

*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

32. The Book Of *Jihâd* And Expeditions

١ - (المعجم ٢٢) - كتاب الجهاد
والسير (التحفة ...)

Chapter 1. Permissibility Of Raiding The *Kuffâr* Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

(المعجم ١) - (بَابُ جَوَازِ الْإِغَارَةِ
عَلَى الْكُفَّارِ الَّذِينَ بَلَغْتَهُمْ دَعْوَةَ
الْإِسْلَامِ، مِنْ غَيْرِ تَقَدُّمِ إِعْلَامٍ
بِالْإِغَارَةِ) (التحفة ٣)

[4519] 1 - (1730) It was narrated that Ibn 'Awn said: I wrote to Nâfi' asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allâh ﷺ raided Banû Al-Muṣṭaliq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yaḥyâ said: I think he said - Juwayriyah, the daughter of Al-Hârith, fell to his lot.

He said: And 'Abdullâh bin 'Umar narrated this *Hadîth* to me, and he was one of that army.

[٤٥١٩] ١ - (١٧٣٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا سُلَيْمُ ابْنُ
أَخْضَرَ عَنِ ابْنِ عَوْنٍ قَالَ: كَتَبْتُ إِلَى
نَافِعٍ أَسْأَلُهُ عَنِ الدُّعَاءِ قَبْلَ الْقِتَالِ؟ قَالَ:
فَكَتَبَ إِلَيَّ: إِنَّمَا كَانَ ذَلِكَ فِي أَوَّلِ
الْإِسْلَامِ، قَدْ أَعَارَ رَسُولُ اللَّهِ ﷺ عَلَى
بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَامُهُمْ
تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مَقَاتِلَهُمْ وَسَبَى
سَبْيَهُمْ وَأَصَابَ يَوْمئِذٍ - قَالَ يَحْيَى:
أَحْسِبُهُ قَالَ - جُوَيْرِيَّةَ - أَوْ ابْنَةَ - ابْنَةَ
الْحَارِثِ.

قَالَ: وَحَدَّثَنِي هَذَا الْحَدِيثَ عَبْدُ اللَّهِ
ابْنُ عُمَرَ، وَكَانَ فِي ذَلِكَ الْجَيْشِ.

[4520] (...) A similar report (as
no. 4519) was narrated from Ibn

[٤٥٢٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

‘Awn with this chain, and he said: Juwayriyah bint Al-Hârith, with no uncertainty.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

[4521] 2 - (1731) Sufyân said: He dictated (the etiquette of warfare) to us.

[4522] 3 - (...) It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allâh ﷺ appointed commanders for an army or expedition, he would advise them personally to fear Allâh, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: “Fight in the Name of Allâh, for the sake of Allâh. Fight those who disbelieve in Allâh. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from

الْمُتَّي: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ بْنِ عَوْنٍ بِهَذَا الْإِسْنَادِ. مِثْلَهُ. وَقَالَ: جُوَيْرِيَّةُ بِنْتُ الْحَارِثِ، وَلَمْ يَشْكَ.

(المعجم ٢) - (بَابُ تَأْمِيرِ الْإِمَامِ الْأَمْرَاءِ عَلَى الْبُعُوثِ، وَوَصِيَّتِهِ إِيَّاهُمْ بِأَدَابِ الْغَزْوِ وَغَيْرِهَا) (التحفة ٤)

[٤٥٢١] ٢- (١٧٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا سُفْيَانُ قَالَ: أَمْلَأَهُ عَلَيْنَا إِمْلَاءً قَالَا: ح:

[٤٥٢٢] ٣- (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمٍ - وَاللَّفْظُ لَهُ - حَدَّثَنِي عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَمَرَ أَمِيرًا عَلَى جَيْشٍ أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ، فِي سَبِيلِ اللَّهِ، فَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا فَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ -، فَأَيُّنَّهَا مَا أَجَابُوكَ فَأَقْبَلْ

(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the *Muhâjirîn* (Al-Madînah), and tell them that if they do that, they will have the same rights and duties as the *Muhâjirîn* have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay *Jizyah*. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allâh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allâh and His Prophet ﷺ, do not give them the promise of the protection of Allâh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allâh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allâh, do not make a deal on the basis of the ruling of Allâh, rather make a deal on the basis of your own ruling, for

مِنْهُمْ وَكَفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى
الإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكَفَّ
عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ
إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنََّّهُمْ، إِنْ
فَعَلُوا ذَلِكَ، فَلَهُمْ مَا لِلْمُهَاجِرِينَ،
وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ
يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنََّّهُمْ يَكُونُونَ
كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ
اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا
يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ، إِلَّا
أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا
فَسَلِّمُوا الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ
مِنْهُمْ وَكَفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِزْ
بِاللَّهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ
فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ دِمَّةَ اللَّهِ وَدِمَّةَ نَبِيِّهِ
ﷺ، فَلَا تَجْعَلَ لَهُمْ دِمَّةَ اللَّهِ وَلَا دِمَّةَ
نَبِيِّهِ، وَلَكِنْ اجْعَلْ لَهُمْ دِمَّتَكَ وَدِمَّةَ
أَصْحَابِكَ، فَإِنَّكُمْ، أَنْ تُخْفِرُوا دِمَّتَكُمْ
وَدِمَّةَ أَصْحَابِكُمْ، أَهْوَنُ مِنْ أَنْ تُخْفِرُوا
دِمَّةَ اللَّهِ وَدِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ
حِصْنٍ، فَأَرَادُوكَ أَنْ تُنْزِلَهُمْ عَلَى حُكْمِ
اللَّهِ، فَلَا تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ
أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ، لَا تَدْرِي
أَتَصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا .

you cannot be certain that you will be able to work out a deal with them that is in accordance with Allāh's ruling.”

‘Abdur-Rahmān (a narrator) said this or something similar, and Ishāq added at the end of his *Hadīth*: Yaḥyā bin Adam said: I mentioned this *Hadīth* to Muqātil bin Ḥayyān and he said: Muslim bin Haysam narrated something similar to me from An-Nu‘mān bin Muqarrin from the Prophet ﷺ.

[4523] 4 - (...) Sulaimān bin Buraidah narrated that his father said: When the Messenger of Allāh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a *Hadīth* like that of Sufyān (no. 4522).

[4524] 5 - (...) This was narrated from Shu‘bah.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)

[4525] 6 - (1732) It was narrated that Abū Mūsā said: When the Messenger of Allāh ﷺ

قَالَ عَبْدُ الرَّحْمَنِ هَذَا أَوْ نَحْوَهُ، وَزَادَ إِسْحَاقُ فِي آخِرِ حَدِيثِهِ، عَنْ يَحْيَى بْنِ آدَمَ قَالَ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ، - قَالَ يَحْيَى: يَعْنِي أَنَّ عَلْقَمَةَ يَقُولُهُ لِابْنِ حَيَّانَ - فَقَالَ: حَدَّثَنِي مُسْلِمُ ابْنُ هَيْصَمٍ، عَنِ التُّعْمَانِ بْنِ مُقَرَّرِ بْنِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[٤٥٢٣] ٤ - (...) وَحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ: حَدَّثَنِي عَبْدُ الصَّمَدِ ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ أَنَّ سُلَيْمَانَ بْنَ بَرَيْدَةَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا أَوْ سَرِيَّةً دَعَاهُ فَأَوْصَاهُ، وَسَأَقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُفْيَانَ.

[٤٥٢٤] ٥ - (...) [حَدَّثَنَا إِبْرَاهِيمُ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الْفَرَّاءُ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ، عَنْ شُعْبَةَ بِهِذَا.

(المعجم ٣) - (باب في الأمر بالتيسير وترك التنفير) (التحفة ٥)

[٤٥٢٥] ٦ - (١٧٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ [وَأَبُو كُرَيْبٍ - وَاللَّفْظُ

sent any of his Companions on a mission, he would say: "Give glad tidings and do not put people off; be easy going and do not be hard on them."

[4526] 7 - (1733) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'âdh to Yemen, and he said: "Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided."

[4527] (...) A *Hadîth* like that of *Shu'bah* (no. 4526) was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather from the Prophet ﷺ, but in the *Hadîth* of Zaid bin Abî Unaysah it does not say: "Cooperate and do not be divided."

[4528] 8 - (1734) It was narrated that Abû At-Tayyâh said: I heard Anas bin Mâlik say:

لَأَبِي بَكْرٍ - قَالَ: [حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «بَشِّرُوا وَلَا تُتَفَرَّوْا، وَيَسِّرُوا وَلَا تُعَسِّرُوا».

[٤٥٢٦] ٧- (١٧٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُتَفَرَّوْا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا». [انظر:

٤٧١٧، ٥٢١٤]

[٤٥٢٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي خَلْفٍ عَنْ زَكَرِيَاءَ بْنِ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدِ بْنِ أَبِي أَنْسَةَ، كِلَاهُمَا عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ شُعْبَةَ، وَلَيْسَ فِي حَدِيثِ زَيْدِ بْنِ أَبِي أَنْسَةَ «وَتَطَاوَعَا وَلَا تَخْتَلِفَا».

[٤٥٢٨] ٨- (١٧٣٤) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

The Messenger of Allāh ﷺ said: "Be easy going and do not be harsh, give solace and do not put people off."

شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْرُوا وَلَا تُعَسِّرُوا، وَسَكِّنُوا وَلَا تُتَفِّرُوا».

Chapter 4. The Prohibition Of Betrayal

(المعجم ٤) - (بَابُ تَحْرِيمِ الْغَدْرِ)

(التحفة ٦)

[4529] 9 - (1735) It was narrated that Ibn 'Umar said: The Messenger of Allāh ﷺ said: "When Allāh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so."

[٤٥٢٩] ٩ - (١٧٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ [يَعْنِي أَبَا قُدَامَةَ السَّرْحَسِيِّ قَالًا]: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كُلُّهُمُ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ، يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوَاءٍ، فَقِيلَ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ».

[4530] (...) This *Hadith* was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٥٣٠] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ

الدَّارِمِيُّ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا صَحْرُ بْنُ جُوَيْرِيَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[4531] 10 - (...) ‘Abdullāh bin ‘Umar said: The Messenger of Allāh ﷺ said: “Allāh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so.”

[٤٥٣١] ١٠ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلِ ابْنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ عَبْدِ اللَّهِ بْنِ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَادِرَ يَنْصَبُ اللَّهُ لَهُ لِوَاءَ يَوْمَ الْقِيَامَةِ، فَيَقَالُ: أَلَا هَذِهِ غَدْرُهُ فَلَانِ».

[4532] 11 - (...) It was narrated from Ḥamzah and Sālim the sons of ‘Abdullāh that ‘Abdullāh bin ‘Umar said: I heard the Messenger of Allāh ﷺ say: “For every betrayer there will be a banner on the Day of Resurrection.”

[٤٥٣٢] ١١ - (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ حَمْرَةَ وَسَالِمِ ابْنَيْ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ».

[4533] 12 - (1736) It was narrated from ‘Abdullāh that the Prophet ﷺ said: “Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so.”

[٤٥٣٣] ١٢ - (١٧٣٦) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي بْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ: هَذِهِ غَدْرُهُ فَلَانِ».

[4534] (...) It was narrated from Shu'bah with this chain (a *Hadith* similar to no. 4533), but in the *Hadith* of 'Abdur-Rahmān it does not say: "It will be said: This is the betrayal of so-and-so."

[٤٥٣٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ؛ وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدِ الرَّحْمَنِ: «يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[4535] 13 - (...) It was narrated that 'Abdullāh said: The Messenger of Allāh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so."

[٤٥٣٥] ١٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ يَزِيدَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانٍ».

[4536] 14 - (1737) It was narrated that Anas said: The Messenger of Allāh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection by which he will be recognized."

[٤٥٣٦] ١٤- (١٧٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ».

[4537] 15 - (1738) It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Every betrayer will have a banner by his backside on the Day of Resurrection."

[٤٥٣٧] ١٥- (١٧٣٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُيَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ حُلَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ».

[4538] 16 - (...) It was narrated that Abû Sa'eed said: The Messenger of Allâh ﷺ said: "Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men."

[٤٥٣٨] ١٦ - (...) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ ابْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنَا الْمُسْتَمِرُّ بْنُ الرِّيَّانِ:
حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «لِكُلِّ غَادِرٍ لِيَوْمِ
الْقِيَامَةِ يُرْفَعُ لَهُ بَقْدَرٌ غَدْرِهِ، أَلَا وَلَا غَادِرَ
أَعْظَمُ غَدْرًا مِنْ أَمِيرٍ عَامَّةٍ».

Chapter 5. Permissibility Of Deceit In War

(المعجم ٥) - (بَابُ جَوَازِ

الخداع في الحرب)

(التحفة ٧)

[4539] 17 - (1739) Sufyân said: 'Amr heard Jâbir say that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٣٩] ١٧ - (١٧٣٩) وَحَدَّثَنَا
عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَعَمْرُو النَّاقِدُ
وَزُهَيْرُ ابْنِ حَرْبٍ - وَاللَّفْظُ لِعَلِيِّ
وَزُهَيْرٍ، قَالَ عَلِيُّ: أَخْبَرَنَا، وَقَالَ
الْآخِرَانِ: حَدَّثَنَا - سُفْيَانُ قَالَ: سَمِعَ
عَمْرُو جَابِرًا يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْحَرْبُ خُدْعَةٌ».

[4540] 18 - (1740) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "War is deceit."

[٤٥٤٠] ١٨ - (١٧٤٠) حَدَّثَنَا
مُحَمَّدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا
مَعْمَرٌ عَنْ هَمَّامِ [بْنِ مُنْبِهٍ]، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْحَرْبُ خُدْعَةٌ».

Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

(المعجم ٦) - (باب كراهة تمنى لقاء العدو، والأمر بالصبر عند اللقاء) (التحفة ٨)

[4541] 19 - (1741) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not wish to meet the enemy, but when you do meet them, then be steadfast."

[٤٥٤١] ١٩ - (١٧٤١) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنِ الْمُغِيرَةِ وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ الْجَزَائِمِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا».

[4542] 20 - (1742) It was narrated from Abû Nadr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ who was called 'Abdullâh bin Abî Awfâ, who wrote to 'Umar bin 'Ubaidullâh, when he went to fight the Harûriyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: "O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords." Then the Prophet ﷺ stood up and said: "O Allâh,

[٤٥٤٢] ٢٠ - (١٧٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ أَبِي النَّضْرِ، عَنْ كِتَابِ رَجُلٍ مِنْ أَسْلَمٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى، فَكَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، حِينَ سَارَ إِلَى الْحَرُورِيِّ، يُخْبِرُهُ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ، يَتَنَطَّرُ حَتَّى إِذَا مَالَتِ الشَّمْسُ قَامَ فِيهِمْ فَقَالَ: «يَا أَيُّهَا النَّاسُ! لَا تَمَنَّوْا لِقَاءَ الْعَدُوِّ وَاسْأَلُوا اللَّهَ الْعَاقِبَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»،

Revealer of the Book, Sender of the clouds and Defeater of the confederates, defeat them, and grant us victory over them.”

Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

[4543] 21 - (...) It was narrated that ‘Abdullâh bin Abî Awfa said: The Messenger of Allâh ﷺ prayed against the confederates and said: “O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them.”

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a *Hadîth* like that of Jâbir (no. 4543), except that he said: “Defeater of the confederates,” and he did not mention him saying, “O Allâh.”

[4545] (...) It was narrated from Ismâ’îl with this chain (a *Hadîth* similar to no. 4543). Ibn Abî ‘Umar added in his report: “Sender of the clouds.”

ثُمَّ قَامَ النَّبِيُّ ﷺ وَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصُرْنَا عَلَيْهِمْ».

(المعجم ٧) - (بَابُ اسْتِحْبَابِ الدَّعَاءِ
بِالنَّصْرِ عِنْدَ لِقَاءِ الْعَدُوِّ) (التحفة ٩)

[٤٥٤٣] ٢١- (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ فَقَالَ: «اللَّهُمَّ! مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابِ، اللَّهُمَّ! اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[٤٥٤٤] ٢٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعُ بْنُ الْجَرَّاحِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ بِمِثْلِ حَدِيثِ خَالِدٍ، غَيْرَ أَنَّهُ قَالَ: «هَازِمِ الْأَحْزَابِ» وَلَمْ يَذْكُرْ قَوْلَهُ: «اللَّهُمَّ».

[٤٥٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي رِوَايَتِهِ: «مُجْرِي السَّحَابِ».

[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allāh ﷺ used to say on the Day of Uhud: "O Allāh, if You will (that the Muslims be defeated), You will not be worshipped on earth."

[٤٥٤٦] ٢٣ - (١٧٤٣) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ يَوْمَ أُحُدٍ: «اللَّهُمَّ! إِنَّكَ إِنْ تَشَاءُ، لَا تُعْبَدُ فِي الْأَرْضِ».

Chapter 8. The Prohibition Of Killing Women And Children In War

(المعجم ٨) - (بَابُ تَحْرِيمِ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ فِي الْحَرْبِ) (التحفة ١٠)

[4547] 24 - (1744) It was narrated from ‘Abdullāh that a woman was found slain during one of the campaigns of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ denounced the killing of women and children.

[٤٥٤٧] ٢٤ - (١٧٤٤) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ.

[4548] 25 - (...) It was narrated that Ibn ‘Umar said: A woman was found slain in one of those campaigns, and the Messenger of Allāh ﷺ forbade killing women and children.

[٤٥٤٨] ٢٥ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ وَأَبُو أُسَامَةَ، قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ [بْنُ عُمَرَ] عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: وَجِدَتْ امْرَأَةً مَقْتُولَةً فِي بَعْضِ تِلْكَ الْمَغَازِي، فَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ.

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

(المعجم ٩) - (بَابُ جَوَازِ قَتْلِ النِّسَاءِ وَالصَّبِيَّانِ فِي الْبَيَاتِ مِنْ غَيْرِ تَعَمُّدٍ) (التحفة ١١)

[4549] 26 - (1745) It was narrated that Aṣ-Ṣa‘b bin Jath-

[٤٥٤٩] ٢٦ - (١٧٤٥) وَحَدَّثَنَا

thâmah said: The Messenger of Allâh ﷺ was asked about the women and children of the idolaters being killed in night raids. He said: "They are of them."

يَحْيَى بْنُ يَحْيَى وَسَعِيدُ بْنُ مَصُورٍ وَعَمْرُو
النَّاقِدُ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، قَالَ
يَحْيَى: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ
الرُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ،
عَنِ الصَّعْبِ بْنِ جَثَامَةَ قَالَ: سُنِلَ رَسُولُ
اللَّهِ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ؟ يَبْتَئُونَ
فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ، فَقَالَ:
«هُمْ مِنْهُمْ».

[4550] 27 - (...) It was narrated that Aṣ-Ṣa'b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: "They are of them."

[٤٥٥٠] ٢٧- (...) حَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ
ابْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ
ابْنِ جَثَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا
نُصِيبُ فِي الْبَيَاتِ مِنْ ذَرَارِيِّ الْمُشْرِكِينَ،
قَالَ: «هُمْ مِنْهُمْ».

[4551] 28 - (...) It was narrated from Aṣ-Ṣa'b bin Jath-thâmah that it was said to the Prophet ﷺ: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: "They are of their fathers."

[٤٥٥١] ٢٨- (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ
دِينَارٍ أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ
ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ،
عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّ النَّبِيَّ ﷺ
قِيلَ لَهُ: لَوْ أَنَّ خَيْلًا أَغَارَتْ مِنَ اللَّيْلِ
فَأَصَابَتْ مِنْ أَبْنَاءِ الْمُشْرِكِينَ؟ قَالَ: «هُمْ
مِنْ آبَائِهِمْ».

Chapter 10. Permissibility Of Cutting Down The Trees Of The *Kuffār* And Burning Them

[4552] 29 - (1746) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ burned the palm trees of Banû An-Naḍîr and cut them down, at Al-Buwairah.

Qutaibah and Ibn Rumḥ added in their *Hadīth*: And Allāh revealed the words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allāh)” [*Al-Hashr* 59:5].

[4553] 30 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ cut down the palm trees of Banû An-Naḍîr and burned them, and concerning that Hassân said:

It was easy for the nobles of Banû Lu’ayy (Quraish)

To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them...” [*Al-Hashr* 59:5].

[4554] 31 - (...) It was narrated that ‘Abdullāh bin ‘Umar said:

(المعجم ١٠) - (بَابُ جَوَازِ قَطْعِ
أَشْجَارِ الْكُفَّارِ وَتَحْرِيقِهَا) (التحفة ١٢)

[٤٥٥٢] ٢٩ - (١٧٤٦) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمَحٍ قَالَا: أَخْبَرَنَا
اللَّيْثُ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا
لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ
اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ،
وَهِيَ الْبُؤَيْرَةُ.

زَادَ قُتَيْبَةُ وَابْنُ رُمَحٍ فِي حَدِيثِهِمَا: فَأَنْزَلَ
اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ
تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ
وَالْخِرَازِيِّ الْمَفْسِقِينَ﴾ [الحشر: ٥].

[٤٥٥٣] ٣٠ - (...) حَدَّثَنَا سَعِيدُ
ابْنُ مَنْصُورٍ وَهَذَا بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا
ابْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَطَعَ نَخْلَ بَنِي النَّضِيرِ وَحَرَّقَ، وَلَهَا يَقُولُ
حَسَّانُ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ
وَفِي ذَلِكَ نَزَلَتْ: ﴿مَا قَطَعْتُمْ مِنْ
لَيْسَةٍ أَوْ تَرَكْتُمُوهَا﴾ الْآيَةَ.

[٤٥٥٤] ٣١ - (...) حَدَّثَنَا سَهْلُ

The Messenger of Allāh ﷺ burned the palm trees of Banū An-Naḍîr.

ابْنُ عَثْمَانَ: أَخْبَرَنَا عُثْبَةُ بْنُ خَالِدِ السَّكُونِيِّ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ.

Chapter 11. War Booty Has Been Made Permissible For This *Ummah* Only

(المعجم ١١) - (بَابُ تَحْلِيلِ الْغَنَائِمِ
لهذه الأمة خاصة) (التحفة ١٣)

[4555] 32 - (1747) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allāh ﷺ, and he mentioned a number of *Aḥadīth*, including the following: The Messenger of Allāh ﷺ said: "One of the Prophets went out on a campaign, and he said to his people: No man should accompany me who has gotten married and wants to consummate the marriage but has not yet done so, or a man who has built a house but has not yet put the roof on, or a man who has bought some sheep or pregnant she-camels and is waiting for them to give birth. He went out to fight, and he approached a town at the time of *ʿAsr* prayer, or close to that time. He said to the sun: You are under the command of Allāh and I am under the command of Allāh. O Allāh, halt it for me for a while." So it was halted for him until Allāh granted him victory.

[٤٥٥٥] ٣٢ - (١٧٤٧) وَحَدَّثَنَا أَبُو كَرِيبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «غَزَا نَبِيُّ مِنَ الْأَنْبِيَاءِ، فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعْنِي رَجُلٌ قَدْ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَنْبِيَّ بِهَا، وَلَمَّا يَبْنِ، وَلَا آخَرَ قَدْ بَنَى بُيْتَانًا، وَلَمَّا يَرْفَعُ سُفْفَهَا، وَلَا آخَرَ قَدْ اشْتَرَى غَنَمًا أَوْ حَافِلَاتٍ، وَهُوَ مُتَظَرٌّ وَلَا دَهَا، قَالَ: فَغَزَا، فَأَدْنَى لِلْمَقَرَّةِ حِينَ صَلَاةِ الْعَصْرِ، أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْسِبْهَا عَلَيَّ شَيْئًا فَحُسِبَتْ عَلَيْهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، قَالَ: فَجَمَعُوا مَا غَنِمُوا، فَأَقْبَلَتِ النَّارُ

They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: "There is theft from the booty among you. Let one man from each tribe swear allegiance to me." They swore allegiance to him, and the hand of one man stuck to his hand. He said: "There is theft from the booty among you. Let your tribe swear allegiance to me." They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: "There is theft from the booty among you; you have stolen from the booty." They brought forth to him gold equal to the size of a cow's head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allâh (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

Chapter 12. Spoils Of War

[4556] 33 - (1748) It was narrated that Muṣ'ab bin Sa'd said: My father took something from the *Khums* and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allâh revealed (the words): "They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils

لِتَأْكُلَهُ، فَأَبَتْ أَنْ تَطْعَمَهُ، فَقَالَ: فِيكُمْ غُلُولٌ، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَبَايَعُوهُ، فَلَصِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الْغُلُولُ، فَلْيُبَايِعْنِي قَبِيلَتِكَ، فَبَايَعْتُهُ، قَالَ: فَلَصِقَ بِيَدِ رَجُلَيْنِ أَوْ ثَلَاثَةٍ، فَقَالَ: فِيكُمْ الْغُلُولُ، أَنْتُمْ غَلَلْتُمْ، قَالَ: فَأَخْرَجُوا لَهُ مِثْلَ رَأْسِ بَقْرَةٍ مِنْ ذَهَبٍ، قَالَ: فَوَضَعُوهُ فِي الْمَالِ وَهُوَ بِالصَّعِيدِ، فَأَقْبَلَتِ النَّارُ فَأَكَلَتْهُ، فَلَمْ تَحِلَّ الْعَنَائِمُ لِأَحَدٍ مِنْ قَبْلِنَا، ذَلِكَ بِأَنَّ اللَّهَ [تَبَارَكَ وَتَعَالَى] رَأَى ضَعْفَنَا وَعَجْزَنَا، فَطَيَّبَهَا لَنَا».

(المعجم ١٢) - (بَابُ الْأَنْفَالِ)

(التحفة ١٤)

[٤٥٥٦] ٣٣ - (١٧٤٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَخَذَ أَبِي مِنَ الْخُمْسِ شَيْئًا، فَأَتَانِي بِهِ النَّبِيُّ ﷺ، فَقَالَ: هَبْ لِي هَذَا، يَا أَبِي، قَالَ فَأَنْزَلَ اللَّهُ عَزَّ

are for Allāh and the Messenger” [4-Anfāl 8:1].

[4557] 34 - (...) It was narrated from Muṣ‘ab bin Sa‘d that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allāh, grant it to me (as my share of the booty). He said: “Put it down.” Then he got up and said: O Messenger of Allāh, grant it to me. The Prophet ﷺ said to him: “Put it back where you got it from.” Then he stood up and said: Grant it to me, O Messenger of Allāh. He said: “Put it down.” He said: O Messenger of Allāh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: “Put it back where you got it from.” Then this Verse was revealed: “They ask you (O Muḥammad ﷺ) about the spoils of war. Say: The spoils are for Allāh and the Messenger” [4-Anfāl 8:1].

[4558] 35 - (1749) It was narrated that Ibn ‘Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.

وَجَلَّ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ [الأنفال: ١]. [انظر: ٦٢٣٨]

[٤٥٥٧] ٣٤- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: نَزَلَتْ فِيَّ أَرْبَعُ آيَاتٍ: أَصَبْتُ سَيْفًا فَاتَى بِهِ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلِيهِ، فَقَالَ: «ضَعُهُ» ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلِيهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ضَعُهُ [مِنْ حَيْثُ أَخَذْتَهُ]»، ثُمَّ قَامَ [فَقَالَ: نَفْلِيهِ يَا رَسُولَ اللَّهِ! فَقَالَ: «ضَعُهُ» فَقَامَ]، فَقَالَ: يَا رَسُولَ اللَّهِ! نَفْلِيهِ، أَأَجْعَلُ كَمَنْ لَا عَنَاءَ لَهُ؟ فَقَالَ لَهُ: النَّبِيُّ ﷺ: «ضَعُهُ مِنْ حَيْثُ أَخَذْتَهُ» قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾. [الأنفال: ١]

[٤٥٥٨] ٣٥- (١٧٤٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً، وَأَنَا فِيهِمْ، قَبِلَ نَجْدٍ، فَغَنِمُوا إِبِلًا كَثِيرَةً، فَكَانَتْ سُهْمَانُهُمْ اثْنِي عَشَرَ بَعِيرًا، أَوْ أَحَدَ عَشَرَ بَعِيرًا، وَنَفَّلُوا بَعِيرًا بَعِيرًا.

[4559] 36 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ sent an expedition towards Najd, among whom was Ibn 'Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allāh ﷺ did not make any change in that.

[4560] 37 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allāh ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allāh ﷺ granted each of us an extra camel.

[4561] (...) It was narrated from 'Ubaidullāh with this chain.

[4562] (...) (a similar *Hadīth*) It was narrated that Ibn 'Awn said: I wrote to Nāfi', asking him about the spoils of war. He wrote back to me (saying): Ibn 'Umar was among an expedition... (a *Hadīth* similar to no. 4560)

A *Hadīth* like theirs was narrated from Nāfi', with this chain.

[٤٥٥٩] ٣٦- (...) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ
رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةَ قَيْلِ
نَجْدٍ، وَفِيهِمْ ابْنُ عُمَرَ، وَأَنَّ سُهْمَانَهُمْ
بَلَغَتْ اثْنَيْ عَشَرَ بَعِيرًا، وَنَقَلُوا سِوَى
ذَلِكَ بَعِيرًا، فَلَمْ يُعَيِّرْهُ رَسُولُ اللَّهِ ﷺ.

[٤٥٦٠] ٣٧- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَعَثَ
رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ
فِيهَا، فَأَصَبْنَا إِيْلًا وَعُغْمًا، فَبَلَغَتْ سُهْمَانُنَا
اثْنَيْ عَشَرَ بَعِيرًا، اثْنَيْ عَشَرَ بَعِيرًا، وَنَقَلْنَا
رَسُولُ اللَّهِ ﷺ بَعِيرًا، بَعِيرًا.

[٤٥٦١] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ
وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ
الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بِهِذَا الْإِسْنَادِ.

[٤٥٦٢] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ
وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا
أَيُّوبٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ
أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، قَالَ: كَتَبْتُ إِلَى
نَافِعٍ أَسْأَلُهُ عَنِ النَّقْلِ؟ فَكَتَبَ إِلَيَّ: أَنَّ
ابْنَ عُمَرَ كَانَ فِي سَرِيَّةٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ

حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ: أَخْبَرَنِي مُوسَى؛ وَحَدَّثَنَا هَرُونَ [بْنُ سَعِيدٍ] الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أُسَامَةُ [بْنُ زَيْدٍ]، كُلُّهُمُ عَنْ نَافِعٍ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمْ.

[4563] 38 - (1750) It was narrated from Sâlim that his father said: The Messenger of Allâh ﷺ granted us something in addition to our share of the *Khums*, and he gave me a big old camel.

[٤٥٦٣] ٣٨ - (١٧٥٠) وَحَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِسُرَيْجٍ - قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَفَلَنَا رَسُولُ اللَّهِ ﷺ نَفْلًا سِوَى نَصِيبِنَا مِنَ الْخُمْسِ، فَأَصَابَنِي شَارِفٌ - وَالشَّارِفُ: الْمِسْنُ الْكَبِيرُ - .

[4564] 39 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ gave the troops a share of the spoils... a *Hadîth* like that of Ibn Rajâ' (no. 4563).

[٤٥٦٤] ٣٩ - (...) وَحَدَّثَنَا هَنَادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارِكِ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: بَلَّغَنِي عَنِ ابْنِ عُمَرَ قَالَ: نَفَّلَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، بِنَحْوِ حَدِيثِ ابْنِ رَجَاءٍ.

[4565] 40 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the *Khums* was due on the full amount (of booty).

[٤٥٦٥] ٤٠ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يَنْفُلُ بَعْضَ مَنْ يَبْعَثُ مِنَ السَّرَايَا، لِأَنْفُسِهِمْ

Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

[4566] 41 - (1751) It was narrated that Abû Muḥammad Al-Anṣârî, who was a companion of Abû Qatâdah, said: Abû Qatâdah said... and he narrated the same *Hadîth* as no. 4568).

[4567] (...) It was narrated from Abû Muḥammad, the freed slave of Abû Qatâdah, that Abû Qatâdah said... and he quoted the *Hadîth* (as no. 4568).

[4568] (...) It was narrated that Abû Qatâdah said: We set out with the Messenger of Allâh ﷺ in the year of (the battle of) Hunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the *Mushrik* men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined 'Umar bin Al-Khaṭṭâb and he said: What is the matter with the people?

خَاصَّةً، سِوَى قَسْمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ فِي ذَلِكَ، وَاجِبٌ كُلُّهُ.

(المعجم ١٣) - (بَابُ اسْتِحْقَاقِ الْقَاتِلِ سَلْبَ الْقَتِيلِ) (التحفة ١٥)

[٤٥٦٦] ٤١ - (١٧٥١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ وَكَانَ جَلِيسًا لِأَبِي قَتَادَةَ قَالَ: قَالَ أَبُو قَتَادَةَ، وَاقْتَصَرَ الْحَدِيثُ.

[٤٥٦٧] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَحْيَى [بْنِ سَعِيدٍ]، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: وَسَاقَ الْحَدِيثُ.

[٤٥٦٨] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ [وَحَرَمَلَةَ] - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حُتَيْنٍ، فَلَمَّا التَّفَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، قَالَ: فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدْرْتُ إِلَيْهِ حَتَّى أَتَيْتُهُ مِنْ وِرَائِهِ، فَضْرَبْتُهُ

I said: It is the decree of Allāh. Then the people came back, and the Messenger of Allāh ﷺ sat down and said: "Whoever killed someone has to bring his proof, then he may take his belongings." I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allāh ﷺ said: "What is the matter with you, O Abû Qatâdah?" I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allāh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aş-Şiddîq said: No, by Allāh, you should not expect one of the lions of Allāh who fought for Allāh and His Messenger to give up his booty to you. The Messenger of Allāh ﷺ said: "He is right; give it to him." So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the *Hadîth* of Al-Laith: Abû Bakr said: No, he will not give it to a little hyena from Quraish and ignore one of the lions of Allāh.

