

33. The Book of Leadership

٢ - (المعجم ٣٣) - كتاب الإمارة (التحفة ...)

Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

[4701] 1 - (1818) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.'"

(المعجم ١) - (بَابُ النَّاسِ تَبِعَ لِقْرِيشِ
وَالْخِلاَفَةَ فِي قْرِيشِ) (التحفة ٥٤)

[٤٧٠١] ١- (١٨١٨) حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ
قَالَا: حَدَّثَنَا الْمُغْبِرَةُ يَعْنِيَانِ الْحِزَامِيَّ؛
وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعَمْرُو النَّاقِدُ
قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا
عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَفِي
حَدِيثِ زُهَيْرٍ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ: وَقَالَ
عَمْرُو: رَوَايَةٌ «النَّاسُ تَبِعَ لِقْرِيشِ فِي هَذَا
الشَّانِ، مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ
لِكَافِرِهِمْ».

[4702] 2 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadith* including the following: 'The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.'"

[٤٧٠٢] ٢- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ
عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا:
وَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّاسُ تَبِعَ لِقْرِيشِ
فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبِعَ لِمُسْلِمِهِمْ،
وَكَافِرُهُمْ تَبِعَ لِكَافِرِهِمْ».

[4703] 3 - (1819) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ said: ‘People follow the Quraish, for good or for evil.’”

[٤٧٠٣] ٣- (١٨١٩) وَحَدَّثَنِي يَحْيَى ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «النَّاسُ تَبِعَ لِقُرَيْشٍ فِي الْخَيْرِ وَالشَّرِّ».

[4704] 4 - (1820) ‘Âsim bin Muḥammad bin Zaid narrated from his father that Abdullâh said: The Messenger of Allâh ﷺ said: “This matter will remain among the Quraish, even if only two people remain.”

[٤٧٠٤] ٤- (١٨٢٠) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ [بْنُ زَيْدٍ] عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ، مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ».

[4705] 5 - (1821) It was narrated that Jâbir bin Samurah said: “I entered upon the Prophet ﷺ with my father, and I heard him say: ‘This matter will not end until there have been among them twelve caliphs.’ Then he said something that I could not hear, and I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”

[٤٧٠٥] ٥- (١٨٢١) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الطَّحَّانَ، عَنْ حُصَيْنٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ النَّبِيِّ ﷺ. فَسَمِعْتُهُ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ لَا يَنْقُضِي حَتَّى يَمْضِيَ فِيهِمْ اثْنَا عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِكَلَامٍ خَفِيَ عَلَيَّ، قَالَ فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4706] 6 - (...) It was narrated that Jâbir bin Samurah said: “I heard the Prophet ﷺ say: ‘The

[٤٧٠٦] ٦- (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ عَنْ عَبْدِ الْمَلِكِ بْنِ

people's affairs will go well so long as they are governed by twelve men.' Then the Prophet ﷺ said something that I did not hear, and I asked my father: 'What did the Messenger of Allāh ﷺ say?' He said: 'All of them will be from the Quraish.'

[4707] (...) This *Hadīth* was narrated from Jābir bin Samurah (similar to no. 4706) from the Prophet ﷺ, but he did not mention (the words) "The people's affairs will go well."

[4708] 7 - (...) It was narrated that Simāk bin Harb said: I heard Jābir bin Samurah say: I heard the Messenger of Allāh ﷺ say: "Islam will continue to prevail through twelve caliphs." Then he said something that I did not understand, and I said to my father: "What did he say?" He said: "All of them will be from the Quraish."

[4709] 8 - (...) It was narrated that Jābir bin Samurah said: "The Prophet ﷺ said: 'This matter will continue to prevail until there have been twelve caliphs.' Then he said something that I did not understand, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا مَا وَلِيَهُمْ اثْنَا عَشَرَ رَجُلًا». ثُمَّ تَكَلَّمَ النَّبِيُّ ﷺ بِكَلِمَةٍ خَفِيفَةٍ عَلَيَّ. فَسَأَلْتُ أَبِي: مَاذَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[٤٧٠٧] (...) وَحَدَّثَنَا فَتْيَبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا».

[٤٧٠٨] ٧- (...) حَدَّثَنَا هَدَّابُ بْنُ خَالِدِ الْأَزْدِيِّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ الْإِسْلَامُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» ثُمَّ قَالَ كَلِمَةً لَمْ أَفْهَمْهَا، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[٤٧٠٩] ٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَزَالُ هَذَا الْأَمْرُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: ثُمَّ تَكَلَّمَ بِشَيْءٍ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا قَالَ؟ فَقَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4710] 9 - (...) It was narrated that Jâbir bin Samurah said: "I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: 'This religion will continue to prevail and be strong until there have been twelve caliphs.' Then he said something that I could not hear because of the people's voices. I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"

[٤٧١٠] ٩ - (...) حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ. وَحَدَّثَنَا أَحْمَدُ بْنُ عَثْمَانَ التَّوْفَلِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَرْهَرُ. حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: انْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعِيَ أَبِي، فَسَمِعْتُهُ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا مَبِيعًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً» فَقَالَ كَلِمَةً صَمَّنِيهَا النَّاسُ. فَقُلْتُ لِأَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[4711] 10 - (1822) It was narrated that 'Amir bin Sa'd bin Abî Waqqâs said: I sent a letter to Jâbir bin Samurah with my slave Nâfi', saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslamî was stoned, saying: "This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish." And I heard him say: "A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes." And I heard him say: "Just before the Hour there will be liars, so beware of them." And I heard him say: "If Allâh

[٤٧١١] ١٠ - (١٨٢٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ، مَعَ غُلَامِي نَافِعٍ: أَنْ أَخْبِرَنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: فَكَتَبَ إِلَيَّ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَوْمَ جُمُعَةٍ، عَشِيَّةَ رُجْمِ الْأَسْلَمِيِّ، فَقَالَ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً، كُلُّهُمْ مِنْ قُرَيْشٍ» وَسَمِعْتُهُ يَقُولُ: «عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَحُونَ الْبَيْتَ الْأَبْيَضَ، بَيْتَ كِسْرَى، أَوْ آلِ كِسْرَى». وَسَمِعْتُهُ يَقُولُ:

bestows something good upon one of you, let him start with himself and his family.” And I heard him say: “I will reach the Cistern ahead of you.”

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَدَّابِينَ فَاحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ تَعَالَى أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

[4712] (...) It was narrated from ‘Âmir bin Sa’d that he sent word to Ibn Samurah Al-‘Adawî saying: “Tell us what you heard from the Messenger of Allâh ﷺ.” He said: “I heard the Messenger of Allâh ﷺ say...” and he mentioned a *Hadîth* like that of Hâtim (no. 4711).

[٤٧١٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ عَنْ مَهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّهُ أَرْسَلَ إِلَى ابْنِ سَمُرَةَ الْعَدَوِيِّ: حَدَّثَنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. فَذَكَرَ نَحْوَ حَدِيثِ حَاتِمٍ.

Chapter 2. Appointing A Successor Or Not Doing So

(المعجم ٢) - (باب الاستخلاف وتركه) (التحفة ٥٥)

[4713] 11 - (1823) It was narrated that Ibn ‘Umar said: “I was with my father when he was wounded. They praised him and said: ‘May Allâh reward you with good.’ He said: ‘I hope (for Allâh’s mercy) and I fear (His wrath).’ They said: ‘Appoint a successor.’ He said: ‘Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a

[٤٧١٣] ١١ - (١٨٢٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: حَضَرْتُ أَبِي حِينَ أُصِيبَ، فَأَتْنُوهُ عَلَيْهِ، وَقَالُوا: جَزَاكَ اللَّهُ خَيْرًا، فَقَالَ: رَاغِبٌ وَرَاهِبٌ. قَالُوا: اسْتَخْلِفْ، فَقَالَ: أَتَحْمَلُ أَمْرَكُمْ حَيًّا وَمَيِّتًا؟ لَوْ دِدْتُ أَنْ حَظِّي مِنْهَا الْكَفَافُ، لَا عَلَيَّ وَلَا لِي، فَإِنْ اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي يَعْنِي أَبَا بَكْرٍ،

successor' - meaning Abû Bakr - 'and if I do not do that, then one who was better than me, the Messenger of Allâh ﷺ, did not do that either.'"

'Abdullâh said: "Then I knew, when he mentioned the Messenger of Allâh ﷺ, that he was not going to appoint a successor."

[4714] 12 - (...) It was narrated that Ibn 'Umar said: "I entered upon Hafṣah and she said: 'Do you know that your father is not going to appoint a successor?' I said: 'He will not do that.' She said: 'He will do that.' I swore that I would talk to him about that, and I remained silent until the next day, and I did not speak to him. It was as if I were carrying a mountain in my right hand, until I came back to him and entered upon him, and he asked me about the state of the people, and I told him. Then I said: 'I have heard the people saying something, and I swore that I would speak to you about it.'

"They said that you are not going to appoint a successor, but if you had a herdsman tending camels or a shepherd tending sheep, and he came to you and left his herd or flock, wouldn't you think that he is being negligent? But looking after people is more serious. He agreed with me, then he lowered

وَأَنْ أَتْرُكُكُمْ فَقَدْ تَرَكَكُمْ مَنْ هُوَ خَيْرٌ مِنِّي، رَسُولُ اللَّهِ ﷺ.

قَالَ عَبْدُ اللَّهِ: فَعَرَفْتُ أَنَّهُ، حِينَ ذَكَرَ رَسُولُ اللَّهِ ﷺ، غَيْرُ مُسْتَخْلِفٍ.

[٤٧١٤] ١٢ - (...) حَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَافِظُ هُمْ مُتَّفَارِقَةٌ - قَالَ إِسْحَاقُ وَعَبْدُ: أَخْبَرَنَا، وَقَالَ

الْأَخْرَانِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ -: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ فَقَالَتْ: أَعْلِمْتَ أَنَّ أَبَاكَ غَيْرُ مُسْتَخْلِفٍ؟

قَالَ قُلْتُ: مَا كَانَ لِيَفْعَلَ، قَالَتْ: إِنَّهُ فَاعِلٌ، قَالَ: فَحَلَفْتُ أَنِّي أَكَلَّمُهُ فِي ذَلِكَ، فَسَكَتُ، حَتَّى غَدَوْتُ، وَلَمْ أَكَلَّمْهُ، قَالَ: فَكُنْتُ كَأَنَّمَا أَحْمِلُ بِيَمِينِي

جَبَلًا، حَتَّى رَجَعْتُ فَدَخَلْتُ عَلَيْهِ، فَسَأَلَنِي عَنْ حَالِ النَّاسِ، وَأَنَا أُخْبِرُهُ.

قَالَ: ثُمَّ قُلْتُ لَهُ: إِنِّي سَمِعْتُ النَّاسَ يَقُولُونَ مَقَالَةً، فَالَيْتُ أَنْ أَقُولَهَا لَكَ، زَعَمُوا أَنَّكَ غَيْرُ مُسْتَخْلِفٍ، وَإِنَّهُ لَوْ كَانَ لَكَ رَاعِي إِبِلٍ أَوْ رَاعِي غَنَمٍ ثُمَّ جَاءَكَ

his head (in thought) for a while, then he raised his head and said: ‘Allâh will protect His religion. If I do not appoint a successor, then the Messenger of Allâh ﷺ did not appoint a successor, and if I do appoint a successor, then Abû Bakr appointed a successor.’

“By Allâh, as soon as he mentioned the Messenger of Allâh ﷺ and Abû Bakr, I knew that he would not place anyone on the same level as the Messenger of Allâh ﷺ, and he would not appoint a successor.”

وَتَرَكَهَا رَأَيْتَ أَنْ قَدْ ضَيَّعَ؛ فَرِعَايَةَ النَّاسِ أَشَدُّ، قَالَ: فَوَافَقَهُ قَوْلِي، فَوَضَعَ رَأْسَهُ سَاعَةً ثُمَّ رَفَعَهُ إِلَيَّ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَحْفَظُ دِينَهُ، وَإِنِّي لَئِنْ لَا أَسْتَخْلِفُ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ اسْتَخْلَفَ.

قَالَ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَمْ يَكُنْ لِيُعَدِلَ بِرَسُولِ اللَّهِ ﷺ أَحَدًا، وَأَنَّهُ غَيْرُ مُسْتَخْلِفٍ.

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

[4715] 13 - (1652 [sic])

‘Abdur-Rahmân bin Samurah narrated: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdur-Rahmân, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).’”

(المعجم ٣) - (بَابُ النَّهْيِ عَنِ طَلْبِ
الإمارة والحرص عليها) (التحفة ٥٦)

[٤٧١٥] ١٣ - (١٦٥٢) وَحَدَّثَنَا

شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِزٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ! لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيَتْهَا، عَنْ مَسْأَلَةٍ، وَكِلْتا إِلَيْهَا. وَإِنْ أُعْطِيَتْهَا، عَنْ غَيْرِ مَسْأَلَةٍ، أُعِنْتَ عَلَيْهَا».

[راجع: ٤٢٨١]

[4716] (...) A *Hadith* like that of Jarîr (no. 4715) was narrated from ‘Abdur-Rahmân bin Samurah, from the Prophet ﷺ.

[٤٧١٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ

يَحْيَى: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ وَمَنْصُورٍ وَحَمِيدٍ؛ وَحَدَّثَنِي

أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ
عَنْ سِمَاكِ بْنِ عَطِيَّةَ وَيُونُسَ بْنِ عَبْدِ وَهْشَامِ
ابْنِ حَسَّانَ، كُلُّهُمُ عَنِ الْحَسَنِ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ سُمْرَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ
حَدِيثِ جَرِيرٍ.

[4717] 14 - (1733) It was narrated that Abû Mûsâ said: "I entered upon the Prophet ﷺ along with two of my paternal cousins. One of the two men said: 'O Messenger of Allâh, appoint me over some of that with which Allâh has entrusted you,' and the other one said something similar. He said: 'By Allâh, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.'"

[٤٧١٧] [١٤ - (١٧٣٣)] حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا
أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى
النَّبِيِّ ﷺ. أَنَا وَرَجُلَانِ مِنْ بَنِي عَمِّي، فَقَالَ
أَحَدُ الرَّجُلَيْنِ: يَا رَسُولَ اللَّهِ! أَمَرْنَا عَلَى
بَعْضِ مَا وَلَّاكَ اللَّهُ عَزَّ وَجَلَّ، وَقَالَ الْآخَرُ
مِثْلَ ذَلِكَ، فَقَالَ: «إِنَّا، وَاللَّهِ! لَا نُؤَلِّي عَلَى
هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرِصَ
عَلَيْهِ». [راجع: ٤٥٢٦]

[4718] 15 - (...) Abû Mûsâ said: "I came to the Prophet ﷺ, with two men of the Ash'aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet ﷺ was using a *Siwâk* (tooth stick) and he said: 'What are you saying, O Abû Mûsâ (or O 'Abdullâh bin Qais)?' I said: 'By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.'" He said:

[٤٧١٨] [١٥ - (...)] حَدَّثَنَا عَبْدُ اللَّهِ
ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ
لِابْنِ حَاتِمٍ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
الْقَطَّانُ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ: حَدَّثَنَا
حُمَيْدُ ابْنُ هِلَالٍ: حَدَّثَنِي أَبُو بُرْدَةَ: قَالَ:
قَالَ أَبُو مُوسَى: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ
وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا
عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي، فَكِلَاهُمَا
سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ يَسْتَاكُ، فَقَالَ:

“It is as if I can see his *Siwâk* between his lips. He said: ‘We will never appoint to this work those who want it. Rather you should go, O Abû Mûsâ (or O ‘Abdullâh bin Qais).’” And he sent him to be in charge of Yemen, then he sent Mu‘âdh bin Jabal after him. When (Mu‘âdh) reached him he said: “Dismount,” and he spread a mattress for him. There was a man with him who was tied up. He said: “What is this?” He said: “This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again.” He said: “I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ.” He said: “Sit down, it will be done.” He said: “I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ,” (and he said that) three times. So he ordered that he be killed. Then they spoke of praying *Qiyâm* at night, and one of them, that is, Mu‘âdh, said: “As for me, I sleep and I pray *Qiyâm*, and I hope that I will get the same (reward) for my sleep as for my prayer.”

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily

[4719] 16 - (1825) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, will

«مَا تَقُولُ؟ يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ!» قَالَ: فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفْتَيْهِ، وَقَدْ قَلَصْتُ، فَقَالَ: «لَنْ، أَوْ لَا نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ، يَا أَبَا مُوسَى! أَوْ يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ!» فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذَ بْنَ جَبَلٍ. فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: انزِلْ، وَأَلْقِ لهُ وَسَادَةً، وَإِذَا رَجُلٌ عِنْدَهُ مُوتِقٌ، قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السَّوِيِّ، فَتَهَوَّدَ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءَ اللَّهِ وَرَسُولِهِ ﷺ، فَقَالَ: اجْلِسْ، نَعَمْ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءَ اللَّهِ وَرَسُولِهِ ﷺ، ثَلَاثَ مَرَّاتٍ، فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ تَذَاكَّرَا الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا، مُعَاذُ: أَمَا أَنَا فَأَنَا وَأَقُومُ وَأَرْجُو فِي نَوْمَتِي مَا أَرْجُو فِي قَوْمَتِي.

(المعجم ٤) - (باب كراهة الإمارة)

بغير ضرورة) (التحفة ٥٧)

[٤٧١٩] ١٦ - (١٨٢٥) حَدَّثَنَا عَبْدُ

الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي،

you not appoint me (to a position of authority)?' He struck me on the shoulder with his hand and said: 'O Abû Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.'"

شُعَيْبُ بْنُ اللَّيْثِ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ بَكْرِ بْنِ عَمْرٍو، عَنِ الْحَارِثِ بْنِ يَزِيدِ الْحَضْرَمِيِّ، عَنِ ابْنِ حُجَيْرَةَ الْأَكْبَرِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَلَا تَسْتَعْمِلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

[4720] 17 - (1826) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: "O Abû Dharr. I think that you are weak, and I love for you what I love for myself. Do not take a position of authority over even two persons, and do not take care of the property of an orphan."

[٤٧٢٠] ١٧ - (١٨٢٦) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنِ الْمُقْرِيِّ قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرِ الْقُرَشِيِّ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأْمَرَنَّ عَلَيَّ اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ».

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One's Authority With Kindness And The Prohibition Against Causing Them Hardship

(المعجم ٥) - (بَابُ فَضِيلَةِ الْأَمِيرِ الْعَادِلِ وَعَقُوبَةِ الْجَائِرِ، وَالْحَثُّ عَلَى الرِّفْقِ بِالرَّعِيَةِ، وَالنَّهْيُ عَنِ إِدْخَالِ الْمَشَقَّةِ عَلَيْهِمْ) (التحفة ٥٨)

[4721] 18 - (1827) It was narrated from 'Abdullâh bin

[٤٧٢١] ١٨ - (١٨٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ

‘Amr that the Messenger of Allâh ﷺ said: “Those who are fair and just will be near to Allâh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority.”

نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ يَعْنَى ابْنَ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ: يَبْلُغُ بِهِ النَّبِيُّ ﷺ، وَفِي حَدِيثِ زُهَيْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ، عِنْدَ اللَّهِ، عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا».

[4722] 19 - (1828) It was narrated that ‘Abdur-Rahmân bin Shumâsah said: “I went to ‘Aishah and asked her about something. She said: ‘Where are you from?’ I said: ‘I am a man from Egypt.’ She said: ‘How was your commander with you in this war of yours?’ He said: ‘We did not experience anything bad from him. If a man’s camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.’ She said: ‘What has happened to my brother, Muḥammad bin Abî Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ, which he said in this house of mine: (He ﷺ said:) “O Allâh, whoever attains any position of authority among my Ummah and is harsh towards

[٤٧٢٢] ١٩ - (١٨٢٨) حَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي حَرْمَلَةُ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شَمَّاسَةَ قَالَ: أَتَيْتُ عَائِشَةَ أَسْأَلُهَا عَنْ شَيْءٍ، فَقَالَتْ: مِمَّنْ أَنْتَ؟ فَقُلْتُ: رَجُلٌ مِنْ أَهْلِ مِصْرَ، فَقَالَتْ: كَيْفَ كَانَ صَاحِبُكُمْ لَكُمْ فِي غَزَايِكُمْ هَذِهِ؟ فَقَالَ: مَا نَقَمْنَا مِنْهُ شَيْئًا، إِنْ كَانَ لَيَمُوتُ لِلرَّجُلِ مِثْلَ الْبَعِيرِ، فَيُعْطِيهِ الْبَعِيرَ، وَالْعَبْدُ، فَيُعْطِيهِ الْعَبْدَ، وَوَيْحَاتُجُ إِلَى النَّفَقَةِ، فَيُعْطِيهِ النَّفَقَةَ، فَقَالَتْ: أَمَا إِنَّهُ لَا يَمْنَعُنِي الَّذِي فَعَلَ فِي مُحَمَّدِ بْنِ أَبِي بَكْرٍ، أَخِي، أَنْ أُخْبِرَكَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ، فَاشْفُقْ

them, be harsh towards him, and whoever attains any position of authority among my *Ummah* and is kind towards them, be kind towards him.”

[4723] (...) A similar report (as no. 4722) was narrated from ‘Abdur-Rahmân bin Shumâsah, from ‘Āishah, from the Prophet ﷺ.

[4724] 20 - (1829) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.”

[4725] (...) A *Hadīth* like that of Al-Laith from Nâfi‘ (no. 4724) was narrated from Nâfi‘ from Ibn ‘Umar.

عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَارْفَقَ بِهِمْ، فَارْفُقْ بِهِ.

[٤٧٢٣] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ حَرْمَلَةَ الْمُضَرِّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَّاسَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٤٧٢٤] [٢٠ - (١٨٢٩)] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عَمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَلَّا كُلكُمْ رَاعٍ، وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ، وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ، وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ، وَهُوَ مَسْئُولٌ عَنْهُ. أَلَّا فَكُلكُمْ رَاعٍ، وَكُلكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[٤٧٢٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي الْقَطَّانَ كُلكُمْ عَنْ عُبَيْدِ اللَّهِ [ابْنِ]

عُمَرَ] وَحَدَّثَنِي أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ
 قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ؛ وَحَدَّثَنِي زُهَيْرُ
 ابْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ
 أَيُّوبَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
 ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الصَّحَّاحُ يَعْنِي
 ابْنَ عُثْمَانَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ
 الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي
 أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ
 عُمَرَ مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[٤٧٢٦] (...) قَالَ أَبُو إِسْحَاقَ:
 وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
 نُمَيْرٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ
 بِهِذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[٤٧٢٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
 يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنِ سَعِيدِ]
 وَابْنُ حُجْرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلِ بْنِ
 جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ
 عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي
 حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
 أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ
 سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ:
 سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِمَعْنَى
 حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ، وَزَادَ فِي
 حَدِيثِ الزُّهْرِيِّ: قَالَ: وَحَسِبْتُ أَنَّهُ قَدْ

[4726] (...) A *Hadīth* like that of Al-Laith from Nāfi' (no. 4724) was narrated from Nāfi' from Ibn 'Umar.

