

English Translation of

**Sahîh  
Muslim**

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Compiled by:

**Imâm Abul Hussain Muslim  
Ibn al-Hajjaj**

**Volume 5**

**From Hadith No. 4519 to 5645**

Ahâdith edited & referenced by:

**Hâfiz Abu Tâhir Zubair 'Ali Za'i**

Translated by:

**Nasiruddin al-Khattab (Canada)**

Final review by:

**Abu Khaliyl (USA)**

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صحيح مسلم

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## 32. The Book Of *Jihād* And Expeditions

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

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

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

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

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

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

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

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

[٤٥٢٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

٤٧١٧، ٥٢١٤]

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

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

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

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

#### Chapter 4. The Prohibition Of Betrayal

(المعجم ٤) - (بَابُ تَحْرِيمِ الْغَدْرِ)

(التحفة ٦)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Chapter 5. Permissibility Of Deceit In War

(المعجم ٥) - (بَابُ جَوَازِ

الخداع في الحرب)

(التحفة ٧)

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

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

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

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

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

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

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

(المعجم ٦) - (بَابُ كِرَاهَةِ تَمَنِّي لِقَاءِ الْعَدُوِّ، وَالْأَمْرُ بِالصَّبْرِ عِنْدَ اللِّقَاءِ) (التحفة ٨)

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[٤٥٤٩] ٢٦ - (١٧٤٥) وَحَدَّثَنَا

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

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

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

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

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

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

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

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

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

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

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

To burn Al-Buwayrah with sparks flying everywhere.

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

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

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

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

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

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

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

[٤٥٥٤] ٣١ - (...) حَدَّثَنَا سَهْلُ

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

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

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

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

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

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

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

## Chapter 12. Spoils Of War

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

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

(المعجم ١٢) - (بَابُ الْأَنْفَالِ)

(التحفة ١٤)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

(المعجم ١٣) - (بَابُ اسْتِحْقَاقِ الْقَاتِلِ)  
(سلب القتيل) (التحفة ١٥)

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

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

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

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

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

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

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

[وَفِي حَدِيثِ اللَّيْثِ: لِأَوَّلِ مَالٍ تَأْتَلَّتُهُ].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(المعجم ١٤) - (بَابُ التَّنْفِيلِ وَفِدَاءِ

المسلمين بالأسارى) (التحفة ١٦)

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

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

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



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

(المعجم ١٥) - (بَابُ حَكْمِ الْفِيءِ)

(التحفة ١٧)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(المعجم ١٧) - (بَابُ كَيْفِيَةِ قِسْمَةِ الْغَنِيْمَةِ بَيْنَ الْحَاضِرِيْنَ) (التحفة ١٩)

[٤٥٨٦] ٥٧ - (١٧٦٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ كِلَاهُمَا عَنْ سُلَيْمٍ، قَالَ يَحْيَى: أَخْبَرَنَا سُلَيْمُ بْنُ أَخْضَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ فِي النَّعْلِ: لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا.

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

[٤٥٨٧] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ: فِي النَّعْلِ.

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

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

(المعجم ١٨) - (بَابُ الْإِمْدَادِ بِالْمَلَائِكَةِ فِي غَزْوَةِ بَدْرٍ، وَإِبَاحَةِ الْغَنَائِمِ) (التحفة ٢٠)

[٤٥٨٨] ٥٨ - (١٧٦٣) حَدَّثَنَا هَنَادُ ابْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنِي سِمَاكُ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ الْحَنْفِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي أَبُو زَمِيلٍ هُوَ سِمَاكُ الْحَنْفِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

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

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

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

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

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

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

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

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

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

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All-Mighty, All-Wise.

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

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

And Allāh permitted the booty to them.

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

[4589] 59 - (1764) It was

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

(المعجم ١٩) - (بَابُ رِبْطِ الْأَسِيرِ)

وحبسه، وجواز المن عليه

(التحفة ٢١)

[٤٥٨٩] ٥٩ - (١٧٦٤) حَدَّثَنَا قُتَيْبَةُ

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

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

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

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



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

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

**Chapter 20. Expulsion Of The Jews From The Hijâz**

(المعجم ٢٠) - (بَابُ إِجْلَاءِ الْيَهُودِ

من الحجاز) (التحفة ٢٢)

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

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

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

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

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

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

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

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

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

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

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

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

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

(المعجم ٢١) - (بَابُ إِخْرَاجِ الْيَهُودِ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ)

(التحفة ٢٣)

[٤٥٩٤] ٦٣ - (١٧٦٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لَهُ-: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا أُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا».

[٤٥٩٥] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ، كِلَاهُمَا عَنْ أَبِي الزُّبَيْرِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

(المعجم ٢٢) - (بَابُ جَوَازِ قِتَالِ مَنْ نَقَضَ الْعَهْدَ، وَجَوَازِ إِنْزَالِ أَهْلِ الْحِصْنِ عَلَى حَكْمِ حَاكِمِ عَدْلِ أَهْلِ لِلْحَكْمِ) (التحفة ٢٤)

[٤٥٩٦] ٦٤ - (١٧٦٨) وَحَدَّثَنَا أَبُو

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

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

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

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

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

[4599] 66 - (...) Hishâm said: My father said: I was told that the Messenger of Allāh ﷺ said (to S’ad bin Mu’âdh): “You have judged concerning them according to the ruling of Allāh.”

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

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

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

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

Hark, O Sa'd, Sa'd of Banû Mu'âdh

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

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

أَلَا يَا سَعْدُ سَعْدَ بَنِي مُعَاذٍ  
فَمَا فَعَلْتَ قُرَيْظَةً وَالنَّضِيرُ

What have Quraizah and Naḍīr done?

Indeed, Sa'd bin Mu'adh

Was steadfast on the morning they departed.

You have left your cooking-pot empty,

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

Abû Hubâb the nobleman has said: O Qainuqâ', do not depart.

They were well settled in their country,

Just as rocks are well settled in Maytân (a hilly tract near Al-Madînah)

لَعَمْرُكَ إِنَّ سَعْدَ بَنِي مُعَاذٍ  
غَدَاةً تَحَمَّلُوا لَهُوَ الصَّبُورُ  
تَرَكْتُمْ قَدْرَكُمْ لَا شَيْءَ فِيهَا  
وَقَدْرُ الْقَوْمِ حَامِيَةٌ تَفُورُ  
وَقَدْ قَالَ الْكَرِيمُ أَبُو حَبَابٍ  
أَقِيمُوا، فَيَنْقَاعُ، وَلَا تَسِيرُوا  
وَقَدْ كَانُوا بِبِلَدِهِمْ ثِقَالًا  
كَمَا ثَقُلَتْ بِمِيطَانَ الصُّحُورُ

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

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

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

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

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

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

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

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

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

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



some trees of his own garden instead of them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ قَبْلَهُ؟ قَالَ: قُلْتُ: لَا، قَالَ لِتَرْجُمَانِي: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ حَسَبِهِ فَرَعَمْتَ أَنَّهُ فِيكُمْ دُو حَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي أَحْسَابٍ قَوْمِيهَا، وَسَأَلْتُ: هَلْ كَانَ فِي آبَائِهِ مَلِكٌ؟ فَرَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ آبَائِهِ، وَسَأَلْتُكَ عَنْ أَتْبَاعِهِ، أَضَعَفَاؤُهُمْ أَمْ أَشْرَافُهُمْ؟ فَقُلْتُ: بَلْ ضَعَفَاؤُهُمْ، وَهُمْ أَتْبَاعُ الرُّسُلِ، وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَرَعَمْتَ أَنْ لَا، فَقَدْ عَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكُذْبَ عَلَى النَّاسِ ثُمَّ يَذْهَبَ فَيَكْذِبُ عَلَى اللَّهِ، وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ عَنْ دِينِهِ بَعْدَ أَنْ يَدْخُلَهُ سَخَطَةٌ لَهُ؟ فَرَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ إِذَا خَالَطَ بَشَاشَةَ الْقُلُوبِ، وَسَأَلْتُكَ: هَلْ يَرِيدُونَ أَوْ يَنْفُصُونَ؟ فَرَعَمْتَ أَنَّهُمْ

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

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

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

قَالَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ  
فَقَرَأَهُ، فَإِذَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ  
الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ  
عَظِيمِ الرُّومِ، سَلَامٌ عَلَيَّ مَنِ اتَّبَعَ  
الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ  
الْإِسْلَامِ، أَسْلِمِ تَسْلِمًا، وَأَسْلِمِ يُؤْتِكَ اللَّهُ

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

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

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

أَجْرَكَ مَرَّتَيْنِ، وَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ  
الْأَرِيْسِيِّنَ ﴿يَتَاهَلُّ الْكِتَابِ تَعَالَوْا إِلَى  
كَلِمَةٍ سَوَامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ  
إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ  
فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا  
مُسْلِمُونَ﴾ [آل عمران: 64] فَلَمَّا فَرَغَ مِنْ  
قِرَاءَةِ الْكِتَابِ ارْتَفَعَتِ الْأَصْوَاتُ عِنْدَهُ  
وَكَثُرَ اللَّغَطُ، وَأَمَرَ بِنَا فَأَخْرَجَنَا، قَالَ:  
فَقُلْتُ لِأَصْحَابِي حِينَ خَرَجْنَا: لَقَدْ أَمَرَ  
أَمْرٌ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ لَيَخَافُهُ مَلِكُ بَنِي  
الْأَصْفَرِ.

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

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

the slave and Messenger of Allāh.”

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

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

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

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

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

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

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

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

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



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

### Chapter 28. The Battle Of Hunain

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

يَذْكُرُ: وَلَيْسَ بِالتَّجَاشِي الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ ﷺ.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

«أَنَا النَّبِيُّ لَا كَذِبُ

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

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

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

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

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

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

### Chapter 29. The Battle Of Aṭ-Tâ'if

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

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

(المعجم ٢٩) - (بَابُ غَزْوَةِ الطَّائِفِ)

(التحفة ٣١)

[٤٦٢٠] ٨٢ - (١٧٧٨) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ وَابْنُ

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

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

### Chapter 30. The Battle Of Badr

(المعجم ٣٠) - (بَابُ غَزْوَةِ بَدْرٍ)

(التحفة ٣٢)

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

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

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

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

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

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



**Chapter 31. The Conquest Of Makkah**

(المعجم ٣١) - (بَابُ فَتْحِ مَكَّةَ)

(التحفة ٣٣)

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

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

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

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

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

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

Allāh and supplicate him as He willed he should supplicate.

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

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

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

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

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

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

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

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

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

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

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

(المعجم ٣٢) - (بَابُ إِزَالَةِ الْأَصْنَامِ)  
من حول الكعبة) (التحفة ٣٤)

[٤٦٢٥] ٨٧ - (١٧٨١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ، وَحَوْلَ الْكَعْبَةِ ثَلَاثُمِائَةٍ وَسِتُونَ نُصْبًا، فَجَعَلَ يَطْعُمُهَا بِعُودٍ كَانَ بِيَدِهِ، وَيَقُولُ ﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ [الإسراء: ٨١]. ﴿جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٩] زَادَ ابْنُ أَبِي عُمَرَ: يَوْمَ الْفَتْحِ.

[٤٦٢٦] (...) وَحَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنِ ابْنِ أَبِي نَجِيحٍ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: ﴿زَهُوقًا﴾، وَلَمْ يَذْكُرِ الْآيَةَ الْأُخْرَى، وَقَالَ: - بَدَلْ نُصْبًا - صَنَمًا.

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

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

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

**Chapter 34. The Truce Of Al-Hudaibiyah**

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

رَأَيْكُمْ عَلَى دِينِكُمْ، فَلَقَدْ رَأَيْتِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أُرَدَّ أَمْرَ رَسُولِ اللَّهِ ﷺ، مَا سَدَدْنَا مِنْهُ فِي حُضْمٍ، إِلَّا أَنْفَجَرَ عَلَيْنَا مِنْهُ حُضْمٌ.

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

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

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

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

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

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

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

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

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

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

Chapter 35. Upholding Covenants

(المعجم ٣٥) - (بَابُ الْوَفَاءِ بِالْعَهْدِ)  
(التحفة ٣٧)

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

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

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

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

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

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

(المعجم ٣٦) - (بَابُ غَزْوَةِ الْأَحْزَابِ)

(التحفة ٣٨)

[٤٦٤٠] ٩٩ - (١٧٨٨) حَدَّثَنَا زُهَيْرُ

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

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

### Chapter 37. The Battle Of *Uḥud*

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

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

(المعجم ٣٧) - (بَابُ غَزْوَةِ أُحُدِ)

(التحفة ٣٩)

[٤٦٤١] ١٠٠ - (١٧٨٩) وَحَدَّثَنَا

هَدَّابُ بْنُ خَالِدِ الْأَزْدِيُّ: حَدَّثَنَا حَمَادُ



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

‘You are just a finger that has bled.

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

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

[٤٦٥٤] ١١٢ - (١٧٩٦) حَدَّثَنَا

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

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

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

[٤٦٥٥] ١١٣ - (...) حَدَّثَنَا أَبُو

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

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

[٤٦٥٦] ١١٤ - (١٧٩٧) وَحَدَّثَنَا

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

[1] *Ad-Duḥā* 93:1-3.

ﷺ) has neither forsaken you nor hates you.”<sup>[1]</sup>

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

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

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

[4659] 116 - (1798) It was

سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿الضحى: ١-٣﴾

[٤٦٥٧] [١١٥- (...)] حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ - : حَدَّثَنَا زُهَيْرٌ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ قَالَ: سَمِعْتُ جُنْدَبَ بْنَ سُفْيَانَ يَقُولُ: اشْتَكَى رَسُولُ اللَّهِ ﷺ، فَلَمْ يَقُمْ لَيْلَتَيْنِ أَوْ ثَلَاثًا، فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا مُحَمَّدُ! إِنِّي لَأَرْجُو أَنْ يَكُونَ شَيْطَانُكَ قَدْ تَرَكَكَ، لَمْ أَرَهُ قَرِيبَكَ مُنْذُ لَيْلَتَيْنِ أَوْ ثَلَاثٍ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾ .

[٤٦٥٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِيُّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِهِمَا .

(المعجم ٤٠) - (باب في دعاء النبي ﷺ، وصبره على أذى المنافقين) (التحفة ٤٢)

[٤٦٥٩] [١١٦- (١٧٩٨)] حَدَّثَنَا

<sup>[1]</sup> *Ad-Duḥa* 93:1-3

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

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

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

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

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

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

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

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

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

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

#### Chapter 41. The Slaying Of Abû Jahl

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

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

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

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

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

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

[1] Al-Hujurât 49:9.

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

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

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

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

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

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

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

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

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

### Chapter 43. The Battle Of Khaibar

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

(المعجم ٤٣) - (بَابُ غَزْوَةِ خَيْبَرَ)

(التحفة ٤٥)

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

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



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

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

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

[4668] 123 - (1802) It was

وَالْخَمِيسُ، قَالَ: وَأَصْبَنَاهَا عَنَوَةً. [راجع: ٣٣٢١]

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

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

[٤٦٦٨] ١٢٣- (١٨٠٢) حَدَّثَنَا قُتَيْبَةُ

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

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

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

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

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

Make us steadfast when we meet (the enemy)

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

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

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

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

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

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

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

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

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

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

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

'O Allāh, were it not for You, we would not have been guided,  
Or given charity or offered prayers.'  
The Messenger of Allāh ﷺ said: 'You are right.'  
'Bestow tranquillity upon us  
And make us steadfast when we meet (the enemy),  
For the idolaters have wronged us.'

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

الرَّحْمَنِ - وَنَسَبَهُ عَيْرُ ابْنِ وَهَبٍ، فَقَالَ:  
ابْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَنَّ  
سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ  
قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ  
اللَّهِ ﷺ، فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ  
أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ،  
وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ فِي سِلَاحِهِ،  
وَشَكُّوا فِي بَعْضِ أَمْرِهِ، قَالَ سَلَمَةُ: فَقَقَلَ  
رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ، فَقُلْتُ: يَا  
رَسُولَ اللَّهِ! ائْذَنْ لِي أَنْ أَرْجُزَ بِكَ فَأَذِنَ  
لَهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ بْنُ  
الْخَطَّابِ: أَعْلَمُ مَا تَقُولُ، قَالَ: فَقُلْتُ:  
وَاللَّهِ! لَوْلَا اللَّهُ مَا اهْتَدَيْنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَقَالَ رَسُولُ اللَّهِ ﷺ «صَدَقْتُ».  
فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا  
وَتَبَّتِ الْأَفْئَامُ إِنْ لَأَقَيْنَا  
وَالْمُشْرِكُونَ قَدْ بَعَوْا عَلَيْنَا  
قَالَ: فَلَمَّا قَضَيْتُ رَجْزِي قَالَ رَسُولُ  
اللَّهِ ﷺ: «مَنْ قَالَ هَذَا؟» قُلْتُ: قَالَهُ أَخِي،  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِرَّحْمَةِ اللَّهِ» قَالَ فَقُلْتُ:  
وَاللَّهِ يَا رَسُولَ اللَّهِ! إِنْ نَاسًا لِيَهَابُونَ الصَّلَاةَ  
عَلَيْهِ، يَقُولُونَ: رَجُلٌ مَاتَ بِسِلَاحِهِ، فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا».

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

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

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

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

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

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

And he said:

‘The men are refusing to listen to us,

But if they want mischief we shall refuse.’

And he raised his voice when saying these words.”

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

(المعجم ٤٤) - (بَابُ غَزْوَةِ الْأَحْزَابِ)

(وهي الخندق) (التحفة ٤٦)

[٤٦٧٠] [١٢٥- (١٨٠٣)] حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ:

سَمِعْتُ الْبَرَاءَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ مَعَنَا التُّرَابَ، وَلَقَدْ وَارَى التُّرَابَ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

«وَاللَّهِ! لَوْلَا أَنْتَ مَا اهْتَدَيْنَا

وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا

إِنَّ الْأُلَى قَدْ بَغَوْا عَلَيْنَا»

قَالَ: وَرُبَّمَا قَالَ:

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

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

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

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

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

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

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

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

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

[٤٦٧٤] [١٢٨- (...)] حَدَّثَنَا

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

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

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

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

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

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

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

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

[٤٦٧٥] [١٢٩]- (...) وَحَدَّثَنَا

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

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

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

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

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

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

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

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

‘I am the son of Al-Akwa’

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

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

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

(المعجم ٤٥) - (باب غزوة ذي قرد

وغيرها) (التحفة ٤٧)

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

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



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

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

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

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

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

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

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

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

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

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

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

“I am the son of Al-Akwa’

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

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

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

أَنَا ابْنُ الْأَكْوَعِ

وَالْيَوْمَ يَوْمَ الرُّضْعِ

فَأَلْحَقُ رَجُلًا مِنْهُمْ، فَأَصُكُ سَهْمًا فِي

رَحْلِهِ، حَتَّى نَخْلَصَ نَضْلُ السَّهْمِ إِلَى

كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا.

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

"I am the son of Al-Akwa'

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

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

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

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

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

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

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

أَصْحَابِ مُحَمَّدٍ ﷺ وَلَا غُبَارِهِمْ شَيْئًا، حَتَّى يَعْدِلُوا قَبْلَ غُرُوبِ الشَّمْسِ إِلَى شَيْبٍ فِيهِ مَاءٌ، يُقَالُ لَهُ ذَا قَرَدٍ، لِيَشْرَبُوا مِنْهُ وَهُمْ عِطَاشٌ، قَالَ: فَنَظَرُوا إِلَيَّ أَعْدُو وَرَاءَهُمْ، فَحَلَيْتُهُمْ عَنْهُ يَعْنِي أَجَلَيْتُهُمْ عَنْهُ فَمَا ذَاقُوا مِنْهُ قَطْرَةً، قَالَ: وَيَخْرُجُونَ فَيَسْتَدُونَ فِي نَيْبَةٍ، قَالَ: فَأَعْدُو فَأَلْحَقُ رَجُلًا مِنْهُمْ، فَأَصَكُّهُ بِسَهْمٍ فِي نُغْصِ كَتِفِهِ، قَالَ قُلْتُ: خُذْهَا وَأَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضْعِ، قَالَ: يَا نِكَلْتَهُ أُمُّهُ! أَكْوَعُهُ بُكْرَةً، قَالَ قُلْتُ: نَعَمْ، يَا عَدُوَّ نَفْسِهِ أَكْوَعَكَ بُكْرَةً، قَالَ: وَأَرَدُوا فَرَسَيْنِ عَلَى نَيْبَةٍ، قَالَ: فَجِئْتُ بِهِمَا أَسُوقَهُمَا إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَلِحِقْنِي عَامِرٌ بِسَطِيحَةٍ فِيهَا مَدَقَّةٌ مِنْ لَبَنٍ وَسَطِيحَةٍ فِيهَا مَاءٌ، فَتَوَضَّأْتُ وَشَرِبْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي حَلَيْتُهُمْ عَنْهُ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ أَخَذَ تِلْكَ الْإِبِلَ، وَكُلَّ شَيْءٍ اسْتَقَدَّتْهُ مِنَ الْمُشْرِكِينَ وَكُلَّ رُمَحٍ وَبُرْدَةٍ، وَإِذَا بِلَالٍ نَحَرَ نَافَةَ مِنَ الْإِبِلِ الَّذِي اسْتَقَدَّتْ مِنَ الْقَوْمِ، وَإِذَا هُوَ يَشْوِي لِرَسُولِ اللَّهِ ﷺ مِنْ كَبِدِهَا وَسَنَامِهَا، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ خَلْنِي فَأَنْتَجِبُ مِنَ الْقَوْمِ

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Salamah said: ‘I went out and

خَرَجَ مَلِكُهُمْ مَرْحَبٌ يَخْطِرُ بِسَيْفِهِ  
وَيَقُولُ:

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

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

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

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

Marḥab came out, saying:

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

‘Alî said:

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

Like a lion in the forest with a  
fearsome countenance.

I return their attack with one  
more fierce.”

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

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

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

فَقَالَ عَلِيٌّ:

أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَهُ  
كَلَيْتِ غَابَاتِ كَرِيهِ الْمَنْظَرَهُ

أَوْ فِيهِمْ بِالصَّاعِ كَيْلَ السَّنْدَرَهُ

قَالَ: فَضْرَبَ رَأْسَ مَرْحَبٍ فَفَتَلَهُ. ثُمَّ

كَانَ الْفَتْحُ عَلَى يَدَيْهِ.

أَخْبَرَنَا إِبْرَاهِيمُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا

مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الصَّمَدِ [بْنُ

عَبْدِ الْوَارِثِ] عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، بِهَذَا

[الْحَدِيثِ بِطَوْلِهِ].

وَحَدَّثَنَا إِبْرَاهِيمُ وَحَدَّثَنَا أَحْمَدُ بْنُ

يُوسُفَ الْأَزْدِيُّ السُّلَمِيُّ: حَدَّثَنَا النَّضْرُ بْنُ

مُحَمَّدٍ عَنْ عِكْرِمَةَ [بْنِ عَمَّارٍ] بِهَذَا.

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

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

### Chapter 47. Women Participating In Military Expeditions With The Men

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

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

(الآية) (التحفة ٤٨)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[٤٦٨٤] ١٣٧ - (١٨١٢) حَدَّثَنَا عَبْدُ

اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

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

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

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

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

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

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

وَزَادَ إِسْحَاقُ فِي حَدِيثِهِ عَنْ حَاتِمٍ: وَتَمَيَّرَ الْمُؤْمِنَ، فَتَقْتُلُ الْكَافِرَ وَتَدَعِ الْمُؤْمِنَ.

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

[1] See: *Sûrat Al-Kahf* 18:74.



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

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

Abū Ishâq said: ‘Abdur-Rahmân bin Bishr narrated: Sufyân narrated this *Hadīth*, in full.

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

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

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

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

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

[1] See: *Sûrat Al-Kahf* 18:71.

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

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

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

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

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

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

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

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

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

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

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

## Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

(المعجم ٤٩) - (بَابُ عِدَدِ غَزَوَاتِ)

النَّبِيِّ ﷺ) (التحفة ٥١)

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

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

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

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

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

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

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

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

الْعُسَيْرِ أَوِ الْعُسَيْرِ. [راجع: ٣٠٣٥]

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

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

[٤٦٩٤] [١٤٥] - (١٨١٣) حَدَّثَنَا

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

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

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

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ

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

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

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

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

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

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

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

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

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

## Chapter 50. The Campaign Of *Dhât Ar-Riqâ‘*

(المعجم ٥٠) - (بَابُ غَزْوَةِ ذَاتِ

الرِّقَاعِ) (التحفة ٥٢)

[4699] 149 - (1816) It was

[٤٦٩٩] ١٤٩ - (١٨١٦) حَدَّثَنَا أَبُو

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

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

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

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

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

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

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

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

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

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

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

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

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

### 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.'"

[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.'"

(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».

[٤٧٠٢] ٢- (...) 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: «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 الْوَأَسِطِيُّ - 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 سُفْيَانُ 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 قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَمَّاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ «لَا يَزَالُ أَمْرُ النَّاسِ مَاضِيًا».

[٤٧٠٨] ٧- (...) حَدَّثَنَا هَدَّابُ بْنُ خَالِدِ الْأَزْدِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَمَّاكِ 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 قَالَ: 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 يَفْتِيحُونَ 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 اسْتَخْلِفَ 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 تَرَكْتُكُمْ 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، وَالْفَاطِمَةُ مَتْقَارِبَةٌ - 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 حَارِظٍ: 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 عُبَيْدٍ وَهَشَامِ  
ابْنِ حَسَّانَ، كُلُّهُمْ 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 أَسَامَةَ 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 وَّلَاكَ 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 عُبَيْدُ 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: أَنْزِلْ، وَأَلْقِ لِي 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 تَذَكَّرَا الْقِيَامَ مِنَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا، مُعَاذُ: أَمَا أَنَا فَأَنَا وَأَقُومُ وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قَوْمِي.

(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.'"

[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."

**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**

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

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 عَلَيَّ مَكِّيًّا، ثُمَّ قَالَ: «يَا أَبَا ذَرٍّ! إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا، يَوْمَ الْقِيَامَةِ، خِزْيٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا».

[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».

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

[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 زَهْرٍ 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 ‘Āishah 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 سَعِيدٍ الْأَيْلِيُّ: 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  
ابْنِ 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  
أَسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ  
عُمَرَ مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[٤٧٢٦] (...) قَالَ أَبُو إِسْحَاقَ:

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

وَحَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
نُمَيْرٍ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
بِهَذَا، مِثْلَ حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ.

[٤٧٢٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ

[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.""

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

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 فَرْوَجٍ: 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 ‘Ā'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 فَآتَاهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ يَعُوذُهُ. نَحْوَ حَدِيثِ الْحَسَنِ عَنْ مَعْقِلٍ.

[٤٧٣٣] ٢٣ (١٨٣٠) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ 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 وَعَظَّمَ أَمْرَهُ، ثُمَّ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ شَاةٌ لَهَا نُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ! أَعْنِنِي، 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 أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى  
رَقَبَتِهِ رِفَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ!  
أَغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ  
أَبْلَغْتُكَ، لَا أَلْفِينًا أَحَدَكُمْ 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 حَمَادٌ 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 أَبْعَثُهُ 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 يُنْظَرَ 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 بَقْرَةٌ لَهَا حُورَاءٌ، أَوْ شَاةٌ تَبْعِيرُ. ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا عُرْفَتَيْ إِبْطَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَغْتُ؟» 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 حَطْبِيًّا، 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 بَعْدَ حَقِّهِ، 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: بَصُرَ عَيْنِي وَسَمِعَ أُذُنَايَ، وَسَلُّوا 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 الزُّنَادِ، 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 الْكِنْدِيِّ 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...<sup>[1]</sup> were revealed concerning ‘Abdullāh bin Hudhāfah bin Qais bin ‘Adiyy As-Sahmī, whom the Prophet ﷺ sent as commander of an expedition. Ya‘lā bin Muslim narrated it to me from Sa‘eed bin Jubair, from Ibn ‘Abbās.”

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

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

[4749] 33 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever obeys me has obeyed Allāh, and whoever disobeys me has disobeyed Allāh. 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 وَهَبٍ: 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-Nisā'* 4:59.

اللَّهُ، 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 مَكِّيُّ 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 *Hadīth* 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 *Hadīth* similar to no. 4755), and he said in the *Hadīth*: “...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 السَّمَّانِ، 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 بَرَّادٍ 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 يَذْكَرْ «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 الْوُدَاعِ. 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، عَنْ 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.'"

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

[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."

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

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».

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

[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 آثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيَّمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. [راجع: ٤٤٦١]

[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 عُمَرَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَزِيَّ عَنْ يَزِيدَ وَهُوَ ابْنُ الْهَادِ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ: حَدَّثَنِي أَبِي قَالَ: بَايَعَنَا رَسُولُ 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: حَدَّثْنَا، أَصْلَحَكَ اللَّهُ، بِحَدِيثٍ يَنْفَعُ اللَّهُ 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 جُنَّةٌ يِقَاتِلُ مِنْ وَرَائِهِ 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.”

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

[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.’”

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

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».

(المعجم ١٠) - (بَابُ وَجوبِ الْوَفَاءِ

بِيعَةِ الْخَلِيفَةِ، الْأَوَّلِ فَالْأَوَّلِ)

(التحفة ٦٣)

[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 فَتَكْثُرُ» قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ، وَأَعْطُوهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ».

[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-‘Âs 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-Ṣalātu 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، فَمِنَّا مَنْ يُصَلِّحُ خِبَاءَهُ، وَمِنَّا مَنْ يَتَّضِلُّ، وَمِنَّا مَنْ 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 أُمَّتُهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنْذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ، وَإِنْ أُمَّتُكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا، وَسَيُصِيبُ آخِرَهَا بِلَاءٌ 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 يُرْزَخَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ، فَلَنَاتِهِ مَبِيتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْمَى إِلَيْهِ، وَمَنْ بَايَعَ إِمَامًا، فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَتَمْرَةَ قَلْبِهِ، فَلْيُطِعْهُ إِنْ اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاصْرَبُوا عَنْهُ الْآخَرَ». 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..<sup>[1]</sup> 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 لَهُ: هَذَا 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: أَطِيعُهُ 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.

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

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

[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 أَسِيدِ 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  
حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ  
الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بْنُ الْحَجَّاجِ عَنْ  
قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَسِيدِ  
ابْنِ حُضَيْرٍ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَلَا  
بِرَسُولِ اللَّهِ ﷺ بِمِثْلِهِ.

[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 ابْنِ 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 يَسْتَنُونَ بِغَيْرِ سُنِّي، وَيَهْتَدُونَ بِغَيْرِ هُدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ». دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ 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: «تَلْزُمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَرِلْ تِلْكَ الْفِرْقَ 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 بِسُرٍّ، فَجَاءَ اللَّهُ بِخَيْرٍ، فَنَحْنُ فِيهِ، فَهَلْ مِنْ وِرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وِرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وِرَاءَ 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 مِيتَةً جَاهِلِيَّةً، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عُيْمِيَّةٍ، يَنْصَبُ لِعَصْبَةٍ، أَوْ يَدْعُو إِلَى عَصْبَةٍ، أَوْ يَنْصُرُ عَصْبَةً، فَقَتِلَ، فَقَتِلَ جَاهِلِيَّةً، 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 *Jāhiliyyah*. 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.”

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

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

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

غَيْلَانَ 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 عَهَدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

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

[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، فَلْيَضْرِبْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِرًّا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

[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 عُيَيْدُ 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 لِأَجْلِسَ، أَتَيْتُكَ لِأُحَدِّثَكَ 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 عُمَرَ  
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 هَنَاتٌ وَهَنَاتٌ، 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 يَعْقُوبٍ 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) - (بَابُ إِذَا بُويعَ

لِخَلِيفَتَيْنِ) (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 الْأَسْطِطِيِّ: 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 خَالِدِ 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 نَقَاتِلُهُمْ؟ 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 زَوْجِ 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 وَتُنْكِرُونَ، 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 عَنْ  
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 عَنْ  
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 Mālik 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 عَنْ 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

زَيْدِ بْنِ جَابِرٍ، عَنْ رُزَيْقِ ابْنِ حَيَّانَ، عَنْ مُسْلِمٍ بْنِ قَرْظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خِيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَيْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللَّهِ! أَفَلَا تُنَادِيهِمْ بِالسَّيْفِ؟ فَقَالَ: «لَا. مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وَلَايَتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَتْرَعُوا يَدًا مِنْ طَاعَتِهِ».

[٤٨٠٥] [٦٦- (...)] حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَى بَنِي قَزَاةَ وَهُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرْظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ [الْأَشْجَعِيِّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكِ الْأَشْجَعِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «خِيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَيْمَتِكُمُ 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 تُنَادِيهِمْ 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 الْمُقْدَامِ! 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 *Hadith* similar to no. 4805).

[٤٨٠٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا ابْنُ جَابِرٍ، بِهَذَا الْإِسْنَادِ، وَقَالَ: رُزَيْقُ 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-Riḍwân* Beneath The Tree**

[4807] 67 - (1856) It was narrated that Jâbir 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 Jâbir said: "We did not swear allegiance to the Messenger of Allâh ﷺ pledging to fight to the death, but we swore that we would not flee."

[4809] 69 - (...) It was narrated from Ibn Juraij: "Abû Az-Zubair told me that he heard Jâbir 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، فَبَايَعْنَاهُ، غَيْرَ جَدِّ بْنِ قَيْسِ  
الْأَنْصَارِيِّ، اخْتَبَى تَحْتَ بَطْنِ بَعِيرِهِ.

[٤٨١٠] ٧٠- (...) وَحَدَّثَنِي  
إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا حَجَّاجُ بْنُ  
مُحَمَّدٍ الْأَعْمُرِيُّ، 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 لَكَفَانَا، 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 لَكَفَانَا، 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، وَالنَّبِيِّ 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 مُحَمَّدٌ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ؛ قَالَ: وَقَرَأْتُهُ عَلَى نَضْرِ 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: فَنَسَوْهَا 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.'"

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

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Ḥajjāj 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."

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

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

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

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

[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.

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

[٤٨٢٦] ٨٣ - (١٨٦٣) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ أَبُو جَعْفَرٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ 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 مُسَهِّرٍ 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 *Jihâd* 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 وَكِيعٌ 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 Allâh ﷺ was asked about *Hijrah* (emigration). He said: ‘There is no emigration after the conquest, but there is *Jihâd* and good intentions, and if you are asked to mobilize, then do so.”

[٤٨٣١] ٨٦ - (١٨٦٤) [و]حَدَّثَنَا 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 Allâh 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 خَلَّادِ 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 يَبْرَكَ 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 يَبْرَكَ 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.<sup>[1]</sup> '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  
يَرْبِيَنَّ ﴿[الممتحنة: ١٢]﴾ إِلَىٰ آخِرِ الْآيَةِ .  
قَالَتْ عَائِشَةُ: فَمَنْ أَقْرَبَ بِهَذَا مِنَ  
الْمُؤْمِنَاتِ، فَقَدْ أَقْرَبَ بِالْمِحَنَةِ .

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

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

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

ابْنُ سَعِيدِ الْأَيْلِيِّ 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  
الْسَّمْعِ 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 عُيَيْدِ 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.’”

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

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

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

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.”

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

**Chapter 25. Horse Race And Training Horses For Racing**

(المعجم ٢٥) - (بَابُ الْمَسَابِقَةِ بَيْنَ الْخَيْلِ وَتَضْمِيرِهَا) (التحفة ٧٨)

[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<sup>[1]</sup> for that, from Al-Haifâ’ 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.

[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 تُضْمَرْ، مِنَ الثِّيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَكَانَ ابْنُ عُمَرَ فِيمَنْ سَابَقَ بِهَا.

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

[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 الْمُثَنَّى 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  
عُقْبَةَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ:  
حَدَّثَنَا ابْنُ وَهْبٍ: 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 - (١٨٧٣) 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 حَفْصٍ،

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: «الْبَرَكَةُ 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  
وَرُزْهَيْزُ 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 الشُّكَالَ 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: وَالشُّكَالُ 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 Wabh: “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 تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ، وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوَدِدْتُ أَنِّي أَعْزُو فِي سَبِيلِ اللَّهِ فَأُقْتَلُ، ثُمَّ أَعْزُو فَأُقْتَلُ، ثُمَّ أَعْزُو فَأُقْتَلُ».

[٤٨٦٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا ابْنُ فَضِيلٍ 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  
وَتَصَدِيقُ كَلِمَتِهِ، بِأَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ  
يَرْجِعَهُ إِلَى مَسْكِنِهِ الَّذِي خَرَجَ مِنْهُ، مَعَ  
مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

[٤٨٦٢] ١٠٥ - (...) حَدَّثَنَا عَمْرُو  
التَّائِقُ 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 Allâh 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 Allâh, 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 Abû Hurairah said: “I heard the Messenger of Allâh 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 *Hadîth* (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 Allâh, then brought back to life,” a *Hadîth* like that of Abû Zur‘ah from Abû Hurairah.

[٤٨٦٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، 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 Abû Hurairah said: “The Messenger of Allâh 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 *Hadîth*.”

[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.

[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.'"

[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».

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

[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."

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

[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 يَرْجِعَ إِلَى الدُّنْيَا، وَأَنَّ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، غَيْرُ الشَّهِيدِ، فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ 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 يَعْدُلُ 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 يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى».

[٤٨٧٠] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ 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.’<sup>[1]</sup>

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

تَوْبَةٌ: 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 أُعْمَرَ 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: ﴿أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ [التوبة: ١٩] الْآيَةَ إِلَى آخِرِهَا.

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

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

a *Hadith* like that of Abû 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 Allâh**

[4873] 112 - (1880) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allâh 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 Allâh ﷺ said: “For a person to go out in the morning in the cause of Allâh 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 يَغْدُوَهَا 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 Allâh 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 وَإِسْحَاقَ - 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 فَهْرَادٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ:

أَخْبَرَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ وَحَيُّوهُ 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، وَوَجِبَتْ 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

[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.”

[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).

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

[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 تُكْفَّرَ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكْفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ. وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرٌ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ، عَلَيْهِ السَّلَامُ، قَالَ لِي ذَلِكَ.»

[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-Maqburî (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 الْمُقْبَرِيِّ .

[4883] 119 - (1886) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âş 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 الْقُتْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ  
أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَمْرِو بْنِ الْعَاصِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ، إِلَّا الدَّيْنَ» .

