

## 58 - THE BOOK OF AL-JIZYA AND THE STOPPAGE OF WAR

## ٥٨ - كتاب الجزية والموادعة

(1) CHAPTER. *Al-Jizya* (i.e., tax taken from all non-Muslims living under the protection of the Islāmic state) taken from the *Dhimmī*, and the stoppage of war for a while with the enemies.

(١) بَابُ الْجِزْيَةِ وَالْمُوَادَعَةِ مَعَ أَهْلِ الدِّمَةِ وَالْحَرْبِ،

And the Statement of Allāh عَزَّ وَجَلَّ:

“Fight against those who (1) believe not in Allāh (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allāh and His Messenger (Muhammad ﷺ), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of Scripture (Jews and Christians), until they pay the *Jizya* with willing submission, and feel themselves subdued.” (V.9:29)

And what has been said regarding the taking of *Jizya* from the Jews, Christians, Magians and non-Arab infidels.

Narrated Ibn Abī Najīh: I asked Mujāhid, “Why are the Syrians charged four Dinārs as *Jizya* while the Yemenites are charged one Dinār only?” Mujāhid replied, “This (*Jizya*) has been fixed on the basis of the degree of prosperity.”

3156. Narrated ‘Umar (bin Dinār): I was sitting with Jābir bin Zaid and ‘Amr bin ‘Aus; and Bajāla was narrating to them in 70 A.H., the year when Muṣ‘ab bin Az-Zubair was the leader of the pilgrims of Baṣrah. We were sitting at the steps of Zamzam well and Bajāla said, “I was the clerk of Jaz’ bin Mu‘āwiya, Al-Aḥnaf’s paternal uncle. A letter came from ‘Umar bin Al-Khaṭṭāb one year before his death; and it was read:

‘Cancel every marriage contracted among the Magians between relatives of close

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ﴾ إِلَى قَوْلِهِ: ﴿وَهُمْ صَغُرُونَ﴾ [التوبة: ٢٩] يعني أذلاءً. والمسكنة مصدر المسكين، فلان أسكن من فلان أحوج منه ولم يذهب إلى السكون وما جاء في أخذ الجزية من اليهود والنصارى والمجوس والعجم. وقال ابن عيينة، عن ابن أبي نجيح: قلت لمجاهد: ما شأن أهل الشام عليهم أربعة دنانير، وأهل اليمن عليهم دينار؟ قال: جعل ذلك من قبل السار.

٣١٥٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَمْرًا قَالَ: كُنْتُ جَالِسًا مَعَ جَابِرِ بْنِ زَيْدٍ وَعَمْرُو بْنِ أَوْسٍ فَحَدَّثَهُمَا بِجَالَةَ سَنَةِ سَبْعِينَ - عَامَ حَجِّ مُضْعَبِ بْنِ الرَّبِيعِ بِأَهْلِ الْبَصْرَةِ - عِنْدَ دَرَجِ زَمْزَمَ قَالَ: كُنْتُ كَاتِبًا لِحَزْرٍ بِنِ مُعَاوِيَةَ، عَمَّ الْأَحْنَفِ، فَأَنَا كِتَابُ عَمْرِ بْنِ

kinship (marriages that are regarded illegal in Islām : a relative of this sort being called *Dhū-Mahram*.)<sup>(1)</sup>

‘Umar did not take the *Jizya* from the Magian infidels

3157. Till ‘Abdur-Raḥmān bin ‘Aūf testified that Allāh’s Messenger ﷺ had taken the *Jizya* from the Magians of Hajar .

3158. Narrated ‘Amr bin ‘Aūf Al-Anṣārī, who was an ally of Banī ‘Āmr bin Lu’āi and one of those who had taken part in (the *Ghazwa* of) Badr : Allāh’s Messenger ﷺ sent Abū ‘Ubaida bin Al-Jarrāḥ to Baḥrain to collect the *Jizya*. Allāh’s Messenger ﷺ had established peace with the people of Baḥrain and appointed Al-‘Alā’ bin Al-Ḥaḍramī as their governor. When Abū ‘Ubaida came from Baḥrain with the money, the *Anṣār* heard of Abū Ubaida’s arrival which coincided with the time of the morning *Ṣalāt* (prayer) with the Prophet ﷺ. When Allāh’s Messenger led them in the morning prayer (*Ṣalāt-al-Fajr*) and finished, the *Anṣār* approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abū ‘Ubaida has brought something?” They said, “Yes, O Allāh’s Messenger!” He said, “Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.”

الْحَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرَّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ.

٣١٥٧ - حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ.

٣١٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفِ الْأَنْصَارِيِّ وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْيَتِهَا. وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَقَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ فَتَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ وَقَالَ: «أَطُّكُمُ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ؟» قَالُوا: أَجَلُ يَا رَسُولَ اللَّهِ، قَالَ: «فَأَبْشِرُوا وَأَمَلُوا مَا يَسُرُّكُمْ. فَوَاللَّهِ لَا الْفَقْرَ أَحْسَى عَلَيْكُمْ

(1) (H. 3156) ‘Umar رضي الله عنه did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islām.

ولَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمْ  
الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ  
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ  
كَمَا أَهْلَكَتَهُمْ».

3159. Narrated Jubair bin Haiyya: ‘Umar sent the Muslims to the great countries to fight *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]. When Al-Hurmuzān embraced Islām, ‘Umar said to him, “I would like to consult you regarding these countries which I intend to invade.” Al-Hurmuzān said, “Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs with one wing and the head, and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for *Khosrau*, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards *Khosrau*.” So, ‘Umar sent us (to *Khosrau*) appointing An-Nu‘mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of *Khosrau* came out with forty thousand warriors, and an interpreter got up saying, “Let one of you talk to me!” Al-Mughīra replied, “Ask whatever you wish.” The other asked, “Who are you?” Al-Mughīra replied, “We are some people from the Arabs; we led a hard, miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and

