

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

21. The Chapters On *Jihād* From The Messenger Of Allāh ﷺ

(المعجم ٢١) - أَبْوَابُ الْجِهَادِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ...)

Chapter 1. (What Has Been Related) About The People Who Have An Excuse Not To Participate

(المعجم ١) - بَابُ [مَا جَاءَ] فِي أَهْلِ
الْعُذْرِ فِي الْقُعُودِ (التحفة ٢٧)

1670. Al-Barā' bin 'Āzib narrated that the Messenger of Allāh ﷺ said: "Bring me a shoulder blade or tablet." Then he wrote:^[1] Not equal are those of the believers who sit. 'Amr bin Umm Maktūm who was behind him said: "Is there an exemption for me?" So the following was revealed: Except those who are disabled..^[2] (*Ṣaḥīḥ*)

١٦٧٠ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ نَوْبِي بِالْكَتِفِ أَوْ اللَّوْحِ، فَكَتَبَ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾، وَعَمَرُوهُ بِنُ أُمَّ مَكْتُومٍ خَلْفَ ظَهْرِهِ، فَقَالَ: هَلْ لِي رُخْصَةٌ؟ فَتَزَلَّتْ: ﴿عَذْرٌ أُولَى الصَّرْرِ﴾» [النساء: ٩٥].

There are narrations on this topic from Ibn 'Abbās, Jābir, and Zaid bin Thābit.

وفي البابِ عن ابنِ عَبَّاسٍ، وجابرٍ، وزَيْدِ ابْنِ ثَابِتٍ.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [and it is a *Ḥadīth* that is] *Gharīb* from the narration of Sulaimān At-Taimī from Abū Ishāq.

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وهو حَدِيثٌ] غَرِيبٌ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ.

And *Shu'bah* and *Ath-Thawrī* reported this *Ḥadīth* from Abū Ishāq.

وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثَ.

تخريج: [صحيح] وأخرجه النسائي: ١٠/٦، ح: ٣١٠٣ (الجهاد، باب فضل المجاهدين على القاعدين) عن نصر بن علي به ورواه البخاري، ح: ٤٥٩٤ ومسلم، ح: ١٨٩٨ من حديث أبي

[1] Zaid bin Thābit, as indicated in a narration of Muslim.

[2] All of which is from *An-Nisā'* 4:95.

إسحاق به * وفي الباب عن ابن عباس [يأتي: ٣٠٣٢] وجابر [مسلم، ح: ١٩١١] وزيد بن ثابت [يأتي: ٣٠٣٣] وأحمد: ١٨٤/٥ * حديث شعبة عند البخاري، ح: ٢٨٣١، ٤٥٩٣ ومسلم، ح: ١٤١/١٨٩٨ وحديث سفيان الثوري عند الترمذي، ح: ٣٠٣١.

Comments:

People who do have a passion and a desire for participation in *Jihād* but find themselves unable to do so for some reason beyond their control, their lagging behind shall not be counted as sin, and their passion for *Jihād* and their desire for it would make them equal partners in reward.

Chapter 2. What Has Been Related About One Who Goes Out For Battle Abandoning His Parents

1671. ‘Abdullāh bin ‘Umar said: “A man came to the Prophet ﷺ seeking permission to go for *Jihād*. So he said: ‘Do you have parents (living)?’ He said: ‘Yes.’ He said: ‘Then it is for them that you should perform *Jihād*.’” (*Sahīh*)

[Abū ‘Eīsā said:] There is something on this topic from Ibn ‘Abbās.

This *Hadīth* is *Hasan Sahīh*. (One of the narrators) Abū-‘Abbās is the blind (Al-A’mā) poet (*Ash-Shā’ir*), from Makkah, and his name is As-Sā’ib bin Farrūkh.

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب: لا يجاهد إلا بإذن الأبوين، ح: ٥٩٧٢ ومسلم، ح: ٢٥٤٩ من حديث يحيى القطان به * وفي الباب عن ابن عباس [الطبراني في الكبير: ٤١١/١١، ح: ١٢١٦٧].

Comments:

Dutifulness towards parents and according respectful treatment to them is the bound duty of each individual. No one, therefore, is allowed to go out for *Jihād* without his parents’ consent except in cases where, under the conditions of the time, *Jihād* becomes everyone’s individual duty. Ibn Qudāmah has claimed unanimity among scholars on this point. The same view was held by the Companions, like ‘Umar and ‘Uthmān, and by the leading lights of succeeding generations, like Imām Mālik, Al-Awzā’i, Ath-Thawri and Ash-Shafi’i, just to name a few (*Al-Mughni*, v.13, p.2625).

(المعجم ٢) - بَابُ مَا جَاءَ فِيْمَنْ خَرَجَ إِلَى الْعَزْوِ وَتَرَكَ أَبْوَيْه (التحفة ٢٨)

١٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ، فَقَالَ: «أَلَاكَ وَالِدَانِ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ».

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ ابْنِ عَبَّاسٍ. [وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْعَبَّاسِ هُوَ الشَّاعِرُ الْأَعْمَى الْمَكِّيُّ، وَاسْمُهُ السَّائِبُ بْنُ قُرُوخَ.]

تخريج: متفق عليه، وأخرجه البخاري، الأدب، باب: لا يجاهد إلا بإذن الأبوين، ح: ٥٩٧٢ ومسلم، ح: ٢٥٤٩ من حديث يحيى القطان به * وفي الباب عن ابن عباس [الطبراني في الكبير: ٤١١/١١، ح: ١٢١٦٧].

Chapter 3. What Has Been Related About A Lone Man Being Sent (As A Commander)^[1] Over A Military Expedition

1672. Al-Ḥajjāj bin Muḥammad narrated that Ibn Juraij commented on Allāh's Saying: Obey Allāh and obey the Messenger, and those in authority among you.,^[2] he said: "Abdullāh bin Hudhāfah bin Qais bin 'Adī As-Sahmī was sent by the Messenger of Allāh ﷺ (as commander) over a military expedition. I was informed of that by Ya'lā bin Muslim, from Sa'eed bin Jubair, from Ibn 'Abbās." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*. We do not know of it except as a narration of Ibn Juraij.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم﴾ وذوي الأمر، ح: ٤٥٨٤ ومسلم، ح: ١٨٣٤ من حديث الحجاج بن محمد به.

Comments:

Ibn Juraij's comment on the Qur'ānic verse (4:59) is intended to highlight the fact that, since 'Abdullāh bin Hudhāfah had been appointed commander of the expedition by the Prophet ﷺ, for all intent and purposes he was one of the people in authority whose obedience has been made compulsory by the Qur'ān and *Hadīth*. A vast majority of scholars of the past and present also consider government functionaries (including the commander of the brigade) as the veritable "people of authority" of the community, and there is no doubt about that under an Islāmic government, some scholars take the term to mean 'men of learning'. (*Tuḥfat-Al-Aḥwadhī*, v. 3, p. 21).

Chapter 4. What Has Been Related About It Being Disliked For A Man To Travel Alone

1673. Ibn 'Umar narrated that the

(المعجم ٣) - بَابُ مَا جَاءَ فِي الرَّجُلِ يُعَيَّثُ سَرِيَّةً وَحَدَهُ (التحفة ٢٩)

١٦٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ فِي قَوْلِهِ: ﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [النساء: ٥٩] قَالَ: عَبْدُ اللَّهِ بْنُ حُدَّافَةَ بْنِ قَيْسِ بْنِ عَبْدِ السَّهْمِيِّ بَعَثَهُ رَسُولُ اللَّهِ ﷺ عَلَى سَرِيَّةٍ. أَخْبَرَنِيهِ يَعْلى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ جُرَيْجٍ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي كَرَاهِيَّةِ أَنْ يُسَافِرَ الرَّجُلُ وَحَدَهُ (التحفة ٣٠)

١٦٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ

[1] See *Tuḥfat Al-Aḥwadhī*.

[2] *An-Nisā'* 4:59.

Messenger of Allāh ﷺ said: “If the people knew what I know about being alone, then a rider would not journey at night.” – meaning alone. (*Ṣaḥīḥ*)

الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ [بْنُ عُيَيْنَةَ] عَنْ عَاصِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مَا أَعْلَمُ مِنَ الْوَحْدَةِ مَا سَارَ رَاكِبٌ بِلَيْلٍ» - يَعْنِي وَحْدَهُ.

تخریج: وأخرجه البخاري، الجهاد والسير، باب السير وحده، ح: ٢٩٩٨ من حديث عاصم ابن محمد به.

Comments:

Going out alone would not be a thing of blemish if the exigencies of war demand that the person undertake the journey as a scout in order to monitor the activities of the enemy. But going all alone on an uncalled for, and unwarranted excursion, means inviting trouble for oneself. It would not, therefore, be advisable to embark on a journey that is long, or for a stay that is expected to be long, except in company or group.

1674. ‘Amr bin Shu’aib narrated from his father, from his grandfather that the Messenger of Allāh ﷺ said: “The (lone) rider is a *Shaitān*, and two riders are two *Shaitān*. Three is a traveling party.” (*Ḥasan*)

١٦٧٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَزْمَلَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الرَّاكِبُ شَيْطَانٌ وَالرَّاكِبَانِ شَيْطَانَانِ وَالثَّلَاثَةُ رَكْبٌ».

[Abū ‘Eisā said:] The *Ḥadīth* of Ibn ‘Umar (no. 1673) is a *Ḥasan Ṣaḥīḥ Ḥadīth*. We do not know of it except from this route; as a narratioin of ‘Āsim. And he is Ibn Muḥammad bin Zaid bin ‘Abdullāh bin ‘Umar. [Muḥammad said: “He is trustworthy, truthful. And ‘Āsim bin ‘Umar Al-‘Umari is weak in *Ḥadīth*, I do not report anything from him.”] The *Ḥadīth* of ‘Abdullāh bin ‘Amr (no. 1674) is better.

[قَالَ أَبُو عِيسَى:] حَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَاصِمٍ، وَهُوَ ابْنُ مُحَمَّدِ ابْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمَرَ [قَالَ مُحَمَّدٌ: هُوَ ثِقَّةٌ صَدُوقٌ. وَعَاصِمُ بْنُ عَمَرَ الْعُمَرِيُّ ضَعِيفٌ فِي الْحَدِيثِ لَا أُرْوِي عَنْهُ شَيْئًا]، وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَحْسَنُ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: في الرجل يسافر وحده، ح: ٢٦٠٧ من حديث مالك به وهو في الموطأ: ٩٧٨/٢ وصححه ابن خزيمة والحاكم: ١٠٢/٢ ووافقه الذهبي وحسنه البغوي في شرح السنة، ح: ٢٦٧٥.

Comments:

In view of the multiple types of needs during the journey, it would definitely be more prudent that a man journeys in a party of at least three, so that in the likely event of anyone's sickness or death, the others might help each other, and inform those left behind, as well as fulfill the other needs of the journey through mutual help and assistance.

Chapter 5. What Has Been Related About The Permission To Lie And Be Deceitful In War

(المعجم ٥) - بَابُ مَا جَاءَ فِي الرُّخْصَةِ فِي الكَذِبِ وَالْخَدِيعَةِ فِي الْحَرْبِ (التحفة ٣١)

1675. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “War is deceit.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Zaid bin Thābit, ‘Āishah, Ibn ‘Abbās, Abū Hurairah, Asmā’ bint Yazīd bin As-Sakan, Ka‘b bin Mālik, and Anas bin Mālik.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٦٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَنَصْرُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدْعَةٌ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ، وَزَيْدِ بْنِ ثَابِتٍ، وَعَائِشَةَ، وَابْنِ عَبَّاسٍ، وَأَبِي هُرَيْرَةَ، وَأَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ، وَكَعْبِ بْنِ مَالِكٍ، وَأَنْسِ بْنِ مَالِكٍ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخريج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب الحرب خدعة، ح: ٣٠٣٠ ومسلم، ح: ١٧٣٩ من حديث سفیان بن عيينة به * وفي الباب عن علي [النسائي في الكبرى: ٥/١٩٣، ح: ٨٦٤٤] وزيد بن ثابت [الطبراني في الكبير: ٥/١٣٦، ح: ٤٨٦٦] وعائشة [ابن ماجه، ح: ٢٨٣٣] وابن عباس [ابن ماجه، ح: ٢٨٣٤] وأبي هريرة [البخاري، ح: ٣٠٢٩] ومسلم، ح: ١٧٤٠] وأسماء بنت يزيد بن السكن [لعله يشير إلى الحديث الآتي: ١٩٣٩] وكعب بن مالك [أبو داود، ح: ٢٦٣٧] وأنس بن مالك [أحمد: ٣/٢٢٤] وابن حبان.