[4884] 120 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âş 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 الْقُتْبَانِيُّ عَنْ أَبِي

عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
ابْنِ الْعَاصِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْقَتْلُ فِي  
سَبِيلِ اللَّهِ يُكْفِرُ 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."<sup>[1]</sup> 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 أَمْوَاتًا بَلْ أَحْيَاءٌ 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 *Jihâd* 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 *Jihâd* in the cause of Allâh with his wealth and his self.” He said: “Then who?” He said: “A believer in a mountain pass who worships Allâh 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 [اللَّهِ] 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 Allâh?’ He said: ‘A believer who strives in *Jihâd* with his self and his wealth, in the cause of Allâh.’ 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 مَنْتِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرْعَةً طَارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَطَانَهُ، أَوْ رَجُلٌ فِي غَنِيمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشُّعْبِ، 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 *Ahadith*, 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 *Jihad* 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-Anṣârî 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 مالِك]؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ [أَنَّ 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! أَعْطِنِي 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 الزُّهْرَانِيُّ: 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 عَلِيَّةَ عَنْ عَلِيِّ بْنِ الْمُبَارِكِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَعِيدٍ، مَوْلَى الْمَهْرِيِّ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا إِلَى بَنِي لِحْيَانَ، مِنْ هُذَيْلٍ، 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) - (بابُ حرمة نساء المجاهدين، وإثم من خانهم فيهن) (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، فَيُخَوِّنُهُ فِيهِمْ، إِلَّا وُفِّقَ 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.”<sup>[1]</sup> 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، فَتَزَلَّتْ: ﴿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.<sup>[1]</sup>

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: ﴿عِدُّ أُولَى الضَّرَرِ﴾.

(المعجم ٤١) - (بَابُ ثُبُوتِ الْجَنَّةِ لِلشَّهِيدِ) (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't - 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، وَأَلْفَاظُهُمْ مُتَّفَارِقَةٌ قَالُوا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانٌ وَهُوَ ابْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بُسَيْسَةَ، عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ، فَجَاءَ وَمَا فِي الْبَيْتِ أَحَدٌ غَيْرِي وَغَيْرِ رَسُولِ اللَّهِ ﷺ - قَالَ: لَا أَدْرِي مَا اسْتَسْنَى 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 ظِلِّالِ السُّيُوفِ» 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 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 أَنَّا 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 أَنَّا 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، لِيَرَانِي 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.’<sup>[1]</sup> 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 مَرْثَةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو

<sup>[1]</sup> Al-Ahzhâb 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 عَنِ 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: حَدَّثَنَا 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 نِعْمَتَهُ 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 *Hadīth* 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: نَاتِلِ الشَّامِيَّ، وَاقْتَصِرَ 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 وَتَسَلِّمُ

wounded but they will receive their reward in full.”

إِلَّا كَانُوا قَدْ تَعَجَّلُوا ثُلُثِي أُجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخَفِقُ وَتُصَابُ إِلَّا تَمَّ أُجُورُهُمْ».

**Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds**

[4927] 155 - (1907) It was narrated that ‘Umar bin Al-Khattâb said: “The Messenger of Allâh ﷺ said: ‘Deeds are but with intentions and each man will have but that which he intended. If a man’s emigration was in the cause of Allâh and His Messenger, then his emigration was in the cause of Allâh and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.”

(المعجم ٤٥) - (بَابُ قَوْلِهِ ﷺ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ» وَأَنَّهُ يَدْخُلُ فِيهِ الْغَزْوُ وَغَيْرِهِ مِنَ الْأَعْمَالِ) (التحفة ١٨)

[٤٩٢٧] ١٥٥ - (١٩٠٧) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ ابْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مِمَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[4928] (...) A similar *Hadith* (as no. 4927) was narrated from Yahyâ bin Sa’eed, with the chain of narration of Mâlik.

In the *Hadith* of Sufyân (it says): “I heard ‘Umar bin Al-Khattâb on the *Minbar* narrating from the Prophet ﷺ.”

[٤٩٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يَعْنِي الثَّقَفِيَّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو خَالِدٍ الْأَحْمَرُ، سُلَيْمَانُ بْنُ حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ

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 Ḥunaif 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 عُثْمَانُ 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<sup>[1]</sup> and she would give him food. Umm Ḥarâm was married to 'Ubâdah bin Aṣ-Ṣâmit. 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,<sup>[2]</sup> and the Messenger of Allâh ﷺ slept, then he woke up

كُنَّا مَعَ النَّبِيِّ ﷺ فِي عَرَازٍ، فَقَالَ «إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَاِدْيَا، 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 عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتَطْعُمُهُ، وَكَانَتْ أُمُّ حَرَامٍ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ يَوْمًا فَأَطْعَمَتْهُ، 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 Allâh?’ He said: ‘Some people of my *Ummah* were shown to me, on a campaign in the cause of Allâh, 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 Allâh, pray to Allâh 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 Allâh?’ He said: ‘Some people of my *Ummah* have been shown to me, on a campaign in the cause of Allâh,’ as he had said the first time. She said: ‘O Messenger of Allâh, pray to Allâh to make me one of them.’ He said: ‘You will be one of the first ones.’”

Umm Harâm bint Milhân traveled by sea at the time of Mu‘âwiyah,<sup>[1]</sup> then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161 - (...) It was narrated from Anas bin Mâlik that Umm Ḥarâm, 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‘âwiyah: Most scholars of biography are of the view that this happened during the caliphate of ‘Uthmân bin ‘Affân, may Allâh be pleased with him, during that Umm Ḥarâm 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‘âwiyah” refer to the time of Mu‘âwiyah’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! بِأَبِي أَنْتَ وَأُمِّي قَالَ: «أُرَيْتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ ظَهَرَ الْبَحْرِ، كَالْمُلُوكِ عَلَى الْأَسْرَةِ» 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 Ḥammād 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 Ṭalḥah and Muḥammad bin Yaḥyā bin Ḥabbān (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 ظَهَرَ هَذَا الْبَحْرِ الْأَخْضَرَ» 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 الطَّاعُونِ 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.’<sup>[1]</sup> 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 بْنُ 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:

عُقْبَةُ بْنُ 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 مُصَرَّ، 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 يَسُقُ عَلَيْكَ، قَالَ عُقْبَةُ: لَوْلَا كَلَامٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، لَمْ أَعَانِيهِ، قَالَ الْحَارِثُ: فَقُلْتُ لِابْنِ شُمَاسَةَ: وَمَا ذَاكَ؟ قَالَ: إِنَّهُ قَالَ: «مَنْ عَلِمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ قَدْ عَصَى».

(المعجم ٥٣) - (بابُ قوله ﷺ «لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم»)  
(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

ابن 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 خَدَلَهُمْ، 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 الْمُغْبِيرَةَ 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 عَلَى الْحَقِّ، 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 هَانِيٍّ 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

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 قَعْنَبٍ وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ وَأَبُو مُضْعَبِ الزُّهْرِيُّ وَمَنْصُورُ بْنُ أَبِي مُزَاحِمٍ 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

وَسَرَابِهِ، فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ وَجْهِهِ، فَلْيُعْجَلْ 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 بَكْرِ 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 الْمُغِيْبَةُ. [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 الْمُغِيْبَةُ، وَتَمْتَشِطَ الشَّعِثَةُ».

[4966] (...) Shu‘bah narrated, Sayyâr narrated a similar *Hadith* (as no. 4965) with this chain of narration.

[٤٩٦٦] (...) وَحَدَّثَنِيهِ 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] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: 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.

[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.’”

[٤٩٧٠] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ  
الْمُنْتَنَى: 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.

[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.”

[٤٩٧١] ١٨٥- (...) وَحَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُنْتَنَى: 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.

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».

[4957] [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.

فَبَيْنَمَا هُمْ عَلَى ذَلِكَ أَقْبَلَ عُقْبَةُ بْنُ عَامِرٍ، فَقَالَ لَهُ مَسْلَمَةُ: يَا عُقْبَةُ! اسْمِعْ 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*<sup>[1]</sup> 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.

### 34. The Book of Hunting, Slaughter And What Animals May Be Eaten

٣ - (المعجم ٣٤) - كتاب الصيد  
والذبائح وما يؤكل من الحيوان  
(التحفة ٢٢)

#### Chapter 1. Hunting With Trained Dogs And Arrows

(المعجم ١) - (بَابُ الصَّيْدِ بِالْكَلابِ  
المُعَلَّمَةِ والرَّمِي) (التحفة ١)

[4972] 1 - (1929) It was narrated that 'Adiyy bin Hâtim said: "I said: 'O Messenger of Allâh, I release my trained dogs and they catch (game) for me, and I mention the Name of Allâh over them.' He said: 'If you release your trained dog and you mention the Name of Allâh over him, then eat.' I said: 'Even if (the dogs) kill (the game)?' He said: 'Even if they kill it, so long as another dog has not joined them.'" I said to him: 'And I shoot the game with a *Mi'râd*<sup>[1]</sup> (a short blunt, arrow without fletching) and I hit it.' He said: 'If you shoot the *Mi'râd* and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it."

[٤٩٧٢] ١ - (١٩٢٩) حَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبرَاهِيمَ الحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ  
مَنْصُورٍ، عَنْ إِبرَاهِيمَ، عَنْ هَمَّامِ بْنِ  
الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ:  
قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أُرْسِلُ  
الْكِلَابَ الْمُعَلَّمَةَ فَيَمْسِكُنَّ عَلَيَّ، وَأَذْكُرُ  
اسْمَ اللَّهِ [عَلَيْهِ]، فَقَالَ: «إِذَا أُرْسِلَتْ  
كَلْبَكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ،  
فَكُلْ» قُلْتُ: وَإِنْ قَتَلَنَ؟ قَالَ: «وَإِنْ  
قَتَلَنَ، مَا لَمْ يَشْرِكْهَا كَلْبٌ لَيْسَ مَعَهَا»  
قُلْتُ لَهُ: فَإِنِّي أُرْمِي بِالْمِعْرَاضِ الصَّيْدَ،  
فَأُصِيبُ، فَقَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ  
فَحَزَقَ، فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرَضِهِ، فَلَا  
تَأْكُلْهُ».

[4973] 2 - (...) It was narrated that 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ

[٤٩٧٣] ٢ - (...) حَدَّثَنَا أَبُو بَكْرِ

[1] A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.

saying: 'We are a people who hunt with these dogs.' He said: 'If you release these trained dogs and mention the Name of Allâh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).'"

[4974] 3 - (...) It was narrated that 'Adiyy bin Hâtim said: "I asked the Messenger of Allâh ﷺ about the *Mi'râd*. He said: 'If its point strikes (the game), then eat, but if its edge (i.e., side - ways) strikes it and kills it, then it has been beaten to death, so do not eat it.' And I asked the Messenger of Allâh ﷺ about dogs. He said: 'If you release your dog and mention the Name of Allâh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.' I said: 'What if I find another dog with my dog, and I do not know which of them caught it?' He said: 'Do not eat, for you mentioned the Name of Allâh over your dog but you did not mention the Name of Allâh over any other.'"

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضَيْلٍ عَنْ بَيَانَ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهِدِهِ الْكِلَابِ، فَقَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعْلَمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكَ عَلَيْكَ وَإِنْ قَتَلَنْ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا، فَلَا تَأْكُلْ».

[٤٩٧٤] ٣- (...). وَحَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَقَتَلَ، فَإِنَّهُ وَقِيدٌ، فَلَا تَأْكُلْ»، وَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ؟ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ، فَإِنَّهُ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ» قُلْتُ: فَإِنْ وَجَدْتُ مَعَ كُلِّي كَلْبًا آخَرَ، فَلَا أَذْرِي أَيُّهُمَا أَخَذَهُ؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمَيْتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

[4975] (...) Ash-Sha‘bî said: “I heard ‘Adiyy bin Hâtim saying: ‘I asked the Messenger of Allâh ﷺ about the *Mi‘râd*...” and he mentioned a similar report (as *Hadîth* no. 4974).

[٤٩٧٥] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ أُيُوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: وَأَخْبَرَنِي شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ يَقُولُ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَذَكَرَ مِثْلَهُ.

[4976] (...) ‘Adiyy bin Hâtim said: “I asked the Messenger of Allâh ﷺ about the *Mi‘râd*...” and he mentioned a similar report (as no. 4974).

[٤٩٧٦] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعِ الْعَبْدِيُّ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ: وَعَنْ نَاسٍ ذَكَرَ شُعْبَةُ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ ابْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ بِمِثْلِ ذَلِكَ.

[4977] 4 - (...) It was narrated that ‘Adiyy bin Hâtim said: “I asked the Messenger of Allâh ﷺ about hunting with a *Mi‘râd*. He said: ‘Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.’ And I asked him about hunting with dogs. He said: ‘Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allâh over your dog, not any other.’”

[٤٩٧٧] ٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ؟ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ». وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ؟ فَقَالَ: «مَا أَمْسَكَ عَلَيْكَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ ذَكَاتَهُ أَخْذُهُ، فَإِنْ وَجَدْتَ عِنْدَهُ كَلْبًا آخَرَ، فَخَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ، فَلَا تَأْكُلْ، إِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ، وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ».

[4978] (...) Zakariyyâ bin Abî Zâ'idah narrated it with this chain.

[4979] 5 - (...) Ash-Sha'bi said: "I heard 'Adiyy bin Hâtim, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: 'I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.' He said: 'Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.'"

[4980] (...) A similar report (as no. 4979) was narrated from 'Adiyy bin Hâtim from the Prophet ﷺ.

[4981] 6 - (...) It was narrated that 'Adiyy bin Hâtim said: "The Messenger of Allâh ﷺ said to me: 'If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then

[٤٩٧٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، بِهَذَا الْإِسْنَادِ.

[٤٩٧٩] ٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ وَكَانَ لَنَا جَارًا وَدَخِيلًا وَرَبِيطًا بِالنَّهْرَيْنِ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلْ كُلِّي فَأَجِدُ مَعَ كُلِّي كَلْبًا قَدْ أَخَذَ، فَلَا أُدْرِي أَيُّهُمَا أَخَذَ، قَالَ: «فَلَا تَأْكُلْ، فَإِنَّمَا سَمِيتَ عَلَى كَلْبِكَ، وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

[٤٩٨٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ عَنِ عَدِيِّ ابْنِ حَاتِمٍ عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

[٤٩٨١] ٦ - (...) حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعِ السَّكُونِيِّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُرْسَلَتْ كَلْبُكَ فَأَذْكَرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ فَأَذْرِكْتَهُ حَيًّا فَأَذْبَحْهُ، وَإِنْ أَدْرِكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ كَلْبًا غَيْرَهُ وَقَدْ قَتَلَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهُمَا قَتَلَهُ، وَإِنْ رَمَيْتَ سَهْمَكَ



(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.”

[4982] 7 - (...) It was narrated that ‘Adiyy bin Hātim said: “I asked the Messenger of Allāh ﷺ about hunting. He said: “When you shoot your arrow, mention the Name of Allāh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.”

[4983] 8 - (1930) Abū Tha‘labah Al-Khushānī said: “I came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land of some of the People of the Book, and eating from their vessels, if you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. As for what you have mentioned about being in a

فَادْكُرِ اسْمَ اللَّهِ، فَإِنْ غَابَ عَنْكَ يَوْمًا فَلَمْ تَجِدْ فِيهِ إِلَّا أَنْثَرَ سَهْمِكَ، فَكُلْ إِنْ شِئْتَ، وَإِنْ وَجَدْتَهُ غَرِيفًا فِي الْمَاءِ، فَلَا تَأْكُلْ».

[٤٩٨٢] ٧- (...). حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ؟ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرِ اسْمَ اللَّهِ، فَإِنْ وَجَدْتَهُ قَدْ قَتَلَ فَكُلْ، إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ، فَإِنَّكَ لَا تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

[٤٩٨٣] ٨- (١٩٣٠) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ بَزِيدَ الدَّمَشَقِيِّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا نُعْلَبَةَ الْخُسَيْنِيِّ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ، نَأْكُلُ فِي أَيْتِهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمَعْلَمِ، أَوْ بِكَلْبِي الَّذِي لَيْسَ بِمَعْلَمٍ، فَأَخْبِرْنِي مَا الَّذِي يَحِلُّ لَنَا مِنْ ذَلِكَ؟ قَالَ: «أَمَّا مَا ذَكَرْتَ أَنْتُمْ بِأَرْضِ قَوْمٍ [مِنْ] أَهْلِ الْكِتَابِ، تَأْكُلُونَ فِي أَيْتِهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ أَيْتِهِمْ، فَلَا تَأْكُلُوا

hunting land, whatever you catch with your bow, mention the Name of Allâh then eat, and whatever you catch with your trained dog, mention the Name of Allâh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.”

[4984] (...) A *Hadith* like that of Ibn Al-Mubârak (no. 4983) was narrated from Haiwah with this chain of narration, except that the *Hadith* of Ibn Wahb does not mention hunting with a bow.

## Chapter 2. If The Game Disappears, Then Is Found Afterwards

[4985] 9 - (1931) It was narrated from Abû Tha‘labah that the Prophet ﷺ said: “If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten.”

[4986] 10 - (...) It was narrated from Abû Tha‘labah from the Prophet ﷺ concerning the one who catches up with his game after three days: (He ﷺ said:) “Eat it so long as it has not turned rotten.”

فِيهَا، وَإِنْ لَمْ تَجِدُوا، فَأَغْسِلُوهَا ثُمَّ كُلُوا فِيهَا، وَأَمَّا مَا ذَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا أَصَبْتَ بِقَوْسِكَ فَأَذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعْلَمِ فَأَذْكُرِ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعْلَمٍ فَأَذْرَكْتَ ذَكَاتَهُ، فَكُلْ».

[٤٩٨٤] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْمُقْرِيءُ كِلَاهُمَا عَنْ حَيَّوَةَ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ ابْنِ الْمُبَارَكِ، غَيْرَ أَنَّ حَدِيثَ ابْنِ وَهْبٍ لَمْ يَذْكُرْ فِيهِ: صَيْدَ الْقَوْسِ.

(المعجم ٢) - (بَابُ إِذَا غَابَ عَنْهُ

الصيد ثم وجده) (التحفة ٢)

[٤٩٨٥] ٩ - (١٩٣١) حَدَّثَنَا مُحَمَّدُ ابْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ حَمَادُ بْنُ خَالِدِ الْحَيَّاطُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَمَيْتَ بِسَهْمِكَ، فَغَابَ عَنْكَ، فَأَذْرَكْتَهُ، فَكُلْهُ، مَا لَمْ يُتَيَّنْ».

[٤٩٨٦] ١٠ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: أَخْبَرَنَا مَعْنُ بْنُ عَيْسَى: حَدَّثَنِي مُعَاوِيَةُ عَنْ عَبْدِ الرَّحْمَنِ

ابن جبیر بن نَفیر، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ: «فَكُلْهُ مَا لَمْ يُتِنَّن».

[4987] 11 - (...) A *Hadith* like that of Al-'Alâ' was narrated from Abû Tha'labah Al-Khushânî, except that he did not mention it turning rotten. And he said concerning dogs: "Eat it after three days unless it has turned rotten, in which case leave it."

[٤٩٨٧] ١١ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ أَبِي ثَعْلَبَةَ الْحُسَيْنِيِّ عَنِ النَّبِيِّ ﷺ حَدِيثُهُ فِي الصَّيْدِ، ثُمَّ قَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ وَأَبِي الزَّاهِرِيِّ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِي ثَعْلَبَةَ الْحُسَيْنِيِّ بِمِثْلِ حَدِيثِ الْعَلَاءِ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ تَوْتِنَتَهُ، وَقَالَ فِي الْكَلْبِ: «كُلْهُ بَعْدَ ثَلَاثٍ إِلَّا أَنْ يُتِنَّنَ، فَدَعُوهُ».

### Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

(المعجم ٣) - (بَابُ تَحْرِيمِ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ) (التحفة ٣)

[4988] 12 - (1932) It was narrated that Abû Tha'labah said: "The Prophet ﷺ forbade eating any wild animal with fangs." Ishâq and Ibn Abî 'Umar added in their *Hadith*: "Az-Zuhrî said: 'We did not hear this until we came to Ash-Shâm.'"

[٤٩٨٨] ١٢ - (١٩٣٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِيُّ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ. زَادَ

إِسْحَاقُ وَابْنُ أَبِي عُمَرَ فِي حَدِيثِهِمَا:  
قَالَ الزُّهْرِيُّ: وَلَمْ نَسْمَعْ بِهَذَا حَتَّى  
قَدِمْنَا الشَّامَ.

[4989] 13 - (...) It was narrated from Abû Idrîs Al-Khawlânî that he heard Abû Tha'labah Al-Khushânî say: "The Messenger of Allâh ﷺ forbade eating any wild animal with fangs."

Ibn Shihâb said: "I did not hear that from our scholars in the Hijâz, until Abû Idrîs, who was one of the *Fuqahâ'* (scholar) of Ash-Shâm, narrated it to me."

[٤٩٨٩] ١٣ - (...) وَحَدَّثَنِي  
حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:  
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي  
إِدْرِيسَ الْخَوْلَانِيِّ؛ أَنَّهُ سَمِعَ أَبَا نَعْلَبَةَ  
الْخُسَنِيَّ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ  
أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.  
قَالَ ابْنُ شَهَابٍ: وَلَمْ أَسْمَعْ ذَلِكَ مِنْ  
عُلَمَائِنَا بِالْحِجَازِ، حَتَّى حَدَّثَنِي أَبُو  
إِدْرِيسَ، وَكَانَ مِنْ فُقَهَاءِ أَهْلِ الشَّامِ.

[4990] 14 - (...) It was narrated from Abû Tha'labah Al-Khushânî that the Messenger of Allâh ﷺ forbade eating any wild animal with fangs.

[٤٩٩٠] ١٤ - (...) وَحَدَّثَنِي هُرُونُ  
ابْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ:  
أَخْبَرَنَا عَمْرُو بْنُ يَعْنَى ابْنُ الْحَارِثِ؛ أَنَّ ابْنَ  
شَهَابٍ حَدَّثَهُ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،  
عَنْ أَبِي نَعْلَبَةَ الْخُسَنِيِّ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ  
السَّبَاعِ.

[4991] (...) A *Hadîth* like that of Yûnus and 'Amr was narrated from Az-Zuhrî with this chain of narration. All (the narrators) mentioned eating except Şâliḥ and Yûsuf, in whose *Hadîth* it says: "He forbade every wild animal that has fangs."

[٤٩٩١] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ:  
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ  
وَابْنُ أَبِي ذَيْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ  
ابْنُ يَزِيدَ وَغَيْرُهُمْ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ  
وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ

مَعْمَرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا  
يُوسُفُ بْنُ الْمَاجِشُونِ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ  
وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ  
سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُتُّهُمْ عَنْ  
الرُّهْرِيِّ، بِهَذَا الْإِسْنَادِ مِثْلَ حَدِيثِ يُونُسَ  
وَعَمْرٍو، كُتُّهُمْ ذَكَرَ الْأَكْلَ إِلَّا صَالِحًا  
وَيُوسُفَ، فَإِنَّ حَدِيثَهُمَا: نَهَى عَنْ كُلِّ ذِي  
نَابٍ مِنَ السَّبْعِ.

[4992] 15 - (1933) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Every wild animal that has fangs, eating it is *Harâm* (forbidden)."

[٤٩٩٢] ١٥ - (١٩٣٣) وَحَدَّثَنِي  
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ  
يَعْنِي ابْنَ مَهْدِيٍّ عَنْ مَالِكٍ عَنْ  
إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ  
ابْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنْ  
النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ  
السَّبْعِ، فَأَكُلُهُ حَرَامٌ».

[4993] (...) Mâlik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

[٤٩٩٣] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ:  
أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ  
أَنَسٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4994] 16 - (1934) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade (eating) every wild animal with fangs and every bird with talons."

[٤٩٩٤] ١٦ - (١٩٣٤) وَحَدَّثَنَا عُبَيْدُ  
اللهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ  
مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ  
اللهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ،  
وَعَنْ [كُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ].

[4995]... - (...) Shu'bah said... a similar report with this chain of narrators (as no. 4994).

[٤٩٩٥] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا سَهْلُ بْنُ حَمَادٍ: قَالَ شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[4996] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ forbade every wild animal that has fangs and every bird that has talons.

[٤٩٩٦] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بَشِيرٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

[4997] (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade..." a *Hadith* like that of Shu'bah from Al-Ḥakam.

[٤٩٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَبُو بَشِيرٍ أَخْبَرَنَا عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى؛ وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ شُعْبَةَ عَنِ الْحَكَمِ.

#### Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

(المعجم ٤) - (بَابُ إِبَاحَةِ مَيْتَاتِ

البحر) (التحفة ٤)

[4998] 17 - (1935) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent us on an expedition and appointed Abû

[٤٩٩٨] [١٧- (١٩٣٥)] وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الرَّبِيعِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:

'Ubaidah in charge of us, to intercept a caravan of the Quraish. He supplied us with a bag of dates, and we had no other provisions apart from that. Abû 'Ubaidah used to give them to us, one date at a time." He (the narrator) said: "I said: 'What did you do with it?' He said: 'We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abû 'Ubaidah said: "It is dead meat." Then he said: "No, we are the envoys of the Messenger of Allâh ﷺ, (striving) in the cause of Allâh, and we are compelled (by hunger); eat." We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abû 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with

أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ عَلَيْنَا أبا عُبَيْدَةَ، نَتَلَقَى عَيْرًا لِقُرَيْشٍ، وَرَوَدَنَا جَرَابًا مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً، قَالَ: فَقُلْتُ: كَيْفَ كُنْتُمْ تَصْعُقُونَ بِهَا؟ قَالَ: نَمَصُّهَا كَمَا يَمَصُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ، فَتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعَصِينَا الْخَبَطَ، ثُمَّ نَبْلُغُهُ بِالْمَاءِ فَتَأْكُلُهُ، قَالَ: وَأَنْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرَفَعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الْكَيْسِيبِ الضَّخْمِ، فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَبْرَبِ. قَالَ: قَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ، ثُمَّ قَالَ: لَا، بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ، وَفِي سَبِيلِ اللَّهِ، وَقَدْ اضْطُرُّرْتُمْ فَكُلُوا، قَالَ: فَأَقَمْنَا عَلَيْهِ شَهْرًا، وَنَحْنُ ثَلَاثُمِائَةٍ حَتَّى سَمِينَا، قَالَ: [وَالْقَدْ رَأَيْتُنَا نَعْتَرِفُ مِنْ وَقْبِ عَيْنِهِ، بِالْقَلَالِ، الدُّهْنِ، وَنَقْتَطِعُ مِنْهُ الْفِدْرَ كَالثَّوْرِ - أَوْ كَقَدْرِ الثَّوْرِ - فَلَقَدْ أَخَذَ مِنَّا أَبُو عُبَيْدَةَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَقْعَدَهُمْ فِي وَقْبِ عَيْنِهِ، وَأَخَذَ ضِلْعًا مِنْ أَضْلَاعِهِ، فَأَقَامَهَا، ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا، فَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَاقِيقِ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ

preserved pieces of its meat. When we reached Al-Madīnah, we came to the Messenger of Allāh ﷺ and told him all of that. He said: “It is provision that Allāh brought forth for you. Do you have any of its meat with you that you can give us to eat?” We sent some of it to the Messenger of Allāh ﷺ and he ate it.”

[4999] 18 - (...) ‘Amr heard Jâbir bin ‘Abdullâh say: “The Messenger of Allāh ﷺ sent us, three hundred riders, with Abû ‘Ubaidah bin Al-Jarrâh in charge, to keep a lookout for the caravan of the Quraish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-‘Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abû ‘Ubaidah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. ‘Abû ‘Ubaidah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss.”

[5000] 19 - (...) ‘Amr heard

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، فَذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقٌ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٍ فَتُطْعِمُونَا؟» قَالَ: فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ، فَأَكَلَهُ.

[٤٩٩٩] ١٨ - (...) حَدَّثَنَا عَبْدُ

الْجَبَّارِ بْنِ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرُوَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَتَحْنُ ثَلَاثُمِائَةَ رَاكِبٍ، وَأَمِيرَنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، تَرَصَّدُ عَيْرًا لِقُرَيْشٍ، فَأَقَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ فَأَصَابَنَا جُوعٌ شَدِيدٌ، حَتَّى أَكَلْنَا الْخَبْطَ، فَسَمِّيَ جَيْشَ الْخَبْطِ، فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهَا نِصْفَ شَهْرٍ، وَأَدَهْنَا مِنْ وَدَكِهَا حَتَّى ثَابَتْ أَحْسَامُنَا، قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ، ثُمَّ نَظَرَ إِلَى أَطْوَلِ رَجُلٍ فِي الْجَيْشِ، وَأَطْوَلِ جَمَلٍ فَحَمَلَهُ عَلَيْهِ، فَمَرَ تَحْتَهُ، قَالَ: وَجَلَسَ فِي حِجَاكِ عَيْنِهِ نَفْرًا، قَالَ: وَأَخْرَجْنَا مِنْ [وَقَبِ] عَيْنِهِ كَذَا وَكَذَا فَلَهُ وَدَكٌ، قَالَ: وَكَانَ مَعَنَا جِرَابٌ مِنْ تَمْرٍ، فَكَانَ أَبُو عُبَيْدَةَ يُعْطِي كُلَّ رَجُلٍ مِائًا قَبْضَةً قَبْضَةً، ثُمَّ أَعْطَانَا تَمْرَةً تَمْرَةً، فَلَمَّا فَتِيَ وَجَدْنَا فَقَدَهُ.

[٥٠٠٠] ١٩ - (...) وَحَدَّثَنَا عَبْدُ



Jâbir say concerning the Army of the Leaves: "A man slaughtered three camels, then another three, then another three, then Abû 'Ubaidah forbade him to do that."

[5001] 20 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ sent us, three hundred men, and we carried our provision slung around our necks."

[5002] 21 - (...) Jâbir bin 'Abdullâh narrated: "The Messenger of Allâh ﷺ sent an expedition, three hundred strong, and appointed Abû 'Ubaidah bin Al-Jarrâh in charge of them. Their provisions ran short, so Abû 'Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day."

[5003] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ sent an expedition, of whom I was one, to the coast..." and they (the narrators) all quoted a *Hadîth* like that of 'Amr bin Dînâr and Abû Az-Zubair except that in the *Hadîth* of Wahb bin

الْجَبَّارِ بْنِ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرُو جَابِرًا يَقُولُ، فِي جَيْشِ الْخَبِطِ: إِنَّ رَجُلًا نَحَرَ ثَلَاثَ جَزَائِرٍ، ثُمَّ ثَلَاثًا، ثُمَّ ثَلَاثًا، ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ.

[٥٠٠١] ٢٠ - (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ يَعْنِي ابْنَ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ ابْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَزْوَادَنَا عَلَى رِقَابِنَا.

[٥٠٠٢] ٢١ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ عَنْ مَالِكِ [بْنِ أَنَسٍ]، عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، ثَلَاثُمِائَةٍ، وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ، فَفَنِي زَادُهُمْ، فَجَمَعَ أَبُو عُبَيْدَةَ زَادَهُمْ فِي مَزْوِدٍ، فَكَانَ يَقْوَتُنَا، حَتَّى كَانَ يُصَيِّبُنَا، كُلَّ يَوْمٍ تَمْرَةً.

[٥٠٠٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ كَثِيرٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً، أَنَا فِيهِمْ، إِلَى سَيْفِ الْبَحْرِ

Kaisân (no. 5002) it says: “The army ate from it for eighteen days.”

[5004] (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sent an expedition to the land of Juhainah, and appointed a man in charge of them...” and he quoted a similar *Hadith* (as no. 5003).

### Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[5005] 22 - (1407) It was narrated from ‘Alî bin Abî Ṭâlib that the Messenger of Allâh ﷺ forbade *Mut’ah* marriage with women on the Day of Khaibar, and he forbade the meat of domesticated donkeys.

[5006] (...) It was narrated from Az-Zuhrî, with this chain of narrators. In the *Hadith* of Yûnus

وَسَافُوا جَمِيعًا بَقِيَّةَ الْحَدِيثِ، كَنَحْوِ حَدِيثِ عَمْرٍو بْنِ دِينَارٍ وَأَبِي الزُّبَيْرِ. غَيْرَ أَنَّ فِي حَدِيثِ وَهْبِ بْنِ كَيْسَانَ: فَأَكَلَ مِنْهَا الْجَيْشُ ثَمَانِ عَشْرَةَ لَيْلَةً.

[٥٠٠٤] (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عُمَانُ بْنُ عُمَرَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْمُنْذِرِ الْقَزَّازُ، كِلَاهُمَا عَنْ دَاوُدَ ابْنِ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعَثًا إِلَى أَرْضِ جُهَيْنَةَ، وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِهِمْ.

(المعجم ٥) - (بَابُ تَحْرِيمِ أَكْلِ لَحْمِ الْحَمْرِ الْإِنْسِيَةِ) (التحفة ٥)

[٥٠٠٥] ٢٢ - (١٤٠٧) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكِ [ابْنِ أَنَسٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ، وَابْنِ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ إِلَّا نَسِيَّةً.

[راجع: ٣٤٣١]

[٥٠٠٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَرَهَيْرُ بْنُ حَرْبٍ

it says: "And eating the meat of domesticated donkeys."

قَالُوا: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبيدُ اللَّهِ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمُ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ يُونُسَ: وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَنْسِيَّةِ.

[5007] 23 - (1936) It was narrated from Ibn Shihâb that Abû Idrîs told him that Abû Tha'labah said: "The Messenger of Allâh ﷺ prohibited the meat of domesticated donkeys."

[٥٠٠٧] ٢٣- (١٩٣٦) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ؛ أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ؛ أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ.

[5008] 24 - (561) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the meat of domesticated donkeys.

[٥٠٠٨] ٢٤- (٥٦١) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبيدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَسَالِمٌ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. [انظر: ١٢٤٨]

[5009] 25 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it."

[٥٠٠٩] ٢٥- (...) وَحَدَّثَنِي هَرُورُ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ قَالَ: قَالَ ابْنُ عُمَرَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا أَبِي

وَمَعْنُ بْنُ عَيْسَى عَنْ مَالِكِ [بْنِ أَنَسٍ]، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْحِمَارِ الْأَهْلِيِّ يَوْمَ خَيْبَرَ، وَكَانَ النَّاسُ اِحْتَاَجُوا إِلَيْهَا.

[5010] 26 - (1937) It was narrated that Ash-Shaibânî said: "I asked 'Abdullâh bin Abî Awfâ about the meat of domesticated donkeys. He said: 'We were stricken with hunger on the Day of Khaibar, when we were with the Messenger of Allâh ﷺ, and the people had captured some donkeys outside Al-Madînah. So we slaughtered them, and the cooking pots were boiling, when the caller of the Messenger of Allâh ﷺ cried out that the cooking pots should be overturned and nothing of the donkey meat should be eaten.' I said: "What kind of prohibition was it?" He said: 'We talked about that amongst ourselves, did he (ﷺ) prohibit it forever or did he prohibit it because it had not been distributed as it should have been (i.e., with the *Khumus* being taken out before the booty was divided)?"

[٥٠١٠] ٢٦ - (١٩٣٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَبْنَا لِلْقَوْمِ حُمُرًا خَارِجَةً مِنَ الْمَدِينَةِ، فَتَحَرَّنَاهَا، فَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ اكْفُوا الْقُدُورَ وَلَا تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئًا. فَقُلْتُ: حَرَمَهَا تَحْرِيمَ مَاذَا؟ قَالَ: تَحَدَّثْنَا بَيْنَنَا فَقُلْنَا: حَرَمَهَا أَلْبَتَّةَ، وَحَرَمَهَا مِنْ أَجْلِ أَنَّهَا لَمْ تُخَمَّسْ.

[5011] 27 - (...) Sulaimân Ash-Shaibânî said: "I heard 'Abdullâh bin Abî Awfâ say: 'On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the

[٥٠١١] ٢٧ - (...) وَحَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي

caller of the Messenger of Allāh ﷺ cried out (saying): “Overturn the cooking pots and do not eat any of the donkey meat.” Some people said: “The Messenger of Allāh ﷺ has only forbidden it because it has not been distributed as it should have been (i.e., with the *Khumus* being taken out before the booty was divided),” and others said: “He has forbidden it forever.”

أَوْفَى يَقُولُ: أَصَابْنَا مَجَاعَةً لِيَالِي خَيْرٍ، فَلَمَّا كَانَ يَوْمَ خَيْرٍ وَقَعْنَا فِي الْحُمْرِ الْأَهْلِيَّةِ فَانْتَحَرْنَاهَا، فَلَمَّا عَلَتْ بِهَا الْقُدُورُ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ أَنْ اكْمُوا الْقُدُورَ، وَلَا تَأْكُلُوا مِنْ لُحُومِ الْحُمْرِ شَيْئًا، قَالَ: فَقَالَ نَاسٌ: إِنَّمَا نَهَى عَنْهَا رَسُولُ اللَّهِ ﷺ لِأَنَّهَا لَمْ تُخَمَّسْ، وَقَالَ آخَرُونَ: نَهَى عَنْهَا الْبَيْتَةَ.

[5012] 28 - (1938) It was narrated that ‘Adiyy bin Thâbit said: “I heard Al-Barâ’ and ‘Abdullâh bin Abî Awfâ say: ‘We got some donkeys and cooked them, then the caller of the Messenger of Allāh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٢] ٢٨ - (١٩٣٨) حَدَّثَنَا عَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، قَالَ: سَمِعْتُ الْبِرَاءَ وَعَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولَانِ: أَصَبْنَا حُمْرًا، فَطَبَخْنَاهَا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنْ اكْمُوا الْقُدُورَ.

[5013] 29 - (...) It was narrated that Abû Ishâq said: “Al-Barâ’ said: ‘On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allāh ﷺ cried out saying: “Overturn the cooking pots.”

[٥٠١٣] ٢٩ - (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ الْبِرَاءُ: أَصَبْنَا يَوْمَ خَيْرٍ حُمْرًا، فَنَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: أَنْ اكْمُوا الْقُدُورَ.

[5014] 30 - (...) It was narrated that Thâbit bin ‘Ubaidullâh said: “I heard Al-Barâ’ saying: ‘We were forbidden the meat of domesticated donkeys.”

[٥٠١٤] ٣٠ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ أَبُو كُرَيْبٍ: حَدَّثَنَا - ابْنُ بَشَّارٍ عَنْ مِسْعَرٍ، عَنْ

ثَابِتُ بْنُ عُبَيْدٍ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ:  
نَهَيْتَنَا عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.

[5015] 31 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it."

[٥٠١٥] ٣١- (...) وَحَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنِ  
الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا  
رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمْرِ  
الْأَهْلِيَّةِ، نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ.

[5016] (...) A similar report (as no. 5015) was narrated from 'Âsim with this chain narrators.