[4727] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh ﷺ say:..." a *Hadīth* like that of Nāfi' from Ibn 'Umar (no. 4725). In the *Hadīth* of Az-Zuhrî (a sub-narrator) it adds: "He said: 'I think he (ﷺ) said: "The man is a shepherd of his father's wealth and is responsible for his flock.""

قَالَ: «الرَّجُلُ رَاعٍ، فِي مَالِ أَبِيهِ، وَمَسْئُولٌ عَنْ رَعِيَّتِهِ».

[4728] (...) A similar report (as no. 4727) was narrated from ‘Abdullâh bin ‘Umar, from the Prophet ﷺ.

[٤٧٢٨] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: أَخْبَرَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي رَجُلٌ سَمَّاهُ، وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ: حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى.

[4729] 21 - (142) It was narrated that Al-Ḥasan said: ‘Ubaidullâh bin Ziyâd visited Ma‘qil bin Yasâr Al-Muzanî during his final illness, and Ma‘qil said: I am going to tell you a *Hadîth* that I heard from the Messenger of Allâh ﷺ. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh ﷺ say: “If Allâh appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allâh will forbid Paradise to him.”

[٤٧٢٩] ٢١ - (١٤٢) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا أَبُو الْأَشْهَبِ عَنِ الْحَسَنِ قَالَ: عَادَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ، مَعْقِلَ بْنَ يَسَارِ الْمُرَنِّيِّ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَوْ عَلِمْتُ أَنَّ لِي حَيَاةَ مَا حَدَّثْتُكَ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ». [راجع: ٣٦٣]

[4730] (...) It was narrated that Al-Ḥasan said: “Ibn Ziyâd entered upon Ma‘qil bin Yasâr when he was sick...” a *Hadîth* like that of Abû Al-Ash-hab (no. 4729), and he added: “He said: ‘Did you not tell me this before today?’ He said: ‘I did not tell it to you,’ or ‘I was not going to tell it to you.’”

[٤٧٣٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: دَخَلَ ابْنُ زِيَادٍ عَلَى مَعْقِلِ بْنِ يَسَارٍ وَهُوَ وَجِعٌ، بِمِثْلِ حَدِيثِ أَبِي الْأَشْهَبِ، وَرَادَ: قَالَ: أَلَا كُنْتَ حَدَّثْتَنِي هَذَا قَبْلَ الْيَوْمِ؟ قَالَ: مَا حَدَّثْتُكَ، أَوْ لَمْ أَكُنْ لِأَحَدِكَ.

[4731] 22 - (...) It was narrated from Abû Al-Malîh that ‘Ubaidullâh bin Ziyâd entered upon Ma‘qil bin Yasâr when he was sick, and Ma‘qil said to him: “I am going to tell you a *Hadîth*; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allâh ﷺ say: “There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.”

[4732] (...) Sawâdah bin Abî Al-Aswad narrated: “My father told me that Ma‘qil bin Yasâr fell sick and ‘Ubaidullâh bin Ziyâd came to visit him...” a *Hadîth* like that of Al-Ḥasan from Ma‘qil (no. 4729).

[4733] 23 - (1830) Al-Ḥasan narrated that ‘Â'idh bin ‘Amr, who was one of the Companions of the Messenger of Allâh ﷺ, entered upon ‘Ubaidullâh bin Ziyâd, and he said: “O my son, I heard the Messenger of Allâh ﷺ say: “The worst of guardians are those who are cruel. Beware lest

[٤٧٣١] ٢٢ - (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ؛ أَنَّ عُبَيْدَ اللَّهِ ابْنَ زِيَادٍ دَخَلَ عَلَى مَعْقِلِ بْنِ يَسَارٍ فِي مَرَضِهِ، فَقَالَ لَهُ مَعْقِلٌ: إِنِّي مُحَدِّثُكَ بِحَدِيثٍ لَوْلَا أَنِّي فِي الْمَوْتِ لَمْ أُحَدِّثْكَ بِهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ أَمِيرٍ يَلِي أَمْرَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ».

[٤٧٣٢] (...) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِي: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ: أَخْبَرَنِي سَوَادَةُ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنِي أَبِي؛ أَنَّ مَعْقِلَ بْنَ يَسَارٍ مَرِضٌ فَاتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُوذُهُ. نَحْوَ حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ.

[٤٧٣٣] ٢٣ (١٨٣٠) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا الْحَسَنُ أَنَّ عَائِدَ بْنَ عَمْرٍو، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ. فَقَالَ: أَيُّ بَنِي! إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرَّعَاءِ

you be one of them.” So he said to him: “Sit down; you are no more than one of the chaff of the Companions of Muḥammad ﷺ.” So he said: “Was there chaff among them? Rather the chaff came after them, and among people other than them.”

Chapter 6. Emphatic Prohibition Against *Ghulûl* (Stealing From The Spoils Of War)

[4734] 24 - (1831) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ stood up amongst us one day and mentioned *Ghulûl* (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: ‘I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”’

الْحُطْمَةُ، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ» فَقَالَ لَهُ: اجْلِسْ، فَإِنَّمَا أَنْتَ مِنْ نَخَالَةٍ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نَخَالَةٌ؟ إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ، وَفِي غَيْرِهِمْ.

(المعجم ٦) - (باب غلظ تحريم

الغلول) (التحفة ٥٩)

[٤٧٣٤] ٢٤ - (١٨٣١) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمْ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاةٌ لَهَا نُعَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ نَفْسٌ لَهَا

“I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: “O Messenger of Allâh, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”

[4735] (...) A *Hadîth* like that of Ismâ'îl from Abû Ḥayyân (no. 4734) was narrated from Abû Hurairah.

[4736] 25 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ mentioned *Ghulûl* (stealing from the spoils of war) and declared it to be a serious matter...” and he

صِيَاحٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ! أَغْنِنِي،
فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَغْتُكَ،
لَا أَلْفِينًا أَحَدَكُم يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى
رَقَبَتِهِ رِفَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ!
أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ
أَبْلَغْتُكَ، لَا أَلْفِينًا أَحَدَكُم يَجِيءُ يَوْمَ
الْقِيَامَةِ، عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا
رَسُولَ اللَّهِ! أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ
شَيْئًا، قَدْ أَبْلَغْتُكَ».

[٤٧٣٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ
سُلَيْمَانَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي حَيَّانَ،
وَعُمَارَةَ بْنِ الْقَعْقَاعِ، جَمِيعًا عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ بِمِثْلِ حَدِيثِ
إِسْمَاعِيلَ عَنْ أَبِي حَيَّانَ.

[٤٧٣٦] ٢٥- (...) وَحَدَّثَنِي أَحْمَدُ
ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيِّ: حَدَّثَنَا
سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ
زَيْدٍ، عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

narrated the same *Hadīth* (as no. 4736). Hammād (a sub-narrator) said: “Then I heard Yaḥyâ after that narrating it, and he told us something similar to what Ayyûb narrated to us from him.”

[4737] (...) A similar *Hadīth* (as no. 4736) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 7. The Prohibition Of Giving Gifts To Agents

[4738] 26 - (1832) It was narrated that Abû Ḥumaid As-Sâ'idî said: “The Messenger of Allâh ﷺ appointed a man in charge of collecting the *Ṣadaqah* (*Zakât*) from Al-Asad who was called Ibn Al-Lutbiyyah. When he came he said: ‘This is for you, and this was given to me.’ The Messenger of Allâh ﷺ stood up on the *Minbar* and praised and glorified Allâh, and said: ‘What is the matter with an agent whom I send, and he says: “This is for you and this was given to me?” Why doesn’t he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in

أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْعُلُولَ فَعَظَّمَهُ، وَاقْتَصَرَ الْحَدِيثَ. قَالَ حَمَّادٌ: ثُمَّ سَمِعْتُ يَحْيَى بَعْدَ ذَلِكَ يُحَدِّثُهُ، فَحَدَّثَنَا بِنَحْوِ مَا حَدَّثَنَا عَنْهُ أَيُّوبُ.

[٤٧٣٧] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ يَحْيَى ابْنِ سَعِيدِ بْنِ حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِهِمْ.

(المعجم ٧) - (بابُ تحريمِ هدايا العمال) (التحفة ٦٠)

[٤٧٣٨] [٢٦- (١٨٣٢)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو بْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَّةِ - قَالَ عَمْرُو بْنُ أَبِي عُمَرَ: عَلَى الصَّدَقَةِ - فَلَمَّا قَدِمَ قَالَ: هَذَا لَكُمْ، وَهَذَا أَهْدَيْ لِي، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. وَقَالَ: «مَا بَالُ عَامِلٍ أَبَعَثَهُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أَهْدَيْ لِي أَفَلَا

Whose Hand is the soul of Muḥammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allāh, have I conveyed (the message)?' two times."

[4739] (...) It was narrated that Abū Ḥumaid As-Sâ'idî said: "The Prophet ﷺ appointed Ibn Al-Lutbiyyah, a man from Al-Azd, in charge of collecting the *Ṣadaqah* (*Zakât*), and he brought the wealth and gave it to the Prophet ﷺ. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet ﷺ said to him: 'Why don't you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet ﷺ stood up and delivered a speech..." then he mentioned a *Hadîth* like that of Sufyân (no. 4738).

[4740] 27 - (...) It was narrated that Abū Ḥumaid As-Sâ'idî said: "The Messenger of Allāh ﷺ appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the *Ṣadaqah* (*Zakât*) of Banū Sulaim. He said: 'This is your wealth, and this is a gift (for me).' The Messenger of Allāh ﷺ said: 'Why don't you sit in the

فَعَدَّ فِي بَيْتِ أَبِيهِ أَوْ فِي بَيْتِ أُمِّهِ حَتَّى يَنْظُرَ أَيُّهُدَىٰ إِلَيْهِ أَمْ لَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَنَالُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَىٰ عُنُقِهِ، بَعِيرٌ لَهُ رُعَاءٌ، أَوْ بَقَرَةٌ لَهَا حُورًا، أَوْ شَاةٌ تَبْعِرُ». ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

[٤٧٣٩] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ النَّبِيُّ ﷺ ابْنَ اللَّثْبِيِّ، رَجُلًا مِنَ الْأَزْدِ، عَلَى الصَّدَقَةِ، فَجَاءَ بِالْمَالِ فَدَفَعَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: هَذَا مَا لَكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَفَلَا فَعَدْتَ فِي بَيْتِ أَبِيكَ وَأُمَّكَ فَتَنْظُرَ أَيُّهُدَىٰ لَكَ أَمْ لَا؟» ثُمَّ قَامَ النَّبِيُّ ﷺ حَطِيئًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ.

[٤٧٤٠] ٢٧- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنَ الْأَثْبِيِّ، فَلَمَّا جَاءَ

house of your father and mother so that the gift may come to you, if you are telling the truth.’ Then he addressed us; he praised and glorified Allâh, then he said: ‘I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: “This is your wealth and this is a gift that was given to me.” Why doesn’t he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.’ Then he raised his arms until the whiteness of his armpits could be seen and said: ‘O Allâh, have I conveyed (the message)?’ My eyes saw and my ears heard.”

[4741] 28 - (...) It was narrated from Hishâm with this chain of narration (a similar *Hadith* as no. 4740). In the *Hadith* of ‘Abdah and Ibn Numair it says: “You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it.” In the *Hadith* of Sufyân (a sub-narrator) it adds: “My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me.”

حَاسِبُهُ، قَالَ: هَذَا مَالِكُمْ، وَهَذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ، إِنْ كُنْتَ صَادِقًا؟» ثُمَّ خَطَبَنَا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ. فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللَّهُ، فَيَأْتِينِي فَيَقُولُ: هَذَا مَالِكُمْ وَهَذَا هَدِيَّةٌ أُهْدِيَتْ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ، إِنْ كَانَ صَادِقًا، وَاللَّهِ! لَا يَأْخُذُ أَحَدٌ مِنْكُمْ مِنْهَا شَيْئًا بَعِيرٍ حَقَّهُ، إِلَّا لَقِيَ اللَّهَ تَعَالَى يَحْمِلُهُ يَوْمَ الْقِيَامَةِ، فَلَا عَرِفَنَّ أَحَدًا مِنْكُمْ لَقِيَ اللَّهَ يَحْمِلُ بَعِيرًا لَهُ رِغَاءٌ، أَوْ بَقْرَةً لَهَا خُوَارٌ، أَوْ شَاةً تَبْعُرُ» ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ، يَقُولُ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي.

[٤٧٤١] ٢٨- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ وَابْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ عَبْدِ وَابْنِ نُمَيْرٍ: فَلَمَّا جَاءَ حَاسِبُهُ، كَمَا قَالَ أَبُو أُسَامَةَ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ:

«تَعْلَمَنَّ وَاللَّهِ! وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا»، وَزَادَ فِي حَدِيثِ سُفْيَانَ قَالَ: بَصَرَ عَيْنِي وَسَمِعَ أُذُنَايَ، وَسَلُوا زَيْدَ بْنَ ثَابِتٍ، فَإِنَّهُ كَانَ حَاضِرًا مَعِيَ.

[4742] 29 - (...) It was narrated from Ibn Humaid As-Sâ'idî that the Messenger of Allâh ﷺ appointed a man in charge of the *Ṣadaqah (Zakât)*, and he brought a large number of things, and he started saying: "This is for you, and this was given to me..." and he mentioned a similar report (as no. 4740). 'Urwah said: "I said to Abû Humaid As-Sâ'idî: 'Did you hear it from the Messenger of Allâh ﷺ?' He said: 'From his mouth to my ears.'"

[٤٧٤٢] ٢٩- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ذَكْوَانَ وَهُوَ أَبُو الزَّنَادِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى الصَّدَقَةِ، فَجَاءَ بِسَوَادٍ كَثِيرٍ، فَجَعَلَ يَقُولُ: هَذَا لَكُمْ، وَهَذَا أُهْدِي إِلَيَّ، فَذَكَرَ نَحْوَهُ.

قَالَ عُرْوَةُ: فَقُلْتُ لِأَبِي حُمَيْدِ السَّاعِدِيِّ: أَسَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: مِنْ فِيهِ إِلَى أُذُنِي.

[4743] 30 - (1833) It was narrated that 'Adiyy bin 'Amirah Al-Kindî said: "I heard the Messenger of Allâh ﷺ say: 'Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (*Ghulûl*) that he will bring on the Day of Resurrection.' A black man from among the *Anṣâr* stood up - it is as if I can see him now - and he said: 'O Messenger of Allâh, take back from me your

[٤٧٤٣] ٣٠- (١٨٣٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَكَتَمْنَا مَخْبَطًا فَمَا فَوْقَهُ، كَانَ غُلُولًا يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ» قَالَ: فَقَامَ إِلَيْهِ

assignment.’ He said: ‘Why are you saying that?’ He said: ‘I heard you saying such and such.’ He (ﷺ) said: ‘And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.’”

[4744] (...) Ismâ'il narrated a similar report (as no. 4743) with this chain of narration.

[4745] (...) 'Adiyy bin 'Amîrah Al-Kindî said: “I heard the Messenger of Allâh ﷺ say...” a similar *Hadîth* (as no. 4743).

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

[4746] 31 - (1834) Ḥajjāj bin Muḥammad said: “Ibn Juraij said: ‘The words: “O you who believe! Obey Allâh and obey the Messenger,

رَجُلٌ أَسْوَدٌ، مِنَ الْأَنْصَارِ، كَأَنِّي أَنْظُرُ إِلَيْهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! اقْبَلْ عَنِّي عَمَلَكَ. قَالَ: «وَمَا لَكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا، قَالَ: «وَأَنَا أَقُولُهُ الْآنَ، مَنِ اسْتَعْمَلَنَاهُ مِنْكُمْ عَلَى عَمَلٍ فَلْيَجِئْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَحَدٌ، وَمَا نُهِيَ عَنْهُ أَنْتَهَى».

[٤٧٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٤٧٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنَا قَيْسُ بْنُ أَبِي حَازِمٍ قَالَ: سَمِعْتُ عَدِيَّ بْنَ عَمِيرَةَ الْكِنْدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بِمِثْلِ حَدِيثِهِمْ.

(المعجم ٨) - (باب وجوب طاعة
الأمراء في غير معصية، وتحريمها في
المعصية) (التحفة ٦١)

[٤٧٤٦] [٤٧٤٦] ٣١ - (١٨٣٤) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ

and those of you (Muslims) who are in authority...^[1] were revealed concerning ‘Abdullâh bin Hudhâfah bin Qais bin ‘Adiyy As-Sahmî, whom the Prophet ﷺ sent as commander of an expedition. Ya‘lâ bin Muslim narrated it to me from Sa‘eed bin Jubair, from Ibn ‘Abbâs.”

[4747] 32 - (1835) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”

[4748] (...) It was narrated from Abû Az-Zinnâd with this chain of narration (a *Hadîth* similar to no. 4747), but he did not mention (the words): “Whoever disobeys the leader has disobeyed me.”

[4749] 33 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever obeys me has obeyed Allâh, and whoever disobeys me has disobeyed Allâh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me.”

جُرَيْجٍ: نَزَلَ: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا
اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾
[النساء: ٥٩] فِي عَبْدِ اللَّهِ بْنِ حُدَافَةَ بْنِ
قَيْسِ بْنِ عَدِيِّ السَّهْمِيِّ، بَعَثَهُ النَّبِيُّ ﷺ
فِي سَرِيَّةٍ، أَخْبَرَنِيهِ يَعْلَى ابْنُ مُسْلِمٍ عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[٤٧٤٧] ٣٢ - (١٨٣٥) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ
الْحِزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَطَاعَنِي
فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ يَعْصِنِي فَقَدْ عَصَى اللَّهَ،
وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِرِ
الْأَمِيرَ فَقَدْ عَصَانِي».

[٤٧٤٨] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ
بِهَذَا الْإِسْنَادِ. وَلَمْ يَذْكُرْ: «وَمَنْ يَعْصِرِ
الْأَمِيرَ فَقَدْ عَصَانِي».

[٤٧٤٩] ٣٣ - (...) وَحَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُوسُفُ بْنُ أَبِي شَهَابٍ أَخْبَرَهُ قَالَ: حَدَّثَنَا
أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ
عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَطَاعَنِي
فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى

[1] *An-Nisâ'* 4:59.

اللَّهِ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي".

[4750] (...) It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

[٤٧٥٠] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مَكِيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ زِيَادٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ بِمِثْلِهِ سَوَاءً.

[4751] (...) It was narrated that Abû Ya'la bin 'Aṭâ heard Abû 'Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar *Hadîth* (as no. 4749).

[٤٧٥١] (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى ابْنِ عَطَاءٍ، عَنْ أَبِي عَلْقَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، مِنْ فِيهِ إِلَى فِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي عُيَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ سَمِعَ أَبَا عَلْقَمَةَ، سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِهِمْ.

[4752] (...) A similar *Hadîth* (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

[٤٧٥٢] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ.

[4753] 34 - (...) Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: "Whoever

[٤٧٥٣] ٣٤ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ حَيَّوَةَ؛ أَنَّ

obeys the leader” but he did not say “the leader I appoint.” The same appears in the *Hadith* of Hammâm (a sub-narrator) from Abû Hurairah.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.’”

[4755] 36 - (1837) It was narrated that Abû Dharr said: “My beloved ﷺ advised me to hear and obey, even if (the leader is) a slave with amputated limbs.”

[4756] (...) It was narrated from Abû ‘Imrân with this chain of narration (a *Hadith* similar to no. 4755), and he said in the *Hadith*: “...An Abyssinian slave with amputated limbs.”

أَبَا يُونُسَ، مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ عَنْ رَسُولِ اللَّهِ ﷺ بِذَلِكَ، وَقَالَ: «مَنْ أَطَاعَ الْأَمِيرَ» وَلَمْ يَقُلْ «أَمِيرِي»، وَكَذَلِكَ فِي حَدِيثِ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

[٤٧٥٤] ٣٥ - (١٨٣٦) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: وَقْتِيْبَةُ بْنُ سَعِيْدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ قَالَ سَعِيْدٌ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ، فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَأَثَرَةٍ عَلَيْكَ».

[٤٧٥٥] ٣٦ - (١٨٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي دَرٍّ قَالَ: إِنَّ خَلِيلِي ﷺ أَوْصَانِي أَنْ أَسْمَعَ وَأَطِيعَ، وَإِنْ كَانَ عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[٤٧٥٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ بْنُ سَمِيْلٍ، جَمِيْعًا عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ، بِهَذَا

الإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: عَبْدًا حَبَشِيًّا مُجَدَّعَ الْأَطْرَافِ.

[4757] (...) It was narrated from Abû ‘Imrân with this chain of narration, as Ibn Idrîs said (no. 4755): “A slave with amputated limbs.”

[٤٧٥٧] (...) وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ، بِهَذَا الْإِسْنَادِ، كَمَا قَالَ ابْنُ إِدْرِيسَ: عَبْدًا مُجَدَّعَ الْأَطْرَافِ.

[4758] 37 - (1838) It was narrated that Yahyâ bin Ḥusain said: “I heard my grandmother narrate that she heard the Prophet ﷺ delivering a *Khutbah* during the Farewell Pilgrimage, and he said: ‘Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

[٤٧٥٨] ٣٧- (١٨٣٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقُولُ: «وَلَوْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، اسْمَعُوا لَهُ وَأَطِيعُوا».

[4759] (...) It was narrated from *Shu‘bah* with this chain of narration (a *Hadîth* similar to no. 4758), and he said: “An Abyssinian slave.”

[٤٧٥٩] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَقَالَ «عَبْدًا حَبَشِيًّا».

[4760]... - (...) It was narrated from *Shu‘bah* with this chain of narration (a *Hadîth* similar to no. 4758), and he said: “An Abyssinian slave with amputated limbs.”

[٤٧٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَقَالَ: «عَبْدًا حَبَشِيًّا مُجَدَّعًا».

[4761] (...) *Shu‘bah* narrated it with this chain of narration (a *Hadîth* similar to no. 4760), but he did not mention “...an Abyssinian with amputated limbs,” and he

[٤٧٦١] (...) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ بَشْرٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «حَبَشِيًّا مُجَدَّعًا»

added that she heard the Messenger of Allâh ﷺ in Minâ or ‘Arafât.

وَزَادَ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ بِمِنَى،
أَوْ بِعَرَفَاتٍ.

[4762] (...) It was narrated from Yahyâ bin Huṣain from his grandmother Umm Al-Huṣain; he said: I heard her say: “I performed *Hajj* with the Messenger of Allâh ﷺ - the Farewell Pilgrimage - and the Messenger of Allâh ﷺ said many things, then I heard him say: ‘If there is appointed over you a slave with amputated limbs’ - I think she said: ‘and black, who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

[٤٧٦٢] (...) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ يَحْيَى ابْنِ حُصَيْنٍ، عَنْ جَدِّهِ أُمِّ الْحُصَيْنِ قَالَ: سَمِعْتُهَا تَقُولُ: حَجَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ قَوْلًا كَثِيرًا، ثُمَّ سَمِعْتُهُ يَقُولُ: «إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ مُجَدِّعٌ حَسِبْتُهَا قَالَتْ: أَسْوَدُ، يَقُودُكُمْ بِكِتَابِ اللَّهِ، فَاسْمَعُوا لَهُ وَأَطِيعُوا».