عَلَى حَبْلِ عَاتِقِهِ، وَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً
وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكُهُ
الْمَوْتُ، فَأَرْسَلَنِي، فَلَحِقْتُ عُمَرَ بْنَ
الْخَطَّابِ فَقَالَ: مَا لِلنَّاسِ؟ فَقُلْتُ: أَمْرُ
اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا، وَجَلَسَ رَسُولُ
اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا، لَهُ عَلَيْهِ بَيْتَةٌ،
فَلَهُ سَلْبُهُ» قَالَ: فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ
لِي؟ ثُمَّ جَلَسْتُ، ثُمَّ قَالَ مِثْلَ ذَلِكَ، قَالَ:
فَقُمْتُ، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ،
ثُمَّ قَالَ ذَلِكَ الثَّلَاثَةَ، قَالَ فَقُمْتُ فَقَالَ رَسُولُ
اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟!» فَقَصَّصْتُ
عَلَيْهِ الْقِصَّةَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ
يَا رَسُولَ اللَّهِ! سَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي،
فَأَرْضِهِ مِنْ حَقِّهِ، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَا
هَذَا اللَّهُ! إِذَا لَا يَعْمُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ
يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ فَيُعْطِيكَ سَلْبَهُ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ، فَأَعْطِهِ إِيَّاهُ»
فَأَعْطَانِي، قَالَ: فَبِعْتُ الدَّرْعَ فَايْتَعْتُ بِهِ
مَخْرَفًا فِي بَنِي سَلِمْةَ، فَإِنَّهُ لِأَوَّلِ مَالٍ تَأْتَلَّتُهُ
فِي الْإِسْلَامِ.

وَفِي حَدِيثِ اللَّيْثِ [فَقَالَ أَبُو بَكْرٍ]:
كَلَّا لَا يُعْطِيهِ أُضْبِيعَ مِنْ قُرَيْشٍ وَيَدْعُ أَسَدًا
مِنْ أَسَدِ اللَّهِ.

[وَفِي حَدِيثِ اللَّيْثِ: لِأَوَّلِ مَالٍ تَأْتَلَّتُهُ].

[4569] 42 - (1752) It was narrated that ‘Abdur-Rahmân bin ‘Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the *Anṣâr* who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he (ﷺ) looked at their swords then he said: “Both of you killed him.” And he gave his (Abû Jahl’s) belongings

[٤٥٦٩] ٤٢ - (١٧٥٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا يُوْسُفُ بْنُ الْمَاجِشُونِ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، نَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثُهُ أَسْنَانُهُمَا، تَمَيَّتُ لَوْ كُنْتُ بَيْنَ أَضْلَعٍ مِنْهُمَا، فَعَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمُّ! هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتِكَ إِلَيْهِ؟ يَا ابْنَ أَخِي! قَالَ: أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ! لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا، قَالَ: فَتَعَجَّبْتُ لِذَلِكَ، فَعَمَزَنِي الْآخَرُ فَقَالَ مِثْلَهَا، قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ: أَلَا تَرِيَانِ؟ هَذَا صَاحِبِكُمَا الَّذِي تَسْأَلَانِ عَنْهُ، قَالَ: فَأَبْتَدَرَاهُ، فَضَرَبَاهُ بِسَيْفَيْهِمَا، حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ، فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ فِي السَّيْفَيْنِ

to Mu‘ādh bin ‘Amr bin Al-Jamūh. The two men were Mu‘ādh bin ‘Amr bin Al-Jamūh and Mu‘ādh bin ‘Afrā’.

قَالَ: «كَيْلَا كَمَا قَتَلَهُ» وَقَضَى بِسَلْبِهِ لِمُعَاذِ ابْنِ عَمْرٍو بْنِ الْجَمُوحِ. - وَالرَّجُلَانِ: مُعَاذُ بْنُ عَمْرٍو بْنِ الْجَمُوحِ وَمُعَاذُ بْنُ عَفْرَاءَ.

[4570] 43 - (1753) It was narrated that ‘Awf bin Mâlik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khâlid bin Al-Walîd, who was their commander, did not let him. ‘Awf bin Mâlik went to the Messenger of Allâh ﷺ and told him, and he said to Khâlid: “What prevented you from giving his belongings to him?” He said: Because I thought that that was too much for him to take, O Messenger of Allâh. He said: “Give it to him.” ‘Awf pulled on Khâlid’s cloak (as a rebuke), then he said: Didn’t I tell you that I was going to go to the Messenger of Allâh ﷺ? The Messenger of Allâh ﷺ heard him and became angry, and said: “Do not give him anything, O Khâlid! Do not give him anything, O Khâlid! Won’t you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant

أَبُو [٤٥٧٠] - ٤٣ (١٧٥٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِيحَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: قَتَلَ رَجُلٌ مِنْ حِمْيَرَ رَجُلًا مِنَ الْعَدُوِّ، فَأَرَادَ سَلْبَهُ، فَمَنَعَهُ خَالِدُ بْنُ الْوَلِيدِ، وَكَانَ وَالِيًا عَلَيْهِمْ، فَاتَى رَسُولَ اللَّهِ ﷺ عَوْفُ بْنُ مَالِكٍ، فَأَخْبَرَهُ، فَقَالَ لِيَخَالِدٍ: «مَا مَنَعَكَ أَنْ تُعْطِيَهُ سَلْبَهُ؟» قَالَ: اسْتَكْرَهْتُهُ، يَا رَسُولَ اللَّهِ! قَالَ: «ادْفَعْهُ إِلَيْهِ» فَمَرَّ خَالِدٌ بِعَوْفٍ فَجَرَّ بِرِدَائِهِ، ثُمَّ قَالَ: هَلْ أَنْجَزْتُ لَكَ مَا ذَكَرْتُ لَكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَاسْتَعْصَبَ. فَقَالَ: «لَا تُعْطِهِ يَا خَالِدُ! لَا تُعْطِهِ يَا خَالِدُ! هَلْ أَنْتُمْ تَارِكُو لِي أَمْرًاي؟ إِنَّمَا مِثْلُكُمْ وَمِثْلُهُمْ كَمِثْلِ رَجُلٍ اسْتُرْعِيَ إِبِلًا أَوْ غَنَمًا فَرَعَاهَا، ثُمَّ تَحَيَّنَ سَقِيهَا، فَأَوْرَدَهَا حَوْضًا، فَشَرَعَتْ فِيهِ، فَشَرِبَتْ صَفْوَهُ وَتَرَكَتْ كَدْرَهُ، فَصَفْوُهُ لَكُمْ، وَكَدْرُهُ عَلَيْهِمْ».

water. The clear water is for you and the stagnant water is for them.”

[4571] 44 - (...) It was narrated that ‘Awf bin Mâlik Al-Ashja‘î said: I went out among those who went out with Zaid bin Hârithah, on the campaign of Mu’tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar *Hadîth* (as no. 4570) from the Prophet ﷺ, except that he said: ‘Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[4572] 45 - (1754) Abû Salamah bin Al-Akwa‘ said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it

[٤٥٧١] ٤٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو عَنْ عَبْدِ الرَّحْمَنِ ابْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ ابْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ مَنْ خَرَجَ مَعَ زَيْدِ ابْنِ حَارِثَةَ، فِي غَزْوَةِ مُؤْتَةَ، وَرَافَقْتَنِي مَدَدِيٌّ مِنَ الْيَمَنِ. وَسَاقَ الْحَدِيثَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، غَيْرَ أَنَّهُ قَالَ فِي الْحَدِيثِ: قَالَ عَوْفٌ: فَقُلْتُ: يَا خَالِدُ! أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلْبِ لِلْقَاتِلِ؟ قَالَ: بَلَى، وَلَكِنِّي اسْتَكْرَهُهُ.

[٤٥٧٢] ٤٥ - (١٧٥٤) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ: حَدَّثَنِي إِبَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي سَلَمَةَ بْنُ الْأَكْوَعِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ، فَبَيْنَا نَحْنُ نَتَصَحَّحُ مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَأَنَاحَهُ، ثُمَّ انْتَرَعَ طَلْقًا مِنْ حَقْبِهِ فَقَيَّدَ بِهِ الْجَمَلَ، ثُمَّ تَقَدَّمَ يَتَعَدَّى مَعَ الْقَوْمِ، وَجَعَلَ

kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel's reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man's head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allāh ﷺ and the people met me, and he said: "Who killed the man?" They said: Ibn Al-Akwa'. He said: "All his (the slain man's) belongings are his."

يَنْظُرُ، وَفِينَا ضَعْفَةٌ وَرَقَّةٌ فِي الظَّهْرِ،
وَبَعْضُنَا مِشَاءٌ، إِذْ خَرَجَ يَسْتَدُّ، فَأَتَى
جَمَلَهُ فَأَطْلَقَ قَيْدَهُ، ثُمَّ أَنَاخَهُ فَقَعَدَ
عَلَيْهِ، فَأَتَارَهُ، فَاسْتَدَّ بِهِ الْجَمَلَ، فَاتَّبَعَهُ
رَجُلٌ عَلَى نَاقَةٍ وَرَقَاءَ.

قَالَ سَلَمَةُ: وَخَرَجْتُ أَشْتَدُّ، فَكُنْتُ
عِنْدَ وَرِكِ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ، حَتَّى
كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ
حَتَّى أَخَذْتُ بِخِطَامِ الْجَمَلِ فَأَنَخْتُهُ،
فَلَمَّا وَضَعَ رُكْبَتَهُ فِي الْأَرْضِ اخْتَرَطْتُ
سَيْفِي فَضَرَبْتُ رَأْسَ الرَّجُلِ، فَتَدَّرَ، ثُمَّ
جِئْتُ بِالْجَمَلِ أَقُوْدُهُ، عَلَيْهِ رَحْلُهُ
وَسِلَاحُهُ، فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ
وَالنَّاسُ مَعَهُ، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟»
قَالُوا: ابْنُ الْأَكْوَعِ، قَالَ: «لَهُ سَلْبُهُ
أَجْمَعُ».

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allāh ﷺ had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of

(المعجم ١٤) - (بَابُ التَّنْفِيلِ وَفِدَاءِ

المسلمين بالأسارى) (التحفة ١٦)

[٤٥٧٣] ٤٦ - (١٧٥٥) حَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا عَمْرُ بْنُ يُونُسَ: حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَارٍ: حَدَّثَنِي إِيَاسُ بْنُ
سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْنَا فَرَازَةَ
وَعَلَيْنَا أَبُو بَكْرٍ، أَمَرَهُ رَسُولُ اللَّهِ ﷺ
عَلَيْنَا، فَلَمَّا كَانَ بَيْنَنَا وَبَيْنَ الْمَاءِ سَاعَةٌ،

the night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banû Fazârah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abû Bakr, and Abû Bakr gave me her daughter as a prize. We came to Al-Madinah and I had not yet come close to her, and the Messenger of Allâh ﷺ met me in the marketplace and said: "O Salamah, give that woman to me." I said: O Messenger of Allâh, I like her but I have not yet come close to her. Then the Messenger of Allâh ﷺ met me in the marketplace the next day and said to me: "O Salamah, give me that woman, may Allâh bless your father." I said: She is yours, O Messenger of Allâh. By Allâh, I have not yet come close to her. The Messenger of Allâh ﷺ sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.

أَمَرَنَا أَبُو بَكْرٍ فَعَرَسْنَا، ثُمَّ شَنَّ الْعَارَةَ،
فَوَرَدَ الْمَاءَ، فَفَقَتَلَ مَنْ قَتَلَ عَلَيْهِ، وَسَبَى،
وَأَنْظَرُ إِلَى عُنُقِي مِنَ النَّاسِ، فِيهِمْ
الذَّرَارِيُّ، فَحَشَيْتُ أَنْ يَسْبِقُونِي إِلَى
الْجَبَلِ، فَرَمَيْتُ بِسَهْمٍ بَيْنَهُمْ وَبَيْنَ
الْجَبَلِ، فَلَمَّا رَأَوْا السَّهْمَ وَقَفُوا، فَجِئْتُ
بِهِمْ أَسْوَفُهُمْ، وَفِيهِمْ امْرَأَةٌ مِنْ بَنِي
فَزَارَةَ، عَلَيْهَا قَشْعٌ مِنْ أَدَمٍ، - قَالَ:
الْقَشْعُ الطَّعْ - مَعَهَا ابْنَةٌ لَهَا مِنْ أَحْسَنِ
الْعَرَبِ، فَسَمْتُهُمْ حَتَّى آتَيْتُ بِهِمْ أَبَا بَكْرٍ،
فَقَلْنِي أَبُو بَكْرٍ ابْتَنَاهَا، فَقَدِمْنَا الْمَدِينَةَ وَمَا
كَشَفْتُ لَهَا ثَوْبًا، فَلَقِينِي رَسُولُ اللَّهِ ﷺ
فِي السُّوقِ، فَقَالَ: «يَا سَلَمَةُ! هَبْ لِي
الْمَرْأَةَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! [وَاللَّهِ!] لَقَدْ
أَعْجَبْتَنِي، وَمَا كَشَفْتُ لَهَا ثَوْبًا، ثُمَّ
لَقِينِي رَسُولُ اللَّهِ ﷺ مِنَ الْعَدِي فِي
السُّوقِ، فَقَالَ [لِي]: «يَا سَلَمَةُ! هَبْ لِي
الْمَرْأَةَ، اللَّهُ أَبُوكَ» فَقُلْتُ: هِيَ لَكَ يَا
رَسُولَ اللَّهِ! فَوَاللَّهِ! مَا كَشَفْتُ لَهَا ثَوْبًا،
فَبَعَثَ بِهَا رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِ مَكَّةَ،
فَقَدَدَى بِهَا نَاسًا مِنَ الْمُسْلِمِينَ، كَانُوا
أَسْرُوا بِمَكَّةَ.

Chapter 15. Ruling On *Fai'* (Booty Acquired Without Fighting)

(المعجم ١٥) - (بَابُ حَكْمِ الْفِيءِ)

(التحفة ١٧)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from Muḥammad, the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadith*, including the following: The Messenger of Allâh ﷺ said: "If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allâh and His Messenger (and is seized by force), one fifth of it is for Allâh and His Messenger ﷺ, then the rest is for you."

[٤٥٧٤] ٤٧ - (١٧٥٦) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ: [قال] رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا، وَأَقَمْتُمْ فِيهَا، فَسَهْمُكُمْ فِيهَا، وَأَيُّمَا قَرْيَةٍ عَصَتْ اللَّهَ وَرَسُولَهُ، فَإِنَّ خُمُسَهَا لِلَّهِ وَرَسُولِهِ ﷺ، ثُمَّ هِيَ لَكُمْ».

[4575] 48 - (1757) It was narrated that 'Umar said: The wealth of Banû An-Naḍîr was among the *Fai'* that Allâh granted to His Messenger ﷺ, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet ﷺ, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (*Jihād*) for the sake of Allâh.

[٤٥٧٥] ٤٨ - (١٧٥٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَادٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ عَمْرٍو، عَنِ الرَّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهِ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفْ عَلَيْهِ الْمُسْلِمُونَ بِخَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِلنَّبِيِّ ﷺ خَاصَّةً، فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَنَةً، وَمَا بَقِيَ جَعَلَهُ فِي الْكِرَاعِ وَالسَّلَاحِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

[4576] (...) It was narrated from Az-Zuhrî with this chain.

[٤٥٧٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

[4577] 49 - (...) Mâlik bin Aws said: ‘Umar bin Al-Khattâb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mâlik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mâlik. Then Yarfâ’ came to him and said: O *Amîr Al-Mu’minîn*, will you let ‘Uthmân, ‘Abdur-Rahmân bin ‘Awf, Az-Zubair and Sa’d come in? ‘Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let ‘Abbâs and ‘Alî come in? He said: Yes, so he let them in. ‘Abbâs said: O *Amîr Al-Mu’minîn*, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O *Amîr Al-Mu’minîn*, judge between them and let them settle the matter. - Mâlik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - ‘Umar said: Wait a minute. I adjure you by Allâh, by Whose permission the heavens

[٤٥٧٧] ٤٩- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ الصُّبَيْعِيِّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ أَنَّ مَالِكَ ابْنَ أَوْسٍ حَدَّثَهُ قَالَ: أُرْسِلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَجِئْتُهُ حِينَ تَعَالَى النَّهَارُ، قَالَ: فَوَجَدْتُهُ فِي بَيْتِهِ جَالِسًا عَلَى سَرِيرِهِ، مُفْضِيًا إِلَى رُمَالِهِ، مُتَكِنًا عَلَيَّ وَسَادَةٌ مِنْ أَدَمٍ، فَقَالَ لِي: يَا مَالِ! إِنَّهُ قَدْ دَفَّ أَهْلَ أَيْبَاتٍ مِنْ قَوْمِكَ، وَقَدْ أَمَرْتُ فِيهِمْ بِرَضْخٍ، فَخُذْهُ فَاقْسِمْهُ بَيْنَهُمْ، قَالَ: قُلْتُ: لَوْ أَمَرْتَ بِهَذَا غَيْرِي؟ قَالَ: فَخُذْ، يَا مَالِ! قَالَ: فَجَاءَهُ يَرْفَأُ، فَقَالَ: هَلْ لَكَ، يَا أَمِيرَ الْمُؤْمِنِينَ! فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ وَسَعْدٍ؟ فَقَالَ عُمَرُ: نَعَمْ، فَأَذِنَ لَهُمْ، فَدَخَلُوا، ثُمَّ جَاءَ فَقَالَ: هَلْ لَكَ فِي عَبَّاسٍ وَعَلِيٍّ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَفْضِ بَيْنِي وَبَيْنَ هَذَا الْكَاذِبِ الْأَيْمِ الْعَادِرِ الْخَائِنِ، قَالَ: فَقَالَ الْقَوْمُ: أَجَلْ، يَا أَمِيرَ الْمُؤْمِنِينَ فَافْضِ بَيْنَهُمْ وَأَرْحَهُمْ، - فَقَالَ مَالِكُ بْنُ أَوْسٍ: يُخَيَّلُ

and earth exist, do you know that the Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. Then he turned to Al-'Abbās and 'Alī and said: I adjure you by Allāh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity"? They said: Yes. 'Umar said: Allāh bestowed upon His Messenger ﷺ that which He did not bestow upon anyone else. He said: "What Allāh gave as booty (*Fai'*) to His Messenger (Muḥammad ﷺ) from the people of the townships - it is for Allāh, His Messenger (Muḥammad ﷺ)" [Al-Hashr 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allāh ﷺ divided the wealth of Banū An-Naḍīr among you, and by Allāh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allāh ﷺ used to take his annual expenditure from it, and spend an equal amount for the sake of Allāh. Then he said: I adjure you by Allāh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured 'Abbās and 'Alī as he had adjured the others: Do

إِلَىٰ أَنَّهُمْ قَدْ كَانُوا قَدَّمُوهُمْ لِدَلِك - فَقَالَ عُمَرُ: اتَّيَدَا، أُنشِدُكُمْ بِاللَّهِ الَّذِي يَأْذِينِي تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيٍّ فَقَالَ: أُنشِدُكُمَا [بِاللَّهِ] الَّذِي يَأْذِينِي تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ؟» قَالَا: نَعَمْ، فَقَالَ عُمَرُ: إِنَّ اللَّهَ تَعَالَى كَانَ خَصَّ رَسُولَهُ ﷺ بِخَاصَّةٍ لَمْ يُخَصِّصْ بِهَا أَحَدًا غَيْرَهُ. قَالَ: «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ» [الحشر: ٧] - مَا أَدْرِي أَهْلَ قَرَأَ الْآيَةَ الَّتِي قَبْلَهَا أَمْ لَا؟ - قَالَ: فَقَسَمَ رَسُولُ اللَّهِ ﷺ بَيْنَكُمْ أَمْوَالَ بَنِي النَّضِيرِ، فَوَاللَّهِ! مَا اسْتَأْثَرَ عَلَيْكُمْ، وَلَا أَخَذَهَا دُونَكُمْ، حَتَّى بَقِيَ هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهُ نَفَقَتَهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ أُسْوَةَ الْمَالِ، ثُمَّ قَالَ: أُنشِدُكُمْ بِاللَّهِ الَّذِي يَأْذِينِي تَقُومُ السَّمَاءُ وَالْأَرْضُ! أَتَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، ثُمَّ نَشَدَ عَبَّاسًا وَعَلِيًّا! بِمِثْلِ مَا نَشَدَ بِهِ الْقَوْمَ: أَتَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَلَمَّا تُوْفِّي رَسُولُ اللَّهِ ﷺ قَالَ

you know that? They said: Yes. He said: When the Messenger of Allāh ﷺ died, Abû Bakr said: I am the successor of the Messenger of Allāh ﷺ, and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity". You thought that he was lying, sinning, cheating and betraying, but Allāh knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allāh ﷺ and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allāh knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allāh that you will use it as the Messenger of Allāh ﷺ used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allāh, I will not judge between you in any other way until the

أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ فَجِئْتُمَا، تَطْلُبُ مِيرَاثَكَ مِنَ ابْنِ أَخِيكَ، وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقَالَ أَبُو بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» فَرَأَيْتُمَاهُ كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تُوْفِي أَبُو بَكْرٍ، وَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَوَلِيُّ أَبِي بَكْرٍ، فَرَأَيْتُمَانِي كَاذِبًا آثِمًا غَادِرًا خَائِنًا، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلِيَّتُهَا، ثُمَّ جِئْتَنِي أَنْتَ وَهَذَا، وَأَنْتُمَا جَمِيعٌ، وَأَمْرُكُمَا وَاحِدٌ، فَقُلْتُمْ: اذْفَعْهَا إِلَيْنَا، فَقُلْتُ: إِنْ شِئْتُمْ دَفَعْتُهَا إِلَيْكُمَا عَلَى أَنْ عَلَيْكُمَا عَهْدُ اللَّهِ أَنْ تَعْمَلَا فِيهَا بِالَّذِي كَانَ يَعْمَلُ رَسُولُ اللَّهِ ﷺ فَأَخَذْتُمَاهَا بِذَلِكَ، قَالَ: أَكْذَلِكَ؟ قَالَ: نَعَمْ، قَالَ: ثُمَّ جِئْتُمَانِي لِأَقْضِي بَيْنَكُمَا، وَلَا، وَاللَّهُ! لَا أَقْضِي بَيْنَكُمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهَا فَرَدَّاهَا إِلَيَّ.

Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-Ḥadathân said: ‘Umar bin Al-Khaṭṭâb sent for me and said: some families of your people have come to me... a *Ḥadīth* like that of Mâlik (no. 4578), except that it says (‘Umar bin Al-Khaṭṭâb said): He (ﷺ) used to spend his annual expenditure on his family from it. And Ma‘mar said: he would keep his family’s annual sustenance from it, then whatever was left he would spend in the cause of Allāh.

Chapter 16. The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”

[4579] 51 - (1758) It was narrated that ‘Āishah said: When the Messenger of Allāh ﷺ died, the wives of the Prophet ﷺ wanted to send ‘Uthmân bin ‘Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. ‘Āishah said to them: Didn’t the Messenger of Allāh ﷺ say: “We (Prophets) have no heirs and whatever we leave behind is charity”?

[٤٥٧٨] ٥٠ - (...) حَدَّثَنَا إِسْحَاقُ [بْنُ إِبْرَاهِيمَ] وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَّثَانِ قَالَ: أُرْسِلَ إِلَيَّ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: إِنَّهُ قَدْ حَضَرَ أَهْلُ آيَاتٍ مِنْ قَوْمِكَ، يَنْحُو حَدِيثَ مَالِكٍ، غَيْرَ أَنَّ فِيهِ: فَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهُ سَنَةً، وَرَبَّمَا قَالَ مَعْمَرٌ: يَحْبِسُ قُوتَ أَهْلِهِ مِنْهُ سَنَةً، ثُمَّ يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلًا مَالِ اللَّهِ تَعَالَى.

(المعجم ١٦) - (بَابُ قَوْلِ النَّبِيِّ ﷺ)
«لا نورث ما تركنا فهو صدقة»
(التحفة ١٨)

[٤٥٧٩] ٥١ - (١٧٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أَرْوَاجَ النَّبِيِّ ﷺ، حِينَ تُؤْفَى رَسُولُ اللَّهِ ﷺ، أَرْدَدَ أَنْ يَبْعَثَ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ، فَيَسْأَلُهُ مِيرَاثَهُمْ مِنَ النَّبِيِّ ﷺ قَالَتْ عَائِشَةُ لَهْرٌ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نُوْرَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ؟».

[4580] 52 - (1759) It was narrated from 'Āishah that Fāṭimah, the daughter of the Messenger of Allāh ﷺ, sent word to Abū Bakr Aṣ-Ṣiddīq, asking for her inheritance from the Messenger of Allāh ﷺ, from the booty that Allāh had granted him in Al-Madīnah and Fadak, and what was left of the booty of Khaibar. Abū Bakr said: The Messenger of Allāh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muḥammad may live on the income of these properties." By Allāh, I will not change any of the charity of the Messenger of Allāh ﷺ from how it was at the time of the Messenger of Allāh ﷺ, and I will do the same with it as the Messenger of Allāh ﷺ did. Abū Bakr refused to give Fāṭimah anything, and Fāṭimah felt angry with Abū Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allāh ﷺ. When she died, her husband 'Alī bin Abī Ṭālib buried her at night, and did not tell Abū Bakr about that, and 'Alī offered the funeral prayer for her. 'Alī was held in special esteem among the people during Fāṭimah's lifetime, but when she died, 'Alī noticed a change in the people's attitude towards him. He sought to

[٤٥٨٠] ٥٢ - (١٧٥٩) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا لَيْثٌ عَنْ عُنُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكٍ، وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَوْرَثُ، مَا تَرَكَنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ وَإِنِّي، وَاللَّهِ! لَا أَعَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ، عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا عَمَلَنَّ فِيهَا، بِمَا عَمِلَ [بِهِ] رَسُولُ اللَّهِ ﷺ، فَأَتَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَيَّ فَاطِمَةَ شَيْئًا، فَوَجَدْتُ فَاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، قَالَ: فَهَجَرْتُهُ، فَلَمْ تَكَلِّمُهُ حَتَّى تُتُوفِّيَتْ، وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوتِيَتْ دَفَنَهَا رَوْجَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَيْلًا، وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ، وَصَلَّى عَلَيْهَا عَلِيٌّ، وَكَانَ لِعَلِيِّ مِنَ النَّاسِ جِهَةٌ، حَيَاةَ فَاطِمَةَ، فَلَمَّا تُوتِيَتْ اسْتَنْكَرَ عَلِيُّ وَجُوهَ النَّاسِ،

reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of 'Umar bin Al-Khaṭṭâb. 'Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and 'Alî bin Abî Tâlib recited the *Tashah-hud*, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh ﷺ. He kept speaking to Abû Bakr until Abû Bakr's eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh ﷺ is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh ﷺ do with them, rather I have done

فَأْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ، وَلَمْ يَكُنْ بَايَعَ تِلْكَ الْأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ ائْتِنَا، وَلَا يَأْتِنَا مَعَكَ أَحَدٌ - كَرَاهِيَةَ مَحْضَرِ عُمَرَ بْنِ الْخَطَّابِ - فَقَالَ عُمَرُ، لِأَبِي بَكْرٍ: وَاللَّهِ لَا تَدْخُلْ عَلَيْهِمْ وَحَدَاكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَاهُمْ أَنْ يَفْعَلُوا [بِي]؟، إِنِّي وَاللَّهِ! لَا يَتَيْتَهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ، فَتَشَهَّدَ عَلَيَّ مِنْ أَبِي طَالِبٍ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا، يَا أَبَا بَكْرٍ! فَضِيلَتَكَ وَمَا أَعْطَاكَ اللَّهُ، وَلَمْ نَنْفَسْ عَلَيْكَ خَيْرًا سِوَا سَاقَةِ اللَّهِ إِلَيْكَ، وَلَكِنَّكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ، وَكُنَّا نَحْنُ نَرَى لَنَا حَقًّا لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ يُكَلِّمُ أَبَا بَكْرٍ حَتَّى فَاصَتْ عَيْنَا أَبِي بَكْرٍ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي، وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ، فَإِنِّي لَمْ أَلْ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ، فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ صَلَاةَ الظُّهْرِ، رَفِيَ الْمِئْبَرُ، فَتَشَهَّدَ، وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلَّفَهُ عَنِ

it too. ‘Alī said to Abū Bakr: Your appointment for my oath of allegiance is this afternoon. When Abū Bakr had prayed *Zuhr*, he ascended the *Minbar* and recited the *Tashah-hud*, and he spoke of ‘Alī and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And ‘Alī bin Abī Ṭālib recited the *Tashah-hud* and spoke highly of Abū Bakr, and said that what he had done was not due to jealousy of Abū Bakr, or a refusal to accept the favor that Allāh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to ‘Alī, when he did the right thing.

[4581] 53 - (...) It was narrated from Āishah that Fāṭimah and Al-‘Abbās came to Abū Bakr seeking their inheritance from the Messenger of Allāh ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abū Bakr said to them: I heard the Messenger of Allāh ﷺ... and he quoted a *Hadīth* like that of ‘Uqail, from Az-Zuhrī (no. 4580), except that he said: Then ‘Alī stood up and spoke highly of Abū Bakr, and he mentioned his

الْبَيْعَةِ، وَعُدْرَهُ بِالَّذِي اغْتَدَرَ إِلَيْهِ، ثُمَّ اسْتَعْفَرَ، وَتَشَهَّدَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَظَمَ حَقَّ أَبِي بَكْرٍ، وَأَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ، وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ، وَلَكِنَّا كُنَّا نَرَى لَنَا فِي الْأَمْرِ نَصِيبًا، فَاسْتَبَدَّ عَلَيْنَا بِهِ، فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَّرَ بِذَلِكَ الْمُسْلِمُونَ، وَقَالُوا: أَصَابَتْ، وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا، حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ.

[٤٥٨١] ٥٣ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ

إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ وَالْعَبَّاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ مِيرَاثَهُمَا مِنْ رَسُولِ اللَّهِ ﷺ، وَهُمَا جِيئَنِيذِ يَطْلُبَانِ أَرْضَهُ مِنْ فَدَكٍ وَسَهْمَهُ مِنْ خَيْبَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَسَاقَ

virtue and the fact that he had been one of the first to enter Islam. Then he went to Abû Bakr and swore allegiance to him, and the people came to 'Alî and said: You have done the right thing, you have done well. And the people became close to 'Alî when he did the right thing.

[4582] 54 - (...) 'Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet ﷺ, told him that Fâtimah, the daughter of the Messenger of Allâh ﷺ, asked Abû Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the *Fai'* that Allâh had bestowed upon him. Abû Bakr said to her: The Messenger of Allâh ﷺ said: "We (Prophets) have no heirs and whatever we leave behind is charity."

She lived for six months after the Messenger of Allâh ﷺ, and Fâtimah used to ask Abû Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of *Khaibar* and *Fadak*, and his endowments in *Al-Madînah*, but Abû Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.

الْحَدِيثَ بِمِثْلِ مَعْنَى حَدِيثِ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ قَامَ عَلَيَّ فَعَظَمَ مِنْ حَقِّ أَبِي بَكْرٍ، وَذَكَرَ فَضِيلَتَهُ وَسَابِقَتَهُ، ثُمَّ مَضَى إِلَى أَبِي بَكْرٍ فَبَايَعَهُ، فَأَقْبَلَ النَّاسُ إِلَى عَلَيَّ فَقَالُوا: أَصَبْتَ وَأَحْسَنْتَ، فَكَانَ النَّاسُ قَرِيبًا إِلَى عَلَيَّ حِينَ قَارَبَ الْأَمْرَ وَالْمَعْرُوفَ.

[٤٥٨٢] ٥٤ - (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ [بْنِ عَلِيٍّ] الْحُلَوَانِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، أَنْ يُقْسِمَ لَهَا مِيرَاثَهَا، مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ، مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لَهَا أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ».

قَالَ: وَعَاشَتْ بَعْدَ رَسُولِ اللَّهِ ﷺ سِتَّةَ أَشْهُرٍ، وَكَانَتْ فَاطِمَةُ تَسْأَلُ أَبَا بَكْرٍ نَصِيبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدْلِكَ، وَصَدَقَتِهِ بِالْمَدِينَةِ، فَأَبَى أَبُو بَكْرٍ

I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madīnah, ‘Umar gave it to ‘Alī and ‘Abbās, but ‘Alī took most of it. As for Khaibar and Fadak, ‘Umar kept them and said: They are the endowment of the Messenger of Allāh ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

[4583] 55 - (1760) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “My heirs cannot even share a Dinār. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.”

[4584] (...) A similar report (as no. 4583) was narrated from Abū Az-Zinnād with this chain.

[4585] 56 - (1761) It was narrated from Abū Hurairah that the Prophet ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”

عَلَيْهَا ذَلِكَ، وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخَشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أُزْبِعَ، فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَعَلَبَهُ عَلَيْهَا عَلِيٌّ، وَأَمَّا خَيْرٌ وَفَدَاكَ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَتُهُ رَسُولِ اللَّهِ ﷺ، كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ وَتَوَائِبِهِ، وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ، قَالَ: فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ.

[٤٥٨٣] ٥٥ - (١٧٦٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى. قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَفْتَسِمُ وَرَثَتِي دِينَارًا، مَا تَرَكْتُ، بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي، فَهُوَ صَدَقَةٌ».

[٤٥٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٥٨٥] ٥٦ - (١٧٦١) وَحَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ».

Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

[4587] (...) ‘Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4588] 58 - (1763) ‘Umar bin Al-Khaṭṭâb said: On the day of (the battle of) Badr, the Messenger of Allâh ﷺ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allâh ﷺ turned to face the *Qiblah*, then he stretched forth his hands and started supplicating to his Lord (saying): “O Allâh, accomplish for me what You have promised me! O

(المعجم ١٧) - (بَابُ كَيْفِيَةِ قِسْمَةِ

الْغَنِيْمَةِ بَيْنَ الْحَاضِرِيْنَ) (التحفة ١٩)

[٤٥٨٦] ٥٧ - (١٧٦٢) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ كِلَاهُمَا عَنْ سُلَيْمٍ، قَالَ يَحْيَى: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّعْلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا.

[٤٥٨٧] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ: فِي النَّعْلِ.