[٥٠١٦] (...) وَحَدَّثَنِي أَبُو سَعِيدٍ  
الْأَشْجِيُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ  
عَنْ عَاصِمٍ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[5017] 32 - (1939) It was narrated that Ibn 'Abbâs said: "I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar."

[٥٠١٧] ٣٢- (١٩٣٩) وَحَدَّثَنِي  
أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ  
حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ  
عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:  
لَا أَدْرِي، إِنَّمَا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ  
مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ، فَكَّرَهُ أَنْ  
تَذْهَبَ حَمُولَتُهُمْ، أَوْ حَرَمَهُ فِي يَوْمِ  
خَيْبَرَ، لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ.

[5018] 33 - (1802) It was narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: 'What are these

[٥٠١٨] ٣٣- (١٨٠٢) وَحَدَّثَنَا  
مُحَمَّدُ بْنُ عَبَّادٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا:  
حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ يَزِيدِ  
ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ  
قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى  
خَيْبَرَ، ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْهِمْ فَلَمَّا أَمْسَى

fires? What are you lighting them for?' They said: 'For (cooking) meat.' He said: 'What kind of meat?' They said: 'For the meat of domesticated donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break them (the pots).' A man said: 'O Messenger of Allâh, or throw it away and wash them?' He said: 'Or that.'"

النَّاسُ، الْيَوْمَ الَّذِي فُتِحَتْ عَلَيْهِمْ،  
أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «مَا هَذِهِ النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ  
تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ. قَالَ: «عَلَى  
أَيِّ لَحْمٍ؟» قَالُوا: عَلَى لَحْمِ حُمُرٍ  
إِنْسِيَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَهْرِيقُوهَا  
وَاكْسِرُوهَا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!  
أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا. قَالَ: «أَوْ ذَاكَ».

[راجع: ٤٦٦٨]

[5019] (...) It was narrated from Yazid bin Abî 'Ubaid, with this chain narrators.

[٥٠١٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ  
وَصَفْوَانُ بْنُ عَيْسَى؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ  
النَّضْرِ: حَدَّثَنَا أَبُو عَاصِمٍ النَّبِيلُ، كُلُّهُمْ  
عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، بِهَذَا الْإِسْنَادِ.

[5020] 24 - (1940) It was narrated that Anas said: "When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying); 'Allâh and His Messenger have forbidden it to you, for it is an abomination of the *Shaitân's* handiwork.' So the pots and their contents were overturned, and they were brimming with their contents."

[٥٠٢٠] ٣٤ - (١٩٤٠) وَحَدَّثَنَا ابْنُ  
أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ  
مُحَمَّدِ بْنِ أَنَسٍ قَالَ: لَمَّا فَتَحَ رَسُولُ  
اللَّهِ ﷺ خَيْبَرَ، أَصَبْنَا حُمُرًا خَارِجًا مِنَ  
الْقَرْيَةِ، فَطَبَخْنَا مِنْهَا، فَنَادَى مُنَادِي  
رَسُولِ اللَّهِ ﷺ: أَلَا إِنَّ اللَّهَ وَرَسُولَهُ  
يَنْهَانِكُمْ عَنْهَا، فَإِنَّهَا رَجَسٌ مِنْ عَمَلِ  
الشَّيْطَانِ، فَأَكْفَمَتِ الْقُدُورُ بِمَا فِيهَا،  
وَإِنَّهَا لَتَقْفُورُ بِمَا فِيهَا.

[5021] 35 - (...) It was narrated

[٥٠٢١] ٣٥ - (...) وَحَدَّثَنَا مُحَمَّدٌ

that Anas bin Mâlik said: "On the Day of Khaibar, someone came and said: 'O Messenger of Allâh, the donkeys have been eaten.' Then another person came and said: 'O Messenger of Allâh, the donkeys are finished.' The Messenger of Allâh ﷺ told Abû Ṭalhah to call out: 'Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.' So the cooking pots were overturned with their contents."

ابن مِنْهَالِ الصَّرِيرُ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ جَاءَ جَاءً، فَقَالَ: يَا رَسُولَ اللَّهِ! أَكَلْتِ الْحُمْرُ. ثُمَّ جَاءَ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ! أَفْنَيْتِ الْحُمْرُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا طَلْحَةَ فَنَادَى: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِيكُمُ عَنْ لُحُومِ الْحُمْرِ، فَإِنَّهَا رِجْسٌ أَوْ نَجَسٌ.

قَالَ: فَأَكْفَيْتِ الْقُدُورَ بِمَا فِيهَا.

## Chapter 6. Permissibility Of Eating Horse Meat

(المعجم ٦) - (باب إباحة أكل لحم الخيل) (التحفة ٦)

[5022] 36 - (1941) It was narrated from Jâbir bin 'Abdullâh that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the meat of domesticated donkeys, but he permitted the meat of horses.

[٥٠٢٢] ٣٦ - (١٩٤١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى، يَوْمَ خَيْبَرَ، عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ، وَأَذِنَ فِي لُحُومِ الْخَيْلِ.

[5023] 37 - (...) Jâbir bin 'Abdullâh said: "At the time of Khaibar, we ate the meat of horses and onagers,<sup>[1]</sup> but the

[٥٠٢٣] ٣٧ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ

[1] A type of wild donkey.



Prophet ﷺ forbade us (to eat) the meat of domestic donkeys.”

جَابِرَ بْنِ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمَرَ الْوَحْشِ، وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْجِمَارِ الْأَهْلِيِّ.

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a *Hadith* similar to no. 5023).

[٥٠٢٤] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَأَحْمَدُ بْنُ عُمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ.

[5025] 38 - (1942) It was narrated that Asmâ' said: “We slaughtered a horse at the time of the Messenger of Allâh ﷺ and ate it.”

[٥٠٢٥] ٣٨ - (١٩٤٢) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَحَفْصُ ابْنُ غِيَاثٍ وَوَكَيْعٌ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَكَلْنَاهُ.

[5026] (...) It was narrated from Hishâm with this chain narrators (a *Hadith* similar to no. 5025).

[٥٠٢٦] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ كِلَاهُمَا عَنْ هِشَامٍ، بِهَذَا الْإِسْنَادِ.

### Chapter 7. The Permissibility Of Eating *Ad-Dabb* (Mastigure)<sup>[1]</sup>

(المعجم ٧) - (بَابُ إِبَاحَةِ الضَّبِّ)  
(التحفة ٧)

[5027] 39 - (1943) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar said: The Prophet ﷺ was asked about Ad-Dabb (mastigure, desert lizard).

[٥٠٢٧] ٣٩ - (١٩٤٣) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَبِي أَيُّوبَ وَثُمَّيَّةُ وَابْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ - قَالَ يَحْيَى بْنُ

[1] A type of lizard (uromastix) that grows up to one or two feet in length.

He said: "I will not eat it but I will not prohibit it."

[5028] 40 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allāh ﷺ about eating Ad-Dabb (mastigure, desert lizard), and he said: "I do not eat it but I do not prohibit it.""

[5029] 41 - (...) It was narrated that Ibn 'Umar said: "A man asked the Messenger of Allāh ﷺ about eating Ad-Dabb (mastigure, desert lizard) when he was on the pulpit. He said: 'I do not eat it but I do not prohibit it.'"

[5030] (...) A similar report (as no. 5029) was narrated from 'Ubaidullāh with this chain narrators.

[5031] (...) A *Hadīth* like that of Al-Laith from Nāfi' (no. 5029) was narrated from Nāfi' from Ibn 'Umar, from the Prophet ﷺ, except that the *Hadīth* of Ayyūb (says): "A mastigure was brought to the Messenger of Allāh ﷺ and he did not eat it but he did not prohibit it." In the *Hadīth* of Usāmah it says: "A man stood up

يَحْيَى: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ - عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَسْتُ بِأَكِلِهِ وَلَا مُحَرَّمِهِ».

[5028] 40 - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

[5029] 41 - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، عَنْ أَكْلِ الضَّبِّ؟ فَقَالَ: «لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

[5030] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بِمِثْلِهِ، فِي هَذَا الْإِسْنَادِ.

[5031] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مَالِكُ بْنُ مَعْوَلٍ؛ وَحَدَّثَنِي هَرُؤُونَ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا

in the *Masjid* when the Messenger of Allāh ﷺ was on the pulpit.”

ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: سَمِعْتُ مُوسَى ابْنَ عُقْبَةَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِي الضَّبِّ. بِمَعْنَى حَدِيثِ اللَّيْثِ عَنْ نَافِعٍ، غَيْرَ أَنَّ حَدِيثَ أَيُّوبَ: أَتَى رَسُولُ اللَّهِ ﷺ بِضَبٍّ فَلَمْ يَأْكُلْهُ وَلَمْ يُحَرِّمَهُ. وَفِي حَدِيثِ أُسَامَةَ قَالَ: قَامَ رَجُلٌ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ ﷺ عَلَى الْمَنْبَرِ.

[5032] 42 - (1944) *Ash-Sha‘bī* heard Ibn ‘Umar (say) that the Prophet ﷺ had some of his Companions with him, among whom was Sa‘d. Some mastigure meat was brought to them and one of the wives of the Prophet ﷺ called out: “It is mastigure meat.” The Messenger of Allāh ﷺ said: “Eat, for it is *Halāl*, but it is not something that I eat.”

[٥٠٣٢] ٤٢ - (١٩٤٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعُبَيْرِيِّ: سَمِعَ الشَّعْبِيَّ: سَمِعَ ابْنَ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ مَعَهُ نَاسٌ مِنْ أَصْحَابِهِ فِيهِمْ سَعْدٌ. وَأَتُوا بِلَحْمٍ ضَبٍّ فَنَادَتْ امْرَأَةٌ مِنْ نِسَاءِ النَّبِيِّ ﷺ: إِنَّهُ لَحْمٌ ضَبٍّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا، فَإِنَّهُ حَلَالٌ، وَلَكِنَّهُ لَيْسَ مِنْ طَعَامِي».

[5033] (...) It was narrated that Tawbah Al-‘Anbarī said: “*Ash-Sha‘bī* said to me: ‘Have you heard the *Hadīth* of Al-Ḥasan from the Prophet? I sat with Ibn ‘Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet ﷺ except this. He said: “Some of the Companions

[٥٠٣٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعُبَيْرِيِّ قَالَ: قَالَ لِي الشَّعْبِيُّ: أَرَأَيْتَ حَدِيثَ الْحَسَنِ عَنِ النَّبِيِّ ﷺ؛ وَقَاعَدْتُ ابْنَ عُمَرَ قَرِيبًا مِنْ سِتِّينَ أَوْ سَنَةٍ وَنِصْفٍ، فَلَمْ أَسْمَعْهُ رَوَى عَنِ النَّبِيِّ ﷺ غَيْرَ

of the Prophet ﷺ, among whom was Sa'd..." a *Hadîth* like that of Mu'adh (no. 5032).

[5034] 43 - (1945) It was narrated that 'Abdullâh bin 'Abbâs said: "Khâlîd bin Al-Walîd and I, along with the Messenger of Allâh ﷺ, entered the house of Maimûnah. A roasted mastigure was brought and the Messenger of Allâh ﷺ stretched out his hand, then one of the women who were in the house of Maimûnah said: 'Tell the Messenger of Allâh ﷺ what he is about to eat.' Then the Messenger of Allâh ﷺ withdrew his hand. I said: 'Is it *Harâm*, O Messenger of Allâh?' He said: 'No, but it is not found in the land of my people and I have an aversion to it.'"

Khâlîd said: "I took it and ate it, and the Messenger of Allâh ﷺ was looking on."

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahl bin Ḥunaif Al-Anṣârî that 'Abdullâh bin 'Abbâs told him that Khâlîd bin Al-Walîd, who was called Ṣaifullâh (the Sword of Allâh), told him that he entered, along with the Messenger of Allâh ﷺ, upon Maimûnah, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn 'Abbâs. He found in her house a roasted mastigure

هَذَا. قَالَ: كَانَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِيهِمْ سَعْدٌ. بِمِثْلِ حَدِيثِ مُعَاذٍ.

[٥٠٣٤] ٤٣ - (١٩٤٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأُتِيَ بِضَبٍّ مَحْنُوزٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ. فَقُلْتُ: أَحْرَامٌ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافَهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ.

[٥٠٣٥] ٤٤ - (١٩٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ، جَمِيعًا عَنِ ابْنِ وَهَبٍ - قَالَ حَرْمَلَةُ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ بْنُ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ الْأَنْصَارِيِّ؛ أَنَّ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ زَوْجِ

which had been brought by her sister Hufaidah bint Al-Hârith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allâh ﷺ stretched out his hand towards it and one of the women present said: "Tell the Messenger of Allâh ﷺ what is being offered to him." They said: "It is a mastigure, O Messenger of Allâh." The Messenger of Allâh ﷺ withdrew his hand and Khâlid bin Al-Walîd said: "Is mastigure *Harâm*, O Messenger of Allâh?" He said: "No, but it is not found in the land of my people and I have an aversion to it."

Khâlid said: "I took it and ate it while the Messenger of Allâh ﷺ was looking on, and he did not forbid me."

[5036] 45 - (...) It was narrated from Ibn 'Abbâs that Khâlid bin Al-Walîd told him that he entered with the Messenger of Allâh ﷺ upon Maimûnah bint Al-Hârith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allâh ﷺ, which had been brought by Umm Hufaid bint Al-Hârith from Najd, who was married to a man from Banû Ja'far. The Messenger of Allâh ﷺ would not eat anything until he knew what it was... then he mentioned a *Hadîth* like that of

النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ، فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُودًا، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدِمَتْ الضَّبَّ لِرَسُولِ اللَّهِ ﷺ، وَكَانَ أَقْلٌ مَا يُقَدَّمُ بِيَدِهِ لِبَطْعَامٍ حَتَّى يُحَدِّثَ بِهِ وَيُسَمِّيَ لَهُ، فَاهْوَى رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الضَّبِّ، فَقَالَتْ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ: أَحْبِرُنِ رَسُولَ اللَّهِ ﷺ بِمَا قَدِمْتَنَ لَهُ. قُلْنَ: هُوَ الضَّبُّ، يَا رَسُولَ اللَّهِ! فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: أَحْرَامُ الضَّبِّ؟ يَا رَسُولَ اللَّهِ! قَالَ: «لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ».

قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَلَمْ يَنْهَنِي.

[٥٠٣٦] ٤٥ - (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي. وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ؛ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَهِيَ خَالَتُهُ، فَقَدِمَ إِلَى

Yûnus (no. 5035), and at the end of the *Hadîth* he added: “Ibn Al-Aşamm narrated it from Maimûnah, and he was under her care.”

[5037] (1945) It was narrated that Ibn ‘Abbâs said: “Two grilled mastigures were brought to the Prophet ﷺ when we were in the house of Maimûnah...” a similar *Hadîth* (as no. 5036), but he did not mention Yazîd bin Al-Aşamm from Maimûnah.

[5038] (...) It was narrated that Ibn ‘Abbâs said: “Some mastigure meat was brought to the Messenger of Allâh ﷺ when he was in the house of Maimûnah and Khâlîd bin Al-Walîd was with him...” and he mentioned a *Hadîth* like that of Az-Zuhrî.

[5039] 46 - (1947) Ibn ‘Abbâs said: “My maternal aunt Umm Hufaid gave a gift to the Messenger of Allâh ﷺ of some ghee, dried yoghurt and mastigures. He ate

رَسُولُ اللَّهِ ﷺ لَحْمُ ضَبٍّ، جَاءَتْ بِهِ أُمُّ حَفِيدِ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، وَكَانَتْ تَحْتِ رَجُلٍ مِنْ بَنِي جَعْفَرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّى يُعْلَمَ مَا هُوَ. ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، وَزَادَ فِي آخِرِ الْحَدِيثِ: وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

[٥٠٣٧] (١٩٤٥) وَحَدَّثَنَا عَبْدُ بُنِّ حَمِيدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ ﷺ وَنَحْنُ فِي بَيْتِ مَيْمُونَةَ بِضَبِّينِ مَشْوِيَيْنِ. بِمِثْلِ حَدِيثِهِمْ، وَلَمْ يَذْكُرْ: يَزِيدَ ابْنَ الْأَصَمِّ عَنْ مَيْمُونَةَ.

[٥٠٣٨] (...) وَحَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنَا أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنِ ابْنِ الْمُتَكِدِرِ؛ أَنَّ أَبَا أَمَامَةَ [بْنَ سَهْلٍ] أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ، وَهُوَ فِي بَيْتِ مَيْمُونَةَ، وَعِنْدَهُ خَالِدُ بْنُ الْوَلِيدِ، بِلَحْمِ ضَبٍّ. فَذَكَرَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ.

[٥٠٣٩] ٤٦ - (١٩٤٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، - قَالَ ابْنُ نَافِعٍ: أَخْبَرَنَا - غُنْدُرٌ: حَدَّثَنَا

some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allāh ﷺ, and if it were *Harām*, it would not have been eaten at the table of the Messenger of Allāh ﷺ."

شُعْبَةُ عَنْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمَّ حُضَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنَا وَأَقِطًا وَأَضْبًا، فَأَكَلَ مِنَ السَّمَنِ وَالْأَقِطِ، وَتَرَكَ الضَّبَّ تَقْدُرًا، وَأَكَلَ عَلَيَّ مَائِدَةَ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَيَّ مَائِدَةَ رَسُولِ اللَّهِ ﷺ.

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Aşamm said: "A newly-married man in Al-Madînah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn 'Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: 'The Messenger of Allāh ﷺ said: "I do not eat it, but I do not forbid it and I do not prohibit it." Ibn 'Abbâs said: 'What a bad thing you have said. No Prophet of Allāh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allāh ﷺ was in the house of Maimûnah, along with Al-Faḍl bin 'Abbâs, Khâlid bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allāh ﷺ wanted to eat, Maimûnah said to him: "It is mastigure meat." He withdrew his hand and said:

[٥٠٤٠] ٤٧ - (١٩٤٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ قَالَ: دَعَانَا عَرُوسٌ بِالْمَدِينَةِ، فَقَرَّبَ إِلَيْنَا ثَلَاثَةَ عَشَرَ ضَبًّا، فَأَكَلْتُ وَتَارِكٌ، فَلَقِيتُ ابْنَ عَبَّاسٍ مِنَ الْغَدِ، فَأَخْبَرْتُهُ، فَأَكْثَرَ الْقَوْمُ حَوْلَهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا أَكُلُهُ، وَلَا أَنْهَى عَنْهُ، وَلَا أُحَرِّمُهُ». فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَ مَا قُلْتُمْ، مَا بَعَثَ نَبِيُّ اللَّهِ ﷺ إِلَّا مُجَلًّا وَمُحَرَّمًا؛ إِنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ أُخْرَى، إِذْ قُرِبَ إِلَيْهِمْ خِوَانٌ عَلَيْهِ لَحْمٌ، فَلَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَأْكُلَ قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ لَحْمٌ ضَبٍّ، فَكَفَّتْ يَدَهُ، وَقَالَ: «هَذَا لَحْمٌ لَمْ أَكُلْهُ قَطُّ». وَقَالَ لَهُمْ: «كُلُوا» فَأَكَلَ مِنْهُ الْفَضْلُ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ.

“This is meat which I have never eaten.” And he said to them: “Eat.” So Al-Faḍl, Khâlid and the woman ate from it.

Maimûnah said: “I will never eat something that the Messenger of Allâh ﷺ did not eat.”

[5041] 48 - (1949) Jâbir bin ‘Abdullâh said: “A mastigure was brought to the Messenger of Allâh ﷺ and he refused to eat it. He said: ‘I do not know, perhaps it is descended from one of the generations who were transformed.’”

[5042] 49 - (1950) It was narrated that Abû Az-Zubair said: “I asked Jâbir about mastigure. He said: ‘Do not eat it,’ and he regarded it as repulsive. He said: ‘Umar bin Al-Khattâb said: ‘The Prophet ﷺ did not prohibit it, and Allâh has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.’”

[5043] 50 - (1951) It was narrated that Abû Sa‘eed said: “A man said: ‘O Messenger of Allâh, we live in a land that abounds in mastigures. What do you command us to do? Or what is your rûling to us?’ He said: ‘I have been told that a group of

وَقَالَتْ مَيْمُونَةٌ: لَا أَكُلُ مِنْ شَيْءٍ إِلَّا شَيْءٌ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ.

[٥٠٤١] ٤٨ - (١٩٤٩) [وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِضَبٍّ، فَأَبَى أَنْ يَأْكُلَ مِنْهُ، وَقَالَ: «لَا أَذْرِي، لَعَلَّهُ مِنَ الْقُرُونِ الَّتِي مُسِخَتْ».

[٥٠٤٢] ٤٩ - (١٩٥٠) وَحَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرًا عَنِ الضَّبِّ؟ فَقَالَ: لَا تَطْعُمُوهُ، وَقَدَرَهُ، وَقَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمَهُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، فَإِنَّمَا طَعَامُ عَامَّةِ الرُّعَاءِ مِنْهُ، وَلَوْ كَانَ عِنْدِي طَعْمَتُهُ.

[٥٠٤٣] ٥٠ - (١٩٥١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّا بِأَرْضٍ مَضْبِيَّةٍ، فَمَا تَأْمُرُنَا؟ أَوْ فَمَا تُفَعِّيتُنَا؟



the Children of Israel was transformed,' and he did not command or forbid."

Abû Sa'eed said: "After that, 'Umar said: 'Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it."

[5044] 51 - (...) It was narrated from Abû Sa'eed that a Bedouin came to the Messenger of Allâh ﷺ and said: "I live in a low land that abounds in mastigures, and they are the main food of my people." He (ﷺ) did not answer him and we said: "Ask him again." He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: "O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it."

### Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that 'Abdullâh bin Abî Awfâ said: "We went on seven campaigns with the Messenger of

قَالَ: «ذَكَرَ لِي أَنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ» فَلَمْ يَأْمُرْ وَلَمْ يَنْهَ.

قَالَ أَبُو سَعِيدٍ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ، قَالَ عُمَرُ: إِنَّ اللَّهَ [عَزَّ وَجَلَّ] لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ، وَإِنَّهُ لَطَعَامٌ عَامَّةٌ هَذِهِ الرِّعَاءِ، وَلَوْ كَانَ عِنْدِي لَطَعِمْتُهُ، إِنَّمَا عَاقَبَهُ رَسُولُ اللَّهِ ﷺ.

[5044] 51 - (...) حَدَّثَنِي مُحَمَّدُ

ابْنُ حَاتِمٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ أَبِي سَعِيدٍ؛ أَنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي فِي غَائِطٍ مَضَيَّةٍ، وَإِنَّهُ عَامَّةٌ طَعَامِ أَهْلِي - قَالَ - : فَلَمْ يُجِبْهُ، فَقُلْنَا: عَاوِدْهُ. فَعَاوِدْهُ فَلَمْ يُجِبْهُ، ثَلَاثًا، ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ﷺ فِي الثَّلَاثَةِ فَقَالَ: «يَا أَعْرَابِيُّ! إِنَّ اللَّهَ لَعَنَ أَوْ غَضِبَ عَلَيَّ سَبْطٍ مِنْ بَنِي إِسْرَائِيلَ، فَمَسَخَهُمْ [دَوَابَّ] يَدْبُونَ فِي الْأَرْضِ، فَلَا أَدْرِي لَعَلَّ هَذَا مِنْهَا، فَلَسْتُ أَكُلُهَا وَلَا أَنْهَى عَنْهَا».

(المعجم ٨) - (بابُ إباحة الجراد)

(التحفة ٨)

[5045] 52 - (١٩٥٢) حَدَّثَنَا أَبُو

كَامِلِ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْقُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى

Allâh ﷺ during which we ate locusts.”

[5046] (...) It was narrated that Abû Ya'fûr with this chain of narrators (a similar *Hadîth* as no. 5045).

Abû Bakr said in his report: “Seven campaigns.” Ishâq said: “Six.” Ibn Abî 'Umar said: “Six or seven.”

[5047] (...) It was narrated from Abû Ya'fûr with this chain of narrators, and he said: “Seven campaigns.”

## Chapter 9. The Permissibility Of Eating Rabbit

[5048] 53 - (1953) It was narrated that Anas bin Mâlik said: “We passed by and chased a rabbit in Marr Az-Zahrân. They ran after it but got tired, then I ran and caught it. I brought it to Abû Ṭalḥah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allâh ﷺ. I brought it to the Messenger of Allâh ﷺ and he accepted it.”

قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

[٥٠٤٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ أَبِي يَعْقُورٍ، بِهَذَا الْإِسْنَادِ.

قَالَ أَبُو بَكْرٍ فِي رِوَايَتِهِ: سَبْعَ غَزَوَاتٍ. وَقَالَ إِسْحَاقُ: سِتٌّ. وَقَالَ ابْنُ أَبِي عُمَرَ: سِتٌّ أَوْ سَبْعَ.

[٥٠٤٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَحَدَّثَنَا ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ أَبِي يَعْقُورٍ، بِهَذَا الْإِسْنَادِ. [وَقَالَ: سَبْعَ غَزَوَاتٍ.]

(المعجم ٩) - (بابُ إباحة الأرنب)  
(التحفة ٩)

[٥٠٤٨] ٥٣ - (١٩٥٣) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَرَرْنَا فَاسْتَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ، فَسَعَوْا عَلَيْهِ فَلَعَبُوا، قَالَ: فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا، فَبَعَثَ بِوَرِكَيْهَا وَفَخَذَيْهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ، فَقَبِلَهُ.

[5049] (...) It was narrated from Shu'bah with this chain (a similar Hadith as no. 5048). In the Hadith of Yahya it says: "Its haunch or its hind legs."

[٥٠٤٩] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِ يَحْيَى: بِوَرِكَيْهَا أَوْ فَخْذَيْهَا.

### Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

(المعجم ١٠) - (بَابُ إِبَاحَةِ مَا يَسْتَعَانُ بِهِ عَلَى الْأَصْطِيَادِ وَالْعَدُوِّ، وَكَرَاهَةِ الْخَذْفِ) (التحفة ١٠)

[5050] 54 - (1954) It was narrated that Ibn Buraidah said: "Abdullāh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: 'Do not throw small pebbles, for the Messenger of Allāh ﷺ disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.' Then he saw him throwing small pebbles again after that and he said to him: 'I tell you that the Messenger of Allāh ﷺ used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!'"

[٥٠٥٠] ٥٤ - (١٩٥٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ عَنْ ابْنِ بَرِيْدَةَ قَالَ: رَأَى عَبْدُ اللَّهِ ابْنَ الْمُغَفَّلِ رَجُلًا مِنْ أَصْحَابِهِ يَخْذِفُ، فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُهُ - أَوْ قَالَ - يَنْهَى عَنِ الْخَذْفِ، فَإِنَّهُ لَا يُصَادُ بِهِ الصَّيْدُ، وَلَا يُنْكَأُ بِهِ الْعَدُوُّ، وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ، ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْذِفُ، فَقَالَ لَهُ أَخْبِرْكَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُهُ - أَوْ يَنْهَى - عَنِ الْخَذْفِ، ثُمَّ أَرَاكَ تَخْذِفُ! لَا أَكَلِّمُكَ كَلِمَةً، كَذَا وَكَذَا.

[5051] (...) 'Uthmān bin 'Umar narrated: "Kahmas narrated a similar report (as no. 5050) with this chain of narrators."

[٥٠٥١] (...) حَدَّثَنِي أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: أَخْبَرَنَا كَهْمَسٌ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[5052] 55 - (...) It was narrated that ‘Abdullâh bin Al-Mughaffal said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles.” Ibn Ja’far said in his *Hadîth*: “It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye.” Ibn Mahdî said: “It does not defeat the enemy.” And he did not say: “It puts out an eye.”

[5053] 56 - (...) It was narrated from Sa’eed bin Al-Jubair that a relative of ‘Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: ‘It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.’” Then he did it again and he said: “I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you.”

[5054] (...) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.

[٥٠٥٢] ٥٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ - قَالَ ابْنُ جَعْفَرٍ فِي حَدِيثِهِ: - وَقَالَ: إِنَّهُ لَا يَنْكَأُ الْعَدُوَّ وَلَا يَقْتُلُ الصَّيْدَ، وَلَكِنَّهُ يَكْسِرُ السِّنَّ وَيَفْقَأُ الْعَيْنَ. وَقَالَ ابْنُ مَهْدِيٍّ: إِنَّهَا لَا تَنْكَأُ الْعَدُوَّ، وَلَمْ يَذْكُرْ: يَفْقَأُ الْعَيْنَ.

[٥٠٥٣] ٥٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيْبًا لِعَبْدِ اللَّهِ بْنِ الْمُغَفَّلِ خَذَفَ - قَالَ - فَتَهَاهُ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْخَذْفِ وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا وَلَا تَنْكَأُ عَدُوًّا، وَلَكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ» قَالَ فَعَادَ فَقَالَ: أُوْحَدِّثُكَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ ثُمَّ تَخَذَفُ! لَا أَكَلِّمُكَ أَبَدًا.

[٥٠٥٤] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

**Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade**

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: "There are two things that I memorized from the Messenger of Allâh ﷺ. He (ﷺ) said: 'Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'"

[5056] (...) It was narrated from Khâlid Al-Hadhâ', with the chain of narrators and meaning of the Hadîth of Ibn 'Ulayyah (no. 5055).

**Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)**

[5057] 58 - (1956) Hishâm bin Zaid bin Anas bin Mâlik said: "I

(المعجم ١١) - (بَابُ الْأَمْرِ بِإِحْسَانِ

الذَّبْحِ وَالْقَتْلِ، وَتَحْدِيدِ الشَّفْرَةِ)

(التحفة ١١)

[٥٠٥٥] ٥٧ - (١٩٥٥) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: بَيَّنَّانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِّخْ ذَبِيحَتَهُ».

[٥٠٥٦] (...) وَحَدَّثَنَا بَحْيَى بْنُ بَحْيَى:

أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ؛ وَحَدَّثَنِي أَبُو بَكْرِ ابْنُ نَافِعٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، كُلُّ هَؤُلَاءِ عَنْ خَالِدِ الْحَدَّاءِ، بِإِسْنَادِ حَدِيثِ ابْنِ عَلِيَّةَ وَمَعْنَى حَدِيثِهِ.

(المعجم ١٢) - (بَابُ النَّهْيِ عَنِ صَبْرِ

الْبَهَائِمِ) (التحفة ١٢)

[٥٠٥٧] ٥٨ - (١٩٥٦) حَدَّثَنَا مُحَمَّدٌ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

entered, the house of Al-Hakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: "The Messenger of Allâh ﷺ forbade taking animals as targets."

[5058] (...) It was narrated from Shu'bah with this chain of narrators (a similar *Hadith* as no. 5057).

[5059] 58m - (1957) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Do not take any living being as a target."

[5060] (...) A similar report (as no. 5059) was narrated from Shu'bah, with this chain of narrators.

[5061] 59 - (1958) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by a group of people who had taken a hen as a target and were shooting

حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدِ ابْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلْتُ مَعَ جَدِّي أَنَسِ بْنِ مَالِكٍ، دَارَ الْحَكَمِ بْنِ أَيُّوبَ، فَإِذَا قَوْمٌ قَدْ نَصَبُوا دَجَاجَةً يَرْمُونَهَا - قَالَ - فَقَالَ أَنَسٌ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُضَيَّرَ الْبَهَائِمُ.

[٥٠٥٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ.

[٥٠٥٩] ٥٨م - (١٩٥٧) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

[٥٠٦٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٠٦١] ٥٩ - (١٩٥٨) حَدَّثَنَا شَيْبَانُ ابْنَ فَرُوحٍ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي

at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh ﷺ cursed the one who does this.'"

بِشْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِنَفَرٍ فَذُ نَصَبُوا دُجَاجَةً يَتَرَامُونَهَا، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

[5062] (...) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh ﷺ cursed the one who takes any living being as a target.'"

[٥٠٦٢] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَرَّ ابْنُ عُمَرَ بِفَتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ حَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ، غَرَضًا.

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade capturing any animal for the purpose of killing it (for sport)."

[٥٠٦٣] ٦٠ - (١٩٥٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْرًا.

## 35. The Book of Sacrifices

٤ - (المعجم ٢٥) - كتاب الأضاحي

(التحفة ٢٣)

## Chapter 1. The Time For Sacrifice

[5064] 1 - (1960) Jundab bin Sufyân said: "I was present at ('Eid) *Al-Adha* with the Messenger of Allâh ﷺ, and no sooner had he finished his prayer, and said the *Salâm*, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: 'Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allâh.'"

[5065] 2 - (...) It was narrated that Jundab bin Sufyân said: "I was present at ('Eid) *Al-Adha* with the Messenger of Allâh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: 'Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),

(المعجم ١) - (باب وقتها) (التحفة ١)

[٥٠٦٤] ١ - (١٩٦٠) حَدَّثَنَا أَحْمَدُ  
ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ  
ابْنُ قَيْسٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:  
حَدَّثَنَا أَبُو خَيْثَمَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ:  
حَدَّثَنِي جُنْدَبُ بْنُ سُفْيَانَ قَالَ: شَهِدْتُ  
الْأَضْحَى مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَعْذُ أَنْ  
صَلَّى وَفَرَّغَ مِنْ صَلَاتِهِ، سَلَّمَ، فَإِذَا هُوَ  
يَرَى لَحْمَ أَضْحَايٍ قَدْ ذُبِحَتْ قَبْلَ أَنْ  
يَفْرُغَ مِنْ صَلَاتِهِ، فَقَالَ: «مَنْ كَانَ ذَبَحَ  
أَضْحِيَّتَهُ قَبْلَ أَنْ يُصَلِّيَ - أَوْ نُصَلِّيَ -  
فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ  
يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ».

[٥٠٦٥] ٢ - (...) وَحَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَامُ  
ابْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ  
جُنْدَبِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ الْأَضْحَى  
مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى صَلَاتَهُ  
بِالنَّاسِ، نَظَرَ إِلَى غَنَمٍ قَدْ ذُبِحَتْ،  
فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيَذْبَحْ



let him slaughter it in the Name of Allâh.”

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: “In the Name of Allâh,” like the *Hadîth* of Abul-Ahwas.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajalî say: “I saw the Messenger of Allâh ﷺ pray on the day of (*Eid*) *Al-Adha*, then he delivered the *Khutbah* and said: ‘Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allâh.’”

[5068] (...) *Shu'bah* narrated a similar report (as no. 5067) with this chain of narrators.

[5069] 4 - (1961) It was narrated that Al-Barâ' said: “My maternal uncle Abû Burdah offered his sacrifice before the prayer, and the Messenger of Allâh ﷺ said: ‘That is just a sheep for meat.’ He said: ‘O Messenger of Allâh, I have a *Jadh'ah*<sup>[1]</sup> goat.’ He said:

شَاةً مَكَانَهَا. وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ.

[5066] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَبْنُ أَبِي عُمَرَ عَنِ ابْنِ عُيَيْنَةَ، كِلَاهُمَا عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، بِهَذَا الْإِسْنَادِ وَقَالَ: عَلَى اسْمِ اللَّهِ. كَحَدِيثِ أَبِي الْأَخْوَصِ.

[5067] ٣- (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْأَسْوَدِ سَمِعَ جُنْدَبًا الْبَجَلِيَّ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ أَضْحَى، ثُمَّ خَطَبَ، فَقَالَ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ، فَلْيُعِدْ مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ.»

[5068] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5069] ٤- (١٩٦١) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: صَلَّى خَالِي أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةٌ لَحْمٍ» فَقَالَ:

[1] Its mention preceded in the Book of *Zakât*. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep

‘Offer it as a sacrifice, but that will not suffice for anyone but you.’ Then he said: ‘Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the *Sunnah* of the Muslims.’”

[5070] 5 - (...) It was narrated from Al-Barâ' bin 'Azib that his maternal uncle Abû Burdah bin Niyâr slaughtered (his sacrifice) before the Messenger of Allâh ﷺ did, and he said: “O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household.”<sup>[1]</sup> The Messenger of Allâh ﷺ said: “Repeat your sacrifice.” He said: “O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat.” He said: “It is the best of your sacrifice - but no *Jadh'ah* will suffice for anyone after you.”

[5071] (...) It was narrated that Al-Barâ' bin 'Azib said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘No one should offer the

يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْرِ. فَقَالَ: «صَحَّ بِهَا، وَلَا تَصْلُحْ لِعَيْرِكَ». ثُمَّ قَالَ: «مَنْ ضَحَّى قَبْلَ الصَّلَاةِ، فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ، فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ».

[٥٠٧٠] ٥ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ خَالَهُ أَبَا بُرْدَةَ بْنَ نِيَّارٍ ذَبَحَ قَبْلَ أَنْ يَذْبَحَ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ، وَإِنِّي عَجَلْتُ نَسِيكِي لِأَطْعِمَ أَهْلِي وَجِيرَانِي وَأَهْلَ دَارِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعِدْ نُسُكَكَ» فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ عِنْدِي عَنَاقَ لَبْنٍ، هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ. فَقَالَ: «هِيَ خَيْرٌ نَسِيكِتِكَ - وَلَا تَجْزِي جَذَعَةً عَنْ أَحَدٍ بَعْدَكَ».

[٥٠٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ:

according to the majority it is what completed a year. And it is also said that it is less than that. Then they differed, so some said six months, others said eight, others tenetc. See *Minnat Al-Mun'im*.

[1] He means that people see so much of it that day.

sacrifice until we have prayed.’ My maternal uncle said: ‘O Messenger of Allâh, this is a day when meat is not desirable,’” and he narrated a *Hadîth* like that of Hushaim (no. 5070).

[5072] 6 - (...) It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ said: ‘Whoever prays as we do, faces the same *Qiblah* as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.’ My maternal uncle said: ‘O Messenger of Allâh, I have offered a sacrifice on behalf of a son of mine.’ He said: ‘That is something that you have hastened to do for your family.’ He said: ‘I have a sheep that is better than two other sheep.’ He said: ‘Sacrifice it, for it is the better of the two.’”

[5073] 7 - (...) It was narrated that Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ said: ‘The first thing with which we begin on this day (the day of *Eid*) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that has attained our *Sunnah*, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.’ Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)

خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «لَا يَذْبَحَنَّ أَحَدٌ حَتَّىٰ نُصَلِّيَ» قَالَ فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا يَوْمٌ، اللَّحْمُ فِيهِ مَكْرُوهٌ. ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ هُشَيْمٍ.