[4763] 38 - (1839) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying.”

[٤٧٦٣] ٣٨ - (١٨٣٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ».

[4764] (...) A similar report (as no. 4763) was narrated from ‘Ubaidullâh, with this chain of narration.

[٤٧٦٤] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4765] 39 - (1840) It was narrated from ‘Alî that the Messenger of Allâh ﷺ sent an

[٤٧٦٥] ٣٩ - (١٨٤٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ

army and he appointed a man over them. He (the commander) lit a fire and said: "Enter it." Some people wanted to enter it, but others said: "We are trying to flee from this." Mention of that was made to the Messenger of Allāh ﷺ and he said to those who had wanted to enter the fire: "If you had entered it, you would have remained in it until the Day of Resurrection." And he said good words to the others. He (ﷺ) said: "There is no obedience if it involves disobedience towards Allāh; obedience is only in that which is right and proper."

الْمُتَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا، وَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا، وَقَالَ الْآخَرُونَ: إِنَّا [قَدْ] فَرَرْنَا مِنْهَا، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ قَوْلًا حَسَنًا، قَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4766] 40 - (...) It was narrated that 'Alī said: "The Messenger of Allāh ﷺ sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: 'Gather firewood for me.' So they gathered it for him, then he said: 'Light a fire.' So they lit a fire. Then he said: 'Didn't the Messenger of Allāh ﷺ tell you to listen to me and obey me?' They said: 'Yes.' He said: 'Then enter it (the fire).' They looked at one another and said: 'We have fled to the Messenger of Allāh ﷺ from the Fire.' They stood like that for a while, then his anger ceased and the fire was extinguished. When

[٤٧٦٦] ٤٠ - (...) [و] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ ابْنُ حَرْبٍ وَأَبُو سَعِيدِ الْأَشْجِ، وَتَقَارَبُوا فِي اللَّفْظِ قَالُوا: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوهُ، فَأَغْضَبُوهُ فِي شَيْءٍ، فَقَالَ: اجْمَعُوا لِي حَطْبًا، فَجَمَعُوا لَهُ، ثُمَّ قَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوا نَارًا، ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَتَطِيعُوا؟ قَالُوا: بَلَى، قَالَ: فَادْخُلُوهَا،

they came back, they told the Prophet ﷺ about that, and he said: 'If they had entered it they would not have come out of it. Obedience is only in that which is right and proper.'"

قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، فَقَالُوا: إِنَّمَا فَرَزْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذَلِكَ. وَسَكَنَ غَضَبُهُ، وَطَفِيتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

[4767] (...) A similar report (as no. 4766) was narrated from Al-A'mash with this chain of narration.

[٤٧٦٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[4768] 41 - (1709) It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah, from his father, that his grandfather said: "We swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allâh."

[٤٧٦٨] ٤١ - (١٧٠٩) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنِ عَمْرٍو، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ ابْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيَّمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. [راجع: ٤٤٦١]

[4769] (...) A similar report (as no. 4768) was narrated from 'Ubâdah bin Al-Walîd, with this chain of narration.

[٤٧٦٩] (...) وَحَدَّثَنَا أَبُو نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ إِدْرِيسَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَعُبَيْدُ اللَّهِ بْنُ عَمْرٍو وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ، فِي هَذَا الْإِسْنَادِ، [مِثْلُهُ].

[4770]... - (...) It was narrated from ‘Ubâdah bin Al-Walîd bin ‘Ubâdah bin Aş-Şâmit, from his father: “My father told me: ‘We swore allegiance to the Messenger of Allâh ﷺ...’” a *Hadîth* like that of Ibn Idrîs (no. 4768).

[4771] 42 - (...) It was narrated that Junâdah bin Abî Umayyah said: “We entered upon ‘Ubâdah bin Aş-Şâmit when he was sick. We said: ‘Tell us, may Allâh give you health, a *Hadîth* by means of which Allâh may benefit us, that you heard from the Messenger of Allâh ﷺ.’ He said: ‘The Messenger of Allâh ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: “Unless you see blatant *Kufr* (disbelief), for which you have proof from Allâh.”

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

[4772] 34 - (1841) It was narrated from Abû Hurairah that

[٤٧٧٠] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ الْهَادِ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ: حَدَّثَنِي أَبِي قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ إِدْرِيسَ.

[٤٧٧١] ٤٢- (...) وَحَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ بْنِ مُسْلِمٍ: حَدَّثَنِي عَمِّي، عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي بُكَيْرٌ، عَنْ بُسْرِ ابْنِ سَعِيدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: دَخَلْنَا عَلَى عُبَادَةَ بْنِ الصَّامِتِ وَهُوَ مَرِيضٌ. فَقُلْنَا: حَدِّثْنَا، أَصْلَحَكَ اللَّهُ، بِحَدِيثٍ يَنْفَعُ اللَّهَ بِهِ، سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: دَعَانَا رَسُولُ اللَّهِ ﷺ فَبَايَعَنَا، [فَكَانَ فِيمَا أَخَذَ عَلَيْنَا، أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا، وَآثَرَةٍ عَلَيْنَا، وَ[أَنْ] لَا تَنْزَاعَ الْأَمْرَ أَهْلَهُ، قَالَ: «إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ».

(المعجم ٩) - (بَابُ الْإِمَامِ جُنَّةً يِقَاتِلُ مِنْ وِرَائِهِ وَيَتَّقِي بِهِ) (التحفة ٦٢)

[٤٧٧٢] ٤٣- (١٨٤١) حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُسْلِمٍ: حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا

the Prophet ﷺ said: “The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allâh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him.”

شَبَابُهُ: حَدَّثَنِي وَرَقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ، وَيُنْتَقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ [عَزَّ وَجَلَّ] وَعَدَلَ، كَانَ لَهُ بِذَلِكَ أَجْرٌ، وَإِنْ يَأْمُرُ بِغَيْرِهِ، كَانَ عَلَيْهِ مِنْهُ».

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

(المعجم ١٠) - (بَابُ وَجوبِ الْوَفَاءِ بِيَعَةِ الْخَلِيفَةِ، الْأَوَّلِ فَالْأَوَّلِ)
(التحفة ٦٣)

[4773] 44 - (1842) It was narrated that Abû Hâzim said: “I stayed with Abû Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: ‘The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.’ They said: ‘What do you command us to do?’ He said: ‘Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allâh will question them about that which He entrusted to them.’”

[٤٧٧٣] ٤٤ - (١٨٤٢) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتِ الْقَزَّازِ، عَنْ أَبِي حَازِمٍ قَالَ: قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ، فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسْوِسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَتَكْتُمُونَ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِيَعَةَ الْأَوَّلِ فَالْأَوَّلِ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلُهُمْ عَمَّا اسْتَرْعَاهُمْ».

[4774] (...) A similar report (as no. 4773) was narrated from Al-Hasan bin Furât, from his father, with this chain of narration.

[٤٧٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ

الْحَسَنِ بْنِ فَرَاتٍ، عَنْ أَبِيهِ، بِهَذَا
الْإِسْنَادِ، مِثْلَهُ.

[4775] 45 - (1843) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'After me there will be selfishness and things that you object to.' They said: 'O Messenger of Allâh, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allâh for your rights.'"

[٤٧٧٥] ٤٥ - (١٨٤٣) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ
وَوَكَيْعٌ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ:
حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ
قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا:
أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمُ عَنِ
الْأَعْمَشِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا جَرِيرٌ، عَنِ
الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَبْدِ
اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا
سَتَكُونُ بَعْدِي آثَرَةٌ وَأُمُورٌ تُنْكَرُونَهَا».
قَالُوا: يَا رَسُولَ اللَّهِ! كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ
مِنَّا ذَلِكَ؟ قَالَ: «تَوَدُّونَ الْحَقَّ الَّذِي
عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[4776] 46 - (1844) It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah said: "I entered the *Masjid* and saw 'Abdullâh bin 'Amr bin Al-Âṣ sitting in the shade of the Ka'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allâh ﷺ on a journey, and we made a stop.

[٤٧٧٦] ٤٦ - (١٨٤٤) حَدَّثَنَا زُهَيْرٌ
ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ: حَدَّثَنَا
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ
قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ ﷺ
عَمْرُو بْنُ الْعَاصِ جَالِسًا فِي ظِلِّ الْكَعْبَةِ،

Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allâh ﷺ called out: “*Aṣ-Ṣalâtu Jâmi’ah* (prayer is about to begin).” We gathered around the Messenger of Allâh ﷺ and he said: “There was no Prophet before me but it was his duty to tell his *Ummah* of the best of what he knew was good for them, and the worst of what he knew was bad for them.

“The time of peace and security for this *Ummah* has been made in its first era, and its last era will be afflicted with trials and things that you object to. *Fitnah* (tribulation) will come in waves, one after another. A *Fitnah* will come and the believer will say: ‘This is going to cause my doom.’ Then when it ends, another *Fitnah* will come, and the believer will say: ‘This is the one.’ Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I (the narrator) drew close to him and said to him: ‘I adjure you by Allâh, did you hear this

وَالنَّاسُ مُجْتَمِعُونَ عَلَيْهِ، فَأَتَيْتُهُمْ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَتَرَلْنَا مَنَزِلًا، فَمِمَّا مَن يُصَلِّحُ خِبَاءَهُ، وَمِمَّا مَن يَتَّضِلُّ، وَمِمَّا مَن هُوَ فِي جَشَرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ، وَإِنْ أُمَّتُكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُتَكْرَمُ نَهَا، وَتَجِيءُ فِتْنَةٌ فَيَرْفُقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَذِهِ، فَمَنْ أَحَبَّ أَنْ يُرْحَزَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلَنَاتِهِ مَبِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْمَى إِلَيْهِ، وَمَنْ بَايَعَ إِمَامًا، فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَتَمْرَةَ قَلْبِهِ، فَلْيُطْعِمْهُ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الْآخَرِ». فَدَنَوْتُ مِنْهُ فَقُلْتُ [لَهُ]: أَنْشُدُكَ اللَّهَ! أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَأَهْوَى إِلَى أُذُنِيهِ وَقَلْبِهِ بِيَدَيْهِ،

from the Messenger of Allâh ﷺ? He pointed to his ears and his heart and said: 'My ears heard it and my heart understood.' I said to him: 'This son of your paternal uncle, Mu'âwiyah, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allâh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you..^[1] He remained silent for a while, then he said: 'Obey him in that which is obedience to Allâh, and disobey him in that which is disobedience to Allâh.'

[4777] (...) A similar report (as no. 4776) was narrated from Al-A'mash, with this chain of narration.

[4778] 47 - (...) It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah As-Sâ'idî said: "I saw a group of people at the Ka'bah..." and he mentioned a *Hadîth* like that of Al-A'mash (no. 4776).

وَقَالَ: سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي، فَقُلْتُ لَهَذَا ابْنُ عَمِّكَ مُعَاوِيَةَ يَأْمُرُنَا أَنْ نَأْكُلَ أَمْوَالَنَا بَيْنَنَا بِالْبَاطِلِ، وَنَقْتُلَ أَنْفُسَنَا، وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ بَحْرَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: ٢٩]. قَالَ: فَسَكَتَ سَاعَةً ثُمَّ قَالَ: أَطِعُهُ فِي طَاعَةِ اللَّهِ، وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ.

[٤٧٧٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالُوا: حَدَّثَنَا وَيَعْقُوبُ حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٧٧٨] ٤٧ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُؤَنَدِرِ إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ

[1] An-Nisâ' 4:29.

الْكُفَيْبَةَ الصَّائِدِيَّ قَالَ: رَأَيْتُ جَمَاعَةً عِنْدَ الْكُفَيْبَةِ، فَذَكَرَ نَحْوَ حَدِيثِ الْأَعْمَشِ.

(المعجم ١١) - (باب الأمر بالصبر عند ظلم الولاة واستشارهم) (التحفة ٦٤)

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

[4779] 48 - (1845) It was narrated from Usaid bin Ḥudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside and said: “Will you not appoint me as you appointed so-and-so?” He said: “You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern.”

[٤٧٧٩] ٤٨ - (١٨٤٥) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ ﷺ، فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فَلَانًا؟ فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أُمَّةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

[4780] (...) It was narrated that Qatādah said: “I heard Anas narrating from Usaid bin Ḥudair that a man from among the *Anṣār* took the Messenger of Allāh ﷺ aside...” a similar report (as no. 4779).

[٤٧٨٠] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ ابْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا بِرَسُولِ اللَّهِ ﷺ بِمَثَلِهِ.

[4781] (...) Shu‘bah narrated it with this chain of narration (a *Ḥadīth* similar to no. 4779), but he did not say: “He took the Messenger of Allāh ﷺ aside.”

[٤٧٨١] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَقُلْ: خَلَا بِرَسُولِ اللَّهِ ﷺ.

**Chapter 12. Obeying Rulers
Even If They Withhold The
People's Rights**

(المعجم ١٢) - (بَابُ فِي طَاعَةِ

الْأَمْرَاءِ وَإِنْ مَنَعُوا الْحَقُوقَ)

(التحفة ٦٥)

[4782] 49 - (1846) It was narrated from 'Alqamah bin Wâ'il Al-Haḍramî that his father said: Salamah bin Yazîd Al-Ju'fî asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?" He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-Ash'ath bin Qais pulled him aside and he said: "Listen and obey, for on them will be their burden and on you will be your burden."

[٤٧٨٢] [٤٩- (١٨٤٦)] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ ابْنِ وَائِلِ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلَ سَلْمَةَ بْنَ يَزِيدَ الْجُفَيْيَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمْرَاءُ يَسْأَلُونَا حَقَّهُمْ وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فِي الثَّانِيَةِ أَوْ فِي الثَّلَاثَةِ فَجَذَبَهُ الْأَشْعَثُ ابْنُ قَيْسٍ، وَقَالَ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

[4783] 50 - (....) Shu'bah said: "Al-Ash'ath bin Qais pulled him aside and the Messenger of Allâh ﷺ said: "Listen and obey, for on them be their burden and on you will be your burden."

[٤٧٨٣] [٥٠- (...)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: فَجَذَبَهُ الْأَشْعَثُ بْنُ قَيْسٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا وَعَلَيْكُمْ مَا حُمِّلْتُمْ».

Chapter 13. The Obligation Of Staying With The *Jamâ'ah* (Main Body) Of The Muslims When *Fitrn* (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The *Jamâ'ah*

[4784] 51 - (1847) Hudhaifah bin Al-Yamân said: "The people used to ask the Messenger of Allâh ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: 'O Messenger of Allâh, we were in a state of ignorance (*Jâhiliyyah*) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?' He said: 'Yes.' I said: 'Will there be any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'How will it be tainted?' He said: '(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.'

"I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).' I said: 'O Messenger of Allâh, describe them to us.' He said: 'They will be from among our people, speaking our language.' I

(المعجم ١٣) - (بَابُ وَجُوبِ مَلَازِمَةِ جَمَاعَةِ الْمُسْلِمِينَ عِنْدَ ظُهُورِ الْفِتَنِ، وَفِي كُلِّ حَالٍ. وَتَحْرِيمِ الْخُرُوجِ مِنَ الطَّاعَةِ وَمَفَارِقَةِ الْجَمَاعَةِ) (التحفة ٦٦)

[٤٧٨٤] ٥١ - (١٨٤٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنَ جَابِرٍ: حَدَّثَنَا بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْحَوْلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ ابْنَ الْيَمَانَ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قَالَ: قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَتُونَ بِغَيْرِ سُنِّي، وَيَهْتَدُونَ بِغَيْرِ هُدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ». دُعَاءٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَدَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللَّهِ!

said: 'O Messenger of Allâh, what do you command me to do if I live to see such a thing?' He said: 'Adhere to the *Jamâ'ah* (group, community, main body) of the Muslims and their *Imâm* (leader).' I asked: 'What if there is no *Jamâ'ah* and no leader?' He said: 'Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.'"

[4785] 52 - (...) Hudhaifah bin Al-Yamân said: "I said: 'O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?' He said: 'Yes.' I said: 'And will there be any goodness after that evil?' He said: 'Yes.' I said: 'And will there be any evil after that goodness?' He said: 'Yes.' I said: 'How?' He said: 'After I am gone, there will be *A'immah* (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.' I said: 'What should I do, O Messenger of Allâh, if I live to see that?' He said: 'Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.'"

صِفْهُمْ لَنَا، قَالَ: «نَعَمْ، هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللَّهِ! فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَى ذَلِكَ».

[٤٧٨٥] ٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلٍ بِنِ عَسْكَرِ التَّمِيمِيِّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى وَهُوَ ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَامٍ: حَدَّثَنَا زَيْدُ بْنُ سَلَامٍ عَنْ أَبِي سَلَامٍ قَالَ: قَالَ حُدَيْفَةُ بْنُ الْيَمَانَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا بِشَرٍّ، فَجَاءَ اللَّهُ بِخَيْرٍ، فَنَحْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَيْمَةٌ لَا يَهْتَدُونَ بِهَدَايِي، وَلَا يَسْتَتُونَ بِسُنَّتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ» قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ يَا رَسُولَ اللَّهِ!

إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ [لِلْأَمِيرِ]، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِعْ».

[٤٧٨٦] ٥٣ - (١٨٤٨) حَدَّثَنَا شَيْبَانُ

[4786] 53 - (1848) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever rebels against obedience and splits away from the *Jamâ'ah* (main body of the Muslims) and dies (in that state) has died a death of *Jâhiliyyah*. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of *Jâhiliyyah*. Whoever rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him."

ابْنُ فُرُوحَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَارِزٍ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي قَيْسِ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ، مَاتَ مِثَّةَ جَاهِلِيَّةٍ، وَمَنْ قَاتَلَ تَحْتَ رَايَةِ عُمِيَّةٍ، يَنْصَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقَتِلَ، فَقِتْلَةُ جَاهِلِيَّةٍ، وَمَنْ خَرَجَ عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدٍ عَهْدَهُ، فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ».

[4787] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a *Hadîth* like that of Jarîr (no. 4786). And he said: "...and does not spare the believers."

[٤٧٨٧] (...) وَحَدَّثَنِي عُبيدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحِ الْقَيْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَقَالَ «لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا».

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience

[٤٧٨٨] ٥٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ

and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me.”

عَيَّلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَّاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِيَّةٍ، يُغْضِبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَرُ مِنْ مُؤْمِنِهَا، وَلَا يَفِي الذِّي عَهْدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

[4789] (...) It was narrated from Ghailân bin Jarîr with this chain of narration (a *Hadîth* similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his *Hadîth*. As for Ibn Bash-shâr (a sub-narrator), he said in his report: “The Messenger of Allâh ﷺ said...” like their *Hadîth*.

[٤٧٨٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَيَّلَانَ بْنِ جَرِيرٍ، بِهَذَا الْإِسْنَادِ. أَمَا ابْنُ الْمُثَنَّى فَلَمْ يَذْكُرِ النَّبِيَّ ﷺ فِي الْحَدِيثِ، وَأَمَا ابْنُ بَشَّارٍ فَقَالَ فِي رَوَايَتِهِ: قَالَ رَسُولُ اللَّهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the *Jamâ‘ah* (main body of Muslims) by a handspan and dies (in that state), that is a death of *Jâhiliyyah*.”

[٤٧٩٠] [٥٥- (١٨٤٩)] وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِرًّا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[4791] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:

[٤٧٩١] [٥٦- (...)] حَدَّثَنَا شَيْبَانُ ابْنُ قُرُوحٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا

“Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of *Jâhiliyyah*.”

[4792] 57 - (1850) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of *Jâhiliyyah*.’”

[4793] 58 - (1851) It was narrated that Nâfi‘ said: “Abdullâh bin ‘Umar came to ‘Abdullâh bin Muṭî‘, when the incident of Al-Ḥarrah occurred, at the time of Yazîd bin Mu‘âwiyah, and he said: ‘Set out a pillow for Abû ‘Abdur-Raḥmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a *Ḥadîth*. I heard the Messenger of Allâh ﷺ say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”

الْجَعْدُ: حَدَّثَنَا أَبُو رَجَاءٍ الْعَطَارِدِيُّ عَنِ ابْنِ عَبَّاسٍ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يَخْرُجُ مِنَ السُّلْطَانِ شِبْرًا، فَمَاتَ عَلَيْهِ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً».

[٤٧٩٢] ٥٧ - (١٨٥٠) وَحَدَّثَنَا هُرَيْمُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مِجَلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَدْعُو عَصِيَّةً، أَوْ يَنْصُرُ عَصِيَّةً، فَقَتَلَهُ جَاهِلِيَّةً».

[٤٧٩٣] ٥٨ - (١٨٥١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ عَنْ زَيْدِ ابْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللَّهِ ابْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، رَمَنَ يَزِيدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا لِأَبِي عَبْدِ الرَّحْمَنِ وَسَادَةَ، فَقَالَ: إِنِّي لَمْ آتِكَ لِأَجْلِلسَ، أَتَيْتُكَ لِأَحَدَتِكَ حَدِيثًا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ، لَا حُجَّةَ لَهُ،

وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ
مَيْتَةً جَاهِلِيَّةً.»

[4794] (...) It was narrated from Ibn ‘Umar that he came to Ibn Muṭī‘... and he narrated something similar (as no. 4793) from the Prophet ﷺ.

[٤٧٩٤] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ: حَدَّثَنَا
لَيْثٌ عَنْ عَبْدِ اللَّهِ [الله] بْنِ أَبِي جَعْفَرٍ، عَنْ
بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ أَنَّهُ أَتَى ابْنَ مُطِيعٍ، فَذَكَرَ
عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

[4795] (...) A *Hadīth* like that of Nāfi‘ from Ibn ‘Umar was narrated from Ibn ‘Umar (no. 4793), from the Prophet ﷺ.

[٤٧٩٥] (...) وَحَدَّثَنَا عَمْرُو بْنُ
عَلِيٍّ: حَدَّثَنَا ابْنُ مَهْدِيٍّ؛ وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَمْرٍو بْنِ جَبَلَةَ: حَدَّثَنَا بِشْرُ بْنُ عَمَرَ
قَالَ جَمِيعًا: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ
زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ نَافِعٍ، عَنِ
ابْنِ عُمَرَ.

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

(المعجم ١٤) - (بَابُ حَكْمِ مَنْ فَرَّقَ
أَمْرَ الْمُسْلِمِينَ وَهُوَ مُجْتَمِعٌ)
(التحفة ٦٧)

[4796] 59 - (1852) It was narrated that Ziyād bin ‘Ilāqah said: “I heard ‘Arfajah say: ‘I heard the Messenger of Allāh ﷺ say: “There will be *Fitnah* and innovations. Whoever wants to divide this *Ummah* when it is united, strike him with the sword, no matter who he is.”