٣١٥٩ - حَدَّثَنَا الْمُضَلُّ بْنُ  
يَعْقُوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ  
الرَّقْفِيِّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ:  
حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ اللَّهُ التَّمْفِي:  
حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزْنِي وَزِيَادُ  
بْنُ جُبَيْرٍ عَنْ جُبَيْرِ بْنِ حَيَّةَ، قَالَ:  
بَعَثَ عُمَرُ النَّاسَ فِي أَفْنَاءِ الْأَمْصَارِ  
يُقَاتِلُونَ الْمُشْرِكِينَ، فَأَسْلَمَ الْهَرْمُزَانُ  
فَقَالَ: إِنِّي مُسْتَشِيرُكَ فِي مَغَارِي  
هَذِهِ. قَالَ: نَعَمْ، مِثْلَهَا وَمِثْلُ مَنْ  
فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ  
مِثْلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ  
رِجْلَانِ، فَإِنْ كَسِرَ أَحَدُ الْجَنَاحَيْنِ  
نَهَضَتِ الرَّجْلَانِ بِجَنَاحِ وَالرَّأْسُ فَإِنْ  
كَسِرَ الْجَنَاحَ الْآخَرَ نَهَضَتِ الرَّجْلَانِ  
وَالرَّأْسُ. وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتْ  
الرَّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ.  
فَالرَّأْسُ كِسْرَى وَالْجَنَاحُ فَيْصَرُ  
وَالْجَنَاحُ الْآخَرُ فَارِسُ، فَمَرِ  
الْمُسْلِمِينَ فَلْيَتَفَرُّوا إِلَى كِسْرَى. وَقَالَ  
بَكْرُ وَزِيَادُ جَمِيعاً: عَنْ جُبَيْرِ بْنِ  
حَيَّةَ، فَحَدَّثَنَا عُمَرُ وَاسْتَعْمَلَ عَلَيْنَا  
التُّعْمَانَ بْنَ مُقَرِّنٍ، حَتَّى إِذَا كُنَّا  
بِأَرْضِ الْعَدُوِّ، حَرَجَ عَلَيْنَا عَامِلٌ

stones. While we were in this state, the Lord of the heavens and of the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet ﷺ, the Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give *Jizya* (i.e., tribute); and our Prophet ﷺ has informed us that our Lord says :

‘Whoever amongst us is killed (i.e., martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remains alive, shall become your master.’

كَسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تُرْجَمَانُ  
فَقَالَ: لِيُكَلِّمَنِي رَجُلٌ مِنْكُمْ، فَقَالَ  
الْمُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قَالَ: مَا  
أَنْتُمْ؟ قَالَ: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ  
كُنَّا فِي شِقَاءٍ شَدِيدٍ وَبَلَاءٍ شَدِيدٍ نَمُصُّ  
الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ  
الْوَبَرَ وَالشَّعْرَ، وَنَعْبُدُ الشَّجَرَ  
وَالْحَجَرَ. فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ بَعَثَ  
رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِينَ،  
تَعَالَى ذِكْرُهُ، وَجَلَّتْ عَظَمَتُهُ، إِلَيْنَا نَبِيًّا  
مِنْ أَنْفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ. فَأَمَرَنَا  
نَبِيُّنَا رَسُولُ رَبِّنَا ﷺ أَنْ نُقَاتِلَكُمْ حَتَّى  
تَعْبُدُوا اللَّهَ وَحْدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ.  
وَأَخْبَرَنَا نَبِيُّنَا ﷺ عَنْ رَسُولِهِ رَبِّنَا أَنَّهُ  
مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ  
لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلِكٌ  
رِقَابِكُمْ. [انظر: ٧٥٣٠]

**3160.** (Al-Mughīra, then blamed An-Nu‘mān for delaying the attack<sup>(1)</sup> and) An-Nu‘mān said to Al-Mughīra, “If you had participated in a similar battle, in the company of Allāh’s Messenger ﷺ he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh’s Messenger ﷺ in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the *Ṣalāt* (prayer) was due (i.e., after midday).”

(2) CHAPTER. If the *Imām* concludes a truce with the king of a country, will peace be

٣١٦٠ - فَقَالَ التُّعْمَانُ: رُبَّمَا  
أَشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ  
يَنْدَمْكَ وَلَمْ يُخْزِكَ، وَلَكِنِّي شَهِدْتُ  
الْقِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ. كَانَ إِذَا لَمْ  
يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انْتَهَرَ حَتَّى تَهَبَّ  
الْأَرْوَاحُ وَتَحْضُرَ الصَّلَوَاتُ.

(٢) بَابٌ: إِذَا وَادَعَ الْإِمَامُ مَلِكَ

(1) (H. 3159) Al-Mughīra wanted the Muslims to attack the enemy after their talk to the interpreter immediately while An-Nu‘mān delayed it till the afternoon.

observed in regard to all the people of that country?

3161. Narrated Abū Ḥumaid As-Sā'idi رضي الله عنه: We accompanied the Prophet ﷺ in the *Ghazwa* of Tabūk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet ﷺ. And the Prophet ﷺ wrote to him a peace treaty allowing him to keep authority over his country.

(3) CHAPTER. The advice to take care of non-Muslims who have a covenant of Allāh's Messenger ﷺ.

3162. Narrated Juwairiya bin Qudāma At-Tamīmī: We said to 'Umar bin Al-Khattāb, "O Chief of the believers! Advise us." He said, "I advise you to fulfil Allāh's *Dhīmma* (financial obligation) (made with the *Dhīmī*) as it is the *Dhīmma* of your Prophet ﷺ and the source of the livelihood of your dependents (i.e., the taxes from the *Dhīmī*)."

(4) CHAPTER. What grants the Prophet ﷺ gave from the land of Baḥrain, and what he promised to give (some people) from the Baḥrain money resources and from *Al-Jizya*. And to whom should the *Fai* (i.e., booty gained without fight) and the *Jizya* be distributed?

3163. Narrated Yaḥyā bin Sa'id: Once, the Prophet ﷺ called the *Anṣār* in order to grant them part of the land of Baḥrain. On that they said, "No! By Allāh, we will not accept it unless you grant a similar thing to

الْقَرْبَةِ، هَلْ يَكُونُ ذَلِكَ لِبِقِيَّتِهِمْ؟

٣١٦١ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ تَبُوكَ، وَأَهْدَى مَلِكٌ أَيْلَةَ لِلنَّبِيِّ بَغْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ يَبْخَرِهِمْ. [راجع: ١٤٨١]

(٣) بَابُ الْوَصَاةِ بِأَهْلِ ذِمَّةِ رَسُولِ اللَّهِ ﷺ.

وَالذِّمَّةُ: الْعَهْدُ. وَالْإِلُّ: الْقَرَابَةُ. ٣١٦٢ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ جُوَيْرِيَةَ بِنَ قُدَامَةَ التَّمِيمِيَّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قُلْنَا: أَوْصِنَا يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: أَوْصِيكُمْ بِذِمَّةِ اللَّهِ فَإِنَّهُ ذِمَّةُ نَبِيِّكُمْ وَرِزْقُ عِيَالِكُمْ. [راجع: ١٣٩٢]

(٤) بَابُ مَا أَقْطَعَ النَّبِيُّ ﷺ مِنَ الْبَحْرَيْنِ، وَمَا وَعَدَ مِنْ مَالِ الْبَحْرَيْنِ وَالْجِزْيَةَ وَلِمَنْ يُقَسَّمُ الْفَيْءُ وَالْجِزْيَةُ؟

٣١٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا قَالَ: دَعَا النَّبِيُّ

our Quraishī brothers as well.” He said, “That will be their’s if Allāh wills.” But when the *Anṣār* persisted in their request, he said, “After me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at *Al-Hauḍ* (of *Al-Kauthar*).”