[٥٠٧٢] ٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاتِنَا، وَوَجَّهَ قِبَلَتَنَا، وَنَسَكَ نُسُكَنَا، فَلَا يَذْبَحُ حَتَّىٰ يُصَلِّيَ» فَقَالَ خَالِي: يَا رَسُولَ اللَّهِ! قَدْ نَسَكْتُ عَنْ ابْنِ لِي. فَقَالَ: «ذَاكَ شَيْءٌ عَجَلْتَهُ لِأَهْلِكَ» قَالَ: إِنَّ عِنْدِي شَاةً خَيْرٌ مِنْ شَاتَيْنِ. قَالَ: «ضَحَّ بِهَا، فَإِنَّهَا خَيْرٌ نَسِيكَتِهِ».

[٥٠٧٣] ٧ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ الْأَيْمِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا، أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرُ، فَمَنْ فَعَلَ ذَلِكَ، فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ، فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ

and he said: ‘I have a *Jadh’ah* that is better than a *Musinnah*.’<sup>[1]</sup> He (ﷺ) said: ‘Slaughter it, but it will not will not suffice for anyone else after you.’”

[5074] (...) A similar report (as no. 5073) was narrated from Al-Barâ’ bin ‘Âzib, from the Prophet ﷺ.

[5075] (...) It was narrated that Al-Barâ’ bin ‘Âzib said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice after the prayer...” then he mentioned a similar *Hadith* (as no. 5073).

[5076] 8 - (...) Al-Barâ’ bin ‘Âzib narrated: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘No one should offer the sacrifice until he has prayed.’ A man said: ‘I have a weanling female goat that is better than two sheep for meat.’ He said: “Sacrifice it, but no *Jadh’ah* will suffice for anyone after you.”

مِنَ التُّسْكِ فِي شَيْءٍ» وَكَانَ أَبُو بُرْدَةَ بْنُ  
يِنَارٍ قَدْ ذَبَحَ، فَقَالَ: عِنْدِي جَذَعَةٌ خَيْرٌ  
مِنْ مُسِنَّةٍ. فَقَالَ «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ  
أَحَدٍ بَعْدَكَ».

[٥٠٧٤] (...) حَدَّثَنَا عُبيدُ اللَّهِ بْنُ  
مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ  
زُبَيْدٍ، سَمِعَ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ  
عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٥٠٧٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ  
وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو  
الْأَحْوَصِ؛ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ  
وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ،  
كِلَاهُمَا عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ  
الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ  
اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ. ثُمَّ ذَكَرَ  
نَحْوَ حَدِيثِهِمْ.

[٥٠٧٦] ٨- (...) وَحَدَّثَنِي أَحْمَدُ  
ابْنُ سَعِيدٍ [بْنِ صَخْرٍ] الدَّارِمِيُّ: حَدَّثَنَا  
أَبُو التُّعْمَانِ عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ  
الْوَاحِدِ يَغْنِي ابْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ  
الْأَحْوَلُ عَنِ الشَّعْبِيِّ: حَدَّثَنِي الْبَرَاءُ بْنُ  
عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فِي

[1] This has also preceded in the Book of *Zakât*. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See *Minnat Al-Mun'im*.

يَوْمِ نَحْرٍ، فَقَالَ «لَا يُضَحِّينَ أَحَدٌ حَتَّى يُصَلِّيَ» قَالَ رَجُلٌ: عِنْدِي عَنَاقُ لَبَنِ هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ. قَالَ «فَضَحَّ بِهَا، وَلَا تَجْزِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

[5077] 9 - (...) It was narrated that Al-Barâ' bin 'Âzib said: "Abû Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: 'Offer something else in its stead.' He said: 'O Messenger of Allâh, I do not have anything but a *Jadh'ah*'" - Shu'bah said: "And I think he said - 'which is better than a *Musinnah*.'" The Messenger of Allâh ﷺ said: "Offer it in its stead, but it will not suffice for anyone after you."

[٥٠٧٧] ٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ أَبِي جُحَيْفَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ذَبَحَ أَبُو بُرْدَةَ قَبْلَ الصَّلَاةِ، فَقَالَ النَّبِيُّ ﷺ «أَبْدِلْهَا» فَقَالَ: يَا رَسُولَ اللَّهِ! لَيْسَ عِنْدِي إِلَّا جَذَعَةٌ - قَالَ شُعْبَةُ: وَأَطْنَتْهُ قَالَ - وَهِيَ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ «اجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ».

[5078] (...) Shu'bah narrated it with this chain of narrators (a *Hadith* similar to no. 5077), but he did not mention the doubt about whether he said: "It is better than a *Musinnah*."

[٥٠٧٨] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ وَلَمْ يَذْكُرِ الشَّكَّ فِي قَوْلِهِ: هِيَ خَيْرٌ مِنْ مُسِنَّةٍ.

[5079] 10 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ said on the Day of Sacrifice: 'Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allâh, this is a day on which people

[٥٠٧٩] ١٠ - (١٩٦٢) وَحَدَّثَنِي يَحْيَى بْنُ أَبِي بُرْدَةَ وَعَمْرُو النَّاقِدُ وَرُحَيْبُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُليَّةَ - وَاللَّفْظُ لِعَمْرُو - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي بَرْدَةَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ

want meat, and he mentioned the need of his neighbor – as if the Messenger of Allāh ﷺ agreed with him – and I have a *Jadh'ah* that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?” He granted him a concession (allowing him to do that).” He (the narrator) said: “I do not know whether that concession applied to others or not.” He said: “Then the Messenger of Allāh ﷺ turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them.”

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ prayed then delivered the *Khutbah*, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a *Hadith* like that of Ibn 'Ulayyah (no. 5079).

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allāh ﷺ addressed us on the day of (*Eid*) *Al-Adha* and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: “Whoever has already offered the sacrifice, let him repeat it.” Then he mentioned a similar *Hadith*.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ، فَلْيُعِدْ» فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ هَنَةً مِنْ جِيرَانِي، كَأَنَّ رَسُولَ اللَّهِ ﷺ صَدَّقَهُ. قَالَ: وَعِنْدِي جَدَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ، أَفَأَذْبِحُهَا؟ قَالَ فَرَحَّصَ لَهُ. فَقَالَ: لَا أَذْرِي أَلْبَغْتَ رُحْصَتَهُ مِنْ سِوَاهُ أَمْ لَا؟ قَالَ: وَانْكَفَأَ رَسُولُ اللَّهِ ﷺ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، فَقَامَ النَّاسُ إِلَى غَنِيمَةٍ، فَتَوَزَّعُوهَا. أَوْ قَالَ فَتَجَزَّعُوهَا.

[٥٠٨٠] ١١ - (...) حَدَّثَنِي مُحَمَّدُ ابْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهَيْشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى ثُمَّ خَطَبَ، فَأَمَرَ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعِيدَ ذَبْحًا ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ ابْنِ عُلَيَّةَ.

[٥٠٨١] ١٢ - (...) وَحَدَّثَنِي زِيَادُ ابْنِ يَحْيَى الْحَسَانِيُّ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ وَرْدَانَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ [بْنِ مَالِكٍ] قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ أَضْحَى - قَالَ - فَوَجَدَ رِيحَ لَحْمٍ، فَتَهَاهُمْ أَنْ يَذْبُحُوا،

قَالَ: «مَنْ كَانَ ضَحَى، فَلْيُعِدْ» ثُمَّ ذَكَرَ  
بِمِثْلِ حَدِيثِهِمَا.

## Chapter 2. The Age Of Sacrificial Animals

(المعجم ٢) - (بَابُ سِنِّ الْأَضْحِيَّةِ)  
(التحفة ٢)

[5082] 13 - (1963) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Do not slaughter anything but *Musinnah*, unless it is too difficult for you, in which case slaughter a *Jadh’ah*.’”

[٥٠٨٢] ١٣ - (١٩٦٣) وَحَدَّثَنَا أَحْمَدُ  
ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ  
عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا  
تَذْبُحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ،  
فَتَذْبُحُوا جَذَعَةً مِنَ الضَّأْنِ».

[5083] 14 - (1964) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ led us in prayer on the Day of *Nahr* in Al-Madīnah, and some men went and offered their *Nahr*, thinking that the Prophet ﷺ had offered his *Nahr*. The Prophet ﷺ ordered those who had offered their *Nahr* before him to repeat it with another *Nahr*, and not to offer their *Nahr* until the Prophet ﷺ had done so.”

[٥٠٨٣] ١٤ - (١٩٦٤) وَحَدَّثَنِي  
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ:  
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛  
أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: صَلَّى  
بِنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ بِالْمَدِينَةِ، فَتَقَدَّمَ  
رِجَالٌ فَنَحَرُوا، وَظَنُّوا أَنَّ النَّبِيَّ ﷺ قَدْ  
نَحَرَ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ كَانَ نَحَرَ قَبْلَهُ،  
أَنْ يُعِيدَ بِنَحْرِ آخَرَ، وَلَا يَنْحَرُوا حَتَّى  
يَنْحَرَ النَّبِيُّ ﷺ.

[5084] 15 - (1965) It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allâh ﷺ and he said: “Sacrifice it yourself.”

[٥٠٨٤] ١٥ - (١٩٦٥) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ  
رُوحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي  
حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ  
عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَمًا  
يُقْسِمُهَا عَلَى أَضْحَائِهِ ضَحَايَا، فَبَقِيَ

عُتُوْدٌ، فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «ضَحَّ بِهِ أَنْتَ».

قَالَ قُتَيْبَةُ: عَلَى صَحَابَتِهِ.

[5085] 16 - (...) It was narrated that ‘Uqbah bin ‘Âmir Al-Juhanî said: “The Messenger of Allâh ﷺ distributed some sacrificial animals among us, and I got a *Jadh’ah*. I said: ‘O Messenger of Allâh, I have got a *Jadh’ah*.’ He said: ‘Sacrifice it.’”

[٥٠٨٥] ١٦- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ [الْجُهَنِيِّ] قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ فِيْنَا ضَحَايَا، فَأَصَابَنِي جَذَعٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّهُ أَصَابَنِي جَذَعٌ. فَقَالَ: «ضَحَّ بِهِ».

[5086] (...) ‘Uqbah bin ‘Âmir narrated that the Messenger of Allâh ﷺ distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

[٥٠٨٦] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنِي يَحْيَى بْنُ حَسَّانٍ أَخْبَرَنَا مُعَاوِيَةُ وَهُوَ ابْنُ سَلَامٍ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي بَعْجَةُ ابْنُ عَبْدِ اللَّهِ؛ أَنَّ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَسَمَ ضَحَايَا بَيْنَ أَصْحَابِهِ. بِمِثْلِ مَعْنَاهُ.

**Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The *Takbîr***

[5087] 17 - (1966) It was narrated that Anas said: “The

(المعجم ٣) - (بَابُ اسْتِحْبَابِ

اسْتِحْسَانِ الضَّحِيَّةِ، وَذَبْحِهَا مَبَاشَرَةً

بِلا توكيل، والتسمية والتكبير)

(التحفة ٣)

[٥٠٨٧] ١٧- (١٩٦٦) وَحَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ،



Prophet ﷺ sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allāh, and said the *Takbîr*, and he placed his foot on their sides.”

[5088] 18 - (...) It was narrated that Anas said: “The Messenger of Allāh ﷺ sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allāh and he said the *Takbîr*.”

[5089] (...) Shu'bah narrated: “Qatâdah informed me: ‘I heard Anas say: “The Messenger of Allāh ﷺ sacrificed...” a similar report (as no. 5088). He said: “I (the sub narrator) said: ‘Did you hear it from Anas?’ He said: ‘Yes.’”

[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet ﷺ, except that he said: “And he (ﷺ) said: *Bismillâh, Allâhu-Akbar* (in the Name of Allāh, Allāh is most Great).”

[5091] 19 - (1967) It was narrated from ‘Aishah that the Messenger of Allāh ﷺ ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for

عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

[٥٠٨٨] ١٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. قَالَ: وَرَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ - قَالَ -: وَرَأَيْتُهُ وَاضِعًا قَدَمَهُ عَلَى صِفَاحِهِمَا - قَالَ -: وَسَمَّى وَكَبَّرَ.

[٥٠٨٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يُعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: ضَحَّى رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ. قَالَ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: نَعَمْ.

[٥٠٩٠] (...) وَحَدَّثَنَا مُحَمَّدٌ بْنُ الْمُثَنَّى: أَخْبَرَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: وَيَقُولُ: «بِاسْمِ اللَّهِ، وَاللَّهُ أَكْبَرُ».

[٥٠٩١] ١٩ - (١٩٦٧) وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: قَالَ حَيُّوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ يَزِيدَ بْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ

him to sacrifice it. He said to 'Aishah: "Bring me the knife." Then he said: "Sharpen it on a stone." She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: "In the Name of Allâh, O Allâh, accept it from Muḥammad and the family of Muḥammad and from the *Ummah* of Muḥammad." Then he sacrificed it.

الرُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
أَمَرَ بِكَبْشِ أَقْرَنَ، يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ  
فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ. فَأَتَيْتُ بِهِ  
لِيُضَحِّيَ بِهِ. قَالَ لِعَائِشَةَ «هَلْمِي الْمِدْيَةَ». .  
ثُمَّ قَالَ «اشْحِذِيهَا بِحَجَرٍ» فَفَعَلْتُ، ثُمَّ  
أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأُضَجَعَهُ، ثُمَّ  
ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ!  
تَقَبَّلْ مِنِّي مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ  
مُحَمَّدٍ» ثُمَّ ضَحَّى بِهِ.

#### Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

[5092] 20 - (1968) It was narrated from Râfi' bin Khadij: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He ﷺ said: 'Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allâh and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.' We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allâh

(المعجم ٤) - (بَابُ جَوَازِ الذَّبْحِ بِكُلِّ  
مَا أَنْهَرَ الدَّمَ، إِلَّا السِّنَّ وَسَائِرَ  
العظام) (التحفة ٤)

[٥٠٩٢] ٢٠ - (١٩٦٨) حَدَّثَنَا مُحَمَّدٌ  
ابْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي أَبِي عَنْ عَبَّادِ  
ابْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ  
ابْنِ خَدِيجٍ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا لَا قُوَّةَ  
الْعَدُوِّ عَدَا، وَلَيْسَتْ مَعَنَا مِدَى.  
قَالَ ﷺ: «إِعْجَلْ أَوْ أَرِنْ مَا أَنْهَرَ الدَّمَ،  
وَذَكِّرْ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنُّ وَالظَّفْرُ،  
وَسَأُحَدِّثُكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظَّفْرُ  
فَمِدَى الْحَبَشِ» قَالَ: وَأَصَبْنَا نَهَبَ إِبِلٍ  
وَعَنَمٍ، فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ  
بِسَهْمٍ فَحَبَسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ

ﷺ said: ‘These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.’”

[5093] 21 - (...) It was narrated that Râfi‘ bin Khadîj said: “We were with the Messenger of Allâh ﷺ at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he (ﷺ) ordered that they be overturned, then he made ten sheep equivalent to one camel...” and he mentioned the rest of the Hadîth like the Hadîth of Yahya bin Sa‘eed (no. 5092).

[5094] 22 - (...) It was narrated from ‘Abâyah bin Rifâ‘ah bin Râfi‘ bin Khadîj that his grandfather said: “We said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?’” He mentioned the same narration (as no. 5092) and he said: “One of those camels went wild, and we shot it with arrows until we made it fall down.”

لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ، فَاصْنَعُوا بِهِ هَكَذَا» .

[٥٠٩٣] ٢١- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ ابْنُ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ أَبِيهِ، عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِبَيْدِ الْحُلَيْفَةِ مِنْ تِهَامَةَ، فَأَصَبْنَا غَنَمًا وَإِبِلًا، فَعَجَّلَ الْقَوْمُ، فَأَغْلَوْا بِهَا الْقُدُورَ، فَأَمَرَ بِهَا فَكْفِئَتْ، ثُمَّ عَدَلَ عَشْرًا مِنَ الْغَنَمِ بِجَزُورٍ. وَذَكَرَ بَاقِيَ الْحَدِيثِ كَنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ.

[٥٠٩٤] ٢٢- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ ابْنِ رِفَاعَةَ بْنِ رَافِعِ ابْنِ خَدِيجٍ، عَنْ جَدِّهِ رَافِعٍ. ثُمَّ حَدَّثَنِيهِ عُمَرُ بْنُ سَعِيدٍ [ابْنِ مَسْرُوقٍ] عَنْ أَبِيهِ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ ابْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ جَدِّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّا لَأَقْوَى الْعُدُوِّ غَدًا، وَلَيْسَ مَعَنَا مُدَى، فَتَذَكِّي بِاللَّيْطِ؟ وَذَكَرَ الْحَدِيثَ بِقِصَّتِهِ، وَقَالَ: فَتَدَّ عَلَيْنَا بَعِيرٌ مِنْهَا، فَرَمَيْنَاهُ بِالتَّبْلِ حَتَّى وَهَضْنَاهُ.

[5095] (...) It was narrated from Sa'eed bin Masrûq with this chain of narrators, the same *Hadîth* (as no. 5092) until the end. And he said in it: "We do not have any knives with us, so can we slaughter with reeds?"

[٥٠٩٥] (...) وَحَدَّثَنِيهِ الْقَاسِمُ بْنُ زَكْرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، بِهَذَا الْإِسْنَادِ، الْحَدِيثَ إِلَى آخِرِهِ بِتَمَامِهِ وَقَالَ فِيهِ: وَلَيْسَتْ مَعَنَا مُدَى، أَفَنْذِيحُ بِالْقَصَبِ.

[5096] 23 - (...) It was narrated from Râfi' bin Khadij that he said: "O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives," and he quoted the same *Hadîth* (as no. 5093), but he did not mention (the words): "The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned," but he mentioned the rest of the story.

[٥٠٩٦] ٢٣- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ [بْنِ رَافِعٍ]، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا لَأَقُو الْعُدُوَّ غَدًا، وَلَيْسَ مَعَنَا مُدَى. وَسَاقَ الْحَدِيثَ، وَلَمْ يَذْكُرْ: فَعَجَلَ الْقَوْمُ فَأَعْلَوْا بِهَا الْقُدُورَ فَأَمَرَ بِهَا فَكُفِّتَتْ. وَذَكَرَ سَائِرَ الْقِصَّةِ.

### Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

[5097] 24 - (1969) It was narrated that Abû 'Ubaid said: "I attended 'Eid with 'Alî bin Abî Tâlib, and he started with the prayer before the *Khutbah*. He said: "The Messenger of Allâh ﷺ

(المعجم ٥) - (باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث في أول الإسلام. وبيان نسخه وإباحته إلى متى شاء) (التحفة ٥)

[٥٠٩٧] ٢٤- (١٩٦٩) حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَبَدَأَ بِالصَّلَاةِ

forbade us to eat the meat of our sacrifices after three days.”

[5098] 25 - (...) Abû 'Ubaid, the freed slave of Ibn Azhar, narrated that he attended 'Eid with 'Umar bin Al-Khattâb. He said: "Then I prayed with 'Alî bin Abî Tâlib, and he led us in prayer before the *Khutbah*, then he addressed the people. He said: 'The Messenger of Allâh ﷺ forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.'"

[5099]... - (...) A similar report (as no. 5098) was narrated from Az-Zuhrî, with this chain of narrators.

[5100] 26 - (1970) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one should eat from the meat of the sacrifice for more than three days."

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تَأْكُلَ مِنْ لُحُومِ نُسُكِنَا بَعْدَ ثَلَاثِ .

[٥٠٩٨] ٢٥ - (...) وَحَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو عُبَيْدٍ مَوْلَى ابْنِ أَرْهَرَ؛ أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ - قَالَ - : ثُمَّ صَلَّيْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ - قَالَ - : فَصَلَّيْنَا لَنَا قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثِ لَيَالٍ، فَلَا تَأْكُلُوا .

[٥٠٩٩] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شَهَابٍ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ [ابْنُ إِبْرَاهِيمَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ .

[٥١٠٠] ٢٦ - (١٩٧٠) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَأْكُلُ أَحَدٌ مِنْ لَحْمٍ أَضْحِيَّتِهِ فَوْقَ ثَلَاثَةِ أَيَّامٍ» .

[5101] (...) A *Hadîth* like that of Al-Laith (no. 5100) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5102] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: “Ibn ‘Umar would not to eat the sacrificial meat for more than three days.” Ibn Abî ‘Umar said: “after three days.”

[5103] 28 - (1971) It was narrated from ‘Abdullâh bin Abî Bakr that ‘Abdullâh bin Wâqid said: “The Messenger of Allâh ﷺ forbade eating the sacrificial meat after three days.” ‘Abdullâh bin Abî Bakr said: “I mentioned that to ‘Amrah and she said: ‘He spoke the truth. I heard ‘Aishah say: “The poor among the people of the desert came to the towns during ‘Eid Al-Adha (seeking help) during the time of the Messenger of Allâh ﷺ, and the

[٥١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْني ابْنَ عُثْمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ اللَّيْثِ.

[٥١٠٢] ٢٧- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الْأَضَاحِي بَعْدَ ثَلَاثِ.

قَالَ سَالِمٌ: فَكَانَ ابْنُ عُمَرَ لَا يَأْكُلُ لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثِ. وَقَالَ ابْنُ أَبِي عُمَرَ: بَعْدَ ثَلَاثِ.

[٥١٠٣] ٢٨- (١٩٧١) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثِ. قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: فَذَكَرْتُ ذَلِكَ لِعَمْرَةَ فَقَالَتْ: صَدَقَ، سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَّ أَهْلُ أَيْبَاتٍ مِنْ أَهْلِ الْبَادِيَةِ حُضْرَةَ الْأَضْحَى، زَمَنَ

Messenger of Allâh ﷺ said: 'Keep enough for three days, then give what is left in charity.' After that they said: 'O Messenger of Allâh, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.' The Messenger of Allâh ﷺ said: 'Why is that?' They said: 'You forbade eating the meat of the sacrificial animals after three days.' He said: 'I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.'"

[5104] 29 - (1972) It was narrated from Jâbir that (in the beginning) the Prophet ﷺ forbade eating the sacrificial meat after three days, then after that he said: "Eat, store (for the journey) and save."

[5105] 30 - (...) Jâbir bin 'Abdullâh said: "We not eat the sacrificial meat for more than three days in Minâ, then the Messenger of Allâh ﷺ granted us a concession and said: 'Eat and store (for the journey).'"

I said to 'Âṭâ': "Did Jâbir say: 'Until we came to Al-Madînah?' He said: 'Yes.'"

رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْخِرُوا ثَلَاثًا، ثُمَّ تَصَدَّقُوا بِمَا بَقِيَ» فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ النَّاسَ يَتَّخِذُونَ الْأَسْقِيَةَ مِنْ ضَحَايَاهُمْ وَيُجْمِلُونَ فِيهَا الْوَدَكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قَالُوا: نَهَيْتَ أَنْ تُؤْكَلَ لُحُومُ الضَّحَايَا بَعْدَ ثَلَاثٍ. فَقَالَ: «[إِنَّمَا] نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَعْتُ، فَكُلُوا وَادْخِرُوا وَتَصَدَّقُوا».

[٥١٠٤] ٢٩ - (١٩٧٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ بَعْدُ: «كُلُوا وَتَزَوَّدُوا وَادْخِرُوا».

[٥١٠٥] ٣٠ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ: حَدَّثَنَا ابْنُ عَلِيٍّ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ : حَدَّثَنَا عَطَاءٌ قَالَ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثِ مِئَةٍ، فَأَرْخَصَ لَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ «كُلُوا وَتَزَوَّدُوا».

قُلْتُ لِعَطَاءٍ: قَالَ جَابِرٌ: حَتَّى جِئْنَا  
الْمَدِينَةَ؟ قَالَ: نَعَمْ.

[5106] 31 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We would not keep the sacrificial meat for more than three days, then the Messenger of Allâh ﷺ ordered us to store some of it (for the journey) and to eat from it - i.e., for more than three days.”

[٥١٠٦] ٣١- (...) حَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا زَكَرِيَّا بْنُ عَدِيٍّ عَنْ  
عُبَيْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي  
أُنَيْسَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ  
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا لَا نُمْسِكُ  
لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثِ، فَأَمَرَنَا  
رَسُولُ اللَّهِ ﷺ أَنْ نَنْزَوِدَ مِنْهَا، وَنَأْكُلَ  
مِنْهَا - يَعْنِي فَوْقَ ثَلَاثِ.

[5107] 32 - (...) It was narrated that Jâbir said: “We used to take it as provisions (on the journey) to Al-Madînah at the time of the Messenger of Allâh ﷺ.”

[٥١٠٧] ٣٢- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو،  
عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَنْزَوِدُهَا إِلَى  
الْمَدِينَةِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

[5108] 33 - (1973) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘O people of Al-Madînah, do not eat the sacrificial meat for more than three.’” Ibn Al-Muthanna said: “Three days.”

They complained to the Messenger of Allâh ﷺ that they had children and servants, and he said: “Eat, give to others and save and store it.”

[٥١٠٨] ٣٣- (١٩٧٣) وَحَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ  
الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا  
عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ  
أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْمَدِينَةِ! لَا  
تَأْكُلُوا لَحْمَ الْأَضَاحِي فَوْقَ ثَلَاثِ» - وَقَالَ  
ابْنُ الْمُثَنَّى: ثَلَاثَةَ أَيَّامٍ.

فَشَكَوْا إِلَى رَسُولِ اللَّهِ ﷺ أَنَّ لَهُمْ



عِيَالًا وَحَشَمًا وَحَدَمًا، فَقَالَ: «كُلُوا  
وَأَطْعُمُوا وَاحْسِبُوا أَوْ ادَّخِرُوا». قَالَ ابْنُ  
الْمُنْتَنَى: شَكََّ عَبْدُ الْأَعْلَى.

[5109] 34 - (1974) It was narrated from Salamah bin Al-Akwa' that the Messenger of Allâh ﷺ said: "Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day." The following year, they said: "O Messenger of Allâh, shall we do what we did last year?" He said: "No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them."

[٥١٠٩] ٣٤ - (١٩٧٤) حَدَّثَنَا إِسْحَاقُ  
ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ يَزِيدَ  
ابْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ضَحَّى مِنْكُمْ  
فَلَا يُضِحَّ فِي بَيْتِهِ، بَعْدَ ثَالِثَتِهِ، شَيْئًا».  
فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ قَالُوا: يَا  
رَسُولَ اللَّهِ! نَفْعَلْ كَمَا فَعَلْنَا عَامَ أَوَّلٍ؟  
فَقَالَ: «لَا، إِنَّ ذَاكَ عَامٌ كَانَ النَّاسُ فِيهِ  
بِجَهْدٍ، فَأَرَدْتُ أَنْ يَفْشَوْ فِيهِمْ».

[5110] 35 - (1975) It was narrated that Thawbân said: "The Messenger of Allâh ﷺ slaughtered his sacrifice then he said: 'O Thawbân, prepare this meat for us.'" And he kept giving it to him to eat until he came to Al-Madînah.

[٥١١٠] ٣٥ - (١٩٧٥) حَدَّثَنِي زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى: حَدَّثَنَا  
مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ  
جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ ثَوْبَانَ قَالَ: ذَبَحَ  
رَسُولُ اللَّهِ ﷺ ضَحِيَّتَهُ ثُمَّ قَالَ: «يَا  
ثَوْبَانُ! أَصْلِحْ لَحْمَ هَذِهِ» فَلَمْ أَزَلْ أَطْعِمُهُ  
مِنْهَا حَتَّى قَدِمَ الْمَدِينَةَ.

[5111] (...) It was narrated from Mu'âwiyah bin Şâlih, with this chain of narrators (a *Hadîth* similar to no. 5110).

[٥١١١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا زَيْدُ بْنُ  
حَبَابٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْطَلِيُّ:  
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ  
مُعَاوِيَةَ بْنِ صَالِحٍ، بِهَذَا الْإِسْنَادِ.

[5112] 36 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ said: “The Messenger of Allâh ﷺ said to me during the Farewell Pilgrimage: ‘Prepare this meat.’” “So I prepared it and he continued to eat from it until he reached Al-Madīnah.”

[5113] (...) Yahya bin Hamzah narrated with this chain (a *Hadīth* similar to no. 5112), but he did not say: “During the Farewell Pilgrimage.”

[5114] 37 - (977) It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I forbade you to visit the graves, but now visit them. And I forbade you to (eat) the sacrificial meat for more than three days, but now keep it as long as you see fit. And I forbade you to drink *Nabīdh* unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.’”

[٥١١٢] ٣٦- (...) وَحَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنِي الرَّبِيعِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ «أَصْلِحْ هَذَا اللَّحْمَ» قَالَ فَأَصْلَحْتُهُ، قَالَ - فَلَمْ يَزَلْ يَأْكُلُ مِنْهُ حَتَّى بَلَغَ الْمَدِينَةَ.

[٥١١٣] (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَقُلْ: فِي حَجَّةِ الْوَدَاعِ.

[٥١١٤] ٣٧- (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ - قَالَ أَبُو بَكْرٍ: عَنْ أَبِي سِنَانٍ، وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ مُرَّةٍ - عَنْ مُحَارِبِ، عَنْ ابْنِ بَرِيدَةَ، عَنْ أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا ضِرَارُ بْنُ مُرَّةٍ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَزُورُوهَا. وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصْحَابِ فَوْقَ ثَلَاثِ، فَأَمْسِكُوا مَا بَدَا لَكُمْ. وَنَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ، فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا مُسْكِرًا». [راجع: ٢٢٦٠]

[5115]... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: "I used to forbid you..." and he mentioned a *Hadith* like that of Abû Sinân (no. 5114).

[٥١١٥] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ  
الشَّاعِرِ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ  
سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ  
بُرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«كُنْتُ نَهَيْتُكُمْ» فَذَكَرَ بِمَعْنَى حَدِيثِ أَبِي  
سِنَانَ.

### Chapter 6. *Fara'* And *'Atîrah*<sup>[1]</sup>

(المعجم ٦) - (بَابُ الْفِرْعِ وَالْعَتِيرَةِ)

(التحفة ٦)

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "There is no *Fara'* and no *'Atîrah*." Ibn Râfi' added in his report: "*Fara'* refers to the firstborn which they used to sacrifice."

[٥١١٦] ٣٨- (١٩٧٦) وَحَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ -  
قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرُونَ:  
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ،  
عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ. وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ  
ابْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ  
ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا  
مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ،  
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ  
«لَا فِرْعَ وَلَا عَتِيرَةَ».

زَادَ ابْنُ رَافِعٍ فِي رِوَايَتِهِ: وَالْفِرْعُ أَوَّلُ  
الْتَّاجِ كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ.

[1] Two types of sacrifices performed before Islâm.

**Chapter 7. When The First Ten Days Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails**

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: “When the ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin.”

It was said to Sufyân (a sub narrator): “Some of them do not attribute it to the Prophet ﷺ.” He said: “But I attribute it to him.”

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: “When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails.”

[5119] 41 - (...) It was narrated from Sa‘eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: “When you see the crescent moon of Dhul-Hijjah, and one of you wants to

(المعجم ٧) - (بَابُ نَهْيِ مَنْ دَخَلَ عَلَيْهِ عَشْرَ ذِي الْحِجَّةِ، وَهُوَ يُرِيدُ التَّضْحِيَةَ، أَنْ يَأْخُذَ مِنْ شَعْرِهِ وَ أَظْفَارِهِ شَيْئًا) (التحفة ٧)

[٥١١٧] ٣٩ - (١٩٧٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا دَخَلَتِ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضْحِيَ، فَلَا يَمَسَّ مِنْ شَعْرِهِ وَبَسْرِهِ شَيْئًا».

قِيلَ لِسُفْيَانَ: فَإِنَّ بَعْضَهُمْ لَا يَرْفَعُهُ.

قَالَ: لِكَيْتِي أَرْفَعُهُ.

[٥١١٨] ٤٠ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ تَرْفَعُهُ، قَالَ: «إِذَا دَخَلَ الْعَشْرُ، وَعِنْدَهُ أَضْحِيَّةٌ، يُرِيدُ أَنْ يُضْحِيَ، فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظَفْرًا».

[٥١١٩] ٤١ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ الْعُبَيْرِيُّ أَبُو عَسَانَ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عُمَرَ بْنِ مُسْلِمٍ، عَنْ

offer a sacrifice, let him leave his hair and nails alone.”

[5120] (...) A similar report (as no. 5119) was narrated from ‘Umar or ‘Amr bin Muslim, with this chain of narrators.

[5121] 42 - (...) It was narrated that ‘Umar bin Muslim bin ‘Umârah bin Ukaimah Al-Laiṭhî said: “I heard Sa‘eed bin Al-Musaiyyab say: ‘I heard Umm Salamah, the wife of the Prophet ﷺ, say: “The Messenger of Allâh ﷺ said: ‘Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.””

[5122] (...) ‘Amr bin Muslim bin ‘Umârah Al-Laiṭhî said: “We were in the bath-house just before (*Eid*) *Al-Adha*, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: ‘Sa‘eed bin Al-Musaiyyab regards this as *Makrûh*, or he

سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ «إِذَا رَأَيْتُمْ هَلَالَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَطْفَارِهِ».

[٥١٢٠] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْهَاشِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ، عَنْ عُمَرَ أَوْ عَمْرِو بْنِ مُسْلِمٍ، هَذَا الْإِسْنَادِ، نَحْوَهُ.

[٥١٢١] ٤٢ - (...) وَحَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو اللَّيْثِيُّ عَنْ عَمْرِو بْنِ مُسْلِمِ بْنِ عَمَارَةَ بْنِ أَكِيمَةَ اللَّيْثِيِّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ، زَوْجَ النَّبِيِّ ﷺ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ، فَإِذَا أَهْلَ هَلَالَ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَطْفَارِهِ شَيْئًا، حَتَّى يُضَحِّيَ».

[٥١٢٢] (...) وَحَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو: حَدَّثَنَا عَمْرِو بْنُ مُسْلِمِ بْنِ عَمَارَةَ اللَّيْثِيُّ قَالَ: كُنَّا فِي الْحَمَّامِ قُبَيْلَ الْأَضْحَى، فَاطَّلَى فِيهِ نَاسٌ، فَقَالَ بَعْضُ أَهْلِ الْحَمَّامِ: إِنَّ

forbids it.' I met Sa'eed bin Al-Musayyab and told him about that, and he said: 'O son of my brother, this is a *Hadith* which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: "The Messenger of Allâh ﷺ said..." a *Hadith* like that of Mu'âdh from Muḥammad bin 'Amr.

[5123] (...) It was narrated from 'Umar bin Muslim Al-Junda'î that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him... a *Hadith* like theirs (no. 5112).

### Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allâh, And The One Who Does That Is Cursed

[5124] 43 - (1978) Abû Aṭ-Ṭufail 'Âmir bin Wâthilah said: "I was with 'Alî bin Abî Ṭâlib when a man came to him and said: 'What did the Prophet ﷺ tell you in secret?' He got angry and said: 'The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he

سَعِيدَ بْنِ الْمُسَيَّبِ يَكْرَهُ هَذَا، أَوْ يَنْهَى عَنْهُ. فَلَقِيْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ فَذَكَرْتُ ذَلِكَ لَهُ. فَقَالَ: يَا ابْنَ أَخِي! هَذَا حَدِيثٌ قَدْ نُسِيَ وَتُرِكَ، حَدَّثَنِي أُمُّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ. بِمَعْنَى حَدِيثِ مُعَاذٍ عَنِ مُحَمَّدِ ابْنِ عَمْرٍو.

[٥١٢٣] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى وَأَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَخِي ابْنِ وَهْبٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: أَخْبَرَنِي خَالِدُ بْنُ زَيْدٍ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُمَرَ بْنِ مُسْلِمِ الْجُنْدَعِيِّ؛ أَنَّ ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ، وَذَكَرَ النَّبِيُّ ﷺ بِمَعْنَى حَدِيثِهِمْ.

(المعجم ٨) - (بَابُ تَحْرِيمِ الذَّبِيحِ لغير الله تعالى ولعن فاعله) (التحفة ٨)

[٥١٢٤] ٤٣ - (١٩٧٨) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَسُرَيْجُ بْنُ يُونُسَ، كِلَاهُمَا عَنْ مَرْوَانَ - قَالَ زُهَيْرٌ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُّ - : حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ: حَدَّثَنَا أَبُو الطُّفَيْلِ عَامِرُ بْنُ وَائِلَةَ، قَالَ: كُنْتُ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ،

told me four things.” He said: “What are they, O *Amir Al-Mu'minîn*?” He said: “He (ﷺ) said: ‘May Allâh curse the one who curses his father, may Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who gives refuge to a *Muḥdith*,<sup>[1]</sup> and may Allâh curse the one who changes the boundary markers.’”

[5125] 44 - (...) It was narrated that Abû Aṭ-Ṭufail said: “We said to ‘Alî bin Abî Ṭâlib: ‘Tell us of something that the Messenger of Allâh ﷺ told you in secret.’ He said: ‘He did not tell me anything in secret that he concealed from the people, but I heard him say: “May Allâh curse the one who offers a sacrifice to something other than Allâh, may Allâh curse the one who gives refuge to a *Muḥdith*, may Allâh curse the one who curses his parents and may Allâh curse the one who changes the boundary markers.’”

[5126] 45 - (...) It was narrated that Abû Aṭ-Ṭufail said: “Alî (bin Abî Ṭâlib) was asked: ‘Did the

فَاتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيْكَ؟ قَالَ فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ ﷺ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسَ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ. قَالَ فَقَالَ: مَا هُنَّ؟ يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ: قَالَ «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

[٥١٢٥] ٤٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مَنْصُورِ ابْنِ حَيَّانَ، عَنْ أَبِي الطَّفَيْلِ قَالَ: قُلْنَا لِإِلْعَلِّي [بْنِ أَبِي طَالِبٍ]: أَخْبِرْنَا بِشَيْءٍ أَسْرَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: مَا أَسْرَ إِلَيَّ شَيْئًا كَتَمَهُ النَّاسَ، وَلَكِنِّي سَمِعْتُهُ يَقُولُ «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدِيهِ، وَلَعَنَ اللَّهُ مَنْ غَيَّرَ الْمَنَارَ».

[٥١٢٦] ٤٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ

[1] *Muḥdith* and it may be read: *Muḥdath*, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of *Muḥdath* is the innovated thing itself, for which “giving refuge” would mean accepting and abiding by it. See *Minnat Al-Mun'im*.

Messenger of Allâh ﷺ tell you anything that was for you only?' He said: 'The Messenger of Allâh ﷺ did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.' He took out a document on which it was written: 'May Allâh curse the one who offers a sacrifice to anything other than Allâh, may Allâh curse the one who steals the boundary markers, may Allâh curse the one who curses his parents, and may Allâh curse the one who gives refuge to a *Muḥdith*.'

لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ أَبِي بَرَّةَ يُحَدِّثُ عَنْ أَبِي الطُّفَيْلِ، قَالَ: سُئِلَ عَلِيٌّ: أَخَصَّكُمْ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ ﷺ بِشَيْءٍ لَمْ يُعَمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ فِي قِرَابِ سَيْفِي هَذَا - قَالَ -: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ أَوْلَى مُحْدِثًا».



## 36. The Book of Drinks

٥ - (المعجم ٣٦) - كتاب الأشربة

(التحفة ٢٤)

**Chapter 1. The Prohibition Of *Khamr*, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate**

[5127] 1 - (1979) It was narrated from Ibn Jurairj (who said): "Ibn Shihâb narrated to me, from 'Alî bin Al-Husain bin 'Alî, from his father Husain bin 'Alî, from 'Alî bin Abî Tâlib who said: "I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the *Anshâr*, intending to carry *Idhkhir* on them to sell it - and there was a goldsmith of Banû Qainuqâ' with me - so that I could use the money to give a wedding feast for my marriage to Fâtimah. Hamzah bin 'Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

'O Hamzah, get up and slaughter the fat she-camels.'

So Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers."

(المعجم ١) - (بابُ تحريم الخمر،  
وبيان أنها تكون من عصير العنب  
ومن التمر والبسر والزبيب، وغيرها  
مما يسكر) (التحفة ١)

[٥١٢٧] ١ - (١٩٧٩) وَحَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى التَّمِيمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ  
مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ  
شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ  
أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ عَلِيِّ بْنِ أَبِي  
طَالِبٍ قَالَ: أَصَبْتُ شَارِفًا مَعَ رَسُولِ  
اللَّهِ ﷺ فِي مَعْنَمٍ يَوْمَ بَدْرٍ. وَأَعْطَانِي  
رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنْخَتُهُمَا  
يَوْمًا عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا  
أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيْعَهُ -  
وَمَعِيَ صَائِعٌ مِنْ بَنِي قَيْنِقَاعَ - فَأَسْتَعِينَ  
بِهِ عَلِيٌّ وَوَلِيمَةُ فَاطِمَةَ، وَحَمْرَةٌ بِنُ عَبْدِ  
الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، مَعَهُ قَيْنَةٌ  
تُعْنِيهِ، فَقَالَتْ:

أَلَا يَا حَمْرَ لِّلشَّرَفِ النَّوَاءِ.

فَنَارَ إِلَيْهِمَا حَمْرَةٌ بِالسَّيْفِ، فَجَبَّ

I said to Ibn Shihâb: “Did he take out anything from their humps?” He said: “He cut off their humps and took them away.” Ibn Shihâb said: “Alî said: ‘I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: “Are you anything more than the slaves of my forefathers?” The Messenger of Allâh ﷺ backed off until he departed from them.”

[5128] (...) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[5129] 2 - (...) Hussain bin ‘Alî narrated that ‘Alî said: “I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the *Khumus* on that day. When I wanted to consummate my marriage to Fâtimah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ’ to go with me so that we could bring some *Idhkhîr*. I wanted to sell it to the goldsmiths and use the money for

أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا .

قُلْتُ لِابْنِ شِهَابٍ: وَمِنْ السَّنَامِ؟ قَالَ: قَدْ جَبَّ أَسْنِمَتَهُمَا فَذَهَبَ بِهَا. قَالَ ابْنُ شِهَابٍ: قَالَ عَلِيٌّ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْطَعَنِي، فَأَتَيْتُ النَّبِيَّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْخَبْرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، وَأَنْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَيَّ حَمْزَةَ فَتَغَيَّطَ عَلَيَّ، فَرَفَعَ حَمْزَةَ بَصْرَهُ، فَقَالَ: هَلْ أَنْتُمْ إِلَّا عَبِيدٌ لِأَبَائِي؟ فَرَجَعَ رَسُولُ اللَّهِ ﷺ يُقَهِّقِرُ حَتَّى خَرَجَ عَنْهُمْ .

[5128] (...) وَحَدَّثَنَا عَبْدُ بِنُ حُمَيْدٍ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ، بِهَذَا الْإِسْنَادِ مِثْلَهُ .

[5129] ٢- (...) وَحَدَّثَنِي أَبُو بَكْرِ ابْنُ إِسْحَاقَ: أَخْبَرَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عَفِيرٍ أَبُو عَثْمَانَ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ بْنُ زَيْدِ بْنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ عَلِيٍّ؛ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيْبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أُبْتَنِي نَفَاطِمَةَ نَتَّ رَسُولُ

my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an *Anṣārī* man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: 'Who did this?' They said: 'Hamzah bin 'Abdul-Muṭṭalib did it; he is in this house, drinking with some of the *Anṣār*, and a singing girl is singing to him and his companions. She said in her song: "O Ḥamzah, get up and attack that fat she-camel." So Ḥamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.'" 'Alī said: "I went and entered upon the Messenger of Allāh ﷺ, and Zaid bin Ḥārithah was with him. The Messenger of Allāh ﷺ saw in my face that something had happened and the Messenger of Allāh ﷺ said: 'What is the matter with you?' I said: 'O Messenger of Allāh, by Allāh, I have never seen anything like today. Ḥamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.' The Messenger of Allāh ﷺ called for his *Ridā'*

اللَّهُ ﷻ، وَاعَدْتُ رَجُلًا صَوَاعًا مِنْ بَنِي قَيْنِقَاعٍ يَزْنَجُلُ مَعِيَ، فَتَأْتِي بِإِذْخِرٍ أَرَدْتُ أَنْ أْبِيعَهُ مِنَ الصَّوَاعِغِينَ، فَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْجِبَالِ، وَشَارِفَايَ مُنَاخَانَ، إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، وَجَمَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدْ اجْتَبَّتْ أَسْنِمَتُهُمَا، وَبَقِرَتْ حَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، قُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْرَةُ ابْنِ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ، غَنَّتُهُ قَيْنَةٌ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا: أَلَا يَا حَمْرُ لِلشَّرْفِ التَّوَاءِ. فَقَامَ حَمْرَةُ بِالسَّيْفِ، فَاجْتَبَّتْ أَسْنِمَتُهُمَا، وَبَقِرَتْ حَوَاصِرَهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا - قَالَ عَلِيٌّ: فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. قَالَ فَعَرَفَ رَسُولُ اللَّهِ ﷺ فِي وَجْهِ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْرَةَ عَلَيَّ نَاقَتِي فَاجْتَبَّتْ أَسْنِمَتَهُمَا

(cloak) and put it on, then he set out walking, and Zaid bin Hārithah and I followed him. When he came to the door (of the house) in which Ḥamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allāh ﷺ started to rebuke Ḥamzah for what he had done. Ḥamzah's eyes were red, and he looked at the Messenger of Allāh ﷺ, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Ḥamzah said: 'Are you anything more than the slaves of my father?' The Messenger of Allāh ﷺ realized that he was drunk, so the Messenger of Allāh ﷺ started backing off and left, and we left with him."

[5130] (...) A similar report (as no. 5129) was narrated from Az-Zuhrī with this chain of narrators.

[5131] 3 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring drinks for the people in the house of Abû Ṭalḥah on the day that *Khamr* was forbidden, and they were not drinking anything but date wine made from unripe dates and

وَبَقَرَ خَوَاصِرَهُمَا، وَهِيَ هُوَ ذَا فِي بَيْتٍ، مَعَهُ شَرْبٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَابَ الَّذِي فِيهِ حَمْرَةٌ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ، فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْرَةَ فِيمَا فَعَلَ، فَإِذَا حَمْرَةٌ مُحَمَّرَةٌ عَيْنَاهُ، فَنَظَرَ حَمْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَتَنَظَرَ إِلَى سَرِّيهِ، ثُمَّ صَعَدَ النَّظَرَ فَتَنَظَرَ إِلَى وَجْهِهِ، فَقَالَ حَمْرَةٌ: وَهَلْ أَنْتُمْ إِلَّا عِبِيدٌ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ نَمِيلٌ، فَكَصَرَ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْقَهْقَرَى، وَخَرَجَ وَخَرَجْنَا مَعَهُ.

[5130] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قَهْرَازٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الرَّهْرِيِّ؛ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5131] 3 - (1980) حَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَنْكَبِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ سَاقِي الْقَوْمِ، يَوْمَ حُرِّمَتِ الْخَمْرُ، فِي بَيْتِ أَبِي طَلْحَةَ،

dried dates. Then a caller cried out and he said: 'Go out and see.' So I went out and a caller was crying out: '*Khamr* has been forbidden.' So it was spilled out in the lanes of Al-Madīnah. Abū Ṭalḥah said to me: 'Go out and spill it.' So I went out and spilled it. They said – or some of them said – 'so-and-so was killed and so-and-so was killed while wine was in their stomachs.'" – He (one of the narrators) said: "I do not know if this was part of the *Ḥadīth* of Anas." – "And Allāh revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds..."<sup>[1]</sup>

[5132] 4 - (...) 'Abdul-'Azīz bin Suhaib said: "They asked Anas bin Mālik about date wine. He said: 'We did not have any other wine except this date wine of yours that you call *Al-Faḍīkh*. I was pouring it for Abū Ṭalḥah, Abū Ayyūb and some other Companions of the Messenger of Allāh ﷺ in our house, when a man came and said: "Have you heard the news?" We said: "No." He said: "*Khamr* has been forbidden." He said: "O Anas, spill these large pitchers." And

وَمَا شَرَابُهُمْ إِلَّا الْفَضِيخُ: الْبُسْرُ وَالْتَمْرُ،  
فَإِذَا مُنَادٍ يُنَادِي، فَقَالَ: أَخْرُجْ فَأَنْظُرُ.  
فَخَرَجْتُ فَإِذَا مُنَادٍ يُنَادِي: أَلَا إِنَّ الْخَمْرَ  
قَدْ حُرِّمَتْ. قَالَ فَجَرَّتْ فِي سِكَكِ  
الْمَدِينَةِ، فَقَالَ لِي أَبُو طَلْحَةَ: اخْرُجْ  
فَاهْرِقْهَا، فَهَرَقْتُهَا، فَقَالُوا - أَوْ قَالَ  
بَعْضُهُمْ -: قُتِلَ فُلَانٌ، قُتِلَ فُلَانٌ، وَهِيَ  
فِي بَطُونِهِمْ - قَالَ: فَلَا أَدْرِي هُوَ مِنْ  
حَدِيثِ أَنَسٍ - فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:  
﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا  
وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

[المائدة: ٩٣]. [انظر: ٥١٣٨]

[٥١٣٢] ٤ - (...) وَحَدَّثَنَا يَحْيَى بْنُ  
أَيُّوبَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ  
ابْنُ صَهْبِيبٍ قَالَ: سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ  
الْفَضِيخِ؟ فَقَالَ: مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ  
فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، إِنِّي  
لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالًا  
مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فِي بَيْتِنَا، إِذْ  
جَاءَ رَجُلٌ فَقَالَ: هَلْ بَلَغَكُمْ الْخَبْرُ؟ فَلْنَا؟  
لَا. قَالَ: فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ: يَا

[1] *Al-Mâ'idah* 5:93.

they did not go back to it or ask about it, after hearing the news of that man.”

[5133] 5 - (...) Anas bin Mâlik said: “I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: ‘*Khamr* has been forbidden.’ They said: ‘Spill it out, O Anas,’ so I spilled it out.”

I (the sub narrator) said to Anas: “What was it?” He said: “Unripe dates and fresh dates.” And Abû Bakr bin Anas said: “That was their *Khamr* in those days.”

[5134] 6 - (...) Al-Mu‘tamir narrated that his father said: “Anas said: ‘I was looking after the people, pouring drinks for them...’” a *Hadith* like that of Ibn ‘Ulayyah (no. 5133), except that he said: “And Abû Bakr bin Anas said: ‘That was their *Khamr* in those days.’ Anas was present and Anas did not object to that.”

Ibn ‘Abdul-A‘lâ said: “Al-Mu‘tamir narrated that his father said: ‘One of those who were with me told me that he heard Anas say: “That was their *Khamr* in those days.”’

أَنَسُ! أَرِقْ هَذِهِ الْقِلَالَ. قَالَ: فَمَا رَاجِعُوهَا وَلَا سَأَلُوا عَنْهَا، بَعْدَ خَبَرِ الرَّجُلِ.

[٥١٣٣] ٥- (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عَلِيَّةَ - قَالَ: وَأَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: إِنِّي لَقَائِمٌ عَلَى الْحَيِّ، عَلَى عُمُومَتِي، أَسْقِيهِمْ مِنْ فُضِيخِ لَهُمْ، وَأَنَا أَصْغَرُهُمْ سِنًا. فَجَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْحَمْرُ. فَقَالُوا: اكْفَيْتُهَا، يَا أَنَسُ! فَكَفَّأْتُهَا.

قَالَ قُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ بُسْرٌ وَرُطْبٌ - قَالَ - فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: كَانَتْ حَمْرُهُمْ يَوْمَئِذٍ.

قَالَ سُلَيْمَانُ: وَحَدَّثَنِي رَجُلٌ عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّهُ قَالَ ذَلِكَ أَيْضًا.

[٥١٣٤] ٦- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: قَالَ أَنَسُ: كُنْتُ قَائِمًا عَلَى الْحَيِّ أَسْقِيهِمْ. بِمِثْلِ حَدِيثِ ابْنِ عَلِيَّةَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ أَبُو بَكْرٍ بْنُ أَنَسٍ: كَانَ حَمْرُهُمْ يَوْمَئِذٍ، وَأَنَسٌ شَاهِدٌ. فَلَمْ يُنْكِرْ أَنَسُ ذَلِكَ.

وَقَالَ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي بَعْضُ مَنْ كَانَ مَعِيَ؛ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: كَانَ حَمْرُهُمْ يَوْمَئِذٍ.

[5135] 7 - (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujânah, Mu'âdh bin Jabal and a group of the *Anṣâr* when someone came in and said: 'There is fresh news! It has been revealed that *Khamr* is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatâdah said: "And Anas bin Mâlik said: '*Khamr* was forbidden, and most of their *Khamr* in those days was a mixture of unripe dates and dried dates.'"

[5136] (...) It was narrated that Anas bin Mâlik said: "I was pouring drinks for Abû Ṭalḥah, Abû Dujânah, and Suhail bin Baidâ' from a skin which contained a mixture made from unripe dates and dried dates..." a *Hadîth* like that of Sa'eed (no. 5135).

[5137] 8 - (1981) Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their *Khamr* was on the day when *Khamr* was forbidden."

[٥١٣٥] ٧- (...). وَحَدَّثَنَا يَحْيَى بْنُ أَبِي قَبْصَةَ: حَدَّثَنَا ابْنُ عُثَيْبٍ. قَالَ: وَأَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ، فِي رَهْطٍ مِنَ الْأَنْصَارِ، فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ: حَدَّثَ خَبْرٌ، نَزَلَ تَحْرِيمُ الْخَمْرِ، فَكَمَّمْنَاهَا يَوْمَئِذٍ. وَإِنَّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ.

قَالَ قَتَادَةُ: وَقَالَ أَنَسُ بْنُ مَالِكٍ: لَقَدْ حُرِّمَتِ الْخَمْرُ، وَكَانَتْ عَامَّةً خُمُورِهِمْ، يَوْمَئِذٍ، خَلِيطُ الْبُسْرِ وَالتَّمْرِ.

[٥١٣٦] (...). وَحَدَّثَنَا أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنِّي لَأَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَسَهَيْلَ ابْنَ بَيْضَاءَ مِنْ مَزَادَةٍ، فِيهَا خَلِيطُ بُسْرِ وَتَمْرِ. بِنَحْوِ حَدِيثِ سَعِيدٍ.

[٥١٣٧] ٨- (١٩٨١). وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ قَتَادَةَ بْنَ دِعَامَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُخْلَطَ التَّمْرُ وَالزَّهْوُ ثُمَّ

يُشْرَبُ، وَإِنَّ ذَلِكَ كَانَ عَامَّةَ حُمُورِهِمْ،  
يَوْمَ حُرِّمَتِ الْخَمْرُ.

[5138] 9 - (1980) It was narrated that Anas bin Mâlik said: "I was pouring date wine made from dried dates for Abû 'Ubaidah bin Al-Jarrâh, Abû Ṭalḥah and Ubayy bin Ka'b, when someone came to them and said: '*Khamr* has been forbidden.' Abû Ṭalḥah said: 'O Anas, go to this pitcher and break it.' So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it."

[٥١٣٨] ٩ - (١٩٨٠) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ قَالَ: كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأَبِيَّ ابْنَ كَعْبٍ، شَرَابًا مِنْ فَضِيحٍ وَتَمْرٍ، فَأَتَاهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ. فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ! فُمُ إِلَى هَذِهِ الْجِرَّةِ فَاكْسِرْهَا، فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ، حَتَّى تَكَسَّرَتْ. [راجع: ٥١٣١]

[5139] 10 - (1982) Anas bin Mâlik said: "Allâh revealed the Verse in which Allâh forbade *Khamr*, and there was no drink that was drunk in Al-Madînah except drinks made from dates."

[٥١٣٩] ١٠ - (١٩٨٢) حَدَّثَنَا مُحَمَّدُ ابْنِ الْمُثَنَّى: أَخْبَرَنَا أَبُو بَكْرِ يَعْنِي الْحَنَفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي أَبِي؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: لَقَدْ أَنْزَلَ اللَّهُ الْآيَةَ الَّتِي حَرَّمَ اللَّهُ فِيهَا الْخَمْرَ، وَمَا بِالْمَدِينَةِ شَرَابٌ يُشْرَبُ إِلَّا مِنْ تَمْرٍ.

## Chapter 2. The Prohibition Of Making Vinegar From Wine

(المعجم ٢) - (بابُ تحريمِ تخليل الخمر) (التحفة ٢)

[5140] 11 - (1983) It was narrated from Anas that the Prophet ﷺ was asked about

[٥١٤٠] ١١ - (١٩٨٣) وَحَدَّثَنَا نَحْسَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ



wine, should it be made into vinegar. He said: "No."

مَهْدِيٍّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُهَيْبَانَ، عَنِ السُّدِّيِّ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْخَمْرِ تَتَّخَذُ خَلًّا؟ فَقَالَ: «لَا».

### Chapter 3. The Prohibition Of Using *Khamr* As A Remedy ; It Is Not A Remedy

(المعجم ٣) - (بَابُ تَحْرِيمِ التَّدَاوِيِّ بِالْخَمْرِ وَبَيَانِ أَنَّهَا لَيْسَتْ بِدَوَاءٍ) (التحفة ٣)

[5141] 12 - (1984) It was narrated from 'Alqamah bin Wâ'il, from his father Wâ'il Al-Hādrāmī, that Tāriq bin Suwaid Al-Ju'fī asked the Prophet ﷺ about *Khamr*, and he forbade him or expressed his disapproval of his making it. He said: "I only make it as a remedy." He said: "It is not a remedy, but it is a disease."

[٥١٤١] ١٢ - (١٩٨٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ وَاثِلِ الْحَضْرَمِيِّ؛ أَنَّ طَارِقَ بْنَ سُوَيْدِ الْجُعْفِيِّ سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ؟ فَتَهَا، أَوْ كَرِهَ أَنْ يَصْنَعَهَا، فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ. فَقَالَ: «إِنَّهُ لَيْسَ بِدَوَاءٍ، وَلَكِنَّهُ دَاءٌ».

### Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called *Khamr*

(المعجم ٤) - (بَابُ بَيَانِ أَنَّ جَمِيعَ مَا يَنْبَذُ، مِمَّا يَتَّخَذُ مِنَ النَّخْلِ وَالْعَنْبِ، يُسَمَّى خَمْرًا) (التحفة ٤)

[5142] 13 - (1985) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: '*Khamr* comes from these two

[٥١٤٢] ١٣ - (١٩٨٥) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

trees, the date palm and the grapevine.”

[5143] 14 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘*Khamr* comes from these two trees, the date palm and the grapevine.”

[5144] 15 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘*Khamr* comes from these two trees, the grapevine and the date palm.”

### Chapter 5. It Is Disliked To Make *Nabîdh* By Mixing Dried Dates And Raisins

[5145] 16 - (1986) Jâbir bin ‘Abdullâh Al-Ansârî narrated that the Prophet ﷺ forbade mixing raisins and dried dates, and unripe dates and dried dates.

إِبْرَاهِيمَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ؛ أَنَّ أَبَا كَثِيرٍ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنْبَةِ».

[٥١٤٣] ١٤ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنْبَةِ».

[٥١٤٤] ١٥ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَوْزَاعِيِّ وَعِكرَمَةَ بْنِ عَمَّارٍ وَعُقْبَةَ ابْنِ التَّوَّامِ، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: الْكَرْمَةِ وَالنَّخْلَةِ». وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «الْكَرْمُ وَالنَّخْلُ».

(المعجم ٥) - (باب كراهة انتباز التمر والزبيب مخلوطين) (التحفة ٥)

[٥١٤٥] ١٦ - (١٩٨٦) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ: سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ

[5146] 17 - (...) It was narrated from Jâbir bin ‘Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with dried dates and raisins together, and he forbade making *Nabîdh* with fresh dates and unripe dates together.

[5147] 18 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Do not mix fresh dates and unripe dates, or raisins and dried dates when making *Nabîdh*.”

[5148] 19 - (...) It was narrated from Jâbir bin ‘Abdullâh Al-Anṣârî that the Messenger of Allâh ﷺ forbade making *Nabîdh* with raisins and dried dates together, and he forbade making *Nabîdh* with unripe dates and fresh dates together.

الْأَنْصَارِيُّ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُخْلَطَ الزَّيْبُ وَالتَّمْرُ، وَالْبُسْرُ وَالتَّمْرُ.

[٥١٤٦] ١٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُبَدَّ التَّمْرُ وَالزَّيْبُ جَمِيعًا، وَنَهَى أَنْ يُبَدَّ الرُّطْبُ وَالْبُسْرُ جَمِيعًا.

[٥١٤٧] ١٨ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْمَعُوا بَيْنَ الرُّطْبِ وَالْبُسْرِ، وَبَيْنَ الزَّيْبِ وَالتَّمْرِ، نَبِيذًا».

[٥١٤٨] ١٩ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ مَوْلَى حَكِيمِ ابْنِ حِزَامٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ نَهَى أَنْ يُبَدَّ الزَّيْبُ وَالتَّمْرُ جَمِيعًا، وَنَهَى أَنْ يُبَدَّ الْبُسْرُ وَالرُّطْبُ جَمِيعًا.

[5149] 20 - (1987) It was narrated from Abû Sa'eed that the Prophet ﷺ forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

[5150] 21 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates."

[5151] (...) A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

[5152] 22 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Whoever among you drinks *Nabîdh*, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.'"

[5153] 23 - (...) Ismâ'il bin Muslim Al-'Abdî narrated with this chain narrators: "The Messenger of Allâh ﷺ forbade us to mix unripe dates with dried dates, or raisins

[٥١٤٩] ٢٠ - (١٩٨٧) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنِ  
التَّيْمِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛  
أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّمْرِ وَالزَّرْبِيبِ أَنْ  
يُخْلَطَ بَيْنَهُمَا، وَعَنِ التَّمْرِ وَالْبُسْرِ أَنْ  
يُخْلَطَ بَيْنَهُمَا.

[٥١٥٠] ٢١ - (...) حَدَّثَنَا يَحْيَى بْنُ  
أَيُّوبَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا سَعِيدُ بْنُ  
يَزِيدَ أَبُو مَسْلَمَةَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي  
سَعِيدٍ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلُطَ  
الزَّرْبِيبَ وَالتَّمْرَ، وَأَنْ نَخْلُطَ البُسْرَ وَالتَّمْرَ.

[٥١٥١] (...) وَحَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ  
الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنِي ابْنَ مَفْضَلٍ  
عَنْ أَبِي مَسْلَمَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥١٥٢] ٢٢ - (...) وَحَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ  
مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ  
النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ النَّبِيذَ  
مِنْكُمْ، فَلْيَشْرِبْهُ زَبِيبًا فَرْدًا، أَوْ تَمْرًا فَرْدًا،  
أَوْ بُسْرًا فَرْدًا».

[٥١٥٣] ٢٣ - (...) وَحَدَّثَنِي أَبُو  
بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ:  
حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ، بِهَذَا

with dried dates, or raisins with unripe dates.” He (ﷺ) said: “Whoever among you drinks it”... and he mentioned a *Hadith* like that of Waki‘ (no. 5152).

[5154] 24 - (1988) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘Do not make *Nabîdh* with *Az-Zahw*<sup>[1]</sup> and fresh dates together, and do not make *Nabîdh* with raisins and dried dates together. Steep each one of them on its own.”

[5155] (...) A similar report (as no. 5154) was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[5156] 25 - (...) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: “Do not make *Nabîdh* with unripe dates and ripe dates together, and do not make *Nabîdh* with fresh dates and raisins together, rather steep each one on its own.”

Yahya said that he met ‘Abdullâh bin Abî Qatâdah and he narrated a

الإِسْنَادِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَخْلِطَ بُسْرًا بِتَمْرٍ، أَوْ زَبِيبًا بِتَمْرٍ، أَوْ زَبِيبًا بِبُسْرٍ. وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ». فَذَكَرَ بِمِثْلِ حَدِيثٍ وَكَيْعٍ.

[٥١٥٤] ٢٤ - (١٩٨٨) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا ابْنُ عُثَيْبَةَ: أَخْبَرَنَا هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّبِدُوا الزَّهْوَ وَالرُّطْبَ جَمِيعًا، وَلَا تَتَّبِدُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا، وَانْتَبِدُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حَدِيثِهِ».

[٥١٥٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥١٥٦] ٢٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: أَخْبَرَنَا عَلِيُّ وَهُوَ ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَتَّبِدُوا الزَّهْوَ وَالرُّطْبَ جَمِيعًا، وَلَا تَتَّبِدُوا الرُّطْبَ وَالزَّبِيبَ جَمِيعًا، وَلَكِنْ انْتَبِدُوا كُلَّ وَاحِدٍ عَلَى حَدِيثِهِ».

[1] *Az-Zahw*: A type of date that is not ripe but has taken on a reddish or yellowish color.

similar report to him from his father, from the Prophet ﷺ.

[5157] (...) Yahya bin Abî Kathîr narrated it with these two chain of narrators, except that he said: “Fresh dates and *Az-Zahw*, and dried dates and raisins.”

[5158] 26 - (...) ‘Abdullâh bin Abî Qatâdah narrated from his father that the Prophet of Allâh ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing *Az-Zahw* and fresh dates, and he said: “Steep each one on its own.”

[5159] (...) A similar *Hadîth* (as no. 5158) was narrated from Abû Qatâdah, from the Prophet ﷺ.

[5160] 26m - (1989) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: ‘Each of them should be steeped on its own.’”

وَرَعَمَ يَحْيَى أَنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ أَبِي قَتَادَةَ فَحَدَّثَهُ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ هَذَا.

[٥١٥٧] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، بِهِذَيْنِ الْإِسْنَادَيْنِ، غَيْرَ أَنَّهُ قَالَ: «الرُّطْبَ وَالزَّهْوَ، وَالتَّمْرَ وَالزَّرْبَابَ».

[٥١٥٨] ٢٦- (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ، وَعَنْ خَلِيطِ الزَّرْبَابِ، وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطْبِ، وَقَالَ: «اتَّبِدُوا كُلَّ وَاحِدٍ عَلَى حِدَةٍ».

[٥١٥٩] (...) وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا الْحَدِيثِ.

[٥١٦٠] ٢٦م- (١٩٨٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ أَبِي كَثِيرٍ الْحَنَفِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الزَّرْبَابِ

[5161] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5160).

[5162] 27 - (1990) It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ forbade mixing dried dates and raisins together, or mixing unripe dates and dried dates together, and he wrote to the people of Jurash forbidding them to mix dried dates and raisins."

[5163] (...) It was narrated from Ash-Shaibânî with this chain of narrators concerning dried dates and raisins (a similar report as no. 5162), but he did not mention unripe dates and dried dates.

[5164] 28 - (1991) It was narrated from Ibn 'Umar that he used to say: "It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together."

وَالتَّمْرِ، وَالبُسْرِ وَالتَّمْرِ، وَقَالَ: «يُتَبَدُّ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَّتِهِ».

[٥١٦١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أُذَيْنَةَ وَهُوَ أَبُو كَثِيرٍ الْغُبَرِيُّ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[٥١٦٢] ٢٧ - (١٩٩٠) وَحَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّيْبُ جَمِيعًا، وَأَنْ يُخْلَطَ البُسْرُ وَالتَّمْرُ جَمِيعًا، وَكَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالزَّيْبِ.

[٥١٦٣] (...) وَحَدَّثَنِيهِ وَهْبُ بْنُ

بِقَمَّةٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَانَ عَنْ الشَّيْبَانِيِّ، بِهَذَا الإسْنَادِ فِي التَّمْرِ وَالزَّيْبِ، وَلَمْ يَذْكُرْ: البُسْرَ وَالتَّمْرَ.

[٥١٦٤] ٢٨ - (١٩٩١) حَدَّثَنِي

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقَبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ

يَقُولُ: قَدْ نُهِيَ أَنْ يُبَدَّ البُسْرُ وَالرُّطْبُ جَمِيعًا، وَالتَّمْرُ وَالرَّيْبُ جَمِيعًا.

[5165] 29 - (...) It was narrated that Ibn ‘Umar said: “It was forbidden to make *Nabîdh* with unripe dates and fresh dates together, or dried dates and raisins together.”

[٥١٦٥] ٢٩- (...) وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَالَ: قَدْ نُهِيَ أَنْ يُبَدَّ البُسْرُ وَالرُّطْبُ جَمِيعًا، وَالتَّمْرُ وَالرَّيْبُ جَمِيعًا.

**Chapter 6. The Prohibition Of Making *Nabîdh* In *Al-Muzaffat*,<sup>[1]</sup> *Ad-Dubbâ*,<sup>[2]</sup> (*Gourds*), *Al-Hantam*<sup>[2]</sup> And *An-Naqîr*,<sup>[3]</sup> This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating**

[5166] 30 - (1992) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

(المعجم ٦) - (بَابُ النُّهْيِ عَنِ الْإِنْتِبَازِ فِي الْمَزْفَةِ وَالِدُبَّاءِ وَالْحَتَمِ وَالنَّقِيرِ، وَبَيَانُ أَنَّهُ مَنْسُوخٌ، وَأَنَّهُ الْيَوْمَ حَلَالٌ، مَا لَمْ يَصِرْ مَسْكِرًا) (التحفة ٦)

[٥١٦٦] ٣٠- (١٩٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمَزْفَتِ، أَنْ يُبَدَّ فِيهِ.

[5167] 31 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.

[٥١٦٧] ٣١- (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمَزْفَتِ أَنْ يُبَدَّ فِيهِ.

[1] *Al-Muzaffat* is that which is coated with pitch or tar. Similar is *Al-Muqayyar*.

[2] *Hantam* is an earthenware jar.

[3] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.



[5168] (1993) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not make *Nabîdh* in gourds or *Al-Muzaffat*.’” Then Abû Hurairah said: “And avoid *Al-Hantam*.”

[5169] 32 - (...) It was narrated from Wuhaib, from Suhail, from his father, from Abû Hurairah that the Prophet ﷺ forbade *Al-Muzaffat*, *Al-Hantam* and *An-Naqîr*. He said: “It was said to Abû Hurairah: ‘What is *Al-Hantam*?’ He said: ‘The green earthenware jars.’”

[5170] 33 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar* – *Al-Hantam* are skins cut at the top – but drink from your waterskins, and keep them tied up.”

[5171] 34 - (1994) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ forbade making *Nabîdh* in gourds and *Al-Muzaffat*.” This is the *Hadîth* of Jarîr.

According to the *Hadîth* of ‘Abthar and Shu‘bah, the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٦٨] [١٩٩٣] قَالَ: وَأَخْبِرَهُ أَبُو سَلَمَةَ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّبِدُوا فِي الدُّبَاءِ وَلَا فِي الْمُرَفَّتِ». ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: وَاجْتَنِبُوا الْحَنَاتِمَ.

[٥١٦٩] [٣٢] - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا وَهَيْبٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ الْمُرَفَّتِ وَالْحَنَتَمِ وَالتَّقِيرِ. قَالَ قِيلَ لِأَبِي هُرَيْرَةَ: مَا الْحَنَتَمُ؟ قَالَ: الْجِرَارُ الْخَضِرُ.

[٥١٧٠] [٣٣] - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: أَخْبَرَنَا نُوحُ بْنُ قَيْسٍ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لِرِوْدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمْ عَنِ الدُّبَاءِ وَالْحَنَتَمِ وَالتَّقِيرِ وَالمَقِيرِ - وَالْحَنَتَمِ: الْمَزَادَةُ الْمَجْبُوبَةُ - وَلَكِنْ اشْرَبْ فِي سِقَائِكَ وَأَوْكِيهِ».

[٥١٧١] [٣٤] - (١٩٩٤) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَّتَرُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدُ يَعْنِي ابْنَ جَعْفَرٍ عَنْ شُعْبَةَ، كُلُّهُمُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ

الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّبَدَ فِي الدُّبَاءِ وَالْمَرْفَتِ. هَذَا حَدِيثٌ جَرِيرٌ.  
وَفِي حَدِيثٍ عَبْرٍ وَشُعْبَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْمَرْفَتِ.

[5172] 35 - (1995) It was narrated that Ibrâhîm said: "I said to Al-Aswad: 'Did you ask the Mother of the Believers about what it is *Makrûh* (undesirable, disliked) to make *Nabîdh* in?' He said: 'Yes. I said: "O Mother of the Believers, tell me what the Messenger of Allâh ﷺ forbade making *Nabîdh* in." She said: "He forbade us, the members of his household, to make *Nabîdh* in gourds and *Al-Muzaffat*."

He said: "I said to him: 'Did she not mention *Al-Hantam* and earthenware jars?' He said: 'I only tell you what I heard. Do you want me to tell you what I did not hear?'"

[٥١٧٢] [٣٥- (١٩٩٥)] حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: قُلْتُ لِلْأَسْوَدِ: هَلْ سَأَلْتَ أُمَّ الْمُؤْمِنِينَ عَمَّا يُكْرَهُ أَنْ يُتَّبَدَ فِيهِ؟ قَالَ: نَعَمْ، قُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَخْبَرَنِي عَمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُتَّبَدَ فِيهِ. قَالَتْ: نَهَانَا، أَهْلَ الْبَيْتِ، أَنْ نَتَّبَدَ فِي الدُّبَاءِ وَالْمَرْفَتِ.

قَالَ قُلْتُ لَهُ: أَمَا ذَكَرْتَ الْحَتَمَ وَالْجَرَّ؟ قَالَ: إِنَّمَا أَحَدْتُكَ مَا سَمِعْتُ، [أ] أَحَدْتُكَ مَا لَمْ أَسْمَعْ؟.

[5173] 36 - (...) It was narrated from 'Āishah that the Prophet ﷺ forbade gourds and *Al-Muzaffat*.

[٥١٧٣] [٣٦- (...)] وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَسْعَيْيُ: أَخْبَرَنَا عَبْرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْمَرْفَتِ.

[5174] (...) A similar report (as no. 5173) was narrated from 'Āishah, from the Prophet ﷺ.

[٥١٧٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ: حَدَّثَنَا

سُفْيَانٌ وَسُعْبَةُ قَالَا: حَدَّثَنَا مَنْصُورٌ  
وَسُلَيْمَانٌ وَحَمَّادٌ عَنْ إِبْرَاهِيمَ، عَنْ  
الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[5175] 37 - (...) Thumâmah bin Hazn Al-Qushairî said: "I met 'Aishah and asked her about *Nabîdh*. She told me that the delegation of 'Abdul-Qais came to the Prophet ﷺ and they asked the Prophet ﷺ about *Nabîdh*. He forbade them to make *Nabîdh* in gourds, *An-Naqîr*, *Al-Muzaffat* and *Al-Hantam*."

[٥١٧٥]-٣٧ ( . . . ) حَدَّثَنَا شَيْبَانُ بْنُ  
فَرُوحٍ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ الْفَضْلِ:  
حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنِ الْقُشَيْرِيِّ قَالَ: لَقِيتُ  
عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيدِ؟ فَحَدَّثْتَنِي؛ أَنْ وَقَدَ  
عَبْدُ الْقَيْسِ قَدِمُوا عَلَى النَّبِيِّ ﷺ. فَسَأَلُوا  
النَّبِيَّ ﷺ عَنِ النَّبِيدِ؟ فَهَاهُمْ أَنْ يَتَّبِدُوا فِي  
الدَّبَاءِ وَالنَّقِيرِ وَالْمُرْفَتِ وَالْحَتَمِ.

[5176] 38 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*."

[٥١٧٦]-٣٨ ( . . . ) وَحَدَّثَنَا يَعْقُوبُ  
ابْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا  
إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ  
قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّبَائِ  
وَالْحَتَمِ وَالنَّقِيرِ وَالْمُرْفَتِ.

[5177] (...) Ishâq bin Suwaid narrated it with this chain of narrators, except that instead of *Al-Muzaffat* he said: "*Al-Muqayyar*."

[٥١٧٧] ( . . . ) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ:  
حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ، بِهَذَا الْإِسْنَادِ،  
إِلَّا أَنَّهُ جَعَلَ - مَكَانَ الْمُرْفَتِ - الْمُقَيَّرِ.

[5178] 39 - (17) It was narrated that Abû Jamrah said: "I heard Ibn 'Abbâs say: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and the Prophet ﷺ said: "I forbid you to use gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muqayyar*."

[٥١٧٨] ٣٩-(١٧) حَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى: أَخْبَرَنَا عَبَادُ بْنُ عَبَّادٍ عَنْ أَبِي  
جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ؛ وَحَدَّثَنَا خَلْفُ بْنُ  
هَشَامٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبِي  
جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ:

قَدِمَ وَفَدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ،  
فَقَالَ النَّبِيُّ ﷺ «أَنْهَاكُمْ عَنِ الدُّبَاءِ  
وَالْحَتَمِ وَالْتَقِيرِ وَالْمُقَيْرِ». [راجع: ١١٥]  
وَفِي حَدِيثِ حَمَادٍ جَعَلَ - مَكَانَ  
الْمُقَيْرِ - الْمُرْفَتِ.

[5179] 40 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*.”

[٥١٧٩] ٤٠- (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ  
الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ سَعِيدِ بْنِ  
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ  
اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْفَتِ  
وَالْتَقِيرِ.