(المعجم ١٨) - (بَابُ الْإِمْدَادِ

بِالْمَلَائِكَةِ فِي غَزْوَةِ بَدْرٍ، وَإِبَاحَةِ

الْغَنَائِمِ) (التحفة ٢٠)

[٤٥٨٨] ٥٨ - (١٧٦٣) حَدَّثَنَا هَنَادُ

ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زَمِيلٍ هُوَ سِمَاكُ الْحَنْفِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth.” He kept calling out to his Lord, stretching out his hands and facing towards the *Qiblah*, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one another) in succession’” [Al-Anfâl 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn ‘Abbâs said: Whilst a Muslim man was pursuing a *Mushrik* man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the *Mushrik* in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The *Anṣârî* came and told the Messenger of Allâh ﷺ about

عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ، نَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ، وَأَصْحَابُهُ ثَلَاثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلًا، فَاسْتَقْبَلَ نَبِيَّ اللَّهِ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ! أَنْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ! آتِ مَا وَعَدْتَنِي، اللَّهُمَّ! إِنَّكَ إِنْ تَهْلِكَ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ» فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَا دَا يَدَيْهِ، مُسْتَقْبِلَ الْقِبْلَةَ، حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ، فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ، وَقَالَ: يَا نَبِيَّ اللَّهِ! كَفَاكَ مَنَاشِدَتَكَ رَبِّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِذْ تَسْتَعِينُونَ رَبِّكُمْ فَأَسْتَجَابَ لَكُمْ آتَى مُيُودِكُمْ بِاللَّيْلِ مِنَ الْمَلَائِكَةِ مُرَدِّينَ﴾ [الأنفال: 9]. فَأَمَدَّهُ اللَّهُ بِالْمَلَائِكَةِ.

قَالَ أَبُو زُمَيْلٍ: فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ، إِذْ سَمِعَ ضَرْبَهُ بِالسَّوِطِ فَوْقَهُ، وَصَوْتَ الْفَارِسِ فَوْقَهُ يَقُولُ: أَقْدِمْ حَيْرُومُ!، فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَحَرَ مُسْتَلْقِيًا، فَنَظَرَ

that and he said: "You have spoken the truth. That is part of the reinforcements from the third heaven." And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn 'Abbâs said: When the prisoners were captured, the Messenger of Allâh ﷺ said to Abû Bakr and 'Umar: "What do you think (we should do) with these prisoners?" Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the *Kuffâr*, and perhaps Allâh will guide them to Islam. The Messenger of Allâh ﷺ said: "What do you think, O son of Al-Khattâb?" I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand 'Aqil over to 'Alî so that he may strike his neck, and you should hand over so-and-so - a relative of 'Umar's - to me so that I may strike his neck, for these are the leaders and prominent figures of *Kufr*. But the Messenger of Allâh ﷺ inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh ﷺ and Abû Bakr sitting and weeping. I said:

إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ، وَشُقَّ وَجْهُهُ
كَضْرَبَةِ السَّوْطِ، فَأَخْضَرَ ذَلِكَ أَجْمَعُ،
فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ ذَلِكَ رَسُولَ
اللَّهِ ﷺ، فَقَالَ: «صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ
السَّمَاءِ الثَّالِثَةِ» فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ،
وَأَسْرُوا سَبْعِينَ.

قَالَ أَبُو زُمَيْلٍ: قَالَ ابْنُ عَبَّاسٍ: فَلَمَّا
أَسْرُوا الْأَسَارِيَّ، قَالَ رَسُولُ اللَّهِ ﷺ
لَأَبِي بَكْرٍ وَعُمَرَ: «مَا تَرَوْنَ فِي هَؤُلَاءِ
الْأَسَارِيَّ؟» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ!
هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ، أَرَى أَنْ تَأْخُذَ
مِنْهُمْ فِدْيَةً، فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ،
فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلْإِسْلَامِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَا تَرَى يَا ابْنَ
الْخَطَّابِ؟!» قَالَ قُلْتُ: لَا، وَاللَّهِ يَا
رَسُولَ اللَّهِ! مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ،
وَلَكِنِّي أَرَى أَنْ تُمْكِّنَّا فَتَضْرِبَ أَعْنَاقَهُمْ،
فَتُمْكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ،
وَتُمْكِّنِّي مِنْ فُلَانٍ - نَسِيْبًا لِعُمَرَ -
فَأَضْرِبَ عُنُقَهُ، فَإِنَّ هَؤُلَاءِ أَيْمَةُ الْكُفْرِ
وَصَنَادِيدُهَا، فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ
أَبُو بَكْرٍ، وَلَمْ يَهُوَ مَا قُلْتُ، فَلَمَّا كَانَ
مِنَ الْعَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ وَأَبُو
بَكْرٍ قَاعِدَيْنِ وَهُمَا يَبْكِيَانِ، قُلْتُ: يَا

O Messenger of Allāh, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allāh ﷺ said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree" - a tree that was close to the Prophet of Allāh ﷺ. Then Allāh revealed the words:

"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. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.

Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good" [Al-Anfāl 8:67-69].

And Allāh permitted the booty to them.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom

[4589] 59 - (1764) It was

رَسُولَ اللَّهِ! أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبْكِي
أَنْتَ وَصَاحِبُكَ؟ فَإِنْ وَجَدْتُ بُكَاءَ
بَكَيْتُ، وَإِنْ لَمْ أَجِدْ بُكَاءَ تَبَاكَيْتُ
لِبُكَائِكُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبْكِي
لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمْ
الْفِدَاءَ، لَقَدْ عَرَضَ عَلَيَّ عَذَابُهُمْ أَذْنَى مِنْ
هَذِهِ الشَّجَرَةِ» - شَجَرَةٌ قَرِيبَةٌ مِنْ نَبِيِّ
اللَّهِ ﷺ - وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «مَا
كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى
يُشْخِزَ فِي الْأَرْضِ» إِلَى قَوْلِهِ: «فَكُلُوا
مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا» [الأنفال: ٦٧ -
٦٩] فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

(المعجم ١٩) - (بَابُ رِبْطِ الْأَسِيرِ)

وحبسه، وجواز المن عليه

(التحفة ٢١)

[٤٥٨٩] ٥٩ - (١٧٦٤) حَدَّثَنَا قُتَيْبَةُ

narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmah. They tied him to one of the pillars of the *Masjid*, then the Messenger of Allâh ﷺ came out to him and said: "What do you have to say, O Thumâmah?" He said: O Muḥammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: "What do you have to say, O Thumâmah?" He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,

ابن سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟!» فَقَالَ: عِنْدِي يَا مُحَمَّدُ! خَيْرٌ، إِنْ تَقْتُلُ تَقْتُلُ ذَا دَمٍ، وَإِنْ تُنْعِمُ تُنْعِمُ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ، حَتَّى كَانَ بَعْدَ الْعَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟!» قَالَ: مَا قُلْتُ لَكَ: إِنْ تُنْعِمُ تُنْعِمُ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلُ تَقْتُلُ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنَ الْعَدِ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟!» فَقَالَ عِنْدِي مَا قُلْتُ لَكَ: إِنْ تُنْعِمُ تُنْعِمُ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلُ تَقْتُلُ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ» فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاعْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

and if you want money, then ask, and you will be given whatever you want. The Messenger of Allāh ﷺ said: “Let Thumâmah go.” So he went to some date palms that were near the *Masjid*, and washed himself, then he entered the *Masjid* and said: I bear witness that none has the right to be worshipped but Allāh and I bear witness that Muḥammad is His slave and Messenger. O Muḥammad, by Allāh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allāh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allāh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do *Umrah*. What do you think? The Messenger of Allāh ﷺ gave him glad tidings and told him to do *Umrah*. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allāh ﷺ and no, by Allāh, no grain of wheat will come to you from Yamâmah unless the Messenger of Allāh ﷺ gives permission.

يَا مُحَمَّدُ! وَاللَّهِ! مَا كَانَ عَلَى الْأَرْضِ
وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ
وَجْهِكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَاللَّهِ!
مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ،
فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ،
وَاللَّهِ! مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ
بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ كُلِّهَا
إِلَيَّ، وَإِنَّ خَيْلِكَ أَخَذْتَنِي وَأَنَا أُرِيدُ
الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَسَّرَهُ رَسُولُ
اللَّهِ ﷺ، وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ
قَالَ لَهُ قَائِلٌ: أَصْبَوْتَ؟ فَقَالَ: لَا،
وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ، وَلَا،
وَاللَّهِ! لَا تَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ
حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ ﷺ.

[4590] 60 - (...) Sa'eed bin Abî Sa'eed Al-Maqburi narrated that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafî, the leader of the people of Yamâmah... and he quoted a Hadîth like that of Al-Laith (no. 4589), except that he said: If you kill me you will have killed one who shed blood.

[٤٥٩٠] ٦٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبِرِيُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا لَهُ نَحْوَ أَرْضِ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالِ الْحَنْفِيِّ، سَيِّدُ أَهْلِ الْيَمَامَةِ، وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ اللَّيْثِ، إِلَّا أَنَّهُ قَالَ: إِنْ تَقْتُلَنِي تَقْتُلْ ذَا دَمٍ.

Chapter 20. Expulsion Of The Jews From The Hijâz

(المعجم ٢٠) - (بَابُ إِجْلَاءِ الْيَهُودِ

من الحجاز) (التحفة ٢٢)

[4591] 61 - (1765) It was narrated that Abû Hurairah said: Whilst we were in the *Masjid*, the Messenger of Allâh ﷺ came out to us and said: "Let us go to the Jews." So we went out with him, until we reached them. The Messenger of Allâh ﷺ stood and called them, saying: "O Jews, become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want. Become Muslim and you will be safe." They said: You have conveyed (the message), O Abul-Qâsim! The Messenger of Allâh ﷺ said: "That is what I want." He said it to them a third time, then he said: "Know that the land

[٤٥٩١] ٦١ - (١٧٦٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ، إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودٍ فَخَرَجْنَا مَعَهُ، حَتَّى جِئْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَتَنَادَاهُمْ، فَقَالَ: «يَا مَعْشَرَ يَهُودٍ! أَسْلِمُوا تَسَلَّمُوا» فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ، أَسْلِمُوا تَسَلَّمُوا» فَقَالُوا: قَدْ بَلَغْتَ، يَا أَبَا الْقَاسِمِ! فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ» فَقَالَ لَهُمُ الثَّلَاثَةَ، فَقَالَ: «اعْلَمُوا أَنَّمَا الْأَرْضُ لِلَّهِ وَرَسُولِهِ ﷺ، وَأَنِّي أُرِيدُ أَنْ

belongs only to Allāh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allāh and His Messenger.”

[4592] 62 - (1766) It was narrated from Ibn ‘Umar that the Jews of Banû An-Naḍîr and Quraizah waged war against the Messenger of Allāh ﷺ, so the Messenger of Allāh ﷺ expelled Banû An-Naḍîr but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allāh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allāh ﷺ expelled all the Jews of Al-Madînah, Banû Qaynuqâ’, who were the people of ‘Abdullâh bin Salâm, and the Jews of Banû Hâriṭhah, and all the Jews who were in Al-Madînah.

[4593] (...) This *Hadîth* was narrated from Mûsâ with this chain, but the *Hadîth* of Ibn Jurajî (no. 4592) is longer and more complete.

أُجْلِيكُمْ مِنْ هَذِهِ الْأَرْضِ فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فَاغْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ ﷺ.

[٤٥٩٢] ٦٢ - (١٧٦٦) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ، وَإِسْحَاقُ بْنُ مَنْصُورٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ يَهُودَ بَنِي النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ، فَأَجْلَى رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ، وَأَقْرَرَّ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ، حَتَّى حَارَبَتْ قُرَيْظَةَ بَعْدَ ذَلِكَ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا أَنَّ بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنِقَاعَ، وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ.

[٤٥٩٣] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنْ مُوسَى بِهَذَا الْإِسْنَادِ، هَذَا الْحَدِيثِ، وَحَدِيثِ ابْنِ جُرَيْجٍ أَكْثَرُ وَأَتَمُّ.

Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

[4594] 63 - (1767) Jâbir bin ‘Abdullâh said: ‘Umar bin Al-Khaṭṭâb said that he heard the Messenger of Allâh ﷺ say: “I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there.”

[4595] (...) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

[4596] 64 - (1768) Abû Sa‘eed Al-Khudrî said: The people of

(المعجم ٢١) - (بَابُ إِخْرَاجِ الْيَهُودِ

وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ)

(التحفة ٢٣)

[٤٥٩٤] ٦٣ - (١٧٦٧) وَحَدَّثَنِي

زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا».

[٤٥٩٥] (...). وَحَدَّثَنِي زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كِلَاهُمَا عَنْ أَبِي الزُّبَيْرِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ٢٢) - (بَابُ جَوَازِ قِتَالِ مَنْ

نَقَضَ الْعَهْدَ، وَجَوَازِ إِنْزَالِ أَهْلِ

الْحِصْنِ عَلَى حَكْمِ حَاكِمِ عَدْلِ أَهْلِ

لِلْحَكْمِ) (التحفة ٢٤)

[٤٥٩٦] ٦٤ - (١٧٦٨) وَحَدَّثَنَا أَبُو

Quraizah surrendered subject to the arbitration of Sa'd bin Mu'adh. The Messenger of Allāh ﷺ sent for Sa'd, who came to him riding a donkey, and when he drew close to the *Masjid*, the Messenger of Allāh ﷺ said to the *Anṣār*: "Stand up for your leader" - or the best of you. Then he said: "These people have surrendered, subject to your arbitration." He said: You should kill their warriors and take their women and children captive. The Prophet ﷺ said: "You have judged in accordance with the ruling of Allāh." Or he said: "with the ruling of the Sovereign (Allāh)."

بَكَرِ بْنِ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ أَبُو بَكَرٍ: حَدَّثَنَا عُذْرٌ عَنْ شُعْبَةَ، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلٍ بْنَ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى سَعْدٍ، فَأَتَاهُ عَلَى حِمَارٍ، فَلَمَّا دَنَا قَرِيبًا مِنَ الْمَسْجِدِ، قَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِ: «قُومُوا إِلَيَّ سَيِّدُكُمْ» - أَوْ خَيْرِكُمْ -، ثُمَّ قَالَ: «إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ» قَالَ: تُقْتَلُ مُقَاتِلَتُهُمْ، وَتُسَبَى ذُرِّيَّتُهُمْ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قَضَيْتَ بِحُكْمِ اللَّهِ» وَرَبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ» وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى: وَرَبَّمَا قَالَ: «قَضَيْتَ بِحُكْمِ الْمَلِكِ».

[4597] (...) It was narrated from *Shu'bah* with this chain (a *Hadīth* similar to no. 4596), and he said in his *Hadīth*: The Messenger of Allāh ﷺ said: "You have judged concerning them according to the ruling of Allāh," and on one occasion he said: "with the ruling of the Sovereign (Allāh)."

[٤٥٩٧] (...) وَحَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ بِهِذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ حَكَمْتَ [فِيهِمْ] بِحُكْمِ اللَّهِ»، وَقَالَ مَرَّةً: «حَكَمْتَ بِحُكْمِ الْمَلِكِ».

[4598] 65 - (1769) It was narrated that 'Aishah said: Sa'd was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-'Ariqah, shot him in the artery of his forearm. The Messenger of Allāh ﷺ set up a tent for him in the Masjid so that he could visit him easily. When the Messenger of Allāh ﷺ returned from Al-Khandaq, he lay down his arms and took a bath (ghusl). Then Jibril came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allāh, we have not laid them down. Go out to them. The Messenger of Allāh ﷺ said: "Where?" He pointed towards Banū Quraizah. So the Messenger of Allāh ﷺ fought them, and they surrendered, subject to the ruling of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ referred judgement concerning them to Sa'd, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

[4599] 66 - (...) Hishām said: My father said: I was told that the Messenger of Allāh ﷺ said (to Sa'd bin Mu'adh): "You have judged concerning them according to the ruling of Allāh."

[٤٥٩٨] ٦٥ - (١٧٦٩) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ،
كِلَاهُمَا عَنِ ابْنِ نُمَيْرٍ، قَالَ ابْنُ الْعَلَاءِ:
حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ
عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ،
رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ [يُقَالُ لَهُ] ابْنُ الْعَرِيقَةِ،
رَمَاهُ فِي الْأَكْحَلِ، فَضْرَبَ عَلَيْهِ رَسُولُ
اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ يُعَوِّدُهُ مِنْ قَرِيبٍ،
فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ،
وَضَعَ السَّلَاحَ، فَاعْتَسَلَ، فَأَتَى جِبْرِيلُ وَهُوَ
يَنْفُضُ رَأْسَهُ مِنَ الْعُبَارِ، فَقَالَ: وَضَعْتَ
السَّلَاحَ؟ وَاللَّهِ! مَا وَضَعْنَاهُ، اخْرُجْ إِلَيْهِمْ،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَأَيْنَ؟» فَأَسَارَ إِلَى
بَنِي قُرَيْظَةَ، فَقَاتَلَهُمْ رَسُولُ اللَّهِ ﷺ، فَتَزَلُّوا
عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ
اللَّهِ ﷺ الْحُكْمَ فِيهِمْ إِلَى سَعْدٍ، قَالَ: فَإِنِّي
أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسَبَى
الذَّرِيَّةُ وَالنِّسَاءُ، وَتُقَسَمَ أَمْوَالُهُمْ.

[٤٥٩٩] ٦٦ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ
قَالَ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ
اللَّهِ عَزَّ وَجَلَّ».

[4600] 67 - (...) It was narrated from 'Aishah that when Sa'd's wound became dry and was about to heal, he said: O Allāh, You know that there is nothing dearer to me than striving in *Jihād* for Your sake, against people who disbelieved in Your Messenger ﷺ and expelled him. O Allāh, if any war against Quraysh remains, keep me alive so that I may fight in *Jihād* against them for Your sake. O Allāh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the *Masjid* with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa'd's wound was pouring with blood and he died of that.

[4601] 68 - (...) A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., Sa'd bin Mu'âdh) began to bleed that night, and the blood flowed until he died. And he added in his *Hadîth*: that is when the poet said:

Hark, O Sa'd, Sa'd of Banû Mu'âdh

[٤٦٠٠] ٦٧- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ، وَتَحَجَّرَ كَلْمُهُ لِلْبُرِّءِ، فَقَالَ: اللَّهُمَّ! إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَ فِيكَ، مِنْ قَوْمٍ كَدَّبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ! فَإِنْ كَانَ بَقِيَ مِنْ حَرْبٍ قُرَيْشٍ شَيْءٌ فَأَبْقِنِي أُجَاهِدُهُمْ فِيكَ، اللَّهُمَّ! فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كُنْتَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَأَفْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا، فَأَنْفَجِرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعُهُمْ - وَفِي الْمَسْجِدِ [مَعَهُ] خَيْمَةٌ مِنْ بَنِي غَفَارٍ - إِلَّا وَالِدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ جُرْحُهُ يَغْدُ دَمًا، فَمَاتَ فِيهَا.

[٤٦٠١] ٦٨- (...) وَحَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ سَلِيمَانَ الْكُوفِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ. نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَأَنْفَجَرَ مِنْ لَبَّتِهِ، فَمَا زَالَ يَسِيلُ حَتَّى مَاتَ، وَزَادَ فِي الْحَدِيثِ قَالَ: فَذَاكَ حِينَ يَقُولُ الشَّاعِرُ:

أَلَا يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ
فَمَا فَعَلْتَ قُرْبُظَةً وَالنَّضِيرُ

What have Quraizah and Naḍīr done?

Indeed, Sa'd bin Mu'adh

Was steadfast on the morning they departed.

You have left your cooking-pot empty,

Whilst the cooking-pot of the people is hot and boiling.

Abū Hubāb the nobleman has said: O Qainuqā', do not depart.

They were well settled in their country,

Just as rocks are well settled in Maytān (a hilly tract near Al-Madīnah)

لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ
عَدَاةً تَحَمَّلُوا لَهُوَ الصَّبُورُ
تَرَكْتُمْ قِدْرَكُمْ لَا شَيْءَ فِيهَا
وَقَدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ
وَقَدْ قَالَ الْكَرِيمُ أَبُو حُبَابٍ
أَقِيمُوا، قَيْنُقَاعُ، وَلَا تَسِيرُوا
وَقَدْ كَانُوا بِبِلَدِهِمْ ثِقَالًا
كَمَا ثَقُلَتْ بِمِيطَانَ الصُّحُورُ

**Chapter 23. Hastening To Fight,
And Giving Precedence To The
More Urgent Of Two Tasks
When A Choice Must Be Made**

(المعجم ٢٣) - (المبادرة بالغزو،
وتقديم أهم الأمرين المتعارضين)
(التحفة ٢٥)

[4602] 69 - (1770) It was narrated that 'Abdullāh said: The Messenger of Allāh ﷺ called out to us on the day he returned from (the battle of) *Al-Aḥzāb*: "No one should pray *Zuhr* except in Banū Quraizah." But some people were afraid that the time (for *Zuhr*) would end, so they prayed before reaching Banū Quraizah, and others said: We will not pray anywhere but where the Messenger of Allāh ﷺ commanded us, even if the time ends. And he (ﷺ) did not criticize either of the two groups.

[٤٦٠٢] ٦٩ - (١٧٧٠) وَحَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الضَّبْعِيُّ: حَدَّثَنَا
جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: نَادَى فِينَا رَسُولُ اللَّهِ ﷺ يَوْمَ
انْصَرَفَ عَنِ الْأَحْزَابِ: «أَنْ لَا يُصَلِّيَنَّ
أَحَدُ الظُّهْرَ إِلَّا فِي بَنِي قُرَيْظَةَ» فَتَحَوَّفَ
نَاسٌ قَوْتِ الْوَقْتِ، فَصَلَّوْا دُونَ بَنِي
قُرَيْظَةَ، وَقَالَ آخَرُونَ: لَا نُصَلِّي إِلَّا
حَيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ، وَإِنْ فَاتَنَا
الْوَقْتُ، قَالَ: فَمَا عَنَّفَ وَاحِدًا مِنَ
الْمُرَيْقِينِ.

Chapter 24. The *Muhâjirûn* Returned To The *Anṣâr* The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the *Muhâjirûn* came from Makkah to Al-Madînah, they came with nothing in their hands. The *Anṣâr* were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the *Muhâjirûn*) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of ‘Abdullâh bin Abî Talḥah, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh ﷺ some date palms of hers, and the Messenger of Allâh ﷺ gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh ﷺ had finished fighting the people of Khaibar, and had gone back to Al-Madînah, the *Muhâjirûn* gave back their gifts of fruits and produce to the *Anṣâr*. He said: The Messenger of Allâh ﷺ gave the date palms back to my mother, and the Messenger of Allâh ﷺ gave Umm Ayman

(المعجم ٢٤) - (بَابُ رَدِّ الْمُهَاجِرِينَ إِلَى الْأَنْصَارِ مَنَاحِمَهُمْ مِنَ الشَّجَرِ وَالشَّمْرِ حِينَ اسْتَفْتَوْا عَنْهَا بِالْفَتْوحِ)
(التحفة ٢٦)

[٤٦٠٣] [٧٠- (١٧٧١)] وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ مِنْ مَكَّةَ، الْمَدِينَةَ قَدُمُوا وَلَيْسَ بِأَيْدِيهِمْ شَيْءٌ، وَكَانَ الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ، فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ أَعْطَوْهُمْ أَنْصَافَ ثِمَارِ أَمْوَالِهِمْ، كُلِّ عَامٍ، وَيَكْفُونَهُمُ الْعَمَلَ وَالْمُؤْنَةَ، وَكَانَتْ أُمُّ أَنَسِ بْنِ مَالِكٍ، وَهِيَ تُدْعَى أُمَّ سُلَيْمٍ، وَكَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، كَانَتْ أختًا لَأَنَسٍ لِأُمِّهِ، وَكَانَتْ أَعْطَتْ أُمُّ أَنَسٍ رَسُولَ اللَّهِ ﷺ عِذَاقًا لَهَا، فَأَعْطَاهَا رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَوْلَاتِهِ، أُمَّ أُسَامَةَ ابْنِ زَيْدٍ.

قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا فَرَّغَ مِنْ قِتَالِ أَهْلِ خَيْبَرَ، وَأَنْصَرَفَ إِلَى الْمَدِينَةِ، رَدَّ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَاحِمَهُمُ الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، قَالَ: فَرَدَّ

some trees of his own garden instead of them.

Ibn *Shihāb* said: Umm Ayman, the mother of Usamah bin Zaid, was the slave woman of 'Abdullāh bin 'Abdul-Muṭṭalib, and she was from Ethiopia. When Āminah gave birth to the Messenger of Allāh ﷺ, after his father had died, Umm Ayman looked after him, then when the Messenger of Allāh ﷺ grew up, he manumitted her and arranged her marriage to Zaid bin Hārithah, she died five months after the death of the Messenger of Allāh ﷺ.

رَسُولُ اللَّهِ ﷺ إِلَى أُمِّي عِدَاقَهَا، وَأَعْطَى رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ حَائِطِهِ .

قَالَ ابْنُ شِهَابٍ: وَكَانَ مِنْ شَأْنِ أُمَّ أَيْمَنَ، أُمَّ أُسَامَةَ بْنِ زَيْدٍ أَنَّهَا كَانَتْ وَصِيفَةً لِعَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَكَانَتْ مِنَ الْحَبَشَةِ، فَلَمَّا وَلَدَتْ أَمِينَةَ رَسُولِ اللَّهِ ﷺ، بَعْدَ مَا تُوْفِّي أَبُوهُ، فَكَانَتْ أُمَّ أَيْمَنَ تَحْضِنُهُ، حَتَّى كَبِرَ رَسُولُ اللَّهِ ﷺ، فَأَعْتَقَهَا، ثُمَّ أَنْكَحَهَا زَيْدَ بْنَ حَارِثَةَ، ثُمَّ تُوْفِّيَتْ بَعْدَ مَا تُوْفِّيَ رَسُولُ اللَّهِ ﷺ بِخَمْسَةِ أَشْهُرٍ .

[4604] 71 - (...) It was narrated from Anas that a man put the date palms on his land at the Prophet's disposal, until he conquered Quraizah and An-Nadīr, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ﷺ and ask him for what they had given to him, or some of it. But the Prophet ﷺ had given it to Umm Ayman, so I went to the Prophet ﷺ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allāh, we will not give them to you, after he gave them to me. The Prophet of Allāh ﷺ said: "O

[٤٦٠٤] [٧١- (...)] حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ عُمَرَ الْبُكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَسْبِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - : حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّمِيمِيُّ عَنِ أَبِيهِ، عَنْ أَنَسٍ أَنَّ رَجُلًا - قَالَ حَامِدٌ وَابْنُ عَبْدِ الْأَعْلَى: أَنَّ الرَّجُلَ - كَانَ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّحْلَاتِ مِنْ أَرْضِهِ، حَتَّى فُتِحَتْ عَلَيْهِ قُرَيْظَةُ وَالنَّضِيرُ، فَجَعَلَ بَعْدَ ذَلِكَ، يُرِدُّ عَلَيْهِ مَا كَانَ أَعْطَاهُ .

قَالَ أَنَسٌ: وَإِنَّ أَهْلِي أَمْرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ مَا كَانَ أَهْلُهُ أَعْطَوْهُ أَوْ

Umm Ayman, let him go, and you will have such and such.” She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

بَعْضُهُ، وَكَانَ نَبِيُّ اللَّهِ ﷺ قَدْ أَعْطَاهُ أُمَّ
أَيْمَنَ، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَعْطَانِيهِنَّ،
فَجَاءَتْ أُمَّ أَيْمَنَ فَجَعَلَتِ الثَّوْبَ فِي عُنُقِي
وَقَالَتْ: وَاللَّهِ لَا نُعْطِيكُهُنَّ وَقَدْ
أَعْطَانِيهِنَّ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «يَا أُمَّ
أَيْمَنَ! اتْرِكِيهِ وَلَكِ كَذَا وَكَذَا»، وَتَقُولُ:
كَلًّا، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! فَجَعَلَ
يَقُولُ: «كَذَا» حَتَّى أَعْطَاهَا عَشْرَةَ أَمْثَالِهِ،
أَوْ قَرِيبًا مِنْ عَشْرَةِ أَمْثَالِهِ.

Chapter 25. Permissibility Of Eating Food Seized As Booty In *Dâr Al-Harb*

(المعجم ٢٥) - (باب جواز الأكل من
طعام الغنيمة في دار الحرب)
(التحفة ٢٧)

[4605] 72 - (1772) It was narrated that ‘Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[٤٦٠٥] ٧٢ - (١٧٧٢) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ
الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ عَنْ عَبْدِ
اللَّهِ بْنِ مُعَقَّلٍ قَالَ: أَصَبْتُ جِرَابًا مِنْ
شَحْمٍ يَوْمَ حَيِّرٍ، قَالَ: فَالْتَزَمْتُهُ، فَقُلْتُ:
لَا أُعْطِي الْيَوْمَ أَحَدًا مِنْ هَذَا شَيْئًا، قَالَ:
فَالْتَمْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ مُتَبَسِّمًا.

[4606] 73 - (...) ‘Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.

[٤٦٠٦] ٧٣ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارِ الْعَبْدِيِّ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ:
حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ
قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعَقَّلٍ يَقُولُ:
رُمِيَ إِلَيْنَا جِرَابٌ فِيهِ طَعَامٌ وَشَحْمٌ يَوْمَ

خَيْرٍ، فَوَثِّتُ لِأَخْذِهِ، قَالَ: فَالْتَفَتُ فَإِذَا رَسُولُ اللَّهِ ﷺ، فَاسْتَحْيَيْتُ مِنْهُ.

(...) *Shu'bah* narrated it with this chain (a *Hadīth* similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

(...) حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: جِرَابٌ مِنْ شَحْمٍ، وَلَمْ يَذْكُرِ الطَّعَامَ.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

(المعجم ٢٦) - (باب: كتب النبي ﷺ إلى هرقل ملك الشام يدعوه إلى الإسلام)
(التحفة ٢٨)

[4607] 74 - (1773) It was narrated from Ibn 'Abbās that Abū Sufyān told him: During the truce between me and the Messenger of Allāh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allāh ﷺ to Heraclius, the ruler of the Byzantines. Dihyah Al-Kalbī brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abū Sufyān said: I said: I am. So he seated

[٤٦٠٧] [٧٤- (١٧٧٣)] حَدَّثَنَا إِسْحَاقُ ابْنُ إِبرَاهِيمَ الْحَنْظَلِيُّ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ ابْنُ رَافِعٍ وَابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ الْأَخْرَاقِيُّ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ، مِنْ فِيهِ إِلَيَّ فِيهِ، قَالَ: انْطَلَقْتُ فِي الْمُدَّةِ النَّبِيِّ كَأَنَّ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَبَيَّنَّا أَنَا بِالشَّامِ، إِذْ جِيءَ بِكِتَابٍ مِنْ رَسُولِ اللَّهِ ﷺ إِلَى هِرَقْلٍ، [يَعْنِي عَظِيمَ الرُّومِ] قَالَ: وَكَانَ دِخِيَّةُ الْكَلْبِيِّ جَاءَ بِهِ، فَدَفَعَهُ إِلَيَّ عَظِيمُ بَصْرَى، فَدَفَعَهُ عَظِيمُ بَصْرَى إِلَى هِرَقْلٍ،

me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abû Sufyân said: By Allâh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet's) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was (the outcome of) your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.

فَقَالَ هِرْقُلُ: هَلْ هُنَا أَحَدٌ مِنْ قَوْمِ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالُوا: نَعَمْ، قَالَ: فَدَعَيْتُ فِي نَفْرٍ مِنْ قُرَيْشٍ، فَدَخَلْنَا عَلَى هِرْقُلَ، فَأَجْلَسَنَا بَيْنَ يَدَيْهِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا مِنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ: أَنَا، فَأَجْلَسُونِي بَيْنَ يَدَيْهِ، وَأَجْلَسُوا أَصْحَابِي خَلْفِي، ثُمَّ دَعَا بَنِي جَمَانِهِ فَقَالَ لَهُ: قُلْ لَهُمْ: إِنِّي سَأِلْتُ هَذَا؟ عَنِ الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَّبَنِي فَكَذِّبُوهُ، قَالَ: فَقَالَ أَبُو سُفْيَانَ: وَإِيْمُ اللهُ! لَوْلَا مَخَافَةُ أَنْ يُؤْتَرَ عَلَيَّ الْكُذِبُ لَكَذَّبْتُ، ثُمَّ قَالَ لِبَنِي جَمَانِهِ: سَلُّهُ، كَيْفَ حَسَبُهُ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو حَسَبٍ، قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَلِكٌ؟ قُلْتُ: لَا، قَالَ: فَهَلْ كُنْتُمْ تَتَهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا، قَالَ: وَمَنْ يَتَّبِعُهُ؟ أَشْرَافُ النَّاسِ أَمْ ضِعْفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضِعْفَاؤُهُمْ، قَالَ: أَيْرِيدُونَ أَمْ يَنْقُضُونَ؟ قَالَ: قُلْتُ: لَا، بَلْ يَزِيدُونَ، قَالَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ، بَعْدَ أَنْ يَدْخُلَ فِيهِ سَخِطَةٌ لَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ، قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ

He (Abū Sufyân) said: By Allâh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allâh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,

إِيَّاهُ؟ قَالَ: قُلْتُ: تَكُونُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالًا، يُصِيبُ مِنَّا وَنُصِيبُ مِنْهُ، قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ صَانِعٌ فِيهَا.

قَالَ: فَوَاللَّهِ! مَا أَمَكَّنِي مِنْ كَلِمَةٍ أَدْخَلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ.

قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟

قَالَ: قُلْتُ: لَا، قَالَ لِتَرْجُمَانِي: قُلْ لَهُ:

إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَرَعَمْتَ أَنَّهُ فِيكُمْ

دُو حَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي

أَحْسَابٍ قَوْمِيهَا، وَسَأَلْتُ: هَلْ كَانَ فِي

آبَائِهِ مَلِكٌ؟ فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ

كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ

آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضَعَفَاؤُهُمْ أَمْ

أَشْرَافُهُمْ؟ فَقُلْتُ: بَلْ ضَعَفَاؤُهُمْ، وَهُمْ

أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهَمُونَهُ

بِالْكُذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتَ

أَنْ لَا، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ

الْكُذِبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبُ

عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ

عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخَطَةٌ لَهُ؟

فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا

خَالَطَ بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ

يَرِيدُونَ أَوْ يَنْفُصُونَ؟ فَرَعَمْتَ أَنَّهُمْ

and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give *Zakāt*, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allāh ﷺ and read it. It said: "In the Name of Allāh, the Most Gracious, the Most Merciful. From Muḥammad the Messenger of Allāh to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.

يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَتِمَّ،
وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ؟ فَرَعَمْتَ أَنْكُمْ قَدْ
قَاتَلْتُمُوهُ، فَتَكُونُ الْحَرْبُ بَيْنَكُمْ وَبَيْنَهُ
سِجَالًا، يَنَالُ مِنْكُمْ وَتَنَالُونَ مِنْهُ، وَكَذَلِكَ
الرُّسُلُ تُبْتَلَى ثُمَّ تَكُونُ لَهُمُ الْعَاقِبَةُ،
وَسَأَلْتُكَ: هَلْ يَعْدِرُ؟ فَرَعَمْتَ أَنَّهُ لَا
يَعْدِرُ، وَكَذَلِكَ الرُّسُلُ لَا تَعْدِرُ،
وَسَأَلْتُكَ: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟
فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ قَالَ هَذَا
الْقَوْلَ أَحَدٌ قَبْلَهُ، قُلْتُ: رَجُلٌ أَنْتُمْ بِقَوْلِ
قِيلَ قَبْلَهُ، قَالَ: ثُمَّ قَالَ: بِمَ يَأْمُرُكُمْ؟
قُلْتُ: يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ
وَالْعَافِيَةِ، قَالَ: إِنْ يَكُنْ مَا تَقُولُ فِيهِ
حَقًّا، فَإِنَّهُ نَبِيٌّ، وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ
خَارِجٌ، وَلَمْ أَكُنْ أَظُنُّهُ أَنَّهُ مِنْكُمْ، وَلَوْ
أَنِّي أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ، لَأَحْبَبْتُ
لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ
قَدَمَيْهِ، وَلَيَبْلُغَنَّ مَلِكُهُ مَا تَحْتَ قَدَمَيْ.

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
فَقَرَأَهُ، فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ
عَظِيمِ الرُّومِ، سَلَامٌ عَلَيَّ مِنْ اتَّبَعَ
الْهُدَى، أَمَا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ
الْإِسْلَامِ، أَسْلِمْتَ تَسَلَّمْتَ، وَأَسْلِمْتُ يُؤْتِكَ اللَّهُ

Become Muslim and you will be safe. Become Muslim and Allâh will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muḥammad ﷺ): ‘O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: Bear witness that we are Muslims.’ [*Āl ‘Imrân* 3:64].” When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abî Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banû Al-Aṣfar is afraid of him.

I continued to be certain that the Messenger of Allâh ﷺ would prevail, until Allâh caused me to become Muslim.

[4608] (...) It was narrated from Ibn Shihâb with this chain (a similar *Ḥadīth* as no. 4607), and he added: When Allâh inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allâh. And he said in the *Ḥadīth*: “From Muḥammad,

أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ
الْأَرِيْسِيِّنَ ﴿يَتَاهَلُّ الْكِتَابَ 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] فَلَمَّا فَرَغَ مِنْ
قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ
وَكَثُرَ اللَّغَطُ، وَأَمَرَ بِنَا فَأَخْرَجَنَا، قَالَ:
فَقُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمَرَ
أَمْرٌ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي
الْأَصْفَرِ.

قَالَ: فَمَا زِلْتُ مُوقِنًا بِأَمْرِ رَسُولِ
اللَّهِ ﷺ أَنَّهُ سَيُظْهِرُهُ، حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ
الْإِسْلَامَ.

[٤٦٠٨] (...) حَدَّثَنَا حَسَنُ
الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا
يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ:
حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ
شِهَابٍ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي

the slave and Messenger of Allāh.”

الْحَدِيثُ: وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ مَشَى مِنْ حِمِّصَ إِلَى إِيلِيَاءَ، شُكْرًا لِمَا أَبْلَاهُ اللَّهُ، وَقَالَ فِي الْحَدِيثِ: «مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ»، وَقَالَ: «إِثْمَ الْيَرِيسِيِّنَ»، وَقَالَ: «بِدَاعِيَةِ الْإِسْلَامِ».

Chapter 27. The Prophet ﷺ Wrote To The Kings Of The Kuffār, Inviting Them To Islam

(المعجم ٢٧) - (بَابُ: كَتَبَ النَّبِيُّ ﷺ إِلَى مَلُوكِ الْكُفَّارِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ) (التحفة ٢٩)

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allāh ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allāh. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[٤٦٠٩] ٧٥ - (١٧٧٤) حَدَّثَنِي يُوسُفُ بْنُ حَمَّادِ الْمُعْنِي: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصَرَ، وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ، يَدْعُوهُمْ إِلَى اللَّهِ [تَعَالَى]، وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

[4610] (...) It was narrated from Qatādah that Anas bin Mālik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[٤٦١٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: وَلَيْسَ بِالنَّجَاشِيِّ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

[4611] (...) It was narrated from Qatādah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus

[٤٦١١] (...) وَحَدَّثَنِيهِ نَصْرُ بْنُ عَلِيٍّ الْجَهْضِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنِي خَالِدُ بْنُ قَيْسٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ وَلَمْ

for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

Chapter 28. The Battle Of Hunain

[4612] 76 - (1775) It was narrated that Ibn *Shihâb* said: *Kathîr* bin ‘*Abbâs* bin ‘*Abdul-Muṭṭalib* said: ‘*Abbâs* said: I was present with the Messenger of Allâh ﷺ on the day of (of the battle of) *Hunain*. *Abû Sufyân* bin *Al-Hârith* bin ‘*Abdul-Muṭṭalib* and I stayed close to the Messenger of Allâh ﷺ and did not leave him. The Messenger of Allâh ﷺ was riding a white mule of his, that had been given to him by *Farwah* bin *Nufâthah* *Al-Judhâmi*. When the Muslims and the *Kuffâr* met, the Muslims turned and fled, but the Messenger of Allâh ﷺ spurred his mule towards the *Kuffâr*. ‘*Abbâs* said: I was holding on to the reins of the mule of the Messenger of Allâh ﷺ, checking it so that it did not go too fast, and *Abû Sufyân* was holding on to the stirrup of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “O ‘*Abbâs*, call the people of *Al-Samurah*.”^[1] ‘*Abbâs* - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of *Al-Samurah*? He said: By Allâh, when they heard

يَذْكُرُ: وَلَيْسَ بِالتَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

(المعجم ٢٨) - (بَابُ غَزْوَةِ حَنِينِ)
(التحفة ٣٠)

[٤٦١٢] ٧٦ - (١٧٧٥) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرِّحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ عَبَّاسٌ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ، فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ، فَلَمْ نُفَارِقْهُ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَةٍ لَهُ بَيْضَاءَ، أَهْدَاهَا لَهُ فَرَوْهَ بْنَ نَفَاثَةَ الْجُدَامِيِّ، فَلَمَّا التَقَى الْمُسْلِمُونَ وَالْكَفَّارَ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَعْلَتَهُ قِبَلَ الْكُفَّارِ، قَالَ عَبَّاسٌ: وَأَنَا آخِذٌ بِلِجَامِ بَعْلَةَ رَسُولِ اللَّهِ ﷺ، أَكْفَمَهَا إِزَادَةَ أَنْ لَا تُسْرِعَ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ عَبَّاسٍ! نَادِ أَصْحَابَ السَّمْرَةِ»، فَقَالَ عَبَّاسٌ - وَكَانَ رَجُلًا صَيِّتًا -: فَقُلْتُ

[1] *Al-Samurah*: this was the tree beneath which they swore the *Bai' Ar-Ridwân*.

my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are!" They fought with the *Kuffâr*, then the call went out to the *Anṣâr*: O *Anṣâr*, O *Anṣâr*! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: "Now the battle is raging." Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the *Kuffâr*, then he said: "They are defeated, by the Lord of Muḥammad ﷺ!" Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhrî with this chain, except that he said: Farwah bin Nu'âmah Al-Judhâmi. And he said: "They have been defeated, by the Lord of the Ka'bah, they have been defeated, by the Lord of the Ka'bah!" and he added: until Allâh defeated them.

بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمَرَةِ؟
 قَالَ: فَوَاللَّهِ لَكَأَنَّ عَظْفَتَهُمْ، حِينَ سَمِعُوا
 صَوْتِي، عَظْفَةُ الْبَقْرِ عَلَى أَوْلَادِهَا،
 فَقَالُوا: يَا لَيْتَكَ! يَا لَيْتَكَ! قَالَ: فَاقْتُلُوا
 وَالْكَفَّارَ، وَالِدَعْوَةَ فِي الْأَنْصَارِ، يَقُولُونَ:
 يَا مَعْشَرَ الْأَنْصَارِ! يَا مَعْشَرَ الْأَنْصَارِ!
 قَالَ: ثُمَّ قَصِرَتِ الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ
 ابْنِ الْخَزْرَجِ، [فَقَالُوا: يَا بَنِي الْحَارِثِ بْنِ
 الْخَزْرَجِ! يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ!]
 فَظَنَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَعْلَتَيْهِ،
 كَالْمُتَطَاوِلِ عَلَيْهَا، إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ
 اللَّهِ ﷺ: «هَذَا حِينَ حَمَى الْوَطِيسُ»،
 قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصِيَّاتٍ فَرَمَى
 بِهِنَّ وُجُوهَ الْكَفَّارِ، ثُمَّ قَالَ: «انْهَرُمُوا،
 وَرَبَّ مُحَمَّدٍ ﷺ!» قَالَ: فَذَهَبَتْ أَنْظُرٌ فَإِذَا
 الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى، قَالَ: فَوَاللَّهِ! مَا
 هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصِيَّاتِهِ، فَمَا زِلْتُ أَرَى
 حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْبِرًا.

[٤٦١٣] ٧٧ - (...) وَحَدَّثَنَا
 إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ
 ابْنِ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ:
 أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
 نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ: فَرَوَهُ بْنُ نُعَامَةَ
 الْجُدَامِيُّ، وَقَالَ «انْهَرُمُوا، وَرَبَّ الْكَعْبَةِ!

He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

[4614] (...) Kathîr bin ‘Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Hunain... and he quoted the *Hadîth*, but the *Hadîth* of Yûnus and the *Hadîth* of Ma‘mar are longer and more complete.

[4615] 78 - (1776) It was narrated that Abû Ishâq said: A man said to Al-Barâ’: O Abû ‘Umârah, did you run away on the day of (of the battle of) Hunain? He said: No, by Allâh, the Messenger of Allâh ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bin Al-Hârith bin ‘Abdul-Muṭṭalib was leading it. He (ﷺ) dismounted and prayed for help, saying:

انْهَزْمُوا، وَرَبَّ الْكَعْبَةِ! وَزَادَ فِي الْحَدِيثِ: حَتَّى هَزَمَهُمُ اللَّهُ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَى بَعَلْتِهِ.

[٤٦١٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ الْعَبَّاسِ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ، وَسَاقَ الْحَدِيثَ، غَيْرَ أَنَّ حَدِيثَ يُونُسَ وَحَدِيثَ مَعْمَرٍ أَكْثَرُ مِنْهُ وَأَتَمُّ.

[٤٦١٥] ٧٨- (١٧٧٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي إِسْحَقَ قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: يَا أَبَا عُمَارَةَ! أَفَرَزْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا، وَاللَّهِ! مَا وَلَّى رَسُولُ اللَّهِ ﷺ، وَلَكِنَّهُ خَرَجَ شَبَانُ أَصْحَابِهِ وَأَخِفَّاؤُهُمْ حُسْرًا لَيْسَ عَلَيْهِمْ سِلَاحٌ، أَوْ كَثِيرٌ سِلَاحٌ، فَلَقُوا قَوْمًا رُمَاةً لَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ، جَمَعَ هَوَازِنَ وَنَبِي نَصْرٍ، فَرَشَقُوهُمْ رَشَقًا مَا يَكَادُونَ يُحْطِثُونَ، فَأَقْبَلُوا هُنَاكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ عَلَى بَعَلْتِهِ الْبَيْضَاءِ، وَأَبُو سُفْيَانَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَتَوَدُّ بِهِ، فَتَرَلَّ وَاسْتَنْصَرَ، قَالَ:

“I am the Prophet and no doubt
I am the son of ‘Abdul-Muṭṭalib.”
Then he formed them into
ranks.

[4616] 79 - (...) It was narrated from Abû Ishâq that a man came to Al-Barâ’ and said: Did you run away on the day of (of the battle of) Hunain, O Abû ‘Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Hârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:

“I am the Prophet and no doubt
I am the son of ‘Abdul-Muṭṭalib.
O Allâh, send down Your help.”
Al-Barâ’ said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand on his side.

[4617] 80 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ’ when a man from Qais asked him: Did you flee and

«أَنَا النَّبِيُّ لَا كَذِبُ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»
ثُمَّ صَفَّهُمْ.

[٤٦١٦] ٧٩ - (...) حَدَّثَنَا أَحْمَدُ بْنُ
جَنَابِ الْمُصَيَّبِيِّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ
عَنْ زَكَرِيَّاءَ، عَنْ أَبِي إِسْحَاقَ قَالَ: جَاءَ
رَجُلٌ إِلَى الْبَرَاءِ، فَقَالَ: أَكُتِّمُ وَلَيْتُمْ يَوْمَ
حُنَيْنٍ؟ يَا أَبَا عُمَارَةَ! فَقَالَ: أَشْهَدُ عَلَى نَبِيِّ
اللَّهِ ﷺ أَنَّهُ مَا وَلَّى، وَلَكِنَّهُ انْطَلَقَ أَخْفَاءَ مِنَ
النَّاسِ، وَحَسَّرَ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ،
وَهُمْ قَوْمٌ رَمَاءٌ، فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبْلِ،
كَأَنَّهَا رَجُلٌ مِنْ جَرَادٍ، فَانْكَشَفُوا، فَأَقْبَلَ
الْقَوْمُ إِلَى رَسُولِ اللَّهِ ﷺ، وَأَبُو سُفْيَانَ بْنُ
الْحَارِثِ يَقُودُ بِهِ بَعْلَتَهُ، فَنَزَلَ، وَدَعَا،
وَاسْتَنْصَرَ، وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبُ
أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ
اللَّهُمَّ نَزِّلْ نَصْرَكَ.»
قَالَ الْبَرَاءُ: كُنَّا، وَاللَّهُ! إِذَا أَحْمَرَ
الْبَاسُ نَتَّقِي بِهِ، وَإِنَّ الشُّجَاعَ مِنَّا لِلَّذِي
يُحَازِي بِهِ، يَعْنِي النَّبِيَّ ﷺ.

[٤٦١٧] ٨٠ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ
الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

leave the Messenger of Allāh ﷺ on the day of (of the battle of) Ḥunain? Al-Barā' said: The Messenger of Allāh ﷺ did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allāh ﷺ on his white mule, and Abû Sufyân bin Al-Ḥârith was holding the reins, and he (the Prophet ﷺ) was saying:

“I am the Prophet and no doubt
I am the son of ‘Abdul-Muṭṭalib.”

حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ
الْبَرَاءَ، وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: هَلْ فَرَرْتُمْ
عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ
الْبَرَاءُ: وَلَكِنْ رَسُولُ اللَّهِ ﷺ لَمْ يَفِرَّ،
وَكَانَتْ هَوَازِنُ يَوْمئِذٍ رُمَاةَ، وَإِنَّا لَمَّا
حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا، فَأَكْبَبْنَا عَلَى
الْغَنَائِمِ، فَاسْتَقْبَلُونَا بِالسَّهَامِ، وَلَقَدْ رَأَيْتُ
رَسُولَ اللَّهِ ﷺ عَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَإِنَّ
أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِلِجَامِهَا،
وَهُوَ يَقُولُ:

«أَنَا النَّبِيُّ لَا كَذِبُ

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

[4618] (...) Abû Ishâq narrated that a man said to Al-Barâ': O Abû 'Umârah... and he narrated the same *Hadîth* (as no. 4616), but it was less complete than their *Hadîth*.

[٤٦١٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَبُو بَكْرِ ابْنُ
خَلَادٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ
قَالَ: قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ! فَذَكَرَ
الْحَدِيثَ وَهُوَ أَقْلٌ مِنْ حَدِيثِهِمْ، وَهَؤُلَاءِ
أَنْتُمْ حَدِيثًا.

[4619] 81 - (1777) Iyâs bin Salamah, who was the son of Al-Akwa', said: My father told me: We fought alongside the Messenger of Allāh ﷺ at Ḥunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy

[٤٦١٩] ٨١ - (١٧٧٧) وَحَدَّثَنَا زُهَيْرُ
ابْنِ حَرْبٍ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْفِيُّ:
حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي إِيَّاسُ بْنُ
سَلَمَةَ هُوَ ابْنُ الْأَكْوَعِ: حَدَّثَنِي أَبِي قَالَ:
غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَلَمَّا

turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet ﷺ. The Companions of the Prophet ﷺ turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My *Izâr* became loose, so I was holding on to both of them. I passed by the Messenger of Allâh ﷺ when I was running away, and he was on his white mule. The Messenger of Allâh ﷺ said: "The son of Al-Akwa' has come back in fear." When they gathered around the Messenger of Allâh ﷺ, he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: "May their faces be deformed." There was not one man among them whom Allâh had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allâh defeated them, and the Messenger of Allâh ﷺ divided their booty among the Muslims.

Chapter 29. The Battle Of Aṭ-Tâ'if

[4620] 82 - (1778) It was narrated from Abûl-'Abbâs, the blind poet, that 'Abdullâh bin

وَاجَهَنَا الْعَدُوَّ تَقَدَّمْتُ، فَأَعْلُو نَيْبَةً،
فَاسْتَقْبَلَنِي رَجُلٌ مِنَ الْعَدُوِّ، فَأَرَمِيهِ بِسَهْمٍ،
فَتَوَارَى عَنِّي، فَمَا دَرَيْتُ مَا صَنَعَ، وَنَظَرْتُ
إِلَى الْقَوْمِ فَإِذَا هُمْ قَدْ طَلَعُوا مِنْ نَيْبَةٍ
أُخْرَى، فَالْتَقَوْا، هُمْ وَصَحَابَةُ النَّبِيِّ ﷺ،
فَوَلَّى صَحَابَةُ النَّبِيِّ ﷺ، وَأَرْجِعُ مُنْهَرَمًا،
وَعَلَيَّ بُرْدَتَانِ، مُتَرِّرًا بِإِحْدَاهُمَا، مُرْتَدِيًا
بِالْأُخْرَى، فَاسْتَطَلَقَ إِزَارِي، فَجَمَعْتُهُمَا
جَمِيعًا وَمَرَرْتُ، عَلَى رَسُولِ اللَّهِ ﷺ،
مُنْهَرَمًا وَهُوَ عَلَى بَعْلَتِهِ الشَّهْبَاءِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَجَعَ ابْنُ الْأَكْوَعِ
فِرْعَاعًا» فَلَمَّا عَشَوْا رَسُولَ اللَّهِ ﷺ نَزَلَ عَنِ
الْبَغْلَةِ، ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ
الْأَرْضِ، ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهُهُمْ، فَقَالَ:
«شَاهَتِ الْوُجُوهُ» فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا
إِلَّا مَلَأَ عَيْنِيهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ، فَوَلَّوْا
مُدْبِرِينَ، فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ،
وَقَسَمَ رَسُولُ اللَّهِ ﷺ عَنَائِمَهُمْ بَيْنَ
الْمُسْلِمِينَ.

(المعجم ٢٩) - (بَابُ غَزْوَةِ الطَّائِفِ)

(التحفة ٣١)

[٤٦٢٠] ٨٢ - (١٧٧٨) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ وَابْنُ

'Amr said: The Messenger of Allâh ﷺ besieged the people of At-Tâ'if, but he did not attain any victory over them. He said: "We will return, if Allâh wills." His Companions said: Are we going back without having conquered it? The Messenger of Allâh ﷺ said to them: "We will attack in the morning." So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh ﷺ said to them: "We will depart in the morning." He said: That pleased them, and the Messenger of Allâh ﷺ smiled.

نُمَيْرٍ، جَمِيعًا عَنِ سُفْيَانَ قَالَ زُهَيْرٌ:
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ
أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ
اللَّهِ بْنِ عَمْرِو قَالَ: حَاصَرَ رَسُولُ
اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَلَمْ يَنْلُ مِنْهُمْ
شَيْئًا، فَقَالَ: «إِنَّا قَافِلُونَ، إِنْ شَاءَ اللَّهُ»
قَالَ أَصْحَابُهُ: نَرْجِعُ وَلَمْ نَقْتَبِحْهُ؟، فَقَالَ
لَهُمْ رَسُولُ اللَّهِ ﷺ: «اعْدُوا عَلَيَّ
الْقِتَالِ» فَعَدُّوا عَلَيْهِ فَأَصَابَهُمْ جِرَاحٌ،
فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا قَافِلُونَ
عَدًّا» قَالَ: فَأَعْجَبَهُمْ ذَلِكَ، فَضَحِكَ
رَسُولُ اللَّهِ ﷺ.

Chapter 30. The Battle Of Badr

(المعجم ٣٠) - (بَابُ غَزْوَةِ بَدْرٍ)

(التحفة ٣٢)

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh ﷺ consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then 'Umar spoke but he paid him no heed. Then Sa'd bin 'Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will

[٤٦٢١] ٨٣ - (١٧٧٩) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا
حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ شَاوَرَ، حِينَ بَلَغَهُ إِقْبَالُ
أَبِي سُفْيَانَ، قَالَ: فَتَكَلَّمَ أَبُو بَكْرٍ
فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ
عَنْهُ، فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: إِيَّاَنَا
تُرِيدُ؟ يَا رَسُولَ اللَّهِ! وَالَّذِي نَفْسِي بِيَدِهِ!
لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لَأَخْضَيْنَاهَا،
وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ أَكْبَادَهَا إِلَى بَرْكِ

do so. The Messenger of Allāh ﷺ encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Hajjāj. They caught him, and the Companions of the Messenger of Allāh ﷺ questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, 'Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allāh ﷺ was standing and praying, but when he saw that he stopped, and said: "By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you."

And the Messenger of Allāh ﷺ said: "This is the place where so-and-so will fall," placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allāh ﷺ had put his hand on the ground.

الْغِمَادِ لَفَعَلْنَا، قَالَ: فَندَب رَسُولُ
الله ﷺ النَّاسَ، فَانْطَلَقُوا حَتَّى نَزَلُوا
بَدْرًا، وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ،
وَفِيهِمْ غُلَامٌ أَسْوَدٌ لِبَنِي الْحَجَّاجِ،
فَأَخَذُوهُ، فَكَانَ أَصْحَابُ رَسُولِ اللهِ ﷺ
يَسْأَلُونَهُ عَنْ أَبِي سُفْيَانَ وَأَصْحَابِهِ؟
فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ، وَلَكِنْ
هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ وَأُمَيَّةُ بْنُ
خَلْفٍ، فَإِذَا قَالَ ذَلِكَ، ضَرَبُوهُ، فَقَالَ:
نَعَمْ، أَنَا أُخْبِرُكُمْ، هَذَا أَبُو سُفْيَانَ، فَإِذَا
تَرَكَوهُ فَسَأَلُوهُ فَقَالَ: مَا لِي بِأَبِي سُفْيَانَ
عِلْمٌ، وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ
وَأُمَيَّةُ بْنُ خَلْفٍ فِي النَّاسِ، فَإِذَا قَالَ
هَذَا أَيْضًا ضَرَبُوهُ، وَرَسُولُ اللهِ ﷺ قَائِمٌ
يُصَلِّي، فَلَمَّا رَأَى ذَلِكَ انْصَرَفَ، وَقَالَ:
«وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقَكُمْ،
وَتَتْرَكُوهُ إِذَا كَذَبَكُمْ».

قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «هَذَا
مَصْرَعُ فُلَانٍ» وَيَضَعُ يَدَهُ عَلَى الْأَرْضِ،
هَهُنَا وَهَهُنَا، قَالَ: فَمَا مَاطَ أَحَدُهُمْ،
عَنْ مَوْضِعِ يَدِ رَسُولِ اللهِ ﷺ.

Chapter 31. The Conquest Of Makkah

(المعجم ٣١) - (باب فتح مكة)

(التحفة ٣٣)

[4622] 84 - (1780) It was narrated that Abû Hurairah said: Some delegations came to Mu'âwiyah. (The sub-narrator said:) That was during Ramadân, and we used to make food for one another. Abû Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abû Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abû Hurairah said: Shall I not tell you one of your *Ahadîth*, O *Anṣâr*? Then he mentioned the conquest of Makkah and said: The Messenger of Allâh ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khâlid in charge of the other, and he appointed Abû 'Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allâh ﷺ was in the midst of a large troop. He looked and saw me, and he said: "O Abû Hurairah!" I said: Here I am, O Messenger of Allâh. He said: "Do not let anyone come to me but the *Anṣâr*."

[٤٦٢٢] ٨٤ - (١٧٨٠) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ:
حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ عَبْدِ اللَّهِ بْنِ
رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَقَدَّتْ وَفُودٌ
إِلَى مُعَاوِيَةَ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ
يَصْنَعُ بَعْضًا لِبَعْضِ الطَّعَامِ، وَكَانَ أَبُو
هُرَيْرَةَ مِمَّا يُكْثِرُ أَنْ يَدْعُونَا إِلَى رَحْلِهِ،
فَقُلْتُ: أَلَا أَصْنَعُ طَعَامًا فَأَدْعُوهُمْ إِلَى
رَحْلِي؟ فَأَمَرْتُ بِطَعَامٍ يُصْنَعُ، ثُمَّ لَقِيتُ
أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ، فَقُلْتُ: الدَّعْوَةُ
عِنْدِي اللَّيْلَةَ، فَقَالَ: سَبَقْتَنِي؟ قُلْتُ:
نَعَمْ، فَدَعَوْتُهُمْ، فَقَالَ أَبُو هُرَيْرَةَ: أَلَا
أُعَلِّمُكُمْ بِحَدِيثٍ مِنْ حَدِيثِكُمْ يَا مَعْشَرَ
الْأَنْصَارِ؟! ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ فَقَالَ: أَقْبَلَ
رَسُولُ اللَّهِ ﷺ حَتَّى قَدِمَ مَكَّةَ، فَبَعَثَ
الزُّبَيْرَ عَلَى إِحْدَى الْمُجَنَّبَتَيْنِ، وَبَعَثَ
خَالِدًا عَلَى الْمُجَنَّبَةِ الْأُخْرَى، وَبَعَثَ أَبَا
عُبَيْدَةَ عَلَى الْحُسْرِ، فَأَحْذُوا بِطَنْ
الْوَادِي، وَرَسُولُ اللَّهِ ﷺ فِي كَتِيبَةٍ، قَالَ:
فَنَظَرَ فَرَأَنِي، فَقَالَ «أَبُو هُرَيْرَةَ!» قُلْتُ:
لَيْتِكَ، يَا رَسُولَ اللَّهِ! فَقَالَ: «لَا يَأْتِينِي
إِلَّا أَنْصَارِي».

Someone other than Shaybân added: He (ﷺ) said: “Call the *Anṣâr* to me,” and they gathered around him. *Quraish* gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: “Look at the followers of *Quraish*,” then he gestured with his hands, one on top of the other. Then he said: “Until you meet me at Aṣ-Ṣafa.” So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of *Quraish* has become permissible; there will be no more *Quraish* after today. Then he (ﷺ) said: “Whoever enters the house of Abû Sufyân will be safe.” The *Anṣâr* said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh

زَادَ غَيْرُ شَيْبَانَ: فَقَالَ: «اهْتِفْ لِي بِالْأَنْصَارِ» قَالَ: فَأَطَاعُوا بِهِ، وَوَسَّتْ فُرَيْشٌ أَوْبَاشًا لَهَا وَاتَّبَاعًا، فَقَالُوا: نُقَدِّمُ هَؤُلَاءِ، فَإِنْ كَانَ لَهُمْ شَيْءٌ كُنَّا مَعَهُمْ، وَإِنْ أُصِيبُوا أَعْطَيْنَا الَّذِي سُئِلْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَرَوْنَ إِلَى أَوْبَاشِ فُرَيْشٍ وَاتَّبَاعِهِمْ» ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ قَالَ: «حَتَّى تَوَافُونِي بِالصَّفَا» قَالَ: فَانْطَلَقْنَا، فَمَا شَاءَ أَحَدٌ مِنَّا أَنْ يَقْتُلَ أَحَدًا إِلَّا قَتَلَهُ، وَمَا أَحَدٌ مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا، قَالَ: فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ أُبَيِّحُ خَضْرَاءَ فُرَيْشٍ، لَا فُرَيْشَ بَعْدَ الْيَوْمِ، ثُمَّ قَالَ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ» فَقَالَتِ الْأَنْصَارُ، بَعْضُهُمْ لِبَعْضٍ: أَمَّا الرَّجُلُ فَأَدْرَكْتَهُ رَغَبَةً فِي قَرَيْبِهِ، وَرَافَةً بِعَشِيرَتِهِ، قَالَ أَبُو هُرَيْرَةَ: وَجَاءَ الْوَحْيُ، وَكَانَ إِذَا جَاءَ الْوَحْيُ لَا يَخْفَى عَلَيْنَا، فَإِذَا جَاءَ فَلَيْسَ أَحَدٌ يَرْفَعُ طَرْفَهُ إِلَى رَسُولِ اللَّهِ ﷺ حَتَّى يَقْضِيَ الْوَحْيُ، فَلَمَّا انْقَضَى الْوَحْيُ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ» قَالُوا: لَبَّيْكَ، يَا رَسُولَ اللَّهِ! قَالَ: «قُلْتُمْ: أَمَّا الرَّجُلُ فَأَدْرَكْتَهُ رَغَبَةً فِي قَرَيْبِهِ؟» قَالُوا: قَدْ كَانَ ذَاكَ،

ﷺ said: "O *Anṣâr*." They said: Here we are, O Messenger of Allâh. He said: "Did you say: The man has been overtaken with love for his city?" They said: That is so. He said: "No. I am the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you. I will live with you and I will die with you." They came to him weeping and said: By Allâh, we only said what we said out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: "Allâh and His Messenger affirm your sincerity and accept your apology." Then the people went to the house of Abû Sufyân, and the people locked their doors. The Messenger of Allâh ﷺ came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allâh ﷺ had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: "Truth (i.e., Islamic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished" [*Al-Isrâ'* 17:81]. When he had completed his *Tawâf* he went to Aṣ-Ṣafa and climbed up it, until he could see the House, and he raised his hands and started to praise

قَالَ: «كَلَّا، إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، وَالْمَحِيَا مَحِيَاكُمْ، وَالْمَمَاتُ مَمَاتُكُمْ»، فَأَقْبَلُوا إِلَيْهِ يَبْكُونَ وَيَقُولُونَ: وَاللَّهِ! مَا قُلْنَا الَّذِي قُلْنَا إِلَّا الضَّنَّ بِاللَّهِ وَرَسُولِهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِيكُمْ وَيُعْذِرَانِيكُمْ» قَالَ: فَأَقْبَلَ النَّاسُ إِلَى دَارِ أَبِي سُفْيَانَ، وَأَعْلَقَ النَّاسُ أَبْوَابَهُمْ، قَالَ: وَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى أَقْبَلَ إِلَى الْحَجَرِ، فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ، قَالَ: فَاتَى عَلَى صَنْمِهِ إِلَى جَنْبِ الْبَيْتِ كَانُوا يَعْبُدُونَهُ، قَالَ: وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ، وَهُوَ آخِذٌ بِسِيَةِ الْقَوْسِ، فَلَمَّا أَتَى عَلَى الصَّنَمِ جَعَلَ يَطْعَنُ فِي عَيْنَيْهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ»، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَتَى الصَّفَا فَعَلَا عَلَيْهِ، حَتَّى نَظَرَ إِلَى الْبَيْتِ، وَرَفَعَ يَدَيْهِ، فَجَعَلَ يَحْمَدُ اللَّهَ وَيَدْعُو مَا شَاءَ أَنْ يَدْعُو.

Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrah narrated it with this chain (a similar *Hadîth* as no. 4622) and added: Then he gestured with his hands, one on top of the other: “Mow them down.” And he said in the *Hadîth*: They (i.e., the *Ansâr*) said: We said that, O Messenger of Allâh. He said: “What is my name then? Verily I am the slave of Allâh and His Messenger.”

[4624] 86 - (...) It was narrated that ‘Abdullâh bin Rabâh said: We came to Mu‘âwiyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day.. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don't you narrate to us something from the Messenger of Allâh ﷺ until our food is ready? He said: We were with the Messenger of Allâh ﷺ on the day of the conquest (of Makkah). He (ﷺ) put Khâlîd bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû ‘Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: “O

[٤٦٢٣] ٨٥- (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ هَاشِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، بِهَذَا الْإِسْنَادِ، وَرَأَدَ فِي الْحَدِيثِ: ثُمَّ قَالَ بِيَدَيْهِ، إِحْدَاهُمَا عَلَى الْأُخْرَى: «احْضُدُوهُمْ حَضْدًا»، وَقَالَ فِي الْحَدِيثِ: قَالُوا: قُلْنَا: ذَاكَ يَا رَسُولَ اللَّهِ! قَالَ: «فَمَا اسْمِي إِذَا؟ كَلَّا إِنَّي عَبْدُ اللَّهِ وَرَسُولُهُ».