الْأَنْصَارَ لِيَكْتَبَ لَهُمْ بِالْبَحْرَيْنِ،  
فَقَالُوا: لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْوَانِنَا  
مَنْ قُرَيْشٍ بِمِثْلِهَا. فَقَالَ: «ذَلِكَ لَهُمْ  
مَا شَاءَ اللَّهُ عَلَى ذَلِكَ» يَقُولُونَ لَهُ.  
قَالَ: «فَإِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةَ  
فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى  
الْحَوْضِ». [راجع: ٢٣٧٦]

**3164.** Narrated Jābir bin ‘Abdullāh رضي الله عنه: Allāh’s Messenger ﷺ once said to me, “If the revenue of Baḥrain came, I would give you this much and this much and this much.” When Allāh’s Messenger ﷺ died, and the revenue of Baḥrain came, Abū Bakr announced, “Let whoever was promised something by Allāh’s Messenger ﷺ come to me.” So, I went to Abū Bakr and said, “Allāh’s Messenger ﷺ said to me, ‘If the revenue of Baḥrain came, I would give you this much and this much and this much.’” On that Abū Bakr said to me, “Scoop (money) with both your hands.” I scooped money with both my hands and Abū Bakr asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

٣١٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ  
قَالَ: أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ  
مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ  
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ  
اللَّهِ ﷺ قَالَ لِي: «لَوْ قَدْ جَاءَنَا مَالُ  
الْبَحْرَيْنِ قَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا  
وَهَكَذَا». فَلَمَّا قَبِضَ رَسُولُ اللَّهِ ﷺ،  
وَجَاءَ مَالُ الْبَحْرَيْنِ، فَقَالَ أَبُو بَكْرٍ:  
مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ ﷺ عِدَّةٌ  
فَلْيَأْتِنِي. فَأَتَيْتُهُ فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ  
ﷺ قَدْ كَانَ قَالَ لِي: «لَوْ قَدْ جَاءَنَا  
مَالُ الْبَحْرَيْنِ لِأَعْطَيْتُكَ هَكَذَا وَهَكَذَا  
وَهَكَذَا». فَقَالَ لِي: اخْتِمْهُ، فَحَقَّوْثُ  
حَثِيَّةٌ، فَقَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فِإِذَا  
هِيَ خَمْسُمِائَةٍ فَأَعْطَانِي أَلْفًا  
وَحَمْسُمِائَةً. [راجع: ٢٢٩٦]

**3165.** Narrated Anas رضي الله عنه: Money from Baḥrain was brought to the Prophet ﷺ. He said, “Spread it in the mosque.” It was the biggest amount that had ever been brought to Allāh’s Messenger ﷺ. In the meantime Al-‘Abbās came to him and said,

٣١٦٥ - وَقَالَ إِبْرَاهِيمُ بْنُ  
بَطْهُمَانَ: عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ  
عَنْ أَنَسٍ: أَتَى النَّبِيَّ ﷺ بِمَالٍ مِنَ  
الْبَحْرَيْنِ فَقَالَ: «انْشُرُوهُ فِي

“O Allāh’s Messenger! Give me, for I gave the ransom of myself and ‘Aqil.” The Prophet ﷺ said (to him), “Take.” He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet ﷺ, “Will you order someone to help me in lifting it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās threw away some of the money, but even then he was not able to lift it, and so he again requested the Prophet ﷺ, “Will you order someone to help me carry it?” The Prophet ﷺ said, “No.” Then Al-‘Abbās said, “Then will you yourself help me carry it?” The Prophet ﷺ said, “No.” So, Al-‘Abbās threw away some more money and lifted it on his shoulder and went away. The Prophet ﷺ kept on looking at him with astonishment at his greediness till he went out of our sight. Allāh’s Messenger ﷺ did not get up from there till not a single Dirham remained from that money.

(5) CHAPTER. The sin of one who kills an innocent person having a treaty with the Muslims.

3166. Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: The Prophet ﷺ said, “Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of forty years.”

(6) CHAPTER. The expelling of the Jews from the Arabian Peninsula.

Narrated ‘Umar that the Prophet ﷺ said (to the Jews), “We shall keep you here as

المَسْجِدِ». فَكَانَ أَكْثَرَ مَا لِي أَنِّي بِهِ رَسُولُ اللَّهِ ﷺ إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطَيْتَنِي فَاذَيْتَ نَفْسِي وَفَاذَيْتَ عَقِيلًا فَقَالَ: «خُذْ»، فَحَثَا فِي نَوْبِهِ، ثُمَّ ذَهَبَ يُقَالُهُ فَلَمْ يَسْتَطِعْ، فَقَالَ: أَوْمِرْ بَعْضَهُمْ يَرْفَعُهُ إِلَيَّ. قَالَ: «لَا»، قَالَ: فَارْفَعُهُ أَنْتَ عَلَيَّ، قَالَ: «لَا»، فَتَرَرَ مِنْهُ ثُمَّ ذَهَبَ يُقَالُهُ فَلَمْ يَرْفَعُهُ فَقَالَ: فَمُرْ بَعْضَهُمْ يَرْفَعُهُ عَلَيَّ، قَالَ: «لَا»، قَالَ: فَارْفَعُهُ أَنْتَ عَلَيَّ، قَالَ: «لَا»، فَتَرَرَ مِنْهُ ثُمَّ اخْتَمَلَهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ فَمَا زَالَ يُتْبِعُهُ بَصْرَهُ حَتَّى خَفِيَ عَلَيْنَا عَجَبًا مِنْ حِرْصِهِ. فَمَا قَامَ رَسُولُ اللَّهِ ﷺ وَتَمَّ مِنْهَا ذَرْوَهُمْ. [راجع: ٤٢١]

(٥) بَابُ إِنْ مِنْ قَتَلَ مُعَاهِدًا بِغَيْرِ جُرْمٍ

٣١٦٦ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا». [انظر: ٦٩١٤]

(٦) بَابُ إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ،

وقال عمر عن النبي ﷺ: «أفركم

long as Allāh keeps you here.”

**3167.** Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: While we were in the mosque, the Prophet ﷺ came out and said, “Let us go to the Jews.” We went out till we reached Bait-ul-Midrās. He said to them, “If you embrace Islām, you will be safe. You should know that the earth belongs to Allāh and His Messenger, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the earth belongs to Allāh and His Messenger.”

**3168.** Narrated Sa’id bin Jubair that he heard Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا saying, “Thursday! And (you know not) what Thursday is?” After that Ibn ‘Abbās wept till the stones on the ground were soaked with his tears. On that I asked Ibn ‘Abbās, “What is (about) Thursday?” He said, “When the condition (i.e., health) of Allāh’s Messenger ﷺ deteriorated, he said, ‘Bring me a bone of scapula, so that I may write something for you after which you will never go astray.’ The people differed in their opinions, although it was improper to differ in front of a Prophet. They said, ‘What is wrong with him? Do you think he is delirious?’<sup>(1)</sup> Ask him (to understand).’ The Prophet ﷺ replied, ‘Leave me as I am in a better state than what you are asking me to do.’<sup>(2)</sup> Then the

ما أَقْرَكُمُ اللهُ».

