointed a freed slave of his, called Hunaiyya, manager of the *Himā* (i.e., a pasture devoted for grazing the animals of the *Zakāt* or other specified animals). He said to him, "O Hunaiyya! Don't oppress the Muslims and ward off their curse (invocations against you), for the invocation of the oppressed is responded to (by Allāh); and allow the shepherd having a few camels and those having few sheep (to graze their animals), and take care not to allow the livestock of 'Abdur-Rahmān bin 'Aūf and the livestock of ('Uthmān) bin

(١٧٩) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْيَهُودِ: «أَسْلِمُوا تَسْلَمُوا»،

قَالَهُ الْمُقْبَرِيُّ عَنْ أَبِي هُرَيْرَةَ.

(١٨٠) بَابُ: إِذَا أَسْلَمَ قَوْمٌ فِي دَارِ الْحَرْبِ، وَلَهُمْ مَالٌ وَأَرْضُونَ فَهِيَ لَهُمْ

٣٠٥٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ عَدَا؟ فِي حَجَّتِهِ قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْرِلًا؟» ثُمَّ قَالَ: «نَحْنُ نَارِلُونَ عَدَاً بِحَيْفِ بَنِي كِنَانَةَ الْمُحَصَّبِ حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ». وَذَلِكَ أَنَّ بَنِي كِنَانَةَ حَالَمَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لَا يُبَايِعُوهُمْ وَلَا يُؤْوُوهُمْ، قَالَ الزُّهْرِيُّ: وَالْحَيْفُ الْوَادِي. [راجع: ١٥٨٨]

٣٠٥٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عَمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ اسْتَعْمَلَ مَوْلَى لَهُ يُدْعَى هُنَيْيَا عَلَى الْحِمَى. فَقَالَ: يَا هُنَيْيَا! اضْمُمْ جَنَاحَكَ عَنِ الْمُسْلِمِينَ، وَاتَّقِ دَعْوَةَ الْمُسْلِمِينَ، فَإِنَّ دَعْوَةَ الْمَظْلُومِ مُسْتَجَابَةٌ. وَأَدْخِلْ رَبَّ الصَّرِيمَةَ، وَرَبَّ الْعَيْمَةَ، وَإِيَّايَ وَنَعَمَ ابْنَ عَوْفٍ

'Affan, for if their livestock should perish, then they have their farms and gardens, while those who own a few camels and those who own a few sheep, if their livestock should perish, they would bring their dependents to me and appeal for help saying, 'O chief of the believers! O chief of the believers!' Would I then neglect them? (No, of course). So, I find it easier to let them have water and grass rather than to give them gold and silver (from the Muslim's Treasury). By Allāh, these people think that I have been unjust to them. This is their land, and during the pre-Islamic period, they fought for it and they embraced Islām (willingly) while it was in their possession. By Him in Whose Hand my soul is! Were it not for the animals (in my custody) which I give to be ridden for striving in Allāh's Cause, I would not have turned even a span of their land into a *Himā*."

وَنَعَمَ ابْنُ عَفَّانَ، فَإِنَّهُمَا إِنْ تَهْلَكَ مَا شِئْتُهُمَا يَرْجِعَانِ إِلَى نَحْلِ وَرَزَعٍ. وَإِنَّ رَبَّ الصَّرِيمَةِ وَرَبَّ الْعُنَيْمَةِ إِنْ تَهْلَكَ مَا شِئْتُهُمَا يَأْتِيَنَّ بَيْتِي فَيَقُولُ: يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَمِيرَ الْمُؤْمِنِينَ أَفْتَارِكُهُمْ أَنَا لَا أَبَا لَكَ؟ فَالْمَاءُ وَالْكَلَأُ أَيْسَرُ عَلَيَّ مِنَ الذَّهَبِ وَالوَرِقِ. وَإِيمَ اللَّهِ إِنَّهُمْ لَيَرَوْنَ أَنِّي قَدْ ظَلَمْتُهُمْ، إِنَّهَا لِبِلَادُهُمْ، قَاتَلُوا عَلَيْهَا فِي الْجَاهِلِيَّةِ وَأَسْلَمُوا عَلَيْهَا فِي الْإِسْلَامِ. وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا الْمَالُ الَّذِي أَحْمِلُ عَلَيْهِ فِي سَبِيلِ اللَّهِ مَا حَمَيْتُ عَلَيْهِمْ مِنْ بِلَادِهِمْ شَيْئاً.

(181) CHAPTER. To write down the names of (i.e., listing) the people by the *Imām*.