Comments:

The Arabic word ‘*Khad’ah*’ means a hidden plan or strategy. Similarly, *Tawriyah* (equivocation) is also a manner of speech in which the speaker, although he does not lie, deliberately uses ambiguous words so that the addressee gets a different meaning from the one intended by the speaker.

Chapter 6. What Has Been Related About Battles Of The Prophet ﷺ And How Many There Were

1676. Abū Ishāq narrated: “I was next to Zaid bin Arqam when he was asked: ‘How many battles did the Prophet ﷺ fight?’ He said: ‘Nineteen.’ So I said: ‘How many battles did you take part in with him?’ he said: ‘Seventeen.’ I said: ‘Which of them was the first?’ He said: ‘*Dhāt Al-‘Ushairā*’ or *Al-‘Usairā*.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، المغازي، باب غزوة العشيرة أو العسيرة، ح: ٣٩٤٩ من حديث وهب بن جرير ومسلم، الجهاد، باب عدد غزوات النبي ﷺ، ح: ٤٣/١٢٥٤ قبل، ح: ١٨١٣ من حديث شعبة به وهو في مسند الطيالسي، ح: ٦٨١، ٦٨٢، ٦٨٤.

Comments:

In the vocabulary of Islam the word ‘*Ghazwah*’ (literally, invasion) means a military expedition personally led by the Prophet ﷺ. *Sariyyah*, on the other hand, is an expedition carried out under the orders of the Prophet ﷺ without his physical participation.

Chapter 7. What Has Been Related About Lining Up And Positioning At The Time Of Fighting

1677. ‘Abdur-Raḥmān bin ‘Awf narrated: “The Messenger of Allāh ﷺ positioned us during the night at Badr.” (*Ḍa‘īf*)

[Abū ‘Eisā said:] There is something on this topic from Abū Ayyūb.

This *Ḥadīth* is *Gharīb*, we do not know of it except from this route. I asked Muḥammad bin Ismā‘il

(المعجم ٦) - بَابُ مَا جَاءَ فِي غَزَوَاتِ النَّبِيِّ ﷺ [وَأَكْمَ غَزَا (التحفة ٣٢)]

١٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ [الطَّيَالِسِيُّ] قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ قَالَ: تِسْعَ عَشْرَةَ، فَقُلْتُ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلْتُ: وَأَيُّهُنَّ كَانَ أَوَّلَ؟ قَالَ: ذَاتُ الْعُشَيْرَاءِ أَوْ الْعُسَيْرَاءِ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي الصَّفِّ وَالتَّعْبِيَةِ عِنْدَ الْقِتَالِ (التحفة ٣٣)

١٦٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: عَبَّأَنَا رَسُولُ اللَّهِ ﷺ بِبَدْرِ لَيْلًا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي أَيُّوبَ.

about this *Hadīth*, but he did not know it, and he said: “Muḥammad bin Ishāq heard from ‘Ikrimah.” And when I saw him, he had a good opinion about Muḥammad bin Ḥumaid Ar-Rāzī, then he considered him weak later.

[وَهَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا
الْوَجْهِ، وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا
الْحَدِيثِ فَلَمْ يَعْرِفْهُ وَقَالَ: مُحَمَّدُ بْنُ إِسْحَاقَ
سَمِعَ مِنْ عِكْرَمَةَ. وَحِينَ رَأَيْتُهُ كَانَ حَسَنَ الرَّأْيِ
فِي مُحَمَّدِ بْنِ حُمَيْدِ الرَّازِيِّ ثُمَّ ضَعَفَهُ بَعْدُ.

تخریج: [إسناده ضعيف] * محمد بن حميد: وكان ابن معين حسن الرأي فيه (تقريب) وابن إسحاق عن ابن صح السند إليه * وفي الباب عن أبي أيوب [أحمد: ٥/٤٢٠].

Comments:

Although the narration as such is weak, yet there is no doubt that the right way to fight a war is to make proper preparations and arrangements, as well as through the lining up of the troops for it in proper time. Once the hostilities have started, there will be little or no time left for doing those things.

Chapter 8. What Has Been Related About Supplicating At The Time Of Fighting

(المعجم ٨) - بَابُ مَا جَاءَ فِي الدُّعَاءِ
عِنْدَ الْقِتَالِ (التحفة ٣٤)

1678. Ibn Abī Awfā said: “I heard him saying” – meaning the Prophet ﷺ – “while supplicating against the *Aḥzāb*: ‘O Allāh, Revealer of the Book! Severe in reckoning! Rout the *Aḥzāb* and shake them.’” (*Ṣaḥīḥ*)

١٦٧٨ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا
يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَ إِسْمَاعِيلَ: أَخْبَرَنَا
خَالِدٌ عَنِ ابْنِ أَبِي أَوْفَى قَالَ: سَمِعْتُهُ يَقُولُ -
يَعْنِي النَّبِيَّ ﷺ، - يَدْعُو عَلَى الْأَحْزَابِ
فَقَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ،
اهْزِمِ الْأَحْزَابَ وَزَلْزَلْهُمْ».

[Abū ‘Eīsā said:] There is something on this topic from Ibn Mas‘ūd.

This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ.
[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

تخریج: متفق عليه، أخرجه البخاري، الجهاد والسير، باب الدعاء على المشركين بالهزيمة والزلزلة، ح: ٢٩٣٣ ومسلم، ح: ١٧٤٢ من حديث إسماعيل بن أبي خالد به * وفي الباب عن ابن مسعود [النسائي في الكبرى، ح: ١٠٤٤٢ وعمل اليوم والليلة، ح: ٦٠٦].

Comments:

Supplication is a believer’s weapon. Success and prosperity in wars come from fortitude and courage of the heart as well as from the warriors’ steadfastness exhibited on the battlefield. If a warrior’s heart loses its courage and fortitude, his feet will refuse to support him. If a condition of this nature overtakes the battling army, defeat will be the only outcome of war.

Chapter 9. What Has Been Related About Standards^[1]

1679. Jābir said: “The Messenger of Allāh ﷺ entered Makkah, and his standard was white.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Yahya bin Ādam from Sharīk. He said: I asked Muḥammad about this *Hadīth*, but he did not know it except as a narration of Yahya bin Ādam from Sharīk, he said: “More than one narrator has narrated to us from Sharīk from ‘Ammār from Abū Az-Zubair from Jābir: ‘The Prophet ﷺ entered Makkah and he was wearing a black *‘Imāmah*.’”^[2] (*Hasan*)

Muḥammad said: “This is the *Hadīth*.”

[Abū ‘Eisā said:] Duhn is a branch of Bajīlah (the tribe), and ‘Ammār Ad-Duhnī (one of the narrators) is ‘Ammār bin Mu‘āwiyah Ad-Duhnī, and his *Kunyah* is Abū Mu‘āwiyah, he is from Al-Kūfah, and he is trustworthy according to the people of *Hadīth*.

تخریج: [حسن] وأخرجه أبو داود، الجهاد، باب: في الرايات والألوية، ح: ٢٥٩٢ وابن ماجه، ح: ٢٨١٧، والسنائي، ح: ٢٨٦٩ من حديث يحيى بن آدم به وصححه الحاكم على شرط مسلم: ١٠٤/٢، ١٠٥ وله شواهد، انظر، ح: ١٦٨١.

Comments:

The Arabic *Liwā’* (standard) (used here in its plural form *Alwiyah*) is a piece of cloth wrapped round the lance bar. *Rāyah* (flag), on the other hand, is that piece of cloth which, having tied at one end, is left fluttering loose. *Rāyah* is the for the entire army, while the one used by each individual company or brigade is called *Liwā’*.

(المعجم ٩) - بَابُ مَا جَاءَ فِي الْأَلْوِيَةِ

(التحفة ٣٥)

١٦٧٩ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ عَمَرَ

ابن الوليد الكندي [الكوفي] ومحمد بن رافع

قالوا: حدثنا يحيى بن آدم عن شريك، عن

عمار هو الدهني - عن أبي الزبير، عن جابر:

أن رسول الله ﷺ دخل مكة ولواؤه أبيض.

[قال أبو عيسى:] هذا حديث غريب لا

نعرفه إلا من حديث يحيى بن آدم عن شريك

قال: سألت محمدًا عن هذا الحديث فلم

يعرفه إلا من حديث يحيى بن آدم عن شريك،

وقال: حدثنا غير واحد عن شريك، عن

عمار، عن أبي الزبير، عن جابر: أن النبي

ﷺ دخل مكة وعليه عمامة سوداء.

قال محمد: والحديث هو هذا.

[قال أبو عيسى:] والدُّهُنُّ بَطْنٌ مِنْ

بَجِيلَةَ، وَعَمَّارُ الدُّهْنِيُّ هُوَ عَمَّارُ بْنُ مُعَاوِيَةَ

الدُّهْنِيُّ، وَيُكْنَى أَبَا مُعَاوِيَةَ، وَهُوَ كُوفِيٌّ

[وهو] ثِقَّةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

[1] Meaning banners, like flags but smaller. See *Tuḥfat Al-Aḥwadhī*.

[2] Meaning headgear.

Chapter 10. (What Has Been Related) About Flags

1680. Yūnus bin ‘Ubaid, the freed slave of Muḥammad bin Al-Qāsim said: “Muḥammad bin Al-Qāsim sent me to Al-Barā’ bin ‘Āzib to ask him about the flag of the Messenger of Allāh ﷺ. He said: ‘It was a black square of *Namirah*.’” (*Hasan*)

[Abū ‘Eisā said:] There are narrations on this topic from ‘Alī, Al-Ḥārith bin Ḥassān, and Ibn ‘Abbās.

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the report of Ibn Abī Zā’idah. And Abū Ya’qūb Ath-Thaqafī’s name is Ishāq bin Ibrāhīm. ‘Ubaidullāh bin Mūsā also reports from him.

تخريج: [حسن] وأخرجه أبو داود، أيضًا، ح: ٢٥٩١ من حديث يحيى بن زكريا به وللحديث شواهد * وفي الباب عن علي [النسائي في السنن الكبرى، ح: ٨٦٤٠] والحرث بن حسان [يأتي: ٣٢٧٤] وابن عباس [يأتي: ١٦٨١].

Comments:

“Al-Qādī said: ‘The meaning of black is that most of the color of it was black, such that from a distance one could see black, not that its color was pure black. For he said: “of *Namirah*” which is a type of wool garment with black and white stripes or design that the Arabs wore. It is for that reason that it was called *Namirah*, because it resembled a *Namir* (a leopard or a tiger).’”

1671. Ibn ‘Abbās said: “The flag of the Messenger of Allāh ﷺ was black, and his standard was white.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route, as a narration of Ibn ‘Abbās.

(المعجم ١٠) - بَابُ [مَا جَاءَ] فِي الرِّايَاتِ (التحفة ٣٦)

١٦٨٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ: حَدَّثَنَا أَبُو يَعْقُوبَ الثَّقَفِيُّ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ أَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: «كَانَتْ سَوْدَاءَ مُرْبَعَةً مِنْ نَمِرَةٍ».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ وَالْحَارِثِ بْنِ حَسَّانَ وَابْنِ عَبَّاسٍ. [قَالَ أَبُو عِيسَى:] وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ أَبِي زَائِدَةَ. وَأَبُو يَعْقُوبَ الثَّقَفِيُّ اسْمُهُ إِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَرَوَى عَنْهُ أَيْضًا عُبَيْدُ اللَّهِ بْنُ مُوسَى.

تخريج: [حسن] وأخرجه أبو داود، أيضًا، ح: ٢٥٩١ من حديث يحيى بن زكريا به وللحديث شواهد * وفي الباب عن علي [النسائي في السنن الكبرى، ح: ٨٦٤٠] والحرث بن حسان [يأتي: ٣٢٧٤] وابن عباس [يأتي: ١٦٨١].

١٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ [وَهُوَ السَّالِحَانِيُّ]: حَدَّثَنَا يَزِيدُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ أَبَا مَجَلَزٍ لَاحِقَ ابْنَ حُمَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ رَايَةَ رَسُولِ اللَّهِ ﷺ سَوْدَاءَ، وَلَوْأُوهُ أَيْضًا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ.

تخريج: [حسن] وأخرجه ابن ماجه، الجهاد، باب الرايات والألوية، ح: ٢٨١٨ من حديث يحيى بن إسحاق به.