٣١٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، خَرَجَ النَّبِيُّ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ»، فَخَرَجْنَا حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ، فَقَالَ: «أَسْلِمُوا تَسْلَمُوا، وَاَعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِبِكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ يَجِدُ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فَاَعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ». [انظر: ٦٩٤٤، ٧٣٤٨]

٣١٦٨ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ بْنِ أَبِي مَسْلَمِ الْأَحْوَلِ: سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: يَوْمَ الْحَمِيسِ وَمَا يَوْمَ الْحَمِيسِ؟ ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى، قُلْتُ: يَا ابْنَ عَبَّاسٍ، مَا يَوْمَ الْحَمِيسِ؟ قَالَ: اسْتَدَّ بِرَسُولِ اللهِ ﷺ وَجْهَهُ، فَقَالَ: «إِثْنُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَنْصَلُوا بَعْدَهُ أَبَدًا». فَتَنَارَعُوا وَلَا يَبْغِي عِنْدَ نَبِيِّ تَنَارَعٍ، فَقَالُوا: مَا لَهُ أَهْجَرَ؟ اسْتَفْهَمُوهُ، فَقَالَ: «دَرُونِي

(1) (H. 3168) The speakers here disapproved of the opinion of other people who suggested that the Prophet ﷺ should not be asked to write as he was seriously ill.

(2) (H. 3168) This means: I am busy preparing myself to meet my Lord, and that is better than the worldly affairs you are asking me to talk to you about.



Prophet ﷺ ordered them to do three things saying, "Turn out all *Al-Mushrikūn* from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do." The subnarrator added, "The third order was something beneficial which either Ibn 'Abbās did not mention or he mentioned but I forgot."<sup>(1)</sup>

فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ». فَأَمَرَهُمْ بِثَلَاثٍ، قَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ»، وَالثَّلَاثَةُ إِمَّا أَنْ سَكَتَ عَنْهَا، وَإِمَّا أَنْ قَالَهَا فَتَسَبَّحْتُهَا. قَالَ سُفْيَانٌ: هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

[راجع: ١١٤]

(7) CHAPTER. If *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) prove treacherous to the Muslims, may they be forgiven?

(٧) بَابُ إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ، هَلْ يُعْفَى عَنْهُمْ؟

3169. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet ﷺ as a gift (by the Jews). The Prophet ﷺ ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet ﷺ said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet ﷺ asked, "Who is your father?" They replied, "So-and-so." He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abūl-Qāsim; and if we should tell a lie, you can know our lie as you have done regarding our father." On that he asked, "Who are the

٣١٦٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ ﷺ شَاةٌ فِيهَا سُمٌّ فَقَالَ النَّبِيُّ ﷺ: «اجْمَعُوا لِي مَنْ كَانَ هَاهُنَا مِنْ يَهُودٍ»، فَجُمِعُوا لَهُ فَقَالَ لَهُمْ: «إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ، فَهَلْ أَنْتُمْ صَادِقِي عَنْهُ؟» فَقَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: «مَنْ أَبُوكُمْ؟» قَالُوا: فُلَانٌ، فَقَالَ: «كَذَبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ»، قَالُوا: صَدَقْتَ، قَالَ: «فَهَلْ أَنْتُمْ

(1) (H. 3168) This third order not mentioned here is explained by *Fath Al-Bārī* as to be one of the following three things: (A) To act on the orders of the Qur'an, (B) To equip the army-unit under the command of Usāma رَضِيَ اللَّهُ عَنْهُ (C) To not to take the Prophet's grave as a place of worship, and (D) To offer the *Ṣalāt* (prayers) perfectly and regularly (*Iqāmat-aṣ-Ṣalāt*) and to be good to your slaves (what your right hand possesses). [*Fath Al-Bārī*].

people of the (Hell) Fire?” They said, “We shall remain in the (Hell) Fire for a short period, and after that you will replace us.” The Prophet ﷺ said, “You may be cursed and humiliated in it! By Allāh, we shall never replace you in it.” Then he asked, “Will you now tell me the truth if I ask you a question?” They said, “Yes, O Abū-Qāsim.” He asked, “Have you poisoned this sheep?” They said, “Yes.” He asked, “What made you do so?” They said, “We wanted to know if you were a liar, in which case we would get rid of you, and if you are a Prophet then the poison would not harm you.”

صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِيْنَا، فَقَالَ لَهُمْ: «مَنْ أَهْلُ النَّارِ؟» قَالُوا: نَكُونُ فِيهَا يَسِيرًا، ثُمَّ تَحْلِفُونَا فِيهَا. فَقَالَ النَّبِيُّ ﷺ: «أَحْسُوا فِيهَا، وَاللَّهِ لَا نَحْلِفُكُمْ فِيهَا أَبَدًا». ثُمَّ قَالَ: «فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟» قَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ. قَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» قَالُوا: نَعَمْ، قَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ؟» قَالُوا: أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ. [انظر: ٤٢٤٩، ٥٧٧٧]

**(8) CHAPTER. The invocation of the Imām against those who break their covenant (with the Muslims).**

3170. Narrated ‘Aṣim: I asked Anas about the *Qunūt* [i.e., invocation in the *Ṣalāt* (prayer)]. Anas said, “It should be recited before bowing.” I said, “So-and-so claims that you say that it should be recited after bowing.” He replied, “He is mistaken.” Then Anas narrated to us that the Prophet ﷺ invoked evil on the tribe of Banī Sulaim for one month after bowing. Anas further said, “The Prophet ﷺ had sent 40 or 70 *Qārī* (i.e., men well-versed in the knowledge of the Qur’ān) to some *Mushrikūn*, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet ﷺ. I had never seen the Prophet ﷺ so sad over anybody as he was over them (i.e., the *Qārī*).”

[See Vol. 8, *Hadīth* No.6394]

**(٨) بَابُ دَعَاءِ الْإِمَامِ عَلَى مَنْ نَكَثَ عَهْدًا**

٣١٧٠ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عَاصِمٌ قَالَ: سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ، قَالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ: إِنَّ فُلَانًا يَزْعُمُ أَنَّكَ قُلْتَ: بَعْدَ الرُّكُوعِ، فَقَالَ: كَذَبَ. ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ ﷺ أَنَّهُ قَتَلَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ. قَالَ: بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ - يَشْكُ فِيهِ - مِنَ الْقُرَاءِ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ فَعَرَضَ لَهُمْ هَوْلًا فَفَتَلَوْهُمْ وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَهْدٌ، فَمَا

رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ .

[راجع: ١٠٠١]

(9) CHAPTER. The offering of shelter and peace to someone by women.