(١٨١) بَابُ كِتَابَةِ الْإِمَامِ النَّاسِ

3060. Narrated Ḥudhaifa رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said (to us), "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Ṣalāt* (prayer) alone while he was in fear.<sup>(1)</sup>

Narrated Al-A'mash, "We (listed the Muslims and) found them five hundred." And Abū Mu'āwīya said, "Between six

٣٠٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ أَبِي وَائِلٍ، عَنِ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قَالَ النَّبِيُّ ﷺ: اكْتُبُوا لِي مَنْ تَلَفَطَ بِالْإِسْلَامِ مِنَ النَّاسِ فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسِمِائَةَ رَجُلٍ. فَقُلْنَا: نَخَافُ وَنَحْنُ أَلْفٌ وَخَمْسِمِائَةٌ؟ فَلَقَدْ رَأَيْنَا ابْتِلِيَانَا حَتَّىٰ إِنَّ الرَّجُلَ لَيَصَلِّيَ وَحْدَهُ

(1) (H. 3060) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of 'Uthmān. Al-Wālid bin 'Uqba the governor of Kūfa used to delay the *Ṣalāt* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Ṣalāt* (prayer) alone secretly and then offer *Ṣalāt* (prayer) with the governor lest they be put to trial by the governor. (*Qastalānī*).

hundred to seven hundred.”

3061. Narrated Ibn 'Abbās رضي الله عنهما: A man came to the Prophet ﷺ and said, “O Allāh's Messenger! I have enlisted in the army for such and such *Ghazwa*, and my wife is leaving for *Hajj*.” Allāh's Messenger ﷺ said, “Go and perform *Hajj* with your wife.”

(182) CHAPTER. Allāh may support the religion (Islām) with a *Fājir* (an evil, disobedient, wicked) man.

3062. Narrated Abū Hurairah رضي الله عنه: We were in the company of Allāh's Messenger ﷺ in a *Ghazwa*, and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) Fire.” When the battle started, the man fought violently till he got wounded. Somebody said, “O Allāh's Messenger! The man whom you described as being from the people of the (Hell) Fire fought violently today and died.” The Prophet ﷺ said, “He will go to the (Hell) Fire.” Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, “Allāh is the Most Great! I testify that I

وهو خائفٌ».

حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ: «فَوَجَدْنَاهُمْ خَمْسَمِائَةٍ»، قَالَ أَبُو مُعَاوِيَةَ: «مَا بَيْنَ سِتِّمِائَةٍ إِلَى سَبْعِمِائَةٍ».

٣٠٦١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي مَعْبُدٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي كُتِبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَامْرَأَتِي حَاجَةٌ، قَالَ: ارْجِعْ فَحُجِّ مَعَ امْرَأَتِكَ». [راجع: ١٨٦٢]

(١٨٢) بَابُ: إِنَّ اللَّهَ لَيُؤَيِّدُ الَّذِينَ بِالرَّجُلِ الْفَاجِرِ

٣٠٦٢ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. وَحَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ لِرَجُلٍ مِمَّنْ يَدْعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ جِرَاحَةٌ، فَقِيلَ: يَا رَسُولَ اللَّهِ، الَّذِي قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ، فَإِنَّهُ قَدْ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا وَقَدْ مَاتَ. فَقَالَ النَّبِيُّ ﷺ: «إِلَى النَّارِ»،

am Allāh's slave and His Messenger." Then he ordered Bilāl to announce amongst the people: "None will enter Paradise but a Muslim, and Allāh may support this religion (i.e., Islām) even with a *Fajir* (disobedient, evil, wicked) man." (See H. 2898)

قَالَ: فَكَادَ بَعْضُ النَّاسِ أَنْ يَرْتَابَ فَبَيَّنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ: إِنَّهُ لَمْ يَمُتْ، وَلَكِنَّ بِهِ جِرَاحًا شَدِيدًا. فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَصْبِرْ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ، فَأُخْبِرَ النَّبِيُّ ﷺ بِذَلِكَ فَقَالَ: «اللَّهُ أَكْبَرُ، أَشْهَدُ أَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ». ثُمَّ أَمَرَ بِلَالًا فَنَادَى بِالنَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَإِنَّ اللَّهَ لَيُؤَيِّدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ». [انظر: ٤٢٠٤،

[٦٦٠٦

(183) CHAPTER. (It is permissible for somebody to take over the leadership of the army during a battle without being appointed when there is danger from the enemy.)

(١٨٣) بَابٌ مَنْ تَأَمَّرَ فِي الْحَرْبِ مِنْ غَيْرِ إِمْرَةٍ إِذَا خَافَ الْعَدُوَّ

3063. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ delivered a *Khutba* (religious talk) and said, "Zaid took the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullāh bin Rawāḥa took it and was martyred, and then Kḥālīd bin Al-Walīd took it without being appointed, and Allāh gave him victory." The Prophet ﷺ added, "I am not pleased (or said, "They will not be pleased") that they should remain (alive) with us," while his eyes were overflowing with tears. (See H. 1246)

٣٠٦٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَخَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأُصِيبَ، ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَالِيدِ عَنْ غَيْرِ إِمْرَةٍ فَفَتَحَ اللَّهُ عَلَيْهِ، فَمَا يَسْرُنِي - أَوْ قَالَ: مَا يَسْرُهُمْ - أَنَّهُمْ عِنْدَنَا». وَقَالَ: وَإِنَّ عَيْنَيْهِ