[٤٧٩٦] [٥٩- (١٨٥٢)] وَحَدَّثَنِي أَبُو
بَكْرِ بْنُ نَافِعٍ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ
نَافِعٍ: حَدَّثَنَا عُذْرٌ وَقَالَ ابْنُ بَشَّارٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ
عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَرْفَجَةَ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ

سَتَكُونُ هَنَاتٍ وَهَنَاتٍ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ، وَهِيَ جَمِيعٌ، فَأَضْرِبُوهُ بِالسَّيْفِ، كَأَنَّا مَنْ كَانَ».

[4797] (...) A similar report (as no. 2796) was narrated from ‘Arfajah from the Prophet ﷺ, except that in their *Hadith* it says: “...kill him”.

[٤٧٩٧] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُضْعَبُ بْنُ الْمِقْدَامِ الْخَثْعَمِيُّ: حَدَّثَنَا إِسْرَائِيلُ؛ وَحَدَّثَنِي حَبَّاجٌ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُحْتَارِ وَرَجُلٌ سَمَّاهُ، كُلُّهُمُ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ جَمِيعًا «فَأَقْتُلُوهُ».

[4798] 60 - (...) It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.’”

[٤٧٩٨] ٦٠ - (...) وَحَدَّثَنِي عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْقُورٍ عَنْ أَبِيهِ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ، عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ، فَأَقْتُلُوهُ».

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

(المعجم ١٥) - (باب إذا بويع

لخليفتين) (التحفة ٦٨)

[4799] 61 - (1853) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of

[٤٧٩٩] ٦١ - (١٨٥٣) وَحَدَّثَنِي وَهْبُ بْنُ بَقِيَّةَ الْأَسْطِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ

Allâh ﷺ said: 'If allegiance has been sworn to two caliphs, then kill the second one.'

عَبْدُ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ،
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِذَا بُوِيعَ لِلْخَلِيفَتَيْنِ، فَاقْتُلُوا
الْآخَرَ مِنْهُمَا».

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Sharī'ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

(المعجم ١٦) - (بَابُ وَجوب الإنكار
على الأمراء فيما يخالف الشرع وترك
قتالهم ما صلوا، ونحو ذلك)
(التحفة ٦٩)

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

[٤٨٠٠] ٦٢ - (١٨٥٤) حَدَّثَنَا هَدَّابُ
ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ ابْنُ
يَحْيَى: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ
ضَبَّةَ بِنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ،
فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءًا،
وَمَنْ أَنْكَرَ سَلِيمًا، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»
قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا
صَلَّوْا».

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will also be safe, but whoever approves and follows (is

[٤٨٠١] ٦٣ - (...) وَحَدَّثَنِي أَبُو
غَسَّانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ،
جَمِيعًا عَنْ مُعَاذٍ - وَاللَّفْظُ لِأَبِي غَسَّانَ -:
حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ، الدُّسْتَوَائِيُّ:
حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ
ضَبَّةَ بِنِ مِحْصَنِ الْعَنْزِيِّ، عَنْ أُمِّ سَلَمَةَ
رُوحِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

«يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُتَكْرَمُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِيَءٌ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»
قَالُوا: يَا رَسُولَ اللَّهِ! أَلَا نُفَاتِلُهُمْ؟ قَالَ:
«لَا، مَا صَلَّوْا» أَيُّ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

[4802] 64 - (...) It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said...” a similar report (as no. 4801), except that he said: “Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe.”

[٤٨٠٢] ٦٤ - (...) وَحَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادُ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا الْمُعَلَّى بْنُ زِيَادٍ وَهَيْشَامُ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ بِنَحْوِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ «فَمَنْ أَنْكَرَ فَقَدْ بَرِيَءٌ، وَمَنْ كَرِهَ فَقَدْ سَلِمَ».

[4803] (...) It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ said...” a similar report (as no. 4801), except for the words: “...but whoever accepts and follows” which he (the sub-narrator) did not mention.

[٤٨٠٣] (...) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ الْبَجَلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنِ هَيْشَامِ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ، إِلَّا قَوْلَهُ: «وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» لَمْ يَذْكُرْهُ.

Chapter 17. The Best And Worst Of Rulers

(المعجم ١٧) - (باب خيار الأئمة)

وشراهم) (التحفة ٧٠)

[4804] 65 - (1855) It was narrated from ‘Awf bin Mâlik that the Messenger of Allāh ﷺ said: “The best of your rulers are

[٤٨٠٤] ٦٥ - (١٨٥٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ يَزِيدَ بْنِ

those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.” It was said: “O Messenger of Allâh, should we not fight them with the sword?” He said: “No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.”

[4805] 66 - (...) ‘Awf bin Mâlik Al-Ashja’î said: “I heard the Messenger of Allâh ﷺ say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of

يزيد بن جابر، عن رزيق ابن حيان، عن مسلم بن قرة، عن عوف بن مالك، عن رسول الله ﷺ قال: «خيار أئمتكم الذين تحبونهم ويحبونكم، ويصلون عليكم وتصلون عليهم، وشراؤ أئمتكم الذين تبغضونهم ويبغضونكم، وتلعنونهم ويلعنونكم» قيل: يا رسول الله! أفلا ننايذهم بالسيف؟ فقال: «لا. ما أقاموا فيكم الصلاة، وإذا رأيتم من ولايتكم شيئا تكرهونه، فاكرهوا عمله، ولا تنزعوا يدا من طاعته».

[٤٨٠٥] ٦٦ - (...) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَى بَنِي فِزَارَةَ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكِ [الْأَشْجَعِيِّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكِ الْأَشْجَعِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «خِيَارُ أئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ قَالُوا: يَا رَسُولَ اللَّهِ!

disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him).”

أَفَلَا نُنَادِيهِمْ عِنْدَ ذَلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، قَالَ لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ. أَلَا مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيَكْرَهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

قَالَ ابْنُ جَابِرٍ: فَقُلْتُ يَعْنِي لِرُزَيْقٍ، حِينَ حَدَّثَنِي بِهَذَا الْحَدِيثِ: اللَّهُ! يَا أَبَا الْمُقَدِّمِ! لِحَدَّثَكَ بِهَذَا، أَوْ سَمِعْتَ هَذَا، مِنْ مُسْلِمِ بْنِ قَرظَةَ يَقُولُ: سَمِعْتُ عَوْفًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: فَجِئْنَا عَلَى رُكْبَتَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: إِي. وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! لَسَمِعْتُهُ مِنْ مُسْلِمِ بْنِ قَرظَةَ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

[4806] (...) Ibn Jâbir narrated it with this chain of narration (a *Hadîth* similar to no. 4805).

[٤٨٠٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا ابْنُ جَابِرٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: رُزَيْقٌ مَوْلَى بَنِي فَرَّازَةَ.

قَالَ مُسْلِمٌ: وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ مُسْلِمِ بْنِ قَرظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of *Ba'it Ar-Riḍwān* Beneath The Tree

[4807] 67 - (1856) It was narrated that Jābir said: “On the day of Al-Hudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death.”

[4808] 68 - (...) It was narrated that Jābir said: “We did not swear allegiance to the Messenger of Allāh ﷺ pledging to fight to the death, but we swore that we would not flee.”

[4809] 69 - (...) It was narrated from Ibn Jurajj: “Abū Az-Zubair told me that he heard Jābir being asked: ‘How many (persons) were they on the day of Al-Hudaibiyah?’ He said: ‘We were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree,

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ مَبَايَعَةِ
الإمام الجيش عند إرادة القتال. وبيان
بيعة الرضوان تحت الشجرة)
(التحفة ٧١)

[٤٨٠٧] ٦٧ - (١٨٥٦) وَحَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي
الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ
أَلْفًا وَأَرْبَعَمِائَةٍ، فَبَايَعَنَاهُ وَعُمَرُ أَخَذَ بِيَدِهِ
تَحْتَ الشَّجَرَةِ، وَهِيَ سَمُرَةٌ.
وَقَالَ: بَايَعَنَاهُ عَلَى أَنْ لَا نَفِرَّ، وَلَمْ
نُبَايِعْهُ عَلَى الْمَوْتِ.

[٤٨٠٨] ٦٨ - (...) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ
عُيَيْنَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَمْ نُبَايِعْ
رَسُولَ اللَّهِ ﷺ عَلَى الْمَوْتِ، إِنَّمَا بَايَعَنَاهُ
عَلَى أَنْ لَا نَفِرَّ.

[٤٨٠٩] ٦٩ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ حَاتِمٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ
جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ
جَابِرًا يُسْأَلُ: كَمْ كَانُوا يَوْمَ الْحُدَيْبِيَّةِ؟
قَالَ: كُنَّا أَرْبَعِ عَشْرَةَ مِائَةً، فَبَايَعَنَاهُ،
وَعُمَرُ أَخَذَ بِيَدِهِ تَحْتَ الشَّجَرَةِ، وَهِيَ

which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣārī, who hid beneath the belly of his camel.”

[4810] 70 - (...) Abû Az-Zubair told me that he heard Jâbir being asked: “Did the Prophet ﷺ accept the oath of allegiance in Dhul-Hulaifah?” He said: “No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Hudaibiyah.”

Ibn Juraj said: “Abû Az-Zubair told me that he heard Jâbir bin ‘Abdullâh say: ‘The Prophet ﷺ prayed (offered supplication) over the well of Al-Hudaibiyah.’”

[4811] 71 - (...) It was narrated that Jâbir said: “On the day of Al-Hudaibiyah we were fourteen hundred. The Prophet ﷺ said to us: ‘Today you are the best of people on earth.’” Jâbir said: “If I could see, I would show you the spot where the tree was (under which the Prophet ﷺ took the oath).”

سَمْرَةَ، فَبَايَعَنَاهُ، غَيْرَ جَدِّ بْنِ قَيْسِ
الْأَنْصَارِيِّ، اخْتَبَى تَحْتَ بَطْنِ بَعِيرِهِ.

[٤٨١٠] ٧٠- (...) وَحَدَّثَنِي
إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ الْأَعْمُورِيُّ، مَوْلَى سُلَيْمَانَ بْنِ مُجَالِدٍ
قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو
الرُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرًا يُسْأَلُ: هَلْ بَايَعَ
النَّبِيَّ ﷺ بِذِي الْحُلَيْفَةِ؟ فَقَالَ: لَا،
وَلَكِنْ صَلَّى بِهَا، وَلَمْ يَبَايِعْ عِنْدَ شَجَرَةٍ،
إِلَّا الشَّجَرَةَ الَّتِي بِالْحُدَيْبِيَّةِ.

قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي أَبُو الرُّبَيْرِ؛
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: دَعَا
النَّبِيَّ ﷺ عَلَى بئرِ الْحُدَيْبِيَّةِ.

[٤٨١١] ٧١- (...) حَدَّثَنَا سَعِيدُ
ابْنِ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ بْنُ عَبْدِ -
وَاللَّفْظُ لِسَعِيدٍ - قَالَ سَعِيدٌ وَإِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْأَخْرَانِيُّ: حَدَّثَنَا - سُفْيَانُ
عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: كُنَّا يَوْمَ
الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعِمِائَةٍ، فَقَالَ لَنَا
النَّبِيُّ ﷺ: «أَنْتُمْ الْيَوْمَ خَيْرُ أَهْلِ
الْأَرْضِ».

وَقَالَ جَابِرٌ: لَوْ كُنْتُ أَبْصِرُ لَأَرَيْتُكُمْ
مَوْضِعَ الشَّجَرَةِ.

[4812] 72 - (...) It was narrated that Sâlim bin Abî Al-Ja'd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

[٤٨١٢] ٧٢- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ أَصْحَابِ الشَّجَرَةِ؟ فَقَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَّانَا، كُنَّا أَلْفًا وَخَمْسِمِائَةً.

[4813] 73 - (...) It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

[٤٨١٣] ٧٣- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، كِلَاهُمَا يَقُولُ: عَنْ حُصَيْنٍ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَّانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً.

[4814] 74 - (...) It was narrated from Al-A'mash: "Sâlim bin Abî Al-Ja'd narrated: 'I said to Jâbir: "How many were you that day?" He said: "Fourteen hundred.'"

[٤٨١٤] ٧٤- (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا جَرِيرٌ - عَنِ الْأَعْمَشِ: حَدَّثَنِي سَالِمُ بْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لَجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفًا وَأَرْبَعِمِائَةً.

[4815] 75 - (1857) 'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the Muhâjirîn."

[٤٨١٥] ٧٥- (١٨٥٧) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ يَعْنِي ابْنَ مُرَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي أَوْفَى قَالَ: كَانَ أَصْحَابُ

الشَّجَرَةَ أَلْفًا وَثَلَاثِمِائَةً، وَكَانَتْ أَسْلَمُ
تُمنَّ الْمُهَاجِرِينَ.

[4816] (...) A similar report (as no. 4815) was narrated from Shu'bah with this chain of narration.

[٤٨١٦] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى:
حَدَّثَنَا أَبُو دَاوُدَ، وَحَدَّثَنَا [ه] إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ، جَمِيعًا
عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[4817] 76 - (1858) It was narrated that Ma'qil bin Yasâr said: "I remember the Day of the Tree, when the Prophet ﷺ received the people's oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred." He said: "We did not swear to fight to the death, but we swore not to flee."

[٤٨١٧] ٧٦ - (١٨٥٨) وَحَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: أَخْبَرَنَا زَيْدُ بْنُ زُرَيْعٍ عَنْ خَالِدِ،
عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ أَدْعَرَجٍ، عَنْ
مَعْقِلِ بْنِ يَسَارٍ قَالَ: لَقَدْ رَأَيْتِي يَوْمَ
الشَّجَرَةِ، وَالتَّبِيُّ ﷺ يُبَايِعُ النَّاسَ، وَأَنَا
رَافِعُ غُضْنَا مِنْ أَعْصَانِهَا عَنْ رَأْسِهِ، وَنَحْنُ
أَرْبَعٌ عَشْرَةَ مِائَةً، قَالَ: لَمْ نُبَايِعُهُ عَلَى
الْمَوْتِ، وَلَكِنْ بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar Hadîth as no. 4817).

[٤٨١٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ
يُونُسَ، بِهَذَا الْإِسْنَادِ.

[4819] 77 - (1859) It was narrated that Sa'eed bin Al-Mûsâyyab said: "My father was one of those who swore allegiance to the Messenger of Allâh ﷺ beside the tree. He said: 'We set out the following year, intending to perform Hajj, but the location (of the tree) was hidden from us. If you think you can find it, then know better.'"

[٤٨١٩] ٧٧ - (١٨٥٩) وَحَدَّثَنَا
حَامِدُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ
طَارِقِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: كَانَ
أَبِي مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ عِنْدَ
الشَّجَرَةِ، قَالَ: فَانْطَلَقْنَا فِي قَابِلِ
حَاجِّينَ، فَخَفِيَ عَلَيْنَا مَكَانُهَا، فَإِنْ كَانَتْ
تَبَيَّنَتْ لَكُمْ فَانْتُمْ أَعْلَمُ.

[4820] 78 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab, from his father, that they were with the Messenger of Allâh ﷺ in the Year of the Tree. He said: "But they forgot its location the following year."

[4821] 79 - (...) It was narrated from Sa'eed bin Al-Mûsâyyab that his father said: "I saw the tree, then I went there after that and I could not locate it."

[4822] 80 - (1860) It was narrated that Yazîd bin Abî 'Ubaid, the freed slave of Salamah bin Al-Akwa', said: "I said to Salamah: 'On what basis did you swear allegiance to the Messenger of Allâh ﷺ on the day of Al-Hudaibiyah?' He said: 'To fight to the death.'"

[4823] (...) A similar report (as no. 4822) was narrated from Salamah.

[4824] 81 - (1861) It was narrated that 'Abdullâh bin Zaid said: "Someone came to him and

٧٨- (٤٨٢٠) [٤٨٢٠] وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ؛ قَالَ: وَقَرَأْتُهُ عَلَى نَصْرِ بْنِ عَلِيٍّ عَنْ أَبِي أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ أَنَّهُمْ كَانُوا عِنْدَ رَسُولِ اللَّهِ ﷺ عَامَ الشَّجَرَةِ، قَالَ: فَنَسَوَهَا مِنَ الْعَامِ الْمُقْبِلِ.

٧٩- (٤٨٢١) [٤٨٢١] وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ، ثُمَّ أَتَيْتُهَا بَعْدُ، فَلَمْ أَعْرِفْهَا.

٨٠- (١٨٦٠) [٤٨٢٢] وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، [مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ] قَالَ: قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

٤٨٢٣ [٤٨٢٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَمَادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ عَنْ سَلَمَةَ بِمِثْلِهِ.

٨١- (١٨٦١) [٤٨٢٤] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَخْزُومِيُّ:

said: 'Ibn Hanḏalah is making the people swear allegiance to him.' He said: 'On what basis?' He said: 'That they will fight to the death.' He said: 'Allegiance is not to be sworn on that basis to anyone after the Messenger of Allāh ﷺ.'"

حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَتَاهُ آتٍ فَقَالَ: هَذَا ابْنُ حَنْظَلَةَ يُبَايِعُ النَّاسَ، فَقَالَ: عَلَى مَاذَا! قَالَ: عَلَى الْمَوْتِ. قَالَ: لَا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ.

Chapter 19. The Prohibition of A Muhâjir Returning To Settle In His Former Homeland

(المعجم ١٩) - (بابُ تحريم رجوع المهاجر إلى استيطان وطنه)
(التحفة ٧٢)

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Hajjâj and he said: "O Ibn Al-Akwa', have you turned upon your heels and gone to live in the desert?" He said: "No, but the Messenger of Allāh ﷺ gave me permission to live in the desert."

[٤٨٢٥] ٨٢ - (١٨٦٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ ارْتَدَدْتَ عَلَيَّ عَقِيكَ؟ تَعَرَّبْتَ؟ قَالَ: لَا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ أَدْنَى لِي فِي الْبَدْوِ.

Chapter 20. Swearing Allegiance And Pledging To Adhere To Islam, To Engage In Jihâd And To Do Good, After The Conquest Of Makkah, And The Meaning Of The Phrase : "There Is No Hijrah (Emigration) After The Conquest."

(المعجم ٢٠) - (بابُ المبايعة بعد فتح مكة على الإسلام والجهاد والخير. وبيان معنى «لا هجرة بعد الفتح»)
(التحفة ٧٣)

[4826] 83 - (1863) Mujâshî bin Mas'ûd As-Sulamî said: "I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he

[٤٨٢٦] ٨٣ - (١٨٦٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَاءَ عَنْ عَاصِمِ

said: 'The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in *Jihâd* and to do good.'"

[4827] 84 - (...) Mujâshî' bin Mas'ûd As-Sulamî said: "I brought my brother, Abû Ma'bad, to the Messenger of Allâh ﷺ after the conquest (of Makkah) and said: 'O Messenger of Allâh, accept his pledge to emigrate.' He said: 'The time for emigration is over.' I said: 'Then on what basis will you accept his oath of allegiance?' He said: 'To adhere to Islam, to engage in *Jihâd* and to do good.'"

[4828] (...) It was narrated from 'Āsim with this chain of narration (a similar *Hadīth* as 4827). He said: "I met his brother, and he said: 'Mujâshî' spoke the truth.' And he did not mention Abû Ma'bad."

[4829] 85 - (1353) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the day of the conquest of Makkah: 'There is no *Hijrah*

الأحوال، عَنْ أَبِي عُمَانَ النَّهْدِيِّ: حَدَّثَنِي مُجَاشِعُ بْنُ مَسْعُودِ السُّلَمِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَبَايَهُ عَلَى الْهَجْرَةِ، فَقَالَ: «إِنَّ الْهَجْرَةَ قَدْ مَضَتْ لِأَهْلِهَا وَلَكِنْ عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

[٤٨٢٧] ٨٤ - (...) وَحَدَّثَنِي سُؤَيْدُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنْ أَبِي عُمَانَ قَالَ: أَخْبَرَنِي مُجَاشِعُ بْنُ مَسْعُودِ السُّلَمِيِّ قَالَ: حِثُّ بِأَخِي، أَبِي مَعْبُدٍ إِلَى رَسُولِ اللَّهِ ﷺ بَعْدَ الْفَتْحِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! بَايِعُهُ عَلَى الْهَجْرَةِ. قَالَ: «قَدْ مَضَتْ الْهَجْرَةُ بِأَهْلِهَا» قُلْتُ: فَبَائِي شَيْءٌ تَبَايَعُهُ؟ قَالَ: «عَلَى الْإِسْلَامِ وَالْجِهَادِ وَالْخَيْرِ».

قَالَ أَبُو عُمَانَ: فَلَقِيتُ أَبَا مَعْبُدٍ فَأَخْبَرْتُهُ بِقَوْلِ مُجَاشِعٍ، فَقَالَ: صَدَقَ.

[٤٨٢٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ. قَالَ: فَلَقِيتُ أَخَاهُ، فَقَالَ: صَدَقَ مُجَاشِعٌ، وَلَمْ يَذْكُرْ: أَبَا مَعْبُدٍ.

[٤٨٢٩] ٨٥ - (١٣٥٣) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،

(emigration) any more; rather there is *Jihād* and good intentions, and when you are asked to mobilize, then do so.”

[4830] (...) A similar report (as no. 4829) was narrated from Manṣûr with this chain of narration.

عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، فَتَحَ مَكَّةَ «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ٣٣٠٢]

[٤٨٣٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ [بْنُ مَنْصُورٍ] وَابْنُ رَافِعٍ عَنْ يَحْيَى بْنِ آدَمَ: حَدَّثَنَا مُفَضَّلٌ يَعْنِي ابْنَ مَهْلَهْلِ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، كُلُّهُمْ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4831] 86 - (1864) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ was asked about *Hijrah* (emigration). He said: ‘There is no emigration after the conquest, but there is *Jihād* and good intentions, and if you are asked to mobilize, then do so.”

[٤٨٣١] ٨٦ - (١٨٦٤) [وَأَحَدْنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْهِجْرَةِ؟ فَقَالَ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

[4832] 87 - (1865) Abû Sa‘eed Al-Khudrî narrated that a Bedouin asked the Messenger of Allāh ﷺ about emigration. He said: “Woe to you! Emigration is very difficult. Do you have camels?” He said:

[٤٨٣٢] ٨٧ - (١٨٦٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ: حَدَّثَنِي ابْنُ شِهَابِ الزُّهْرِيُّ:

“Yes.” He said: “Do you pay *Zakât* on them?” He said: “Yes.” He said: “Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded.”

حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ أَنَّهُ حَدَّثَهُمْ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ؛ أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ؟ فَقَالَ: «وَيْحَكَ! إِنَّ شَانَ الْهَجْرَةِ لَشَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤْتِي صَدَقَتَهَا؟» قَالَ: نَعَمْ. قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ، فَإِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئًا».

[4833] (...) A similar report (as no. 4832) narrated from Al-Awzâ'î with this chain of narration, except that he said: “Surely, Allâh will never leave any of your good deeds unrewarded.” And he added in the *Hadîth*: “Do you milk them on the day that they come to the water?” He said: “Yes.”

[٤٨٣٣] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ [الدَّارِمِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ لَنْ يَبْرِكَ مِنْ عَمَلِكَ شَيْئًا» وَزَادَ فِي الْحَدِيثِ قَالَ: «فَهَلْ تَحْتَلِبُهَا يَوْمَ وَرْدِهَا؟» قَالَ: نَعَمْ.