(٩) بَابُ أَمَانِ النِّسَاءِ وَجِوَارِهِمْ

3171. Narrated Umm Hānī, the daughter of Abū Ṭālib : I went to Allāh's Messenger ﷺ on the day of the conquest of Makkah and found him taking a bath, and his daughter Fāṭima was screening him. I greeted him and he asked, "Who is that?" I said, "I, Umm Hānī bint Abī Ṭālib." He said, "Welcome, O Umm Hānī." When he had finished his bath, he stood up and offered eight *Rak'a* prayer while dressed in one garment. I said, "O Allāh's Messenger! My brother 'Alī has declared that he will kill a man to whom I have granted asylum. The man is so-and-so bin Hubaira." Allāh's Messenger ﷺ said, "O Umm Hānī! We will grant asylum to the one whom you have granted asylum." [Umm Hānī said, "That (visit) was at the time of *Duḥa* (i.e., forenoon)]."

٣١٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ: أَنَّ أَبَا مَرَّةَ مَوْلَى أُمِّ هَانِيٍّ ابْنَةَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أُمَّ هَانِيٍّ ابْنَةَ أَبِي طَالِبٍ تَقُولُ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: «مَنْ هَذِهِ؟» فَقُلْتُ: أَنَا أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ، فَقَالَ: «مَرْحَبًا بِأُمِّ هَانِيٍّ. فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ فَصَلَّى ثَمَانِ رَكَعَاتٍ مُلْتَجِفًا فِي ثَوْبٍ وَاحِدٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي عَلِيٌّ أَنَّهُ قَاتِلُ رَجُلٍ قَدْ أَجْرْتَهُ، فَلَانُ بْنُ هُبَيْرَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمَّ هَانِيٍّ، قَالَتْ أُمُّ هَانِيٍّ: وَذَلِكَ ضُحَى.

[راجع: ٢٨٠]

(10) CHAPTER. The asylum and protection granted by the Muslims should be respected and observed by all of them, even if it is granted by one of the lowest social status.

(١٠) بَابُ: ذِمَّةِ الْمُسْلِمِينَ وَجِوَارِهِمْ وَاحِدَةً، يَسْعَى بِهَا أَذْنَاهُمْ

3172. Narrated Ibrāhīm At-Taimī's father: 'Alī delivered a *Khuṭba* (religious talk) saying, "We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts

٣١٧٢ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ أَبِيهِ قَالَ: خَطَبَنَا عَلِيٌّ

regarding (retaliation for) wounds, the ages of the camels (given as *Zakāt* or as blood money) and the fact that Al-Madīna is a sanctuary in between ‘Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it to such an innovator, will incur the Curse of Allāh, the angels and all the people, and none of his compulsory or optional good deeds (of worship) will be accepted. And whoever (freed slave) takes as his master other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be respected by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse).”

(11) CHAPTER. If non-Muslims (in war) say, “*Ṣaba’nā*” and could not say “*Aslamnā*” (i.e., we have embraced Islām), (their claim is accepted).

And Ibn ‘Umar said, “Khalid started killing such infidels (thinking that they should have said “*Aslamnā*” to be safe). The Prophet ﷺ said, “O Allāh! I am free from what Khalid has done.” ‘Umar said, “If one says to another ‘*Matras*’<sup>(1)</sup>, he is granting him security thereby. Allāh knows all the tongues.” ‘Umar said (to Al-Hurmuzān, a Persian leader), “Speak, there is no harm.” (And that was taken as a sign of granting security.)

(12) CHAPTER. Making peace with *Al-Muṣhrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

And Allāh’s Statement :

فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابَ اللَّهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. فَقَالَ: فِيهَا الْجِرَاحَاتُ، وَأَسْنَانُ الْإِبِلِ، وَالْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحَدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّى عَيْرَ مَوَالِيهِ فَعَلَيْهِ مِثْلُ ذَلِكَ. وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ». [راجع: ١١١]

(١١) بَابُ إِذَا قَالُوا: صَبَانَا، وَلَمْ يُحْسِنُوا: أَسْلَمْنَا،

وَقَالَ ابْنُ عُمَرَ: فَجَعَلَ خَالِدٌ يَقْتُلُ فَقَالَ النَّبِيُّ ﷺ: «أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»، وَقَالَ عُمَرُ: إِذَا قَالَ: مَتْرَسٌ، فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الْأَلْسِنَةَ كُلَّهَا. وَقَالَ: تَكَلَّمْ لَا بَأْسَ.

(١٢) بَابُ الْمَوَادَعَةِ وَالْمُصَالِحَةِ مَعَ الْمُشْرِكِينَ بِالْمَالِ وَعَيْرِهِ، وَإِثْمٌ مَنْ لَمْ يَفِ بِالْعَهْدِ، وَقَوْلُهُ: ﴿وَإِنْ جَنَحُوا لِلسَّلَامِ﴾ جَنَحُوا: طَلَبُوا السَّلَامَ. ﴿فَاجْتَنَحْ لَهَا﴾

(1) (Ch. 11) “*Matras*” is a Persian word meaning, “Don’t be afraid.”

“But if they (enemy) incline toward peace....” (V.8:61)

**3173.** Narrated Sahl bin Abī Ḥaṭhma: ‘Abdullāh bin Sahl and Muḥaiyiṣa bin Mas‘ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyiṣa came upon ‘Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. ‘Abdur-Raḥmān bin Sahl, Muḥaiyiṣa and Ḥuwayyiṣa, the sons of Mas‘ūd came to the Prophet ﷺ and ‘Abdur-Raḥmān intended to talk, but the Prophet ﷺ said (to him), “Let the eldest of you speak,” as ‘Abdur-Raḥmān was the youngest. ‘Abdur-Raḥmān kept silent and the other two spoke. The Prophet ﷺ said, “If you swear as to who has committed the murder, you will have the right to take your right from the murderer.” They said, “How should we swear if we did not witness the murder or see the murderer?” The Prophet ﷺ said, “Then the Jews can clear themselves from the charge by taking *Al-Qasama* (an oath taken by men that it was not they who committed the murder).” They said, “How should we believe in the oaths of *Al-Kafirūn* (disbelievers in Allāh, in His Oneness and in His Messenger Muḥammad ﷺ)?” So, the Prophet ﷺ himself paid the blood money (of ‘Abdullāh).