لَتَذُرْفَانِ. [راجع: ١٢٤٦]

## (184) CHAPTER. Supporting with reinforcements.

## (١٨٤) بَابُ الْعَوْنِ بِالْمَدَدِ

3064. Narrated Anas رَضِيَ اللهُ عَنْهُ: The people of the tribes of Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān came to the Prophet ﷺ and claimed that they had embraced Islām, and they requested him to support them with some men to fight their own people. The Prophet ﷺ supported them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā'* (i.e., scholars), who (out of piety) used to cut wood during the day and offer *Ṣalāt* (prayer) all the night. So, those people took the (seventy) men till they reached a place called Bi'r Ma'ūna, where they betrayed and martyred them. So, the Prophet ﷺ invoked evil on the tribe of Ri'l, Dhakwān and Banī Liḥyān for one month in the *Ṣalāt*.

Narrated Qatāda: Anas told us that they (i.e., Muslims) used to recite a Qur'ānic Verse concerning those martyrs which was:

"O Allāh! Let our people be informed on our behalf that we have met our Lord Who has got pleased with us and made us pleased."

Then the Verse was cancelled.

## (185) CHAPTER. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

3065. Narrated Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ: Whenever the Prophet ﷺ conquered some people, he would stay in their town for three nights.

٣٠٦٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُونُسَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَتَاهُ رِغْلٌ وَدَكْوَانٌ وَعُصَيْبَةُ وَبَنُو لِحْيَانَ فَرَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ، فَأَمَدَّهُمُ النَّبِيُّ ﷺ بِسَبْعِينَ مِنَ الْأَنْصَارِ، قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ الْفُرَاءَ، يَحْطُبُونَ بِالنَّهَارِ وَيُضَلُّونَ بِاللَّيْلِ، فَانْطَلَقُوا بِهِمْ حَتَّى بَلَّغُوا بَيْرَ مَعُونَةَ عَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَتَنَّتْ شَهْرًا يَدْعُو عَلَى رِغْلٍ وَدَكْوَانَ وَبَنِي لِحْيَانَ. قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسٌ أَنَّهُمْ قَرَأُوا بِهِمْ قُرْآنًا: أَلَا بَلَّغُوا قَوْمَنَا بِأَنَّا قَدْ لَقِينَا رَبَّنَا، فَرَضِيَ عَنَّا وَأَرْضَانَا. ثُمَّ رُفِعَ ذَلِكَ بَعْدُ. [راجع:

[١٠٠١

## (١٨٥) بَابُ مَنْ عَلَبَ الْعَدُوَّ،

## فَأَقَامَ عَلَى عَرَصَتِهِمْ ثَلَاثًا

٣٠٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ قَالَ: ذَكَرْنَا أَنَّ أَنَسَ بْنَ مَالِكٍ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثَ لَيَالٍ.



تَابَعَهُ مُعَاذٌ وَعَبْدُ الْأَعْلَى: حَدَّثَنَا  
سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ  
أَبِي طَلْحَةَ عَنِ النَّبِيِّ ﷺ. [انظر:  
٣٩٧٦]

(186) CHAPTER. The distribution of the war booty after a *Ghazwa* and during a journey.

Narrated Rāfi' رضي الله عنه: We were in the company of the Prophet ﷺ at Dhul-Hulaifa and we got some camels and sheep. He distributed them, considering ten sheep as equal to one camel.

3066. Narrated Anas رضي الله عنه. The Prophet ﷺ performed 'Umra, setting out from Al-Ji'rāna where he distributed the war booty of Hunain.

(187) CHAPTER. If *Al-Mushrikūn* take the property of a Muslim as war booty and later on the Muslim gets it back (on overcoming them), (does the owner have the right to get it back or should it be included in the war booty gained by the Muslims)?

3067. Narrated Nāfi' رضي الله عنه: A horse of Ibn 'Umar fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allāh's Messenger ﷺ. And also, once a slave of Ibn 'Umar رضي الله عنه fled and joined the Byzantines, and when the Muslims conquered them, Khālid bin Al-Walid returned the slave to him after the death of the Prophet ﷺ.

(١٨٦) بَابٌ مِّنْ قَسَمِ الْغَنِيْمَةِ فِي  
عَزْوِهِ وَسَفَرِهِ،

وَقَالَ رَافِعٌ: كُنَّا مَعَ النَّبِيِّ ﷺ  
بِذِي الْحَلِيفَةِ فَأَصَبْنَا إِبِلًا وَعُغْمًا،  
فَعَدَلْنَا عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ.