Chapter 21. How Women Gave Their Oath Of Allegiance

(المعجم ٢١) - (باب كيفية بيعة النساء) (التحفة ٧٤)

[4834] 88 - (1866) ‘Āishah, the wife of the Prophet ﷺ, said: “When the believing women emigrated to join the Messenger of Allâh ﷺ, they would be tested in accordance with the words of Allâh: ‘O Prophet! When believing women come to you to give you the *Bai’* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual

[٤٨٣٤] ٨٨ - (١٨٦٦) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَنَّ بِقَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعَنَّكَ عَلَيْ

intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islamic Monotheism and all that which Islam ordains), then accept their *Bai'* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.^[1] 'Āishah said: "Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: 'Go, for I have accepted your oath of allegiance.' By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally."

'Āishah said: "By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: 'I have accepted your oath of allegiance,' verbally."

[4835] 89 - (...) It was narrated from 'Urwah that 'Āishah told

أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِفَنَّ وَلَا يَرْزِينَنَّ ﴿[الممتحنة: ١٢]﴾ إِلَىٰ آخِرِ الْآيَةِ .
قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَذَا مِنَ الْمُؤْمِنَاتِ، فَقَدْ أَقَرَّ بِالْمِحْنَةِ.

وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَقَرَّرَنَ بِذَلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: «انْطَلِقْنَ، فَقَدْ بَايَعْتُكُنَّ» وَلَا، وَاللَّهِ! مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ، غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلَامِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ! مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ قَطُّ، إِلَّا بِمَا أَمَرَهُ اللَّهُ تَعَالَى، وَمَا مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ، وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ «قَدْ بَايَعْتُكُنَّ»، كَلَامًا .

[٤٨٣٥] ٨٩ - (...) وَحَدَّثَنِي هُرُوفُ

ابْنُ سَعِيدٍ الْأَيْلِيُّ وَأَبُو الطَّاهِرِ - قَالَ أَبُو

[1] *Al-Mumtahanah* 60:12.

him about the women's oath of allegiance. She said: "The hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he had accepted a woman's oath of allegiance he said: 'Go, for I have accepted your oath of allegiance.'"

الطَّاهِرِ: أَخْبَرَنَا، وَقَالَ هَرُونَ: حَدَّثَنَا -
ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ
شِهَابٍ، عَنْ عُرْوَةَ؛ أَنَّ عَائِشَةَ أَخْبَرَتْهُ عَنْ
بَيْعَةِ النِّسَاءِ. قَالَتْ: مَا مَسَّ رَسُولُ
اللَّهِ ﷺ بِيَدِهِ امْرَأَةً قَطُّ، إِلَّا أَنْ يَأْخُذَ
عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ، قَالَ:
«أَذْهَبِي فَقَدْ بَايَعْتِكِ».

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

(المعجم ٢٢) - (بَابُ الْبَيْعَةِ عَلَى
السَّمْعِ وَالطَّاعَةِ فِيمَا اسْتَطَاعَ)
(التحفة ٧٥)

[4836] 90 - (1867) 'Abdullâh bin 'Umar said: "We swore allegiance to the Messenger of Allâh ﷺ pledging to hear and obey, and he said to us: 'As much as possible.'"

[٤٨٣٦] ٩٠ - (١٨٦٧) حَدَّثَنَا يَحْيَى
ابْنُ أَيُّوبَ وَفَتَيْبَةُ وَابْنُ حُجْرٍ - وَاللَّفْظُ
لِابْنِ أَيُّوبَ - قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَ
هُوَ ابْنُ جَعْفَرٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
دِينَارٍ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ:
كُنَّا نُبَايِعُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ
وَالطَّاعَةِ. يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُ».

Chapter 23. The Age Of Adulthood, Responsibility

(المعجم ٢٣) - (بَابُ بَيَانِ سِنِّ
الْبُلُوغِ) (التحفة ٧٦)

[4837] 91 - (1868) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ inspected me on the day of (the battle of) Uḥud, when I was fourteen years old, and he did not allow me to take part in the

[٤٨٣٧] ٩١ - (١٨٦٨) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا
عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ:
عَرَضَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ فِي

fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting).”

Nâfi' said: "I came to 'Umar bin 'Abdul-'Azîz, who was the caliph at that time, and I narrated this *Hadîth* to him. He said: 'This is the demarcation between a minor and an adult.' He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children.”

[4838] (...) It was narrated from 'Ubaidullâh with this chain of narration (a *Hadîth* similar to no. 4837), except that in their *Hadîth* it says: "I was fourteen years old and he thought I was too young.”

Chapter 24. The Prohibition Of Traveling With The *Mushaf* To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

[4839] 92 - (1869) It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade traveling with the Qur'ân to the land of the enemy.”

الْقِتَالِ، وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجْزَنِي، وَعَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَقَدِمْتُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ يَوْمَئِذٍ خَلِيفَةٌ، فَحَدَّثْتُهُ هَذَا الْحَدِيثَ، فَقَالَ: إِنَّ هَذَا لَحَدُّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، فَكَتَبَ إِلَى عُمَّالِهِ أَنْ يَفْرِضُوا لِمَنْ كَانَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً، وَمَنْ كَانَ دُونَ ذَلِكَ فَاجْعَلُوهُ فِي الْعِيَالِ.

[٤٨٣٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ جَمِيعًا عَنْ عُبيدِ اللَّهِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ: وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ [سَنَةً] فَاسْتَضَعَّرَنِي.

(المعجم ٢٤) - (بابُ النهي أن يسافر بالمصحف إلى أرض الكفار إذا خيف وقوعه بأيديهم) (التحفة ٧٧)

[٤٨٣٩] ٩٢ - (١٨٦٩) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

[٤٨٤٠] ٩٣- (...) وَحَدَّثَنَا قُتَيْبَةُ :
 حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَيْحٍ : أَخْبَرَنَا
 اللَّيْثُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ،
 عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَنْهَى أَنْ
 يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ
 أَنْ يَنَالَهُ الْعَدُوُّ.

[4841] 94 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Do not travel with the Qur’ān, for I am afraid lest the enemy get hold of it.’”

[٤٨٤١] ٩٤- (...) وَحَدَّثَنَا أَبُو
 الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا
 حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ
 عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
 تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لَا أَمْنُ أَنْ يَنَالَهُ
 الْعَدُوُّ».

Ayyûb (a narrator) said: “Lest the enemy get hold of it and dispute with you concerning it.”

قَالَ أَيُّوبُ: فَقَدْ نَالَ الْعَدُوُّ
 وَخَاصَمُوكُمْ بِهِ.

[4842] (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ (a similar *Hadith* as no 4841).

[٤٨٤٢] (...) حَدَّثَنِي زُهَيْرُ بْنُ
 حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ؛
 وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ
 وَالتَّقْفِيُّ، كُلُّهُمُ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ
 رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا
 الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، جَمِيعًا عَنْ
 نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

In the *Hadith* of Ibn ‘Ulayyah and Ath-Thaqafî it says: “I am afraid.” In the *Hadith* of Sufyân and Adh-Dhaḥ-ḥâk bin ‘Uthmân it says: “Lest the enemy get hold of it.”

فِي حَدِيثِ ابْنِ عَلِيَّةَ وَالتَّقْفِيِّ «إِنِّي
 أَخَافُ»، وَفِي حَدِيثِ سُفْيَانَ وَحَدِيثِ
 الضَّحَّاكِ بْنِ عُثْمَانَ «مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ».

Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ held a race for horses that had been specially prepared^[1] for that, from Al-Ḥaifâ’ to Thaniyyat Al-Wadâ’, and he held a race for horses that had not been specially prepared from Ath-Thaniyyah to the *Masjid* of Banû Zuraiq, and Ibn ‘Umar was one of those who participated in the race.

[4844] (...) A *Ḥadīth* like that of Mâlik from Nâfi‘ (no. 4843) was narrated from Ibn ‘Umar, and in the *Ḥadīth* of Ayyûb from Ḥammâd and Ibn ‘Ulayyah it adds: “Abdullâh said: ‘I came first in the race, and the horse jumped into the *Masjid* with me.’”^[2]

(المعجم ٢٥) - (بَابُ الْمَسَابِقَةِ بَيْنَ

الْخَيْلِ وَتَضْمِيرِهَا) (التحفة ٧٨)

[٤٨٤٣] ٩٥ - (١٨٧٠) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى
مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ
اللَّهِ ﷺ سَابَقَ بِالْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ
مِنَ الْحَفِيَاءِ، وَكَانَ أَمْدُهَا ثِيَّةَ الْوَدَاعِ،
وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرَ، مِنْ
الثِّيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَكَانَ ابْنُ
عُمَرَ فِيمَنْ سَابَقَ بِهَا.

[٤٨٤٤] (...) حَدَّثَنَا يَحْيَى بْنُ
يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ
عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا خَلْفُ بْنُ
هِشَامٍ وَأَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالُوا:
حَدَّثَنَا حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ
أَيُّوبَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا
إِسْمَاعِيلُ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:
حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ
الْمُنْتَنَى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا
يَحْيَى وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ

[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

[2] The *Masjid*, which was the *Masjid* of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.

عَبْدُ اللَّهِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ وَأَحْمَدُ
ابْنُ عَبْدِ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا
سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ
عُقَبَةَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ:
حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أُسَامَةُ يَعْنِي
ابْنَ زَيْدٍ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ
عُمَرَ. بِمَعْنَى حَدِيثِ مَالِكٍ عَنْ نَافِعٍ وَرَادَ
فِي حَدِيثِ أَيُّوبَ، مِنْ رِوَايَةِ حَمَّادٍ وَابْنِ
عُلَيَّةَ: قَالَ عَبْدُ اللَّهِ: فَجِئْتُ سَابِقًا،
فَطَفَّفَ بِي الْفَرَسُ الْمَسْجِدَ.

(المعجم ٢٦) - (باب فضيلة الخيل

وأن الخير معقود بنواصيها)

(التحفة ٧٩)

**Chapter 26. The Virtue Of
Horses; Goodness Is Tied To
Their Forelocks**

[4845] 96 - (1871) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

[٤٨٤٥] ٩٦ - (١٨٧١) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْحَيْلُ فِي نَوَاصِيهَا الْحَيْرُ
إِلَى يَوْمِ الْقِيَامَةِ».

[4846] (...) A *Hadīth* like that of Mālik from Nāfi' (no. 4845) was narrated from Ibn 'Umar from the Prophet ﷺ.

[٤٨٤٦] (...) وَحَدَّثَنَا فُتَيْبَةُ وَابْنُ
رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ
وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:

حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ:
حَدَّثَنَا يَحْيَى، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ؛
وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا
ابْنُ وَهَبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّهُمْ عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ
حَدِيثِ مَالِكٍ عَنْ نَافِعٍ.

[4847] 97 - (1872) It was narrated that Jarîr bin ‘Abdullâh said: “I saw the Messenger of Allâh ﷺ twisting the forelock of a horse between his fingers and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.’”

[٤٨٤٧] ٩٧ - (١٨٧٢) وَحَدَّثَنَا نَصْرُ
ابْنِ عَلِيٍّ الْجَهْضَمِيُّ وَصَالِحُ بْنُ حَاتِمٍ. بِنِ
وَرْدَانَ، جَمِيعًا عَنْ يَزِيدَ، قَالَ
الْجَهْضَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ، عَنْ
أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرِ
ابْنِ عَبْدِ اللَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يَلْوِي نَاصِيَةَ فَرَسٍ بِإِصْبَعِهِ، وَهُوَ يَقُولُ:
«الْحَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ
الْقِيَامَةِ: الْأَجْرُ وَالْغَنِيمَةُ».

[4848] (...) A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

[٤٨٤٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ
حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ؛
وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا
وَكَيْعٌ عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ يُونُسَ
بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4849] 98 - (1873) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses until the Day

[٤٨٤٩] ٩٨ وَحَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي:
حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ، عَنْ عُرْوَةَ

of Resurrection: Reward and spoils of war.”

الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: [الْأَجْرُ وَالْمَغْنَمُ].»

[4850] 99 - (...) It was narrated that ‘Urwah Al-Bâriqî said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses.’ It was said to him: ‘O Messenger of Allâh, how is that?’ He said: ‘Reward and spoils of war until the Day of Resurrection.’”

[٤٨٥٠] ٩٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضَيْلٍ وَابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ» قَالَ: فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! بِمَ ذَلِكَ؟ قَالَ: «الْأَجْرُ وَالْمَغْنَمُ إِلَى يَوْمِ الْقِيَامَةِ.»

[4851] (...) It was narrated from Ḥuṣayn with this chain of narration (a *Hadīth* similar to no. 4850), except that he said: ‘Urwah bin Al-Ja’d.

[٤٨٥١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ حُصَيْنٍ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عُرْوَةُ بْنُ الْجَعْدِ.

[4852] (...) It was narrated from ‘Urwah Al-Bâriqî, from the Prophet ﷺ (a *Hadīth* similar to no. 4850), but he did not mention “Reward and spoils of war,” In the *Hadīth* of Sufyân (it says): “He heard ‘Urwah Al-Bâriqî, who heard the Prophet ﷺ.”

[٤٨٥٢] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، جَمِيعًا عَنْ أَبِي الْأَحْوَصِ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنْ سُفْيَانَ، جَمِيعًا عَنْ شَيْبِ بْنِ عَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكَرِ «الْأَجْرُ وَالْمَغْنَمُ». وَفِي حَدِيثِ سُفْيَانَ: سَمِعَ عُرْوَةَ الْبَارِقِيِّ. سَمِعَ النَّبِيَّ ﷺ.

[4853] (...) This was narrated from ‘Urwah bin Al-Ja’d from the Prophet ﷺ, but he did not mention: “Reward and spoils of war.”

[٤٨٥٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،

كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ
الْعِزَّارِ بْنِ حُرَيْثٍ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ
عَنِ النَّبِيِّ ﷺ بِهَذَا، وَلَمْ يَذْكُرِ «الْأَجْرَ
وَالْمَعْنَمَ».

[4854] 100 - (1874) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Blessing is in the forelocks of horses.’”

[٤٨٥٤] ١٠٠ - (١٨٧٤) حَدَّثَنَا عُبَيْدُ
اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ
سَعِيدٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ،
عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «الْبَرَكََةُ فِي نَوَاصِي الْخَيْلِ».

[4855] (...) It was narrated that Abû At-Tayyâh heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[٤٨٥٥] (...) وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
التَّيَّاحِ سَمِعَ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ،
بِمِثْلِهِ.

Chapter 27. Disliked Qualities In Horses

(المعجم ٢٧) - (بَابُ مَا يَكْرَهُ مِنْ

صفات الخيل) (التحفة ٨٠)

[4856] 101 - (1875) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ disliked *Shikâl* in horses.”

[٤٨٥٦] ١٠١ - (١٨٧٥) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ
وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - قَالَ
يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا
وَكَيْعٌ - عَنْ سُفْيَانَ، عَنْ سَلْمِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ الشَّكَالَ مِنَ الْخَيْلِ.

[4857] 102 - (...) A similar report (as no. 4856) was narrated from Sufyân with this chain of narration. In the *Hadîth* of ‘Abdur-Razzâq it adds: “*Shikâl* is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot.”

[٤٨٥٧] ١٠٢ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعًا عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ فِي حَدِيثِ عَبْدِ الرَّزَّاقِ: وَالشَّكَالُ أَنْ يَكُونَ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى، أَوْ فِي يَدِهِ الْيُمْنَى وَرِجْلِهِ الْيُسْرَى.

[4858] (...) A *Hadîth* like that of Waki‘ (no. 4856) was narrated from Abû Hurairah, from the Prophet ﷺ. According to the report of Wahb: “From ‘Abdullâh bin Yazîd,” but he did not mention An-Nakha‘î (a sub-narrator).

[٤٨٥٨] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ، جَمِيعًا عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ وَكَيْعٍ، وَفِي رِوَايَةِ وَهْبٍ: عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، وَلَمْ يَذْكُرِ النَّخَعِيَّ.

Chapter 28. The Virtue Of Jihâd And Going Out (To Fight) In The Cause Of Allâh

(المعجم ٢٨) - (بابُ فضل الجهاد والخروج في سبيل الله)

(التحفة ٢١ - الجهاد: ١)

[4859] 103 - (1876) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has guaranteed to the one

[٤٨٥٩] ١٠٣ - (١٨٧٦) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ وَ

who goes out (to fight) in His cause - "and he only goes out to engage in *Jihâd* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war." By the One in Whose Hand is the soul of Muḥammad, there is no one who is wounded in the cause of Allâh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muḥammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muḥammad, I wish that I could fight in the cause of Allâh and be killed, then fight and be killed, then fight and be killed."

[4860] (...) It was narrated from 'Umârah with this chain of narration (a *Hadîth* similar to no. 4859).

هُوَ ابْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادًا فِي سَبِيلِي، وَإِيمَانًا بِي، وَتَصَدِيقًا بِرُسُلِي، فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ تَعَالَى، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ حِينَ كَلِمَ، لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ مِسْكٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ يَشُقَّ عَلَى الْمُسْلِمِينَ، مَا فَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْرُؤُ فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّي أَغْرُؤُ فِي سَبِيلِ اللَّهِ فَأُقْتَلُ، ثُمَّ أَغْرُؤُ فَأُقْتَلُ، ثُمَّ أَغْرُؤُ فَأُقْتَلُ».

[٤٨٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ فَضَيْلٍ عَنْ عُمَارَةَ، بِهَذَا الْإِسْنَادِ.

[4861] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in *Jihâd* for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war."

[4862] 105 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one is wounded in the cause of Allâh - and Allâh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk."

[4863] 106 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," - and he mentioned a number of *Ahadith* including the following: "The Messenger of Allâh ﷺ said: 'Every wound that a Muslim sustains in the cause of Allâh, on the Day of Resurrection it will be

[٤٨٦١] ١٠٤ - (...) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغْبِرَةُ بْنُ عَبْدِ
الرَّحْمَنِ الْحَزَامِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «تَكْفَلَ اللَّهُ لِمَنْ جَاهَدَ فِي سَبِيلِهِ،
لَا يُخْرِجُهُ مِنْ بَيْتِهِ إِلَّا جِهَادًا فِي سَبِيلِهِ
وَتَصْدِيقَ كَلِمَتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ
يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ
مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[٤٨٦٢] ١٠٥ - (...) حَدَّثَنَا عَمْرُو
التَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ، وَاللَّهُ
أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ
الْقِيَامَةِ وَجُرْحُهُ يُعْبُ، اللَّوْنُ لَوْنُ دَمٍ
وَالرَّيْحُ رِيحُ مِسْكِ».

[٤٨٦٣] ١٠٦ - (...) وَحَدَّثَنَا
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: «كُلُّ كَلِمَةٍ يُكَلِّمُهُ الْمُسْلِمُ
فِي سَبِيلِ اللَّهِ، ثُمَّ تَكُونُ يَوْمَ الْقِيَامَةِ

in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.’ And the Messenger of Allāh ﷺ said: ‘By the One in Whose Hand is the soul of Muḥammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allāh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.’”

كَهَيْتَهَا إِذَا طُعِنَتْ تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ دَمٍ وَالْعَرْفُ عَرْفُ الْمِسْكِ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْلَا أَنْ أَشَقُّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ تَغْرَوُ فِي سَبِيلِ اللَّهِ، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً فَيَتَّبِعُونِي، وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَقْعُدُوا بَعْدِي».

[4864] (...) It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition’” - a similar *Hadīth* (as no. 4863). With this chain of narration (it is narrated): “By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allāh, then brought back to life,” a *Hadīth* like that of Abū Zur‘ah from Abū Hurairah.

[٤٨٦٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشَقُّ عَلَى الْمُؤْمِنِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ بِمِثْلِ حَدِيثِهِمْ، وَبِهَذَا الْإِسْنَادِ «وَالَّذِي نَفْسِي بِيَدِهِ! لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ، ثُمَّ أُحْيَى» بِمِثْلِ حَدِيثِ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ.

[4865] (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Were it not that it would be too difficult for my *Ummah*, I would have liked not to stay behind from any expedition’ - a similar *Hadīth*.”

[٤٨٦٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، كُلُّهُمْ عَنْ يَحْيَى

ابن سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَحْبَبْتُ أَنْ لَا أَتَخَلَّفَ خَلْفَ سَرِيَّةٍ» نَحْوَ حَدِيثِهِمْ.

[٤٨٦٦] ١٠٧- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ» إِلَى قَوْلِهِ: «مَا تَخَلَّفْتُ خِلَافَ سَرِيَّةٍ تَعْرُو فِي سَبِيلِ اللَّهِ تَعَالَى».

[4866] 107 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh guarantees the one who goes out (to fight) in His cause... I would not have stayed behind from any expedition that went out in the cause of Allâh.'"

Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

(المعجم ٢٩) - (بابُ فضل الشهادة في سبيل الله تعالى) (التحفة ٢)

[4867] 108 - (1877) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom."

[٤٨٦٧] ١٠٨- (١٨٧٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ وَحَمِيدٍ، عَنْ أَنَسِ [بْنِ مَالِكٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهَا أَنَّهَا تَرْجِعُ إِلَى الدُّنْيَا، وَلَا أَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا، إِلَّا الشَّهِيدُ، [فَإِنَّهُ] يَتَمَتَّى أَنْ يَرْجِعَ فَيُقْتَلَ فِي الدُّنْيَا، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ».

[4868] 109 - (...) It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrate that the Prophet ﷺ said: 'There

[٤٨٦٨] ١٠٩- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ

is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.”

[4869] 110 - (1878) It was narrated that Abû Hurairah said: “It was said to the Prophet ﷺ: ‘What is equivalent to *Jihâd* in the cause of Allâh (glorified and exalted is He)?’ He said: ‘You are not able for that.’” He said: “They repeated the question two or three times, and each time he (ﷺ) said: ‘You are not able for that.’ The third time, he said: ‘The likeness of one who strives in the cause of Allâh is that of one who fasts, prays *Qiyâm* and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in *Jihâd* in the cause of Allâh returns.”

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: “An-Nu‘mân bin Bashîr

قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجَعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكِرَامَةِ».

[٤٨٦٩] ١١٠ - (١٨٧٨) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ؟] قَالَ: «لَا تَسْتَطِيعُوهُ» قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُوهُ». وَقَالَ فِي الثَّلَاثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ، لَا يَنْتَرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ، حَتَّى يَرْجَعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى».

[٤٨٧٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمْ عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٤٨٧١] ١١١ - (١٨٧٩) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو

told me: ‘I was at the *Minbar* of the Messenger of Allâh ﷺ and a man said: “I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims.” Another said: “I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining *Al-Masjid Al-Harâm*.” Another man said: “*Jihâd* in the cause of Allâh is better than what you have said.” ‘Umar rebuked them and said: “Do not raise your voices beside the *Minbar* of the Messenger of Allâh ﷺ. Today is Friday, so when I have prayed *Jumu‘ah*, I will go in and ask him (the Prophet ﷺ) about that concerning which you are differing.”