[See Vol. 9, *Ḥadīth* No. 6898]

**(13) CHAPTER. The superiority of fulfilling one’s covenant.**

**3174.** Narrated ‘Abdullāh bin ‘Abbās that Abū Sufyān bin Ḥarb informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Shām as traders, during the truce which Allāh’s

٣١٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرٌ، هُوَ ابْنُ الْمُفْضَلِ: حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حُثَمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ ابْنُ مَسْعُودٍ بْنِ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ ابْنِ سَهْلٍ وَهُوَ يَتَسَحَّطُ فِي دَمِهِ قَتِيلًا فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ فَانْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُويصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ. فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ: «كَبِيرٌ كَبِيرٌ»، وَهُوَ أَحَدَثُ الْقَوْمِ. فَسَكَتَ فَتَكَلَّمَا فَقَالَ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ؟» قَالُوا: وَكَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرِ، قَالَ: «فَتَبَرُّكُمْ يَهُودُ بِحَمْسِينَ»، فَقَالُوا: كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ. [راجع: ٢٧٠٢]

**(١٣) بَابُ فَضْلِ الْوَفَاءِ بِالْعَهْدِ**

٣١٧٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

Messenger ﷺ had concluded with Abū Sufyān and the Quraish infidels.<sup>(1)</sup>

عُثْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ كَانُوا تِجَاراً بِالشَّامِ فِي الْمُدَّةِ الَّتِي مَادَّ فِيهَا رَسُولُ اللَّهِ ﷺ أَبَا سُفْيَانَ فِي كُفَّارِ قُرَيْشٍ. [راجع: ٧]

**(14) CHAPTER. If a *Dhimmī* practises magic, can he be excused?**

**(١٤) بَابٌ هَلْ يُعْفَى عَنِ الذَّمِّ إِذَا سَحَرَ؟**

Ibn Shihāb was asked, “If one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death?” He replied, “We have been informed that Allāh’s Messenger ﷺ was bewitched, yet he did not kill the magician who was from the people of the Scriptures.”

وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، سُئِلَ: أَعْلَى مَنْ سَحَرَ مِنْ أَهْلِ الْعَهْدِ قَتْلٌ؟ قَالَ: بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ صُنِعَ لَهُ ذَلِكَ فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ وَكَانَ مِنْ أَهْلِ الْكِتَابِ.

**3175.** Narrated ‘Āishah رضي الله عنها: Once, the Prophet ﷺ was bewitched so that he began to imagine that he had done a thing which in fact, he had not done.

٣١٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ سُحِرَ حَتَّى كَانَ يُحَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئاً وَلَمْ يَصْنَعْهُ. [انظر: ٣٢٦٨، ٥٧٦٣، ٥٧٦٥، ٥٧٦٦، ٦٠٦٣، ٦٣٩١]

**(15) CHAPTER. Caution against treachery.**

**(١٥) بَابٌ مَا يُحَذَّرُ مِنَ الْعَدْرِ،**

And the Statement of Allāh تعالى: “And if they intend to deceive you, then verily, Allāh is All-Sufficient for you...” (V.8:62)

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ﴾ الْآيَةَ [الأنفال: ٦٢].

**3176.** Narrated ‘Auf bin Mālik: I went to the Prophet ﷺ during the *Ghazwa* of Tabūk while he was sitting in a leather tent. He said,

٣١٧٦ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

(1) (H. 3174) In the meeting between Abū Sufyān and Heraclius, the latter, praising Allāh’s Messenger ﷺ said, “And so the Messengers never act treacherously.” (See Vol. 1, *Ḥadīth* No.6).

“Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dīnārs, he will not be satisfied; then a *Fitnah* (an affliction) which no Arab house will escape, and then a truce between you and Banī Al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

العلاء بن زبير قال: سمعتُ بَسْرَ بنَ عُبَيْدِ اللهِ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ قَالَ: سَمِعْتُ عَوْفَ بنَ مَالِكٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي عَزْوَةِ تَبُوكَ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمَ فَقَالَ: «اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مَوْتَانُ يَأْخُذُ فِيكُمْ كَفَعَاصِ الْعَنَمِ، ثُمَّ اسْتِيفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَطْلُ سَاخِطًا، ثُمَّ فِتْنَةٌ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ فَيَعْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا».

#### (16) CHAPTER. How to revoke a covenant.

(١٦) بَابُ كَيْفِ يُنْبَدُ إِلَى أَهْلِ الْعَهْدِ؟

And the Statement of Allāh عَزَّ وَجَلَّ:

“If you (O Muḥammad ﷺ) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).” (V.8:58)

وَقَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَلَمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ﴾ [الأنفال: ٥٨].

3177. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Abū Bakr, on the day of *Nahr* (i.e., slaughtering of animals for sacrifice), sent me to Mina in the company of others to make this announcement: “After this year, no *Muṣhrik*<sup>(1)</sup> will be allowed to perform the *Hajj*, and none will be allowed to perform the *Tawāf* of the Ka'bah in a naked state.” And the day of *Al-Hajj-al-Akbar* is the day of *Nahr*, and it is called *Al-Akbar* because the

٣١٧٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: بَعَثَنِي أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِيمَنْ يُؤَدُّنُ يَوْمَ النَّحْرِ بِوَيْتِي: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانًا. وَيَوْمٌ

(1) (H. 3177) *Al-Muṣhrik*: polytheist, pagan, idolater, disbeliever in the Oneness of Allāh, the one who worships others along with Allāh or sets up rivals or partners to Allāh.

people call the 'Umra as *Al-Hajj-al-Asghar* (i.e., the minor *Hajj*). Abū Bakr threw back the *Mushrikān's* covenant that year, and therefore, no *Mushrik* performed the *Hajj* in the year of *Hajj-ul-Wadā'* of the Prophet ﷺ.

الحَجَّ الأَكْبَرِ يَوْمَ النَّحْرِ. وَإِنَّمَا قِيلَ: الأَكْبَرُ، مِنْ أَجْلِ قَوْلِ النَّاسِ: الْحَجُّ الأَصْغَرُ، فَتَبَدَّ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ. فَلَمْ يَحِجَّ عَامَ حَجَّةِ الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ ﷺ مُشْرِكًا. [راجع: ٣٦٩]

**(17) CHAPTER. The sin of a person who makes a covenant and then proves treacherous.**

**(١٧) بَابُ إِثْمِ مَنْ عَاهَدَ ثُمَّ عَدَرَ، وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ:**

And the Statement of Allāh جل جلاله:

﴿الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَاهِدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَنْقُرُونَ﴾ [الأنفال: ٥٦].

“They are those with whom you made a covenant, but they break their covenant every time, and they do not fear Allāh.” (V.8:56)

**3178.** Narrated ‘Abdullāh bin ‘Amr رضي الله عنه: Allāh’s Messenger ﷺ said, “Whoever has (the following) four characteristics will be a pure hypocrite:

٣١٧٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ خِلَالٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ عَدَرَ، وَإِذَا خَاصَمَ فَجَرَ. وَمَنْ كَانَتْ فِيهِ خِصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا.» [راجع: ٣٤]

If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of hypocrisy unless he gives it up.”