٣٠٦٦ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ:  
حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا  
أَخْبَرَهُ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ مِّنَ  
الْجِعْفَرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ.  
[راجع: ١٧٧٨]

(١٨٧) بَابٌ: إِذَا غَنِمَ الْمُشْرِكُونَ  
مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ،

٣٠٦٧ - وَقَالَ ابْنُ نَمِيرٍ: حَدَّثَنَا  
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَهَبَ فَرَسٌ لَهُ  
فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِ الْمُسْلِمُونَ  
فَرَدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ.  
وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ فَظَهَرَ  
عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ  
الْوَلِيدِ بَعْدَ النَّبِيِّ ﷺ. [انظر: ٣٠٦٨،

**3068.** Narrated Nāfi': Once a slave of Ibn 'Umar fled and joined the Byzantines. Khālīd bin Al-Walīd got him back and returned him to 'Abdullāh (bin 'Umar).

Once a horse of Ibn 'Umar also ran away and followed the Byzantines, and he (i.e., Khālīd) got it back and returned it to 'Abdullāh.

٣٠٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ عَبْدًا لَابْنِ عُمَرَ أَبَقَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَرَدَّهُ عَلَى عَبْدِ اللَّهِ. وَأَنَّ فَرَسًا لَابْنِ عُمَرَ عَارَ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِ فَرَدُّهُ عَلَى عَبْدِ اللَّهِ. قَالَ أَبُو عَبْدِ اللَّهِ: عَارَ: مُشْتَقٌّ مِنَ الْعَيْرِ وَهُوَ جِمَارٌ وَحَشٍ، أَي هَرَبَ.

[راجع: ٣٠٦٧]

**3069.** Narrated Ibn 'Umar رضي الله عنهم that he was riding a horse on the day the Muslims fought (against the Byzantines), and the commander of the Muslim army was Khālīd bin Al-Walīd who had been appointed by Abū Bakr. The enemy took the horse away, and when the enemy was defeated, Khālīd returned the horse to him.

٣٠٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ عَلَى فَرَسٍ يَوْمَ لَقِيَّ الْمُسْلِمُونَ، وَأَمِيرُ الْمُسْلِمِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ بَعَثَهُ أَبُو بَكْرٍ فَأَخَذَهُ الْعَدُوُّ فَلَمَّا هَزِمَ الْعَدُوُّ رَدَّ خَالِدٌ فَرَسَهُ. [راجع: ٣٠٦٧]

**(188) CHAPTER. Speaking Persian and speaking (Arabic) with an unfamiliar accent.**

(١٨٨) **بَابُ مَنْ تَكَلَّمَ بِالْفَارِسِيَّةِ وَالرَّطَانَةِ،**

The Statement of Allāh عز وجل:

"And difference of your languages and colours..." (V.30:22)

And also His Statement:

"And We sent not a Messenger except with the language of his people..." (V.14:4)

**3070.** Narrated Jābir bin 'Abdullāh رضي الله عنهم: I said, "O Allāh's Messenger! We have slaughtered a young sheep of ours and have ground one *ṣā'* of barley. So, I invite you along with some persons." So, the Prophet ﷺ said in a loud voice, "O the people of *Al-*

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَأَخْتَلَفْتِ أَلْسِنَتِكُمْ وَاللُّوْكَأَ﴾ [الروم: ٢٢] وَقَالَ: ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ﴾ [إبراهيم: ٤].

٣٠٧٠ - حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا حَظَلَةُ بْنُ أَبِي سُفْيَانَ: أَخْبَرَنَا سَعِيدُ بْنُ مِثْيَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ

*Khandaq* (the Trench)! Jābir has prepared *Sūr*<sup>(1)</sup>, so come along.”

اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ  
ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحْنَتْ صَاعاً مِنْ  
شَعِيرٍ فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ  
ﷺ فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ  
جَابِراً قَدْ صَنَعَ سُوراً فَحَيَّ هَلأ  
بِكُمْ». [انظر: ٤١٠١، ٤١٠٢]

3071. Narrated Umm Khālid, the daughter of Khālid bin Sa'īd: I went to Allāh's Messenger ﷺ with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, “*Sanah, Sanah!*” (‘Abdullāh, the narrator, said that *Sanah* meant ‘beautiful’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Messenger ﷺ said. “Leave her,” and then Allāh's Messenger ﷺ (invoked Allāh to grant me a long life) by saying, “Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out.” (The narrator adds, “It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.”)

٣٠٧١ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى:  
أخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ،  
عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ  
سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ  
أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرٌ، قَالَ رَسُولُ  
اللَّهِ ﷺ: «سَنَّهُ سَنَّهُ». قَالَ عَبْدُ اللَّهِ:  
وَهِيَ بِالْحَبَشِيَّةِ: حَسَنَةٌ، قَالَتْ:  
فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النَّبُوَّةِ فَزَبَرَنِي  
أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: «دَعَهَا»، ثُمَّ  
قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْلِي وَأُخْلِقِي،  
ثُمَّ أَبْلِي وَأُخْلِقِي، ثُمَّ أَبْلِي وَأُخْلِقِي».  
قَالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حَتَّى دُكِرَ. [انظر:  
٣٨٧٤، ٥٨٢٣، ٥٨٤٥، ٥٩٩٣]

3072. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Al-Ḥasan bin 'Alī took a date from the dates of the *Ṣadaqa* (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, “*Kakh, Kakh!*” [i.e., throw it out from your mouth] Don't you know that we do not eat the *Ṣadaqa* (i.e., what is given in charity and charity is the dirt of the people).”