[٤٦٢٤] ٨٦- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ عَبْدِ اللَّهِ ابْنِ رَبَاحٍ قَالَ: وَفَدْنَا إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، وَفِينَا أَبُو هُرَيْرَةَ، فَكَانَ كُلُّ رَجُلٍ مِمَّا يَصْنَعُ طَعَامًا يَوْمًا لِأَصْحَابِهِ، فَكَانَتْ نَوْبِي، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ الْيَوْمَ يَوْمِي، فَجَاؤَا إِلَى الْمَنْزِلِ، وَلَمْ يُدْرِكْ طَعَامُنَا، فَقُلْتُ: يَا أَبَا هُرَيْرَةَ لَوْ حَدَّثْتَنَا عَنْ رَسُولِ اللَّهِ ﷺ حَتَّى يُدْرِكَ طَعَامُنَا، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَجَعَلَ خَالِدُ بْنُ الْوَلِيدِ عَلَى الْمُجَنَّبَةِ الْيُمْنَى، وَجَعَلَ الزُّبَيْرُ عَلَى الْمُجَنَّبَةِ الْيُسْرَى، وَجَعَلَ أَبُو عُبَيْدَةَ عَلَى السِّيَاقَةِ وَبَطْنِ الْوَادِي، فَقَالَ: «يَا

Abû Hurairah, call the *Anṣâr* for me.” So I called them and they came rushing. He said: “O *Anṣâr*, do you see the followers of Quraish?” They said: Yes. He said: “Look, when you meet them tomorrow, mow them down,” and he gestured with his hand, placing his right hand on top of his left. And he said: “Meet us at Aṣ-Ṣafa.” And any of them whom they saw was killed. The Messenger of Allâh ﷺ climbed up Aṣ-Ṣafa, and the *Anṣâr* came and surrounded Aṣ-Ṣafa. Abû Sufyân came and said: O Messenger of Allâh, Quraish have perished; there will be no more Quraish after this day. Abû Sufyân said: The Messenger of Allâh ﷺ said: “Whoever enters the house of Abû Sufyân will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe.” The *Anṣâr* said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allâh ﷺ and he said: “You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muḥammad, the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you, and I will live with you and die with you.” They said: By Allâh,

أَبَا هُرَيْرَةَ! ادْعُ لِي الْأَنْصَارَ فَدَعَوْتُهُمْ فَجَاؤُوا يُهْرُولُونَ، فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، هَلْ تَرَوْنَ أَوْبَاشَ قُرَيْشٍ؟» قَالُوا: نَعَمْ، قَالَ: «انظُرُوا، إِذَا لَقِيتُمُوهُمْ غَدًا أَنْ تَحْصِدُوهُمْ حَصْدًا» وَأَخْفَى بِيَدِهِ، وَوَضَعَ يَمِينَهُ عَلَى شِمَالِهِ، وَقَالَ: «مَوْعِدُكُمْ الصَّفَا» قَالَ: فَمَا أَشْرَفَ يَوْمَئِذٍ لَهُمْ أَحَدٌ إِلَّا أَنَامُوهُ، قَالَ: وَصَعِدَ رَسُولُ اللَّهِ ﷺ الصَّفَا، وَجَاءَتِ الْأَنْصَارُ، فَطَافُوا بِالصَّفَا، فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: يَا رَسُولَ اللَّهِ! أُبِيدَتْ خَضِرَاءُ قُرَيْشٍ، لَا قُرَيْشَ بَعْدَ الْيَوْمِ، [قَالَ أَبُو سُفْيَانَ]: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ»، فَقَالَتِ الْأَنْصَارُ: أَمَا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ، وَرَغْبَةٌ فِي قَرَبَتِهِ، وَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «قُلْتُمْ: أَمَا الرَّجُلُ فَقَدْ أَخَذَتْهُ رَأْفَةٌ بِعَشِيرَتِهِ وَرَغْبَةٌ فِي قَرَبَتِهِ، أَلَا فَمَا اسْمِي إِذَا!؟ - ثَلَاثَ مَرَّاتٍ - أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، هَاجَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ، فَالْمَحْيَا مَحْيَاكُمْ وَالْمَمَاتُ مَمَاتُكُمْ»، قَالُوا: وَاللَّهِ! مَا قُلْنَا إِلَّا ضِيئًا بِاللَّهِ

we only said that out of devotion to Allāh and His Messenger ﷺ. The Messenger of Allāh ﷺ said: “Allāh and His Messenger affirm your sincerity and accept your apology.”

Chapter 32. Removal Of Idols From Around The Ka'bah

[4625] 87 - (1781) It was narrated that ‘Abdullāh said: The Prophet ﷺ entered Makkah, and around the Ka'bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: “Truth (i.e. Islamic Monotheism or this Qur’ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish” [*Al-Isrā*’ 17:81] and “*Al-Haqq* (the truth, i.e. the Qur’ān and Allāh’s Revelation) has come, and *Al-Bātil* [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)” [*Sabā*’ 34:49]. Ibn ‘Umar added: On the day of the conquest.

[4626] (...) It was narrated from Ibn Abî Najîh with this chain (a *Hadîth* similar to no. 4625), up to the word *Zahûqan*’ (bound to vanish), and he did not mention the other Verse.

وَرَسُولِهِ ﷺ، قَالَ: «فَإِنَّ اللَّهَ وَرَسُولَهُ يُصَدِّقَانِيكُمْ وَيَعْدِرَانِيكُمْ».

(المعجم ٣٢) - (بَابُ إِزَالَةِ الْأَصْنَامِ)

من حول الكعبة) (التحفة ٣٤)

[٤٦٢٥] ٨٧ - (١٧٨١) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَابْنُ أَبِي عَمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُونَ نُصْبًا، فَجَعَلَ يَطْعُمُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]. ﴿جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] زَادَ ابْنُ أَبِي عَمَرَ: يَوْمَ الْفَتْحِ.

[٤٦٢٦] (...) وَحَدَّثَنَا حَسَنُ بْنُ

عَلِيِّ الْحُلَوَانِيِّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنِ ابْنِ أَبِي نَجِيحٍ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: ﴿زَهُوقًا﴾، وَلَمْ يَذْكُرِ الْآيَةَ الْأُخْرَى، وَقَالَ: - بَدَلُ نُصْبًا - صَنَمًا.

Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

[4627] 88 - (1782) It was narrated that Ash-Sha‘bî said: ‘Abdullâh bin Mutî‘ narrated to me that his father said: I heard the Prophet ﷺ say on the day of the conquest of Makkah: “No man of Quraish is to be captured then killed after this day, until the Day of Resurrection.”

[4628] 89 - (...) Zakariya narrated it with this chain (a *Hadith* similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî‘. His name was Al-‘Āsî (meaning disobedient) but the Messenger of Allâh ﷺ named him Mutî‘ (meaning obedient).

Chapter 34. The Truce Of Al-Hudaibiyah

[4629] 90 - (1783) Al-Barâ‘ bin ‘Azib said: ‘Alî bin Abî Tâlib wrote down the truce between the Prophet ﷺ and the idolaters on the day of Al-Hudaibiyah. He wrote: “This is what has been agreed by Muḥammad the Messenger of Allâh.” They (the *Kuffâr* of Makkah) said: Do not write, the Messenger of Allâh ﷺ, for if we knew that you were the Messenger of Allâh we would not

(المعجم ٣٣) - (بَابُ لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ الْفَتْحِ) (التحفة ٣٥)

[٤٦٢٧] ٨٨- (١٧٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَوَكَيْعٌ عَنْ زَكَرِيَّاءَ، عَنِ الشَّعْبِيِّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَوْمَ فَتْحِ مَكَّةَ: «لَا يُقْتَلُ قُرَشِيٌّ صَبْرًا بَعْدَ هَذَا الْيَوْمِ، إِلَى يَوْمِ الْقِيَامَةِ».

[٤٦٢٨] ٨٩- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَّاءُ بِهَذَا الْإِسْنَادِ، وَزَادَ: قَالَ: وَلَمْ يَكُنْ أَسْلَمَ أَحَدٌ مِنْ عَصَاةِ قُرَيْشٍ، غَيْرَ مُطِيعٍ، كَانَ اسْمُهُ الْعَاصِي، فَسَمَاهُ رَسُولُ اللَّهِ ﷺ مُطِيعًا.

(المعجم ٣٤) - (بَابُ صَلْحِ الْحُدَيْبِيَّةِ) (التحفة ٣٦)

[٤٦٢٩] ٩٠- (١٧٨٣) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعُنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ الصُّلْحَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَّةِ، فَكَتَبَ: «هَذَا مَا كَاتَبَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ» فَقَالُوا:

have fought you. The Prophet ﷺ said to ‘Alī: “Erase it.” He said: I am not the one who will erase it. So the Prophet ﷺ erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped (in leather bags made for that purpose).

[4630] 91 - (...) It was narrated that Abū Ishâq said: I heard Al-Barâ’ bin ‘Azib say: When the Messenger of Allâh ﷺ made a treaty with the people of Al-Hudaiyah, ‘Alī wrote down the treaty between them. He wrote “Muḥammad the Messenger of Allâh”... then he mentioned a *Hadīth* like that of Mu’adh (no. 4629), except that he did not say in his *Hadīth*: “This is what has been agreed.”

[4631] 92 - (...) It was narrated that Al-Barâ’ said: When the Prophet ﷺ was prevented from reaching the Ka’bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons

لَا تَكْتُبْ: رَسُولُ اللَّهِ ﷺ، فَلَوْ نَعَلِمُ أَنَّكَ رَسُولُ اللَّهِ ﷺ لَمْ نَقَاتِلَكَ، فَقَالَ النَّبِيُّ ﷺ لِعَلِيِّ «أَمْحَهُ» فَقَالَ: مَا أَنَا بِالَّذِي أَمْحَاهُ، فَمَحَاهُ النَّبِيُّ ﷺ بِيَدِهِ، قَالَ: وَكَانَ فِيمَا اشْتَرَطُوا، أَنْ يَدْخُلُوا مَكَّةَ فَيَقِيمُوا بِهَا ثَلَاثًا، وَلَا يَدْخُلَهَا بِسِلَاحٍ، إِلَّا جُلْبَانَ السَّلَاحِ.

قُلْتُ لِأَبِي إِسْحَقَ: وَمَا جُلْبَانُ السَّلَاحِ؟ قَالَ: الْقِرَابُ وَمَا فِيهِ.

[٤٦٣٠] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ ابْنَ عَازِبٍ يَقُولُ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْيَةِ، كَتَبَ عَلِيُّ كِتَابًا بَيْنَهُمْ، قَالَ: فَكَتَبَ: «مُحَمَّدٌ رَسُولُ اللَّهِ»، ثُمَّ ذَكَرَ بَنَحْوِ حَدِيثِ مُعَاذٍ، غَيْرَ أَنَّهُ لَمْ يَذْكَرْ فِي الْحَدِيثِ: «هَذَا مَا كَاتَبَ عَلَيْهِ».

[٤٦٣١] ٩٢ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ حَنَابٍ الْمِصْبِصِيُّ جَمِيعًا عَنْ عَيْسَى بْنِ يُونُسَ: - وَاللَّفْظُ لِإِسْحَقَ -، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَاءُ عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا أُحْصِرَ النَّبِيُّ ﷺ عِنْدَ

wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to ‘Alī: “Write down the terms between us: In the Name of Allāh, the Most Gracious, the Most Merciful. This is what has been agreed by Muḥammad the Messenger of Allāh.” The *Mushrikūn* said to him: If we knew that you were the Messenger of Allāh we would have followed you. Rather write: Muḥammad bin ‘Abdullāh. So he told ‘Alī to erase it, but ‘Alī said: No, by Allāh, I will not erase it. The Messenger of Allāh ﷺ said: “Show me where it is.” So he showed him where it was and he erased it, and he wrote: “bin ‘Abdullāh.” He stayed there for three days, then on the third day they said to ‘Alī: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: “Yes,” and left.

Ibn Janāb said in his narration, instead of ‘we would have followed you,’ ‘we would have sworn allegiance to you.’

[4632] 93 - (1784) It was narrated from Anas that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin ‘Amr. The Prophet ﷺ said to

الْبَيْتِ، صَالِحَهُ أَهْلُ مَكَّةَ عَلَى أَنْ يَدْخُلَهَا فَيَقِيمَ بِهَا ثَلَاثًا، وَلَا يَدْخُلَهَا إِلَّا بِجُبْلَانِ السَّلَاحِ، السَّيْفِ وَقِرَابِهِ. وَلَا يَخْرُجُ بِأَحَدٍ مَعَهُ مِنْ أَهْلِهَا، وَلَا يَمْنَعُ أَحَدًا يَمْكُثُ بِهَا مِمَّنْ كَانَ مَعَهُ، قَالَ لِعَلِيِّ: «اكْتُبِ الشَّرْطَ بَيْنَنَا، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ فَقَالَ لَهُ الْمُشْرِكُونَ: لَوْ نَعَلِمُ أَنَّكَ رَسُولُ اللَّهِ تَابَعْنَاكَ، وَلَكِنْ اكْتُبْ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، فَأَمَرَ عَلِيًّا أَنْ يَمْحَاهَا، فَقَالَ عَلِيُّ: لَا، وَاللَّهِ! لَا أَمْحَاهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِي مَكَانَهَا» فَأَرَاهُ مَكَانَهَا، فَمَحَاهَا، وَكَتَبَ «ابْنُ عَبْدِ اللَّهِ» فَأَقَامَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا أَنْ كَانَ الْيَوْمَ الثَّلَاثِ قَالُوا لِعَلِيِّ: هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ، فَأَمَرَهُ فَلْيَخْرُجْ، فَأَخْبِرَهُ بِذَلِكَ، فَقَالَ: «نَعَمْ» فَخَرَجَ.

وَقَالَ ابْنُ جَنَابٍ فِي رِوَايَتِهِ: - مَكَانَ تَابَعْنَاكَ - بَايَعْنَاكَ.

[٤٦٣٢] ٩٣ - (١٧٨٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ

‘Alī: “Write: In the Name of Allāh, the Most Gracious, the Most Merciful.” Suhail said: As for in the Name of Allāh, we do not know what ‘In the Name of Allāh, the Most Gracious, the Most Merciful is.’ Rather write what we know: *Bismika Allāhumma* (In Your Name O Allāh). He said: “Write: From Muḥammad the Messenger of Allāh.” They said: If we knew that you were the Messenger of Allāh, we would have followed you. Rather write your name and the name of your father. So the Prophet ﷺ said: “Write: from Muḥammad bin ‘Abdullāh.” And they stipulated to the Prophet ﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allāh, should we write this? He said: Yes. Whoever among us goes to them, may Allāh keep him away, and whoever comes to us from them, Allāh will grant him a way out.”

[4633] 94 - (1785) It was narrated that Abū Wā’il said: Sahl bin Ḥunayf stood up on the day of (the battle of) Siffin and said: O people, blame yourselves, for we were with the Messenger of Allāh ﷺ on the Day of Al-Ḥudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the

قُرَيْشًا صَالِحُوا النَّبِيِّ ﷺ، فِيهِمْ سُهَيْلُ بْنُ عَمْرٍو، فَقَالَ النَّبِيُّ ﷺ لِعَلِيِّ: «اَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»، قَالَ سُهَيْلٌ: أَمَا بِاسْمِ اللَّهِ، فَمَا نَدْرِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَلَكِنْ اَكْتُبْ مَا نَعْرِفُ: بِاسْمِكَ اللَّهُمَّ، فَقَالَ: «اَكْتُبْ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ» ﷺ قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَاتَّبَعْنَاكَ، وَلَكِنْ اَكْتُبْ اسْمَكَ وَاسْمَ أَبِيكَ، فَقَالَ النَّبِيُّ ﷺ: «اَكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ» فَاشْتَرَطُوا عَلَى النَّبِيِّ ﷺ أَنْ مَنْ جَاءَ مِنْكُمْ لَمْ نَزِدْهُ عَلَيْكُمْ، وَمَنْ جَاءَكُمْ مِنَّا رَدَدْنَاهُ عَلَيْنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَتَكْتُبُ هَذَا؟ قَالَ: «نَعَمْ، إِنَّهُ مِنْ ذَهَبٍ مِنَّا إِلَيْهِمْ، فَأَبْعَدَهُ اللَّهُ، وَمَنْ جَاءَنَا مِنْهُمْ، سَيَجْعَلُ اللَّهُ لَهُ فَرْجًا وَمَخْرَجًا».

[٤٦٣٣] ٩٤ - (١٧٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَتَقَارَبَا فِي اللَّفْظِ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ سَيَّاهِ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي وَائِلٍ قَالَ: قَامَ سُهَيْلُ بْنُ حُنَيْفٍ يَوْمَ

truce that was made between the Messenger of Allâh ﷺ and the idolaters. ‘Umar bin Al-Khattâb came and approached the Messenger of Allâh ﷺ, and said: O Messenger of Allâh, are we not following truth whilst they are following falsehood? He said: “Of course.” He said: Are not our slain in Paradise whilst their slain are in Hell? He said: “Of course.” He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: “O son of Al-Khattâb, I am the Messenger of Allâh ﷺ and Allâh will never forsake me.” ‘Umar went away, but he could not bear his feelings of anger. He went to Abû Bakr and said: O Abû Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: O son of Al-Khattâb, he is the Messenger of Allâh and Allâh will never forsake him. Then Qur’ân was revealed to the Messenger of Allâh ﷺ, speaking of victory, and he (ﷺ) sent for ‘Umar and recited it

صَفِينَ فَقَالَ: يَا أَيُّهَا النَّاسُ! اتَّهَمُوا أَنْفُسَكُمْ، لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا، وَذَلِكَ فِي الصُّلْحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْمُشْرِكِينَ، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: «بَلَى» قَالَ: أَلَيْسَ قِتَالَنَا فِي الْجَنَّةِ وَقِتَالَهُمْ فِي النَّارِ؟ قَالَ: «بَلَى» قَالَ: فِيمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: «يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا» قَالَ: فَانْطَلَقَ عُمَرُ فَلَمْ يَصِرْ مُعْظِمًا، فَأَتَى أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَى، قَالَ: أَلَيْسَ قِتَالَنَا فِي الْجَنَّةِ وَقِتَالَهُمْ فِي النَّارِ؟ قَالَ: بَلَى، قَالَ: فَعَلَامَ نُعْطِي الدِّيَّةَ فِي دِينِنَا، وَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا، قَالَ: فَتَرَلَّ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ ﷺ بِالْفَتْحِ، فَأَرْسَلَ إِلَى عُمَرَ فَأَقْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَوْ فَتَحَ هُوَ؟ قَالَ: «نَعَمْ» فَطَابَتْ نَفْسُهُ وَرَجَعَ.

to him. He said: O Messenger of Allāh, is it really a victory? He said: "Yes." Then he ('Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqīq said: I heard Sahl bin Hunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allāh, I remember the day of Abū Jandal (i.e. Al-Hudaiyah). If I could have gone against the command of the Messenger of Allāh ﷺ I would have done so. By Allāh, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between 'Alī and Mu'awiyah, may Allāh be pleased with them).

[4635] (...) It was narrated from Al-A'mash with this chain (a *Hadith* similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[4636] 96 - (...) It was narrated that Abū Wâ'il said: I heard Sahl bin Hunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abū Jandal (i.e. Al-Hudaiyah). If I

[٤٦٣٤] ٩٥ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: سَمِعْتُ سَهْلَ ابْنَ حُنَيْفٍ يَقُولُ بِصِفِّينَ: أَيُّهَا النَّاسُ! اتَّهَمُوا آرَاءَكُمْ، وَاللَّهِ! لَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَنِّي اسْتَطَعْتُ أَنْ أُرَدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ لَرَدَدْتُهُ، وَاللَّهِ! مَا وَضَعْنَا سُيُوفَنَا عَلَى عَوَاتِقِنَا إِلَى أَمْرٍ قَطُّ، إِلَّا أَسْهَلْنَا بِنَا إِلَى أَمْرٍ نَعْرِفُهُ، إِلَّا أَمْرَكُمْ هَذَا. لَمْ يَذْكَرِ ابْنُ نُمَيْرٍ: إِلَى أَمْرٍ قَطُّ.

[٤٦٣٥] (...) - وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ، جَمِيعًا عَنْ جَرِيرٍ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجَعِيُّ: حَدَّثَنَا وَكَيْعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: إِلَى أَمْرٍ يُفْظَعُنَا.

[٤٦٣٦] ٩٦ - (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي وَائِلٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ بِصِفِّينَ يَقُولُ: اتَّهَمُوا

could have gone against the command of the Messenger of Allāh ﷺ (I would have done so). When we rely upon your opinion to solve a problem, another problem arises to take its place.

رَأَيْكُمْ عَلَى دِينِكُمْ، فَلَقَدْ رَأَيْتِي يَوْمَ أَبِي
جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ أَمْرَ رَسُولِ
اللَّهِ ﷺ، مَا سَدَدْنَا مِنْهُ فِي خُصْمٍ، إِلَّا
انْفَجَرَ عَلَيْنَا مِنْهُ خُصْمٌ.

[4637] 97 - (1786) It was narrated from Qatādah that Anas bin Málík said: When the Verses “Verily, We have given you (O Muḥammad ﷺ) a manifest victory.

[٤٦٣٧] ٩٧- (١٧٨٦) وَحَدَّثَنَا نَصْرُ
ابْنِ عَلِيٍّ الْجُهْضَمِيُّ: حَدَّثَنَا خَالِدُ بْنُ
الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ
قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: لَمَّا
نَزَلَتْ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ
لَكَ اللَّهُ﴾ إِلَى قَوْلِهِ: ﴿فَوْزًا عَظِيمًا﴾
[الفتح: ١-٥] مَرَجِعَهُ مِنَ الْحُدَيْبِيَّةِ وَهُمْ
يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ، وَقَدْ نَحَرَ
الْهَدْيَ بِالْحُدَيْبِيَّةِ، فَقَالَ: «لَقَدْ أُنزِلَتْ
عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا
جَمِيعًا».

2. That Allāh may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

3. And that Allāh may help you with strong help.

4. He it is Who sent down *As-Sakīnah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allāh belong the hosts of the heavens and the earth, and Allāh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allāh a supreme success” [Al-Fath 48:1-5]

were revealed, on the way back from Al-Ḥudaiyah, they were

overwhelmed with grief and distress. He (the Prophet ﷺ) had sacrificed his *Hady* (sacrificial animal) at Al-Ḥudaibiyah and he said: “There has been revealed to me a Verse that is dearer to me than the whole world.”

[4638] (...) A *Ḥadīth* like that of Ibn Abī ‘Arūbah (no. 4637) was narrated from Qatādah, from Anas.

[٤٦٣٨] (...) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هَمَّامٌ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا يُونُسُ ابْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ، جَمِيعًا عَنْ قَتَادَةَ، عَنْ أَنَسِ نَحْوِ حَدِيثِ ابْنِ أَبِي عَرُوبَةَ.

Chapter 35. Upholding Covenants

(المعجم ٣٥) - (بَابُ الْوَفَاءِ بِالْعَهْدِ)

(التحفة ٣٧)

[4639] 98 - (1787) Ḥudhaifah bin Al-Yamān said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abū Ḥusayl and I set out and were captured by the *Kuffār* of Quraish. They said: Are you looking for Muḥammad? We said: We are not looking for him; we are only headed towards Al-Madīnah. They took a covenant from us in the Name of Allāh that we would carry on to Al-Madīnah and not fight alongside him. We went to the Messenger

[٤٦٣٩] ٩٨ - (١٧٨٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ: حَدَّثَنَا أَبُو الطَّفَيْلِ: حَدَّثَنَا حُذَيْفَةُ بْنُ الْيَمَانِ قَالَ: مَا مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي خَرَجْتُ أَنَا وَأَبِي حُسَيْلٍ، قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ، قَالُوا: إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا؟ فَقُلْنَا: مَا نُرِيدُهُ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ، فَأَخَذُوا مِنَّا عَهْدَ اللَّهِ وَمِيثَاقَهُ

of Allāh ﷺ and told him about that, and he said: “Go back; we will fulfill the covenant made with them, and we will seek the help of Allāh against them.”

Chapter 36. The Battle Of *Al-Ahzāb* (The Confederates)

[4640] 99 - (1788) It was narrated from Ibrāhīm At-Taimī that his father said: We were with Ḥudhaifah, and a man said: If I had met the Messenger of Allāh ﷺ I would have fought alongside him and striven hard. Ḥudhaifah said: Would you really have done that? I remember that we were with the Messenger of Allāh ﷺ on the night of *Al-Ahzāb*, and there was a strong wind and extreme cold. The Messenger of Allāh ﷺ said: “Is there any man who will bring me news of the people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the

لَنْتَصْرِفَنَّ إِلَى الْمَدِينَةِ وَلَا نَقَاتِلُ مَعَهُ، فَاتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْنَاهُ الْخَبَرَ، فَقَالَ: «انْصَرِفَا، نَفِي لَهُمْ بَعْدَهُمْ، وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ».

(المعجم ٣٦) - (بَابُ غَزْوَةِ الْأَحْزَابِ)

(التحفة ٣٨)

[٤٦٤٠] ٩٩ - (١٧٨٨) حَدَّثَنَا زُهَيْرُ

ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ حُدَيْفَةَ، فَقَالَ رَجُلٌ: لَوْ أَدْرَكْتُ رَسُولَ اللَّهِ ﷺ قَاتَلْتُ مَعَهُ وَأَبْلَيْتُ، فَقَالَ حُدَيْفَةُ: أَنْتَ كُنْتَ تَفْعَلُ ذَلِكَ؟ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْأَحْزَابِ، وَأَخَذْتَنَا رِيحٌ شَدِيدَةٌ وَفُرٌّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينِي بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، ثُمَّ قَالَ: «أَلَا رَجُلٌ يَأْتِينَا بِخَبَرِ الْقَوْمِ، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مَعِيَ يَوْمَ الْقِيَامَةِ؟» فَسَكَتْنَا، فَلَمْ يُجِبْهُ مِنَّا أَحَدٌ، فَقَالَ: «قُمْ. يَا

people, and Allāh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Get up, O *Hudhaifah*, and bring us news of the people.” I had no alternative but to get up when he called me by name. He said: “Go and bring me news of the people, but do not provoke them against me.” When I left him, it became as if I was walking in a heated bath, until I came to them. I saw *Abū Sufyān* warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allāh ﷺ: “Do not provoke them against me.” If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allāh ﷺ gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: “Get up, O heavy sleeper!”

Chapter 37. The Battle Of *Uḥud*

[4641] 100 - (1789) It was narrated from *Anas bin Mālik* that on the day of (the battle of) *Uḥud* the Messenger of Allāh ﷺ

حَذِيْمَةٌ! فَأَتَيْنَا بِخَبَرِ الْقَوْمِ» فَلَمْ أَجِدْ بُدًّا،
إِذْ دَعَانِي بِاسْمِي أَنْ أَقُومَ، قَالَ:
«إِذْهَبْ، فَأْتِنِي بِخَبَرِ الْقَوْمِ، وَلَا
تَدْعُرْهُمْ عَلَيَّ» فَلَمَّا وَلَّيْتُ مِنْ عِنْدِهِ
جَعَلْتُ كَأَنَّمَا أَمْشِي فِي حَمَّامٍ، حَتَّى
أَتَيْتُهُمْ، فَرَأَيْتُ أَبَا سُفْيَانَ يَصْلِي ظَهْرَهُ
بِالنَّارِ، فَوَضَعْتُ سَهْمًا فِي كَبِدِ الْقَوْسِ،
فَارَدْتُ أَنْ أَرْمِيَهُ، فَذَكَرْتُ قَوْلَ رَسُولِ
اللَّهِ ﷺ: «لَا تَدْعُرْهُمْ عَلَيَّ» وَلَوْ رَمَيْتُهُ
لَأَصَبْتُهُ، فَرَجَعْتُ وَأَنَا أَمْشِي فِي مِثْلِ
الْحَمَّامِ، فَلَمَّا أَتَيْتُهُ فَأَخْبَرْتُهُ خَبَرَ الْقَوْمِ،
وَفَرَعْتُ، فُرِرْتُ، فَالْبَسَنِي رَسُولُ اللَّهِ ﷺ
مِنْ فَضْلِ عِبَاءَةٍ كَانَتْ عَلَيْهِ يُصَلِّي فِيهَا،
فَلَمْ أَرَلْ نَائِمًا حَتَّى أَصْبَحْتُ، فَلَمَّا
أَصْبَحْتُ قَالَ: «قُمْ، يَا نَوْمَانُ!».

(المعجم ٣٧) - (بَابُ غَزْوَةِ أُحُدِ)

(التحفة ٣٩)

[٤٦٤١] ١٠٠ - (١٧٨٩) وَحَدَّثَنَا
هَدَّابُ بْنُ خَالِدِ الْأَزْدِيُّ: حَدَّثَنَا حَمَّادُ

was left with only seven men of the *Anṣār* and two men of Quraish. When they were surrounded, he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” One of the *Anṣārī* men went forward and fought until he was killed. Then they were surrounded again, and he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” Another *Anṣārī* man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allāh ﷺ said to his two companions: “We have not been fair to our companions.”

[4642] 101 - (1790) ‘Abdul-‘Aziz bin Abī Ḥāzim narrated that his father heard Sahl bin Sa’d being asked about the wounds sustained by the Messenger of Allāh ﷺ on the day of (the battle of) Uḥud. He said: The face of the Messenger of Allāh ﷺ was wounded and his front tooth was broken, and his helmet was crushed on his head. Fāṭimah, the daughter of the Messenger of Allāh ﷺ, was washing away the blood, and ‘Alī bin Abī Ṭālib was pouring water on it from a shield. When Fāṭimah saw that the water was only making the bleeding worse, she took a piece of reed

ابْنُ سَلَمَةَ عَنْ عَلِيٍّ بْنِ زَيْدٍ وَثَابِتِ
الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ
اللَّهِ ﷺ أَفْرَدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ
الْأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ، فَلَمَّا
رَهَقُوهُ قَالَ: «مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ
الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ؟» فَتَقَدَّمَ
رَجُلٌ مِنَ الْأَنْصَارِ، فَقَاتَلَ حَتَّى قُتِلَ،
ثُمَّ رَهَقُوهُ أَيْضًا، [فَقَالَ: «مَنْ يَرُدُّهُمْ
عَنَّا وَلَهُ الْجَنَّةُ، أَوْ هُوَ رَفِيقِي فِي
الْجَنَّةِ؟» فَتَقَدَّمَ رَجُلٌ، مِنَ الْأَنْصَارِ،
فَقَاتَلَ حَتَّى قُتِلَ،] فَلَمْ يَزَلْ كَذَلِكَ حَتَّى
قُتِلَ السَّبْعَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ
لِصَاحِبَيْهِ: «مَا أَنْصَفْنَا أَصْحَابَنَا».

[٤٦٤٢] ١٠١ - (١٧٩٠) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ
سَهْلَ بْنَ سَعْدٍ يُسْأَلُ عَنْ جُرْحِ رَسُولِ
اللَّهِ ﷺ، يَوْمَ أُحُدٍ؟ فَقَالَ: جُرْحُ وَجْهِ
رَسُولِ اللَّهِ ﷺ، وَكُسِرَتْ رِبَاعِيَّتُهُ،
وَهُشِمَتِ الْبَيْضَةُ عَلَى رَأْسِهِ، فَكَانَتْ
فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُ الدَّمَ،
وَكَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَسْكُبُ عَلَيْهَا
بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا

mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

[4643] 102 - (...) It was narrated from Abû Ḥâzim that he head Sahl bin Sa'd being asked about the wounds sustained by the Messenger of Allâh ﷺ. He said: By Allâh, I know who washed the wounds of the Messenger of Allâh ﷺ and who poured the water, and with what his wound was treated. Then he mentioned a *Hadîth* like that of 'Abdul-'Azîz (no. 4642), except that he added: ...And his face was wounded. And instead of 'crushed', he said, 'broken'.

[4644] 103 - (...) This *Hadîth* was narrated from Sahl bin Sa'd (a *Hadîth* similar to no. 4642), from the Prophet ﷺ. In the *Hadîth* of Ibn Abî Hilâl (it says): His face was injured. And in the *Hadîth* of Ibn Mutarrif it says: His face was wounded.

يَزِيدُ الدَّمَ إِلَّا كَثْرَةً، أَخَذَتْ قِطْعَةً حَصِيرٍ فَأَحْرَقَتْهُ حَتَّى صَارَ رَمَادًا، ثُمَّ أَلْصَقَتْهُ بِالْجُرْحِ، فَاسْتَمْسَكَ الدَّمُ.

[٤٦٤٣] ١٠٢ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَا، وَاللَّهِ! إِنِّي لَأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ، وَمَنْ كَانَ يَسْكُبُ الْمَاءَ، وَبِمَاذَا دُوِيَ [جُرْحُهُ]، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ، غَيْرَ أَنَّهُ زَادَ: وَجُرْحَ وَجْهِهِ، وَقَالَ - مَكَانَ هُشِمَتْ -: كُسِرَتْ.

[٤٦٤٤] ١٠٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُحَيْمِيُّ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَإِبْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ الْعَامِرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ يَعْنِي ابْنَ مُطَرِّفٍ، كُلُّهُمْ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا

الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، وَفِي حَدِيثِ ابْنِ أَبِي هَلَالٍ: أُصِيبَ وَجْهُهُ، وَفِي حَدِيثِ ابْنِ مُطَرِّفٍ: جُرِحَ وَجْهُهُ.

[4645] 104 - (1791) It was narrated from Anas that the front tooth^[1] of the Messenger of Allāh ﷺ was broken on the day of (the battle of) Uḥud, and he was wounded in his head. He started to wipe away the blood and said: "How can any people prosper when they wound their Prophet and break his tooth when he is calling them to Allāh?" Then Allāh revealed the words: "Not for you (O Muḥammad ﷺ, but for Allāh) is the decision" [*Āl 'Imrān* 3:128].

حَدَّثَنَا [٤٦٤٥] ١٠٤ - (١٧٩١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَسِرَتْ رِبَاعِيَّتُهُ يَوْمَ أُحُدٍ، وَشَجَّ فِي رَأْسِهِ، فَجَعَلَ يَسْلُتُ الدَّمَ عَنْهُ وَيَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ ﷺ وَكَسَرُوا رِبَاعِيَّتَهُ، وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ؟» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

[4646] 105 - (1792) It was narrated that 'Abdullāh said: It is as if I can see the Messenger of Allāh ﷺ, telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

حَدَّثَنَا [٤٦٤٦] ١٠٥ - (١٧٩٢) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ صَرَبَهُ قَوْمُهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: «رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ».

[4647] (...) It was narrated from

[٤٦٤٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

[1] Front tooth: the Arabic word used here is *Rabâ'iyah* which refers specifically to the front tooth that is next to the canine or eyetooth.

Al-A'mash with this chain (a *Hadīth* similar to no. 4646), except that he said: He wiped the blood from his forehead.

أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ وَمُحَمَّدُ بْنُ بَشِيرٍ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَهُوَ يَنْضِحُ الدَّمَ عَنْ جَبِينِهِ.