Comments:

Sometimes, however, the Prophet ﷺ used other colors as well. (*Tuhfat Al-Ahwadhī*, v.3, p.24).

Chapter 11. What Has Been Related About Code Words

(المعجم ١١) - بَابُ مَا جَاءَ فِي الشُّعَارِ
(التحفة ٣٧)

1682. Al-Muhallab bin Abī Ṣufrah reported from one who heard the Prophet ﷺ saying: “If you suffer a surprise attack from the enemy then say: ‘*Ha Mīm*, they will not be victorious.’” (*Ṣaḥīḥ*)

١٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ، عَمَّنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنْ يَتَّكُمُ الْعَدُوُّ فَقُولُوا: حَم لَا يُنْصَرُونَ».

[Abū ‘Eīsā said:] There is something on this topic from Salamah bin Al-Akwa’. This is how some of them reported it from Abū Ishāq, the same as the narration of Ath-Thawrī. And it has been reported from him, from Al-Muhallab bin Abī Ṣufrah from the Prophet ﷺ in *Mursal* form.

[قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ، وَهَكَذَا رَوَى بَعْضُهُمْ عَنْ أَبِي إِسْحَاقَ مِثْلَ رِوَايَةِ الثَّوْرِيِّ. وَرُوِيَ عَنْهُ عَنِ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: [صحيح] وأخرجه أبو داود، الجهاد، باب: في الرجل ينادي بالشعار، ح: ٢٥٩٧ من حديث سفيان الثوري به وصححه الحاكم على شرط البخاري ومسلم: ١٠٧/٢ ووافقه الذهبي (!) وصححه ابن كثير في تفسيره: ٦٩/٤ وأبو إسحاق صرح بالسماع عند عبدالرزاق، ح: ٩٤٦٧ * وفي الباب عن سلمة بن الأكوع [أبو داود، ح: ٢٥٩٦].

Comments:

During battle, special codes are introduced among comrades in order to identify the friend from foe, so that, in case of a surprise attack or ambush from the enemy in the darkness of the night, fellow fighters of the same army may not blindly clash with each other. The codes would also enable the guards to identify the enemy spies through demanding the code words from them. The codes, therefore, have to be changed from time to time.

Chapter 12. What Has Been Related About The Description Of The Sword Of The Messenger Of Allāh ﷺ

1683. ‘Uthmān bin Sa’d narrated that Ibn Sirīn said: “I made my sword like the sword of Samurah bin Jundab. Samurah claimed that he made his sword like the sword of the Messenger of Allāh ﷺ, and it was a *Hanafiyah*.”^[1] (*Da’if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Yahya bin Sa’eed Al-Qaṭṭān has criticized ‘Uthmān bin Sa’d the scribe, and he graded him weak due to his memory.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٠/٥ من حديث عثمان بن سعد الكاتب به وهو ضعيف كما في التقريب وغيره.

Comments:

Our virtuous predecessors would, as far as possible, model every action of theirs after the pattern of the Prophet ﷺ. May Allāh enable us as well to follow their example!

Chapter 13. What Has Been Related About Breaking The Fast At The Time Of Fighting

1684. Abū Sa’eed Al-Khudrī narrated: “During the year of the conquest, when the Prophet ﷺ reached Marr Zahrān,^[2] he told us that we would meet the enemy. So he ordered us to break the fast, and we [all] broke our fast.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is

(المعجم ١٢) - بَابُ مَا جَاءَ فِي صِفَةِ سَيْفِ رَسُولِ اللَّهِ ﷺ (التحفة ٣٨)

١٦٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شُجَاعِ الْبُعْدَايِيُّ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ عَنْ عُمَانَ بْنِ سَعْدٍ، عَنِ ابْنِ سِيرِينَ قَالَ: صَنَعْتُ سَيْفِي عَلَى سَيْفِ سُمْرَةَ بْنِ جُنْدَبٍ، وَرَعَمَ سُمْرَةُ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ ﷺ، وَكَانَ حَفِيًّا.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ يَحْيَى ابْنُ سَعِيدٍ الْقَطَّانُ فِي عُمَانَ بْنِ سَعْدِ الْكَاتِبِ وَصَعَفَهُ مِنْ قَبْلِ حِفْظِهِ.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي الْفِطْرِ عِنْدَ الْقِتَالِ (التحفة ٣٩)

١٦٨٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ عَطِيَّةَ بْنِ قَبْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: لَمَّا بَلَغَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مَرَّ الظَّهْرَانَ فَأَدْنَانَا بِلِقَاءِ

[1] That is, it had the appearance of one made by Banū Ḥanīfah, who were known for making swords. See *Tuhfat Al-Aḥwadhī*.

[2] A valley between Makkah and ‘Uṣfān. See *Tuhfat Al-Aḥwadhī*.

Hasan Ṣaḥīḥ, and there is something on this topic from Ibn ‘Umar.

الْعَدُوِّ فَأَمَرْنَا بِالْفِطْرِ فَأَفْطَرْنَا [أَجْمَعُونَ].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ وَفِي الْبَابِ عَنْ عُمَرَ.

تخریج: وأخرجه مسلم، الصيام، باب أجز المفطر في السفر إذا تولى العمل، ح: ۱۱۲۰ من حديث قرعة به.

Comments:

At times of war, toughness and strength of the body is as important a requirement as high morale and courage of the heart. Hunger and thirst of the fast naturally dampens, this strength. Therefore, when the believers are face to face with the enemy and armed clash becomes imminent; fasting must be done away with. And should the situation demand, the fast already started should also be broken, even as the Prophet ﷺ had done while on his way to the Conquest of Makkah (*Tuḥfat Al-Aḥwadhī*, v.3: p.25).

Chapter 14. What Has Been Related About Going Out During The Time Of Fright

(المعجم ۱۴) - بَابُ مَا جَاءَ فِي

الْخُرُوجِ عِنْدَ الْفَزَعِ (التحفة ۴۰)

1685. Anas bin Mālik narrated: “The Prophet ﷺ rode a horse belonging to Abū Ṭalḥah called Mandūb. He said: ‘There is nothing to be frightened of, and we found him to be (quick) like the sea.’” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There is something on this topic from Ibn ‘Amr bin Al-‘Āṣ.

۱۶۸۵ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

أَبُو دَاوُدَ الطَّيَالِسِيُّ [قَالَ]: أَنْبَأَنَا شُعْبَةُ عَنْ

قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: رَكِبَ

النَّبِيَّ ﷺ فَرَسَا لِأَبِي طَلْحَةَ يُقَالُ لَهُ مَدُوبٌ،

فَقَالَ: «مَا كَانَ مِنْ فَزَعٍ وَإِنْ وَجَدْنَاهُ لَبْحْرًا».

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنِ ابْنِ

عَمْرٍو بْنِ الْعَاصِ.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الهبة وفضلها والتحرير عليها، باب من استعار من الناس الفرس، ح: ۲۶۲۷ ومسلم، ح: ۲۳۰۷ من حديث شعبة به وهو في مسند الطيالسي، ح: ۱۹۷۹ باختلاف يسير * وفي الباب عن عمرو بن العاص [أحمد: ۲۰۳/۴ والنسائي في فضائل الصحابة، ح: ۱۹۶ والكبرى، ح: ۸۳۰۱].

Comments:

Sometimes, feelings of fear and panic grip the people because of some dubious happening or rumour. In a condition like this, it would be an act of great wisdom if a person goes out to investigate the matter and, on return, apprise the people of the correct situation and thus help them out of their unnecessary fear or panic.

1686. Anas [bin Mālik] said: “There was a cause for fright in Al-Madīnah. So the Messenger of Allāh ﷺ borrowed a horse of ours called Mandūb. He said: ‘I have not seen anything to be frightened of, and we found him to be (quick) like the sea.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الفضائل، باب شجاعته ﷺ، ح: ۲۳۰۷ عن محمد بن بشار به مختصراً وانظر الحديث السابق.

1687. Anas narrated: “The Prophet ﷺ was the nicest person among the people, the most generous of the people, and the bravest among the people.” He said: “The inhabitants of Al-Madīnah became frightened one night upon hearing a loud noise.” He said: “So the Prophet ﷺ met them upon an unsaddled horse belonging to Abū Ṭalḥah, with a sword hanging around his neck. He said: ‘Do not fear, do not fear.’ The Prophet ﷺ said: ‘I found him to be (quick) like the sea.’” – meaning the horse. (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: إذا فزعوا بالليل؟، ح: ۳۰۴۰ عن قتيبة ومسلم، ح: ۲۳۰۷ من حديث حماد بن زيد به.

Chapter 15. What Has Been Related About Standing Firm During The Time Of Fighting

1688. Abū Ishāq narrated from Al-Barā’ bin ‘Āzib who said: “A man

۱۶۸۶ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَإِبْنُ أَبِي عَدِيٍّ وَأَبُو دَاوُدَ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ [قَالَ: كَانَ فَرَسٌ بِالْمَدِينَةِ فَاسْتَعَارَ رَسُولُ اللَّهِ ﷺ فَرَسًا لَنَا يُقَالُ لَهُ مَدُوبٌ، فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَسٍ وَإِنْ وَجَدْنَاهُ لَبْحَرًا» .] قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: وأخرجه مسلم، الفضائل، باب شجاعته ﷺ، ح: ۲۳۰۷ عن محمد بن بشار به مختصراً وانظر الحديث السابق.

۱۶۸۷ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ، وَأَجْوَدَ النَّاسِ، وَأَشْجَعَ النَّاسِ، قَالَ: وَلَقَدْ فَرَعَ أَهْلُ الْمَدِينَةِ لَيْلَةً سَمِعُوا صَوْتًا قَالَ: فَتَلَقَاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِيٍّ وَهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقَالَ: «لَمْ تُرَاعُوا لَمْ تُرَاعُوا»، فَقَالَ النَّبِيُّ ﷺ: «وَجَدْتُهُ بَحْرًا» - يَعْنِي الْفَرَسَ .] قَالَ أَبُو عَيْسَى: [هَذَا حَدِيثٌ صَحِيحٌ .

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب: إذا فزعوا بالليل؟، ح: ۳۰۴۰ عن قتيبة ومسلم، ح: ۲۳۰۷ من حديث حماد بن زيد به.

(المعجم ۱۵) - بَابُ مَا جَاءَ فِي الثَّبَاتِ عِنْدَ الْقِتَالِ (التحفة ۴۱)

۱۶۸۸ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ [الثَّوْرِيُّ]:

said to us: 'Did you flee from the Messenger of Allāh ﷺ O Abū 'Umārah?' He said: "No. By Allāh! I did not flee from the Messenger of Allāh ﷺ, but some hasty people fled and (the tribe of) Hawāzin assaulted them with arrows. The Messenger of Allāh ﷺ was on his white mule, and Abū Sufyān bin Al-Ḥārith bin 'Abdul-Muṭṭalib was holding its reigns. The Messenger of Allāh ﷺ was saying: 'I am the Prophet without lie, I am the son of 'Abdul-Muṭṭalib.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] There are narrations on this topic from 'Alī, and Ibn 'Umar.

تخریج: متفق علیه، وأخرجه البخاري، الجهاد والسير، باب بغلة النبي ﷺ البيضاء، ح: ٢٨٧٤ ومسلم، ح: ٨٠/١٧٧٦ من حديث يحيى القطان به * وفي الباب عن علي [لعله يشير إلى حديث أحمد: ٨٦/١، ١٢٦، ١٥٦] وابن عمر [يأتي: ١٦٨٩].

Comments:

An army unit or contingent is only dubbed as vanquished or retreated if the commander has run away from the field. In case the chief is holding his ground in the field, the fleeing fighters can easily return to him, and the army cannot be described as retreated or defeated.

1689. Ibn 'Umar narrated: "Indeed we saw the Day of Ḥunain, and indeed the two armies fled from the Messenger of Allāh ﷺ, and there did not remain one hundred men with the Messenger of Allāh ﷺ." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* as a narration of 'Ubaidullāh. We do not know of it except from this route.

حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ لَنَا رَجُلٌ أَفْرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَا أَبَا عُمَارَةَ؟ قَالَ: لَا، وَاللَّهِ مَا وَلَّى رَسُولُ اللَّهِ ﷺ وَلَكِنَّ وَلى سَرَعَانَ النَّاسِ تَلَقَّتْهُمْ هَوَازِنُ بِالْبَبْلِ وَرَسُولُ اللَّهِ ﷺ عَلَى بَعْلَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخَذُ بِلِجَامِهَا، وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ».