٣٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ  
بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ  
عَنْهُ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ أَخَذَ تَمْرَةً  
مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ،  
فَقَالَ لَهُ النَّبِيُّ ﷺ بِالْفَارِسِيَّةِ: «كَخْ  
كَخْ، أَمَا تَعْرِفُ أَنَا لَا نَأْكُلُ  
الصَّدَقَةَ؟». [راجع: ١٤٨٥]

(1) (H. 3070) *Sūr* is a Persian word meaning food.

(189) CHAPTER. *Al-Ghulūl*<sup>(1)</sup> (stealing from the war booty before its distribution).

عَزَّ وَجَلَّ: And the Statement of Allāh

“...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)...” (V.3:161)

3073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulūl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allāh’s Messenger! Intercede with Allāh for me’, and I will reply, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me’, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allāh’s Messenger! Intercede with Allāh for me, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you’, or one carrying clothes that will be fluttering, and the man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me’. And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’”

(190) CHAPTER. A little *Ghulūl* (i.e., a minor theft).

(١٨٩) بَابُ الْغُلُولِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١].

٣٠٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانَ قَالَ: حَدَّثَنِي أَبُو زُرْعَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِيْنَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قَالَ: «لَا أَلْفَيْنَ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاءَ لَهَا ثَعَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ صَامِتٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ». وَقَالَ أَيُّوبُ، عَنْ أَبِي حَيَّانَ: «فَرَسٌ لَهُ حَمْحَمَةٌ». [راجع: ١٤٠٢]

(١٩٠) بَابُ الْقَلِيلِ مِنَ الْغُلُولِ

وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ مَتَاعَهُ، وَهَذَا أَصَحُّ.

(1) (Ch. 189) *Ghulūl*: See glossary.

3074. Narrated 'Abdullāh bin 'Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allāh's Messenger ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

٣٠٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ: كِرْكِرَةُ، فَمَاتَ فَقَالَ النَّبِيُّ ﷺ: «هُوَ فِي النَّارِ»، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ سَلَامٍ: كِرْكِرَةُ، يَعْنِي بِفَتْحِ الْكَافِ وَهُوَ مَضْبُوطٌ كَذَا.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

3075. Narrated 'Abāya bin Rifa'a: My grandfather, Rāfi' said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Messenger ﷺ replied, "If the instrument

(١٩١) بَابُ مَا يُكْرَهُ مِنْ ذَبْحِ الْإِبِلِ وَالغَنَمِ فِي الْمَغَانِمِ

٣٠٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحَلِيفَةِ فَأَصَابَ النَّاسَ جُوعٌ، وَأَصَبْنَا إِبِلًا وَعَنَمًا - وَكَانَ النَّبِيُّ ﷺ فِي أُخْرِيَاتِ النَّاسِ - فَعَجَلُوا فَتَضَبَّوْا الْقُدُورَ فَأَمَرَ بِالْقُدُورِ، فَأَكْفَمَتْ. ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةَ مِنْ الْغَنَمِ بِبَعِيرٍ، فَتَدَّ مِنْهَا بِعَيْرٍ، وَفِي الْقَوْمِ حَيْلٌ يَسِيرَةٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ: «هَذِهِ الْبَهَائِمُ لَهَا أَوَابِدُ كَأَوَابِدِ الرَّحْشِ، فَمَا نَدَّ عَلَيْكُمْ فَاصْغَعُوا بِهِ هَكَذَا». فَقَالَ جَدِّي: إِنَّا نَرْجُو أَوْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ عَدَاً وَلَيْسَ مَعَنَا

used for slaughtering causes the animal to bleed profusely, and if Allāh's Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don't use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians."

(192) CHAPTER. The conveyance of the good tidings of victories.

3076. Narrated Qais : Jarīr bin 'Abdullāh رضي الله عنه said to me, "Allāh's Messenger ﷺ said to me, 'Won't you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house belonging to the tribe of Khath'am and there used to be worshipped the Taghiyas (idols) (of the Daus Khath'am, and Bajaila tribes) and it used to be called Ka'ba-al-Yamāniya. So, I proceeded with one hundred and fifty (men) from the tribe of Aḥmas who were excellent knights. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guide and a rightly-guided man.' Jarīr set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Messenger ﷺ. The messenger of Jarīr said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).' So, the Prophet ﷺ invoked Allāh to bless the horses of the men of Aḥmas five times.