Chapter 38. The Intense Wrath Of Allāh Towards The One Who Was Killed By The Messenger Of Allāh ﷺ

(المعجم ٣٨) - (بَابُ اشْتِدَادِ غَضَبِ اللَّهِ عَلَى مَنْ قَتَلَهُ رَسُولَ اللَّهِ ﷺ)
(التحفة ٤٠)

[4648] 106 - (1793) Ma'mar bin Hammām bin Munabbih said: This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ, and he mentioned a number of *Aḥadīth* including the following: The Messenger of Allāh ﷺ said: "Great is the wrath of Allāh, Exalted and Glorified is He, towards people who do this to the Messenger of Allāh ﷺ," and he pointed to his front tooth. And the Messenger of Allāh ﷺ said: "Great is the wrath of Allāh towards a man who is killed by the Messenger of Allāh ﷺ (in battle) for the sake of Allāh, Exalted and Glorified is He."

[٤٦٤٨] [١٠٦ - (١٧٩٣)] حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ. فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا هَذَا بِرَسُولِ اللَّهِ ﷺ وَهُوَ حِينَئِذٍ يُشِيرُ إِلَى رِبَاعِيَّتِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَدَّ غَضَبُ اللَّهِ سِرًّا وَجَلًّا عَلَى رَجُلٍ يَمُتُّهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

Chapter 39. The Persecution Suffered By The Prophet ﷺ At The Hands Of The Idolaters And Hypocrites

(المعجم ٣٩) - (بَابُ مَا لَقِيَ النَّبِيَّ ﷺ مِنْ أَدْوَى الْمُشْرِكِينَ وَالْمُنَافِقِينَ) (التحفة ٤١)

[4649] 107 - (1794) It was narrated that Ibn Mas'ūd said: "While the Messenger of Allāh ﷺ was praying at the Ka'bah, Abū Jahl and some of his

[٤٦٤٩] [١٠٧ - (١٧٩٤)] وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ يَعْنِي ابْنَ

companions were sitting there. A she-camel had been slaughtered the previous day, and Abû Jahl said: 'Which of you will go and get the placenta of the she-camel of Banû so-and-so and put it on the shoulders of Muḥammad - ﷺ - when he prostrates?' The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allāh ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fâṭimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allāh ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allāh), he would ask three times. Then he said: "O Allāh, it is for You to deal with the Quraish." - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: "O Allāh, it is for You to deal with Abû Jahl bin Hishâm, 'Utbah bin

سُلَيْمَانَ عَنِ زَكَرِيَّاءَ، عَنِ أَبِي إِسْحَاقَ، عَنِ عَمْرِو بْنِ مَيْمُونِ الْأَوْدِيِّ، عَنِ ابْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ، وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ، وَقَدْ نُحِرَتْ جَزُورٌ بِالْأَمْسِ، فَقَالَ أَبُو جَهْلٍ: أَيُّكُمْ يَقُومُ إِلَى سَلَا جَزُورِ بَنِي فُلَانٍ فَيَأْخُذُهُ، فَيَضَعُهُ فِي كَتِفِي مُحَمَّدٍ - ﷺ - إِذَا سَجَدَ؟ فَانْبَعَثَ أَشْقَى الْقَوْمِ فَأَخَذَهُ، فَلَمَّا سَجَدَ النَّبِيُّ ﷺ وَضَعَهُ بَيْنَ كَتِفَيْهِ، قَالَ: فَاسْتَضَحَّكُوا، وَجَعَلَ بَعْضُهُمْ يَمِيلُ عَلَى بَعْضٍ، وَأَنَا قَائِمٌ أَنْظُرُ، لَوْ كَانَتْ لِي مَنَعَةٌ طَرَحْتُهُ عَنْ ظَهْرِ رَسُولِ اللَّهِ ﷺ، وَالنَّبِيِّ ﷺ سَاجِدٌ، مَا يَرْفَعُ رَأْسَهُ، حَتَّى انْطَلَقَ إِنْسَانٌ فَأَخْبَرَ فَاطِمَةَ، فَجَاءَتْ، وَهِيَ جُورِيَّةٌ، فَطَرَحَتْهُ عَنْهُ، ثُمَّ أَقْبَلَتْ عَلَيْهِمْ تَسُبُّهُمْ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ رَفَعَ صَوْتَهُ ثُمَّ دَعَا عَلَيْهِمْ، وَكَانَ إِذَا دَعَا، دَعَا ثَلَاثًا، وَإِذَا سَأَلَ، سَأَلَ ثَلَاثًا، ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، فَلَمَّا سَمِعُوا صَوْتَهُ ذَهَبَ عَنْهُمْ الضَّحْكَ، وَخَافُوا دَعْوَتَهُ، ثُمَّ قَالَ: «اللَّهُمَّ! عَلَيْكَ بِأَبِي جَهْلٍ بْنِ هِشَامٍ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَسَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ ابْنَ عُتْبَةَ، وَأُمِّيَّةَ بْنِ خَلْفٍ، وَعُقْبَةَ بْنِ أَبِي

Rabî'ah, Shaibah bin Rabî'ah, Al-Walîd bin 'Uqbah, Umayyah bin Khalaf and 'Uqbah bin Abî Mu'aiṭ" - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muḥammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abû Ishâq said: "Al-Walîd bin 'Uqbah was mentioned by mistake in this *Hadîth*."^[1]

[4650] 108 - (...) It was narrated that 'Abdullâh said: "While the Messenger of Allâh ﷺ was prostrating, and some people of the Quraish were around him, 'Uqbah bin Abî Mu'aiṭ brought the placenta of a she-camel and threw it on the back of the Messenger of Allâh ﷺ. He did not raise his head, then Fâtimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: 'O Allâh, it is for You to deal with this group of the Quraish; Abû Jahl bin Hishâm, 'Utbah bin Rabî'ah, Shaibah bin Rabî'ah, 'Uqbah bin Abî Mu'aiṭ, and Umayyah bin Khalaf or Ubayy bin Khalaf" - Shu'bah was not sure. - He said: "And I saw them slain on the day of (the battle)

مُعِطٍ» - وَذَكَرَ السَّابِعَ وَلَمْ أَحْفَظْهُ -
فَوَالَّذِي بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ لَمَّا رَأَيْتُ
الَّذِينَ سَمَى صِرْعَى يَوْمَ بَدْرٍ، ثُمَّ سُحِبُوا إِلَى
الْقَلْبِ، قَلْبِ بَدْرٍ.
قَالَ أَبُو إِسْحَقَ: الْوَلِيدُ بْنُ عُقْبَةَ غَلَطَ
فِي هَذَا الْحَدِيثِ.

[٤٦٥٠] [١٠٨- (...)] حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ
الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ
يُحَدِّثُ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ
قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ سَاجِدٌ، وَحَوْلَهُ
نَاسٌ مِنْ قُرَيْشٍ، إِذْ جَاءَهُ عُقْبَةُ بْنُ أَبِي
مُعِطٍ بِسَلَا جَزُورٍ، فَقَذَفَهُ عَلَى ظَهْرِ رَسُولِ
اللَّهِ ﷺ، فَلَمْ يَرْفَعْ رَأْسَهُ، فَجَاءَتْ فَاطِمَةُ
فَأَخَذَتْهُ عَنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ
ذَلِكَ، فَقَالَ: «اللَّهُمَّ! عَلَيكَ الْمَلَأَ مِنْ
قُرَيْشٍ، أَبَا جَهْلٍ بْنِ هِشَامٍ، وَعُتْبَةَ بْنَ
رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي
مُعِطٍ، وَأُمَيَّةَ بْنَ خَلْفٍ، أَوْ أَبِيَّ بْنَ خَلْفٍ»

[1] That is, the name should not be 'Uqbah, but 'Utbah as narrated in no. 4651.

Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well.”

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abū Ishāq with this chain of narration, and he added: “And he (ﷺ) liked to repeat his supplication three times: ‘O Allāh, it is for You to deal with the Quraish, O Allāh, it is for You to deal with the Quraish, O Allāh, it is for You to deal with the Quraish,’ - three times. And among them he mentioned Al-Walīd bin ‘Utbah and Umayyah bin Khalaf - he was not uncertain.” Abū Ishāq said: “And I forgot the seventh.”

[4652] 110 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ turned to face the Ka’bah and he supplicated against six persons of the Quraish, including Abū Jahl, Umayyah bin Khalaf, ‘Utbah bin Rabī’ah, Shaibah bin Rabī’ah and ‘Uqbah bin Abī Mu’ait. And I swear by Allāh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day.”

[4653] 111 - (1795) It was narrated from Ibn Shihāb: “Urwah bin Az-Zubair told me

- شُعْبَةُ الشَّائِكِ - قَالَ: فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأُلْقُوا فِي بَيْتٍ، غَيْرَ أَنَّ أُمَّيَّةَ أَوْ أُبَيًّا تَقَطَّعَتْ أَوْصَالُهُ، فَلَمْ يُلْقَ فِي الْبَيْتِ.

[٤٦٥١] [١٠٩- (...)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَزَادَ: وَكَانَ يَسْتَحِبُّ ثَلَاثًا يَقُولُ: «اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ، اللَّهُمَّ! عَلَيكَ بِقُرَيْشٍ» ثَلَاثًا، وَذَكَرَ فِيهِمُ الْوَالِيدَ ابْنَ عُتْبَةَ، وَأُمَّيَّةَ بْنَ خَلْفٍ، وَلَمْ يَشْكُ، قَالَ أَبُو إِسْحَاقَ: وَنَسِيتُ السَّابِعَ.

[٤٦٥٢] [١١٠- (...)] وَحَدَّثَنِي سَلْمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْبَيْتَ، فَدَعَا عَلَى سِتَّةِ نَفَرٍ مِنْ قُرَيْشٍ، فِيهِمْ أَبُو جَهْلٍ وَأُمَّيَّةُ ابْنُ خَلْفٍ وَعُتْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَعَقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَأَقْسِمُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرَغَى عَلَى بَدْرٍ، قَدْ غَيَّرَتْهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا.

[٤٦٥٣] [١١١- (١٧٩٥)] وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ،

that 'Āishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allāh ﷺ: 'O Messenger of Allāh, was there ever a day that was worse for you than the day of (the battle of) Uḥud?' He said: 'I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-'Aqabah, when I presented myself to Ibn 'Abd Yāfil bin 'Abd Kulāl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Tha'Ālib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrā'il, ﷺ, who called me and said: "Allāh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with *Salām*, then said: O Muḥammad, Allāh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together *Al-Akshabain* (the two mountains of Makkah) to crush them." The Messenger of Allāh ﷺ said to

وَحَرْمَلَةُ بْنُ يَحْيَى، وَعَمْرُو بْنُ سَوَادٍ
الْعَامِرِيُّ - وَأَلْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا:
حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ
عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛
أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْ أَنَّهَا
قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! هَلْ
أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟
فَقَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدُّ
مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ
نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كَلَالٍ،
فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا
مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَقِمْ إِلَّا بِقَرْنِ
الْتَّعَالِبِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ
قَدْ أَظْلَمْتَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرَائِيلُ،
عَلَيْهِ السَّلَامُ فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ
وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُّوا
عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ
لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي
مَلَكُ الْجِبَالِ وَسَلَّمْ عَلَيَّ، ثُمَّ قَالَ: يَا
مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ،
وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ
لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ؟ [إِنْ شِئْتَ]
أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ»، فَقَالَ لَهُ

him: Rather I hope that Allāh will bring forth from their loins people who will worship Allāh alone, not associating anything with Him.”

[4654] 112 - (1796) It was narrated that Jundab bin Sufyān said: “The finger of the Messenger of Allāh ﷺ was wounded in one of the battles and he said:

‘You are just a finger that has bled.

What you have experienced is in the cause of Allāh.”

رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ تَعَالَى مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا».

[٤٦٥٤] ١١٢ - (١٧٩٦) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ أَبِي عَوَانَةَ، قَالَ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ ابْنِ سُفْيَانَ قَالَ: دَمِيتُ إِضْبَعُ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْمَشَاهِدِ، فَقَالَ:

«هَلْ أَنْتَ إِلَّا إِضْبَعٌ دَمِيتَ وَفِي سَبِيلِ اللَّهِ مَا لَقِيتَ»

[4655] 113 - (...) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: “The Messenger of Allāh ﷺ was in a cave, and his finger was hurt.”

[٤٦٥٥] ١١٣ - (...) حَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي غَارٍ، فَتَكَبَّتْ إِضْبَعُهُ.

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: “Jibrīl was delayed in coming to the Messenger of Allāh ﷺ and the idolaters said: ‘Muḥammad has been forsaken.’ Then Allāh, [the Mighty and Sublime] revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muḥammad

[٤٦٥٦] ١١٤ - (١٧٩٧) وَحَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ أَنَّهُ سَمِعَ جُنْدَبًا يَقُولُ: أَبْطَأَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ الْمُشْرِكُونَ: قَدْ وُدِّعَ مُحَمَّدٌ، فَأَنْزَلَ اللَّهُ [عَزَّ وَجَلَّ]: ﴿وَالضُّحَىٰ ۝ وَآيَاتِ إِذَا

[1] *Ad-Duḥā* 93:1-3.

ﷺ) has neither forsaken you nor hates you.”^[1]

[4657] 115 - (...) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allâh ﷺ fell sick and did not get up to pray *Qiyâm* (the late night prayer) for two or three nights. Then a woman came to him and said: ‘O Muḥammad, I hope that your *Shaiṭân* has left you; I have not seen him approach you for two or three nights.’ Then Allâh, the Mighty and Sublime, revealed (the words): ‘By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.’”^[2]

[4658] (...) (Two similar *Aḥādith*) were narrated from Al-Aswad bin Qais with this chain of narration.

Chapter 40. The Supplication Of The Prophet ﷺ And His Steadfastness In The Face Of The Hypocrites’ Persecution

[4659] 116 - (1798) It was

سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿

[الضحى: ١-٣].

[٤٦٥٧] ١١٥ - (...) حَدَّثَنَا إِسْحَقُ

ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَىٰ ابْنُ آدَمَ - : حَدَّثَنَا زُهَيْرٌ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِيبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ .

[٤٦٥٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي

شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمَا .

(المعجم ٤٠) - (بَابُ فِي دَعَاءِ

النَّبِيِّ ﷺ، وَصَبْرِهِ عَلَىٰ أَدَىٰ

المنافقين) (التحفة ٤٢)

[٤٦٥٩] ١١٦ - (١٧٩٨) حَدَّثَنَا

^[1] *Ad-Duḥa* 93:1-3

narrated from ‘Urwah, that Usâmah bin Zaid told him that the Prophet ﷺ rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usâmah rode on it with him, behind him, when he went to visit Sa’d bin ‘Ubâdah (who was sick) in (the dwellings of) Banû Al-Hârith bin Al-Khazraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was ‘Abdullâh bin Ubayy. ‘Abdullâh bin Rawâḥah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, ‘Abdullâh bin Ubayy covered his nose with his cloak and said: “Do not scatter dust over us.” The Prophet ﷺ greeted them with *Salâm*, then he dismounted and called them to Allâh, and recited Qur’ân to them. ‘Abdullâh bin Ubayy said: “O man, is there is nothing better than that? If what you say is true, do not bother us in our gatherings. Go back to your place, and if any of us come to you, you can tell him your stories.” ‘Abdullâh bin Rawâḥah said: “Come to us in our gatherings, for we love that.” Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet ﷺ kept trying to calm them down. Then he rode his

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَمُحَمَّدُ بْنُ رَافِعٍ، وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ -، قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ أُسَامَةَ ابْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ ﷺ رَكِبَ حِمَارًا، عَلَيْهِ إِكَافٌ، تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ، وَهُوَ يَعُودُ سَعْدُ بْنُ عِبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَذَلِكَ قَبْلَ وَفْعَةِ بَدْرٍ، حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عِبَدَةَ الْأَوْثَانِ، وَالْيَهُودِ، فِيهِمْ عَبْدُ اللَّهِ بْنُ أَبِي، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّائِيَّةِ، حَمَرَ عَبْدُ اللَّهِ بْنُ أَبِي أَنْفَهُ بِرِدَائِهِ، ثُمَّ قَالَ: لَا تَعْبُرُوا عَلَيْنَا، فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ، ثُمَّ وَقَفَ فَتَرَلَّ، فَدَعَاهُمْ إِلَى اللَّهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي: أَيُّهَا الْمَرْءُ! لَا أَحْسَنَ مِنْ هَذَا، إِنْ كَانَ مَا تَقُولُ حَقًّا، فَلَا تُؤْذِنَا فِي مَجَالِسِنَا، وَارْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ مِنَّا فَاقْضِصْ عَلَيْهِ، فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: اغْشِنَا فِي مَجَالِسِنَا، فَإِنَّا نَحِبُّ ذَلِكَ، قَالَ: فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ، حَتَّى هَمُّوا

animal until he entered upon Sa'd bin 'Ubâdah and said: "O Sa'd, have you not heard what Abû Hubâb said? - meaning 'Abdullâh bin Ubayy - he said such and such." He said: "Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is." So the Prophet ﷺ pardoned him.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: "That was before 'Abdullâh became Muslim."

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: "It was said to the Prophet ﷺ: 'Why don't you go to 'Abdullâh bin Ubayy?' So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: 'Do not come near me, for by Allâh the stench of your donkey offends me.' One of the *Anṣâr* said: 'By Allâh, the

أَنْ يَتَوَابَعُوا، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ، ثُمَّ رَكِبَ دَابَّتَهُ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ: «أَيُّ سَعْدُ! أَلَمْ تَسْمَعْ إِلَى مَا قَالَ أَبُو حُبَابٍ؟ - يُرِيدُ عَبْدَ اللَّهِ بْنِ أَبِي - قَالَ كَذَا وَكَذَا» قَالَ: اغْفُ عَنْهُ، يَا رَسُولَ اللَّهِ! وَاصْفَحْ، فَوَاللَّهِ! لَقَدْ أَعْطَاكَ اللَّهُ الَّذِي أَعْطَاكَ، وَلَقَدْ اضْطَلَّحَ أَهْلُ هَذِهِ الْبُحَيْرَةِ أَنْ يُتَوَجَّوهُ، فَيَعَصِبُوهُ بِالْعَصَابَةِ، فَلَمَّا رَدَّ اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَهُ، شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ، فَعَفَا عَنْهُ النَّبِيُّ ﷺ.

[٤٦٦٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنٌ، يَعْنِي ابْنَ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ فِي هَذَا الْإِسْنَادِ بِمِثْلِهِ، وَزَادَ: وَذَلِكَ قَبْلَ أَنْ يُسَلَّمَ عَبْدُ اللَّهِ.

[٤٦٦١] ١١٧ - (١٧٩٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ ابْنَ أَبِي؟ قَالَ: فَانْطَلَقَ إِلَيْهِ، وَرَكِبَ حِمَارًا، وَانْطَلَقَ الْمُسْلِمُونَ، وَهِيَ أَرْضٌ سَبِيحَةٌ، فَلَمَّا آتَاهُ النَّبِيُّ ﷺ قَالَ: إِلَيْكَ عَنِّي، فَوَاللَّهِ لَقَدْ آذَانِي نَتْنُ حِمَارِكَ،

donkey of the Messenger of Allâh ﷺ smells better than you do.' One of 'Abdullâh's people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: 'And if two parties (or groups) among the believers fall to fighting, then make peace between them both.'^[1]

Chapter 41. The Slaying Of Abû Jahl

[4662] 118 - (1800) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Who will find out for us what happened to Abû Jahl?' Ibn Mas'ûd set out and found that he had been struck by the two sons of 'Afrâ' and he was cold (near death). He took hold of his beard and said: 'Are you Abû Jahl?' He said: 'Is there anyone better than a man whom you have killed - or whose people have killed him?'"

And Abû Mijlaz said: "Abû Jahl said: 'Would that someone other than a peasant had killed me.'"

قَالَ: فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَاللَّهِ! لِحِمَارِ رَسُولِ اللَّهِ ﷺ أَطْيَبُ رِيحًا مِنْكَ، قَالَ: فَعَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ، قَالَ: فَعَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، قَالَ: فَكَانَ بَيْنَهُمْ ضَرْبٌ بِالْجَرِيدِ وَبِالْأَيْدِي وَبِالْعَالِ، فَبَلَّغْنَا أَنَّهَا نَزَلَتْ فِيهِمْ: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

(المعجم ٤١) - (بَابُ قَتْلِ أَبِي جَهْلٍ)
(التحفة ٤٣)

[٤٦٦٢] ١١٨ - (١٨٠٠) حَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ: - يَعْنِي ابْنَ عَلِيَّةَ - : حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَنْظُرْ لَنَا مَا صَنَعَ أَبُو جَهْلٍ؟» فَاذْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ: فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: أَنْتَ أَبُو جَهْلٍ؟ فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَالَ - قَتَلَهُ قَوْمُهُ؟.

قَالَ: وَقَالَ أَبُو مِجْلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرَ أَكَّارٍ قَتَلْتَنِي؟.

[1] *Al-Hujurât* 49:9.

[4663] (...) Anas said: “The Prophet of Allāh ﷺ said: ‘Who will find out for me what happened to Abû Jahl?’” A *Hadîth* like that of Ibn ‘Ulayyah, (no. 4662) and the words of Abû Mijlaz as narrated by Ismâ‘îl.

Chapter 42. The Slaying Of Ka‘b Bin Al-Ashraf, The *Tâgût* Of The Jews

[4664] 119 - (1801) It was narrated that ‘Amr heard Jâbir say: “The Messenger of Allāh ﷺ said: ‘Who will (deal with) Ka‘b bin Al-Ashraf? For he has offended Allāh and His Messenger.’ Muḥammad bin Maslamah said: ‘O Messenger of Allāh, do you want me to kill him?’ He said: ‘Yes.’ He said: ‘Give me permission to speak to him (with no restrictions).’ He said: ‘Speak to him (and say whatever you want).’ So he went to him and spoke to him, and reminded him of that which was between them. He said: ‘This man is asking us for charity and he is asking us for too much.’ When he heard that he said: ‘And by Allāh, you will become more tired of him.’ He said: ‘We have become his followers now, and we would not like to leave him until we see what turn things will take.’ He said: ‘I want you to

[٤٦٦٣] (...) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَنَسٌ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ يَعْلَمُ لِي مَا فَعَلَ أَبُو جَهْلٍ؟» بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، وَقَوْلِ أَبِي مِجْلَزٍ، كَمَا ذَكَرَهُ إِسْمَاعِيلُ.

(المعجم ٤٢) - (بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ طَاغُوتِ الْيَهُودِ) (التحفة ٤٤)

[٤٦٦٤] ١١٩ - (١٨٠١) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْمِسْوَرِ الرَّهْرِيُّ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِلزُّهْرِيِّ - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ» - ﷺ - قَالَ مُحَمَّدُ ابْنُ مَسْلَمَةَ: يَا رَسُولَ اللَّهِ! أَنْتَجِبُ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: ائْتِدُنْ لِي فَلَأَقُلَّ، قَالَ «قُلْ»، فَأَتَاهُ فَقَالَ لَهُ، وَذَكَرَ مَا بَيْنَهُمْ، وَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ أَرَادَ صَدَقَةً، وَقَدْ عَنَانَا، فَلَمَّا سَمِعَهُ قَالَ: وَأَيْضًا، وَاللَّهِ! لَتَمَلَّتُهُ، قَالَ: إِنَّا قَدِ ابْتَعْنَاهُ الْآنَ، وَنَكَرُهُ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، قَالَ: وَقَدْ

give me a loan.' He said: 'What will you give me as a collateral?' He said: 'What do you want?' He said: 'Give me your womenfolk as collateral.' He said: 'You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?' He said: 'Give me your children as collateral.' He said: 'Our children will be slandered, and it will be said that they were given as collateral for two *Ṣā'* of dates.' Rather we will give you our weapons as collateral.' He said: 'Yes, then.' So he promised him that he would come to him with Al-*Hārith*, Abū 'Abs bin Jabr, and 'Abbād bin Bishr. They came and called to him at night, and he went down to them." - Sufyān said: (all the narrators) except 'Amr said: "His wife said to him: 'I hear a sound like the sound of one who wants to shed blood.' He said: 'It is only Muḥammad bin Maslamah, his foster brother, and Abū Nā'ilah. When a gentleman is called he must respond, even if he will be stabbed.' Muḥammad said: 'When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.' When he came down, he came down holding his cloak under his arm. They said: 'We smell a nice fragrance coming from you.' He said: 'Yes, I am married to so-and-so who is the

أَرَدْتُ أَنْ تُسَلِّفَنِي سَلْفًا، قَالَ: فَمَا تَرَهْنُنِي؟ قَالَ: مَا تُرِيدُ؟ قَالَ: تَرَهْنُنِي نِسَاءَكُمْ، قَالَ: أَنْتَ أَجْمَلُ الْعَرَبِ. أَنْزَهْنُكَ نِسَاءَنَا؟ قَالَ لَهُ: تَرَهْنُونِي أَوْلَادَكُمْ، قَالَ: يُسِبُّ ابْنُ أَحَدِنَا، فَيَقَالُ: رُهَيْنَ فِي وَسْقَيْنِ مِنْ تَمْرٍ، وَلَكِنْ تَرَهْنُكَ اللَّأَمَةَ يَعْنِي السَّلَاحَ، قَالَ: فَعَمَّ، وَوَاعَدَهُ أَنْ يَأْتِيَهُ بِالْحَارِثِ وَأَبِي عَبْسِ بْنِ جَبْرِ وَعَبَّادِ بْنِ بِشْرِ، قَالَ: فَجَاءُوا فَدَعَوْهُ لَيْلًا، فَتَزَلَّ إِلَيْهِمْ، قَالَ سُفْيَانُ: قَالَ غَيْرُ عَمْرٍو: قَالَتْ لَهُ امْرَأَتُهُ: إِنِّي لِأَسْمَعُ صَوْتًا كَأَنَّهُ صَوْتُ دَمٍ، قَالَ: إِنَّمَا هَذَا مُحَمَّدٌ [بْنُ مَسْلَمَةَ] وَرَضِيعُهُ [وَأَبُو نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةِ لَيْلًا لِأَجَابَ، قَالَ مُحَمَّدٌ: إِنِّي إِذَا جَاءَ فَسَوْفَ أَمُدُّ يَدِي إِلَى رَأْسِهِ، فَإِذَا اسْتَمَكَنْتُ مِنْهُ فَدُونَكُمْ، قَالَ: فَلَمَّا نَزَلَ، نَزَلَ وَهُوَ مُتَوَشِّحٌ، فَقَالُوا: نَجِدُ مِنْكَ رِيحَ الطَّيِّبِ، قَالَ: نَعَمْ، تَحْتِي فَلَانَةٌ، هِيَ أَعْطَرُ نِسَاءِ الْعَرَبِ، قَالَ: فَتَأَذُّنُ لِي أَنْ أَشُمَّ مِنْهُ، قَالَ: نَعَمْ، فَشَّمَّ، فَتَنَاوَلَ فَشَّمَّ، ثُمَّ قَالَ: أَتَأَذُّنُ لِي أَنْ أَعُودَ؟ قَالَ: فَاسْتَمَكَنْ مِنْ رَأْسِهِ، ثُمَّ قَالَ: دُونَكُمْ، قَالَ: فَتَقْتُلُوهُ.

most fragrant of Arab women.’ He said: ‘Let me smell it.’ He said: ‘Yes, smell it.’ So he held his head and smelled it. Then he said: ‘Will you let me smell it again?’ Then he held him firmly by the head and said: ‘Do your job,’ and they killed him.”

Chapter 43. The Battle Of Khaibar

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. “We prayed *Fajr* there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Ṭalḥah rode, and I was seated behind Abû Ṭalḥah (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The *Izâr* slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: ‘*Allâhu-Akbar!* Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’^[1] He said it three times. The people had come out to their work and they said:

(المعجم ٤٣) - (بَابُ غَزْوَةِ خَيْبَرَ)

(التحفة ٤٥)

[٤٦٦٥] ١٢٠ - (١٣٦٥) وَحَدَّثَنِي
 زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي
 ابْنَ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ
 أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا
 خَيْبَرَ، قَالَ: فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ
 بِعَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ وَرَكِبَ أَبُو
 طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى
 نَبِيُّ اللَّهِ ﷺ فِي رُفَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي
 لَتَمَسَّ فَخَذَ نَبِيِّ اللَّهِ ﷺ، وَأَنْحَسَرَ الْإِزَارُ
 عَنْ فَخَذِ نَبِيِّ اللَّهِ ﷺ، فَإِنِّي لَأَرَى بَيَاضَ
 فَخَذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ:
 «اللَّهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
 بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» فَالَهَا
 ثَلَاثَ مَرَارٍ، قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَيَّ
 أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ، قَالَ عَبْدُ
 الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا:

^[1] As mentioned in *Sûrat Aş-Shaffât* 37:177.

‘Muḥammad!’” - (One of the narrators) ‘Abdul-‘Azîz said: “Some of our companions said: ‘And the army!’”- He said: “And we seized Khaibar by force.”

[4666] 121 - (...) It was narrated that Anas said: “I was riding behind Abû Ṭalḥah on the day of (the battle of) Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: ‘Muḥammad and the army!’ The Messenger of Allâh ﷺ said: ‘Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’^[1] And Allâh defeated them.”

[4667] 122 - (...) It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ came to Khaibar he said: ‘Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’”^[2]

[4668] 123 - (1802) It was

وَالْخَمِيسُ، قَالَ: وَأَصْنَبَاهَا عَنوَةٌ.
[راجع: ٣٣٢١]

[٤٦٦٦] ١٢١- (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ
ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنْتُ
رَدْفَ أَبِي طَلْحَةَ يَوْمَ خَيْبَرَ، وَقَدِمِي تَمَسُّ
قَدَمَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَأَتَيْنَاهُمْ حِينَ
بَرَعَتِ الشَّمْسُ، وَقَدْ أَخْرَجُوا مَوَاشِيَهُمْ،
وَأَخْرَجُوا بِمُؤَسِبِهِمْ وَمَكَاتِلِهِمْ وَمُرُورِهِمْ،
فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ، قَالَ: وَقَالَ
رَسُولُ اللَّهِ ﷺ: «حَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ» قَالَ:
فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ.

[٤٦٦٧] ١٢٢- (...) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَإِسْحَاقُ بْنُ مَنصُورٍ
قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا
شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ
قَالَ: لَمَّا أَتَى رَسُولُ اللَّهِ ﷺ خَيْبَرَ قَالَ:
«إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْدَرِينَ».

[٤٦٦٨] ١٢٣- (١٨٠٢) حَدَّثَنَا قُتَيْبَةُ

[1] As mentioned in *Sūrat As-Ṣaffāt* 37:177.

[2] As mentioned in *Sūrat As-Ṣaffāt* 37:177.

narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allāh ﷺ to Khaibar, travelling by night. One of the men said to 'Amir bin Al-Akwa': 'Will you not let us hear some of your poetry?' For 'Amir was a poet. So he started to chant to the people, saying:

'O Allāh, were it not for You, we would not have been guided,
Or given charity or offered prayers.

So forgive us, we want to lay down our lives for You

Make us steadfast when we meet (the enemy)

And bestow tranquillity upon us
When we are called upon.'

The Messenger of Allāh ﷺ said: 'Who is this camel-driver?' They said: "Āmir." He said: 'May Allāh have mercy on him.' One of the men said: 'It (martyrdom) is guaranteed for him, O Messenger of Allāh. Would that you had let us benefit from him.' Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: 'Allāh, exalted is He, has granted victory over them.'

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allāh ﷺ said: 'What are these fires? What have they been lit for?' They said: 'For cooking meat.' He said: 'What

ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ - وَاللَّفْظُ
لِابْنِ عَبَّادٍ - قَالَ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ
إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى
سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى
حَيِّيرَ، فَتَسَيَّرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنْ
الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ: أَلَا تُسْمِعُنَا مِنْ
هُنِيهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا،
فَنَزَلَ يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ، فِدَاءً لَكَ، مَا اقْتَفَيْنَا
وَتَثَّبِ الْأُقْدَامَ إِنْ لَاقَيْنَا
وَأَلْقَيْنَ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا
وَبِالصَّبَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرٌ، قَالَ: «يُرْحَمُهُ
اللَّهُ» قَالَ رَجُلٌ مِنَ الْقَوْمِ: وَجِبْتَ، يَا
رَسُولَ اللَّهِ! لَوْلَا أَمْتَعْتَنَا بِهِ، قَالَ: فَأَتَيْنَا
حَيِّيرَ فَحَاصَرْنَاهُمْ، حَتَّى أَصَابَتْنا مَخْمَصَةٌ
شَدِيدَةٌ، ثُمَّ قَالَ: «إِنَّ اللَّهَ تَعَالَى فَتَحَهَا
عَلَيْهِمْ» فَلَمَّا أَمْسَى النَّاسُ مَسَاءَ الْيَوْمِ
الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا نِيرَانًا كَثِيرَةً،

kind of meat?' They said: 'The meat of domestic donkeys.' The Messenger of Allāh ﷺ said: 'Throw it away and break the pots.' A man said: 'Or may they throw it away and wash the pots?' He said: 'Or that.' When the people were drawn up in ranks, 'Āmir's sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from *Khaibar*)" - Salamah said it while holding my hand - "when the Messenger of Allāh ﷺ saw me looking subdued, he said: 'What is the matter with you?' I said to him: 'May my father and mother be ransomed for you, O Messenger of Allāh. They are saying that 'Āmir's deed was in vain.' He said: 'Who said that?' I said: 'So-and-so, and so-and-so, and Usaïd bin Ḥudair Al-Anṣārī.' He said: 'Those who said that are lying. He will have two rewards,' and he held up two fingers together, 'for he strove hard in worship and engaged in *Jihād* in the cause of Allāh, and there are few Arabs who strove as he did.'"