[قَالَ أَبُو عِيسَى]: وَفِي الْبَابِ عَنْ عَلِيٍّ، وَابْنِ عُمَرَ. [و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

١٦٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْمُقَدَّمِيُّ [البَصْرِيُّ]: حَدَّثَنِي أَبِي عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَقَدْ رَأَيْتُنَا يَوْمَ حُنَيْنٍ وَإِنَّ الْفِتْنَتَيْنِ لَمَوْلَيْتَانِ وَمَا مَعَ رَسُولِ اللَّهِ ﷺ مِائَةٌ رَجُلٍ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخریج: [صحیح] وأخرجه الطبراني في الأوسط: ٥١١/٥، ٥١٢، ح: ٤٩٧٣ من حديث محمد بن علي به وقال: "نفرد به محمد" يعني ابن عمر بن علي المقدمي بهذا السند، وللحديث شواهد كثيرة، انظر تفسير ابن كثير: ٣٥٨/١ وغيره.

Comments:

Initially, at the battle of Hunain, fighters from both groups - the *Ansārs* (Helpers) and *Muhājirs* (Emigrants) had fled the battle field. The Prophet's exemplary courage and fortitude, however, gave them the courage once again, and slowly but surely they returned and joined back the battle. It is reported on the authority of 'Abdullāh bin Mas'ūd ؓ that there were eighty Emigrants with the Messenger of Allāh ﷺ on that occasion. (*Tuhfat Al-Aḥwadhī*, v.3, p.26)

Chapter 16. What Has Been Related About Swords And Their Ornamentation

(المعجم ١٦) - بَابُ مَا جَاءَ فِي السُّيُوفِ وَحِلْيَتِهَا (التحفة ٤٢)

1690. Ṭālib bin Hujair narrated from Hūd bin 'Abdullāh bin Sa'd, from his grandfather Mazīdah, who said: "The Messenger of Allāh ﷺ entered (Makkah) on the Day of the Conquest and there was gold and silver on his sword." Ṭālib said: "So I asked him about the silver and he said: 'The hand-guard of his sword was of silver.'" (*Ḥasan*)

١٦٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ أَبُو جَعْفَرٍ الْبَصْرِيُّ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ عَنْ هُودِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ مَزِيدَةَ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ وَفِضَّةٌ، قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ فَقَالَ: كَانَتْ قَبِيْعَةُ السَّيْفِ فِضَّةً. [قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَنَسِ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَجَدُّ هُودِ اسْمُهُ مَزِيدَةُ الْعَصْرِيُّ.

[Abū 'Eisā said:] There is something on this topic from Anas.

This *Hadīth* is *Ḥasan Gharīb*. Hūd's (great) grandfather's name is Mazīdah Al-'Aṣarī.

تخريج: [إسناده حسن] وأخرجه الطبراني في الكبير: ٣٤٥/٢٠-٣٤٧، ح: ٨١٢ من حديث محمد بن صدران به * وفي الباب عن أنس [يأتي: ١٦٩١].

Comments:

In order to have a firm hold on the sword's hand-guard, the fighters generally had gold, silver or iron plaited on it. Muslims, however, generally had iron, leather or polish on it. Some of them even had silver towards the end of the hand-guards. (*Tuhfat Al-Aḥwadhī*, v.3, p.27).

1691. Anas said: "The hand-guard on the sword of the Messenger of Allāh ﷺ was made from silver." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*. This is how it has been reported from Hamām from Qatādah from Anas. While some of

١٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ [بْنِ حَازِمٍ]: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

them reported it from Qatādah, from Sa‘eed bin Abī Al-Ḥasan who said: “The hand-guard on the sword of the Messenger of Allāh ﷺ was made from silver.”

غَرِيبٌ وَهَكَذَا رُوِيَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَقَدْ رَوَى بَعْضُهُمْ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [صحيح] وأخرجه أبو داود، الجهاد، باب: في السيف يحلى، ح: ٢٥٨٣ والنسائي، ح: ٥٣٧٦ من حديث جرير بن حازم به وللحديث شواهد عند النسائي، ح: ٥٣٧٥ وغيره ورواه أبو داود، ح: ٢٥٨٤ عن قتادة عن سعيد بن أبي الحسن به.

Chapter 17. What Has Been Related About A Coat Of Mail

(المعجم ١٧) - **بَابُ مَا جَاءَ فِي الدَّرْعِ**
(التحفة ٤٣)

1692. Az-Zubair bin Al-‘Awwām said: “On the Day of Uḥud, the Prophet ﷺ wore two coats of mail. He tried to get up on a boulder but was not able to, so Ṭalḥah squatted under him, lifting the Prophet ﷺ upon it such that he could sit on the boulder. So he ﷺ said: (Paradise) “It is obligated for Ṭalḥah.”” (*Ḥasan*)

١٦٩٢ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ الزُّبَيْرِ ابْنِ الْعَوَّامِ قَالَ: كَانَ عَلَى النَّبِيِّ ﷺ دِرْعَانِ يَوْمَ أُحُدٍ، فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، فَصَعِدَ النَّبِيُّ ﷺ عَلَيْهِ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَوْجَبَ طَلْحَةُ».

[Abū ‘Eisā said:] There are narrations on this topic from Ṣafwān bin Umayyah and As-Sā‘ib bin Yazīd.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ صَفْوَانَ ابْنِ أُمِيَّةَ وَالسَّائِبِ بْنِ يَزِيدَ. [و]هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ إِسْحَاقَ.

This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except through the narration of Muḥammad bin Ishāq.

تخريج: [إسناده حسن] وأخرجه البزار (البحر الزخار): ١٨٨/٣، ح: ٩٧٢ من حديث أبي سعيد الأشج به ومحمد بن إسحاق صرح بالسمع في الرواية المختصرة عند أبي يعلى: ٣٣/٢، ح: ٦٧٠ والحديث صححه ابن حبان، ح: ٢٢١٢ والحاكم: ٢٥/٣، ٣٧٣، ٣٧٤، والذهبي * وفي الباب عن صفوان بن أمية [أبو داود، ح: ٣٥٦٤-٣٥٦٤] والسائب بن يزيد [الترمذي في الشمائل، ح: ١١٠].

Comments:

Taking offensive or defensive armament for war is not against the principle of *Tawakkul* (reliance upon Allāh). Ṭalḥah ﷺ risked his own life and got his own body lacerated, to the extent that he sustained more than eighty wounds on his body, and one of his hands was permanently paralyzed. (*Tuhfat Al-Ahwadhī*, v.3, p.27 & 28).

Chapter 18. What Has Been Related About the Helmet

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْمِغْفَرِ
(التحفة ٤٤)

1693. Anas bin Mālik narrated: "The Prophet ﷺ entered (Makkah) during the year of the Conquest, and upon his head was a helmet (*Mighfar*). It was said to him: 'Ibn Khaṭal is clinging to the covering of the Ka'bah.' So he said: 'Kill him.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [*Gharīb*]. We do not know of anyone important who reported it other than Mālik from Az-Zuhri.

١٦٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَقِيلَ لَهُ: ابْنُ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ]. لَا نَعْرِفُ كَبِيرَ أَحَدٍ رَوَاهُ غَيْرُ مَالِكٍ عَنِ الزُّهْرِيِّ.

تخریج: متفق عليه، وأخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح: ١٣٥٧ عن قتيبة والبخاري، ح: ١٨٤٦ من حديث مالك به وهو في الموطأ: ٤٢٣/١ (يحيى).

Comments:

As regards 'Abdullāh bin Khaṭal, he had first converted to Islam, then turned apostate. He was not only a war criminal, but also had gone as far as getting his two handmaids to sing verses of poetry lampooning the Prophet ﷺ. That is the reason why the Prophet ﷺ condemned him to death. (*Tuhfat Al-Ahwadhī*, v.3, p.28).

Chapter 19. What Has Been Related About The Virtue Of Horses

(المعجم ١٩) - بَابُ مَا جَاءَ فِي فَضْلِ الْخَيْلِ
(التحفة ٤٥)

1694. 'Urwah Al-Bāriqī narrated that the Messenger of Allāh ﷺ said: "Goodness will remain in the forelocks of horses until the Day of Judgement: (They bring about) Reward and spoils of war." (*Ṣaḥīḥ*)

١٦٩٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبَّزُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ»

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Umar, Abū Sa'eed, Jarīr, Abū Hurairah, Asmā' bint Yazīd, Al-Mughīrah bin Shu'bah, and Jābir.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. 'Urwah is Ibn Abī Al-Ja'd Al-Bāriqī, and they say he is 'Urwah bin Al-Ja'd. Aḥmad bin Ḥanbal said: "The *Fiqh* of this *Hadīth* is that *Jihād* is with every *Imām* until the Day of Judgement."

تخریج: وأخرجه مسلم، الإمارة، باب فضيلة الخيل وأن الخير معقود بنواصيها، ح: ١٨٧٣ من حديث حصين به * وفي الباب عن ابن عمر [البخاري، ح: ٢٨٤٩ ومسلم، ح: ١٨٧١] وأبي سعيد [أحمد: ٣/٣٩] وجرير [مسلم، ح: ١٨٧٢] وأبي هريرة [تقدم: ١٦٣٦] وأسماء بنت يزيد [أحمد: ٥/٤٥٥، ٤٥٨] وعبد بن حميد، ح: ١٥٨٣] والمغيرة بن شعبة [الطبراني في الكبير: ٢٠/٤٣١، ح: ١٠٤٧] وجابر [أحمد: ٣/٣٥٢].

Chapter 20. (What Has Been Related) About What Is Recommend Regarding Horses

1695. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: "The blessing of the horse is in its redness." (*Ḥasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except from this route, from the narration of *Shaiḃān*.

الأَجْرُ وَالْمَعْنَمُ». [قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ، وَأَبِي سَعِيدٍ، وَجَرِيرٍ، وَأَبِي هُرَيْرَةَ، وَأَسْمَاءَ بِنْتِ يَزِيدَ، وَالْمُغِيرَةَ بِنْتُ شُعْبَةَ، وَجَابِرٍ. [قَالَ أَبُو عِيْسَى:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَعُرْوَةُ هُوَ ابْنُ أَبِي الْجَعْدِ الْبَارِقِيِّ وَيُقَالُ: هُوَ عُرْوَةُ بْنُ الْجَعْدِ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: وَفَقَهُ هَذَا الْحَدِيثِ أَنَّ الْجِهَادَ مَعَ كُلِّ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ.

(المعجم ٢٠) - بَابُ [مَا جَاءَ] مَا يُسْتَحَبُّ مِنَ الْخَيْلِ (التحفة ٤٦)

١٦٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَيْبَانُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عِيْسَى بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ [ابْنِ عَبَّاسٍ] عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُمْنُ الْخَيْلِ فِي الشُّقْرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ شَيْبَانَ.

تخریج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: فيما يستحب من ألوان الخيل، ح: ٢٥٤٥ من حديث شيبان به.

Comments:

Shuqr (in Arabic, the plural of *Ashqar*) means pure red. Other qualifying words mean as follows: *Ad-ham*: black; *Aqraḥ*: with black spot on the forehead; *Artham*: white on the upper lip, and according to some, whose nose is white; *Al-Aqraḥ Al-Muhajjal*: with some white on all the four legs; and *Talq Al-Yamīn*: the one with no white on the right leg; and *Kumait*: red with black on its mane and ears. And some say it is merely a color that is reddish black — as this is the case when the term does not apply to horses.

1696. Abū Qatādah narrated that the Prophet ﷺ said: “The best horse is the black one with a spot on the face, and white on the upper lip. Then the one with some white on his lower legs, except for the right. So if it is not black, then the *Kumait* (red one with black on its ears and its mane) with these markings.”^[1] (*Hasan*)

١٦٩٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الْخَيْلِ الْأَذْهَمُ الْأَفْرُحُ الْأَرْثَمُ، ثُمَّ الْأَفْرُحُ الْمُحَجَّلُ طَلْقُ الْيَمِينِ، فَإِنْ لَمْ يَكُنْ أَذْهَمَ فَكَمَيْتٌ عَلَى هَذِهِ الشَّيْءِ».

تخریج: [حسن] وأخرجه ابن ماجه، الجهاد، باب ارتباط الخيل في سبيل الله، ح: ٢٧٨٩ من حديث يزيد بن أبي حبيب به وانظر الحديث الآتي.