[See Hadīth No.3020]

مُدَى، أَفَتَدْبِحُ بِالْقَصَبِ؟ فَقَالَ: «مَا أَنَهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنُّ وَالظَّفَرُ وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعِظْمٌ وَأَمَّا الظَّفَرُ فَمُدَى الْحَبَشَةِ». [راجع: ٢٤٨٨]

(١٩٢) بَابُ الْبِشَارَةِ فِي الْفَتْوحِ

٣٠٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيدُنِي مِنْ ذِي الْحَلَاصَةِ؟ وَكَانَ بَيْنَنَا فِيهِ خَنَعٌ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ. فَاَنْطَلَقْتُ فِي خَمْسِينَ وَمِائَةٍ مِنْ أَحْمَسَ - وَكَانُوا أَصْحَابَ خَيْلٍ - فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنِّي لَا أَتُبْتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ تَبَّهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا. فَاَنْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا، فَأَرْسَلَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ، فَقَالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. فَبَارَكَ عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

وقال مُسَدَّدٌ: بَيَّتْ فِي خُتَمٍ.

[راجع: ٣٠٢٠]

(193) CHAPTER. What may be given to the bringer of glad tidings.

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(١٩٣) بَابُ مَا يُعْطَى لِلْبَشِيرِ،  
وَأَعْطَى كَعْبُ بْنُ مَالِكٍ ثَوْبَيْنِ  
حِينَ بَشَّرَ بِالتَّوْبَةِ.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

3077. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ on the day of the conquest of Makkah said, "There is no emigration (after the Conquest), but *Jihād* and good intentions<sup>(1)</sup>, and when you are called for *Jihād*, you should immediately respond to the call."

(١٩٤) بَابُ لَا هِجْرَةَ بَعْدَ الْفَتْحِ

٣٠٧٧ - حَدَّثَنَا آدَمُ بْنُ أَبِي  
إِيَّاسٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ،  
عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ  
النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ  
وَلَكِنْ جِهَادٌ وَبَيْعَةٌ، وَإِذَا اسْتُنْفِرْتُمْ  
فَانْفِرُوا». [راجع: ١٣٤٩]

3078, 3079. Narrated Abū 'Uthmān An-Nahdī: Mujāshī' (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet ﷺ and said, "This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration." The Prophet ﷺ said, "There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām."

٣٠٧٨، ٣٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ  
بْنُ مُوسَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ،  
عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ  
عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ قَالَ: جَاءَ  
مُجَاشِعٌ بِأَخِيهِ مُجَالِدِ بْنِ مَسْعُودٍ إِلَى  
النَّبِيِّ ﷺ فَقَالَ: هَذَا مُجَالِدٌ يُبَايِعُكَ  
عَلَى الْهِجْرَةِ، فَقَالَ: «لَا هِجْرَةَ بَعْدَ  
فَتْحِ مَكَّةَ، وَلَكِنْ أُبَايِعُهُ عَلَى  
الْإِسْلَامِ». [راجع: ٢٩٦٢، ٢٩٦٣]

3080. Narrated 'Atā': I and 'Ubaid bin 'Umair went to 'Āishah رضي الله عنها while she was staying near Thabīr (i.e., a mountain). She said, "There is no emigration after Allāh gave His Prophet ﷺ victory over Makkah."

٣٠٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو بْنُ  
جُرَيْجٍ: سَمِعْتُ عَطَاءَ يَقُولُ: ذَهَبَتْ  
مَعَ عُبَيْدِ بْنِ عَمِيرٍ إِلَى عَائِشَةَ رَضِيَ

(1) (H. 3077) See the footnote of *Hadīth* No. 2825.

اللَّهُ عَنْهَا وَهِيَ مُجَاوِرَةٌ بِشَيْبِرٍ، فَقَالَتْ  
لَنَا: انْقَطَعَتِ الْهَجْرَةُ مُذْ فَتَحَ اللَّهُ عَلَيَّ  
نَبِيِّ ﷺ مَكَّةَ. [انظر: ٣٩٠٠، ٤٣١٢]

(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the *Dhimmī* women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

(١٩٥) بَابُ إِذَا اضْطَرَّ الرَّجُلُ إِلَى  
النَّظَرِ فِي شُعُورِ أَهْلِ الذِّمَّةِ وَالْمُؤْمِنَاتِ  
إِذَا عَصَيْنَ اللَّهَ وَتَجَرَّيْدِهِنَّ

3081. Narrated Sa'd bin 'Ubaida: Abū 'Abdur-Raḥmān, who was one of the supporters of 'Uthmān, said to Abū Ṭalḥa who was one of the supporters of 'Alī, "I perfectly know what encouraged your leader (i.e., 'Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, 'Proceed to such and such *Ar-Rauḍah* (place) where you will find a lady, whom Ḥāṭib has given a letter.' So when we arrived at *Ar-Rauḍah*, we requested the lady to hand over the letter to us. She said, 'Ḥāṭib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes (to search the letter).' So, she took it out of her braid. So, the Prophet ﷺ sent for Ḥāṭib, (who came) and said, 'Don't hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. 'Umar said, 'Allow me to chop off his (Ḥāṭib's) neck as he has proved to be a hypocrite.' The Prophet ﷺ said, (to