**3179.** Narrated ‘Ali رضي الله عنه: We did not write anything from the Prophet ﷺ except the Qur’an and what is written in this paper, (wherein) the Prophet ﷺ said, “Al-Madīna is a sanctuary from (the mountain of) ‘Air to so-and-so (mountain); therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will

٣١٧٩ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَتَبْنَا عَنِ النَّبِيِّ ﷺ إِلَّا الْقُرْآنَ، وَمَا فِي هَذِهِ



incur the Curse of Allāh, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be respected by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who take as masters, people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allāh, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

3180. Narrated Sa'īd: Abū Hurairah رضي الله عنه once said (to the people), "What will your state be when you can get no Dīnār or Dirham (i.e., taxes from the *Dhimmī*)?" On that someone asked him, "What makes you know that this state will take place, O Abū Hurairah?" He said, "By Him in Whose Hands Abū Hurairah's soul is, I know it through the statement of the true and truly inspired one (i.e., the Prophet ﷺ)." The people asked, "What does the statement say?" He replied, "Allāh and His Messenger's asylum (granted to *Dhimmī*, i.e., non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these *Dhimmī* so daring that they will refuse to pay the *Jizya* they will be supposed to pay."

(18) CHAPTER:

3181. Narrated Al-A'mash: I asked Abū Wā'il, "Did you take part in the battle of Siffin?"<sup>(1)</sup> He said, "Yes, and I heard Sahl

الصَّحِيفَةَ، قَالَ النَّبِيُّ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى كَدَا، فَمَنْ أَحَدَثَ حَدَثًا أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ. وَدِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أذْنَاهُمْ، فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ وَالَى قَوْمًا بَغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». [راجع: ١١١]

٣١٨٠ - قَالَ أَبُو مُوسَى: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَيْفَ أَنْتُمْ إِذَا لَمْ تَجْتَبُوا دِينَارًا وَلَا دِرْهَمًا؟ فَيَقِيلُ لَهُ: وَكَيْفَ تَرَى ذَلِكَ كَانِنًا يَا أَبَا هُرَيْرَةَ؟ قَالَ: إِي وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ. قَالُوا: عَمَّ ذَلِكَ؟ قَالَ: تَنْتَهَكَ دِمَّةَ اللَّهِ وَدِمَّةَ رَسُولِهِ ﷺ فَيَشُدُّ اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الدِّمَّةِ فَيَمْتَنِعُونَ مَا فِي أَيْدِيهِمْ.

(١٨) بَابُ:

٣١٨١ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا أَبُو حَمْرَةَ قَالَ: سَمِعْتُ الْأَعْمَشَ

(1) (H. 3181) A battle that took place between 'Alī's followers and Mu'āwiya's followers=

bin Ḥunaif (when he was blamed for lack of zeal for fighting) saying, 'You'd better blame your wrong opinions. I wish you had seen me on the day of Abū Jandal<sup>(1)</sup>. If I had had the courage to disobey the Prophet's orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'

قَالَ: سَأَلْتُ أَبَا وَائِلٍ: شَهِدْتَ صِيفِينَ؟ قَالَ: نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: اتَّهَمُوا رَأْيَكُمْ، رَأَيْتَنِي يَوْمَ أَبِي جَنْدَلٍ، وَلَوْ اسْتَطِيعَ أَنْ أُرَدَّ أَمْرَ النَّبِيِّ ﷺ لَرَدَدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرٍ يُفْظِعُنَا إِلَّا أَسهَلُنَا بِنَا إِلَى أَمْرٍ نَعْرِفُهُ غَيْرِ أَمْرِنَا هَذَا. [انظر: ٣١٨٢، ٤١٨٩، ٤٨٤٤،

[٧٣٠٨

3182. Narrated Abū Wā'il: We were in (the battle of) Ṣiffīn and Sahl bin Ḥunaif got up and said, "O people! Blame yourselves! We were with the Prophet ﷺ on the day of *Hudaibiya*, and if we had been called to fight, we would have fought. But 'Umar bin Al-Khaṭṭāb came and said, 'O Allāh's Messenger! Aren't we in the right (path) and our opponents in the wrong (path)?' Allāh's Messenger ﷺ said, 'Yes.' 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return, before Allāh judges between us and them?' Allāh's Messenger ﷺ said, 'O Ibn Al-Khaṭṭāb! I am the Messenger of Allāh and Allāh will never degrade me'. Then 'Umar went to Abū Bakr and told him the same as he had told the Prophet ﷺ. On that Abū Bakr said (to 'Umar), 'He is the Messenger of Allāh and Allāh will never degrade him.' Then *Sūrat Al-Faṭḥ* (i.e., Victory) was revealed and Allāh's Messenger ﷺ recited

٣١٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ. قَالَ: حَدَّثَنِي أَبُو وَائِلٍ قَالَ: كُنَّا بِصِيفِينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ، اتَّهَمُوا أَنْفُسَكُمْ، فَإِنَّا كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ وَلَوْ نَرَى قِتَالًا لَفَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى بَاطِلٍ؟ فَقَالَ: «بلى». فَقَالَ: أَلَيْسَ قِتَالَنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ؟ قَالَ: «بلى»، قَالَ: فَعَلَامَ نُعْطِي الدِّيَّةَ فِي دِينِنَا؟ أَرَجِعْ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يا ابنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ وَلَنْ

=at the river of Euphrates in 'Irāq.

(1) (H. 3181) Abū Jandal embraced Islām at the time when the Muslims had concluded a treaty with *Al-Mushrikūn* of Makkah by virtue of which the Prophet ﷺ had to return Abū Jandal to them in spite of his conversion.

it to the end in front of 'Umar. On that 'Umar asked, 'O Allāh's Messenger! Was it (i.e., the *Hudaibiya* Treaty) a victory?' Allāh's Messenger ﷺ said, 'Yes'."

**3183.** Narrated Asmā' bint Abī Bakr رضي الله عنها: During the period of the peace treaty of Quraish with Allāh's Messenger ﷺ, my mother, accompanied by her father, came to visit me, and she was a *Mushrikah*. I consulted Allāh's Messenger ﷺ (by asking), "O Allāh's Messenger! My mother has come to me and she desires to receive a reward from me, shall I keep good relation with her?" He said, "Yes, keep good relation with her."