1697. (Another chain) with similar in meaning. (*Hasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb Ṣaḥīḥ*.

١٦٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ [بِهَذَا الْإِسْنَادِ] نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، أيضًا، ح: ٢٧٨٩ عن محمد بن بشار به وصححه ابن حبان، ح: ١٦٣٣، والحاكم: ٩٢/٢، ووافقه الذهبي وللحديث طرق أخرى.

Chapter 21. (What Has Been Related) About What Is Disliked In Horses

(المعجم ٢١) - بَابُ مَا [جَاءَ مَا] يُكْرَهُ مِنَ الْخَيْلِ (التحفة ٤٧)

1698. Abū Hurairah narrated that

١٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

^[1] There are various definitions of the Arabic terms in this *Ḥadīth*. See *Tuḥfat Al-Aḥwadhī*, and “these markings” refers to the previously mentioned markings.

the Prophet ﷺ disliked *Shikal*^[1] in horses. (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. *Shu’bah* reported similarly from ‘Abdullāh bin Yazīd Al-*Khath‘amī*, from Abū Zur‘ah (one of the narrators in the chain of this *Hadīth*), from Abū Hurairah, from the Prophet ﷺ. Abū Zur‘ah bin ‘Amr bin Jarīr’s name is Harim.

Muḥammad bin Humaid Ar-Rāzī narrated to us (he said): “Jarīr narrated to us from ‘Umārah bin Al-Qa‘qā’ who said: ‘Ibrāhīm An-Nakha‘ī said to me: “When you narrate from me, then narrate from me from Abū Zur‘ah, for one time he narrated a *Hadīth* to me, then I asked him about it two years later, and he did not leave a letter out of it.”

تخریج: وأخرجه مسلم، الإمامة، باب ما يكره من صفات الخيل، ح: ١٨٧٥ من حديث سفيان الثوري به * وقول إبراهيم النخعي: رواه البخاري في التاريخ الكبير: ٢٤٣/٨، ٢٤٤ من حديث جرير بن عبد الحميد به وهو صحيح عنه، محمد بن حميد، تابعه زهير بن حرب.

Chapter 22. What Has Been Related About Contests (And Racing)

1699. Ibn ‘Umar narrated: “The Messenger of Allāh ﷺ arranged for the *Muḍammar* among horses to race from Al-*Hafyā’* to *Thaniyyah Al-Wādā’*, between which was a distance of six miles. And for whatever horse was not among the *Muḍammar*, they raced from *Thaniyyah Al-Wādā’* to the

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سَلْمُ ابْنُ عَبْدِ الرَّحْمَنِ [النَّخَعِيُّ] عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَرِهَ الشُّكَالَ فِي الْخَيْلِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَأَبُو زُرْعَةَ بْنُ عَمْرٍو بْنِ جَرِيرٍ اسْمُهُ هَرِمٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِي: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ قَالَ: قَالَ لِي إِبْرَاهِيمُ النَّخَعِيُّ: إِذَا حَدَّثْتَنِي فَحَدَّثْتَنِي عَنْ أَبِي زُرْعَةَ فَإِنَّهُ حَدَّثْتَنِي مَرَّةً بِحَدِيثٍ ثُمَّ سَأَلْتُهُ بَعْدَ ذَلِكَ بِسِنِينَ فَمَا حَرَمَ مِنْهُ حَرْفًا.

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي الرَّهَانِ [وَالسَّبْقِ] (التحفة ٤٨)

١٦٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ [الْوَاسِطِيُّ]: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرُقِيُّ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعِ، عَنْ ابْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ أَجْرَى الْمُضَمَّرَ مِنَ الْخَيْلِ مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَبَيْنَهُمَا سِتَّةُ أَمْيَالٍ، وَمَا لَمْ يُضَمَّرَ مِنَ

[1] Part or all of either the right or left front leg is white, and for the many different opinions see *Tuhfat Al-Aḥwadhī*.

Masjid of Banū Zuraiq, between which was a distance of a mile. I was among those who raced, and my horse jumped along with me over a wall.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] There are narrations on this topic from Abū Hurairah, Jābir, Anas, and ‘Āishah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of *Ath-Thawrī*.

الْخَيْلِ مِنْ تَنْبِئَةِ الْوَادِعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ
وَبَيْنَهُمَا مَيْلٌ وَكُنْتُ فِيمَنْ أَجْرَى، فَوَتَّبَ بِي
فَرَسِي جِدَارًا.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ أَبِي
هُرَيْرَةَ، وَجَابِرٍ، وَأَنْسٍ، وَعَائِشَةَ.

[وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ
حَدِيثِ الثَّوْرِيِّ.]

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب السبق بين الخيل، ح: ٢٨٦٨ من حديث سفیان الثوري ومسلم، ح: ١٨٧٠ من حديث عبيدالله بن عمر به * وفي الباب عن أبي هريرة، [يأتي: ١٧٠٠] وجابر [الطبراني في الأوسط: ١٠/٢١٥، ح: ٩٤٧٢] وأنس [البخاري، ح: ٢٨٧١، ٢٨٧٢، ٦٥٠١] وعائشة [ابن ماجه، ح: ١٩٧٩].

Comments:

Muḍammar in Arabic means a trained horse that is richly fed and allowed to grow fat and strong. Then, gradually, its supply of food is reduced and it is confined to a room so that it reduces its weight and runs very fast.

1700. Abū Hurairah narrated that the Prophet ﷺ said: “No stake is acceptable except in archery, racing a camel, and racing a horse.” (*Ḥasan*)

١٧٠٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ
عَنْ ابْنِ أَبِي ذُنَبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَبَقَ
إِلَّا فِي نَضْلِ أَوْ خَفٍّ أَوْ حَافِرٍ».

تخریج: [إسناده حسن] وأخرجه أبو داود، الجهاد، باب: في السبق، ح: ٢٥٧٤ والنسائي، ح: ٣٦١٥ من حديث محمد بن عبدالرحمن بن أبي ذئب به وصححه ابن حبان، ح: ١٦٣٨ وللحديث طرق أخرى.

Comments:

The *Ḥadīth* confirms that stake and racing are only allowed in military-related rides and weaponry. (*Tuhfat Al-Aḥwadhī*, v.3, p.31).

Chapter 23. What Has Been Related About It Being Disliked To Mate A Donkey With A Horse

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ
أَنْ يُتْرَى الْحُمْرُ عَلَى الْخَيْلِ (التحفة ٤٩)

1701. Ibn ‘Abbās narrated: “The Messenger of Allāh ﷺ was a slave (of Allāh), who would order as he had been ordered to. He did not

١٧٠١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ
أَبُو جَهْضَمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ

give an order to us^[1] instead of the people regarding anything except for three: He ordered us that we make our *Wuḍū'* well (*Isbāgh*), that we not eat from charity, and that we not mate a donkey with a horse.” (*Hasan*)

[Abū 'Eisā said:] There is something on this topic from 'Alī.

This *Hadīth* is *Hasan Ṣaḥīḥ*.

Sufyān Ath-Thawrī reported this from Abū Jahḍam, who said: “From 'Ubaidullāh bin 'Abdullāh bin 'Abbās, from Ibn 'Abbās.” [He said] I heard Muḥammad saying: “The narration of Ath-Thawrī is not preserved. Ath-Thawrī made a mistake in it. What is correct is what Ismā'īl bin 'Ulaiyyah and 'Abul-Wārith bin Sa'eed reported from Abū Jahḍam, from 'Abdullāh bin 'Ubaidullāh bin 'Abbās, from Ibn 'Abbās.”

تخریج: [إسناده حسن] وأخرجه أبو داود، الصلاة، باب قدر القراءة في صلاة الظهر والمصر، ح: ٨٠٨ والنسائي، ح: ١٤١ وابن ماجه، ح: ٤٦٦ من حديث أبي جهضم موسى بن سالم به وللحديث طرق أخرى * وفي الباب عن علي [أبو داود، ح: ٢٥٦٥ والنسائي، ح: ٣٦١٠].

24. Chapter: What Has Been Related About Seeking Assistance (From Allāh) By The Destitute Muslims

1702. Abū Ad-Dardā' narrated that he heard the Prophet ﷺ saying: “Seek your weak for me. For indeed your sustenance and aid is only by your weak.”^[2] (*Ṣaḥīḥ*)

عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَبْدًا مَأْمُورًا مَا اخْتَصَصْنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثٍ: أَمَرْنَا أَنْ نُسَبِّحَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَأَنْ لَا نَنْزِيَّ حِمَارًا عَلَى فَرَسٍ.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عَلِيٍّ.

[وَالْهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.]

وَرَوَى سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي جَهْضَمٍ هَذَا فَقَالَ: عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ. [قَالَ:] وَسَمِعْتُ مُحَمَّدًا يَقُولُ: حَدِيثُ الثَّوْرِيِّ غَيْرُ مَحْفُوظٍ، وَوَهَمَ فِيهِ الثَّوْرِيُّ، وَالصَّحِيحُ مَا رَوَى إِسْمَاعِيلُ بْنُ عَلِيَّةَ وَعَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي الْإِسْتِفْتَاكِ بِصَعَالِكِ الْمُسْلِمِينَ (التحفة ٥٠)

١٧٠٢ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ [بْنِ مُوسَى]: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ:

[1] Meaning his relatives.

[2] The meaning of this *Hadīth* is: 'Bring the poor and downtrodden people to me so that they can supplicate to Allāh. Because your provisions and aid against your enemy is in relation to your kind treatment to them and their supplications, due to their lack of attachment to worldly matters.' See '*Awn Al-Ma'būd* and *Tuhfat Al-Ahwadhī*.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*.

حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «ابْعُونِي فِي صُعْفَائِكُمْ، فَإِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِصُعْفَائِكُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الجهاد، باب: في الانتصار برذل الخيل والضعفة، ح: ٢٥٩٤ والنسائي، ح: ٣١٨١ من حديث عبدالرحمن بن يزيد بن جابر به وصححه ابن حبان، ح: ١٦٢٠ والحاكم: ١٤٥/٢.

Comments:

'Weak and downtrodden' are those that, although less privileged in material prosperity and worldly glory, are honorable to Allāh thanks to the strength of their faith and the purity of their hearts. When they pray, they pray with full sincerity for the victory of the believers. Allāh, therefore, accepts their sincere petitions and supplications and grants victory to the Muslims, that brings in its wake the spoils of war, which has been made the sustenance of the believers.

Chapter 25. What Has Been Related About Bells On Horses (Being Disliked)

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي [كَرَاهِيَّةِ] الْأَجْرَاسِ عَلَى الْخَيْلِ (التحفة ٥١)

1703. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "The angels do not accompany a group among whom there is a dog or a bell." (*Ṣaḥīh*)

١٧٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ».

[Abū 'Eisā said:] There are narrations on this topic from Ibn 'Umar, 'Aishah, Umm Ḥabībah, and Umm Salamah.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ، وَعَائِشَةَ، وَأُمِّ حَبِيبَةَ، وَأُمِّ سَلَمَةَ.

This *Hadīth* is *Hasan Ṣaḥīh*.

[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، اللباس والزينة، باب كراهة الكلب والجرس في السفر، ح: ٢١١٣ عن قتبية به * وفي الباب عن عمر [أبو داود، ح: ٤٢٣٠] وعائشة [أبو داود، ح: ٤٢٣١] وأم حبيبة [أبو داود، ح: ٢٥٥٤] وأم سلمة [النسائي: ١٨٠/٨، ح: ٥٢٢٤].

Comments:

Keeping the 'prohibited' dog is not permitted. Also prohibited is tying bells

around the necks of the animals, because the sound of the bell is the sound of *Shaitān*. And the angels of mercy do not enter the places inhabited by *Shaitān*.

Chapter 26. (What Has Been Related About) Who Is Placed In Charge During War

1704. Al-Barā' narrated: "The Prophet ﷺ sent two armies, placing 'Alī bin Abī Ṭālib as the commander of one of them, and Khālid bin Al-Walīd over the other. He said: 'When there is fighting, then 'Alī (is in command).'"^[1] He said: "So 'Alī conquered a fortress and took a slave girl. Khālid [bin Al-Walīd] wrote a letter and sent me with it to the Prophet ﷺ, to speak against him for it. So I arrived to the Prophet ﷺ to read the letter. The color of his face changed, then he said: 'What do you think about a man who loves Allāh and His Messenger, and Allāh and His Messenger love him?'" He said: "I said: 'I seek refuge from angering Allāh and angering His Messenger, I am only the messenger.' So he was silent." (*Da'if*)

[Abū 'Eisā said:] There is something about this from Ibn 'Umar. This *Hadīth* is *Hasan Gharīb*, we do not know of it except from the narration of Al-Aḥṣab bin Jawwāb. And his saying: "To speak against him for that" refers to *An-Namīmah*.