[4669] 124 - (...) Salamah bin Al-Akwa' said: "On the day of (the battle of) *Khaibar*, my brother fought fiercely alongside the Messenger of Allāh ﷺ, but

فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ يُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ، قَالَ: «أَيُّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمْرِ الْإِنْسِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيْقُوهَا وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: أَوْ يُهْرِيْقُونَهَا وَيَعْسِلُونَهَا؟ فَقَالَ: «أَوْ ذَاكَ» قَالَ: فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصْرٌ، فَتَنَاولَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، وَيَرْجِعُ ذُبَابٌ سَيْفِهِ فَأَصَابَ رُكْبَةً عَامِرٍ، فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَتَلُوا قَالَ سَلَمَةُ، وَهُوَ آخِذٌ بِيَدِي، قَالَ: فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ سَاكِنًا قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فِذَاكَ أَبِي وَأُمِّي زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ: «مَنْ قَالَهُ؟» قُلْتُ: فُلَانٌ وَفُلَانٌ وَأَسِيدُ بْنُ حُضَيْرٍ الْأَنْصَارِيُّ، فَقَالَ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لِأَجْرَيْنِ» وَجَمَعَ بَيْنَ إصْبَعَيْهِ «إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ». وَخَالَفَ فُتَيْبَةَ مُحَمَّدًا مِنَ الْحَدِيثِ فِي حَرْفَيْنِ، وَفِي رِوَايَةِ ابْنِ عَبَّادٍ: وَأَلْقَى سَكِينَةً عَلَيْنَا. [انظر: ٥٠١٨]

[٤٦٦٩] ١٢٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ

his sword recoiled on him and killed him. The Companions of the Messenger of Allāh ﷺ said concerning that - doubting (that it was martyrdom): 'A man died by his own weapon.' And they were uncertain about him." Salamah said: "The Messenger of Allāh ﷺ came back from Khaibar and I said: 'O Messenger of Allāh, give me permission to recite some lines of poetry to you.'" The Messenger of Allāh ﷺ gave him permission, but 'Umar bin Al-Khattāb said: "I know what you are going to say." "I said:

'O Allāh, were it not for You, we would not have been guided,

Or given charity or offered prayers.'

The Messenger of Allāh ﷺ said: 'You are right.'

'Bestow tranquillity upon us

And make us steadfast when we meet (the enemy),

For the idolaters have wronged us.'

When I had finished reciting these lines, the Messenger of Allāh ﷺ said: 'Who said this?' I said: 'My brother said it.' The Messenger of Allāh ﷺ said: 'May Allāh have mercy on him.' I said: 'By Allāh, O Messenger of Allāh, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allāh ﷺ said: 'He died having striven hard in

الرَّحْمَنِ - وَنَسَبَهُ عَيْرُ ابْنِ وَهَبٍ، فَقَالَ: ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللَّهِ ﷺ، فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ، وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلَاحِهِ، وَشَكُّوا فِي بَعْضِ أَمْرِهِ، قَالَ سَلَمَةُ: فَقَقَلَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي أَنْ أَرْجُزَ بِكَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ، قَالَ: فَقُلْتُ: وَاللَّهِ! لَوْلَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَقَالَ رَسُولُ اللَّهِ ﷺ «صَدَقْتَ».

فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَفْئَامُ إِنْ لَأَقَيْنَا وَالْمُشْرِكُونَ قَدْ بَعَوْا عَلَيْنَا قَالَ: فَلَمَّا قَضَيْتُ رَجْزِي قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ هَذَا؟» قُلْتُ: قَالَهُ أَخِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِرَحْمَةِ اللَّهِ» قَالَ فَقُلْتُ: وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنْ نَاسًا لِيَهَابُونَ الصَّلَاةَ عَلَيْهِ، يَقُولُونَ: رَجُلٌ مَاتَ بِسِلَاحِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا».

worship and engaged in *Jihâd* in the cause of Allâh.”

Ibn *Shihâb* said: “Then I asked a son of *Salamah bin Al-Akwa'*, and he told me something similar, except that he said - ‘When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allâh ﷺ said: “They are lying. He died having striven hard in worship and engaged in *Jihâd* in the cause of Allâh, and he will have a two fold reward,” and he gestured with two fingers.”

Chapter 44. The Battle Of *Al-Ahzâb* (The Confederates), Also Known As *Al-Khandaq* (The Ditch)

[4670] 125 - (1803) *Al-Barâ'* said: “On the day of (the battle of) *Al-Ahzâb*, the Messenger of Allâh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

‘O Allâh, were it not for You we would not have been guided Or given charity or offered prayers.

Send down tranquility upon us For those have wronged us.’

And he said:

‘The men are refusing to listen to us,

But if they want mischief we shall refuse.’

And he raised his voice when saying these words.”

قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْنَ لِسَلَمَةَ ابْنَ الْأَكْوَعِ، فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ - حِينَ قُلْتُ: إِنَّ نَاسًا يَهَابُونَ الصَّلَاةَ عَلَيْهِ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا، مَاتَ جَاهِدًا مُجَاهِدًا، فَلَهُ أَجْرُهُ مَرَّتَيْنِ» وَأَشَارَ بِإِصْبَعَيْهِ.

(المعجم ٤٤) - (بابُ غزوة الأحراب)

(وهي الخندق) (التحفة ٤٦)

[٤٦٧٠] [١٢٥- (١٨٠٣)] حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَى التُّرَابَ بِيَاضِ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللَّهِ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا إِنَّ الْأَلْسِنَ قَدْ بَغَوْا عَلَيْنَا» قَالَ: وَرُبَّمَا قَالَ:

«إِنَّ الْمَلَآءِ قَدْ أَبَوْا عَلَيْنَا
إِذَا أَرَادُوا فِتْنَةَ أَبِيْنَا»
وَيَرْفَعُ بِهَا صَوْتَهُ .

[4671] (...) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ mention something similar (to no. 4670) , except that he said: ‘For those have transgressed against us.’”

[٤٦٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى :
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا شُعْبَةُ عَنْ
أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ الْبَرَاءَ ، فَذَكَرَ مِثْلَهُ ،
إِلَّا أَنَّهُ قَالَ : «إِنَّ الْأُلَى قَدْ بَعَوْا عَلَيْنَا» .

[4672] 126 - (1804) It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allâh ﷺ said: ‘O Allâh, there is no life but the life of the Hereafter, so forgive the *Muhâjirîn* and the *Anṣâr*.’”

[٤٦٧٢] [١٢٦- (١٨٠٤)] حَدَّثَنَا عَبْدُ
اللهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ ، عَنْ سَهْلِ بْنِ
سَعْدٍ قَالَ : جَاءَنَا رَسُولُ اللهِ ﷺ وَنَحْنُ
نَحْفِرُ الْحَنْدُقَ ، وَنَنْقُلُ التُّرَابَ عَلَى
أَكْتِفَانَا ، فَقَالَ رَسُولُ اللهِ ﷺ : «اللَّهُمَّ ! لَا
عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْمُهَاجِرِينَ
وَالْأَنْصَارِ» .

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said:
“O Allâh, there is no life but the life of the Hereafter,
So forgive the *Anṣâr* and the *Muhâjirîn*.”

[٤٦٧٣] [١٢٧- (١٨٠٥)] وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُثَنَّى - قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ ،
عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ :

«اللَّهُمَّ ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ
فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

[4674] 128 - (...) It was narrated from Qatâdah: “Anas

[٤٦٧٤] [١٢٨- (...)] حَدَّثَنَا

bin Mâlik told us that the Messenger of Allâh ﷺ used to say: ‘O Allâh, there is no life but the life of the Hereafter.’” (One of the narrators) *Shu‘bah* said: “Or he said:

‘O Allâh, there is no life but the life of the Hereafter,
So honor the *Anṣâr* and the *Muhâjirîn*.”

[4675] 129 - (...) Anas bin Mâlik said: “They were chanting lines of poetry, when the Messenger of Allâh ﷺ was with them, and they were saying:

‘O Allâh, there is no goodness but the goodness of the Hereafter
So help the *Anṣâr* and the *Muhâjirîn*.”

According to the *Hadîth* of *Shaibân*, instead of “help” they said “forgive.”

[4676] 130 - (...) It was narrated from Anas that the Companions of Muḥammad ﷺ were saying on the day of (the battle of) Al-*Khandaq*: ‘We are the ones who swore allegiance to Muḥammad (Swearing) to follow Islam as long as we live.’

Or he said: ‘(Swearing) to engage in *Jihād*’” - (One of the narrators) *Ḥammâd* was not sure -

[مُحَمَّدٌ] بِنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ «اللَّهُمَّ! إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ» قَالَ شُعْبَةُ: أَوْ قَالَ: «اللَّهُمَّ! لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

[٤٦٧٥] [١٢٩]- (...) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى وَشَيْبَانُ بْنُ فَرُّوخَ قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ شَيْبَانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانُوا يَرْتَجِزُونَ، وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، وَهُمْ يَقُولُونَ:

اللَّهُمَّ! لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ وَفِي حَدِيثِ شَيْبَانَ - بَدَلٌ فَانْصُرْ - : فَاعْفِرْ.

[٤٦٧٦] [١٣٠]- (...) حَدَّثَنِي مُحَمَّدُ

ابْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ أَصْحَابَ مُحَمَّدٍ ﷺ كَانُوا يَقُولُونَ يَوْمَ الْخَنْدَقِ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا أَوْ قَالَ: عَلَى الْجِهَادِ - شَكَّ حَمَادٌ -

“And the Prophet ﷺ was saying: ‘O Allāh, the (true) goodness is the goodness of the Hereafter, So forgive the *Anṣār* and *Muhājirīn*.’”

Chapter 45. The Battle Of Dhu-Qarad And Other Battles

[4677] 131 - (1806) Salamah bin Al-Akwa' said: “I went out before the first *Adhān*, and the milch-camels of the Messenger of Allāh ﷺ were grazing at Dhu Qarad. A slave of ‘Abdur-Raḥmān bin ‘Awf met me and said: ‘The milch-camels of the Messenger of Allāh ﷺ have been stolen.’ I said: ‘Who took them?’ He said: ‘Ghatafān.’ So I shouted three times: ‘*Ya Ṣabāhāh!* (a cry of alarm),’ and I made the whole city between the two lava plains hear me. Then I ran off in pursuit until I caught up with them in Dhu Qarad, and they were watering (the animals). I started shooting them with my arrows, as I was an archer, and saying:

‘I am the son of Al-Akwa’

And today is the day when the ignoble meet their doom.’

I kept chanting these lines, until I rescued the milch-camels from them, and I snatched thirty cloaks from them too. Then the Prophet ﷺ and the people came, and I said: ‘O Prophet of Allāh, I kept the people away from the

وَالنَّبِيُّ ﷺ يَقُولُ:
«اللَّهُمَّ! إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

(المعجم ٤٥) - (باب غزوة ذي قرد
وغيرها) (التحفة ٤٧)

[٤٦٧٧] [١٣١- (١٨٠٦) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ
إِسْمَاعِيلَ - عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ:
سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ: خَرَجْتُ
قَبْلَ أَنْ يُؤَذَّنَ بِالْأُولَى، وَكَانَتْ لِقَاحِ
رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي قَرْدٍ، قَالَ:
فَلَقِنِي غَلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
فَقَالَ: أَخَذْتُ لِقَاحَ رَسُولِ اللَّهِ ﷺ.
فَقُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ، قَالَ:
فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ: يَا صَبَاحَاهُ
قَالَ: فَاسْمَعْتُ مَا بَيْنَ لَابَتِي الْمَدِينَةِ، ثُمَّ
انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ
أَخَذُوا بِذِي قَرْدٍ، يَسْقُونَ مِنَ الْمَاءِ.
فَجَعَلْتُ أَرْمِيهِمْ بِبَنَابِلِي، وَكُنْتُ رَامِيًا،
وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمُ يَوْمُ الرُّضْعِ
فَأَرْتَجِرُ، حَتَّى اسْتَنْقَذْتُ اللَّقَاحَ مِنْهُمْ،
وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً، قَالَ: وَجَاءَ

water when they were thirsty. Send someone after them now.’ He (ﷺ) said: ‘O son of Al-Akwa‘, you have taken (what you have taken); be kind.’ Then we came back, and the Messenger of Allāh (ﷺ) seated me behind him on his she-camel, until we entered Al-Madīnah.”

[4678] 132 - (1807) Iyās bin Salamah narrated: “My father said: ‘We came to Al-Hudaibiyah with the Messenger of Allāh (ﷺ) and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allāh (ﷺ) sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allāh (ﷺ) called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: “Swear allegiance, O Salamah!” I said: “I swore allegiance to you, O Messenger of Allāh, with the first of the people.” He said: “Do it again.” And the Messenger of Allāh (ﷺ) saw that I had no weapon, so the Messenger of Allāh (ﷺ) gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of

النَّبِيِّ ﷺ وَالنَّاسُ، فَقُلْتُ: يَا نَبِيَّ اللَّهِ! إِنِّي قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ، وَهُمْ عَطَاشٌ، فَأَبَعْتُ إِلَيْهِمُ السَّاعَةَ، فَقَالَ: «يَا ابْنَ الْأَكْوَعِ مَلَكْتُ فَأَسْجِحْ»، قَالَ: ثُمَّ رَجَعْنَا، وَيُرْدِفُنِي رَسُولُ اللَّهِ ﷺ عَلَيَّ نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ.

[٤٦٧٨] ١٣٢ - (١٨٠٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَدَدِيُّ، كِلَاهُمَا عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، وَهَذَا حَدِيثُهُ: أَخْبَرَنَا أَبُو عَلِيٍّ الْحَقَقِيُّ عُمَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ: حَدَّثَنِي أَبِي قَالَ: قَدِمْنَا الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ أَرْبَعُ عَشْرَةَ مِائَةً، وَعَلَيْهِ حَمْسُونَ شَاةً لَا تَرْوِيهَا، قَالَ: فَقَعَدَ رَسُولُ اللَّهِ ﷺ عَلَيَّ جَبَا الرِّكْبَةِ، فَأَمَّا دَعَا وَإِنَّمَا بَسَقَ فِيهَا، قَالَ: فَجَاشَتْ، فَسَقَيْنَا وَاسْتَقَيْنَا، قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَانَا لِلْبَيْعَةِ فِي أَصْلِ الشَّجَرَةِ، قَالَ: فَبَايَعْتُهُ أَوَّلَ النَّاسِ، ثُمَّ بَايَعَ وَبَايَعَ، حَتَّى إِذَا كَانَ فِي وَسْطِ مِنَ النَّاسِ قَالَ: «بَايَعَ،

the people, he said: "Will you not swear allegiance to me, O Salamah?"

I said: "I have sworn allegiance to you, O Messenger of Allâh, with the first of the people and when the people were halfway done." He said: "Do it again." So I swore allegiance to him a third time. Then he said to me: "O Salamah, where is the shield that I gave you?" I said: "O Messenger of Allâh, my paternal uncle 'Amir met me and he had no weapon, so I gave it to him." The Messenger of Allâh ﷺ smiled and said: "You are like the one who said in the past: 'O Allâh, give me a friend who is dearer to me than my own self.'" Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Talhah bin 'Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allâh and to join His Messenger ﷺ. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allâh ﷺ. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they

يَا سَلْمَةَ! قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَزَلًا - يَعْنِي لَيْسَ مَعَهُ سِلَاحٌ - قَالَ: فَأَعْطَانِي رَسُولُ اللَّهِ ﷺ حَجَمَةً أَوْ دَرَقَةً، ثُمَّ بَايَعَ، حَتَّى إِذَا كَانَ فِي آخِرِ النَّاسِ قَالَ: «أَلَا تُبَايِعُنِي؟ يَا سَلْمَةُ» قَالَ: قُلْتُ: قَدْ بَايَعْتُكَ، يَا رَسُولَ اللَّهِ! فِي أَوَّلِ النَّاسِ، وَفِي أَوْسَطِ النَّاسِ، قَالَ: «وَأَيْضًا» قَالَ: فَبَايَعْتُهُ الثَّلَاثَةَ، ثُمَّ قَالَ لِي: «يَا سَلْمَةُ! أَيْنَ حَجَمَتُكَ أَوْ دَرَقَتُكَ الَّتِي أَعْطَيْتُكَ؟» قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! لَقَيْتِي عَمِّي عَامِرٌ عَزَلًا، فَأَعْطَيْتُهُ إِيَّاهَا، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِنَّكَ كَالَّذِي قَالَ الْأَوَّلُ: اللَّهُمَّ! أَبْغِنِي حَبِيبًا هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي»، ثُمَّ إِنَّ الْمُشْرِكِينَ رَأَسَلُونَا الصُّلْحَ، حَتَّى مَشَى بَعْضُنَا فِي بَعْضٍ، وَاصْطَلَحْنَا، قَالَ: وَكُنْتُ تَبِيعًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، أَسْقِي فَرَسَهُ، وَأُحْسُهُ، وَأُخْدُمُهُ، وَأَكُلُ مِنْ طَعَامِهِ، وَتَرَكْتُ أَهْلِي وَمَالِي، مُهَاجِرًا إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ ﷺ، قَالَ: فَلَمَّا اصْطَلَحْنَا نَحْنُ وَأَهْلُ مَكَّةَ، وَاخْتَلَطَ بَعْضُنَا بِبَعْضٍ، أَتَيْتُ شَجَرَةً فَكَسَحْتُ

were like that, a caller cried out from the bottom of the valley: “O *Muhâjirîn!* Ibn Zunaim has been killed!” I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: “By the One Who has honored the face of Muḥammad, none of you will raise his head but I will strike his face.” Then I brought them to the Messenger of Allâh ﷺ, and my paternal uncle ‘Âmir brought a man from Al-‘Abalât who was called Mikraz, leading him to the Messenger of Allâh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allâh ﷺ looked at them and said: “Let them go, so that it may be proven that they are evildoers from beginning to end.” So the Messenger of Allâh ﷺ pardoned them, then Allâh revealed (the words): ‘And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.’^[1]

شَوْكَهَا، فَاضْطَجَعْتُ فِي أَصْلِهَا، قَالَ: فَأَتَانِي أَرْبَعَةٌ مِنَ الْمُشْرِكِينَ مِنْ أَهْلِ مَكَّةَ، فَجَعَلُوا يَقْعُونَ فِي رَسُولِ اللَّهِ ﷺ. فَأَبْغَضْتُهُمْ، فَتَحَوَّلْتُ إِلَى شَجَرَةٍ أُخْرَى، وَعَلَقُوا سِلَاحَهُمْ، وَاضْطَجَعُوا، فَبَيْنَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ مِنْ أَسْفَلِ الْوَادِي: يَا لَلْمُهَاجِرِينَ! قُتِلَ ابْنُ زُنَيْمٍ، قَالَ: فَأَخْتَرْتُ سَيْفِي، ثُمَّ شَدَدْتُ عَلَى أَوْلِيكَ الْأَرْبَعَةَ وَهُمْ رُقُودٌ، فَأَخَذْتُ سِلَاحَهُمْ، فَجَعَلْتُهُ ضِغْتًا فِي يَدِي، قَالَ: ثُمَّ قُلْتُ: وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ! لَا يَرْفَعُ أَحَدٌ مِنْكُمْ رَأْسَهُ إِلَّا صَرَبْتُ الَّذِي فِيهِ عَيْنَاهُ، قَالَ: ثُمَّ جِئْتُ بِهِمْ أَسْوَفَهُمْ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَجَاءَ عَمِّي عَامِرٌ بِرَجُلٍ مِنَ الْعَبَلَاتِ يُقَالُ لَهُ مِكْرَزٌ، يَقُودُهُ إِلَى رَسُولِ اللَّهِ ﷺ، عَلَى فَرَسٍ مُجَفَّفٍ، فِي سَبْعِينَ مِنَ الْمُشْرِكِينَ، فَنَظَرَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعُوهُمْ، يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَثِنَاءٌ» فَعَفَا عَنْهُمْ رَسُولُ اللَّهِ ﷺ، وَأَنْزَلَ اللَّهُ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤] الْآيَةَ كُلَّهَا.

[1] *Al-Fath* 48:24.

Then we set out back to Al-Madīnah, and we made a stop where there was a mountain between us and Banî Liḥyân, who were idolaters. The Messenger of Allāh ﷺ prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet ﷺ and his Companions. I climbed that mountain two or three times. Then we came to Al-Madīnah and the Messenger of Allāh ﷺ sent his mounts with Rabâh, the slave of the Messenger of Allāh ﷺ, and I went with him. I also took out the horse of Ṭalḥah, to let it graze with the other mounts. The next morning, ‘Abdur-Raḥmân Al-Fazârî had raided the mounts of the Messenger of Allāh ﷺ and driven them all away, and had killed the herdsman. I said: “O Rabâh, take this horse and go to Ṭalḥah bin ‘Ubaidullâh, and tell the Messenger of Allāh ﷺ that the idolaters have raided his mounts.” Then I stood on a hillock and turned to face Al-Madīnah, and I called out three times: *Yâ Şabâhâh!* (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

“I am the son of Al-Akwa’

And today is the day when the ignoble meet their doom.”

I caught up with one of them, and shot an arrow that went

قَالَ: ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى الْمَدِينَةِ،
فَتَزَلْنَا مَنْزِلًا، بَيْنَنَا وَبَيْنَ بَنِي لِحْيَانَ جَبَلٌ،
وَهُمُ الْمُشْرِكُونَ، فَاسْتَغْفَرَ رَسُولُ اللَّهِ ﷺ
لِمَنْ رَفِيَ هَذَا الْجَبَلِ اللَّيْلَةَ، كَأَنَّهُ طَلِيعَةٌ
لِلنَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ سَلَمَةٌ: فَرَقِيتُ
تِلْكَ اللَّيْلَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ قَدِمْنَا
الْمَدِينَةَ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ بِظَهْرِهِ مَعَ
رَبَاحِ غُلَامٍ رَسُولِ اللَّهِ ﷺ، وَأَنَا مَعَهُ،
وَخَرَجْتُ مَعَهُ بِفَرَسٍ طَلْحَةَ، أُنْدِيهِ مَعَ
الظَّهْرِ، فَلَمَّا أَصْبَحْنَا إِذَا عَبْدُ الرَّحْمَنِ
الْفَزَارِيُّ قَدْ أَغَارَ عَلَى ظَهْرِ رَسُولِ
اللَّهِ ﷺ. فَاسْتَأْفَقَهُ أَجْمَعُ، وَقَتَلَ رَاعِيَهُ،
قَالَ فَقُلْتُ: يَا رَبَّاحُ! خُذْ هَذَا الْفَرَسَ
فَأَبْلِغْهُ طَلْحَةَ بْنَ عَبِيدِ اللَّهِ، وَأَخْبِرْ رَسُولَ
اللَّهِ ﷺ أَنَّ الْمُشْرِكِينَ قَدْ أَغَارُوا عَلَى
سَرْحِهِ، قَالَ: ثُمَّ قُمْتُ عَلَى أَكْمَةٍ
فَاسْتَقْبَلْتُ الْمَدِينَةَ، فَتَادَيْتُ ثَلَاثًا: يَا
صَبَاحَاهُ! ثُمَّ خَرَجْتُ فِي آثَارِ الْقَوْمِ
أَرْصِيهِمْ بِالْبَبْلِ، وَأَرْتَجِرُ، أَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ

وَالْيَوْمَ يَوْمَ الرُّضْعِ

فَأَلْحَقُ رَجُلًا مِنْهُمْ، فَأَصُكُ سَهْمًا فِي

رَحْلِهِ، حَتَّى نَخْلَصَ نَضْلُ السَّهْمِ إِلَى

كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا.

through his saddle and pierced his shoulder, and I said: "Take that!"

"I am the son of Al-Akwa'

And today is the day when the ignoble meet their doom."

He said: 'By Allāh, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allāh ﷺ and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allāh ﷺ and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazārī came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazārī said: "What is this that I see?" They said: "By Allāh, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands."

وَأَنَا ابْنُ الْأَكْوَعِ
وَالْيَوْمُ يَوْمُ الرُّضْعِ
قَالَ: فَوَاللَّهِ! مَا زِلْتُ أُرْمِيهِمْ وَأَعْرِضُ
بِهِمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ أَتَيْتُ شَجَرَةً
فَجَلَسْتُ فِي أَصْلِهَا، ثُمَّ رَمَيْتُهُ، فَعَقَرْتُ
بِهِ، حَتَّى إِذَا تَضَايَقَ الْجَبَلُ فَدَخَلُوا فِي
تَضَايِقِهِ، عَلَوْتُ الْجَبَلَ، فَجَعَلْتُ أُرَدِّيهِمْ
بِالْحِجَارَةِ، قَالَ: فَمَا زِلْتُ كَذَلِكَ أَتْبِعُهُمْ
حَتَّى مَا خَلَقَ اللَّهُ تَعَالَى مِنْ بَعِيرٍ مِنْ ظَهْرِ
رَسُولِ اللَّهِ ﷺ إِلَّا خَلَفْتُهُ وَرَاءَ ظَهْرِي،
وَخَلَوُا بَيْنِي وَبَيْنَهُ، ثُمَّ اتَّبَعْتُهُمْ أُرْمِيهِمْ،
حَتَّى أَلْقُوا أَكْثَرَ مِنْ ثَلَاثِينَ بُرْدَةً وَثَلَاثِينَ
رُمْحًا، يَسْتَحْفُونَ، وَلَا يَطْرَحُونَ شَيْئًا إِلَّا
جَعَلْتُ عَلَيْهِ آرَامًا مِنَ الْحِجَارَةِ، يَعْرِفُهَا
رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، حَتَّى أَتَوْا
مُتَضَائِقًا مِنْ ثُبَيْةٍ فَإِذَا هُمْ قَدْ أَتَاهُمْ فُلَانُ
ابْنُ بَدْرِ الْفَزَارِيِّ، فَجَلَسُوا يَتَضَحَّوْنَ يَعْنِي
يَتَعَدَّوْنَ، وَجَلَسْتُ عَلَى رَأْسِ قَرْنٍ، قَالَ
الْفَزَارِيُّ: مَا هَذَا الَّذِي أَرَى؟ قَالُوا:
لَقِينَا مِنْ هَذَا، الْبُرْحِ، وَاللَّهِ! مَا فَارَقْنَا
مُنْذُ غَلَسِ، يَزْمِينَا حَتَّى انْتَزَعَ كُلَّ شَيْءٍ
فِي أَيْدِينَا، قَالَ: فَلْيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ،
أَرْبَعَةٌ، قَالَ: فَصَعِدَ إِلَيَّ مِنْهُمْ أَرْبَعَةٌ فِي
الْجَبَلِ. قَالَ: فَلَمَّا أَمْكُونِي مِنَ الْكَلَامِ،

He said: "Four of you should get up and rush at him." So four of them climbed up the mountain towards me, and when it became possible to talk, I said: "Do you know me?" They said: "No, who are you?" I said: "I am Salamah bin Al-Akwa', and by the One Who has honored the face of Muḥammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me." One of them said: "I think (he is right)." So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allāh ﷺ riding through the trees. The first of them was Al-Akḥram Al-Asadī, after whom came Abū Qatādah Al-Anṣārī, after whom came Al-Miqdād bin Al-Aswad Al-Kindī. I took hold of the reins of Al-Akḥram and they (the idolaters) turned and fled. I said: "O Akḥram, guard yourselves against them lest they cut you off, until the Messenger of Allāh ﷺ and his Companions join you." He said: "O Salamah, if you believe in Allāh and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom." So I let him go, and he and 'Abdur-Raḥmān met. He killed the horse of 'Abdur-Raḥmān and 'Abdur-Raḥmān stabbed him and killed him, then

قَالَ قُلْتُ: هَلْ تَعْرِفُونَنِي؟ قَالُوا: لَا، وَمَنْ أَنْتَ؟ قَالَ قُلْتُ: أَنَا سَلَمَةُ بْنُ الْأَكْوَعِ، وَالَّذِي كَرَّمَ وَجَهَ مُحَمَّدٍ ﷺ! لَا أَطْلُبُ رَجُلًا مِنْكُمْ إِلَّا أَدْرَكْتُهُ، وَلَا يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكْنِي، قَالَ أَحَدُهُمْ: أَنَا أَطْلُبُ، قَالَ: فَارْجِعُوا، فَمَا بَرِحْتُ مَكَانِي حَتَّى رَأَيْتُ فَوَارِسَ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ، قَالَ: فَإِذَا أَوْلَهُمُ الْأَحْرَمُ الْأَسَدِيُّ، وَعَلَى إِثْرِهِ أَبُو قَتَادَةَ الْأَنْصَارِيُّ، وَعَلَى إِثْرِهِ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ، قَالَ: فَأَخَذْتُ بِعَيْنِ الْأَحْرَمِ، قَالَ: فَوَلَّوْا مُدْبِرِينَ، قُلْتُ: يَا أَحْرَمُ! احْذَرُهُمْ، لَا يَقْطَعُونَكَ حَتَّى يَلْحَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، قَالَ: يَا سَلَمَةُ! إِنْ كُنْتُ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمُ أَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، فَلَا تَحُلْ بَيْنِي وَبَيْنَ الشَّهَادَةِ، قَالَ: فَخَلَيْتُهُ، فَالْتَقَى هُوَ وَعَبْدُ الرَّحْمَنِ، قَالَ: فَعَقَرَ بِعَبْدِ الرَّحْمَنِ فَرَسَهُ، وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ، وَتَحَوَّلَ عَلَى فَرَسِهِ، وَلَحِقَ أَبُو قَتَادَةَ، فَارِسُ رَسُولِ اللَّهِ ﷺ بِعَبْدِ الرَّحْمَنِ، فَطَعَنَهُ فَقَتَلَهُ، فَوَالَّذِي كَرَّمَ وَجَهَ مُحَمَّدٍ ﷺ! لَتَبِعْتُهُمْ أَعْدُو عَلَى رِجْلَيْ، حَتَّى مَا أَرَى وَرَائِي، مِنْ

he turned his horse around. Abū Qatādah, the horseman of the Messenger of Allāh ﷺ, caught up with ‘Abdur-Rahmān and stabbed him and killed him. By the One Who has honored the face of Muḥammad, I followed them, running on foot, until I could not see the Companions of Muḥammad ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called *Dhu Qarad*, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: “Take that! I am the son of Al-Akwa’ and today is the day when the ignoble meet their doom.” He said: “May his mother be bereft of him! He has been chasing us since morning.” I said: “Yes, O enemy of yourself, I have been chasing you since morning.” They left behind two horses on the mountain path, and I brought them to the Messenger of Allāh ﷺ. ‘Āmir met me with a container in which there was milk diluted with water, and a container in which there was water, and I performed *Wuḍū’* and drank some of it. Then I went to the Messenger of Allāh ﷺ, who was at the water

أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا،
حَتَّى يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى
شِعْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ ذَا قَرَدٍ، لِيَسْرَبُوا
مِنْهُ وَهُمْ عِطَاشٌ، قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو
وَرَاءَهُمْ، فَحَلَيْتُهُمْ عَنْهُ يَعْنِي أَجَلَيْتُهُمْ عَنْهُ
فَمَا ذَاقُوا مِنْهُ قَطْرَةً، قَالَ: وَيَخْرُجُونَ
فَيَسْتَلِدُونَ فِي نَيْبَةٍ، قَالَ: فَأَعْدُو فَأَلْحَقُ
رَجُلًا مِنْهُمْ، فَأَصَكَّهُ بِسَهْمٍ فِي نُغْصِ
كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ
الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضْعِ، قَالَ: يَا
تُكَلِّئَةُ أُمِّهِ! أَكْوَعُهُ بُكْرَةً، قَالَ قُلْتُ: نَعَمْ،
يَا عَدُوَّ نَفْسِهِ أَكْوَعَكَ بُكْرَةً، قَالَ: وَارْدُوا
فَرَسَيْنِ عَلَى نَيْبَةٍ، قَالَ: فَجِئْتُ بِهِمَا
أَسْوِقَهُمَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ:
وَلِحِقْنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَدَقَّةٌ مِنْ لَبَنِ
وَسَطِيحَةٍ فِيهَا مَاءٌ، فَتَوَضَّأْتُ وَشَرِبْتُ،
ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ
الَّذِي خَلَيْتُهُمْ عَنْهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ
فَدَأَخَذَ تِلْكَ الْإِبِلَ، وَكُلَّ شَيْءٍ اسْتَقَدَّتْهُ
مِنَ الْمُشْرِكِينَ وَكُلَّ رُمَحٍ وَرُدْدَةٍ، وَإِذَا
بِلَالٌ نَحَرَ نَافَةَ مِنَ الْإِبِلِ الَّتِي اسْتَقَدَّتْ
مِنَ الْقَوْمِ، وَإِذَا هُوَ يَشْوِي لِرَسُولِ
اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا، قَالَ قُلْتُ:
يَا رَسُولَ اللَّهِ خَلْنِي فَأَنْتَجِبُ مِنَ الْقَوْمِ

from which I had driven them away. The Messenger of Allāh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilāl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allāh ﷺ. I said: “O Messenger of Allāh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him.”