Then Allâh revealed the words: ‘Do you consider the providing of drinking water to the pilgrims and the maintenance of *Al-Masjid Al-Harâm* (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.’^[1]

[4872]... - (...) An-Nu‘mân bin Bashîr said: “I was at the *Minbar* of the Messenger of Allâh ﷺ...”

تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ عَنْ زَيْدِ ابْنِ سَلَامٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي الثُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مَنبَرِ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَجُلٌ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أُسْقِيَ الْحَاجَّ، وَقَالَ آخَرُ: مَا أَبَالِي أَنْ لَا أَعْمَلَ عَمَلًا بَعْدَ الْإِسْلَامِ، إِلَّا أَنْ أَعْمَرَ الْمَسْجِدَ الْحَرَامَ، وَقَالَ آخَرُ: الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِمَّا قُلْتُمْ، فَزَجَرَهُمْ عُمَرُ وَقَالَ: لَا تَرْفَعُوا أَصْوَاتَكُمْ عِنْدَ مَنبَرِ رَسُولِ اللَّهِ ﷺ. وَهُوَ يَوْمَ الْجُمُعَةِ، وَلَكِنْ إِذَا صَلَّيْتَ الْجُمُعَةَ دَخَلْتُ فَاسْتَفْتَيْتُهُ فِيمَا اخْتَلَفْتُمْ فِيهِ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: 19] الْآيَةَ إِلَى آخِرِهَا.

[٤٨٧٢] (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا يَحْيَى بْنُ

[1] *At-Tawbah* 9:19.

a *Hadīth* like that of Abū Tawbah (no. 4871).

حَسَّانٍ: حَدَّثَنَا مُعَاوِيَةُ: أَخْبَرَنِي زَيْدٌ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي التُّعْمَانُ بْنُ بَشِيرٍ قَالَ: كُنْتُ عِنْدَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي تَوْبَةَ.

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allāh

[4873] 112 - (1880) It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.’”

(المعجم ٣٠) - (بَابُ فَضْلِ الْغَدْوَةِ وَالرَّوْحَةِ فِي سَبِيلِ اللَّهِ) (التحفة ٣)

[٤٨٧٣] ١١٢ - (١٨٨٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعْدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4874] 113 - (1881) It was narrated from Sahl bin Sa’d As-Sâ’idî that the Messenger of Allāh ﷺ said: “For a person to go out in the morning in the cause of Allāh is better than this world and everything in it.”

[٤٨٧٤] ١١٣ - (١٨٨١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْغَدْوَةُ يَغْدُوهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4875] 114 - (...) It was narrated from Sahl bin Sa’d As-Sâ’idî that the Prophet ﷺ said: “Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.”

[٤٨٧٥] ١١٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ [السَّاعِدِيِّ] عَنِ

النَّبِيِّ ﷺ قَالَ: «عَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4876] 114 (B) - (1882) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Were it not for some men among my *Ummah*...' and he quoted the *Hadîth* and said therein: 'Going out in the evening or the morning in the cause of Allâh is better than this world and everything in it.'"

[٤٨٧٦] ١١٤م- (١٨٨٢) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ ذُكْوَانَ [بْنِ] أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ رِجَالًا مِنْ أُمَّتِي» وَسَاقَ الْحَدِيثَ وَقَالَ فِيهِ: «وَلَرَوْحَةٌ فِي سَبِيلِ اللَّهِ أَوْ عَدْوَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[4877] 115 - (1883) Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Going out in the morning or in the evening in the cause of Allâh is better than that on which the sun rises and sets.'"

[٤٨٧٧] ١١٥- (١٨٨٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَإِسْحَاقُ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - الْمُفْرِيُّ عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ [أَبِي] أَيُّوبَ حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَاوِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ، خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَعَرَبَتْ».

[4878] (...) Abû Ayyûb Al-Ansârî said: "The Messenger of Allâh ﷺ said:..." A similar report (as no. 4877).

[٤٨٧٨] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فَهْرَازٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ:

أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيَّوَةُ بْنُ شُرَيْحٍ، قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ،
مِثْلَهُ سِوَاءً.

Chapter 31. The High Positions That Allâh Has Prepared For The Mujâhid In Paradise

(المعجم ٣١) - (بَابُ بَيَانِ مَا أَعَدَّهُ اللَّهُ تَعَالَى لِلْمُجَاهِدِ فِي الْجَنَّةِ مِنَ الدَّرَجَاتِ) (التحفة ٤)

[4879] 116 - (1884) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “O Abû Sa‘eed, whoever is content with Allâh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet, Paradise is guaranteed for him.” Abû Sa‘eed wondered at that, and said: “Say it to me again, O Messenger of Allâh.” He did that, then he said: “And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth.” He said: “What is it, O Messenger of Allâh?” He said: “*Jihâd* in the cause of Allâh, *Jihâd* in the cause of Allâh.”

[٤٨٧٩] ١١٦ - (١٨٨٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ» فَعَجِبَ لَهَا أَبُو سَعِيدٍ. فَقَالَ: أَعَدَّهَا عَلَيَّ، يَا رَسُولَ اللَّهِ! فَفَعَلَ. ثُمَّ قَالَ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ».

Chapter 32. If A Person Is Killed In The Cause Of Allâh, All His Sins Will Be Expiated, Except Debt

(المعجم ٣٢) - (بَابُ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ كَفَرَتْ خَطَايَاهُ، إِلَّا الدَّيْنَ) (التحفة ٥)

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ stood up before them and said to them: “Jihâd in the cause of Allâh and faith in Allâh are the best of deeds.” A man stood up and said: “O Messenger of Allâh, do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away.” Then the Messenger of Allâh ﷺ said: “What did you say?” He said: “Do you think that if I am killed in the cause of Allâh, my sins will be expiated?” The Messenger of Allâh ﷺ said: “Yes, if you are killed in the cause of Allâh and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibrîl, ؑ, told me that.”

[٤٨٨٠] [١١٧- (١٨٨٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ [أَنَّهُ] سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ مَا فِيهِمْ فَذَكَرَ لَهُمْ: «أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ تُكَفَّرَ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلَامُ، قَالَ لِي ذَلِكَ.»

[4881] (...) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “A man came to the Messenger of Allâh ﷺ and said: ‘Do you think that if I am killed in the cause of Allâh...?’” A *Hadîth* like that of Al-Laith (no. 4881).

[٤٨٨١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا يَحْيَى [يَعْنِي] ابْنَ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبَرِيِّ،

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ:
جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:
أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ؟ بِمَعْنَى
حَدِيثِ اللَّيْثِ .

[4882] 118 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet ﷺ when he was on the *Minbar* and said: “Do you think that if I strike with my sword...?” A *Hadîth* like that of Al-Maqrûbî (no. 4881).

[٤٨٨٢] ١١٨ - (...) [و] حَدَّثَنَا
سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو
ابْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ؛ قَالَ:
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنْ مُحَمَّدِ بْنِ
قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ
عَنِ النَّبِيِّ ﷺ يَزِيدُ أَحَدَهُمَا عَلَى صَاحِبِهِ:
أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، وَهُوَ عَلَى الْمُنْبَرِ،
فَقَالَ: أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي، بِمَعْنَى
حَدِيثِ الْمُقْبِرِيِّ .

[4883] 119 - (1886) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Messenger of Allâh ﷺ said: “The martyr will be forgiven for everything, except debt.”

[٤٨٨٣] ١١٩ - (١٨٨٦) حَدَّثَنَا
زَكَرِيَاءُ بْنُ يَحْيَى بْنِ صَالِحٍ الْمَصْرِيُّ:
حَدَّثَنَا الْمُفَضَّلُ يَعْنِي ابْنَ فَضَالَةَ عَنْ عِيَّاشٍ وَ
هُوَ ابْنُ عَبَّاسٍ الْقُتَيْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ
أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يُغْفَرُ لِلشَّهِيدِ كُلِّ ذَنْبٍ، إِلَّا الدَّيْنَ» .

[4884] 120 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Prophet ﷺ said: “Being killed in the cause of Allâh expiates everything, except debt.”

[٤٨٨٤] ١٢٠ - (...) وَحَدَّثَنِي زُهَيْرُ
ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ
الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ:
حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ الْقُتَيْبِيُّ عَنْ أَبِي

عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي
سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ، إِلَّا الدِّينَ».

(المعجم ٣٣) - (بَابُ بَيَانِ أَنَّ أَرْوَاحَ
الشَّهَدَاءِ فِي الْجَنَّةِ، وَأَنَّهُمْ أَحْيَاءٌ عِنْدَ
رَبِّهِمْ يَرْزُقُونَ) (التحفة ٦)

**Chapter 33. The Souls Of The
Martyrs Are In Paradise, And
They Are Alive With Their
Lord And They Have Provision**

[4585] 121 - (1887) It was narrated that Masrûq said: “We asked ‘Abdullâh bin Mas‘ûd about this Verse: ‘Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.’^[1] He said: ‘We also asked about that, and he (the Prophet ﷺ) said: “Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: ‘Do you desire anything?’ They said: ‘What could we desire, when we can roam freely wherever we want in Paradise?’ He ﷺ did that with them three times, and when they saw that they would not be left without being asked, they said: ‘O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.’ When He saw that

[٤٨٨٥] [١٢١- (١٨٨٧)] وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ،
كِلَاهُمَا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعَيْسَى بْنُ يُونُسَ،
جَمِيعًا عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا
أَسْبَاطُ وَأَبُو مُعَاوِيَةَ قَالَا: حَدَّثَنَا الْأَعْمَشُ
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ قَالَ:
سَأَلْنَا عَبْدَ اللَّهِ [هُوَ ابْنُ مَسْعُودٍ] عَنْ هَذِهِ
الْآيَةِ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْواتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ»
[آل عمران: ١٦٩] قَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عَنْ
ذَلِكَ. فَقَالَ: «أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ
حُضْرٍ، لَهَا فَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ تَسْرُحُ
مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ
الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ اِطْلَاعَةً،
فَقَالَ: هَلْ تَسْتَهْوَنَ شَيْئًا؟ قَالُوا: أَيُّ شَيْءٍ

[1] *Āl ‘Imrân* 3:169.

they had no need, they were left alone.”

نَسْتَهِي؟ وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا، فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ! نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ تُرْكُوا».

Chapter 34. The Virtue Of Jihād And Keeping Watch Over The Frontier

(المعجم ٣٤) - (باب فضل الجهاد والرباط) (التحفة ٧)

[4886] 122 - (1888) It was narrated from Abû Sa‘eed Al-Khudrî that a man came to the Prophet ﷺ and said: “Which of the people is best?” He said: “A man who strives in *Jihād* in the cause of Allāh with his wealth and his self.” He said: “Then who?” He said: “A believer in a mountain pass who worships Allāh his Lord, and spares the people from his evil.”

[٤٨٨٦] ١٢٢ - (١٨٨٨) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ اللَّيْثِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شِعْبٍ مِنَ الشَّعَابِ، يَعْبُدُ [الله] رَبَّهُ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[4887] 123 - (...) It was narrated that Abû Sa‘eed said: “A man said: ‘Which of the people is best, O Messenger of Allāh?’ He said: ‘A believer who strives in *Jihād* with his self and his wealth, in the cause of Allāh.’ He said: ‘Then who?’ He said: ‘Then a man who withdraws into

[٤٨٨٧] ١٢٣ - (...) حَدَّثَنَا عَبْدُ ابْنِ حَمِيدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ»

a mountain pass, worshipping his Lord and sparing the people from his evil.”

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a *Hadîth* similar to no. 4887). He said: “A man in a mountain pass,” and he did not say, “then a man.”

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying *Zakât* and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone).”

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Hâzim with this chain

قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَرِلٌ فِي شِعْبٍ مِنَ الشُّعَابِ، يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ».

[٤٨٨٨] ١٢٤- (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، قَالَ: «رَجُلٌ فِي شِعْبٍ» وَلَمْ يَقُلْ: «ثُمَّ رَجُلٌ».

[٤٨٨٩] ١٢٥- (١٨٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ، عَنْ بَعْجَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ، رَجُلٌ مُمَسِكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَنَّتِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرْعَةً طَارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَطَانَهُ، أَوْ رَجُلٌ فِي غَنِيمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ، أَوْ بَطْنٍ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْبَقِيْنُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ».

[٤٨٩٠] ١٢٦- (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي

of narration. He said: "From Ba'jah bin 'Abdullâh bin Badr," and he said: "In one of these mountain passes," unlike the report of Yaḥyâ.

[4891] 127 - (...) A *Hadîth* like that of Abû Hâzim (no. 4890) was narrated from Abû Hurairah from the Prophet ﷺ, and he said: "In one of the mountain passes."

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

[4892] 128 - (1890) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise." They said: "How is that, O Messenger of Allâh?" He said: "One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred."

حَازِمٍ، وَيَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، كِلَاهُمَا عَنْ أَبِي حَازِمٍ، بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَقَالَ: عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ بْنِ بَدْرٍ، وَقَالَ: «فِي شِعْبَةٍ مِنْ هَذِهِ الشَّعَابِ» خِلَافَ رِوَايَةِ يَحْيَى.

[٤٨٩١] ١٢٧ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ أَبِي حَازِمٍ عَنْ بَعْجَةَ، وَقَالَ: «فِي شِعْبٍ مِنَ الشَّعَابِ».

(المعجم ٣٥) - (بَابُ بَيَانِ الرَّجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلَانِ الْجَنَّةَ) (التحفة ٨)

[٤٨٩٢] ١٢٨ - (١٨٩٠) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُضْحِكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ» [فَقَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ!] قَالَ: «يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيُسَلِّمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ] فَيُسْتَشْهَدُ».

[4893] (...) A similar report (as no. 4892) was narrated from Abû Az-Zinnâd with this chain of narration.

[٤٨٩٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الرُّنَادِ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4894] 129 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ," - and he mentioned a number of *Aḥadīth*, including the following: "The Messenger of Allâh ﷺ said: 'Allâh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.' They said: 'How is that, O Messenger of Allâh?' He said: 'One fought and entered Paradise, then Allâh turned in forgiveness to the other, and guided him to Islam, then he fought in *Jihâd* in the cause of Allâh and was martyred.'"

[٤٨٩٤] ١٢٩- (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: 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: «يَضْحَكُ اللَّهُ لِرَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ»، قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «يَقْتُلُ هَذَا فَيَلْبِغُ الْجَنَّةَ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْآخَرَ فَيَهْدِيهِ إِلَى الْإِسْلَامِ، ثُمَّ يُجَاهِدُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ».

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

(المعجم ٣٦) - (باب من قتل كافراً ثم سدّد) (التحفة ٩)

[4895] 130 - (1891) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No disbeliever and his killer will ever be together in Hell."

[٤٨٩٥] ١٣٠- (١٨٩١) حَدَّثَنَا يَحْيَى بْنُ أَبِي أَيُّوبَ وَقَتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا».

[4896] 131 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No two people will be together in Hell in such a way that one harms the other.' It was said: 'Who are they, O Messenger of Allâh?' He said: 'A believer who kills a disbeliever then keeps to the right path.'"

[٤٨٩٦] ١٣١- (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ الْهَلَالِيُّ: حَدَّثَنَا أَبُو إِسْحَقَ الْفَزَارِيُّ، [عَنْ] إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعَانِ فِي النَّارِ اجْتِمَاعًا يَضُرُّ أَحَدَهُمَا الْآخَرَ» قِيلَ: مَنْ هُم؟ يَا رَسُولَ اللَّهِ! قَالَ: «مُؤْمِنٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ».

Chapter 37. The Virtue Of Charity In The Cause Of Allâh, And Its Manifold Reward

(المعجم ٣٧) - (باب فضل الصدقة في سبيل الله تعالى، وتضعيفها) (التحفة ١٠)

[4897] 132 - (1892) It was narrated that Abû Mas'ûd Al-Anṣarî said: "A man brought a bridled she-camel and said: 'This is (given) in the cause of Allâh.' The Messenger of Allâh ﷺ said: 'On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled.'"

[٤٨٩٧] ١٣٢- (١٨٩٢) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ. فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا، يَوْمَ الْقِيَامَةِ، سَبْعُمِائَةٍ نَاقَةٍ، كُلُّهَا مَخْطُومَةٌ».

[4898] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadîth* as no. 4987).

[٤٨٩٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Anṣarî said: "A man came to the Messenger of Allâh ﷺ and said: 'My mount has died, give me a mount.' He said: 'I do not have anything.' A man said: 'O Messenger of Allâh, I will tell him about someone who will give him a mount.' The Messenger of Allâh ﷺ said: 'The one who tells another about something good is like the one who does it.'"

[4900] (...) It was narrated from Al-A'mash with this chain of narration (a similar *Hadith* as no. 4999).

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: "O Messenger of Allâh, I want to go out to fight but I do not have

(المعجم ٣٨) - (بَابُ فَضْلِ إِعَانَةِ الْغَازِي فِي سَبِيلِ اللَّهِ بِمَرْكُوبٍ وَغَيْرِهِ، وَخِلَافَتِهِ فِي أَهْلِهِ بِخَيْرٍ) (التحفة ١١)

[٤٨٩٩] ١٣٣ - (١٨٩٣) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أُبَدِعُ بِي فَاحْمِلْنِي. فَقَالَ: «مَا عِنْدِي» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَنَا أَذْلُهُ عَلَى مَنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِي فَاعِلِهِ».

[٤٩٠٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ كُلُّهُمْ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ.

[٤٩٠١] ١٣٤ - (١٨٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ

the means to equip myself.” He said: “Go to so-and-so, for he has equipped himself but has fallen sick.” He went to him and said: “The Messenger of Allâh ﷺ sends greetings of *Salâm* to you, and he said to give me that with which you had equipped yourself.” He said: “O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allâh, if you withhold anything it will not be blessed for you.”

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: “Whoever equips a warrior in the cause of Allâh, has participated in the battle, and whoever looks after his family has participated in the battle.”

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: “The Prophet of Allâh ﷺ said: ‘Whoever equips a warrior in the cause of Allâh, has

[ابن مالك]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا بِهِزُّ : حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ : حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ]؛ أَنْ فَتَى مِنْ أَسْلَمَ قَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أُرِيدُ الْعَزْوَ وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ ، قَالَ : «إِنَّتِ فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ» ، فَأَتَاهُ فَقَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ يُقْرِئُكَ السَّلَامَ وَيَقُولُ : أَعْطِنِي الَّذِي تَجَهَّزْتُ بِهِ ، قَالَ : يَا فُلَانَةُ ! أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ ، وَلَا تَحْسِبِي عَنْهُ شَيْئًا ، فَوَاللَّهِ ! لَا تَحْسِبِي مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ» .

[٤٩٠٢] [١٣٥- (١٨٩٥)] وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الطَّاهِرِ - قَالَ أَبُو الطَّاهِرِ : أَخْبَرَنَا ابْنُ وَهْبٍ ، وَقَالَ سَعِيدُ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ - : أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّحِّ ، عَنْ بُسْرِ بْنِ سَعِيدٍ ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ : «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا ، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» .

[٤٩٠٣] [١٣٦- (...)] حَدَّثَنَا أَبُو الرَّبِيعِ الرَّهْرَانِيُّ : حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ : حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ : حَدَّثَنَا

participated in the battle, and whoever looks after a warrior's family has participated in the battle.”

[4904] 137 - (1896) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân, from Hudhail, and said: "Let one man out of every two join the expedition, and the reward will be shared between them both."

[4905] (...) Abû Sa'eed Al-Khudrî narrated that the Messenger of Allâh ﷺ sent out a troop... a similar report (as no. 4904).

[4906] (...) A similar report (as no. 4904) was narrated from Yahyâ with this chain of narrators.

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَنْ جَهَرَ غَازِيًا فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا».

[٤٩٠٤] [١٣٧- (١٨٩٦)] وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا إِلَى بَنِي لِحْيَانَ، مِنْ هُدَيْلٍ، فَقَالَ: «لِيَبْعَثَ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالْأَجْرُ بَيْنَهُمَا».

[٤٩٠٥] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ يَعْنِي ابْنَ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ: حَدَّثَنَا الْحُسَيْنُ عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ: حَدَّثَنِي أَبُو سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا، بِمِثْلِهِ.

[٤٩٠٦] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ مُوسَى عَنْ شَيْبَانَ، عَنْ يَحْيَى، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4907] 138 - (...) It was narrated from Yazîd bin Abî Sa'eed, the freed slave of Al-Mahrî, from his father, from Abû Sa'eed Al-Khudrî, that the Messenger of Allâh ﷺ sent a troop to Banû Lihyân and said: "Let one man out of every two go out," then he said to those who stayed behind: "Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out."

Chapter 39. The Sanctity Of The Wives Of The Mujâhidîn, And The Sin Of The One Who Betrays Them With Regard To Them

[4908] 139 - (1897) It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: "The sanctity of the wives of the Mujâhidîn for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the Mujâhidîn and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the Mujâhid) will take as much of his good deeds as he wishes; so what do you think?"

[٤٩٠٧] ١٣٨ - (...) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ ابْنِ أَبِي سَعِيدٍ، مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ فَقَالَ: «لِيُخْرَجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ» ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ، كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

(المعجم ٣٩) - (بَابُ حُرْمَةِ نِسَاءِ الْمَجَاهِدِينَ، وَإِثْمُ مَنْ خَانَهُمْ فِيهِنَّ) (التحفة ١٢)

[٤٩٠٨] ١٣٩ - (١٨٩٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ، كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ، فَيَخُونُهُ فِيهِمْ، إِلَّا وَقَفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟».

[4909] (...) It was narrated from Ibn Buraidah that his father said: “The Prophet ﷺ said...” a *Hadīth* like that of Ath-Thawrī (no. 4908).

[٤٩٠٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا مِسْعَرٌ [عَنْ] عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ يُعْنِي النَّبِيُّ ﷺ بِمَعْنَى حَدِيثِ الثَّوْرِيِّ.

[4910] 140 - (...) It was narrated from ‘Alqamah bin Marthad with this chain of narration (a similar *Hadīth* as no. 4908), and he said: “The Messenger of Allāh ﷺ turned to us and said: ‘What do you think?’”

[٤٩١٠] ١٤٠ - (...) وَحَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، بِهَذَا الْإِسْنَادِ: «وَقَالَ: فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَمَعْتُ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَمَا ظَنُّكُمْ؟».

Chapter 40. The Duty Of *Jihād* Is Waived For Those Who Have Excuses

[4911] 141 - (1898) It was narrated from Abû Ishâq that he heard Al-Barâ’ say concerning the Verse: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allāh.”^[1] The Messenger of Allāh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

(المعجم ٤٠) - (بَابُ سَقُوطِ فِرَاضِ الْجِهَادِ عَنِ الْمَعْدُورِينَ) (التحفة ١٣)

[٤٩١١] ١٤١ - (١٨٩٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ أَنَّهُ سَمِعَ الْبَرَاءَ [يَقُولُ] فِي هَذِهِ الْآيَةِ: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) فَأَمَرَ رَسُولُ اللَّهِ ﷺ زَيْدًا فَجَاءَ بِكَنْفِ فَكَتَبَهَا فَشَكَا إِلَيْهِ ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ، فَزَلَّتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾.