٣٠٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ ابْنِ حَوْشَبِ الطَّائِفِيِّ: حَدَّثَنَا  
هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ  
عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ وَكَانَ  
عُثْمَانِيًّا، فَقَالَ لِابْنِ عَطِيَّةَ، وَكَانَ  
عَلَوِيًّا: إِنِّي لِأَعْلَمُ مَا الَّذِي جَرَّأَ  
صَاحِبِكَ عَلَى الدَّمَاءِ، سَمِعْتُهُ يَقُولُ:  
بَعَثَنِي النَّبِيُّ ﷺ وَالرُّبَيْرِ فَقَالَ: «اثْرُوا  
رَوْضَةَ كَذَا، وَتَجِدُونَ بِهَا امْرَأَةً  
أَعْطَاهَا حَاطِبٌ كِتَابًا» فَاتَيْنَا الرَّوْضَةَ  
فَقُلْنَا: الْكِتَابُ، قَالَتْ: لَمْ يُعْطِنِي،  
فَقُلْنَا: لَشَخْرَجَنَّ أَوْ لِأَجْرَدَنَّكَ.  
فَأَخْرَجَتْ مِنْ حُجْرَتِهَا فَأَرْسَلَتْ إِلَى  
حَاطِبٍ، فَقَالَ: لَا تَعْجَلْ، وَاللَّهِ مَا  
كَفَرْتُ وَلَا ازْدَدْتُ لِإِسْلَامٍ إِلَّا حُبًّا  
وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَلَهُ  
بِمَكَّةَ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ  
وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَحْبَبْتُ  
أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا. فَصَدَّقَهُ النَّبِيُّ  
ﷺ فَقَالَ عُمَرُ: دَعْنِي أَضْرِبُ عُنُقَهُ



‘Umar), ‘Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.’” ‘Abdur-Raḥmān added, “So this is what encouraged him (i.e., ‘Alī).”

[See *Hadīth* No. 3007]

(196) CHAPTER. The reception of *Al-Ghuzā* (i.e., Muslim fighters returning after participating in *Jihād*).

3082. Narrated Ibn Abū Mulaika: Ibn Az-Zubair said to Ibn Ja‘far رَضِيَ اللهُ عَنْهُ, “Do you remember when I, you and Ibn ‘Abbās went out to receive Allāh’s Messenger ﷺ?” Ibn Ja‘far replied in the affirmative. Ibn Az-Zubair added, “And Allāh’s Messenger ﷺ made us (i.e., I and Ibn ‘Abbās) ride along with him and left you.”

3083. Narrated As-Sā‘ib bin Yazīd: I along with some boys went out to receive Allāh’s Messenger ﷺ at *Ṭhanīyat Al-Wadā’*.

(197) CHAPTER. What to say on returning from *Jihād*.

3084. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ returned (from *Jihād*), he would say *Takbīr* thrice and add, “We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the *Aḥzāb* (Confederates).” (See H. 2995)

فَإِنَّهُ قَدْ نَافَقَ. فَقَالَ: «وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ؟» فَهَذَا الَّذِي جَرَّأَهُ.

[راجع: ٣٠٠٧]

(١٩٦) بَابُ اسْتِئْجَابِ الْعُرَاةِ

٣٠٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ وَحُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ لابنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمُ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ. فَحَمَلْنَا وَتَرَكَ.

٣٠٨٣ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ السَّائِبُ بْنُ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ: ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ ﷺ مَعَ الصَّبِيَّانِ إِلَى تَنْبَةِ الْوَدَاعِ.

[نظر: ٤٤٢٦، ٤٤٢٧]

(١٩٧) بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْعُرْوِ

٣٠٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَفَلَ كَبَّرَ ثَلَاثًا، قَالَ: «أَيُّونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ، عَابِدُونَ حَامِدُونَ، لِرَبِّنَا سَاجِدُونَ. صَدَقَ اللَّهُ

وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ  
وَحَدَّهُ». [راجع: ١٧٩٧]

**3085.** Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ while returning from 'Uṣfān, and Allāh's Messenger ﷺ was riding his she-camel keeping Ṣāfiyya bint Ḥuḡayr riding behind him. His she-camel slipped and both of them fell down. Abū Ṭalḥa jumped from his camel and said, "O Allāh's Messenger! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Ṭalḥa covered his face with a garment and went to Ṣāfiyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allāh's Messenger ﷺ like a cover. When we approached Al-Madīna, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Al-Madīna.