[5180] 41 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*, and mixing *Al-Balkh*<sup>[1]</sup> with *Az-Zahw*.”

[٥١٨٠] ٤١- (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ  
عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ  
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ  
اللَّهِ ﷺ عَنِ الدُّبَاءِ وَالْحَتَمِ وَالْمُرْفَتِ  
وَالْتَقِيرِ، وَأَنْ يُخْلَطَ الْبَلْحُ بِالزَّهْوِ.

[5181] 42 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ forbade gourds, *An-Naqîr* and *Al-Muzaffat*.”

[٥١٨١] ٤٢- (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ  
مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ يَحْيَى [أَبِي عَمْرٍَا]  
الْبَهْرَانِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ؛ وَحَدَّثَنَا  
مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

[1] *Al-Balkh*: A type of unripe dates that have taken on a slight color, but having less color than *Az-Zahw*.

حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ، عَنْ  
ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ  
الدُّبَاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ.

[5182] 43 - (1996) It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ forbade making *Nabîdh* in *Al-Jarr*.<sup>[1]</sup>

[٥١٨٢] ٤٣ - (١٩٩٦) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا يَرِيدُ بْنُ زُرَيْعٍ عَنْ  
التَّيْمِيِّ؛ وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا  
ابْنُ عُليَّةَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَبِي  
نَضْرَةَ، عَنْ أَبِي سَعِيدٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
نَهَى عَنِ الْجَرِّ أَنْ يُبَدَّ فِيهِ.

[5183] 44 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *An-Naqîr* and *Al-Muzaffat*.

[٥١٨٣] ٤٤ - (...) حَدَّثَنَا يَحْيَى  
ابْنُ أَيُّوبَ: أَخْبَرَنَا ابْنُ عُليَّةَ: وَأَخْبَرَنَا  
سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَبِي  
نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ نَبِيَّ  
اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ وَالْحَتَمِ وَالنَّقِيرِ  
وَالْمُزَفَّتِ.

[5184] (...) It was narrated from Qatâdah with this chain of narrators that the Prophet of Allâh forbade making *Nabîdh*... and he mentioned a similar report (as no. 5183).

[٥١٨٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْتَنِي: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي  
أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ؛ أَنَّ نَبِيَّ  
اللَّهِ ﷺ نَهَى أَنْ يُتَبَدَّ، فَذَكَرَ مِثْلَهُ.

[5185] 45 - (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ forbade drinking from *Al-Hantam*, gourds and *An-Naqîr*."

[٥١٨٥] ٤٥ - (...) وَحَدَّثَنَا نَصْرُ  
ابْنُ عَلِيٍّ الْجَهْصَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا  
الْمُنْتَنِي يَعْنِي ابْنَ سَعِيدٍ، عَنْ أَبِي  
الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى

[1] *Al-Jarr*, also a type of earthenware jar or container.

رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَسْتَمَةِ  
وَالدُّبَاءِ وَالتَّقْيِيرِ .

[5186] 46 - (1997) It was narrated that Sa'eed bin Jubair said: "I bear witness that Ibn 'Umar and Ibn 'Abbâs bore witness that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *Al-Muzaffat* and *An-Naqîr*."

[٥١٨٦] ٤٦ - (١٩٩٧) وَحَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَسَرِيحُ بْنُ يُونُسَ - وَاللَّفْظُ  
لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ  
عَنْ مَنْصُورِ بْنِ حَيَّانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ  
قَالَ: أَشْهَدُ عَلَى ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّهُمَا  
شَهِدَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ  
وَالْحَسْتَمِ وَالْمُرَفَّتِ وَالتَّقْيِيرِ .

[5187] 47 - (...) It was narrated that Sa'eed bin Jubair said: "I asked Ibn 'Umar about *Nabîdh* made in earthenware jars. He said: 'The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I went to Ibn 'Abbâs and said: 'Have you heard what Ibn 'Umar is saying?' He said: 'What is he saying?' I said: 'He said: "The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.'" He said: 'Ibn 'Umar is telling the truth. The Messenger of Allâh ﷺ declared *Nabîdh* made in earthenware jars to be *Haram*.' I said: 'What is *Nabîdh* made in earthenware jars?' He said: 'Everything (every vessel) that is made of earth.'"

[٥١٨٧] ٤٧ - (...) حَدَّثَنَا شَيْبَانُ  
ابْنُ فَرْوَحَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ  
حَازِمٍ: حَدَّثَنَا يَعْلَى بْنُ حَكِيمٍ عَنْ سَعِيدِ  
ابْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ  
الْجَرِّ؟ فَقَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ  
الْجَرِّ، فَاتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: أَلَا  
تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ: وَمَا  
يَقُولُ؟ قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ  
نَبِيذَ الْجَرِّ. فَقَالَ: صَدَقَ ابْنُ عُمَرَ: حَرَّمَ  
رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. فَقُلْتُ: وَأَيُّ  
شَيْءٍ نَبِيذُ الْجَرِّ؟ فَقَالَ: كُلُّ شَيْءٍ يُصْنَعُ  
مِنَ الْمَدْرِ .

[5188] 48 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ addressed the people during one of his campaigns. Ibn

[٥١٨٨] ٤٨ - (...) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

‘Umar said: “I turned towards him and he moved away before I reached him. I asked: ‘What did he say?’ They said: ‘He forbade making *Nabîdh* in gourds and *Al-Muzaffat*.”

[5189] 49 - (...) A *Hadîth* like that of Mâlik (no. 5188) was narrated from Ibn ‘Umar, but they did not mention (the words) ‘during one of his campaigns,’ apart from Mâlik and Usâmah.

نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي بَعْضِ مَعَازِيهِ. قَالَ ابْنُ عُمَرَ: فَأَقْبَلْتُ نَحْوَهُ. فَانصَرَفَ قَبْلَ أَنْ أُبْلَغَهُ. فَسَأَلْتُ: مَاذَا قَالَ؟ قَالُوا: نَهَى أَنْ يُنْبَدَ فِي الدُّبَابِ وَالْمَرْفَتِ.

[٥١٨٩] ٤٩ - (...) وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، جَمِيعًا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ عَنِ الثَّقَفِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ؛ وَحَدَّثَنِي هَرُونَ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ بِمِثْلِ حَدِيثِ مَالِكٍ، وَلَمْ يَذْكُرُوا: فِي بَعْضِ مَعَازِيهِ، إِلَّا مَالِكٌ وَأُسَامَةُ.

[٥١٩٠] ٥٠ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ قَالَ قُلْتُ لِابْنِ عُمَرَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ؟ قَالَ فَقَالَ: قَدْ زَعَمُوا ذَلِكَ. قُلْتُ: أَنْتَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ: قَدْ زَعَمُوا ذَلِكَ.

[5190] 50 - (...) It was narrated that Thâbit said: “I said to Ibn ‘Umar: ‘Did the Messenger of Allâh ﷺ forbid *Nabîdh* made in earthenware jars?’ He said: ‘They say so.’ I said: ‘Did the Messenger of Allâh ﷺ forbid it?’ He said: ‘They say so.’”

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[5191] (...) It was narrated that Ṭāwûs said: "A man said to Ibn 'Umar: 'Did the Prophet of Allāh ﷺ forbid *Nabīdh* made in earthenware jars?' He said: 'Yes.'" Then Ṭāwûs said: "By Allāh, I heard that from him."

[5192] 51 - (...) It was narrated from Ibn 'Umar that a man came to him and said: "Did the Prophet ﷺ forbid making *Nabīdh* in earthenware jars and gourds?" He said: "Yes."

[5193] 52 - (...) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ forbade earthenware jars and gourds.

[5194] 53 - (...) It was narrated from Ibrâhîm bin Maisarah that he heard Ṭāwûs say: "I was sitting with Ibn 'Umar, when a man came to him and said: 'Did the Messenger of Allāh ﷺ forbid *Nabīdh* made in earthenware jars, gourds and *Al-Muzaffat*?' He said: 'Yes.'"

[5195] 54 - (...) It was narrated that Muḥârib bin Dithâr said: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ forbade *Al-*

[٥١٩١] (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ : حَدَّثَنَا ابْنُ عُلَيَّةَ : أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ عَنْ طَاوُسٍ قَالَ : قَالَ رَجُلٌ لِابْنِ عُمَرَ : أَنَهَى نَبِيُّ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ؟ قَالَ : نَعَمْ . ثُمَّ قَالَ طَاوُسٌ : وَاللَّهِ ! إِنِّي سَمِعْتُهُ مِنْهُ .

[٥١٩٢] ٥١ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ ؛ أَنَّ رَجُلًا جَاءَهُ فَقَالَ : أَنَهَى النَّبِيُّ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ وَالِدَبَّاءُ؟ قَالَ : نَعَمْ .

[٥١٩٣] ٥٢ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ : حَدَّثَنَا بَهْزٌ : حَدَّثَنَا وَهَيْبٌ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ الْجَرِّ وَالِدَبَّاءِ .

[٥١٩٤] ٥٣ - (...) حَدَّثَنَا عَمْرُو التَّائِقِدُ : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ ؛ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ : كُنْتُ جَالِسًا عِنْدَ ابْنِ عُمَرَ ، فَجَاءَهُ رَجُلٌ فَقَالَ : أَنَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ وَالِدَبَّاءِ وَالْمَرْفَتِ؟ قَالَ : نَعَمْ .

[٥١٩٥] ٥٤ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبِ بْنِ



*Hantam*, gourds and *Al-Muzaffat*.” He said: “I heard it more than once.”

[5196] (...) A similar report (as no. 5195) was narrated from Ibn ‘Umar from the Prophet ﷺ.

He said: “And I think he said: ‘And *An-Naqîr*.’”

[5197] 55 - (...) It was narrated that ‘Uqbah bin Huraith said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade earthenware jars, gourds and *Al-Muzaffat*, and he said: “Make *Nabîdh* in skins.”

[5198] 56 - (...) It was narrated that Jabalah said: “I heard Ibn ‘Umar say: ‘The Messenger of Allâh ﷺ forbade *Al-Hantam*.’ I said: ‘What are *Al-Hantam*?’ He said: ‘Earthenware jars.’”

[5199] 57 - (...) It was narrated that ‘Amr bin Murrah said: “Zâdhân said: ‘I said to Ibn ‘Umar: “Tell me about the drinks that the Messenger of Allâh ﷺ forbade in your language, then explain to me in

دِنَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمِ وَالذَّبَائِ وَالْمَرْفَتِ. قَالَ: سَمِعْتُهُ غَيْرَ مَرَّةٍ.

[٥١٩٦] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبَثُ بْنُ الشَّيْبَانِيِّ، عَنْ مُحَارِبِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. قَالَ: وَأَرَاهُ قَالَ: وَالنَّقِيرِ.

[٥١٩٧] ٥٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالذَّبَائِ وَالْمَرْفَتِ، وَقَالَ «اتَّبِدُوا فِي الْأَسْقِيَةِ».

[٥١٩٨] ٥٦ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمَةِ، فَقُلْتُ: مَا الْحَتَمَةُ؟ قَالَ: الْجِرَّةُ.

[٥١٩٩] ٥٧ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مَرَّةٍ: حَدَّثَنِي زَادَانُ قَالَ: قُلْتُ لِابْنِ عُمَرَ: حَدَّثَنِي بِمَا نَهَى عَنْهُ

our language, for your language is different than ours.” He said: “The Messenger of Allâh ﷺ forbade *Al-Hantam*, which are earthenware jars; *Ad-Dubbâ*, which are squashes; *Al-Muzaffat* which are *Al-Muqayyar*; and *An-Naqîr* which are date palms from which vessels are fashioned or hollowed out, and he told us to make *Nabîdh* in waterskins.”

[5200] (...) Shu‘bah narrated it with this chain of narrators.

[5201] 58 - (...) ‘Abdul-Khâliq bin Salamah said: “I heard Sa‘eed bin Al-Musayyab saying: ‘I heard ‘Abdullâh bin ‘Umar say beside this *Minbar* - and he pointed to the *Minbar* of the Messenger of Allâh ﷺ: “When the delegation of ‘Abdul-Qais came to the Messenger of Allâh ﷺ and asked him about drinks, he forbade them to use gourds, *An-Naqîr* and *Al-Hantam*.” I said to him: ‘O Abû Muḥammad, what about *Al-Muzaffat*?’ We thought that he had forgotten them, but he said: ‘I did not hear it that day from ‘Abdullâh bin ‘Umar. But he did dislike it.’”

[5202] 59 - (1998) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh ﷺ forbade *An-Naqîr*, *Al-Muzaffat* and gourds.

النَّبِيِّ ﷺ مِنَ الْأَشْرِبَةِ بِلُغَتِكَ، وَفَسَّرَهُ لِي بِلُغَتِنَا، فَإِنَّ لَكُمْ لُغَةً سِوَى لُغَتِنَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَتَمِ، وَهِيَ الْجِرَّةُ، وَعَنِ الدُّبَاءِ وَهِيَ الْقِرْعَةُ، وَعَنِ الْمُرْقَاتِ وَهُوَ الْمُقَيْرُ، وَعَنِ النَّقِيرِ وَهِيَ النَّحْلَةُ تُنْسَجُ نَسْحًا، وَتُنْفَرُ نَفْرًا، وَأَمَرَ أَنْ يُتَبَدَّ فِي الْأَسْقِيَةِ.

[٥٢٠٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، فِي هَذَا الْإِسْنَادِ.

[٥٢٠١] ٥٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْخَالِقِ بْنُ سَلَمَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنِ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عُمَرَ يَقُولُ عِنْدَ هَذَا الْمِنْبَرِ، وَأَشَارَ إِلَى مَنبَرِ رَسُولِ اللَّهِ ﷺ: قَدِمَ وَفَدَّ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَسَأَلُوهُ عَنِ الْأَشْرِبَةِ، فَنَهَاهُمْ عَنِ الدُّبَاءِ وَالنَّقِيرِ وَالْحَتَمِ. فَقُلْتُ [لَهُ]: يَا أَبَا مُحَمَّدٍ! وَالْمُرْقَاتُ؟ وَظَنَنَّا أَنَّهُ نَسِيَهُ. فَقَالَ: لَمْ أَسْمَعُهُ يَوْمَئِذٍ مِنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ، وَقَدْ كَانَ يَكْرَهُ.

[٥٢٠٢] ٥٩ - (١٩٩٨) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ

أَبِي الزُّبَيْرِ، عَنْ جَابِرِ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ التَّقِيرِ وَالْمُرْفَتِ وَالذُّبَاءِ.

[5203] 60 - (...) Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbid earthenware jars, gourds and *Al-Muzaffat*."

[٥٢٠٣] ٦٠- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْجَرِّ وَالذُّبَاءِ وَالْمُرْفَتِ.

[5204] (...) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Al-Muzaffat* and *An-Naqîr*."

[٥٢٠٤] (...) قَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَرِّ وَالْمُرْفَتِ وَالتَّقِيرِ.

(1999) And if the Messenger of Allâh ﷺ could not find anything for *Nabîdh* to be made for him, it would be prepared in a bowl made of stone.

(١٩٩٩) وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا لَمْ يَجِدْ شَيْئًا يُتَبَدُّ لَهُ فِيهِ نُبْدٌ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5205] 61 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ would have *Nabîdh* prepared for him in a bowl made of stone.

[٥٢٠٥] ٦١- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يُتَبَدُّ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

[5206] 62 - (...) It was narrated that Jâbir said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone."

[٥٢٠٦] ٦٢- (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ يُتَبَدُّ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا

سِقَاءٌ نَبَذَ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ. فَقَالَ  
بَعْضُ الْقَوْمِ - وَأَنَا أَسْمَعُ - لِأَبِي الرَّبِيعِ  
قَالَ: مِنْ يَرَامٍ؟ قَالَ: مِنْ يَرَامِ.

[5207] 63 - (977) It was narrated from ‘Abdullāh bin Buraidah that his father said: “The Messenger of Allāh ﷺ said: ‘I used to forbid you to drink *Nabîdh* except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”

[٥٢٠٧] ٦٣ - (٩٧٧) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا:  
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ - قَالَ أَبُو بَكْرٍ: عَنْ  
أَبِي سِنَانٍ. وَقَالَ ابْنُ الْمُثَنَّى: عَنْ ضِرَارِ بْنِ  
مُرَّةَ - عَنْ مُحَارِبٍ، عَنِ ابْنِ بَرَيْدَةَ عَنْ  
أَبِيهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ:  
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا ضِرَارُ بْنُ  
مُرَّةَ أَبُو سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ  
اللَّهِ بْنِ بَرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنِ النَّبِيدِ إِلَّا فِي سِقَاءٍ،  
فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا، وَلَا تَشْرَبُوا  
مُسْكِرًا». [راجع: ٢٢٦٠]

[5208] 64 - (...) It was narrated from Ibn Buraidah, from his father, that the Messenger of Allāh ﷺ said: “I forbade you to use vessels because vessels do not make anything *Halâl* or *Harâm*, and all intoxicants are *Harâm*.”

[٥٢٠٨] ٦٤ - (...) حَدَّثَنَا حَجَّاجُ  
ابْنُ الشَّاعِرِ: حَدَّثَنَا ضَحَّاكُ بْنُ مُحَمَّدٍ عَنْ  
سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ  
بَرَيْدَةَ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«نَهَيْتُكُمْ عَنِ الظُّرُوفِ، وَإِنَّ الظُّرُوفَ -  
أَوْ ظَرْفًا - لَا يُحِلُّ شَيْئًا وَلَا يُحَرِّمُهُ.  
وَكُلُّ مُسْكِرٍ حَرَامٌ».

[5209] 65 - (...) It was narrated from Ibn Buraidah that his father said: “The Messenger of Allāh ﷺ

[٥٢٠٩] ٦٥ - (...) وَحَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ

said: 'I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.'

[مُعْرِفٍ] بِنِ وَاصِلٍ، عَنِ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ فِي ظُرُوفِ الْأَدَمِ، فَاشْرَبُوا فِي كُلِّ وِعَاءٍ، غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا».

[5210] 66 - (2000) It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ forbade *Nabîdh* in certain vessels they said: 'Not all people can afford (the right kind of vessels),' so he granted a dispensation with regard to unvarnished earthenware jars."

[٥٢١٠] ٦٦ - (٢٠٠٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّبِيذِ فِي الْأَوْعِيَةِ قَالُوا: لَيْسَ كُلُّ النَّاسِ يَجِدُ، فَأَرْخَصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُرَقَّتِ.

**Chapter 7. Every Intoxicant Is *Khamr* And All *Khamr* Is *Harâm***

(المعجم ٧) - (بَابُ بَيَانِ أَنَّ كُلَّ مَسْكِرٍ خَمْرٌ، وَأَنَّ كُلَّ خَمْرٍ حَرَامٌ)  
(التحفة ٧)

[5211] 67 - (2001) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ was asked about *Al-Bit*' (mead). He said: 'Every drink that intoxicates is *Harâm*.'"

[٥٢١١] ٦٧ - (٢٠٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[5212] 68 - (...) 'Aishah said: "The Messenger of Allâh ﷺ was asked about mead. The Messenger

[٥٢١٢] ٦٨ - (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: أَحْبَرَنَا ابْنُ

of Allāh ﷺ said: ‘Every drink that intoxicates is *Harâm*.’”

[5213] 69 - (...) It was narrated from Az-Zuhrî with this chain (a *Hadîth* similar to no. 5211). In the *Hadîth* of Sufyân and Al-Şâlih it does not say that he was asked about mead, which is mentioned in the *Hadîth* of Ma‘mar. In the *Hadîth* of Şâlih it says: “She heard the Messenger of Allāh ﷺ say: ‘Every drink that intoxicates is *Harâm*.’”

[5214] 70 - (1733) It was narrated that Abû Mûsâ said: “The Prophet ﷺ sent myself and Mu‘âdh bin Jabal to Yemen. I said: ‘O Messenger of Allāh, there is a drink that is made in our land that is called *Al-Mizr* (beer), which is made of barley, and another

وَهَبِ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْبِتْعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

[٥٢١٣] ٦٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا الْحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ ابْنِ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِ سُفْيَانَ وَصَالِحٍ: سُئِلَ عَنِ الْبِتْعِ؟ وَهُوَ فِي حَدِيثِ مَعْمَرٍ، وَفِي حَدِيثِ صَالِحٍ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ «كُلُّ شَرَابٍ مُسْكِرٍ حَرَامٌ».

[٥٢١٤] ٧٠ - (١٧٣٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: بَعَثَنِي النَّبِيُّ ﷺ أَنَا

called *Al-Bit'* (mead), which is made of honey.' He said: 'Every intoxicant is *Harâm*.'

[5215] (...) It was narrated from Sa'eed bin Abî Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu'adh to Yemen and he said to them: "Give glad tidings and make things easy, teach and do not repulse people." And I think he said: "And cooperate." When he turned to leave, Abû Mûsâ came back and said: "O Messenger of Allâh, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley." The Messenger of Allâh ﷺ said: "Everything that detains (a person) from *Aş-Salât* (prayer) is *Harâm*."

[5216] 71 - (...) It was narrated that Sa'eed bin Abî Burdah narrated that his father said: "The Messenger of Allâh ﷺ sent me and Mu'adh to Yemen, and he said: 'Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.' I said: 'O Messenger of Allâh, advise us about two drinks that we used to make in Yemen: mead, which is made from honey

وَمُعَادَا بِنَ جَبَلٍ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَابًا يُصْنَعُ بِأَرْضِنَا يُقَالُ لَهُ: الْمِزْرُ، مِنَ الشَّعِيرِ، وَشَرَابًا يُقَالُ لَهُ: الْبِتْعُ، مِنَ الْعَسَلِ. فَقَالَ: «كُلُّ مُشْكِرٍ حَرَامٌ». [راجع: ٤٥٢٦]

[٥٢١٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَهُ مِنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَادَا إِلَى الْيَمَنِ فَقَالَ لَهُمَا: «بَشِّرَا وَيَسِّرَا، وَعَلِّمَا وَلَا تُتَفَرَّأَا» وَأَرَاهُ قَالَ: «وَتَطَاوَعَا» قَالَ: فَلَمَّا وَلَّى رَجَعَ أَبُو مُوسَى فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لَهُمْ شَرَابًا مِنَ الْعَسَلِ يُطْبَخُ حَتَّى يَغْفَدَ، وَالْمِزْرُ، يُصْنَعُ مِنَ الشَّعِيرِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَا أَسْكَرَ عَنِ الصَّلَاةِ فَهُوَ حَرَامٌ».

[٥٢١٦] ٧١- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ أَحْمَدَ ابْنِ أَبِي خَلْفٍ - وَاللَّفْظُ لِابْنِ أَبِي خَلْفٍ - قَالَ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَبْدِ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَهُوَ ابْنُ عَمْرِو عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ: حَدَّثَنَا أَبُو بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَمُعَادَا إِلَى الْيَمَنِ، فَقَالَ: «ادْعُوا

that is steeped until it becomes strong, and *Al-Mizr*, which is made of corn and barley that are steeped until they become strong.’ The Messenger of Allāh ﷺ had been given the gift of concise speech and he said: ‘I forbid every intoxicant that detains (a person) from *Aṣ-Ṣalāt* (prayer).’”

[5217] 72 - (2002) It was narrated from Jābir that a man came from Jaishān - and Jaishān is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called *Al-Mizr*. The Prophet ﷺ said: “Is it an intoxicant?” He said: “Yes.” The Messenger of Allāh ﷺ said: “Every intoxicant is *Harām*. Allāh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of *Al-Khabāl*.” They said: “O Messenger of Allāh, what is the mud of *Al-Khabāl*?” He said: “The sweat of the people of Hell, or the juice of the people of Hell.”

[5218] 73 - (2003) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Every intoxicant is *Khamr* and every intoxicant is *Harām*. Whoever

النَّاسَ، وَبَشْرًا وَلَا تُتَفَرَّأَ، وَيَسْرًا وَلَا تُعَسَّرًا» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ: الْبِنْعُ، وَهُوَ مِنَ الْعَسَلِ يُبْنَدُ حَتَّى يَشْتَدَّ، وَالْمِزْرُ، وَهُوَ مِنَ الذَّرَّةِ وَالشَّعِيرِ يُبْنَدُ حَتَّى يَشْتَدَّ - قَالَ - وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ: «أَنْتَهَى عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنِ الصَّلَاةِ».

[٥٢١٧] ٧٢ - (٢٠٠٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ - وَجَيْشَانُ مِنَ الْيَمَنِ - فَسَأَلَ النَّبِيَّ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذَّرَّةِ يُقَالُ لَهُ الْمِزْرُ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ عَلَى اللَّهِ، [عَزَّ وَجَلَّ]، عَهْدًا، لِمَنْ يَشْرَبُ الْمُسْكِرَ، أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ» قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ، أَوْ عُصَاةُ أَهْلِ النَّارِ».

[٥٢١٨] ٧٣ - (٢٠٠٣) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنْ



drinks *Khamr* in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.”

[5219] 74 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Every intoxicant is *Khamr* and every intoxicant is *Harām*.”

[5220] (...) A similar report was narrated from Mûsâ bin ‘Uqbah, with this chain of narrators.

[5221] 75 - (...) It was narrated by Nāfi‘ that Ibn ‘Umar said, and I do not know if it was from the Prophet ﷺ, “Every intoxicant is *Khamr* and all *Khamr* is *Harām*.”

### Chapter 8. The Punishment Of One Who Drinks *Khamr* If He Does Not Repent From It: He Will Be Denied It In The Hereafter

[5222] 76 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Whoever drinks

ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يَذْمُهَا، لَمْ يَتَّبْ، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

[٥٢١٩] ٧٤- (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ، كِلَاهُمَا عَنْ رُوحِ بْنِ عَبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

[٥٢٢٠] (...) وَحَدَّثَنَا صَالِحُ بْنُ مِسْمَارٍ السُّلَمِيُّ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ عَنْ مُوسَى بْنِ عُقْبَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٢٢١] ٧٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُيَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ».

(المعجم ٨) - (بَابُ عَقُوبَةِ مَنْ شَرِبَ الْخَمْرَ إِذَا لَمْ يَتَّبْ مِنْهَا، بِمَنْعِهِ إِيَّاهَا فِي الْآخِرَةِ) (التحفة ٨)

[٥٢٢٢] ٧٦- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ

*Khamr* in this world will be denied it in the Hereafter.”

[5223] 77 - (...) It was narrated that Ibn ‘Umar said: “Whoever drinks *Khamr* in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink.” It was said to Mâlik (a sub narrator): “Did he (i.e., Ibn ‘Umar) attribute it to the Prophet ﷺ?” He said: “Yes.”

[5224] 78 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Whoever drinks *Khamr* in this world will not drink it in the Hereafter, unless he repents.”

[5225] (...) A *Hadîth* like that of ‘Ubaidullâh (no. 5224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

### Chapter 9. The Permissibility Of *Nabîdh* So Long As It Has Not Become Strong And Has Not Become Intoxicating

[5226] 79 - (2004) Ibn ‘Abbâs said: “*Nabîdh* would be made for the Messenger of Allâh ﷺ at the

نَافِعِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، حُرِمَهَا فِي الْآخِرَةِ».

[٥٢٢٣] ٧٧- (...) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعِ، عَنِ ابْنِ عُمَرَ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَلَمْ يُتَبِّ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ فَلَمْ يُسْقَهَا» قِيلَ لِمَالِكٍ: رَفَعَهُ؟ قَالَ: نَعَمْ.

[٥٢٢٤] ٧٨- (...) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا لَمْ يَشْرِبْهَا فِي الْآخِرَةِ، إِلَّا أَنْ يَتُوبَ».

[٥٢٢٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا هِشَامُ يَعْنِي ابْنَ سُلَيْمَانَ الْمُخْزُومِيَّ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

(المعجم ٩) - (بَابُ إِبَاحَةِ النَّبِيدِ الَّذِي لَمْ يَشْتَدْ وَلَمْ يَصِرْ مُسْكِرًا) (التحفة ٩)

[٥٢٢٦] ٧٩- (٢٠٠٤) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until *ʿAṣr*. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away.”

[5227] 80 - (...) It was narrated that Yaḥya Al-Baḥrānī said: “They mentioned *Nabīdh* in the presence of Ibn ‘Abbās and he said: ‘*Nabīdh* would be made for him in a skin.’” Shu‘bah said: “On Monday night, and he would drink it on Monday and Tuesday until *ʿAṣr*, then if anything was left he would give it to his servant to drink or pour it away.”

[5228] 81 - (...) It was narrated that Ibn ‘Abbās said: “Raisins would be soaked for the Messenger of Allāh ﷺ and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.”

شُعْبَةُ عَنْ يَحْيَى بْنِ عَبْدِ أَبِي عُمَرَ الْبَهْرَانِيِّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يُتَبَدُّ لَهُ أَوَّلَ اللَّيْلِ، فَيَشْرَبُهُ إِذَا أَصْبَحَ، يَوْمَهُ ذَلِكَ وَاللَّيْلَةَ الَّتِي تَجِيءُ، وَالْغَدَّ وَاللَّيْلَةَ الْآخِرَى، وَالْغَدَّ إِلَى الْعَصْرِ، فَإِنْ بَقِيَ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ أَمَرَ بِهِ فَصَبَّ.

[٥٢٢٧] ٨٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى الْبَهْرَانِيِّ قَالَ: ذَكَرُوا النَّبِيَّ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُتَبَدُّ لَهُ فِي سِقَاءٍ. قَالَ شُعْبَةُ: مِنْ لَيْلَةٍ الْاِثْنَيْنِ، فَيَشْرَبُهُ يَوْمَ الْاِثْنَيْنِ وَالثَّلَاثَاءِ إِلَى الْعَصْرِ، فَإِنْ فَصَلَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَادِمَ أَوْ صَبَّهُ.

[٥٢٢٨] ٨١ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِأَبِي بَكْرٍ وَأَبِي كُرَيْبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِي: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْفَعُ لَهُ الزَّرْبِبُ، فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَّ وَبَعْدَ الْغَدِّ إِلَى مَسَاءِ الثَّلَاثَةِ، ثُمَّ يَأْمُرُ بِهِ فَيَسْقَى أَوْ يَهْرَاقُ.

[5229] 82 - (...) It was narrated that Ibn ‘Abbâs said: “Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out.”

[5230] 83 - (...) It was narrated that Yahya bin ‘Umar Al-Nakha‘î said: “Some people asked Ibn ‘Abbâs about buying and selling *Khamr* and dealing in it. He said: ‘Are you Muslims?’ They said: ‘Yes.’ He said: ‘It is not permissible to buy it, sell it or deal in it.’ They asked him about *Nabîdh* and he said: ‘The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made *Nabîdh* in *Al-Hantam*, *An-Naqîr* and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.”

[5231] 84 - (2005) Thumâmah bin Ḥazan Al-Qushairî said: “I met ‘Aishah and asked her about

[٥٢٢٩] ٨٢- (... ) وَحَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ،  
عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ  
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبِذُ لَهُ الزَّبِيبُ  
فِي السَّقَاءِ، فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ  
الْغَدِ، فَإِذَا كَانَ مَسَاءَ الثَّلَاثَةِ شَرِبَهُ  
وَسَقَاهُ، فَإِنْ فَضَلَ شَيْءٌ أَهْرَاقَهُ .

[٥٢٣٠] ٨٣- (... ) وَحَدَّثَنِي مُحَمَّدُ  
ابْنُ [أَحْمَدَ بْنِ] أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ  
عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ زَيْدٍ، عَنْ يَحْيَى،  
[أَبِي عُمَرَ] النَّخَعِيِّ قَالَ: سَأَلَ قَوْمٌ ابْنَ عَبَّاسٍ  
عَنْ بَيْعِ الْخُمْرِ وَشِرَائِهَا وَالتَّجَارَةَ فِيهَا؟  
فَقَالَ: أَمْسَلِمُونَ أَنْتُمْ؟ قَالُوا: نَعَمْ. قَالَ:  
فَإِنَّهُ لَا يَضْلُحُ بَيْعُهَا وَلَا شِرَاؤُهَا وَلَا التَّجَارَةُ  
فِيهَا. قَالَ: فَسَأَلُوهُ عَنِ النَّبِذِ؟ فَقَالَ: خَرَجَ  
رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، ثُمَّ رَجَعَ وَقَدْ نَبَذَ  
نَاسٌ مِنْ أَصْحَابِهِ فِي حَنَاتِمَ وَتَقِيرٍ وَدُبَاءٍ،  
فَأَمَرَ بِهِ فَأَهْرَقَ، ثُمَّ أَمَرَ بِسَقَاءٍ فَجَعَلَ فِيهِ  
زَبِيبٌ وَمَاءٌ، فَجَعَلَ مِنَ اللَّيْلِ فَأَصْبَحَ،  
فَشَرِبَ مِنْهُ يَوْمَهُ ذَلِكَ وَلَيْلَتَهُ الْمُسْتَقْبَلَةَ، وَمِنَ  
الْغَدِ حَتَّى أَمْسَى، فَشَرِبَهُ وَسَقَى، فَلَمَّا أَصْبَحَ  
أَمَرَ بِمَا بَقِيَ مِنْهُ فَأَهْرَقَ .

[٥٢٣١] ٨٤- (٢٠٠٥) حَدَّثَنَا شَيْبَانُ  
ابْنُ فَرُوحَ: حَدَّثَنَا الْقَاسِمُ يَعْنِي ابْنَ

*Nabîdh*. 'Āishah called an Abyssinian slave woman and said: "Ask her, for she used to make *Nabîdh* for the Messenger of Allāh ﷺ." The Abyssinian woman said: 'I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it.'"

[5232] 85 - (...) It was narrated that 'Āishah said: "We used to make *Nabîdh* for the Messenger of Allāh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the *Nabîdh* in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning."

[5233] 86 - (2006) It was narrated that Sahl bin Sa'd said: "Abū Usaid As-Sā'idî invited the Messenger of Allāh ﷺ to his wedding, and his wife was serving them that day, and she was the bride." Sahl said: "Do you know what she gave the Messenger of Allāh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink."

[5234] (...) It was narrated that Abū Hāzim said: "I heard Sahl say: 'Abū Usaid As-Sā'idî came

الْفَضْلِ الْحُدَانِيِّ: حَدَّثَنَا ثُمَامَةُ يَعْنِي ابْنَ حَزْنِ الْقَشِيرِيِّ قَالَ: لَقِيتُ عَائِشَةَ، فَسَأَلْتُهَا عَنِ النَّبِيِّ؟ فَدَعَتُ عَائِشَةَ جَارِيَةً حَبَشِيَّةً فَقَالَتْ: سَلْ هَلْدِهِ، إِنَّمَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ ﷺ. فَقَالَتِ الْحَبَشِيَّةُ: كُنْتُ أَنْبِذُ لَهُ فِي سِقَاءٍ مِنَ اللَّيْلِ، وَأُوكِيهِ وَأَعْلَقُهُ، فَإِذَا أَصْبَحَ شَرِبَ مِنْهُ.

[٥٢٣٢] ٨٥ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنْزِيُّ: حَدَّثَنِي عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، يُوكَى أَعْلَاهُ، وَلَهُ عَزْلَاءٌ، نَنْبِذُهُ غُدْوَةً، فَيَشْرَبُهُ عِشَاءً، وَنَنْبِذُهُ عِشَاءً، فَيَشْرَبُهُ غُدْوَةً.

[٥٢٣٣] ٨٦ - (٢٠٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: دَعَا أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ فِي عُرْسِهِ، فَكَانَتِ امْرَأَتُهُ يَوْمئِذٍ خَادِمَهُمْ، وَهِيَ الْعَرُوسُ. قَالَ سَهْلٌ: تَدْرُونَ مَا سَقَّتْ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعَتْ لَهُ تَمْرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ، فَلَمَّا أَكَلَ سَقَّتَهُ إِيَّاهُ.

[٥٢٣٤] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ

to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ...” a similar report (as no. 5234), but he did not say: “When he had eaten she gave him that to drink.”

[5235] 87 - (...) It was narrated from Sahl bin Sa’d with this chain (a *Hadith* similar to no. 5234). And he said: “In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him.”

[5236] 88 - (2007) It was narrated that Sahl bin Sa’d said: “Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ'idah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: ‘I seek refuge with Allâh from you.’ He said: ‘You are protected from me.’ They said to her: ‘Do you know who this is?’ She said: ‘No.’ They said: ‘This is the Messenger of Allâh ﷺ, who came to propose marriage to you.’ She said: ‘Then I am most unfortunate.’”

الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: أَتَى أَبُو أُسَيْدٍ السَّاعِدِيُّ رَسُولَ اللَّهِ ﷺ، فَدَعَا رَسُولَ اللَّهِ ﷺ بِمِثْلِهِ، وَلَمْ يَقُلْ: فَلَمَّا أَكَلَ سَقَّتُهُ إِيَّاهُ.

[٥٢٣٥] ٨٧ - (...) وَحَدَّثَنِي مُحَمَّدٌ

ابْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبَا غَسَّانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ بِهَذَا الْحَدِيثِ، وَقَالَ: فِي تَوْرٍ مِنْ حِجَارَةٍ، فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ أَمَاتَتْهُ فَسَقَّتُهُ، تَخْصُّهُ بِذَلِكَ.

[٥٢٣٦] ٨٨ - (٢٠٠٧) حَدَّثَنِي

مُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيِّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ - قَالَ أَبُو بَكْرٍ: أَخْبَرَنَا، وَقَالَ ابْنُ سَهْلٍ: حَدَّثَنَا - ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدٌ وَهُوَ ابْنُ مُطَرِّفٍ، أَبُو غَسَّانَ: أَخْبَرَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: دُكِرَ لِرَسُولِ اللَّهِ ﷺ امْرَأَةٌ مِنَ الْعَرَبِ، فَأَمَرَ أَبَا أُسَيْدٍ أَنْ يُرْسِلَ إِلَيْهَا، فَأَرْسَلَ إِلَيْهَا، فَقَدِمَتْ، فَتَزَلَّتْ فِي أَجْمِ بَنِي سَاعِدَةَ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ حَتَّى جَاءَهَا، فَدَخَلَ عَلَيْهَا، فَإِذَا امْرَأَةٌ مُنْكَسَةٌ رَأْسَهَا، فَلَمَّا كَلَّمَهَا رَسُولُ اللَّهِ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ. قَالَ: «قَدْ

Sahl said: "Then the Messenger of Allāh ﷺ came and sat that day beneath the pavilion of Banū Sâ'idah, along with his Companions, and said: 'Give us something to drink.' So I brought this vessel out to them and gave them something to drink in it."

Abū Hāzim said: "Sahl brought that vessel out and we drank from it. Then after that 'Umar bin 'Abdul-'Azîz asked him to give it to him as a gift, and he gave it to him." According to the report of Abū Bakr bin Ishâq he said: "Give us something to drink, O Sahl."