**(19) CHAPTER.** It is permissible to conclude a peace treaty of three days or any other fixed period.

**3184.** Narrated Al-Barā' رضي الله عنه: When the Prophet ﷺ intended to perform 'Umra, he sent a person to the people of Makkah asking their permission to enter Makkah. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islām) to any of them. So 'Alī bin Abī Ṭālib started writing the treaty between them. He wrote, "This is what Muḥammad, Messenger of Allāh ﷺ has agreed to." The (Makkans) said, "If we knew that you

يُضَيِّعَنِي اللَّهُ أَبَدًا». فَأَنْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِهَا. قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَوْ فَتَحَ هُوَ؟ قَالَ: «نَعَمْ». [راجع: ٣١٨١]

٣١٨٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدُوا رَسُولَ اللَّهِ ﷺ وَمُدَّتْهُمْ مَعَ أَبِيهَا، فَاسْتَقَمْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمَّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ، صِلِيهَا». [راجع: ٢٦٢٠]

**(١٩) بَابُ الْمُصَالَحَةِ عَلَى ثَلَاثَةِ أَيَّامٍ أَوْ وَقْتٍ مَعْلُومٍ**

٣١٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنِي شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي الْبَرَاءُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَرَادَ أَنْ يَغْتَمِرَ أَرْسَلَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ فَاشْتَرَطُوا عَلَيْهِ أَنْ لَا يُقِيمَ بِهَا

(Muhammad) are the Messenger of Allāh, then we would not have prevented you and would have followed you. But write, 'This is what Muhammad bin 'Abdullāh has agreed to...'. On that Allāh's Messenger ﷺ said, "By Allāh, I am Muhammad bin 'Abdullāh, and, by Allāh, I am the Messenger of Allāh." Allāh's Messenger ﷺ used not to write; so he asked 'Ali to erase the expression 'Messenger of Allāh'. On that 'Ali said, "By Allāh, I will never erase it." Allāh's Messenger ﷺ said (to 'Ali), "Let me see the paper." When 'Ali showed him the paper, the Prophet ﷺ erased the expression with his own hand. When Allāh's Messenger ﷺ had entered Makkah and three days had elapsed, the Makkans came to 'Ali and said, "Let your friend (i.e., the Prophet ﷺ) quit Makkah." 'Ali informed Allāh's Messenger ﷺ about it and Allāh's Messenger ﷺ said, "Yes," and then he departed.

(20) CHAPTER. To make a peace treaty without a limited period.

As the Prophet ﷺ told (the Khaibar Jews), "We will keep you as long as Allāh will keep you."

(21) CHAPTER. The throwing of the dead bodies of *Al-Mushrikūn* in a well, and no price should be accepted for such dead bodies (in case their families want to take them).

3185. Narrated 'Abdullāh عنه الله رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the state of

إِلَّا ثَلَاثَ لَيَالٍ، وَلَا يَدْخُلُهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، وَلَا يَدْعُو مِنْهُمْ أَحَدًا، قَالَ: فَأَخَذَ يَكْتُبُ الشَّرْطَ بَيْنَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ. فَكَتَبَ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ. فَقَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعَكَ وَلَتَابَعْنَاكَ. وَلَكِنْ أَكْتُبُ: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. فَقَالَ: «أَنَا وَاللَّهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، وَأَنَا وَاللَّهِ رَسُولُ اللَّهِ»، قَالَ: وَكَأَنَّ لَا يَكْتُبُ، قَالَ: فَقَالَ: لِعَلِّي أَمُحُ: رَسُولُ اللَّهِ، فَقَالَ عَلِيُّ: وَاللَّهِ لَا أَمَحَاهُ أَبَدًا، قَالَ: «فَأَرِنِي»، قَالَ: فَأَرَاهُ إِيَّاهُ فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَتْ الْيَوْمَ اتَّوَا عَلِيًّا فَقَالُوا: مُرْ صَاحِبِكَ فَلْيَرْتَجِلْ، فَذَكَرَ ذَلِكَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ» فَارْتَجَلَ .

[راجع: ١٧٨١]

(٢٠) بَابُ الْمَوَادَعَةِ مِنْ غَيْرِ وَقْتٍ، وَقَوْلُ النَّبِيِّ ﷺ: «أَقْرَبُكُمْ عَلَيَّ مَا أَقْرَبُكُمْ اللَّهُ»

(٢١) بَابُ طَرْحِ جَيْفِ الْمُشْرِكِينَ فِي الْبِئْرِ، وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ

٣١٨٥ - حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ

prostration, surrounded by a group of people from *Mushrikūn* of the Quraish, 'Uqba bin Abī Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head from prostration till Fātima السَّلَام عَلَيْهَا (i.e., his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (that evil deed). The Prophet ﷺ said, "O Allāh! Destroy the chiefs of Quraish, O Allāh! Destroy Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, 'Uqba bin Abī Mu'ait, 'Umaiyya bin Khalaf (or Ubaī bin Khalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiyya or Ubaī, because he was a fat man, and when he was pulled, the parts of his body got separated before he was thrown into the well.

قَالَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عَقْبَةُ بْنُ أَبِي مُعَيْطٍ يَسْلَى جَزُورٍ وَقَدَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيْنِكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْنِكَ أَبَا جَهْلَ بْنَ هِشَامٍ، وَعُقْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ ابْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ وَأُمَيَّةَ بْنَ خَلْفٍ أَوْ أَبِي بْنَ خَلْفٍ فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فَأَلْقَوْا فِي بَيْرٍ غَيْرِ أُمَيَّةَ أَوْ أَبِي فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا فَلَمَّا جَرَّوهُ تَقَطَّعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبَيْرِ». [راجع: ٢٤٠]

(٢٢) بَابُ إِثْمِ الْغَادِرِ لِلْبَيْرِ وَالْفَاجِرِ

(22) CHAPTER. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

3186, 3187. Narrated Abdullah and Anas: The Prophet ﷺ said, "Every betrayer (treachereous and perfidious person) will have a flag on the Day of Resurrection." One of the two subnarrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it."

٣١٨٦، ٣١٨٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ. وَعَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ - قَالَ أَحَدُهُمَا: يُنْصَبُ، وَقَالَ الْآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ - يُعْرَفُ بِهِ».

3188. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :  
The Prophet ﷺ said, "For every betrayer (treacherous and perfidious person) there will be a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal (perfidy) he committed."

[See Vol. 8, *Hadīth* No.6177]

3189. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا :  
Allāh's Messenger ﷺ said on the day of the conquest of Makkah, "There is no emigration now, but there is *Jihād* (i.e., holy battle) and good intentions<sup>(1)</sup>. And when you are called for *Jihād*, you should come out at once." Allāh's Messenger ﷺ also said, on the day of the conquest of Makkah, "Allāh has made this town a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allāh's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e., Makkah) is a sanctuary by Allāh's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its *Luqata* (fallen property) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted." On that Al-'Abbās said, "O Allāh's Messenger! Except the *Idhkhīr*, because it is used by the goldsmiths and by the people for their houses." On that the Prophet ﷺ said, "Except the *Idhkhīr*."

٣١٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لَوَاءٌ يُنْصَبُ يَوْمَ الْقِيَامَةِ بِعَدْرَتِهِ». [انظر: ٦١٧٧،

[٦١٧٨، ٦٩٦٦، ٧١١١]

٣١٨٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا». وَقَالَ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَمُ اللهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ. فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْصَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهُ». فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ، إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَبَائِلِهِمْ وَلِبُيُوتِهِمْ، قَالَ: «إِلَّا الْإِدْخِرَ». [راجع: ١٣٤٩]

(1) (H. 3189) See the footnote of *Hadīth* No.2783.