٣٠٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَةً مِنْ عُسْفَانَ، وَرَسُولُ اللهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أُرْدَفَ صَفِيَّةَ بِنْتُ حُيَيٍّ، فَعَثَرَتْ نَاقَتُهُ فَضَرِعَا جَمِيعًا، فَافْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، قَالَ: «عَلَيْكَ الْمَرْأَةُ»، فَقَلَبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا فَأَلْقَاهُ عَلَيْهَا أَصْلَحَ لَهُمَا مَرْكَبُهُمَا فَرَكِبَا. وَاکْتَفَيْنَا رَسُولَ اللهِ ﷺ فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ، قَالَ: «أَيُّبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ٣٧١]

**3086.** Narrated Anas bin Mālik that he and Abū Ṭalḥa came in the company of the Prophet ﷺ and Ṣāfiyya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Ṭalḥa (the subnarrator thinks that Anas said that Abū Ṭalḥa jumped from his camel quickly) said, "O Allāh's Messenger! May Allāh sacrifice me for your sake! Did you get hurt?" The Prophet ﷺ replied, "No, but take care of the lady." Abū Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got

٣٠٨٦ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ يُرْدِفُهَا عَلَى رَاحِلَتِهِ. فَلَمَّا كَانَ بَعْضُ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَضَرَعَ النَّبِيُّ ﷺ وَالْمَرْأَةَ، وَإِنَّ أَبَا طَلْحَةَ قَالَ: - أَحْسِبُ قَالَ: - افْتَحَمَ عَنْ بَعِيرِهِ فَقَالَ: يَا نَبِيَّ اللهُ، جَعَلَنِي اللهُ

up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīna. The Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Al-Madīna.

فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لا، وَلَكِنْ عَلَيْكَ الْمَرْأَةُ». فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَفَضَّدَ فَضَّدَهَا فَأَلْقَى ثَوْبَهُ عَلَيْهَا فَفَقَامَتِ الْمَرْأَةُ، فَشَدَّ لهُمَا عَلَى رَاحِلَتَيْهِمَا فَرَكِبَا، فَسَارُوا، حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ، قَالَ النَّبِيُّ ﷺ: «أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ٣٧١]

(198) CHAPTER. The performance of *Ṣalāt* (prayer) on returning from a journey.

3087. Narrated Jābir bin 'Abdullāh رضي الله عنه: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīna, he said to me, "Enter the mosque and offer two *Rak'a* (prayer)."

٣٠٨٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لِي: «ادْخُلِ الْمَسْجِدَ فَصَلِّ رَكْعَتَيْنِ». [راجع: ٤٤٣]

3088. Narrated Ka'b رضي الله عنه: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'a* (prayer) before sitting.

٣٠٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ وَعَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ نَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ صُحِيَ دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ. [راجع: ٢٧٥٧]

(199) CHAPTER. Taking meals on arrival (from a journey).

(١٩٩) بَابُ الطَّعَامِ عِنْدَ الْقُدُومِ،

Ibn 'Umar used to present meals to the one who used to visit him (on returning from a journey).

**3089.** Narrated Muḥārib bin Dithār: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, he slaughtered a camel or a cow." Jābir added, "The Prophet ﷺ bought a camel from me for two *Uqiya* (of gold) and one or two Dirham. When he reached *Širār*, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madīna, he ordered me to go to the mosque and offer two *Rak'a* (prayer), and weighed (and gave) me the price of the camel."

**3090.** Narrated Jābir رَضِيَ اللهُ عَنْهُ: Once, I returned from a journey and the Prophet ﷺ said (to me), "Offer two *Rak'a* (prayer)." [*Širār* is a place near Al-Madīna].

وَكَانَ ابْنُ عُمَرَ يُفِطِرُ لِمَنْ يَعْشَاهُ.

٣٠٨٩ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا  
وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ  
دِيثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ  
اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا  
قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقْرَةً.

زَادَ مُعَاذٌ، عَنْ شُعْبَةَ، عَنْ  
مُحَارِبِ بْنِ سَمِيعِ جَابِرِ بْنِ عَبْدِ اللَّهِ:  
اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيرًا بِأَوْقِيَتَيْنِ  
وِدِرْهَمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صِرَارًا  
أَمَرَ بِبَقْرَةٍ قُدِّبِحَتْ فَأَكَلُوا مِنْهَا. فَلَمَّا  
قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ  
فَأُصَلِّيَ رَكْعَتَيْنِ، وَوزَنَ لِي ثَمَنَ  
الْبَعِيرِ. [راجع: ٤٤٣]

٣٠٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِيثَارٍ،  
عَنْ جَابِرِ قَالَ: قَدِمْتُ مِنْ سَفَرٍ فَقَالَ  
النَّبِيُّ ﷺ: «صَلِّ رَكْعَتَيْنِ».  
صِرَارًا: مَوْضِعٌ نَاحِيَةَ الْمَدِينَةِ.

[راجع: ٤٤٣]