أَعَدْتِك مِّنِّي» فَقَالُوا لَهَا: أَتَدْرِينَ مَنْ هَذَا؟ فَقَالَتْ: لَا. فَقَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ، جَاءَكَ لِيَحْطَبِكَ، قَالَتْ: أَنَا كُنْتُ أَشْقَى مِنْ ذَلِكَ.

قَالَ سَهْلٌ: فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ حَتَّى جَلَسَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ هُوَ وَأَصْحَابُهُ، ثُمَّ قَالَ: «اسْقِنَا» لِسَهْلٍ. قَالَ: فَأَخْرَجْتُ لَهُمْ هَذَا الْقَدَحَ فَأَسْقَيْتُهُمْ فِيهِ.

قَالَ أَبُو حَازِمٍ: فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا فِيهِ - قَالَ - : ثُمَّ اسْتَوْهَبَهُ، بَعْدَ ذَلِكَ، عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَوَهَبَهُ لَهُ. وَفِي رِوَايَةٍ أَبِي بَكْرٍ ابْنِ إِسْحَاقَ: قَالَ: «اسْقِنَا يَا سَهْلٌ».

[5237] 89 - (2008) It was narrated that Anas said: "I gave the Messenger of Allāh ﷺ all kinds of drinks in this vessel of mine: Honey, *Nabîdh*, water and milk."

[٥٢٣٧] ٨٩ - (٢٠٠٨) [و] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ بِقَدَحِي هَذَا، الشَّرَابَ كُلَّهُ: الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ.

## Chapter 10. The Permissibility Of Drinking Milk

(المعجم ١٠) - (بَابُ جِوَّازِ شَرْبِ اللَّبَنِ) (التحفة ١٠)

[5238] 90 - (2009) It was narrated that Al-Barâ' said: "Abū Bakr As-Şiddîq said: 'When we

[٥٢٣٨] ٩٠ - (٢٠٠٩) حَدَّثَنَا عُمَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا

set out from Makkah to Al-Madīnah with the Messenger of Allāh ﷺ, we passed by a shepherd. The Messenger of Allāh ﷺ was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.”

[5239] 91 - (...) Al-Barā' said: "When the Messenger of Allāh ﷺ came from Makkah to Al-Madīnah, he was pursued by Surāqah bin Mālik bin Ju'sham. The Messenger of Allāh ﷺ prayed against him and his horse sank into the sand. He said: 'Pray to Allāh for me, and I will not harm you.' So he prayed to Allāh. Then the Messenger of Allāh ﷺ became thirsty, and they passed by a shepherd. Abū Bakr Aṣ-Ṣiddīq said: 'I took a vessel and milked a small amount of milk into it for the Messenger of Allāh ﷺ, and I brought it to him and he drank until I was happy.'"

[5240] 92 - (168) Abū Hurairah said: "On the night on which he (ﷺ) was taken on the Night Journey, in *Īlīyâ'* (Jerusalem), the Messenger of Allāh ﷺ was brought two vessels, one of wine

شُعبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ . قَالَ : قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لَمَّا خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ مَرَرْنَا بِرَاعِي، وَقَدْ عَطِشَ رَسُولُ اللَّهِ ﷺ قَالَ : فَحَلَبْتُ لَهُ كُثْبَةً مِنْ لَبَنٍ، فَأَتَيْتُهُ بِهَا فَشَرِبَ حَتَّى رَضِيَ . [انظر: ٧٥٢١]

[٥٢٣٩] ٩١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ أَبَا إِسْحَاقَ الْهَمْدَانِيَّ يَقُولُ : سَمِعْتُ الْبَرَاءَ يَقُولُ : لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَاتَّبَعَهُ سُرَّاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ - قَالَ - : فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ ، فَسَاحَتْ فَرَسُهُ ، فَقَالَ : ادْعُ اللَّهَ لِي وَلَا أُضْرِكُ - قَالَ - : فَدَعَا اللَّهُ - قَالَ - : فَعَطِشَ رَسُولُ اللَّهِ ﷺ ، فَمَرُوا بِرَاعِي غَنَمٍ ، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ : فَأَخَذْتُ قَدْحًا فَحَلَبْتُ فِيهِ لِرَسُولِ اللَّهِ ﷺ كُثْبَةً مِنْ لَبَنٍ ، فَأَتَيْتُهُ بِهِ فَشَرِبَ حَتَّى رَضِيَ .

[٥٢٤٠] ٩٢ - (١٦٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِابْنِ عَبَّادٍ - قَالَا : حَدَّثَنَا أَبُو صَفْوَانَ : أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ : قَالَ ابْنُ



and the other of milk. He looked at them and chose the milk. Jibril, ﷺ, said to him: 'Praise be to Allâh Who has guided you to the *Fiṭrah*. If you had chosen the wine, your *Ummah* would have gone astray.'

المُسَيَّبِ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةَ أُسْرِي بِهِ، بِإِبِلْيَاءَ، بِقَدْحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ. لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ. [راجع: ٤٢٤]

[5241] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ was brought..." a similar report (as no. 5240), but he did not mention in "*Īlīyâ*".

[٥٢٤١] (...) وَحَدَّثَنِي سَلْمَةُ بِنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: أَتَى رَسُولُ اللَّهِ ﷺ. بِمِثْلِهِ، وَلَمْ يَذْكُرْ: بِإِبِلْيَاءَ.

### Chapter 11. Drinking *Nabîdh* And Covering Vessels

(المعجم ١١) - (بَابُ فِي شَرْبِ النَّبِيدِ وَتَخْمِيرِ الْإِنَاءِ) (التحفة ١١)

[5242] 93 - (2010) Jâbir bin 'Abdullâh said: "Abû Ḥumaid As-Sâ'idî told me: 'I brought the Prophet ﷺ a vessel of milk from An-Naqî' that was not covered. He said: "Why did you not cover it, if only with a stick?"

[٥٢٤٢] ٩٣- (٢٠١٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَبْدُ بْنُ حَمِيدٍ، كُلُّهُمْ عَنْ أَبِي عَاصِمٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ - أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حَمِيدٍ السَّاعِدِيُّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِقَدْحِ لَبَنٍ مِنَ التَّقِيعِ، لَيْسَ مُخَمَّرًا، فَقَالَ: «أَلَا خَمَّرْتَهُ وَلَوْ تَعَرَّضُ عَلَيْهِ عُودًا».

Abû Ḥumaid said: 'He had been commanded that skins should be tied up at night and doors should be locked at night.'

قَالَ أَبُو حُمَيْدٍ: إِنَّمَا أُمِرَ بِالْأَسْقِيَةِ أَنْ تُوَكَّلَ لَيْلًا، وَبِالْأَبْوَابِ أَنْ تُغْلَقَ لَيْلًا.

[5243] (...) Jâbir bin ‘Abdullâh said: “Abû Ḥumaid As-Sâ’idi told me that he brought the Prophet ﷺ a vessel of milk...” a similar report (as no. 5242). And he (one of the narrators) said: “Zakariyyâ did not mention the words of Abû Ḥumaid: ‘At night.’”

[٥٢٤٣] (...) حَدَّثَنِي إِبْرَاهِيمُ بْنُ دِينَارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَزَكَرِيَّا بْنُ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ بِقَدَحٍ لَبَنٍ. بِمِثْلِهِ - قَالَ -: وَلَمْ يَذْكُرْ زَكَرِيَّا قَوْلَ أَبِي حُمَيْدٍ: بِاللَّيْلِ.

[5244] 94 - (2011) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Messenger of Allâh ﷺ and he asked for something to drink. A man said: ‘O Messenger of Allâh, shall we not give you some *Nabîdh*?’ He said: ‘Yes.’ The man rushed out and brought a vessel in which was some *Nabîdh*. The Messenger of Allâh ﷺ said: ‘Why didn’t you cover it, if only with a stick?’ Then he drank it.”

[٥٢٤٤] ٩٤ - (٢٠١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي صَالِحٍ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَاسْتَسْقَى، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَلَا نَسْقِيكَ نَبِيذًا؟ فَقَالَ: «بَلَى» قَالَ فَخَرَجَ الرَّجُلُ يَسْعَى، فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا خَمَّرْتُهُ وَلَوْ تَعَرَّضُ عَلَيْهِ عُوْدًا!» قَالَ فَشَرِبَ.

[5245] 95 - (...) It was narrated that Jâbir said: “A man called Abû Ḥumaid brought a vessel of milk from An-Naqî‘, and the Messenger of Allâh ﷺ said to him: ‘Why didn’t you cover it, if only with a stick?’”

[٥٢٤٥] ٩٥ - (...) حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ أَبِي سُفْيَانَ وَأَبِي صَالِحٍ عَنِ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّبِيعِ، فَقَالَ لَهُ

رَسُولُ اللَّهِ ﷺ «أَلَا حَمْرَتُهُ وَلَوْ تَعْرَضُ عَلَيْهِ عُوْدًا!». .

**Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After Maghrib**

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Cover vessels, tie up waterskins, close doors and extinguish lamps, for the *Shaitân* (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people's house." Qutaibah did not mention in his *Hadith* "Close doors."

[5247] (...) This *Hadith* was narrated from Jâbir from the Prophet ﷺ, except that he said: "Cover vessels." And he did not mention putting a stick across vessels.

(المعجم ١٢) - (بَابُ اسْتِحْبَابِ

تخميم الإناء وهو تغطيته وإيكاء

السقاء وإغلاق الأبواب وذكر اسم الله تعالى عليها وإطفاء السراج والنار عند النوم، وكف الصبيان والمواشي بعد المغرب) (التحفة ١٢)

[٥٢٤٦] ٩٦ - (٢٠١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «عَطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السَّرَاحَ؛ فَإِنَّ الشَّيْطَانَ لَا يَحُلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدَكُمْ إِلَّا أَنْ يَعْرُضَ عَلَىٰ إِنَائِهِ عُوْدًا، أَوْ يَذْكَرَ اسْمَ اللَّهِ، فَلْيَعْمَلْ، فَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَىٰ أَهْلِ الْبَيْتِ بَيْتَهُمْ» وَلَمْ يَذْكَرْ قُتَيْبَةُ فِي حَدِيثِهِ: «وَأَغْلِقُوا الْبَابَ».

[٥٢٤٧] (...) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّهُ قَالَ: «وَاطْفِئُوا الْإِنَاءَ أَوْ حَمَّرُوا الْإِنَاءَ».

وَلَمْ يَذْكَرْ: تَعْرِضَ الْعُوْدِ عَلَىٰ الْإِنَاءِ.

[5248] (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Close doors,’ and he mentioned a *Hadîth* like that of Al-Laith (no. 5245), except that he said: ‘Cover vessels.’ And he said: ‘The mouse may set fire to the family’s clothes.’”

[5249] (...) A similar *Hadîth* (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: “The mouse may set fire to the house with the occupants inside.”

[5250] 97 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allâh, for the *Shaitân* (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allâh, and cover your vessels and mention the Name of Allâh, even if you only put something over them, and extinguish your lamps.’”

[٥٢٤٨] (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَغْلِقُوا الْبَابَ» فَذَكَرَ بِمِثْلِ حَدِيثِ اللَّيْثِ، غَيْرَ أَنَّهُ قَالَ: «وَخَمِّرُوا الْآيَةَ». وَقَالَ: «تَضْرِمُ عَلَى أَهْلِ الْبَيْتِ نِيَابُهُمْ».

[٥٢٤٩] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِهِمْ. وَقَالَ: «وَالْفُؤَيْسِقَةُ تُضْرِمُ الْبَيْتَ عَلَى أَهْلِهِ».

[٥٢٥٠] ٩٧- (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ جُنْحُ اللَّيْلِ - أَوْ أَمْسَيْتُمْ - فَكُفُّوا صَبِيَانَكُمْ، فَإِنَّ الشَّيْطَانَ يَنْشِيرُ حَبِيذًا، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ، وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ، فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأَوْكُوا قَرَبَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَخَمِّرُوا آيَتَكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، وَلَوْ أَنْ تَعْرُضُوا عَلَيْهَا شَيْئًا، وَأَطْفِئُوا مَصَابِيحَكُمْ».

[5251] (...) ‘Amr bin Dînâr narrated that he heard Jâbir bin ‘Abdullâh say something similar to what ‘Âṭâ’ narrated (no. 5250), but he did not say: “Mention the Name of Allâh, Exalted and Glorified is He.”

[5252] (...) A report like that of Rawḥ (no. 5251) was narrated from ‘Âṭâ’ and ‘Amr bin Dînâr.

[5253] 98 - (2013) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.’”

[5254] (...) A *Hadîth* like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet ﷺ.

[5255] 99 - (2014) It was narrated that Jâbir bin ‘Abdullâh said: “I heard the Messenger of

[٥٢٥١] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنصُورٍ: أَخْبَرَنَا رَوْحُ [بْنُ عُبَادَةَ]: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ نَحْوًا مِمَّا أَخْبَرَ عَطَاءٌ، إِلَّا أَنَّهُ لَا يَقُولُ: «اذْكُرُوا اسْمَ اللَّهِ، عَزَّ وَجَلَّ».

[٥٢٥٢] (...) حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ التَّوْفَلِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ عَنْ عَطَاءٍ وَعَمْرُو بْنِ دِينَارٍ، كَرَوَايَةِ رَوْحِ.

[٥٢٥٣] ٩٨- (٢٠١٣) وَحَدَّثَنَا أَحْمَدُ ابْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْسِلُوا فَوَاشِيَكُمْ وَصِبْيَانَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تُبْعَثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ».

[٥٢٥٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ زُهَيْرٍ.

[٥٢٥٥] ٩٩- (٢٠١٤) وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا

Allāh ﷺ say: ‘Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.’”

[5256] (...) Laith bin Sa‘id narrated a similar report with this chain narrators, except that he said: “There is one day in the year when pestilence descends.” And at the end of the *Hadīth* he added: “Al-Laith said: ‘The non-Arabs among us protect themselves against that in Kanūn Al-Awwal.’”<sup>[1]</sup>

[5257] 100 - (2015) It was narrated from Sālim, from his father, that the Prophet ﷺ said: “Do not leave fire in your houses when you go to sleep.”

[5258] 101 - (2016) It was narrated that Abū Mūsā said: “A house burned down with its occupants one night in Al-Madīnah,

اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ ابْنِ أُسَامَةَ بْنِ الْهَادِ اللَّيْثِيُّ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَكَمِ، عَنِ الْقُقَاعِ بْنِ حَكِيمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَطُوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ».

[٥٢٥٦] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: «فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزِلُ فِيهِ وَبَاءٌ». وَزَادَ فِي آخِرِ الْحَدِيثِ: قَالَ اللَّيْثُ: فَالْأَعَاجِمُ عِنْدَنَا يَتَّقُونَ ذَلِكَ فِي كَانُونَ الْأَوَّلِ.

[٥٢٥٧] ١٠٠ - (٢٠١٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتْرَكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

[٥٢٥٨] ١٠١ - (٢٠١٦) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو بَكْرِ ابْنُ

[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.

and when the Messenger of Allāh ﷺ was told about them, he said: 'This fire is no more than an enemy to you, so when you go to sleep, extinguish it.'

أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: احْتَرَقَ بَيْتٌ عَلَى أَهْلِهِ بِالْمَدِينَةِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ».

### Chapter 13. The Etiquette Of Eating And Drinking, And Rulions Thereon

[5259] 102 - (2017) It was narrated that Hudhaifah said: "When we attended a meal with the Prophet ﷺ, we would not place our hands on the food until the Messenger of Allāh ﷺ did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allāh ﷺ took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allāh ﷺ said: 'The *Shaitān* considers food permissible so long as the Name of Allāh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.

(المعجم ١٣) - (باب آداب الطعام والشراب وأحكامهما) (التحفة ١٣)

[٥٢٥٩] ١٠٢ - (٢٠١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ حَيْمَةَ، عَنْ أَبِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ النَّبِيِّ ﷺ طَعَامًا لَمْ نَضَعْ أَيْدِينَا، حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ، فَيَضَعُ يَدَهُ، وَإِنَّا حَضَرْنَا مَعَهُ مَرَّةً، طَعَامًا، فَجَاءَتْ جَارِيَةٌ كَأَنَّهَا تُدْفَعُ، فَذَهَبَتْ لِتَضَعُ يَدَهَا فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهَا، ثُمَّ جَاءَ أَعْرَابِيٌّ كَأَنَّمَا يُدْفَعُ، فَأَخَذَ بِيَدِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهِذِهِ الْجَارِيَةَ لِيَسْتَحِلَّ بِهَا، فَأَخَذْتُ بِيَدِهَا، فَجَاءَ بِهَذَا الْأَعْرَابِيُّ

Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers.”

[5260] (...) It was narrated that Hudhaifah bin Al-Yamân said: “When we were invited to a meal with the Messenger of Allâh ﷺ...” and he mentioned a *Hadîth* like that of Abû Mu’âwiyah (no. 5259), but he said: “As if he was being chased,” and concerning the girl he said, “as if she was being chased.” And he mentioned the Bedouin’s arrival before that of the girl, and at the end of the *Hadîth* he added: “Then he (ﷺ) mentioned the Name of Allâh and ate.”

[5261] (...) It was narrated from Al-A’mash with this chain of narrators (a *Hadîth* similar to no. 5260), but he mentioned the girl’s arrival before that of the Bedouin.

[5262] 103 - (2018) It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “If a man enters his house, and mentions Allâh, Glorified and Exalted is He, when he enters and when he eats, the *Shaitân* says: ‘You have no place to stay and no

لِيَسْتَجِلَّ بِهِ، فَأَخَذْتُ بِيَدِهِ، وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ يَدَهُ فِي يَدِي مَعَ يَدِهَا».

[٥٢٦٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حُدَيْفَةَ الْأَرْحَبِيِّ، عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ قَالَ: كُنَّا إِذَا دُعِينَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى طَعَامٍ. فَذَكَرَ بِمَعْتَى حَدِيثِ أَبِي مُعَاوِيَةَ وَقَالَ: كَأَنَّمَا يُطْرَدُ وَفِي الْجَارِيَةِ كَأَنَّمَا تُطْرَدُ وَقَدَّمَ مَجِيءَ الْأَعْرَابِيِّ فِي حَدِيثِهِ قَبْلَ مَجِيءِ الْجَارِيَةِ، وَزَادَ فِي آخِرِ الْحَدِيثِ: ثُمَّ ذَكَرَ اسْمَ اللَّهِ وَأَكَلَ.

[٥٢٦١] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ. وَقَدَّمَ مَجِيءَ الْجَارِيَةِ قَبْلَ مَجِيءِ الْأَعْرَابِيِّ.

[٥٢٦٢] ١٠٣ - (٢٠١٨) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا



dinner.’ But if he enters and does not mention Allâh when he enters, the *Shaiṭân* says: ‘You have found a place to stay.’ And if he does not mention Allâh when he eats, he says: ‘You have found a place to stay and dinner.’”

[5263] (...) Jâbir bin ‘Abdullâh said that he heard the Prophet ﷺ say... a *Hadīth* like that of Abû ‘Âṣim (no. 5262), except that he said: “If he does not mention the Name of Allâh when he eats,” and “if he does not mention the Name of Allâh when he enters.”

[5264] 104 - (2019) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Do not eat with the left hand, for the *Shaiṭân* eats with the left hand.”

[5265] 105 - (2020) It was narrated from Abû Bakr bin ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar, from his grandfather Ibn ‘Umar, that the Messenger of Allâh ﷺ said: “When one of you eats, let him eat with his right

دَخَلَ الرَّجُلُ بَيْتَهُ، فَذَكَرَ اللَّهَ عَزَّ وَجَلَّ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ: لَا مَيِّتَ لَكُمْ وَلَا عِشَاءَ وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَيِّتَ. وَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ، قَالَ: أَذْرَكْتُمُ الْمَيِّتَ وَالْعِشَاءَ.

[٥٢٦٣] (...) وَحَدَّثَنِيهِ إِسْحَاقُ بْنُ مَثُورٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: إِنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ. بِمِثْلِ حَدِيثِ أَبِي عَاصِمٍ، إِلَّا أَنَّهُ قَالَ: «وَأِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ طَعَامِهِ، وَإِنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عِنْدَ دُخُولِهِ».

[٥٢٦٤] ١٠٤ - (٢٠١٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَأْكُلُوا بِالشَّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشَّمَالِ».

[٥٢٦٥] ١٠٥ - (٢٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ

hand, and when he drinks, let him drink with his right hand, for the *Shaitân* eats with his left hand and drinks with his left hand.”

عَنِ الرَّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ ابْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

[5266] (...) It was narrated from Az-Zuhri with the chain of Sufyân.

[٥٢٦٦] (...) وَحَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِيَءَ عَلَيْهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ، جَمِيعًا عَنْ الرَّهْرِيِّ بِإِسْنَادِ سُفْيَانَ.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “No one among you should eat with his left hand or drink with it, for the *Shaitân* eats with his left hand and drinks with it.”

[٥٢٦٧] ١٠٦ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ - قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا، وَقَالَ حَرَمَلَةُ: حَدَّثَنَا - عَبْدُ اللَّهِ ابْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي الْقَاسِمُ بْنُ عَبْدِ اللَّهِ ابْنِ عُمَرَ: حَدَّثَهُ عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا».

He said: “And Nâfi‘ used to add: ‘And he should not take with it or give with it.’” According to the report of Abû Aṭ-Ṭâhir: “No one of you should eat...”

قَالَ: وَكَانَ نَافِعٌ يَزِيدُ فِيهَا «وَلَا يَأْخُذُ بِهَا وَلَا يُعْطِي بِهَا». وَفِي رِوَايَةِ أَبِي الطَّاهِرِ «لَا يَأْكُلَنَّ أَحَدُكُمْ».

[5268] 107 - (2021) Iyâs bin Salamah bin Al-Akwa' narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allâh ﷺ. He said: "Eat with your right hand." He said: "I cannot." He said: "May you never be able to," for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

[5269] 108 - (2022) It was narrated from Wahb bin Kaisân that he heard 'Umar bin Abî Salamah say: "I was under the care of the Messenger of Allâh ﷺ, and my hand used to wander all over the plate. He (ﷺ) said to me: 'O young boy, say the Name of Allâh and eat with your right hand, and eat from what is nearest to you.'"

[5270] 109 - (...) It was narrated that 'Umar bin Abî Salamah said: "One day I ate with the Messenger of Allâh ﷺ, and I started to take meat from all around the plate. The Messenger of Allâh ﷺ said: 'Eat from that which is nearest to you.'"

[٥٢٦٨] ١٠٧ - (٢٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ ابْنُ الْحُبَابِ عَنْ عِكْرِمَةَ بْنِ عَمَارٍ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ. فَقَالَ: «كُلْ بِيَمِينِكَ» قَالَ: لَا أَسْتَطِيعُ. قَالَ: «لَا اسْتَطَعْتَ» مَا مَنَعَهُ إِلَّا الْكِبَرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

[٥٢٦٩] ١٠٨ - (٢٠٢٢) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ - عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ: سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ. قَالَ: كُنْتُ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي: «يَا غُلَامُ! سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ».

[٥٢٧٠] ١٠٩ - (...) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرِ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرٍو بْنِ حَلْحَلَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ أَنَّهُ قَالَ: أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ ﷺ،

فَجَعَلْتُ أَحَدُ مِنْ لَحْمٍ حَوْلَ الصَّحْفَةِ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ «كُلْ مِمَّا يَلِيكَ» .

[5271] 110 - (2023) It was narrated that Abû Sa'eed said: "The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths."

[٥٢٧١] ١١٠ - (٢٠٢٣) حَدَّثَنَا  
عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ  
الزُّهْرِيِّ، عَنْ عُيَيْدِ اللَّهِ، عَنْ أَبِي سَعِيدِ  
قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ اخْتِنَاثِ  
الْأَسْقِيَةِ.

[5272] 111 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins."

[٥٢٧٢] ١١١ - (...) وَحَدَّثَنِي  
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهَبٍ:  
أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ  
ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ؛ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ  
اخْتِنَاثِ الْأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا .

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhrî with this chain of narrators.

[٥٢٧٣] (...) وَحَدَّثَنَا عَبْدُ بْنُ  
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ  
أَنَّهُ قَالَ: وَاخْتِنَاثُهَا أَنْ يُقْلَبَ رَأْسُهَا ثُمَّ  
يُشْرَبَ مِنْهُ .

#### Chapter 14. Drinking While Standing

(المعجم ١٤) - (بَابُ فِي الشَّرْبِ

قَائِمًا) (التحفة ١٤)

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.

[٥٢٧٤] ١١٢ - (٢٠٢٤) وَحَدَّثَنَا  
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا  
فَتَادَةُ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ  
الشُّرْبِ قَائِمًا .

[5275] 113 - (...) It was narrated from Anas that the Prophet ﷺ forbade drinking whilst standing. Qatādah said: “We said: ‘What about eating?’ He said: ‘That is worse, or more abhorrent.’”

[5276] (...) A similar report (as no. 5275) was narrated from Anas, from the Prophet ﷺ, but he did not mention the words of Qatādah.

[5277] 114 - (2025) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ disapproved of drinking while standing.

[5278] 115 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ forbade drinking while standing.

[5279] 116 - (2026) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘No one among

[٥٢٧٥] ١١٣- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا. قَالَ قَتَادَةُ: فَعَلْنَا: فَلَا نُحِلُّ؟ فَقَالَ: ذَلِكَ أَشْرُّ أَوْ أَحْبَثُ.

[٥٢٧٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالََا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَلَمْ يَذْكُرْ قَوْلَ قَتَادَةَ.

[٥٢٧٧] ١١٤- (٢٠٢٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَيْسَى الْأُسْوَارِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ النَّبِيَّ ﷺ زَجَرَ عَنِ الشَّرْبِ قَائِمًا.

[٥٢٧٨] ١١٥- (...) وَحَدَّثَنَا زُهَيْرُ ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِزُهَيْرٍ وَابْنِ الْمُثَنَّى - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عَيْسَى الْأُسْوَارِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّرْبِ قَائِمًا.

[٥٢٧٩] ١١٦- (٢٠٢٦) حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ: حَدَّثَنَا مَرْوَانُ يَغْنِي

you should drink while standing. Whoever forgets, let him make himself vomit.”

### Chapter 15. Drinking Zamzam Water While Standing

[5280] 117 - (2027) It was narrated that Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing.”

[5281] 118 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

[5282] 119 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.

الْفَزَارِيِّ: أَخْبَرَنَا عُمَرُ بْنُ حَمْرَةَ: أَخْبَرَنِي أَبُو عَطْفَانَ الْمُرِّيُّ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا، فَمَنْ نَسِيَ فَلْيَسْتَقِيءَ».

(المعجم ١٥) - (باب في الشرب من زمزم قائما) (التحفة ١٥)

[٥٢٨٠] ١١٧ - (٢٠٢٧) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ.

[٥٢٨١] ١١٨ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ زَمْزَمَ، مِنْ دَلْوٍ مِنْهَا، وَهُوَ قَائِمٌ.

[٥٢٨٢] ١١٩ - (...) وَحَدَّثَنَا سَرِيحُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمُ الْأَحْوَلُ؛ وَحَدَّثَنِي يَعْقُوبُ الدَّوْرَقِيُّ وَإِسْمَاعِيلُ بْنُ سَالِمٍ - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا، وَقَالَ يَعْقُوبُ: حَدَّثَنَا - هُشَيْمٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ.

[5283] 120 - (...) Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka‘bah.”

[5284] (...) It was narrated from Shu‘bah with this chain of narrators. In their (Muḥammad and Wahb, sub narrators) Hadīth it says: “And I brought it to him in a bucket.”

**Chapter 16. It Is *Makrûh* (Disliked) To Breathe Into The Vessel, And It Is *Mustahabb* To Take Three Breaths, Outside The Vessel**

[5285] 121 - (267) It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

[5286] 122 - (2028) It was narrated from Anas that the Messenger of Allâh ﷺ used to take three breaths in the vessel.<sup>[1]</sup>

[٥٢٨٣] ١٢٠- (...) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ سَمْعِ الشَّعْبِيِّ، سَمِعَ ابْنَ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ قَائِمًا، وَاسْتَسْقَى وَهُوَ عِنْدَ الْبَيْتِ.

[٥٢٨٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، [كِلَاهُمَا] عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَفِي حَدِيثِهِمَا: فَأَتَيْتُهُ بِدَلْوٍ.

(المعجم ١٦) - (بَابُ كِرَاهَةِ التَّنْفَسِ فِي نَفْسِ الْإِنَاءِ وَاسْتِحْبَابِ التَّنْفَسِ ثَلَاثًا، خَارِجَ الْإِنَاءِ) (التحفة ١٦)

[٥٢٨٥] ١٢١- (٢٦٧) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ. [راجع: ٦١٣]

[٥٢٨٦] ١٢٢- (٢٠٢٨) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ عَزْرَةَ بْنِ ثَابِتِ الْأَنْصَارِيِّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ

[1] “The meaning here is not that he would breathe into the vessel, because that would contradict the Hadīth before it, rather the meaning is that he would breathe while drinking from the vessel three times.” (Minnat Al-Mun‘im)

أَنَسٍ، عَنِ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

[٥٢٨٧] ١٢٣ - (...) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَارِثِ ابْنُ سَعِيدٍ؛ وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا، وَيَقُولُ: «إِنَّهُ أَرْوَى وَأَبْرَأُ وَأَمْرٌ».

قَالَ أَنَسٌ: وَأَنَا أَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.

[٥٢٨٨] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ هِشَامِ الدَّسْتَوَائِيِّ، عَنْ أَبِي عَصَامٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. وَقَالَ: فِي الْإِنَاءِ.

(المعجم ١٧) - (بَابُ اسْتِحْبَابِ إِدَارَةِ الْمَاءِ وَاللَبَنِ، وَنَحْوَهُمَا، عَلَى يَمِينِ الْمَبْتَدِئِ) (التحفة ١٧)

[٥٢٨٩] ١٢٤ - (٢٠٢٩) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِلَبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَغْرَابِيُّ وَعَنْ يَسَارِهِ أَبُو بَكْرٍ،

[5287] 123 - (...) It was narrated that Anas said: “The Messenger of Allāh ﷺ used to breathe three times when drinking, and he would say: ‘It is more thirst-quenching, healthier and more wholesome.’”

Anas said: “And I breathe three times during the drink.”

[5288] (...) A similar report (as no. 5287) was narrated from Anas, from the Prophet ﷺ, and he said: “In the vessel.”

### Chapter 17. It Is *Mustahabb* To Pass Water And Milk Etc., To The Right Of The One Who Drinks First

[5289] 124 - (2029) It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allāh ﷺ, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the



Bedouin, and said: "To the (immediate) right then to the next on the right."

[5290] 125 - (...) It was narrated that Anas said: "The Prophet ﷺ came to Al-Madînah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He (ﷺ) entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh ﷺ drank, then 'Umar said to him - as Abû Bakr was sitting to his left - 'O Messenger of Allâh, give it to Abû Bakr.' But he gave it to a Bedouin who was on his right, and the Messenger of Allâh ﷺ said: "To the (immediate) right then the next to the right.""

[5291] 126 - (...) Anas bin Mâlik narrated: "The Messenger of Allâh ﷺ came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine." He said: "I gave it to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ drank, and Abû Bakr was on his left, 'Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh ﷺ had

فَشْرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ، وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[٥٢٩٠] ١٢٥ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرِ، وَمَاتَ وَأَنَا ابْنُ عَشْرَيْنَ، وَكُنَّ أُمَّهَاتِي يُحْتَسِنُنِي عَلَى خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا دَارَنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشِيبَ لَهُ مِنْ بَيْتْرِ فِي الدَّارِ، فَشْرِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ عُمَرُ - وَأَبُو بَكْرٍ عَنْ شِمَالِهِ -: يَا رَسُولَ اللَّهِ! أَعْطِ أَبَا بَكْرٍ، فَأَعْطَاهُ أَعْرَابِيًّا عَنْ يَمِينِهِ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[٥٢٩١] ١٢٦ - (...) حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ بْنِ حَزْمِ أَبِي طُوَالَةَ الْأَنْصَارِيِّ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ؛ أَنَّهُ سَمِعَ أَنَسَ

finished drinking, 'Umar said: 'Here is Abû Bakr, O Messenger of Allâh' - pointing him out to him. But the Messenger of Allâh ﷺ gave it to the Bedouin, and not to Abû Bakr or 'Umar. The Messenger of Allâh ﷺ said: "Those who are on the right, those who are on the right, those who are on the right, those who are on the right."

Anas said: "So it is *Sunnah*, so it is *Sunnah*, so it is *Sunnah*, so it is *Sunnah*."

ابْنُ مَالِكٍ يُحَدِّثُ قَالَ: أَنَا رَسُولُ اللَّهِ ﷺ فِي دَارِنَا، فَاسْتَسْقَى، فَحَلَبْنَا لَهُ شَاءً، ثُمَّ شُبَّهُتُهُ مِنْ مَاءِ بَيْتْرِ هَذِهِ - قَالَ -: فَأَعْطَيْتُ رَسُولَ اللَّهِ ﷺ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ عَنِ يَسَارِهِ، وَعُمَرُ وَجَاهَهُ، وَأَعْرَابِيٌّ عَنِ يَمِينِهِ - قَالَ -: فَلَمَّا فَرَّغَ رَسُولُ اللَّهِ ﷺ مِنْ شُرْبِهِ، قَالَ عُمَرُ: هَذَا أَبُو بَكْرٍ، يَا رَسُولَ اللَّهِ! يُرِيهِ إِيَّاهُ، فَأَعْطَى رَسُولُ اللَّهِ ﷺ الْأَعْرَابِيَّ، وَتَرَكَ أَبَا بَكْرٍ وَعُمَرَ، وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمَنُونَ، الْأَيْمَنُونَ».

قَالَ أَنَسٌ: فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ، فَهِيَ سُنَّةٌ.

[5292] 127 - (2030) It was narrated from Sahl bin Sa'd As-Sâ'idî that a drink was brought to the Messenger of Allâh ﷺ and he drank some. On his right there was a young boy and on his left were some older men. He said to the young boy: "Will you give me permission to give it to these men?" The boy said: "No, by Allâh, I will not give up my share of you to anyone."

So the Messenger of Allâh ﷺ gave it to him in his hand.

[5293] 128 - (...) A similar report (as no. 5292) was narrated from Sa'd from the Prophet ﷺ.

[٥٢٩٢] ١٢٧ - (٢٠٣٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ فِيمَا قُرِئَ عَلَيْهِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ أَشْيَاحٌ، فَقَالَ لِلْغُلَامِ: «أَتَأْذُنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا، وَاللَّهِ! لَا أُؤْتِرُ بِنَصِيْبِي مِنْكَ أَحَدًا.

قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ.

[٥٢٩٣] ١٢٨ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي

حَازِمٌ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا  
يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ،  
كِلَاهُمَا عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ  
سَعْدٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، وَلَمْ يَقُولَا:  
فَتَلَّهُ. وَلَكِنْ فِي رِوَايَةِ يَعْقُوبَ: قَالَ:  
فَأَغَطَاهُ إِيَّاهُ.

**Chapter 18. It Is Recommended To Lick One's Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One's Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers**

[5294] 129 - (2031) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.'"

[5295] 130 - (...) Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.'"

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ لَعْقِ  
الأصابع والقصعة، وأكل اللقمة  
الساقطة بعد مسح ما يصيبها من  
أذى، وكراهة مسح اليد قبل لعقتها  
لاحتمال كون بركة الطعام في ذلك  
الباقي وأن السنة الأكل بثلاث أصابع)  
(التحفة الأطقمة: ١)

[٥٢٩٤] ١٢٩ - (٢٠٣١) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّافِلُ وَإِسْحَاقُ بْنُ  
إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ:  
أَخْبَرَنَا. وَقَالَ الْأَخْرُونَ: حَدَّثَنَا - سُفْيَانُ عَنْ  
عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا،  
فَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا».

[٥٢٩٥] ١٣٠ - (...) حَدَّثَنَا هَرُونَ  
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ  
مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا أَبُو  
عَاصِمٍ، جَمِيعًا عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنَا

زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يَلْعَمَهَا».

[5296] 131 - (2032) It was narrated from Ibn Ka'b bin Mâlik, that his father said: "I saw the Prophet ﷺ licking his three fingers after eating." Ibn Hâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: "from 'Abdur-Rahmân bin Ka'b, from his father."

[٥٢٩٦] [١٣١- (٢٠٣٢)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ ابْنُ حَاتِمٍ قَالُوا: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ. قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَلْعَقُ أَصَابِعَهُ الثَّلَاثَ مِنَ الطَّعَامِ. وَلَمْ يَذْكُرِ ابْنُ حَاتِمٍ: الثَّلَاثَ. وَقَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ أَبِيهِ.

[5297] (...) It was narrated from Ibn Ka'b bin Mâlik that his father said: "The Messenger of Allâh ﷺ used to eat with three fingers, and lick his hand before wiping it."

[٥٢٩٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا.

[5298] 132 - (...) 'Abdur-Rahmân bin Ka'b bin Mâlik - or 'Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh ﷺ

[٥٢٩٨] [١٣٢- (...)] وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ

used to eat with three fingers, and when he finished he would lick them.

الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ - أَوْ عَبْدَ اللَّهِ  
ابْنَ كَعْبٍ - أَخْبَرَهُ عَنْ أَبِيهِ كَعْبٍ؛ أَنَّهُ  
حَدَّثَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْكُلُ  
بِثَلَاثِ أَصَابِعٍ، فَإِذَا فَرَغَ لَعَقَهَا.

[5299] (...) ‘Abdur-Raḥmân bin Ka’b bin Mâlik and ‘Abdu’llâh bin Ka’b - or one of them - narrated a similar report (as no. 5298) from his father, Ka’b bin Mâlik, from the Prophet ﷺ.

[٥٢٩٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ سَعْدٍ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ  
كَعْبِ بْنِ مَالِكٍ وَعَبْدَ اللَّهِ بْنَ كَعْبٍ حَدَّثَاهُ  
- أَوْ أَحَدَهُمَا - عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ  
عَنِ النَّبِيِّ ﷺ. بِمِثْلِهِ.

[5300] 133 - (2033) It was narrated from Jâbir that the Prophet ﷺ enjoined licking one’s fingers and (wiping) the plate, and he said: “You do not know in which part the blessing is.”

[٥٣٠٠] [١٣٣- (٢٠٣٣)] وَحَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ  
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ  
أَمَرَ بَلْعَ الْأَصَابِعِ وَالصَّحْفَةِ، وَقَالَ:  
«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهِ الْبَرَكَةُ».