تخریج: [إسناده ضعيف] * أبو إسحاق السبيعي مدلس وعنن * وفي الباب عن ابن عمر [يأتي: ٣٨١٦] يعني فيمن يستعمل على الحرب.

(المعجم ٢٦) - بَابُ [مَا جَاءَ] مَنْ يُسْتَعْمَلُ عَلَى الْحَرْبِ (التحفة ٥٢)

١٧٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابِ أَبُو الْجَوَّابِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ بَعَثَ جَيْشَيْنِ وَأَمَرَ عَلِيَّ أَحَدَهُمَا عَلِيَّ بْنَ أَبِي طَالِبٍ، وَعَلَى الْآخَرَ خَالِدَ بْنَ الْوَلِيدِ، فَقَالَ: «إِذَا كَانَ الْقِتَالُ فَعَلِيٌّ». قَالَ: فَافْتَتَحَ عَلِيٌّ حِصْنًا فَأَخَذَ مِنْهُ جَارِيَةً، فَكَتَبَ مَعِيَ خَالِدٌ [بْنُ الْوَلِيدِ] إِلَى النَّبِيِّ ﷺ يَشِي بِهِ، فَقَدِمْتُ عَلَى النَّبِيِّ ﷺ فَقَرَأَ الْكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قَالَ: «مَا تَرَى فِي رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ؟» قَالَ: قُلْتُ: أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ وَإِنَّمَا أَنَا رَسُولٌ، فَسَكَتَ. [قَالَ أَبُو عَيْسَى:] وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

[و]لهذا حديث حسن غريب، لا نعرفه إلا من حديث الأخوص بن جَوَّابٍ. قوله: يَشِي بِهِ يَعْنِي التَّمِيمَةَ.

[1] That is, if fighting occurs while the two armies are still together. See *Tuhfat Al-Aḥwadhī*.

Comments:

The *Hadīth* contains the golden rule that the army command must be placed in the hands of a pious and God-fearing individual who loves Allāh and His Messenger, and would be loved by Allāh and His Messenger ﷺ for the virtuous traits of his character, which quality also endears him to the people. War, moreover, must be fought under one commander, although in the transitory phase more than one unit commander may be appointed for facility of administration.

Chapter 27. What Has Been Related About The *Imām*

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي الْإِمَامِ
(التحفة ٥٣)

1705. Ibn ‘Umar narrated that the Prophet ﷺ said: “Indeed each of you is a shepherd and all of you will be questioned regarding your flock. The commander who is in authority over the Muslims is responsible and he will be questioned regarding his responsibility. The man is responsible over the inhabitants of his house and he is the one who will be questioned about them. The wife is responsible in her husband’s house and she will be questioned about it. The slave is responsible regarding his master’s property, and he will be questioned about it. Indeed each of you is a shepherd and each of you will be questioned about his flock.” (*Ṣaḥīḥ*)

١٧٠٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا كُنتُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah, Anas, and Abū Mūsā. The *Hadīth* of Abū Mūsā is not preserved, and the *Hadīth* of Anas is not preserved. [And the *Hadīth* of Ibn ‘Umar is a *Ḥasan Ṣaḥīḥ Hadīth*.]

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَنْسِ، وَأَبِي مُوسَى، [وَأَحَدِيثُ أَبِي مُوسَى غَيْرُ مَحْفُوظٍ، وَحَدِيثُ أَنْسٍ غَيْرُ مَحْفُوظٍ] وَحَدِيثُ ابْنِ عُمَرَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibrāhīm bin Bash-shār Ar-Ramādī reported it from Sufyān bin ‘Uyainah, from Buraid bin ‘Abdullāh bin Abū Burdah, from Abū Burdah, from Abū Mūsā, from

[قَالَ:] وَرَوَاهُ إِبْرَاهِيمُ بْنُ بَشَّارِ الرَّمَادِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ أَخْبَرَنِي بِذَلِكَ مُحَمَّدٌ عَنْ إِبْرَاهِيمَ ابْنِ بَشَّارِ [الرَّمَادِيِّ]. قَالَ مُحَمَّدٌ: وَرَوَى غَيْرُ وَاحِدٍ عَنْ سُفْيَانَ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ

the Prophet ﷺ.

Muḥammad informed me of that, from Ibrāhīm bin Bash-shār [Ar-Ramādī]. Muḥammad said: “More than one has reported it from Sufyān, from Buraid bin Abū Burdah [from Abū Burdah,] from the Prophet ﷺ in *Mursal* form. This is more correct.” Muḥammad said: “Ishāq bin Ibrāhīm reported from Mu‘ādh bin Hishām, from his father, from Qatādah, from Anas, from the Prophet ﷺ who said: ‘Indeed Allāh will question everyone who is responsible about his charge.’” I heard Muḥammad saying: “This is not preserved. It is only correct from Mu‘ādh bin Hishām from his father, from Qatādah, from Al-Ḥasan, from the Prophet ﷺ, in *Mursal* form.”

[عَنْ أَبِي بُرْدَةَ] عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَهَذَا أَصَحُّ. قَالَ مُحَمَّدٌ: وَرَوَى إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَرْعَاهُ» [قَالَ:] سَمِعْتُ مُحَمَّدًا يَقُولُ: هَذَا غَيْرُ مَحْفُوظٍ، وَإِنَّمَا الصَّحِيحُ عَنْ مُعَاذِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

تخريج: متفق عليه، وأخرجه مسلم، الإمامة، باب فضيلة الأمير العادل وعقوبة الجائر... إلخ، ح: ١٨٢٩ عن قتيبة والبخاري، ح: ٥١٨٨ من حديث نافع به * وفي الباب عن أبي هريرة [الطبراني في الأوسط: ٤٧٩/٥، ح: ٤٩١٣، ٣٢٥/٩، ٣٢٦، ح: ٨٧٠٨] وأنس [يأتي في نفس الباب] وأبي موسى [يأتي في نفس الباب].

Comments:

Each person must be ready for questioning in the Hereafter according to his position or status, and the extent of his responsibility as well as according to the number of people placed under his charge. And, obviously, the greater the burden of the responsibility a person holds the more extensive shall be his accountability.

Chapter 28. What Has Been Related About Obeying The *Imām*

1706. Umm Al-Ḥusain Al-Aḥmasiyyah said: “I heard the Messenger of Allāh ﷺ delivering a *Khuṭbah* during the Farewell *Hajj*, and he was wearing a *Burd* which he had wrapped from under his

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي طَاعَةِ

الإمام (التحفة ٥٤)

١٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى [النَّيْسَابُورِيُّ]: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنِ الْعِزَّارِ بْنِ حُرَيْثٍ، عَنْ أُمِّ الْحُسَيْنِ الْأَحْمَسِيَّةِ قَالَتْ:

armpit.” She said: “I was looking at the muscle of his upper arm quivering and I heard him saying: ‘O you people! Have *Taqwa* of Allāh. If a mutilated Ethiopian slave is put in command over you, then listen to him and obey him, as long as he upholds the Book of Allāh among you.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] There are narrations on this topic from Abū Hurairah and ‘Irbāḍ bin Sāriyah.

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, it has been reported through other routes from Umm Ḥuṣain.

تخريج: [صحيح] وأخرجه أحمد: ٤٠٢/٦ من حديث يونس به ورواه مسلم، ح: ١٢٩٨ من حديث أم الحصين * وفي الباب عن أبي هريرة [البخاري، ح: ٧١٣٧ ومسلم، ح: ١٨٣٥] وعرباض بن سارية [يأتي: ٢٦٧٦].

Comments:

The *Ḥadīth* confirms that a ruler or the supreme authority of a country can appoint his governors and other high officials at his discretion. It is not essential that a subordinate appointee be a free person or belong to the clan of the Quraish. Thus, whoever is appointed by him in that capacity, it is incumbent that we give him our obedience in all his actions in the light of the Qur’ān and *Sunnah*. Ugly features or the slavery status of the appointee shall not be a valid excuse for opposing him.

Chapter 29. What Has Been Related About: No Obedience To The Created In Disobedience To The Creator

1707. Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Hearing and obeying is required from every Muslim man – in what he likes and what he dislikes – as long as he is not ordered with disobedience. If he is ordered with disobedience, then no hearing or obeying is required of him.” (*Ṣaḥīḥ*)

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ وَعَلَيْهِ بُرْدٌ قَدِ انْتَفَعَ بِهِ مِنْ تَحْتِ إِبْطِهِ قَالَتْ: فَأَنَا أَنْظُرُ إِلَى عَضَلَةِ عَضْدِهِ تَرْتَجُّ سَمِعْتُهُ يَقُولُ: «يَا أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدِّعٌ فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا أَقَامَ لَكُمْ كِتَابَ اللَّهِ».

[قَالَ أَبُو عِيسَى:] وفي الباب عن أبي هريرة، وعرباض بن سارية. [ولهذا حديث حسن صحيح وقد روي من غير وجه، عن أم حصين.

(المعجم ٢٩) - بَابُ مَا جَاءَ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ (التحفة ٥٥)

١٧٠٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةَ».

[قَالَ أَبُو عِيسَى:] وفي الباب عن علي،

[Abū ‘Eīsā said:] There are narrations on this topic from ‘Alī, ‘Imrān bin Ḥuṣayn, and Al-Ḥakam bin ‘Amr Al-Ghifārī.

وَعِمْرَانَ بْنِ حُصَيْنٍ، وَالْحَكَمِ بْنِ عَمْرِو الْغِفَارِيِّ.

This *Hadīth* is *Hasan Ṣaḥīḥ*.

[و]هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، الإمامة، باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية، ح: ١٨٣٩ عن قتيبة به * وفي الباب عن علي [البخاري، ح: ٤٣٤٠، ٧١٤٥] ومسلم، ح: ١٨٤٠] وعمران بن حصين [أحمد: ٤/٤٢٦، ٤٢٧] الحكم بن عمرو الغفاري [أحمد: ٥/٦٦].

Comments:

The real Lord, King and Ruler is only Allāh. And since the temporal Muslim ruler also draws his authority from Him Who has commissioned him to implement His commands, we are commanded to hear and obey his orders, regardless of whether we like them or not. However, in case the ruler orders something that flouts the Commandments of Allāh and His Messenger, then we are not allowed to obey him. The reason being that, by issuing such orders, he has made himself a rebel against the Supreme Authority. Therefore, we are not allowed to obey such an order issued by him.

Chapter 30. What Has Been Related About The Dislike Of Encouraging Beasts To Fight One Another [And Striking Them Or Branding Them On The Face]

(المعجم ٣٠) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ، [وَالضَّرْبِ وَالْوَسْمِ فِي الْوَجْهِ] (التحفة ٥٦)

1708. Abū Yaḥya reported from Mujāhid from Ibn ‘Abbās who said: “The Messenger of Allāh ﷺ prohibited instigating fights between beasts.” (*Da‘īf*)

١٧٠٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في التحريش بين البهائم، ح: ٢٥٦٢ عن أبي كريب به * الأعمش عن ابن أبي يحيى لين (نيل المقصود، ح: ٥٣٨) وللحديث طريق آخر فيه ليث بن أبي سليم وهو ضعيف.

Comments:

Instigating beasts to fight each other is an aimless pastime and a sinful act. It is not only a sheer waste of time but also a means of exposing the animals to unnecessary misery and pain. It is, moreover, used as a handy ploy for betting and gambling.

1709. Abū Yaḥya reported from Mujāhid: “The Prophet ﷺ

١٧٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا

prohibited instigating fights between beasts.” And he did not mention “from Ibn ‘Abbās” in it. (*Da‘if*)

It is said that this is more correct than the (previous) narration of Qutbah. Sharīk narrated this *Hadīth* from Al-A‘mash, from Mujāhid, from Ibn ‘Abbās, from the Prophet ﷺ similarly, but he did not mention “from Abū Yahya” in it. [This was narrated to us by Abū Kuraib from Yahya bin Ādam, from Sharīk]. Abū Mu‘āwiyah reported it from Al-A‘mash, from Mujāhid, from the Prophet ﷺ similarly. [And Abū Yahya is Al-Qattāt Al-Kūfi, and it is said that his name was Zādhān].