[1] *An-Nisâ* 4:95.

blind or lame), and those who strive hard and fight in the Cause of Allâh.^[1]

Shu'bah said: "Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: 'Not equal are those of the believers who sit (at home)...,' a *Hadîth* like that of Al-Barâ'. And Ibn Bash-shâr said in his report: "Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit."

[4912] 142 - (...) It was narrated that Al-Barâ' said: "When the Verse: 'Not equal are those of the believers who sit (at home)..., was revealed, Ibn Umm Maktûm spoke to him, then the words: '...except those who are disabled (by injury or are blind or lame)...' were revealed.

Chapter 41. Affirmation Of Paradise For The Martyr

[4913] 143 - (1899) It was narrated from 'Amr that he heard Jâbir say: "A man said: 'Where will I be, O Messenger of Allâh, if I am killed?' He said: 'In Paradise.' He threw down some dates that were in his hand, then he fought until he was killed." According to the *Hadîth* of Suwaid: "A man said to the Prophet ﷺ on the day of (the battle of) Uḥud."

قَالَ شُعْبَةُ: وَأَخْبَرَنِي سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، فِي هَذِهِ الْآيَةِ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ﴾. بِمِثْلِ حَدِيثِ الْبَرَاءِ، وَقَالَ ابْنُ بَشَّارٍ فِي رَوَايَتِهِ: سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ، عَنْ رَجُلٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ.

[٤٩١٢] ١٤٢ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بَشِيرٍ عَنْ مِسْعَرٍ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ كَلَّمَهُ ابْنُ أُمِّ مَكْتُومٍ، فَنَزَلَتْ: ﴿عِدَّةٌ أُولَى الضَّرَرِ﴾.

(المعجم ٤١) - (بَابُ ثُبُوتِ الْجَنَّةِ)

(للشهيد) (التحفة ١٤)

[٤٩١٣] ١٤٣ - (١٨٩٩) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِسَعِيدٍ - أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا يَقُولُ: قَالَ رَجُلٌ: أَيْنَ أَنَا، يَا رَسُولَ اللَّهِ! إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمْرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، وَفِي حَدِيثِ سُوَيْدٍ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ، يَوْمَ أُحُدٍ.

[1] *An-Nisâ'* 4:95.

[4914] 144 - (1900) It was narrated that Al-Barâ' said: "A man from Banû Al-Nabî - a tribe of the *Anṣâr* - came and said: 'I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.' Then he went forth and fought until he was killed. The Prophet ﷺ said: 'His good deeds were few, but his reward is great.'"

[٤٩١٤] ١٤٤ - (١٩٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَكَرِيَاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ إِلَى النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ الْمِصْبِصِيُّ: حَدَّثَنَا عِمْسَى يَعْنِي ابْنَ يُونُسَ عَنْ زَكَرِيَاءَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيتِ - قَبِيلَةَ مِنَ الْأَنْصَارِ - فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ، ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ، فَقَالَ النَّبِيُّ ﷺ: «عَمِلَ هَذَا يَسِيرًا، وَأَجَرَ كَثِيرًا».

[4915] 145 - (1901) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ sent Busaisah as a scout to see what had happened to the caravan of Abû Sufyân. Then he came, and there was no one in the house except myself and the Messenger of Allâh ﷺ." - He (one of the narrators) said: "I do not know if he mentioned one of his wives too" - "He told him the news, and the Messenger of Allâh ﷺ went out and spoke to the people. He said: 'We have something to pursue. Whoever has his mount ready, let him ride with us.' Some men started to ask him for permission to go and bring their mounts from the high

[٤٩١٥] ١٤٥ - (١٩٠١) حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، وَالْفَافِظُ الْمُتَقَارِبَةُ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ، عَيْنًا يَنْظُرُ مَا صَنَعَتْ عَيْرُ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرِ رَسُولِ اللَّهِ ﷺ - قَالَ: لَا أَدْرِي مَا اسْتَسْتَنَى بَعْضَ نِسَائِهِ - قَالَ: فَحَدَّثَهُ الْحَدِيثَ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ

ground of Al-Madīnah, and he said: 'No, only those whose mounts are ready.' The Messenger of Allāh ﷺ and his Companions set out, and they reached Badr before the idolaters.

"The Messenger of Allāh ﷺ said: 'None of you should go ahead to do anything unless I am ahead of him.' The idolaters drew close and the Messenger of Allāh ﷺ said: 'Get up to Paradise, as wide as the heavens and the earth.' 'Umair bin Al-Ḥumâm Al-Anṣârî said: 'O Messenger of Allāh, Paradise as wide as the heavens and the earth?' He said: 'Yes.' He said: 'Good, good.' The Messenger of Allāh ﷺ said: 'What makes you say: "Good, good?"' He said: 'Nothing, O Messenger of Allāh, except the hope that I will be one of its people.' He said: 'You will be one of its people.' He took some dates out of his bag and started eating them, then he said: 'If I live until I finish eating these dates of mine, that will be a long life.' So he threw aside the dates he had, then he fought them until he was killed."

فَتَكَلَّمَ، فَقَالَ: «إِنَّ لَنَا طَلِبَةً، فَمَنْ كَانَ ظَهْرُهُ حَاضِرًا فَلْيَرْكَبْ مَعَنَا» فَجَعَلَ رِجَالٌ يَسْتَأْذِنُونَهُ فِي ظَهْرَانِهِمْ فِي عُلُوِّ الْمَدِينَةِ، فَقَالَ: «لَا. إِلَّا مَنْ كَانَ ظَهْرُهُ حَاضِرًا» فَأَنْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرِ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَقَدَّمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ ابْنُ الْحَمَامِ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ! جَنَّةٌ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ» قَالَ: لَا، وَاللَّهِ! يَا رَسُولَ اللَّهِ! إِلَّا رَجَاءَةٌ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» قَالَ: فَأَخْرَجَ تُمَيْرَاتٍ مِنْ قَرْنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيِّتٌ حَتَّى أَكُلَ تَمْرَاتِي هَذِهِ، إِنَّهَا لِحَيَاةٍ طَوِيلَةٍ، قَالَ: فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ.

[٤٩١٦] ١٤٦ - (١٩٠٢) حَدَّثَنَا يَحْيَى

[4916] 146 - (1902) It was narrated from Abû Bakr bin 'Abdullâh bin Qais, from his

ابْنِ يَحْيَى التَّمِيمِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ -

father: "The Messenger of Allâh ﷺ said: 'The gates of Paradise are beneath the shadows of the swords.' An unkempt man stood up and said: 'O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?' He said: 'Yes.' He went back to his Companions and said: 'I greet you with peace.' Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed."

وَاللَّفْظُ لِيَحْيَى - قَالَ فُتَيْبَةُ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - جَعْفَرُ ابْنُ سُلَيْمَانَ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ أَبِي، وَهُوَ بِحَضْرَةِ الْعَدُوِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلِّ الشُّيُوفِ» فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ، فَقَالَ: يَا أَبَا مُوسَى! أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعْ إِلَى أَصْحَابِهِ فَقَالَ: أَقْرَأُ عَلَيْكُمْ السَّلَامَ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ، فَضْرَبَ بِهِ حَتَّى قُتِلَ.

[4917] 147 - (677) It was narrated that Anas bin Mâlik said: "Some people came to the Prophet ﷺ and said: 'Send some men with us to teach us the Qur'ân and Sunnah.' He sent to them seventy men of the *Anṣâr* who were called *Al-Qurrâ'*, among whom was my maternal uncle Ḥarâm. They used to recite Qur'ân and study at night and learn, and during the day, they used to bring water to the *Masjid* and gather firewood and sell it, in order to buy food for *Ahl As-Suffah* and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.

[٤٩١٧] ١٤٧ - (٦٧٧) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ [ابْنِ مَالِكٍ] قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ فَقَالُوا: أَنْ ابْعَثْ مَعَنَا رِجَالًا يُعَلِّمُونَ الْقُرْآنَ وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ، يُقَالُ لَهُمُ الْقُرَّاءُ، فِيهِمْ خَالِي حَرَامٌ، يَقْرَأُونَ الْقُرْآنَ، وَيَتَدَارَسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ، وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصَّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ

They said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’” A man came to Ḥarâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Ḥarâm said: “I have succeeded, by the Lord of the Ka’bah!” The Messenger of Allâh ﷺ said to his Companions: “Your brothers have been killed, and they said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’”

[4918] 148 - (1903) It was narrated that Thâbit said: “Anas said: ‘My paternal uncle after whom I was named was not present with the Messenger of Allâh ﷺ at (the battle of) Badr, and he was upset about that. He said: “I have missed the first battle where the Messenger of Allâh ﷺ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh ﷺ, Allâh, exalted is He, will see what I will do.” He was afraid to say more than that. He was present with the Messenger of Allâh ﷺ on the day of (the battle of) Uḥud. He met Sa’d bin Mu’âdh, and Anas said to him: “O Abû ‘Amr, where are you going?” He said: “I smell the fragrance of Paradise beside Uḥud.” He fought them until he

إِلَيْهِمْ، فَعَرَضُوا لَهُمْ فَقَتَلُوهُمْ، قَبْلَ أَنْ يُبَلِّغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيَتْ عَنَّا، قَالَ وَأَتَى رَجُلٌ حَرَامًا، خَالَ أَنَسٍ، مِنْ خَلْفِهِ فَطَعَنَهُ بِرُمْحٍ حَتَّى أَنْفَذَهُ، فَقَالَ حَرَامٌ: فُزْتُ، وَرَبِّ الْكَعْبَةِ! فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا، وَإِنَّهُمْ قَالُوا: اللَّهُمَّ! بَلِّغْ عَنَّا نَبِيَّنَا أَنَا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ، وَرَضِيَتْ عَنَّا.» [راجع: ١٥٤٥]

[٤٩١٨] ١٤٨ - (١٩٠٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا بِهِزٌ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: عَمِّي الَّذِي سُمِّيَتْ بِهِ لَمْ يَشْهَدْ مَعَ رَسُولِ اللَّهِ ﷺ بَدْرًا، قَالَ: فَشَقَّ عَلَيْهِ، قَالَ: أَوَّلُ مَشْهَدٍ شَهِدَهُ رَسُولُ اللَّهِ ﷺ غَيْبَتْ عَنْهُ، وَإِنْ أَرَانِي اللَّهُ مَشْهَدًا، [فِيمَا] بَعْدُ، مَعَ رَسُولِ اللَّهِ ﷺ، لَيَرَانِي اللَّهُ تَعَالَى مَا أَصْنَعُ، قَالَ: فَهَابَ أَنْ يَقُولَ غَيْرَهَا، قَالَ: فَشَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، فَقَالَ: فَاسْتَقْبَلَ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ لَهُ أَنَسٌ: يَا أَبَا عَمْرٍو أَيْنَ؟ فَقَالَ: وَأَهَا لِرِيحِ الْجَنَّةِ، أَجِدُهُ دُونَ أُحُدٍ، قَالَ: فَقَاتَلَهُمْ حَتَّى قُتِلَ، قَالَ:

was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: "His sister, my paternal aunt Ar-Rubayyî' bint An-Naḍr, said: 'I could not recognize my brother except by his finger tips.' Then this Verse was revealed: 'Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd*, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.'^[1] And they thought that it had been revealed concerning him and his companions."

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

[4919] 149 - (1904) It was narrated that 'Amr bin Murrah said: "I heard Abû Wâ'il say: 'Abû Mûsâ Al-Ash'arî told us that a Bedouin man came to the Prophet ﷺ and said: "O Messenger of Allâh, a man may fight for spoils of war, and a man

فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَتَمَانُونَ، مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ وَرَمِيَّةٍ، قَالَ فَقَالَتْ أُخْتُهُ، عَمَّتِي الرُّبَيْعُ بِنْتُ النَّضْرِ: فَمَا عَرَفْتُ أَحِيَّ إِلَّا بِبَتَانِيهِ، وَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا﴾ [الأحزاب: ٢٣] قَالَ: فَكَانُوا يُرَوْنَ أَنَّهَا نَزَلَتْ فِيهِ وَفِي أَصْحَابِهِ.

(المعجم ٤٢) - (باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله) (التحفة ١٥)

[٤٩١٩] ١٤٩ - (١٩٠٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو

^[1] Al-Ahzâb 33:23.

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allâh?" The Messenger of Allâh ﷺ said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

[4920] 150 - (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allâh? The Messenger of Allâh ﷺ said: 'The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.'"

[4921] (...) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ came to us and we said: 'O Messenger of Allâh, a man among us may fight to display his courage...' and he mentioned a similar report (as no. 4920)."

مُوسَى الْأَشْعَرِيُّ؛ أَنَّ رَجُلًا أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ».

[٤٩٢٠] ١٥٠ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ - عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ، عَنِ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ».

[٤٩٢١] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ، عَنِ أَبِي مُوسَى قَالَ: أَتَيْتَنَا رَسُولُ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ! الرَّجُلُ يُقَاتِلُ مِنَّا شَجَاعَةً، فَذَكَرَ مِثْلَهُ.

[4922] 151 - (...) It was narrated from Abû Mûsâ Al-Ash'arî that a man asked the Messenger of Allâh ﷺ about fighting in the cause of Allâh, glorified and exalted is He. He said: "A man may fight out of anger, or for the sake of his tribe." He raised his head to look at him - and he only raised his head because the man was standing - and said: "The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh."

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

[4923] 152 - (1905) It was narrated that Sulaimân bin Yasâr said: "The people dispersed from around Abû Hurairah, and Nâtil, who was from the people of Ash-Shâm, said: 'O *Shaikh!* Tell me a *Hadîth* that you heard from the Messenger of Allâh ﷺ.' He said: 'Yes. I heard the Messenger of Allâh ﷺ say: "The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: 'What did you do with them?' He will say: 'I fought for Your sake until I was martyred.' He will say: 'You are lying, rather

[٤٩٢٢] ١٥١ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ؛ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ]؟ فَقَالَ: الرَّجُلُ يُقَاتِلُ غَضَبًا وَيُقَاتِلُ حَمِيَّةً، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ - وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلَّا أَنَّهُ كَانَ قَاتِمًا - فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةً لِلَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ».

(المعجم ٤٣) - (بَابُ مَنْ قَاتَلَ لِلرِّيَاءِ وَالسَّمْعَةِ اسْتَحَقَّ النَّارَ) (التحفة ١٦)

[٤٩٢٣] ١٥٢ - (١٩٠٥) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُونُسَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ. فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ النَّاسِ يُفْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ، فَأُتِيَ بِهِ فَعَرَفَهُ نِعْمَتُهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيءٌ،

you fought so that it would be said he is brave, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire.

“And a man who acquired knowledge and taught it, and read Qur’ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I acquired knowledge and taught it, and I read Qur’ân for Your sake.’ He will say: ‘You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur’ân so that it would be said, he is a reciter, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allâh made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I did not leave any way in which You love wealth to be spent but I spent it for Your sake.’ He will say: ‘You are lying, rather you did that that so that it would be said, he is generous, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire.”

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmî said to him... and he

فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَّفَهُ نِعْمَهُ فَعَرَّفَهَا. قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتَ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتَ فِيكَ الْقُرْآنَ. قَالَ: كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّىٰ أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعْمَهُ فَعَرَّفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ.

[٤٩٢٤] (...) وَحَدَّثَنَا عَلِيُّ بْنُ

حَسْرَمٍ: أَخْبَرَنَا الْحَجَّاجُ يَعْنِي ابْنَ مُحَمَّدٍ

narrated a *Hadith* like that of Khâlid bin Al-Hârith (no. 4923).

عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي يُونُسُ بْنُ يُونُسَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّجَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ: نَاتِلَ الشَّامِيَّ، وَاقْتَصَرَ الْحَدِيثَ بِمِثْلِ حَدِيثِ خَالِدِ بْنِ الْحَارِثِ.

Chapter 44. The Reward Of Those Who Fought And Acquired Spoils Of War And Those Who Did Not Acquire Spoils Of War

(المعجم ٤٤) - (بَابُ بَيَانِ قَدْرِ ثَوَابِ مَنْ غَزَا فِغْنَمٍ وَمَنْ لَمْ يَغْنَمْ) (التحفة ١٧)

[4925] 153 - (1906) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full."

[٤٩٢٥] ١٥٣ - (١٩٠٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ فَيُصِيبُونَ الْغَنِيْمَةَ، إِلَّا تَعَجَّلُوا ثُلثِي أَجْرِهِمْ مِنَ الْآخِرَةِ، وَبَقِيَ لَهُمُ الثُّلُثُ، وَإِنْ لَمْ يُصِيبُوا غَنِيْمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

[4926] 154 - (...) It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and

[٤٩٢٦] ١٥٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ: حَدَّثَنِي أَبُو هَانِيءٍ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبَلِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تَغْزُو فَتَعْنَمُ وَتَسْلَمُ

غِيَاثٍ وَيَزِيدُ بْنُ هَارُونَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ،
كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، بِإِسْنَادِ مَالِكٍ؛
وَمَعْنَى حَدِيثِهِ.

وَفِي حَدِيثِ سُفْيَانَ: سَمِعْتُ عُمَرَ بْنَ
الْخَطَّابِ عَلَى الْمِنْبَرِ يُخْبِرُ عَنِ النَّبِيِّ ﷺ.

Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allâh, Exalted Is He

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.'"

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahl bin Hunaif narrated from his father, from his grandfather, that the Prophet ﷺ said: "Whoever sincerely asks Allâh for martyrdom, Allâh will cause him to attain the status of the martyrs, even if he dies in his bed."

(المعجم ٤٦) - (بَابُ اسْتِحْبَابِ طَلَبِ
الشَّهَادَةِ فِي سَبِيلِ اللَّهِ تَعَالَى
(التحفة ١٩)

[٤٩٢٩] ١٥٦ - (١٩٠٨) وَحَدَّثَنَا
سُفْيَانُ بْنُ فَرُّوخَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ:
حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ
صَادِقًا، أُعْطِيَهَا، وَلَوْ لَمْ تُصِبْهُ».

[٤٩٣٠] ١٥٧ - (١٩٠٩) وَحَدَّثَنِي
أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ
لِحَرْمَلَةَ - قَالَ أَبُو الطَّاهِرِ: أَخْبَرَنَا،
وَقَالَ: حَرْمَلَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ
وَهْبٍ: حَدَّثَنِي أَبُو شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ
أَبِي أُمَامَةَ بْنَ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ
أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ
سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ

الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ» [وَلَمْ يَذْكُرْ أَبُو الطَّاهِرِ فِي حَدِيثِهِ «بِصِدْقٍ»].

Chapter 47. Criticism Of One Who Dies Without Having Fought (In *Jihād*) Or Having Thought Of Fighting

(المعجم ٤٧) - (بَابُ ذِمِّ مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يَحْدِثْ نَفْسَهُ بِالغَزْوِ)
(التحفة ٢٠)

[4931] 158 - (1910) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever dies without having fought (in *Jihād*) or having thought of fighting, has died as a type of hypocrite.'"

Ibn Sahn said: "‘Abdullâh bin Al-Mubâarak said: ‘We think that that applied at the time of the Messenger of Allâh ﷺ.’"

[٤٩٣١] ١٥٨ - (١٩١٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ سَهْمٍ الْأَنْطَاكِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ وَهَيْبِ الْمَكِّيِّ، عَنْ عُمَرَ بْنِ مُحَمَّدِ ابْنِ الْمُتَكْدِرِ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحْدِثْ بِهِ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ».

قَالَ ابْنُ سَهْمٍ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: فَتَرَى أَنَّ ذَلِكَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

(المعجم ٤٨) - (بَابُ ثَوَابِ مَنْ حَبَسَهُ عَنِ الْغَزْوِ مَرَضًا أَوْ عَذْرًا أُخْرَى)
(التحفة ٢١)

[4932] 159 - (1911) It was narrated that Jâbir said: "We were with the Prophet ﷺ on a campaign and he said: 'In Al-Madînah there are men and you have not covered any distance or

[٤٩٣٢] ١٥٩ - (١٩١١) وَحَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ:

crossed any valley but they were with you, but they were held back by sickness.”

[4933] (...) It was narrated from Al-A'mash with this chain of narration (a *Hadith* similar to no. 4932), except that in the *Hadith* of Wakī' (it says): “But they shared the reward with you.”

Chapter 49. The Virtue Of Campaigning By Sea

[4934] 160 - (1912) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ used to enter upon Umm Ḥarâm bint Milhân^[1] and she would give him food. Umm Ḥarâm was married to 'Ubâdah bin Aş-Şâmit. The Messenger of Allâh ﷺ entered upon her one day and she gave him some food, then she sat and checked his head for lice,^[2] and the Messenger of Allâh ﷺ slept, then he woke up

كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَقَالَ «إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَاوْدِيَا، إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

[٤٩٣٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كُلُّهُمُ عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ فِي حَدِيثِ وَكِيعٍ «إِلَّا شَرِكْتُمْ فِي الْأَجْرِ».

(المعجم ٤٩) - (بَابُ فَضْلِ الْغَزْوِ فِي الْبَحْرِ) (التحفة ٢٢)

[٤٩٣٤] ١٦٠ - (١٩١٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأُطْعِمَتْهُ، ثُمَّ جَلَسَتْ تَقْلِبِي رَأْسَهُ،

[1] Umm Ḥarâm bint Milhân: The scholars said that the Prophet ﷺ was a *Maḥram* to her, but they differed as how that was so. Ibn 'Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because 'Abdul-Muṭṭalib's mother was from Banû An-Najjâr.

[2] It should be noted that checking the head for lice does not necessarily mean that there were any.

smiling. She said: “I said: ‘Why are you smiling, O Messenger of Allāh?’ He said: ‘Some people of my *Ummah* were shown to me, on a campaign in the cause of Allāh, riding on the surface of this sea, kings on throne, or like kings on thrones.’” - There is some uncertainty as to which he said. - She said: ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ He prayed for her, then he lay down his head and slept, then he woke up smiling.” She said: “I said: ‘Why are you smiling O Messenger of Allāh?’ He said: ‘Some people of my *Ummah* have been shown to me, on a campaign in the cause of Allāh,’ as he had said the first time. She said: ‘O Messenger of Allāh, pray to Allāh to make me one of them.’ He said: ‘You will be one of the first ones.’”

Umm Harām bint Milhān traveled by sea at the time of Mu‘āwiyah,^[1] then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161 - (...) It was narrated from Anas bin Mālik that Umm Ḥarām, who was the maternal aunt of Anas, said:

فَنَامَ رَسُولُ اللَّهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِرَّةِ، أَوْ مِثْلَ الْمُلُوكِ عَلَى الْأَسِرَّةِ». يَشْكُ أَيُّهُمَا قَالَ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، فَدَعَا لَهَا، ثُمَّ وَضَعَ رَأْسَهُ فَنَامَ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ» كَمَا قَالَ فِي الْأَوَّلِي، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ «أَنْتِ مِنَ الْأَوَّلِينَ».

فَرَكِبْتُ أُمَّ حَرَامٍ بِنْتِ مِلْحَانَ الْبَحْرِ فِي زَمَانِ مُعَاوِيَةَ، فَضَرَعْتُ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ، فَهَلَكْتُ.