The Messenger of Allāh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: “O Salamah, do you think that you can do that?” I said: “Yes, by the One Who has honored you.” He said: “Now they are being welcomed in the land of Ghatafân.” A man from Ghatafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: “The people have come!” They fled, and the next morning the Messenger of Allāh ﷺ said: “The best of our horsemen today was Abû Qatâdah, and the best of our foot soldiers was Salamah.” Then the Messenger of Allāh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of

مِائَةَ رَجُلٍ، فَأَتَّبَعُ الْقَوْمَ فَلَا يَبْقَى مِنْهُمْ مُخْبِرٌ إِلَّا قَتَلْتُهُ، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ فِي ضَوْءِ النَّارِ، فَقَالَ: «يَا سَلَمَةُ! أَتُرَاكَ كُنْتَ فَأَعْلَى؟» قُلْتُ: نَعَمْ، وَالَّذِي أَكْرَمَكَ!، فَقَالَ: «إِنَّهُمْ الْآنَ لَيُفْرُونَ فِي أَرْضِ غَطَفَانَ» قَالَ: فَجَاءَ رَجُلٌ مِنْ غَطَفَانَ، فَقَالَ: نَحَرَ لَهُمْ فُلَانٌ جَزُورًا، فَلَمَّا كَشَفُوا جِلْدَهَا رَأَوْا غُبَارًا، فَقَالُوا: أَتَاكُمْ الْقَوْمُ، فَخَرَجُوا هَارِبِينَ، فَلَمَّا أَصْبَحْنَا قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ خَيْرَ فُرْسَانِنَا الْيَوْمَ أَبُو قَتَادَةَ، وَخَيْرَ رَجَالِنَا سَلَمَةُ» قَالَ: ثُمَّ أَعْطَانِي رَسُولُ اللَّهِ ﷺ سَهْمَيْنِ: سَهْمُ الْفَارِسِ وَسَهْمُ الرَّاجِلِ، فَجَمَعَهُمَا لِي جَمِيعًا، ثُمَّ أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ وَرَاءَهُ عَلَى الْعَضْبَاءِ، رَاجِعِينَ إِلَى الْمَدِينَةِ، قَالَ: فَبَيْنَمَا نَحْنُ نَسِيرُ، قَالَ: وَكَانَ رَجُلٌ مِنَ الْأَنْصَارِ لَا يُسَبِّحُ شَدًّا، قَالَ: فَجَعَلَ يَقُولُ: أَلَا مُسَابِقٌ إِلَى الْمَدِينَةِ؟ هَلْ مِنْ مُسَابِقٍ إِلَى الْمَدِينَةِ؟ فَجَعَلَ يُعِيدُ ذَلِكَ، قَالَ: فَلَمَّا سَمِعْتُ كَلَامَهُ قُلْتُ: أَمَا تُكْرِمُ كَرِيمًا، وَلَا تَهَابُ شَرِيفًا؟ قَالَ: لَا، إِلَّا أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ! بِأَبِي

Allâh ﷺ seated me behind him on Al-'Aḍbâ' (his she-camel), and we came back to Al-Madînah. There was a man among the *Anṣâr* who could not be beaten in a race. He started saying: "Is there anyone who will race me back to Al-Madînah? Who will race me back to Al-Madînah?" And he started repeating that. When I heard his words, I said: "Will you not show honor and respect to a noble man?" He said: "No, unless he is the Messenger of Allâh ﷺ." I said: "O Messenger of Allâh, may my father and mother be ransomed for you; let me get down and race this man." He said: "If you wish." I said: "I am coming to you."

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: "You have been overtaken, by Allâh!" I said: "I think so." Then I beat him to Al-Madînah. Then by Allâh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allâh ﷺ. My paternal uncle 'Amir started reciting lines of poetry to the people, saying:

"By Allâh, were it not for Allâh we would not have been guided, Or given charity or offered prayers.

أنت وأمي ذرني فلأسابق الرجل، قال: «إن شئت» قال قلت: اذهب إليك، ونيت رجلي ففطرت فعدوت، قال: فربطت عليه شرفاً أو شرفين أستبي نفسي، ثم عدوت في إثره، فربطت عليه شرفاً أو شرفين، ثم إنني رفعت حتى ألحقه، : فأصكه بين كفيه، قال قلت: قد سقت، والله! قال: أنا أظن قال: فسبته إلى المدينة، قال: فوالله! ما لبثنا إلا ثلاث ليالٍ حتى خرجنا إلى خير مع رسول الله ﷺ. قال: فجعل عمي عامر يرتجز بالقوم.

تالله! لولا الله ما اهتدينا ولا تصدقنا ولا صلينا ونحن عن فضلك ما استغنينا فثبب الأقدام إن لاقينا وأنزلن سكينه علينا

فقال رسول الله ﷺ: «من هذا؟» قال: أنا عامر، قال: «عقر لك ربك» قال: وما استغفر رسول الله ﷺ لإنسان يحضه إلا استشهد، قال: فنأدي عمر بن الخطاب، وهو على جمال له: يا نبي الله! لولا [ما] متعتنا بعامر، قال: فلما قدمنا خير قال:

We cannot do without Your favor,
So keep us steadfast when we meet (the enemy)
And send down tranquillity upon us.”

The Messenger of Allāh ﷺ said: “Who is this?” He said: “I am ‘Āmir.” He said: “May your Lord forgive you.” Whenever the Messenger of Allāh ﷺ prayed for forgiveness for a certain person, he would be martyred. ‘Umar bin Al-Khattāb, who was riding a camel of his, called out: “O Prophet of Allāh, would that you had let us benefit from ‘Āmir.” When we reached Khaibar, their king Marḥab came out, brandishing his sword and saying:

“Khaibar knows that I am Marḥab
A fully armed warrior, a tried
and tested hero
When war comes, spreading its
flames.”
My paternal uncle ‘Āmir came out to meet him in single combat, and said:

“Khaibar knows that I am ‘Āmir,
A fully-armed warrior who
plunges into battle.”

They exchanged blows; the sword of Marḥab struck the shield of my uncle ‘Āmir, and ‘Āmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death.’

Salamah said: ‘I went out and

خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ
وَيَقُولُ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحَبٌ
شَاكِي السَّلَاحِ بَطْلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَبُ
قَالَ: وَبَرَزَ لَهُ عَمِي عَامِرٌ، فَقَالَ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي عَامِرٌ
شَاكِي السَّلَاحِ بَطْلٌ مُعَامِرٌ
قَالَ: فَاحْتَلَمَا ضَرْبَتَيْنِ، فَوَقَعَ سَيْفُ
مَرْحَبٍ فِي ثُرْسِ عَمِي عَامِرٍ، وَذَهَبَ
عَامِرٌ يَسْفُلُ لَهُ، فَرَجَعَ سَيْفُهُ عَلَى نَفْسِهِ،
فَقَطَعَ أَكْحَلَهُ، وَكَانَتْ فِيهَا نَفْسُهُ.

قَالَ سَلَمَةُ: فَخَرَجْتُ فَإِذَا نَفَرٌ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ يَقُولُونَ: بَطْلٌ عَمَلُ
عَامِرٍ، قَتَلَ نَفْسَهُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ
وَأَنَا أَبْكِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَطْلٌ
عَمَلُ عَامِرٍ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
قَالَ ذَلِكَ؟» قَالَ قُلْتُ: نَاسٌ مِنْ
أَصْحَابِكَ، قَالَ: «كَذَبَ مَنْ قَالَ ذَلِكَ،
بَلْ لَهُ أَجْرُهُ مَرَّتَيْنِ»، ثُمَّ أَرْسَلَنِي إِلَى
عَلِيٍّ، وَهُوَ أَرْمَدٌ، فَقَالَ: «لَأُعْطِيَنَّ الرَّايَةَ
رَجُلًا يُحِبُّ اللَّهَ تَعَالَى وَرَسُولَهُ ﷺ، أَوْ
يُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَأَتَيْتُ عَلِيًّا
فَجِئْتُ بِهِ أَقْوَدَهُ، وَهُوَ أَرْمَدٌ، حَتَّى أَتَيْتُ

saw a group of the Companions of the Prophet ﷺ, who were saying: “‘Amir’s deed was in vain; he killed himself.” I went to the Prophet ﷺ weeping, and said: “O Messenger of Allāh, was ‘Amir’s deed in vain?” He said: “Who said that?” I said: “Some of your Companions.” He said: “Whoever said that is lying. Rather he will have a twofold reward.” Then he sent me to ‘Alī, who had sore eyes, and he said: “I will give the banner to a man who loves Allāh and His Messenger ﷺ, or who is loved by Allāh and His Messenger ﷺ.” I brought ‘Alī, leading him because he had sore eyes. I brought him to the Messenger of Allāh ﷺ, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marḥab came out, saying:

“Khaibar knows that I am Marḥab
A fully armed warrior, a tried
and tested hero
When war comes, spreading its
flames.”

‘Alī said:

“I am the one whose mother
called him Ḥaidar (lion)

Like a lion in the forest with a
fearsome countenance.

I return their attack with one
more fierce.”

He struck the head of Marḥab
and killed him, then victory came
at his hands.”

بِهِ رَسُولَ اللَّهِ ﷺ، فَبَسَقَ فِي عَيْنَيْهِ فَبَرَأَ،
وَأَعْطَاهُ الرَّايَةَ، وَخَرَجَ مَرْحَبٌ فَقَالَ:

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحَبٌ
شَاكِي السَّلَاحِ بَطَلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَهُ
كَلَيْتِ غَابَاتِ كَرِيهِ الْمَنْظَرَهُ

أَوْ فِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهُ

قَالَ: فَضْرَبَ رَأْسَ مَرْحَبٍ فَقَتَلَهُ. ثُمَّ

كَانَ الْفَتْحُ عَلَى يَدَيْهِ.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا

مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الصَّمَدِ [بْنُ

عَبْدِ الْوَارِثِ] عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهَذَا

[الْحَدِيثِ بِطَوِيلِهِ].

وَحَدَّثَنَا إِبْرَاهِيمُ وَحَدَّثَنَا أَحْمَدُ بْنُ

يُوسُفَ الْأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ

مُحَمَّدٍ عَنْ عِكْرِمَةَ [بْنِ عَمَّارٍ] بِهَذَا.

Chapter 46. The Words Of Allāh, The Most High: “And He It Is Who Has Withheld Their Hands From You”^[1]

[4679] 133 - (1808) It was narrated from Anas bin Mālik that eighty armed men from Makkah swooped down upon the Messenger of Allāh ﷺ from the mountain of At-Tan‘īm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allāh revealed (the words): “And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.”^[2]

Chapter 47. Women Participating In Military Expeditions With The Men

[4680] 134 - (1809) It was narrated from Anas that on the day of (the battle of) Ḥunain, Umm Sulaim kept a dagger with her. Abū Ṭalḥah saw her and said: “O Messenger of Allāh, Umm Sulaim has a dagger with her.” The Messenger of Allāh ﷺ said to her: “What is this dagger

(المعجم ٤٦) - (بَابُ قَوْلِ اللَّهِ تَعَالَى :
﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ﴾ .

(الآية) (التحفة ٤٨)

[٤٦٧٩] ١٣٣ - (١٨٠٨) حَدَّثَنِي
عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ ثَمَانِينَ
رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ
اللَّهِ ﷺ مِنْ جَبَلِ النَّعِيمِ مُتَسَلِّحِينَ،
يُرِيدُونَ غِرَّةَ النَّبِيِّ ﷺ وَأَصْحَابِهِ،
فَأَخَذَهُمْ سِلْمًا، فَاسْتَحْيَاهُمْ، فَأَنْزَلَ اللَّهُ
عَزَّ وَجَلَّ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ
عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ﴾ [الفتح: ٢٤].

(المعجم ٤٧) - (بَابُ غَزْوَةِ النِّسَاءِ مَعَ
الرِّجَالِ) (التحفة ٤٩)

[٤٦٨٠] ١٣٤ - (١٨٠٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ
هَرُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ
ثَابِتٍ، عَنْ أَنَسِ؛ أَنَّ أُمَّ سُلَيْمٍ اتَّخَذَتْ
يَوْمَ حُنَيْنٍ خِنْجَرًا، فَكَانَ مَعَهَا، فَرَأَاهَا
أَبُو طَلْحَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ هِيَ أُمَّ

[1] *Al-Fath* 48:24.

[2] *Al-Fath* 48:24.

(for)?" She said: "I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it." The Messenger of Allāh ﷺ smiled and she said: "O Messenger of Allāh, kill all those, other than us, whom you set free, because they are the ones who deserted you." The Messenger of Allāh ﷺ said: "O Umm Sulaim, Allāh is sufficient and He has been kind to us."

[4681] (...) A *Hadīth* like that of *Thābit* (no. 4680) was narrated from *Anas bin Mālik* concerning the story of *Umm Sulaim* and the Prophet ﷺ.

[4682] 135 - (1810) It was narrated that *Anas* said: "The Messenger of Allāh ﷺ allowed *Umm Sulaim* and some of the *Anṣārī* women to accompany him on military campaigns. They would bring water and treat the wounded."

[4683] 136 - (1811) It was narrated that *Anas* said: "On the day of (the battle of) *Uḥūd*, when some of the people felt defeated and deserted the Prophet ﷺ, *Abū Ṭalḥah* stood in front of the

سُلَيْمٍ مَعَهَا خِنْجَرٌ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا هَذَا الْخِنْجَرُ؟» قَالَتْ: اتَّخَذْتُهُ، إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَقَرْتُ بِهِ بَطْنَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضْحَكُ، قَالَتْ: يَا رَسُولَ اللَّهِ! أَقْتُلْ مَنْ بَعَدَنَا مِنَ الطُّلُقَاءِ أَنْهَرْمُوا بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُمَّ سُلَيْمٍ! إِنَّ اللَّهَ قَدْ كَفَى وَأَحْسَنَ». [انظر: ٤٦٧١]

[٤٦٨١] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ فِي قِصَّةِ أُمِّ سُلَيْمٍ عَنِ النَّبِيِّ ﷺ، مِثْلَ حَدِيثِ ثَابِتٍ. [راجع: ٤٦٧٠]

[٤٦٨٢] ١٣٥ - (١٨١٠) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمَّ سُلَيْمٍ، وَنِسْوَةٌ مِنَ الْأَنْصَارِ مَعَهُ إِذَا غَزَا، فَيَسْقِيَنَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى.

[٤٦٨٣] ١٣٦ - (١٨١١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو وَهُوَ أَبُو مَعْمَرٍ الْمِنْقَرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ

Prophet ﷺ, covering him with a shield. Abū Ṭalḥah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he (ﷺ) would say: 'Spread them for Abū Ṭalḥah.' The Prophet of Allāh would look out over the people, and Abū Ṭalḥah would say to him: 'O Prophet of Allāh, may my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.' And I saw 'Āishah bint Abī Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people's mouths. The sword fell from Abū Ṭalḥah's hand two or three times, because of drowsiness."

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

[4684] 137 - (1812) It was narrated from Yazīd bin Hurmuz that Najdah wrote to Ibn 'Abbās,

ابن صُهَيْبٍ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ
 أَنَهَزَمَ نَاسٌ مِنَ النَّاسِ عَنِ النَّبِيِّ ﷺ، وَأَبُو
 طَلْحَةَ بَيْنَ يَدَيْ النَّبِيِّ ﷺ مُجَوَّبٌ عَلَيْهِ
 بِحِجْفَةٍ، قَالَ: وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا
 شَدِيدَ النَّرْعِ، وَكَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا،
 قَالَ: فَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ
 النَّبْلِ، فَيَقُولُ: «أَنْتَرَهَا لِأَبِي طَلْحَةَ»، قَالَ:
 وَيُسْرِفُ نَبِيَّ اللَّهِ ﷺ يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ
 أَبُو طَلْحَةَ: يَا نَبِيَّ اللَّهِ! بِأَبِي أَنْتَ وَأُمِّي! لَا
 تُسْرِفْ لَا يُصِيكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ،
 نَحْرِي دُونَ نَحْرِكَ، قَالَ: وَلَقَدْ رَأَيْتُ عَائِشَةَ
 بِنْتَ أَبِي بَكْرٍ وَأُمَّ سَلِيمٍ وَإِنَّهُمَا لَمُسْمِرَتَانِ،
 أَرَى خَدَمَ سُوقِهِمَا، تَتَفَلَّانِ الْقُرْبَ عَلَى
 مُتُونِهِمَا، ثُمَّ تُفْرِغَانِيهِ فِي أَفْوَاهِهِمْ، ثُمَّ
 تَرْجِعَانِ فَمَتْلَانِيهَا، ثُمَّ تَحِيَّانِ تُفْرِغَانِيهِ فِي
 أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَيَّ
 أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا، مِنَ
 النَّعَاسِ.

(المعجم ٤٨) - (بَابُ النِّسَاءِ الْغَازِيَاتِ)
 يَرْضَخُ لهن وَلَا يسهَم، وَالنهي عن
 قتل صبيان أهل الحرب) (التحفة ٥٠)

[٤٦٨٤] ١٣٧ - (١٨١٢) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

asking him about five things. Ibn ‘Abbās said: “Were it not for (fear of) concealing knowledge, I would not have written to him.” Najdah wrote to him (saying): “Tell me, did the Messenger of Allāh ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the *Khums* - who is it for?” Ibn ‘Abbās wrote to him saying: “You wrote and asked me whether the Messenger of Allāh ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allāh ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allāh, if a man’s beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the *Khums* and who it is for. We used to say that it was for us, but our people have denied it to us.”

يَعْنِي ابْنَ بِلَالٍ عَنْ جَعْفَرِ [بْنِ مُحَمَّدٍ] عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمَزٍ، أَنَّ نَجْدَةَ كَتَبَتْ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خُمْسِ خِلَالٍ. فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَكْتُمَ عِلْمًا مَا كَتَبْتُ إِلَيْهِ، كَتَبْتُ إِلَيْهِ نَجْدَةُ: أَمَا بَعْدُ، فَأَخْبِرْنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصَّبِيَّانَ؟ وَمَتَى يَنْقُضِي يُتَمُّ الْيَتِيمِ؟ وَعَنِ الْخُمْسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: كَتَبْتَ تَسْأَلُنِي هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ؟ وَقَدْ كَانَ يَغْزُو بِهِنَّ فَيُدَاوِينَ الْجُرْحَى وَيُحْدِثِينَ مِنَ الْغَنِيمَةِ، وَأَمَا بِسَهْمٍ، فَلَمْ يَضْرِبْ لَهُنَّ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ، فَلَا تَقْتُلِ الصَّبِيَّانَ، وَكَتَبْتَ تَسْأَلُنِي: مَتَى يَنْقُضِي يُتَمُّ الْيَتِيمِ؟ فَلَعَمْرِي إِنَّ الرَّجُلَ لَتَنْبُتُ لِحْيَتُهُ وَإِنَّهُ لَضَعِيفُ الْأَخْذِ لِنَفْسِهِ، ضَعِيفُ الْعَطَاءِ مِنْهَا، فَإِذَا أَخَذَ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ عَنْهُ الْيَتِيمُ، وَكَتَبْتَ تَسْأَلُنِي عَنِ الْخُمْسِ لِمَنْ هُوَ؟ وَإِنَّا [كُنَّا] نَقُولُ: هُوَ لَنَا، فَأَبَى عَلَيْنَا قَوْمَنَا ذَلِكَ.

[4685] 138 - (...) It was narrated from Yazîd bin Hurmuz that Najdah wrote to Ibn ‘Abbâs and asked him about some things... a *Hadîth* like that of Sulaimân bin Bilâl (no. 4684), except that in the *Hadîth* of Hâtim it says: “The Messenger of Allâh ﷺ did not kill children, so do not kill children, unless you know what Al-Khiḍr knew about the boy whom he killed.”^[1]

Ishâq added in his *Hadîth* from Hâtim: “... and you can tell who is a believer, in which case kill the disbelievers and leave the believers.”

[4686] 139 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah bin ‘Amir Al-Ḥarûrî wrote to Ibn ‘Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (*Dhawil-Qurbâ*) (of the Prophet ﷺ)? He said to Yazîd: ‘Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

[٤٦٨٥] ١٣٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ؛ أَنَّ نَجْدَةَ كَتَبَتْ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خِلَالٍ، بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ، غَيْرَ أَنَّ فِي حَدِيثِ حَاتِمٍ: وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبِيَّانَ، فَلَا تَقْتُلُ الصَّبِيَّانَ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَ.

وَزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتُمَيِّزَ الْمُؤْمِنَ، فَتَقْتُلَ الْكَافِرَ وَتَدَعَ الْمُؤْمِنَ.

[٤٦٨٦] ١٣٩- (...) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزٍ قَالَ: كَتَبَتْ نَجْدَةُ بِنْتُ عَامِرِ الْحَرُورِيِّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْعَبْدِ وَالْمَرْأَةِ يَحْضُرَانِ الْمَعْنَمَ، هَلْ يُقْسَمُ لَهُمَا؟ وَعَنْ قَتْلِ الْوَالِدَانِ؟ وَعَنِ الْيَتِيمِ مَنْ يَنْقَطِعَ عَنْهُ الْيَتِيمُ؟ وَعَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ فَقَالَ لِيَزِيدَ: اكْتُبْ إِلَيْهِ، فَلَوْلَا أَنْ يَفْعَ فِي أَحْمُوقَةَ مَا كَتَبْتُ إِلَيْهِ، اكْتُبْ: إِنَّكَ كَتَبْتَ تَسْأَلُنِي عَنِ الْمَرْأَةِ

[1] See: *Sûrat Al-Kahf* 18:74.

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allāh ﷺ did not kill them, so do not kill them, unless you know about them what the companion of Mūsā knew about the boy whom he killed.^[1] You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet ﷺ), and who they are. We believed that we were they, but our people denied that to us.”

[4687] (...) It was narrated that Yazîd bin Hurmuz said: “Najdah wrote to Ibn ‘Abbās...” and he quoted a similar *Hadīth* (as no. 4684).

Abū Ishāq said: ‘Abdur-Rahmān bin Bishr narrated: Sufyān narrated this *Hadīth*, in full.

[4688] 140 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah bin ‘Āmir wrote to Ibn ‘Abbās.” He said: “I was present with Ibn ‘Abbās when he read his letter and when he wrote

وَالْعَبْدُ يَخْضِرَانِ الْمَغْنَمَ، هَلْ يُقَسَّمُ لَهُمَا شَيْءٌ؟ وَإِنَّهُ لَيْسَ لَهُمَا شَيْءٌ، إِلَّا أَنْ يُحَدِّثَا، وَكَتَبْتَ تَسْأَلُنِي عَنْ قَتْلِ الْوَلَدَانِ؟ وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمَ، وَأَنْتَ فَلَا تَقْتُلْهُمَ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ صَاحِبُ مُوسَى مِنَ الْعِلَامِ الَّذِي قَتَلَهُ، وَكَتَبْتَ تَسْأَلُنِي عَنِ الْيَتِيمِ، مَتَى يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ؟ وَإِنَّهُ لَا يَنْقَطِعُ عَنْهُ اسْمُ الْيَتِيمِ حَتَّى يَبْلُغَ وَيُوَسَّسَ مِنْهُ رُشْدًا، وَكَتَبْتَ تَسْأَلُنِي عَنْ ذَوِي الْقُرْبَى، مَنْ هُمْ؟ وَإِنَّا زَعَمْنَا أَنَا هُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا .

[٤٦٨٧] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشْرِ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ يَزِيدِ بْنِ هُرْمُزٍ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، وَسَأَقِ الْحَدِيثَ بِمِثْلِهِ .

قَالَ أَبُو إِسْحَاقَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ: حَدَّثَنَا سُفْيَانُ بِهَذَا الْحَدِيثِ، بِطَوْلِهِ .

[٤٦٨٨] [١٤٠] - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنِي أَبِي قَالَ:

[1] See: *Sûrat Al-Kahf* 18:71.

his answer. Ibn ‘Abbās said: ‘By Allāh, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.’ He wrote to him (saying): ‘You asked about the share of the kinsmen whom Allāh mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allāh ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: “Did the Messenger of Allāh ﷺ kill any of the children of the idolaters?” The Messenger of Allāh ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war.”

سَمِعْتُ قَيْسًا يُحَدِّثُ عَنْ يَزِيدَ بْنِ هُرْمَزٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا جَرِيرُ بْنُ حَارِزٍ: حَدَّثَنِي قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ هُرْمَزٍ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ، قَالَ: فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ وَحِينَ كَتَبَ جَوَابَهُ، وَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ! لَوْلَا أَنْ أَرَدَهُ عَنْ تَنِّي يَقَعُ فِيهِ مَا كَتَبْتُ إِلَيْهِ، وَلَا بُعْمَةَ عَيْنٍ، قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَ عَنْ سَهْمِ ذِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ، مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنْ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ نَحْنُ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمَنَا، وَسَأَلْتَ عَنِ الْيَتِيمِ، مَتَى يَقْضِي يَتِيمُهُ؟ وَإِنَّهُ إِذَا بَلَغَ النِّكَاحَ وَأُونِسَ مِنْهُ رُشْدٌ وَدَفِعَ إِلَيْهِ مَالُهُ، فَقَدْ انْقَضَى يَتِيمُهُ، وَسَأَلْتَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَأَنْتَ، فَلَا تَقْتُلُ مِنْهُمْ أَحَدًا، إِلَّا أَنْ تَكُونَ تَعْلَمُ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ، وَسَأَلْتَ عَنِ الْمَرْأَةِ وَالْعَبْدِ، هَلْ كَانَ لَهْمَا سَهْمٌ مَعْلُومٌ، إِذَا

[1] See: Al-Kahf 18:71.

[4689] 141 - (...) It was narrated that Yazîd bin Hurmuz said: “Najdah wrote to Ibn ‘Abbâs...” and he mentioned part of the *Hadîth* but he did not narrate it in full, like the *Hadîth* we have mentioned above.

[4690] 142 - (1812) It was narrated that Umm ‘Atiyyah Al-Anṣârîyyah said: “I went out on seven campaigns with the Messenger of Allâh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick.”

[4691] (...) Hishâm narrated a similar report (as no. 4690) with this chain of narration.

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

[4692] 143 - (1254) It was narrated from Abû Ishâq that ‘Abdullâh bin Yazîd went out to lead the people in prayers for rain. He prayed two *Rak’ah* then he prayed for rain. He said: “On

حَضَرُوا الْبَأْسَ؟ وَإِنَّهُمْ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ، إِلَّا أَنْ يُحَدِّثَا مِنْ عَنَائِمِ الْقَوْمِ.

[٤٦٨٩] ١٤١ - (...) وَحَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنِ الْمُخْتَارِ بْنِ صَيْفِيِّ، عَنْ يَزِيدِ بْنِ هُرْمَزَةَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ، فَذَكَرَ بَعْضَ الْحَدِيثِ، وَلَمْ يُتِمِّ الْقِصَّةَ، كَأَتَمَامٍ مَنْ ذَكَرْنَا حَدِيثَهُمْ.

[٤٦٩٠] ١٤٢ - (١٨١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، أَخْلَفُهُمْ فِي رِحَالِهِمْ، فَأَصْنَعُ لَهُمُ الطَّعَامَ، وَأَدَاوِي الْجِرْحَى، وَأَقُومُ عَلَى الْمَرْضَى.

[٤٦٩١] (...) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ بِهَذَا الْإِسْنَادِ، [نَحْوَهُ].

(المعجم ٤٩) - (بَابُ عِدَدِ غَزَوَاتِ)

النَّبِيِّ ﷺ) (التحفة ٥١)

[٤٦٩٢] ١٤٣ - (١٢٥٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ خَرَجَ

that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: 'How many campaigns did the Messenger of Allāh ﷺ wage?' He said: 'Nineteen.' I said: 'On how many campaigns were you with him?' He said: 'Seventeen.' I said: 'What was the first campaign he waged?' He said: 'Dhāt Al-'Usair' or 'Al-'Ushair.'"

[4693] 144 - (...) It was narrated from Ibn Ishāq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allāh ﷺ went on nineteen campaigns, and after he emigrated he performed *Hajj* only once, the Farewell *Hajj*.

[4694] 145 - (1813) Abū Az-Zubair narrated that he heard Jābir bin 'Abdullāh say: "I went on nineteen campaigns with the Messenger of Allāh ﷺ."

Jābir said: "I was not present at (the battles of) Badr or Uḥud, because my father did not let me go. When 'Abdullāh (i.e., his father) was killed on the day of Uḥud, I did not stay behind from any campaign with the Messenger of Allāh ﷺ."

[4695] 146 - (1814) It was narrated from 'Abdullāh bin Buraidah that his father said:

لِئَسْتَسْقِي بِالنَّاسِ، فَصَلَّى رَعْتَيْنِ ثُمَّ اسْتَسْقَى، قَالَ: فَلَقِيتُ يَوْمَئِذٍ زَيْدَ بْنِ أَرْقَمَ، قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُ رَجُلٍ، أَوْ بَيْنِي وَبَيْنَهُ رَجُلٌ، قَالَ فَقُلْتُ لَهُ: كَمْ غَزَا رَسُولُ اللَّهِ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ، فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ غَزَوَةً، قَالَ فَقُلْتُ: فَمَا أَوَّلُ غَزْوَةٍ غَزَا؟ قَالَ: ذَاتُ

الْعُسَيْرِ أَوِ الْعُسَيْرِ. [راجع: ٣٠٣٥]

[٤٦٩٣] [١٤٤] - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ زَيْدِ بْنِ أَرْقَمَ سَمِعَهُ مِنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَحَجَّ بَعْدَمَا هَاجَرَ حَجَّةً لَمْ يَحِجَّ غَيْرَهَا، حَجَّةَ الْوَدَاعِ.

[٤٦٩٤] [١٤٥] - (١٨١٣) حَدَّثَنَا

زُهَيْرٌ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَاءُ: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً.

قَالَ جَابِرٌ: لَمْ أَشْهَدْ بَدْرًا وَلَا أُحُدًا، مَنَعَنِي أَبِي، فَلَمَّا قُتِلَ عَبْدُ اللَّهِ ﷺ يَوْمَ أُحُدٍ، لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ قَطُّ.

[٤٦٩٥] [١٤٦] - (١٨١٤) وَحَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ

“The Messenger of Allāh ﷺ went on nineteen campaigns, and he fought in eight of them.”

الْحَبَابِ؛ وَحَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرَمِيُّ: حَدَّثَنَا أَبُو ثُمَيْلَةَ، قَالَ جَمِيعًا: حَدَّثَنَا حُسَيْنُ ابْنُ وَاقِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ تِسْعَ عَشْرَةَ غَزْوَةً، فَاتَّلَ فِي ثَمَانٍ مِنْهُنَّ.

وَلَمْ يَقُلْ أَبُو بَكْرٍ: مِنْهُنَّ، وَقَالَ فِي حَدِيثِهِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ.

[4696] 147 - (...) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allāh ﷺ.

[٤٦٩٦] ١٤٧ - (...) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ كَهْمَسِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî ‘Ubaid said: “I heard Salamah say: ‘I went on seven campaigns with the Messenger of Allāh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.’”

[٤٦٩٧] ١٤٨ - (١٨١٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ وَهُوَ ابْنُ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَبْعَثُ مِنَ الْبُعُوثِ، تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ بْنُ زَيْدٍ.

[4698] (...) Hâtîm narrated it with this chain of narration (a *Hadîth* similar to no. 4697), except that he said in both cases: “Seven campaigns.”

[٤٦٩٨] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ، فِي كِلْتَيْهِمَا: سَبْعَ غَزَوَاتٍ.

Chapter 50. The Campaign Of *Dhât Ar-Riqâ'*

(المعجم ٥٠) - (بَابُ غَزْوَةِ ذَاتِ

الرِّقَاعِ) (التحفة ٥٢)

[4699] 149 - (1816) It was

[٤٦٩٩] ١٤٩ - (١٨١٦) حَدَّثَنَا أَبُو

narrated that Abû Mûsâ said: "We went out with the Messenger of Allâh ﷺ on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around out feet, so the campaign became known as *Dhât Ar-Riqâ'* because of the rags that we used to bandage our feet."

Abû Burdah said: "Abû Mûsâ narrated this *Hadîth*, then he did not like to do so. It is as if he did not like to broadcast his deeds."

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

[4700] 150 - (1817) It was narrated that 'Ā'ishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ set out for Badr, and when he was in *Harrat Al-Wabarah*, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allâh ﷺ rejoiced when they saw him, but when he caught up with him he said to the

عَامِرٍ عَبْدِ اللَّهِ بْنِ بَرَادٍ الْأَشْعَرِيِّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ [عَنْ أَبِي بُرْدَةَ] عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَمِبُهُ قَالَ: فَتَبَيْتُ أَقْدَامَنَا، فَتَبَيْتُ قَدَمَائِي وَسَقَطْتُ أَظْفَارِي، فَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرْقَ، فَسَمِيَتْ غَزْوَةٌ ذَاتِ الرَّقَاعِ، لِمَا كُنَّا نَعْصَبُ عَلَى أَرْجُلِنَا مِنَ الْخِرْقِ.

قَالَ أَبُو بُرْدَةَ: فَحَدَّثْتُ أَبُو مُوسَى بِهِذَا الْحَدِيثِ، ثُمَّ كَرِهَ ذَلِكَ، قَالَ: كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئًا مِنْ عَمَلِهِ أَفْشَاهُ.

قَالَ أَبُو أُسَامَةَ: وَزَادَنِي غَيْرُ بُرَيْدٍ: وَاللَّهُ يُجْزِي بِهِ.

(المعجم ٥١) - (بَابُ كِرَاهَةِ الْإِسْتِعَانَةِ فِي الْغَزْوِ بِكَافِرٍ إِلَّا لِحَاجَةٍ أَوْ كَوْنِهِ حَسَنَ الرَّأْيِ فِي الْمُسْلِمِينَ) (التحفة ٥٣)

[٤٧٠٠] [١٥٠- (١٨١٧)] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ مَالِكٍ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ - وَاللَّفْظُ لَهُ - : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْفُضَيْلِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارِ الْأَسْلَمِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ

Messenger of Allāh ﷺ: 'I have come so that I may join you and get a share (of the spoils of war) with you.' The Messenger of Allāh ﷺ said to him: 'Will you believe in Allāh and His Messenger?' He said: 'No.' He said: 'Then go back, for I will never seek the help of a idolater.'"

She said: "He went away, then when we were in *Ash-Shajarah*, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: 'Go back, for I will never seek the help of a idolater.' Then he came back and met him in *Al-Baidā'*, and he said what he had said to him the first time: 'Will you believe in Allāh and His Messenger?' He said: 'Yes.' The Messenger of Allāh ﷺ said to him: 'Then come with us.'"

النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ قَبْلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبْرَةِ أَدْرَكَهُ رَجُلٌ، فَقَدْ كَانَ يُدَكِّرُ مِنْهُ جُرْأَةً وَنَجْدَةً، فَفَرِحَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حِينَ رَأَوْهُ، فَلَمَّا أَدْرَكَهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: جِئْتُ لِأَتَبِعَكَ وَأُصِيبَ مَعَكَ، قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: لَا، قَالَ: «فَارْجِعْ، فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ».

قَالَتْ: ثُمَّ مَضَى، حَتَّى إِذَا كُنَّا بِالسَّجْرَةِ أَدْرَكَهُ الرَّجُلُ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ كَمَا قَالَ أَوَّلَ مَرَّةٍ، قَالَ: «فَارْجِعْ فَلَنْ أَسْتَعِينَ بِمُشْرِكٍ»، قَالَ: ثُمَّ رَجَعَ فَأَدْرَكَهُ بِالْبَيْدَاءِ، فَقَالَ لَهُ كَمَا قَالَ أَوَّلَ مَرَّةٍ «تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ؟» قَالَ: نَعَمْ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «فَانْطَلِقْ».