[Abū ‘Eisā said:] There are narrations on this topic from Ṭalḥah, Jābir, Abū Sa‘eed, and ‘Ikraṣh bin Dhuwaib.

عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنِ سَفْيَانَ، عَنِ الْأَعْمَشِ، عَنِ أَبِي يَحْيَى، عَنِ مُجَاهِدٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ. وَلَمْ يَذْكُرْ فِيهِ عَنِ ابْنِ عَبَّاسٍ. وَيُقَالُ هَذَا أَصْحَحُ مِنْ حَدِيثِ قُطْبَةَ، وَرَوَى شَرِيكَ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَنِ أَبِي يَحْيَى [حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ عَنِ يَحْيَى ابْنِ آدَمَ، عَنِ شَرِيكَ] وَرَوَى أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ مُجَاهِدٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ [وَأَبُو يَحْيَى هُوَ الْقَتَّاتُ الْكُوفِيُّ وَيُقَالُ اسْمُهُ زَادَانٌ].

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنِ طَلْحَةَ، وَجَابِرٍ، وَأَبِي سَعِيدٍ، وَعِكْرَاشِ بْنِ ذُوَيْبٍ.

تخریج: [إسناده ضعيف مرسل] وانظر الحديث السابق * وفي الباب عن طلحة [أبو يعلى ٢١/٢، ح: ٦٥١] وجابر [يأتي: ١٧١٠] وأبي سعيد [ابن أبي شيبة: ٤/٢٦٩، ح: ١٩٩٢٢] وعكراش بن ذويب [لعله يشير إلى حديث أبي نعيم في معرفة الصحابة: ٤/٢٢٤٠، ح: ٥٥٩٥] وأصله عند الترمذي، ح: ١٨٤٨.

Chapter 31.

(المعجم ٣١) - بَابُ: (التحفة...)

1710. Jābir narrated: “The Prophet ﷺ prohibited branding on the face and striking (it).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

١٧١٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا رَوْحُ [بْنُ عَبَّادَةَ] عَنِ ابْنِ جُرَيْجٍ، عَنِ أَبِي الزُّبَيْرِ، عَنِ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: وأخرجه مسلم، اللباس والزينة، باب النهي عن ضرب الحيوان في وجهه ووسمه فيه، ح: ٢١١٦ من حديث ابن جريج به.

Comments:

The face, whether of a man or of an animal, is the centre of attraction. It is, moreover, among the most vulnerable parts of the body. It cannot stand the shock of beating. Striking the animal on the face means disfiguring it and making it look ugly. Branding the face or tattooing it also means the same - torturing the animal and disfiguring it.

Chapter 32. What Has Been Related About The (Age) Of Adulthood For A Man And When He Is To Receive A Salary^[1]

1711. Nāfi' narrated that Ibn 'Umar said: "I was reviewed before the Messenger of Allāh ﷺ in the army, and I was fourteen years old, but he did not accept me. Then I was reviewed before him later in the army while I was fifteen years old, and he accepted me."

Nāfi' said: "I narrated this *Hadīth* to 'Umar bin 'Abdul-'Azīz and he said: 'This is the limit that distinguishes between youth and manhood.' Then he wrote to give salaries to whoever reached fifteen years of age."

(Another chain) with similar, but he (Nāfi' said): "Umar [bin 'Abdul-'Azīz] said: 'This is the limit that distinguishes between children and soldiers.'" And he did not mention him writing about the salary. (*Ṣaḥīh*)

[Abū 'Eīsā said:] The *Hadīth* of Ishāq bin Yūsuf is a *Ḥasan Ṣaḥīh Gharīb Hadīth* as a narration of Sufyān Ath-Thawrī.

(المعجم ٣٢) - بَابُ مَا جَاءَ فِي حَدِّ بُلُوغِ الرَّجُلِ وَمَتَى يُفْرَضُ لَهُ (التحفة ٥٧)

١٧١١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الْوَاسِطِيِّ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ [الْأَزْرَقِيُّ] عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: عَرَضْتُ عَلَى رَسُولِ اللَّهِ ﷺ فِي جَيْشٍ وَأَنَا ابْنُ أَرْبَعِ عَشْرَةَ فَلَمْ يَقْبَلْنِي، ثُمَّ عَرَضْتُ عَلَيْهِ مِنْ قَابِلٍ فِي جَيْشٍ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ فَقَبِلَنِي.

قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِذَا الْحَدِيثَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: هَذَا حَدٌّ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ، ثُمَّ كَتَبَ أَنْ يُفْرَضَ لِمَنْ بَلَغَ الْخَمْسَ عَشْرَةَ.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ نَحْوَهُ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: قَالَ عُمَرُ [بْنُ عَبْدِ الْعَزِيزِ]: هَذَا حَدٌّ مَا بَيْنَ الذَّرِيَّةِ وَالْمُقَاتِلَةِ وَلَمْ يَذْكُرْ أَنَّهُ كَتَبَ أَنْ يُفْرَضَ.

[قَالَ أَبُو عِيْسَى:] حَدِيثُ إِسْحَاقَ بْنِ يُونُسَ حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سُفْيَانَ الثَّوْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الشهادات، باب بلوغ الصبيان وشهادتهم، ح: ٢٦٦٤ ومسلم، ح: ١٨٦٨ من حديث عبيدالله بن عمر به.

[1] See no. 1361.

Comments:

When, in the days of the Muslim rulers, *Jihād* was performed as an Islamic duty, the names of war-worthy persons were entered into a military book, and they were given stipends from Public Treasury. On reaching the age of fifteen a person was considered fit for fighting. Discussion about the prescribed limit for the age of responsibility has been included in the Book of *Al-Ahkām* (Judgements), in its Chapter on the Puberty of Man and Woman.

Chapter 33. What Has Been Related About One Who Is Martyred While In Debt

(المعجم ٣٣) - بَابُ مَا جَاءَ فِيْمَنْ يُسْتَشْهَدُ وَعَلَيْهِ دَيْنٌ (التحفة ٥٨)

1712. ‘Abdullāh bin Abī Qatādah narrated that he heard his father, narrating a *Hadīth*, which he heard from the Messenger of Allāh ﷺ, in which he had stood among them, mentioning to them that *Jihād* in the cause of Allāh and faith in Allāh were the most virtuous of deeds. Then a man stood and said: “O Messenger of Allāh! If I were killed in the cause of Allāh, would my sins be forgiven?” So the Messenger of Allāh ﷺ said: “Yes. If you are killed in Allāh’s cause, and you are patient, seeking the reward, advancing, not fleeing.” Then the Messenger of Allāh ﷺ said: “What was it that you said?” So he replied: “If I were killed in the cause of Allāh, would my sins be removed (forgiven)?” So the Messenger of Allāh ﷺ said: “Yes. If you are patient, seeking the reward, advancing, not fleeing – except for debt. For Jibrīl said that to me.” (*Sahīh*)

[Abū ‘Eisā said:] There are narrations on this topic from Anas, Muḥammad bin Jaḥsh, and Abū Hurairah. This *Hadīth* is *Hasan Sahīh*. Some of them reported this

١٧١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ قَامَ فِيهِمْ ذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ يُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَيْكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرٌ مُدْبِرٌ إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيْلَ قَالَ لِي ذَلِكَ».

[قَالَ أَبُو عِيسَى:] فِي الْبَابِ عَنْ أَنَسٍ، وَمُحَمَّدِ بْنِ جَحْشٍ، وَأَبِي هُرَيْرَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ

Hadīth from Sa‘eed Al-Maqburī, from Abū Hurairah, from the Prophet ﷺ, similar to this. Yahya bin Sa‘eed Al-Anṣārī and more than one narrator reported this from Sa‘eed Al-Maqburī from ‘Abdullāh bin Abī Qatādah, from his father, from the Prophet ﷺ. This is more correct than the narration of Sa‘eed Al-Maqburī from Abū Hurairah.

هَذَا. وَرَوَى يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ وَعَبْدُ
وَاحِدٌ نَحْوَ هَذَا عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عَبْدِ
اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.
وَهَذَا أَصَحُّ مِنْ حَدِيثِ سَعِيدِ الْمَقْبُرِيِّ عَنْ
أَبِي هُرَيْرَةَ.

تخریج: وأخرجه مسلم، الإمارة، باب من قتل في سبيل الله كفرت خطاياهم إلا الدين،
ح: ۱۸۸۵ عن قتيبة به * وفي الباب عن أنس [تقدم: ۱۶۴۰] ومحمد بن جحش [النسائي،
ح: ۴۶۸۸] وأبي هريرة [النسائي، ح: ۳۱۵۷].

Chapter 34. What Has Been Related About Burying The Martyrs

(المعجم ۳۴) - بَابُ مَا جَاءَ فِي دَفْنِ
الشَّهَدَاءِ (التحفة ۵۹)

1713. Hishām bin ‘Āmir said: “On the Day of Uḥud, the wounded complained to the Messenger of Allāh, so he said: ‘Dig, and make it wide, and appropriate, and bury two and three in one grave. And advance the one who knew the most Qur’ān.’ My father had died so he was placed before two men.”^[1] (*Ṣaḥīh*)

۱۷۱۳ - حَدَّثَنَا أَزْهَرُ بْنُ مَرْوَانَ الْبُصْرِيُّ:
حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَبِي ثَوْبٍ، عَنْ
حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ
هِشَامِ بْنِ عَامِرٍ قَالَ: شَكِيَّ إِلَى رَسُولِ اللَّهِ
ﷺ الْجِرَاحَاتِ يَوْمَ أُحُدٍ فَقَالَ: «اخْفِرُوا
وَأَوْسِعُوا وَأَحْسِنُوا وَاذْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ
فِي قَبْرِ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا». فَمَاتَ
أَبِي فَقَدِّمَ بَيْنَ يَدَيْ رَجُلَيْنِ.

[Abū ‘Eīsā said:] There are narrations on this topic from *Khabbāb*, *Jābir*, and *Anas*.

[قَالَ أَبُو عِيْسَى:] وَفِي الْبَابِ عَنْ
خَبَّابٍ، وَجَابِرٍ، وَأَنْسِ.
[و] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

This *Hadīth* is *Ḥasan Ṣaḥīh*.

Sufyān Ath-Thawrī and others reported this *Hadīth* from Ayyūb, from Ḥumaid bin Hilāl, from Hishām bin ‘Āmir. And Abū Ad-

وَرَوَى سُفْيَانُ الثَّوْرِيُّ وَعَبْدُ هَذَا الْحَدِيثِ

[1] The complaint came from those who were to dig the graves because they were wounded and there were so many to bury. “And appropriate” either refers to the depth of the grave, or it means, “treat the deceased well” or, “wrap them well” (see nos. 995 & 1016). And “advance” means closest to the direction of the Ka’bah in the niche. See *Tuhfat Al-Aḥwadhī*.

Dahmā's (a narrator in the chain) name is Qirfah bin Buhais [or Baihas].

عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِشَامِ بْنِ عَامِرٍ. وَأَبُو الدَّهْمَاءِ اسْمُهُ قَرْفَةُ بْنُ بُهَيْسٍ [أَوْ بَيْهَسٍ].

تخريج: [إسناده صحيح] وأخرجه ابن ماجه، الجناز، باب ماجاء في حفر القبر، ح: ١٥٦٠ عن أزهر بن مروان به ورواه أبو داود، ح: ٣٢١٥ من حديث حميد بن هلال، والنسائي، ح: ٢٠١٢ من حديث أيوب السخيتاني به * وفي الباب عن خباب [أحمد: ١١١/٥، ٦/٣٩٥ وأصله عند الترمذي، ح: ٩٧٠] وجابر [تقدم: ١٠٣٦] وأنس [تقدم: ١٠٦].

Comments:

Like the martyrs, the number of those injured on the Day of Uḥud was also very great and, being deeply wounded themselves, the Companions found it difficult to dig so many graves on that day; hence the query. What the Prophet ﷺ said in reply means that there is no escape from giving burial to all of them. However, you can dig a spacious and appropriate grave for two or three of them, and put the one who excels in the knowledge of the Qur'an closest to the direction of Ka'bah so that the excellence of the Qur'an is made manifest.

Chapter 35. What Has Been Related About Consultation

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي

الْمَشُورَةِ (التحفة ٦٠)

1714. Abū 'Ubaidah narrated that 'Abdullāh said: "On the Day of Badr when the captives were gathered, the Messenger of Allāh ﷺ said: 'What do you (people) say about these captives?'" Then he mentioned the story in the lengthy *Hadīth*. (*Da'if*)^[1]

٧١٤ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ بَدْرٍ وَجِيءَ بِالْأَسَارَى، قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى؟» فَذَكَرَ قِصَّةَ فِي هَذَا الْحَدِيثِ طَوِيلَةً.