[٤٩٣٥] ١٦١ - (...) حَدَّثَنَا خَلْفُ

ابْنِ هِشَامٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ

[1] At the time of Mu‘āwiyah: Most scholars of biography are of the view that this happened during the caliphate of ‘Uthmān bin ‘Affān, may Allāh be pleased with him, during that Umm Ḥarām and her husband traveled to Cyprus, where she fell from her mount and died, and was buried there. Based on this, the words: “At the time of Mu‘āwiyah” refer to the time of Mu‘āwiyah’s sea campaign, not the time of his caliphate.

“The Prophet ﷺ came to us one day and took a nap in our house, then he woke up smiling. I said: ‘Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?’ He said: ‘I have been shown some people of my *Ummah* riding on the surface of this sea, like kings on thrones.’ I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of them.’” She said: “Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of the first.’”

He said: “‘Ubâdah bin Aş-Şâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck.”

[4936] 162 - (...) It was narrated from Anas bin Mâlik, from his maternal aunt Umm Harâm bint Milhân, that she said: “One day the Messenger of Allâh ﷺ fell asleep near me, then he woke up smiling.” She said: “I said: ‘O Messenger of Allâh, why are you smiling?’ He said: ‘Some people of my *Ummah* were shown to me, riding on the surface of this green sea.’” Then

يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ وَهِيَ خَالَةُ أَنَسٍ قَالَتْ: أَتَانَا النَّبِيُّ ﷺ يَوْمًا، فَقَالَ عِنْدَنَا، فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ؟ يَا رَسُولَ اللَّهِ! بِأبي أنتَ وأُمِّي قال: «أُرِيتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ ظَهَرَ الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسِرَّةِ» فَقُلْتُ: ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: «فَإِنَّكَ مِنْهُمْ» قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقَظَ أَيْضًا وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقُلْتُ: ادْعُ اللَّهُ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ «أَنْتَ مِنَ الْأَوَّلِينَ».

قَالَ: فَتَرَوُجَهَا عِبَادَةٌ بِنُ الصَّامِتِ، بَعْدُ، فَغَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا أَنْ جَاءَتْ قُرْبَتْ لَهَا بَعْلَةٌ، فَرَكِبَتْهَا، فَصَرَ عُنُقَهَا، فَاذْدَقَتْ عُنُقَهَا.

[٤٩٣٦] ١٦٢ - (...) وَحَدَّثَنَا

مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ وَيَحْيَىٰ ابْنُ يَحْيَىٰ [قَالَ:] أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا قَرِيبًا مِنِّي، ثُمَّ اسْتَيْقَظَ يَبْسُمُ قَالَتْ: فَقُلْتُ: يَا

he mentioned a *Hadīth* like that of Hammād bin Zaid (no. 4935).

[4937] (...) It was narrated from ‘Abdullāh bin ‘Abdur-Raḥmān that he heard Anas bin Mālik say: “The Messenger of Allāh ﷺ came to Bint Milhān, the maternal aunt of Anas, and lay down his head (to sleep) in her house...” and he quoted a *Hadīth* like that of Ishāq bin Abī Talḥah and Muḥammad bin Yaḥyā bin Habbān (no. 4934, 4935).

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allāh, Glorified And Exalted Is He

[4938] 163 - (1913) It was narrated that Salmān said: “I heard the Messenger of Allāh ﷺ say: ‘Guarding the frontier in the cause of Allāh for one day and night is better than fasting and praying *Qiyām* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.’”

رَسُولَ اللَّهِ! مَا أَضْحَكَكَ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ، يَزْكُبُونَ ظَهْرَ هَذَا الْبَحْرِ الْأَخْضَرِ» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ حَمَّادِ بْنِ زَيْدٍ.

[٤٩٣٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: أَخْبَرَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ بِنْتَ مِلْحَانَ، خَالَةَ لَأَنَسِ، فَوَضَعَ رَأْسَهُ عِنْدَهَا، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ وَمُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ.

(المعجم ٥٠) - (بَابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ) (التحفة ٢٣)

[٤٩٣٨] ١٦٣ - (١٩١٣) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ: حَدَّثَنَا لَيْثٌ بِعَنْ ابْنِ سَعْدٍ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ شُرْحِبِيلِ بْنِ السَّمِطِ، عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ، جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْقَتْلَانِ».

[4939] (...) A *Hadīth* like that of Al-Laith from Ayyūb bin Mûsâ (no. 4938) was narrated from Salmân Al-Khair, from the Messenger of Allâh ﷺ.

[٤٩٣٩] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ، عَنْ سَلْمَانَ الْحَيْرِ، عَنْ رَسُولِ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ أَيُّوبَ ابْنِ مُوسَى.

Chapter 51. About The Martyrs

(المعجم ٥١) - (بَابُ بَيَانِ الشَّهَدَاءِ)
(التحفة ٢٤)

[4940] 164 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allâh appreciated that and forgave him." And he said: "The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allâh (glorified and exalted is He)."

[٤٩٤٠] [١٦٤- (١٩١٤)] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ، يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ، فَأَخْرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ»، وَقَالَ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْعَرِقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ [عَزَّ وَجَلَّ]». [انظر: ٦٦٦٩]

[4941] 165 - (1915) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Who do you consider to be the martyrs among you?' They said: 'O Messenger of Allâh, the one who is killed in the cause of

[٤٩٤١] [١٦٥- (١٩١٥)] حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟»

Allâh is a martyr.’ He said: ‘Then the martyrs among my *Ummah* will be few.’ They said: ‘Then who are they, O Messenger of Allâh?’ He said: ‘The one who is killed in the cause of Allâh is a martyr, the one who dies in the cause of Allâh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.’”

Ibn Al-Miqsam said: “I bear witness that your father said in this *Hadîth*: ‘And the one who drowns is a martyr.’”

[4942] (...) Suhail said: “‘Ubaidullâh bin Miqsam said: ‘I bear witness that your brother added in this *Hadîth*: “The one who drowns is a martyr.’”

[4943] (...) Suhail narrated it with this chain of narration (a *Hadîth* similar to no. 4942), and in his *Hadîth* he said: “‘Ubaidullâh bin Miqsam narrated to me from Abû Şâliḥ, and he added: ‘And the one who drowns is a martyr.’”

[4944] 166 - (1916) It was narrated that Ḥafṣah bint Sîrîn said: “Anas bin Mâlik said to me: ‘Of what did Yaḥyâ bin Abî ‘Amrah

قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيلُ» قَالُوا: فَمَنْ هُمْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ».

قَالَ ابْنُ مِقْسَمٍ: أَشْهَدُ عَلَى أَبِيكَ، فِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ «وَالْعَرِيقُ شَهِيدٌ».

[٤٩٤٢] (...) وَحَدَّثَنِي عَبْدُ الْحَمِيدِ ابْنُ بَيَانَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ عَنْ سُهَيْلٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ. غَيْرَ أَنَّ فِي حَدِيثِهِ: قَالَ سُهَيْلٌ: قَالَ عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ: أَشْهَدُ عَلَى أَخِيكَ أَنَّهُ زَادَ فِي هَذَا الْحَدِيثِ «وَمَنْ عَرِقَ فَهُوَ شَهِيدٌ».

[٤٩٤٣] (...) [و] حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ «وَالْعَرِيقُ شَهِيدٌ».

[٤٩٤٤] [١٦٦] - (١٩١٦) حَدَّثَنَا حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ

die?’ I said: ‘Of the plague.’” She said: He (i.e., Anas) said: The Messenger of Allâh ﷺ said: “The plague is martyrdom for every Muslim.”

[4945] (...) A similar report (as no. 4944) was narrated from ‘Âṣim, with this chain of narration.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

[4946] 167 - (1917) ‘Uqbah bin ‘Âmir said: “I heard the Messenger of Allâh ﷺ say, on the *Minbar*: ‘And make ready against them all you can of power.’^[1] Verily, power is shooting, verily power is shooting, verily power is shooting.”

[4947] 168 - (1918) It was narrated that ‘Uqbah bin ‘Âmir said: “I heard the Messenger of Allâh ﷺ say: ‘Lands will be conquered by you and Allâh will suffice you, so no one of you

حَفْصَةَ بِنْتِ سَيْرِينَ قَالَتْ: قَالَ لِي أَنَسُ ابْنُ مَالِكٍ: بِمَ مَاتَ يَحْيَى بْنُ أَبِي عَمْرَةَ؟ قَالَتْ: قُلْتُ: بِالطَّاعُونَ قَالَتْ: [فَقَالَ:] قَالَ رَسُولُ اللَّهِ ﷺ «الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[٤٩٤٥] (...) وَحَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

(المعجم ٥٢) - (بَابُ فَضْلِ الرَّمِي وَالْحَثِّ عَلَيْهِ، وَذَمُّ مَنْ عَلِمَهُ ثُمَّ نَسِيَهُ) (التحفة ٢٥)

[٤٩٤٦] [١٦٧- (١٩١٧)] حَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شَقِيٍّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ، يَقُولُ «﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ، أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ».

[٤٩٤٧] [١٦٨- (١٩١٨)] وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي عَلِيٍّ، عَنْ

[1] Al-Anfāl 8:60.

should give up playing with arrows.”

[4948] (...) It was narrated that Abû ‘Alî Al-Hamdânî said: “I heard ‘Uqbah bin ‘Âmir narrate from the Prophet ﷺ...” a similar report (as no. 4947).

[4949] 169 - (1919) It was narrated from ‘Abdur-Raḥmân bin Shumâsah that Fuqaim Al-Lakhmî said to ‘Uqbah bin ‘Âmir: “You go between these two targets but you are an old man, and it must be difficult for you.” ‘Uqbah said: “Were it not for some words that I heard from the Messenger of Allâh ﷺ, I would not trouble myself.” Al-Hârith said: “I said to Ibn Shumâsah: ‘Why was that?’ He said: “He (ﷺ) said: ‘Whoever learns archery then abandons it, he is not one of us, or, he has sinned.’”

Chapter 53. The Words Of The Prophet ﷺ: “A Group Of My Ummah Will Continue To Prevail On The Basis Of The Truth, And They Will Not Be Harmed By Those Who Oppose Them”

[4950] 170 - (1920) It was narrated that Thawbân said:

عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ، وَيَكْفِيكُمْ اللَّهُ، فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يُلْهَوْ بِأَسْهُمِهِ».

[٤٩٤٨] (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ عَنْ بَكْرِ بْنِ مُصَرِّ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ ابْنَ عَامِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٤٩٤٩] ١٦٩ - (١٩١٩) حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، عَنْ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ الْحَارِثِ بْنِ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ شُمَاسَةَ؛ أَنَّ فُقَيْمًا اللَّحْمِيَّ قَالَ لِعُقْبَةَ بْنِ عَامِرٍ: تَخْتَلِفُ بَيْنَ هَذَيْنِ الْغَرَضَيْنِ، وَأَنْتَ كَبِيرٌ يَشُقُّ عَلَيْكَ، قَالَ عُقْبَةُ: لَوْلَا كَلَامٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أَعَانِيهِ، قَالَ الْحَارِثُ: فَقُلْتُ لِابْنِ شُمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمِيَّ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَى».

(المعجم ٥٣) - (بَابُ قَوْلِهِ ﷺ «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ»)
(التحفة ٢٦)

[٤٩٥٠] ١٧٠ - (١٩٢٠) وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَفُتَيْبَةُ

“The Messenger of Allâh ﷺ said: ‘A group of my *Ummah* will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.’” In the *Hadîth* of Qutaibah it does not say: “When they are like that.”

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: “I heard the Messenger of Allâh ﷺ say: ‘Some people among my *Ummah* will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.’”

[4952] (...) Al-Mughîrah bin Shu‘bah said: “I heard the Messenger of Allâh ﷺ say...” a *Hadîth* like that of Marwân (no. 4951).

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: “This

ابْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ
عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي
أَسْمَاءَ، عَنْ ثُوْبَانَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ
عَلَى الْحَقِّ، لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ، حَتَّى
يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ». وَلَيْسَ فِي
حَدِيثِ قُتَيْبَةَ «وَهُمْ كَذَلِكَ».

[٤٩٥١] ١٧١ - (١٩٢١) وَحَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ وَحَدَّثَنَا
ابْنُ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ وَعَبْدَةُ، كِلَاهُمَا
عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ؛ وَحَدَّثَنَا ابْنُ
أَبِي عَمْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مَرْوَانُ
[يَعْنِي الْفَزَارِيَّ] عَنْ إِسْمَاعِيلَ، عَنْ
قَيْسٍ، عَنِ الْمُغْبِيرَةِ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ «لَنْ يَزَالَ قَوْمٌ مِنْ أُمَّتِي
ظَاهِرِينَ عَلَى النَّاسِ، حَتَّى يَأْتِيَهُمْ أَمْرُ
اللَّهِ، وَهُمْ ظَاهِرُونَ».

[٤٩٥٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنِي
إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ الْمُغْبِيرَةَ
ابْنَ شُعْبَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: بِمِثْلِ حَدِيثِ مَرْوَانَ سِوَاءً.

[٤٩٥٣] ١٧٢ - (١٩٢٢) وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا:

religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins.”

[4954] 173 - (1923) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘A group among my *Ummah* will continue to fight for the truth, prevailing until the Day of Resurrection.’”

[4955] 174 - (1037) ‘Umair bin Hâni’ said: “I heard Mu‘âwiyah on the *Minbar* saying: ‘I heard the Messenger of Allâh ﷺ say: ‘A group among my *Ummah* will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people.’”

[4956] 175 - (...) Yazîd bin Al-Aṣamm said: “I heard Mu‘âwiyah bin Abî Sufyân mention a *Hadîth*

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ؛ [أَنَّهُ] قَالَ: «لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا، يُقَاتِلُ عَلَيْهِ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ، حَتَّى تَقُومَ السَّاعَةُ».

[٤٩٥٤] ١٧٣ - (١٩٢٣) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَيَّ الْحَقَّ، ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ».

[٤٩٥٥] ١٧٤ - (١٠٣٧) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ؛ أَنَّ عُمَيْرَ بْنَ هَانِيَةَ حَدَّثَهُ قَالَ: سَمِعْتُ مُعَاوِيَةَ عَلَى الْمِنْبَرِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةٌ بِأَمْرِ اللَّهِ، لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ أَوْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ عَلَى النَّاسِ». [راجع: ٢٣٨٩]

[٤٩٥٦] ١٧٥ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا كَثِيرُ بْنُ

that he narrated from the Prophet ﷺ, and I did not hear him narrate any other *Hadith* from the Prophet ﷺ on his *Minbar*. He said: ‘The Messenger of Allāh ﷺ said: “If Allāh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection.”’

[4957] 176 - (1924) ‘Abdur-Rahmān bin Shumāsah Al-Mahrī said: “I was with Maslamah bin Mukhallad, and ‘Abdullāh bin ‘Amr bin Al-‘Āṣ was also with him. ‘Abdullāh said: ‘The Hour will not come except upon the worst of people, who are worse than the people of the *Jāhiliyyah*. They will not ask Allāh for anything but He will refuse their request.’

While they were like that, ‘Uqbah bin ‘Āmir came, and Maslamah said to him: ‘O ‘Uqbah, listen to what ‘Abdullāh is saying.’ He said: ‘He knows best; as for me, I heard the Messenger of Allāh ﷺ say: “A group of my *Ummah* will continue to fight to establish the command of Allāh, continuing to defeat their enemies and not being harmed by those who oppose them until the

هشام: حَدَّثَنَا جَعْفَرُ [وَهُوَ] ابْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ذَكَرَ حَدِيثًا رَوَاهُ عَنِ النَّبِيِّ ﷺ، لَمْ أَسْمَعُهُ رَوَى عَنِ النَّبِيِّ ﷺ عَلَى مِثْرِهِ حَدِيثًا غَيْرَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَلَا تَزَالُ عِصَابَةُ مِنَ الْمُسْلِمِينَ يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ، إِلَى يَوْمِ الْقِيَامَةِ».

[٤٩٥٧] [١٧٦- (١٩٢٤)] حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شُمَاسَةَ الْمَهْرِيُّ قَالَ: كُنْتُ عِنْدَ مَسْلَمَةَ بْنِ مُحَمَّدٍ، وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ، فَقَالَ عَبْدُ اللَّهِ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ، هُمْ شَرٌّ مِنْ أَهْلِ الْجَاهِلِيَّةِ، لَا يَدْعُونَ اللَّهَ بِسْمِيَّ إِلَّا رَدَّهُ عَلَيْهِمْ.

فَيَسْتَمِا هُمْ عَلَى ذَلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ، فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ! اسْمَعْ مَا يَقُولُ عَبْدُ اللَّهِ، فَقَالَ عُقْبَةُ: هُوَ أَعْلَمُ، وَأَمَّا أَنَا فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ

Hour comes upon them when they are like that.” ‘Abdullâh said: ‘Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.’”

[4958] 177 - (1925) It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ said: ‘The people of the *Gharb*^[1] will continue to prevail on the basis of the truth until the Hour begins.’”

Chapter 54. Keeping Animals’ Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

[4959] 178 - (1926) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If you are traveling in fertile land, then give the camels their share of the land; if you are

يُسَوَّلُ: «لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَيَّ أَمْرٍ اللَّهُ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ، وَهُمْ عَلَيَّ ذَلِكَ». فَقَالَ عَبْدُ اللَّهِ: أَجَلٌ، ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمُسْكِ، مَسَّهَا مَسُّ الْحَرِيرِ، فَلَا تَتْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، ثُمَّ يَبْقَى شِرَارُ النَّاسِ، عَلَيْهِمْ تَقُومُ السَّاعَةُ.

[٤٩٥٨] [١٧٧- (١٩٢٥)] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَيَّ الْحَقُّ حَتَّى تَقُومَ السَّاعَةُ».

(المعجم ٥٤) - (بَابُ مِرَاعَاةِ مَصْلَحَةِ

الدَّوَابِّ فِي السَّيْرِ، وَالنَّهْيِ عَنِ

التَّعْرِيسِ فِي الطَّرِيقِ) (التحفة ٢٧)

[٤٩٥٩] [١٧٨- (١٩٢٦)] حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ،

[1] The people of the *Gharb*: *Gharb* here may refer to “buckets” and the “people of the bucket” means the Arabs who used buckets to draw water from wells, or it may mean “the west” referring to Shâm or Greater Syria.

traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.”

[4960] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night.”

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

[4961] 179 - (1927) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family.”

فَاعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَاسْرِعُوا عَلَيْهَا السَّيْرَ، وَإِذَا عَرَسْتُمْ بِاللَّيْلِ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا مَأْوَى الْهُوَامِّ بِاللَّيْلِ».

[٤٩٦٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخِصْبِ، فَاعْطُوا الْإِبِلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ، فَبَادِرُوا بِهَا نَفْسَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طُرُقُ الدَّوَابِّ، وَمَأْوَى الْهُوَامِّ بِاللَّيْلِ».

(المعجم ٥٥) - (باب السفر قطعة من العذاب، واستحباب تعجيل المسافر إلى أهله، بعد قضاء شغله) (التحفة ٢٨)

[٤٩٦١] ١٧٩ - (١٩٢٧) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنِ فَعْنَبٍ وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ وَأَبُو مُضْعَبِ الزُّهْرِيُّ وَمَنْصُورُ بْنُ أَبِي مُرَاجِمٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: - وَاللَّفْظُ لَهُ - قَالَ: قُلْتُ لِمَالِكٍ: حَدَّثَكَ سُمَيْئٌ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ

وَشَرَابُهُ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعَجِّلْ إِلَىٰ أَهْلِهِ؟» قَالَ: نَعَمْ.

Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey

(المعجم ٥٦) - (بَابُ كِرَاهَةِ الطَّرِيقِ، وَهُوَ الدَّخُولُ لَيْلًا، لِمَنْ وَرَدَ مِنْ سَفَرٍ) (التحفة ٢٩)

[4962] 180 - (1928) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[٤٩٦٢] ١٨٠ - (١٩٢٨) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غَدْوَةً أَوْ عَشِيَّةً.

[4963] (...) A similar report (as no. 4962) was narrated from Anas bin Mâlik, from the Prophet ﷺ, but he said: "He did not enter upon..."

[٤٩٦٣] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ [عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: كَانَ لَا يَدْخُلُ.

[4964] 181 - (715) It was narrated that Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ on a campaign, and when we came to Al-Madînah, we want to enter (the city) and he said: 'Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband

[٤٩٦٤] ١٨١ - (٧١٥) وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُسَيْنٌ: أَخْبَرَنَا سَيَّارٌ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا هُسَيْنٌ عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزَاةٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ دَهَبْنَا لِنَدْخُلَ، فَقَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ

has been away may remove her pubes.”

لَيْلًا أَيْ عِشَاءً كَيْ تَمْتَشِطَ الشَّعِثَةُ وَتَسْتَحِدَّ الْمُغِيْبَةَ. [راجع: ١٦٥٦]

[4965] 182 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.’”

[٤٩٦٥] ١٨٢- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَدِمَ أَحَدُكُمْ لَيْلًا فَلَا يَأْتِيَنَّ أَهْلَهُ طُرُوقًا، حَتَّى تَسْتَحِدَّ الْمُغِيْبَةَ، وَتَمْتَشِطَ الشَّعِثَةَ».

[4966] (...) Shu‘bah narrated, Sayyâr narrated a similar *Hadith* (as no. 4965) with this chain of narration.

[٤٩٦٦] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارٌ، بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[4967] 183 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade a man, if he had been away for a long time, to come to his family at night.”

[٤٩٦٧] ١٨٣- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، إِذَا أَطَالَ الرَّجُلُ الْغَيْبَةَ، أَنْ يَأْتِيَ أَهْلَهُ طُرُوقًا.

[4968] (...) Shu‘bah narrated it with this chain of narration (a *Hadith* similar to no. 4967).

[٤٩٦٨] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ.

[4969] 184 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses.”

[٤٩٦٩] ١٨٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مُحَارِبٍ، عَنْ جَابِرٍ قَالَ:

نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا، يَتَخَوَّنُهُمْ أَوْ يَطْلُبُ عَثْرَاتِهِمْ.

[٤٩٧٠] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ قَالَ عَبْدُ الرَّحْمَنِ: قَالَ سُفْيَانُ: لَا أَدْرِي، هَذَا فِي الْحَدِيثِ أَمْ لَا، يَعْنِي أَنْ يَتَخَوَّنَهُمْ أَوْ يَلْتَمِسَ عَثْرَاتِهِمْ.

[4970] (...) Sufyân narrated with this chain of narration that ‘Abdur-Rahmân said: “Sufyân said: ‘I do not know whether this is part of the *Hadîth* or not,’ i.e., (the words) ‘doubting their fidelity and seeking out their lapses.’”

[٤٩٧١] ١٨٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِكَرَاهَةِ الطُّرُوقِ، وَلَمْ يَذْكُرْ: يَتَخَوَّنُهُمْ وَيَلْتَمِسُ عَثْرَاتِهِمْ.

[4971] 185 - (...) It was narrated from Jâbir, from the Prophet ﷺ, that it is disliked to come at night, but he did not say, “doubting their fidelity and seeking out their lapses.”