[Abū 'Eīsā said:] There are narrations on this topic from 'Umar, Abū Ayyūb, Anas, and Abū Hurairah.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ عُمَرَ، وَأَبِي أَيُّوبَ، وَأَنْسٍ، وَأَبِي هُرَيْرَةَ. [و] هَذَا حَدِيثٌ حَسَنٌ وَأَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ.

This *Hadīth* is *Ḥasan*, and Abū 'Ubaidah did not hear from his father. It has been reported that Abū Hurairah said: "None was more apt to seek council of his

وَيُرَوَّى عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ أَحَدًا

^[1] Meaning this chain of narration, because it is disconnected, while what is mentioned in the text is recorded by *Muslim* and others. This narration appears again, in its complete form, See no. 3084.

Companions than the Messenger of Allāh ﷺ.”

أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ ﷺ.
تخريج: [إسناده ضعيف لانقطاعه] وأخرجه أحمد: ٣٨٣/١، ٣٨٤ عن أبي معاوية الضرير به مطولاً وسيأتي: ٣٠٨٤ * وفي الباب عن عمر [مسلم، ح: ١٧٦٣] وأبي أيوب [لم أجده] وأنس [مسلم، ح: ١٧٧٩] وأبي هريرة [يأتي: ٢٢٦٦، ٢٣٦٩].

Comments:

It was in compliance with the Qur'ānic injunction: “And consult them in the affairs” (3:159) that in all important matters where there was no Revelation from Allāh, the Prophet ﷺ used to consult his close Companions and decide the matters accordingly. In the case of the prisoners of Badr, as well, he consulted his associates and took the decision in the light of that consultation.

Chapter 36. What Has Been Related About Not Ransoming A Captive's Body

1715. Ibn 'Abbās said: “The idolaters wanted to purchase the body of a man who was from the idolaters. But the Prophet ﷺ refused to trade with them [for him].” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except from the narration of Al-Ḥakam. Al-Ḥajjāj bin Artāh also reported it from Al-Ḥakam. Aḥmad bin Al-Ḥasan said: “I heard Aḥmad bin Ḥanbal saying: ‘Ibn Abī Lailā's narrations are not used as proof.’” Muḥammad bin Ismā'il said: “Ibn Abī Lailā is truthful, but his correct *Aḥādīth* are not recognizable from his weak ones. And I do not report anything from him.” Ibn Abī Lailā is truthful, and a *Faqīh*, the problem is only in the chain.

Naṣr bin 'Alī narrated to us, [he said:] “Abdullāh bin Dāwud narrated to us, from Sufyān Ath-Thawrī who said: ‘Our *Fuqahā'* are Ibn Abī Lailā and 'Abdullāh bin Shubrumah.’”

(المعجم ٣٦) - بَابُ مَا جَاءَ لَا تَفَادَى
حِيفَةُ الْأَسِيرِ (التحفة ٦١)

١٧١٥ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ بْنُ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُشْرِكِينَ أَرَادُوا أَنْ يَشْتَرُوا جَسَدَ رَجُلٍ مِنَ الْمُشْرِكِينَ، فَأَبَى النَّبِيُّ ﷺ أَنْ يَبِيعَهُمْ [إِيَّاهُ]. [قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْحَكَمِ. وَرَوَاهُ الْحَجَّاجُ بْنُ أَرْطَاةٍ أَيْضًا عَنِ الْحَكَمِ. وَقَالَ أَحْمَدُ بْنُ الْحَسَنِ سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: ابْنُ أَبِي لَيْلَى لَا يُحْتَجُّ بِحَدِيثِهِ قَالَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ: ابْنُ أَبِي لَيْلَى صَدُوقٌ وَلَكِنْ لَا يُعْرَفُ صَحِيحُ حَدِيثِهِ مِنْ سَقِيمِهِ وَلَا أَرُوِي عَنْهُ شَيْئًا. وَابْنُ أَبِي لَيْلَى صَدُوقٌ فَصِيحٌ وَإِنَّمَا بِهِمْ فِي الْإِسْنَادِ.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ [قَالَ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: فَقَهَاؤُنَا ابْنُ أَبِي لَيْلَى وَعَبْدُ اللَّهِ بْنُ شُبْرُمَةَ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٢٦/١ من حديث سفیان الثوري به * محمد بن عبدالرحمن بن أبي ليلى ضعيف من جهة سوء حفظه وفيه علل أخرى * قول سفیان الثوري سنده صحيح .

Comments:

Only the things of value are bought and sold. The corpse of an idolater has no worth or value. As such, when Nawfal bin ‘Abdullāh bin Mughirah got killed, the Prophet ﷺ refused to accept any ransom money and released his dead body as it was. He even declared it unlawful to trade in dead bodies.

Chapter 37. What Has Been Related About Fleeing From An Advancing Army

1716. Ibn ‘Umar said: “The Messenger of Allāh sent us on a military expedition, and the people turned to escape. So we arrived in Al-Madīnah and concealed ourselves in it and we said: ‘We are ruined.’ Then we went to the Messenger of Allāh ﷺ and we said: ‘O Messenger of Allāh! We are those who fled.’ He said: ‘Rather you are *Al-‘Akkārūn* (those who are regrouping) and I am your reinforcement.” (*Da‘if*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*. We do not know of it except as a narration of Yazīd bin Abī Ziyād. And the meaning of his saying: “The people turned to escape” is that they fled from the fighting. As for the meaning of his saying: “Rather you are *Al-‘Akkārūn*,” the *Akkār* is the one who flees to his *Imām* in order that he may help him, it does not mean fleeing from the advancing army.

تخريج: [إسناده ضعيف] وأخرجه أبو داود، الجهاد، باب: في التولي يوم الزحف، ح: ٢٦٤٧ من حديث يزيد بن أبي زياد به وهو ضعيف مدلس وعنن.

Comments:

The Prophet ﷺ sensed their feeling of shame and gave them the solace by saying: You are not deserters. You have only returned to your party for

(المعجم ٣٧) - بَابُ [مَا جَاءَ فِي الْفِرَارِ
مِنَ الرَّحْفِ] (التحفة ٦٢)

١٧١٦ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا
سُفْيَانُ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ ابْنِ عُمَرَ قَالَ:
بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَحَاصَ النَّاسُ
حَيْصَةً فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا وَقُلْنَا:
هَلَكْنَا، ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ ﷺ فَقُلْنَا: يَا
رَسُولَ اللَّهِ نَحْنُ الْفِرَارُونَ، قَالَ: «بَلْ أَنْتُمْ
الْعَكَارُونَ وَأَنَا فِتْنُكُمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ
غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ أَبِي
زِيَادٍ وَمَعْنَى قَوْلِهِ: فَحَاصَ النَّاسُ حَيْصَةً،
يَعْنِي: أَنَّهُمْ قَرُّوا مِنَ الْقِتَالِ. وَمَعْنَى قَوْلِهِ:
بَلْ أَنْتُمْ الْعَكَارُونَ، وَالْعَكَارُ الَّذِي يَفِرُّ إِلَى
إِمَامِهِ لِيَنْصُرَهُ لَيْسَ يُرِيدُ الْفِرَارَ مِنَ الرَّحْفِ.

regrouping. You are not, therefore, sinners and criminals. I am your leader, and you have come to me for reinforcement and not as those who flee from the field.

Chapter 38. What Has Been Related About Burying The One Killed Where He Was Killed

1717. Jābir bin ‘Abdullāh said: “On the Day of Uḥūd, my father’s sister came with my father to bury him in a cemetery of ours. So one of the callers of the Messenger of Allāh ﷺ called out: ‘Return those killed to where they were lying.’”

(*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [And (one of the narrators) Nubaiḥ is trustworthy].

(المعجم ٣٨) - بَابُ [مَا جَاءَ فِي دَفْنِ الْقَتِيلِ فِي مَقْتَلِهِ] (التحفة ٦٣)

١٧١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ نُبَيْحًا الْعَنْزِرِيَّ يُحَدِّثُ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمَ أُحُدٍ جَاءَتْ عَمَّتِي بِأَبِي لِتَدْفِنَهُ فِي مَقَابِرِنَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: «رُدُّوا الْقَتْلَى إِلَى مَضَاجِعِهَا». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَنُبَيْحٌ ثِقَةٌ].

تخريج: [إسناده صحيح] وأخرجه أبو داود، ح: ٣١٦٥ وابن ماجه، ح: ١٥١٦ والنسائي، ح: ٢٠٠٦ من حديث الأسود بن قيس به وهو في مسند أبي داود الطيالسي، ح: ١٧٨٠ بطوله، وصححه ابن خزيمة وابن حبان، ح: ٧٧٤، ٧٧٥ وابن الجارود، ح: ٥٥٣.

Comments:

The *Ḥadīth* contains the rule of *Sharī‘ah* that the martyrs are to be buried in the very place they are killed. However, in case of some impediment or necessity, or the fear of desecration, the body may be buried in some other place, otherwise not. (*Tuḥfat Al-Aḥwadhī*, v.3, p.39)

Chapter 39. What Has Been Related About Meeting The One Who Was Away When He Arrives

1718. As-Sā‘ib bin Yazīd narrated: “When the Messenger of Allāh ﷺ arrived from Tabūk, the people went out to Thaniyyah Al-Wadā‘ to meet him.” As-Sā‘ib said: “I went out with the people, and I was a boy.”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي تَلْقَى الْعَائِبِ إِذَا قَدِمَ (التحفة ٦٤)

١٧١٨ - حَدَّثَنَا ابْنُ أَبِي عَمْرٍ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ تَبُوكَ خَرَجَ النَّاسُ يَتَلَقُّونَهُ إِلَى تَنِيَّةِ الْوَدَاعِ، قَالَ السَّائِبُ: فَخَرَجْتُ مَعَ النَّاسِ وَأَنَا غُلَامٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخریج: [صحيح] وأخرجه البخاري، المغازي، باب كتاب النبي ﷺ إلى كسرى وقيصر، ح: ٤٤٢٧ وأبو داود، ح: ٢٧٧٩ من حديث سفيان بن عيينة به.

Comments:

The *Hadūth* confirms that it is allowed to go out to welcome a noted religious figure or a person returning after performing some virtuous deed.

Chapter 40. What Has Been Related About *Al-Fay'* (Spoils of War)

(المعجم ٤٠) - بَابُ مَا جَاءَ فِي الْفَيْءِ (التحفة ٦٥)

1719. 'Umar bin Al-Khattāb said: "The wealth of Banū An-Naḍīr was among the spoils of war which Allāh granted upon His Messenger ﷺ which the Muslims did not gain with the rush of their horses nor camels. So it was purely for the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ would set aside a year's worth of expenditure for his family, then he would use what remained of it for horses and weapons to be used in Allāh's cause." (*Ṣaḥīḥ*)

١٧١٩ - حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُمَرَ بْنِ دِينَارٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ، وَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَالِصًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يَغْرُلُ نَفَقَةَ أَهْلِهِ سَنَةً ثُمَّ يَجْعَلُ مَا بَقِيَ فِي الْكِرَاعِ وَالسَّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ.

[Abū 'Eisā said:] This *Hadūth* is *Ḥasan Ṣaḥīḥ*. [Sufyān bin 'Uyainah reported this *Hadūth* from Ma'mar, from Ibn Shihāb].

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [وَرَوَى سُفْيَانُ بْنُ عُيَيْنَةَ هَذَا الْحَدِيثَ عَنْ مَعْمَرٍ، عَنِ ابْنِ شِهَابٍ].

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب المجن ومن يترس بترس صاحبه، ح: ٢٩٠٤ ومسلم، ح: ١٧٥٧ من حديث سفيان بن عيينة به.

Comments:

The *Hadūth* confirms that, during the days of the Messenger of Allāh ﷺ, the distribution of all kinds of wealth, including the orchards seized from the enemy without combat, was the sole prerogative of the Messenger of Allāh ﷺ who disposed of it according to his discretion. This is also the view of the majority of the scholars (*Tuḥfat Al-Aḥwadhī*, v.3, p.39). It must also be clarified that to set aside a years' worth of expenditure for one's family is not against the Islamic spirit of *Tawakkul* (reliance upon Allāh).