[5301] 134 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the *Shaiṭân*. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.’”

[٥٣٠١] [١٣٤- (...)] حَدَّثَنَا مُحَمَّدُ  
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتْ  
لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا، فَلْيَمِطْ مَا كَانَ  
بِهَا مِنْ أَدَى وَلْيَأْكُلْهَا، وَلَا يَدْعُهَا  
لِلشَّيْطَانِ، وَلَا يَمْسَحْ يَدَهُ بِالْمِنْدِيلِ حَتَّى  
يَلْعَقَ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ  
طَعَامِهِ الْبَرَكَةُ».

[5302] (...) A similar report (as no. 5301) was narrated from Sufyân with this chain of narrators.

In their *Hadîth* it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked...."

[5303] 135 - (...) It was narrated that Jâbir said: "I heard the Prophet ﷺ say: 'The *Shaiṭân* is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the *Shaiṭân*. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

[5304] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5303): "If one of you drops a morsel" up to the end of the *Hadîth*, but he did not mention the first part of the *Hadîth*: "The *Shaiṭân* is present with one of you."

[٥٣٠٢] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ سُفْيَانَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

وفي حَدِيثِهِمَا: «وَلَا يَمْسَحُ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا، أَوْ يُلْعَقَهَا» وَمَا بَعْدَهُ.

[٥٣٠٣] ١٣٥ - (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ، فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمْ اللَّقْمَةُ فَلْيُبِطْ مَا كَانَ بِهَا مِنْ أَدَى، ثُمَّ لْيَأْكُلْهَا، وَلَا يَدْعَهَا لِلشَّيْطَانِ، فَإِذَا فَرَّغَ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ تَكُونُ الْبَرَكَةُ».

[٥٣٠٤] (...) وَإِسْحَقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ (إِذَا سَقَطَتْ لَقْمَةُ أَحَدِكُمْ) إِلَى آخِرِ الْحَدِيثِ، وَكَمْ يَذْكَرُ أَوَّلَ الْحَدِيثِ «إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ».

[5305] (...) It was narrated from Jâbir from the Prophet ﷺ concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet ﷺ, and he mentioned the (dropped) morsel, a similar *Hadîth* (as no. 5303).

[5306] 136 - (2034) It was narrated from Anas that when the Messenger of Allâh ﷺ ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the *Shaitân*." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

[5307] 137 - (2035) It was narrated from Abû Hurairah that the Prophet ﷺ said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

[5308] (...) Hammâd narrated it with this chain of narrators (a similar *Hadîth* as no. 5307), except

[٥٣٠٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ وَأَبِي سُوَيْبَانَ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ، فِي ذِكْرِ اللَّعِقِ، وَعَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ، وَذَكَرَ اللَّقْمَةَ، نَحْوَ حَدِيثِهِمَا.

[٥٣٠٦] ١٣٦ - (٢٠٣٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعِ الْعُبَيْدِيُّ قَالَا: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ، - قَالَ - وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيُمِطْ عَنْهَا الْأَذَى، وَلْيَأْكُلْهَا، وَلَا يَدَعْهَا لِلشَّيْطَانِ» وَأَمَرْنَا أَنْ نَسْلُقَ الْقِضْعَةَ، قَالَ: «فَإِنَّكُمْ لَا تَدْرُونَ فِي أَيِّ طَعَامِكُمْ الْبَرَكَةُ».

[٥٣٠٧] ١٣٧ - (٢٠٣٥) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ، فَإِنَّهُ لَا يَدْرِي فِي أَيِّهِنَّ الْبَرَكَةُ».

[٥٣٠٨] (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ

that he said: “Let one of you wipe the plate.” And he said: “In which part of your food the blessing is, or it is blessed for you.”

### Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

[5309] 138 - (2036) It was narrated that Abû Mas‘ûd Al-Anṣârî said: “There was a man among the *Anṣâr* who was called Abû Shu‘aib and he had a slave who was a butcher. He saw the Messenger of Allâh ﷺ and recognized the signs of hunger in his face. He said to his slave: ‘Woe to you, make us food enough for five people, for I want to invite the Prophet ﷺ as the fifth of five.’ So he made (the food), then he came to the Prophet ﷺ and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet ﷺ said: ‘This man has followed us. If you wish, you may give him permission and if you wish he may go back.’ He said: ‘No, rather I will give him permission, O Messenger of Allâh.’”

مَهْدِي قَالَ: حَدَّثَنَا حَمَادٌ، بِهَذَا الْإِسْنَادِ. غَيْرَ أَنَّهُ قَالَ: «وَلَيْسَتْ أَحَدَكُمْ الصَّحْفَةَ». وَقَالَ: «فِي أَيِّ طَعَامِكُمُ الْبَرَكَهَ، أَوْ يُبَارَكُ لَكُمْ».

(المعجم ١٩) - (بَابُ مَا يَفْعَلُ الضَّيْفُ إِذَا تَبِعَهُ غَيْرٌ مِنْ دَعَاةِ صَاحِبِ الطَّعَامِ، وَاسْتِحْبَابِ إِذْنِ صَاحِبِ الطَّعَامِ لِلتَّابِعِ) (التحفة ٢)

[٥٣٠٩] [١٣٨ - (٢٠٣٦)] حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلَامٌ لِحَامٍ، فَرَأَى رَسُولَ اللَّهِ ﷺ فَعَرَفَ فِي وَجْهِهِ الْجُوعَ، فَقَالَ لِغُلَامِهِ: وَيْحَكَ اصْنَعْ لَنَا طَعَامًا لِخَمْسَةِ نَفَرٍ، فَإِنِّي أُرِيدُ أَنْ أَدْعُو النَّبِيَّ ﷺ حَامِسَ خَمْسَةٍ، قَالَ: فَصَنَعَ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَدَعَاهُ حَامِسَ خَمْسَةٍ، وَاتَّبَعَهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ قَالَ النَّبِيُّ ﷺ: «إِنَّ هَذَا اتَّبَعَنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعْ» قَالَ: لَا، بَلْ أَدِّنْ لَهُ، يَا رَسُولَ اللَّهِ! .



[5310] (...) A *Hadīth* like that of Jābir (no. 5309) was narrated from Abū Mas'ūd, from the Prophet ﷺ.

[٥٣١٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَأَبُو سَعِيدٍ الْأَسْجُجِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ، بِهَذَا الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ جَرِيرٍ.

قَالَ نَصْرُ بْنُ عَلِيٍّ فِي رِوَايَتِهِ لِهَذَا الْحَدِيثِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا شَقِيقُ بْنُ سَلَمَةَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْأَنْصَارِيُّ، وَسَاقَ الْحَدِيثَ.

[5311] (...) This *Hadīth* was narrated from Abū Mas'ūd, from the Prophet ﷺ, and from Al-A'mash from Abū Sufyān, from Jābir (a *Hadīth* similar to no. 5309).

[٥٣١١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ بْنِ أَبِي رَوَادٍ: حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا عَمَّارٌ وَهُوَ ابْنُ رُزَيْقٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ. وَعَنِ الْأَعْمَشِ عَنِ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، بِهَذَا الْحَدِيثِ.

[5312] 139 - (2037) It was narrated from Anas that a Persian neighbor of the Messenger of Allâh ﷺ was good at making soup. He made (some soup) for the Messenger of Allâh ﷺ, then he came to invite him. He said: "And this one too?" - meaning 'Aishah - but he said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." He invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said: "No." The Messenger of Allâh ﷺ said: "No (I will not come)." Then he invited him again, and the Messenger of Allâh ﷺ said: "And this one too?" He said yes the third time, so they got up and went to his house.

### Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

[5313] 140 - (2038) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ went out one day or night, and he met Abû Bakr and 'Umar. He said: 'What brings you out of your houses at this hour?' They said: 'Hunger, O Messenger of Allâh.' He said: 'Me too, by the One in Whose Hand is my soul, I have come out for the same

[٥٣١٢] ١٣٩ - (٢٠٣٧) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: «وَهَذِهِ؟» لِعَائِشَةَ. فَقَالَ: لَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «لَا» ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَذِهِ؟» قَالَ: نَعَمْ فِي الثَّلَاثَةِ، فَقَامَا يَتَدَاغَعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

(المعجم ٢٠) - (بَابُ جَوَازِ اسْتِبَاعِهِ) غَيْرِهِ إِلَى دَارِ مَنْ يَثِقُ بِرِضَاهِ بِذَلِكَ، وَيَتَحَقَّقُهُ تَحَقُّقًا تَامًا، وَاسْتِحْبَابِ الْاجْتِمَاعِ عَلَى الطَّعَامِ) (التحفة ٣)

[٥٣١٣] ١٤٠ - (٢٠٣٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَلْفُ ابْنِ خَلِيفَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ، فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ، فَقَالَ: «مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ؟» قَالَ: الْجُوعُ، يَا

reason as you have come out. Get up.' So they got up and went with him, and he came to an *Anṣārī* man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allāh ﷺ said to her: 'Where is so-and-so?' She said: 'He has gone to bring us some fresh water.' When the *Anṣārī* came, he saw the Messenger of Allāh ﷺ and his two Companions, then he said: 'Praise be to Allāh, no one has more honorable guests today than I.' He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: 'Eat some of this.' Then he picked up a long knife, and the Messenger of Allāh ﷺ said to him: 'Beware (of slaughtering) a milch animal.' He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allāh ﷺ said to Abû Bakr and 'Umar: 'By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.'"

[5314] (...) Abû Hurairah said: "While Abû Bakr was sitting, and 'Umar was with him, the Messenger of Allāh ﷺ came to

رَسُولَ اللَّهِ! قَالَ: «وَأَنَا، وَالَّذِي نَفْسِي بِيَدِهِ! لَأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا، فُومُوا» فَقَامُوا مَعَهُ، فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ، فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ، فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ: مَرْحَبًا! وَأَهْلًا! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَيْنَ فُلَانٌ؟» قَالَتْ: ذَهَبَ يَسْتَعِذُّ لَنَا مِنَ الْمَاءِ، إِذْ جَاءَ الْأَنْصَارِيُّ فَظَنَرَ إِلَى رَسُولِ اللَّهِ ﷺ وَصَاحِبَيْهِ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي، قَالَ: فَانْطَلَقَ فِجَاءَهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطْبٌ، فَقَالَ: كُلُوا مِنْ هَذِهِ، وَأَخَذَ الْمُدِيَّةَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ! وَالْحَلُوبَ» فَذَبَحَ لَهُمْ، فَأَكَلُوا مِنَ الشَّاةِ، وَمِنْ ذَلِكَ الْعِذْقِ، وَشَرِبُوا، فَلَمَّا أَنْ شَبِعُوا وَرَوُوا، قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي بَكْرٍ وَعُمَرَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ الْقِيَامَةِ، أَخْرَجَكُم مِّنْ بُيُوتِكُمْ الْجُوعُ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ».

[٥٣١٤] (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو هِشَامٍ يَعْينِي الْمُغِيرَةَ ابْنُ سَلَمَةَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ:

them and said: 'Why are you sitting here?' They said: 'Hunger brought us out of our houses, by the One Who sent you with the truth.'" Then he mentioned a *Hadīth* like that of *Khalaf bin Khalifah* (no. 5313).

[5315] 141 - (2039) Jâbir bin 'Abdullâh said: "When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh ﷺ was very hungry. I went to my wife and said to her: 'Do you have anything? For I have seen that the Messenger of Allâh ﷺ is very hungry.' She brought out a bag in which there was a *Ṣâ'* of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh ﷺ. She said: 'Do not embarrass me before the Messenger of Allâh ﷺ and those who are with him.' I came to him and whispered to him, (saying) 'O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a *Ṣâ'* of barley that we had, so come with a small group.' The Messenger of Allâh ﷺ called out: 'O People of the Ditch! Jâbir had made food for you, come along!' And the Messenger of Allâh ﷺ

حَدَّثَنَا يَزِيدُ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: بَيْنَا أَبُو بَكْرٍ فَأَعِدُّ وَعُمَرُ مَعَهُ، إِذْ آتَاهُمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا أَفْعَدَكُمَا هَهُنَا؟» قَالَا: أَخْرَجَنَا الْجُوعُ مِنْ بُيُوتِنَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ خَلْفِ ابْنِ خَلِيفَةَ.

[٥٣١٥] ١٤١ - (٢٠٣٩) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي الضَّحَّاكُ بْنُ مَخْلَدٍ مِنْ رُفْعَةَ عَارِضَ لِي بِهَا، ثُمَّ قَرَأَهُ عَلَيَّ قَالَ: أَخْبَرَنَا هُ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاء قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ حَمَصًا، فَاكْتَفَأْتُ إِلَى امْرَأَتِي، فَقُلْتُ لَهَا: هَلْ عِنْدَكَ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ حَمَصًا شَدِيدًا، فَأَخْرَجَتْ لِي جِرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ، وَلَنَا بُهَيْمَةٌ دَاجِنٌ، قَالَ فَذَبَحْتُهَا وَطَحَنْتُ، فَفَرَعْتُ إِلَى فِرَاعِي، فَقَطَعْتُهَا فِي بُرْمَتِهَا، ثُمَّ وَنَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَتْ: لَا تَفْضُخْنِي بِرَسُولِ اللَّهِ ﷺ وَمَنْ مَعَهُ - قَالَ - فَجِئْتُهُ فَسَارَزْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ ذَبَحْنَا بُهَيْمَةً لَنَا، وَطَحَنْتُ صَاعًا مِنْ

said (to me): ‘Do not move your pot from the hearth or bake your bread until I come.’ I came and the Messenger of Allāh ﷺ came ahead of the people. I came to my wife and she said: ‘Woe to you, woe to you!’ I said: ‘I did what you told me.’ She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: ‘Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.’ There were one thousand men, and I swear by Allāh that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before.”

[5316] 142 - (2040) Anas bin Mālik said: “Abū Ṭalḥah said to Umm Sulaim: ‘I have heard the voice of the Messenger of Allāh ﷺ sounding weak, and I know that he is hungry. Do you have anything?’ She said: ‘Yes,’ and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then

شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ فِي نَفْرٍ مَعَكَ، فَصَاحَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا أَهْلَ الْخَنْدَقِ! إِنَّ جَابِرًا قَدْ صَنَعَ لَكُمْ سُورًا، فَحَيِّ هَلَا بِكُمْ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْزِلَنَّ بُرْمَتَكُمْ وَلَا تَحْبِزَنَّ عَجِينَكُمْ، حَتَّىٰ أَجِيءَ» فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ، حَتَّىٰ جِئْتُ امْرَأَتِي، فَقَالَتْ: بِكَ، وَبِكَ، قُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتَ لِي، فَأَخْرَجَتْ لَهُ عَجِينَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ، ثُمَّ عَمَدَ إِلَيَّ بُرْمَتَنَا فَبَصَقَ فِيهَا وَبَارَكَ. ثُمَّ قَالَ: «ادْعُوَانِي خَابِرَةً فَلْتَحْبِزْ مَعَكَ، وَاقْدِجِي مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوهَا» وَهَمَّ أَلْفٌ، فَأُفْسِمُ بِاللَّهِ لَأَكْلُوا حَتَّىٰ تَرَكَوهُ وَأَنْحَرُفُوا، وَإِنَّ بُرْمَتَنَا لَتَنْغُطُ كَمَا هِيَ، وَإِنَّ عَجِينَتَنَا - أَوْ كَمَا قَالَ الصَّحَّاحُ - لَيُتْحَبِزُ كَمَا هُوَ.

[٥٣١٦] ١٤٢ - (٢٠٤٠) حَدَّثَنَا يَحْيَىٰ بْنُ يَحْيَىٰ قَالَ: قَرَأْتُ عَلَىٰ مَالِكِ [بِئْسَ أَنْسَر] عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: قَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا، أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَفْرَاصًا مِنْ

she sent me to the Messenger of Allâh ﷺ. I took it and I found the Messenger of Allâh ﷺ sitting in the *Masjid*, and the people were with him. I stood near them and the Messenger of Allâh ﷺ said: 'Has Abû Ṭalḥah sent you?' I said: 'Yes.' He said: 'Is it concerning food?' I said: 'Yes.' The Messenger of Allâh ﷺ said to those who were with him: 'Get up.' He set out, and I set out ahead of them, until I came to Abû Ṭalḥah, and I told him. Abû Ṭalḥah said: 'O Umm Sulaim, the Messenger of Allâh ﷺ has come with the people, and we do not have enough to feed them.' She said: 'Allâh and His Messenger know best.' Abû Ṭalḥah went out and met the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ came with him until they both entered. The Messenger of Allâh ﷺ said: 'Bring me what you have, O Umm Sulaim.' She brought that bread and the Messenger of Allâh ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allâh ﷺ said over it what Allâh would he should say. Then he said: 'Give permission for ten to enter.' He gave them permission and they ate until they were full, then they left. Then he said: 'Give permission for ten to enter.' He gave them permission

شَعِيرٍ: ثُمَّ أَخَذَتْ حِمَارًا لَهَا، فَلَفَّتِ  
الْحُبْزَ بِبَعْضِهِ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي،  
وَرَدَدْتَنِي بِبَعْضِهِ، ثُمَّ أَرْسَلْتَنِي إِلَى رَسُولِ  
اللَّهِ ﷺ. قَالَ: فَذَهَبْتُ بِهِ فَوَجَدْتُ رَسُولَ  
اللَّهِ ﷺ جَالِسًا فِي الْمَسْجِدِ، وَمَعَهُ  
النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «أَرْسَلَكِ أَبُو طَلْحَةَ؟» فَقُلْتُ:  
نَعَمْ، فَقَالَ: «أَلِطْعَامُ؟» فَقُلْتُ: نَعَمْ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «قُومُوا»  
قَالَ: فَاَنْطَلَقَ وَانْطَلَمْتُ بَيْنَ أَيْدِيهِمْ، حَتَّى  
جِئْتُ أَبَا طَلْحَةَ، فَأَخْبَرْتُهُ، فَقَالَ أَبُو  
طَلْحَةَ: يَا أُمَّ سُلَيْمِ! قَدْ جَاءَ رَسُولُ  
اللَّهِ ﷺ وَالنَّاسُ، وَلاَ نَسَ عِنْدَنَا مَا  
نُطْعِمُهُمْ. فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.  
قَالَ: فَاَنْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ  
اللَّهِ ﷺ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ مَعَهُ حَتَّى  
دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي مَا  
عِنْدِكَ، يَا أُمَّ سُلَيْمِ!» فَأَتَتْ بِذَلِكَ الْحُبْزِ،  
فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفُتَّ، وَعَصْرَتْ  
عَلَيْهِ أُمَّ سُلَيْمِ عَكَّةً لَهَا فَأَدَمَتْهُ، ثُمَّ قَالَ  
فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ،  
ثُمَّ قَالَ: «إِذْنٌ لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا  
حَتَّى شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «إِذْنٌ  
لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ

and they ate until they were full, then they left. He said: 'Give permission for ten to enter,' until all the people had eaten their fill, and there were seventy or eighty men."

[5317] 143 - (...) Anas bin Mâlik narrated: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ to invite him, as he had made some food. I came and found the Messenger of Allâh ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû Ṭalḥah.' He said to the people: 'Get up.' Abû Ṭalḥah said: 'O Messenger of Allâh, I only made something for you.'" He said: "The Messenger of Allâh ﷺ touched it and prayed that it might be blessed, then he said: 'Admit a group of my Companions, ten men.' And he said: 'Eat.' He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: 'Admit (another) ten,' and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it."

[5318] (...) Anas bin Mâlik said: "Abû Ṭalḥah sent me to the Messenger of Allâh ﷺ..." and he

خَرَجُوا، ثُمَّ قَالَ: «اِذْنُ لِعَشْرَةٍ» حَتَّى  
أَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ  
رَجُلًا أَوْ ثَمَانُونَ.

[٥٣١٧] ١٤٣ - (...) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ  
نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - :  
حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ: حَدَّثَنِي  
أَنْسُ بْنُ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَى  
رَسُولِ اللَّهِ ﷺ لِأَدْعُوهُ، وَقَدْ جَعَلَ طَعَامًا،  
قَالَ فَأَقْبَلْتُ وَرَسُولُ اللَّهِ ﷺ مَعَ النَّاسِ،  
فَنَظَرَ إِلَيَّ فَاسْتَحْيَيْتُ فَقُلْتُ: أَحِبُّ أَبَا  
طَلْحَةَ، فَقَالَ لِلنَّاسِ: «قُومُوا» فَقَالَ أَبُو  
طَلْحَةَ: يَا رَسُولَ اللَّهِ! إِنَّمَا صَنَعْتُ لَكَ  
شَيْئًا، قَالَ فَمَسَّهَا رَسُولُ اللَّهِ ﷺ، وَدَعَا  
فِيهَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «أَدْخِلْ نَفْرًا مِنْ  
أَصْحَابِي، عَشْرَةً» وَقَالَ: «كُلُوا» وَأَخْرَجَ  
لَهُمْ شَيْئًا مِنْ بَيْنِ أَصَابِعِهِ، فَأَكَلُوا حَتَّى  
شَبِعُوا، فَخَرَجُوا، فَقَالَ: «أَدْخِلْ عَشْرَةً»  
فَأَكَلُوا حَتَّى خَرَجُوا فَمَا زَالَ يُدْخِلُ عَشْرَةً  
وَيُخْرِجُ عَشْرَةً حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا  
دَخَلَ فَأَكَلَ حَتَّى شَبِعَ، ثُمَّ هَيَّأَهَا، فَإِذَا هِيَ  
مِثْلُهَا حِينَ أَكَلُوا مِنْهَا.

[٥٣١٨] (...) وَحَدَّثَنَا سَعِيدُ بْنُ

يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعْدُ

narrated a *Hadith* like that of Ibn Numair (no. 5317), except that he said at the end: “Then Abû Ṭalḥah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: ‘Take this.’”

[5319] (...) It was narrated that Anas bin Mâlik said: “Abû Ṭalḥah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same *Hadith* (no. 5317), and he said: “The Messenger of Allâh ﷺ put his hand on it and said the Name of Allâh over it, then he said: ‘Give permission for ten to enter.’ He gave them permission and they came in, and he said: ‘Eat and mention the Name of Allâh,’ and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over.”

[5320] (...) This story about the food of Abû Ṭalḥah was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: “Abû Ṭalḥah stood at the door until the Messenger of Allâh ﷺ came, and he said to him: ‘O Messenger of Allâh, it is only a small

ابْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: بَعَثَنِي أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، غَيْرَ أَنَّهُ قَالَ فِي آخِرِهِ: ثُمَّ أَخَذَ مَا بَقِيَ فَجَمَعَهُ، ثُمَّ دَعَا فِيهِ بِالْبَرَكَةِ، قَالَ فَعَادَ كَمَا كَانَ، فَقَالَ: «دُونَكُمْ هَذَا».

[٥٣١٩] (...) وَحَدَّثَنِي عَمْرُو التَّائِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقْفِيِّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ ابْنِ عَمِيرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَمَرَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ أَنْ تَصْنَعَ لِلنَّبِيِّ ﷺ طَعَامًا لِنَفْسِهِ خَاصَّةً، ثُمَّ أُرْسَلَنِي إِلَيْهِ، وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ وَسَمَى عَلَيْهِ، ثُمَّ قَالَ: «إِنِّدْ لِعَشْرَةٍ» فَأِذْنَ لَهُمْ فَدَخَلُوا، فَقَالَ: «كُلُوا وَسَمُّوا اللَّهَ» فَأَكَلُوا، حَتَّى فَعَلَ ذَلِكَ بِثَمَانِينَ رَجُلًا، ثُمَّ أَكَلَ النَّبِيُّ ﷺ بَعْدَ ذَلِكَ وَأَهْلَ الْبَيْتِ، وَتَرَكَوا سُورًا.

[٥٣٢٠] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهِدِهِ الْقِصَّةَ، فِي طَعَامِ أَبِي طَلْحَةَ، عَنْ



amount.' He said: 'Bring it, for Allâh will bless it.'"

[5321] (...) This *Hadîth* was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: "Then the Messenger of Allâh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors."

[5322] (...) It was narrated that Anas bin Mâlik said: "Abû Talhah saw the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: 'I have seen the Messenger of Allâh ﷺ lying in the *Masjid*, turning from his back to his stomach, and I think that he is hungry...' and he quoted the *Hadîth* (similar to no. 5317), and said: "Then the Messenger of Allâh ﷺ, Abû Talhah, Umm Sulaim and Anas bin Mâlik ate, and there was some left over, so we gave it to our neighbors."

النَّبِيِّ ﷺ. وَقَالَ فِيهِ: فَقَامَ أَبُو طَلْحَةَ عَلَى  
الْبَابِ، حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَقَالَ  
لَهُ: يَا رَسُولَ اللَّهِ! إِنَّمَا كَانَ شَيْئًا يَسِيرًا،  
قَالَ: «هَلُمَّ، فَإِنَّ اللَّهَ سَيَجْعَلُ فِيهِ الْبَرَكَهَ».

[٥٣٢١] (...) وَحَدَّثَنَا عَبْدُ بِنُ  
حُمَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ الْجَبَلِيُّ:  
حَدَّثَنِي مُحَمَّدُ بْنُ مُوسَى: حَدَّثَنِي عَبْدُ اللَّهِ  
ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ  
مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ،  
وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلَ  
أَهْلُ الْبَيْتِ، وَأَفْضَلُوا مَا أَبْلَعُوا جِيرَانَهُمْ.

[٥٣٢٢] (...) وَحَدَّثَنَا الْحَسَنُ بْنُ  
عَلِيِّ الْحُلَوَانِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:  
حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ جَرِيرَ بْنَ زَيْدٍ  
يُحَدِّثُ عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ أَبِي  
طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى أَبُو  
طَلْحَةَ رَسُولَ اللَّهِ ﷺ مُضْطَجِعًا فِي  
الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا لِيَطْنِ، فَأَتَى أُمَّ  
سَلِيمٍ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ  
مُضْطَجِعًا فِي الْمَسْجِدِ، يَتَقَلَّبُ ظَهْرًا  
لِيَطْنِ وَأَطْنُهُ جَائِعًا. وَسَاقَ الْحَدِيثَ،  
وَقَالَ فِيهِ: ثُمَّ أَكَلَ رَسُولُ اللَّهِ ﷺ وَأَبُو  
طَلْحَةَ وَأُمُّ سَلِيمٍ وَأَنَسُ [بْنُ مَالِكٍ]،  
وَفَضَلَتْ فَضْلَةً، فَأَهْدَيْنَاهُ لِجِيرَانِنَا.

[5323] (...) Anas bin Mâlik said: "I came to the Messenger of Allâh ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth." - Usâmah (a narrator) said: "And I am not sure whether he had tied a stone to it." - "I (Anas) said to some of his (ﷺ) Companions: 'Why has the Messenger of Allâh ﷺ bound his stomach?' They said: 'Because of hunger.' I went to Abû Talhah, who was the husband of Umm Sulaim bint Milhân, and I said: 'O my father, I have seen the Messenger of Allâh ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.' Abû Talhah entered upon my mother and said: 'Is there anything?' She said: 'Yes, I have some pieces of bread and some dates. If the Messenger of Allâh ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.'" Then he mentioned the rest of the story (as in *Hadîth* no. 5317).

[5324] (...) A similar *Hadîth* (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Talhah (with a different chain of narrators).

[٥٣٢٣] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي أَسَامَةُ؛ أَنَّ يَعْقُوبَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: جِئْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا فَوَجَدْتُهُ جَالِسًا مَعَ أَصْحَابِهِ يُحَدِّثُهُمْ، وَقَدْ عَصَبَ بَطْنَهُ بِعَصَابِيَةٍ- قَالَ أَسَامَةُ: وَأَنَا أَشُكُّ - عَلَى حَجْرٍ، فَقُلْتُ لِبَعْضِ أَصْحَابِهِ: لِمَ عَصَبَ رَسُولَ اللَّهِ ﷺ بَطْنَهُ؟ فَقَالُوا: مِنَ الْجُوعِ، فَذَهَبْتُ إِلَى أَبِي طَلْحَةَ، وَهُوَ زَوْجُ أُمِّ سُلَيْمِ بْنِتِ مِلْحَانَ، فَقُلْتُ: يَا أَبَتَاهُ! قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَصَبَ بَطْنَهُ بِعَصَابِيَةٍ، فَسَأَلْتُ بَعْضَ أَصْحَابِهِ فَقَالُوا: مِنَ الْجُوعِ، فَدَخَلَ أَبُو طَلْحَةَ عَلَى أُمِّي، فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتْ: نَعَمْ، عِنْدِي كِسْرٌ مِنْ خُبْزٍ وَتَمْرَاتٌ، فَإِنْ جَاءَنَا رَسُولَ اللَّهِ ﷺ وَحَدَّهُ أَشْبَعْنَاهُ، وَإِنْ جَاءَ آخَرَ مَعَهُ قَلَّ عَنْهُمْ. ثُمَّ ذَكَرَ سَائِرَ الْحَدِيثِ بِقِصَّتِهِ.

[٥٣٢٤] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونٍ عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ فِي طَعَامِ أَبِي طَلْحَةَ، نَحْوَ حَدِيثِهِمْ.

**Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That**

[5325] 144 - (2041) Anas bin Mâlik said: "A tailor invited the Messenger of Allâh ﷺ to a meal that he had made." Anas bin Mâlik said: "I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat." Anas said: "I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish." He said: "I have not stopped liking squash since that day."

[5326] 145 - (...) It was narrated from Thâbit that Anas said: "A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself." And Anas said: "Since that time I have not stopped liking squash."

(المعجم ٢١) - (بَابُ جَوَازِ أَكْلِ  
المِزْقِ، وَاسْتِحْبَابِ [أَكْلِ] اليَقطينِ،  
وَيُثَارِ أَهْلِ المَائِدَةِ بَعْضَهُم بَعْضًا وَإِنْ  
كَانُوا ضَيْفَانَا، إِذَا لَمْ يَكْرَهُ ذَلِكَ  
صَاحِبُ الطَّعَامِ) (التحفة ٤)

[٥٣٢٥] ١٤٤ - (٢٠٤١) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ  
عَلَيْهِ - عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي  
طَلْحَةَ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ  
خِيَاطًا دَعَا رَسُولَ اللَّهِ ﷺ لَطَّعَامٍ صَنَعَهُ،  
قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ  
اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَفَرَّبَ إِلَيَّ  
رَسُولُ اللَّهِ ﷺ خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ  
دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسٌ: فَرَأَيْتُ رَسُولَ  
اللَّهِ ﷺ يَتَّبِعُ الدُّبَّاءَ مِنْ حَوَالِي الصَّحْفَةِ، -  
قَالَ - : فَلَمْ أَرَلْ أَحَبَّ الدُّبَّاءَ مُنْذُ يَوْمَئِذٍ.

[٥٣٢٦] ١٤٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سُلَيْمَانَ  
ابْنِ الْمُغْبِرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: دَعَا  
رَسُولُ اللَّهِ ﷺ رَجُلًا، فَأَنْطَلَقْتُ مَعَهُ، فَجِئْتُ  
بِمَرَقَةٍ فِيهَا دُبَّاءٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ  
مِنْ ذَلِكَ الدُّبَّاءِ وَيُعْجِبُهُ، قَالَ: فَلَمَّا رَأَيْتُ ذَلِكَ  
جَعَلْتُ أُلْقِيهِ إِلَيْهِ وَلَا أَطْعُمُهُ - قَالَ - فَقَالَ  
أَنَسٌ: فَمَا زِلْتُ، بَعْدُ، يُعْجِبُنِي الدُّبَّاءُ.

[5327] (...) It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: “Thâbit said: ‘I heard Anas say: “No food was made for me after that in which squash could be added, but it was added.””

**Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To *Du‘â* (Supplication), And He Should Respond To That Request**

[5328] 146 - (2042) It was narrated that ‘Abdullâh bin Busr said: “The Messenger of Allâh ﷺ came to my father and we offered him some food and some *Waṭbah*.<sup>[1]</sup> Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together” - *Shu‘bah* said: “I think we learn from this that one may hold the date stones between two fingers, *In shâ Allâh*” - “Then some drink was brought and he

[٥٣٢٧] (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ثَابِتِ الْبُنَانِيِّ وَعَاصِمِ الْأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا خِيَّاطًا دَعَا رَسُولَ اللَّهِ ﷺ. وَزَادَ: قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَسًا يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ، بَعْدُ، أَقْدِرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَّاءٌ إِلَّا صُنِعَ.

(المعجم ٢٢) - (باب استحباب وضع النوى خارج التمر، واستحباب دعاء الضيف لأهل الطعام، وطلب دعاء من الضيف الصالح، وإجابته إلى ذلك) (التحفة ٥)

[٥٣٢٨] ١٤٦ - (٢٠٤٢) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: نَزَلَ رَسُولُ اللَّهِ ﷺ عَلَيَّ أَبِي، قَالَ: فَفَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً، فَأَكَلَ مِنْهَا، ثُمَّ أَتَيْتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْفِي النَّوَى بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى - قَالَ شُعْبَةُ: هُوَ ظَنِّي، وَهُوَ فِيهِ، إِنْ شَاءَ اللَّهُ: الْفَاءُ

[1] A mixture of dates, dried cottage cheese, and cooking fat.

drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: 'Pray to Allâh for us.' He said: '*Allâhumma Bârik lahum fî mâ razaqtuhum, faghfirlahum farhamhum* (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)'"

[5329] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

### Chapter 23. Eating Cucumbers With Fresh Dates

[5330] 147 - (2043) It was narrated that 'Abdullâh bin Ja'far said: "I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates."

### Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

[5331] 148 - (2044) Anas bin Mâlik said: "I saw the Messenger

التَّوَى بَيْنَ الإِصْبَعَيْنِ - ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ، ثُمَّ نَاولَهُ الَّذِي عَنْ يَمِينِهِ، قَالَ فَقَالَ أَبِي، وَأَخَذَ بِلِجَامِ دَابَّتِهِ: ادْعُ اللهَ لَنَا، فَقَالَ: «اللَّهُمَّ! بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ، فَاعْفِرْ لَهُمْ فَارْحَمَهُمْ».

[٥٣٢٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهِذَا الإِسْنَادِ. وَلَمْ يَشْكَا فِي إِلقَاءِ التَّوَى بَيْنَ الإِصْبَعَيْنِ.

(المعجم ٢٣) - (بَابُ أَكْلِ القِثَاءِ

بِالرُّطْبِ) (التحفة ٦)

[٥٣٣٠] [١٤٧- (٢٠٤٣)] حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَعَبْدُ اللهِ ابْنُ عَوْنٍ الْهَلَالِيُّ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ ابْنُ عَوْنٍ: حَدَّثَنَا - إِبرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ القِثَاءَ بِالرُّطْبِ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ

تَوَاضِعِ الأَكْلِ، وَصِفَةِ قَعُودِهِ)

(التحفة ٧)

[٥٣٣١] [١٤٨- (٢٠٤٤)] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الأَشْجَعِيُّ،

of Allāh ﷺ (Muqī'yan) sitting and eating dates.”<sup>[1]</sup>

[5332] 149 - (...) It was narrated that Anas said: “Some dates were brought to the Messenger of Allāh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly.”

### Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One's Companions

[5333] 150 - (2045) Jabalah bin Suhaim said: “Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn 'Umar passed by us while we were eating, and he said: ‘Do not eat two together, for the Messenger of Allāh ﷺ forbade eating two together, unless a man asks his brother for permission.’”

كَلاهُمَا عَنْ حَفْصٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ - عَنْ مُضْعَبِ بْنِ سَلِيمٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ مُفْعِيًا، يَأْكُلُ تَمْرًا.

[٥٣٣٢] ١٤٩ - (...) وَحَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنْ مُضْعَبِ بْنِ سَلِيمٍ، عَنْ أَنَسٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِتَمْرٍ، فَجَعَلَ النَّبِيُّ ﷺ يَقْسِمُهُ وَهُوَ مُحْتَفِزٌ، يَأْكُلُ مِنْهُ أَكْلاً ذَرِيعًا. وَفِي رِوَايَةِ زُهَيْرٍ: أَكْلاً حَيْثَانًا.

(المعجم ٢٥) - (بَابُ نَهْيِ الْأَكْلِ مَعَ جَمَاعَةٍ، عَنْ قِرَانِ تَمْرَتَيْنِ وَنَحْوَهُمَا فِي لِقْمَةٍ، إِلَّا بِإِذْنِ أَصْحَابِهِ) (التحفة ٨)

[٥٣٣٣] ١٥٠ - (٢٠٤٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ جَبَلَةَ ابْنَ سَحِيمٍ قَالَ: كَانَ ابْنُ الزُّبَيْرِ يَرُزُّنَا التَّمْرَ - قَالَ - وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُحْدٌ، فَكُنَّا نَأْكُلُ فَيَمُرُّ عَلَيْنَا ابْنُ

[1] It is “sitting on his hind quarters on his calves.” (An-Nawawī).

Shu'bah (a narrator) said: "I think that these are the words of Ibn 'Umar," i.e. about asking permission.

[5334] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadīth* similar to no. 5333). Their *Hadīth* does not mention the words of Shu'bah or the comment that the people had been stricken with famine at that time.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: "I heard Ibn 'Umar say: 'The Messenger of Allāh ﷺ forbade a man to eat two dates at once unless he asked permission from his companions.'"

## Chapter 26. Storing Dates And Other Provisions For One's Children

[5336] 152 - (2046) It was narrated from 'Aishah that the Prophet ﷺ said: "No household will go hungry if they have dates."

عُمَرَ وَوَحْنُ نَأْكُلُ، فَيَقُولُ: لَا تُقَارِنُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْإِفْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ أَخَاهُ.  
قَالَ شُعْبَةُ: لَا أَرَى هَذِهِ الْكَلِمَةَ إِلَّا مِنْ كَلِمَةِ ابْنِ عُمَرَ، يَعْنِي الْاسْتِئْذَانَ.

[٥٣٣٤] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ. وَلَيْسَ فِي حَدِيثِهِمَا قَوْلُ شُعْبَةَ، وَلَا قَوْلُهُ: وَقَدْ كَانَ أَصَابَ النَّاسَ يَوْمَئِذٍ جُحْدٌ.

[٥٣٣٥] ١٥١ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ جَبَلَةَ بْنِ سَحِيمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَقْرُنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

(المعجم ٢٦) - (بَابُ فِي إِدْخَالِ التَّمْرِ وَنَحْوِهِ مِنَ الْأَقْوَاتِ لِلْعِيَالِ) (التحفة ٩)

[٥٣٣٦] ١٥٢ - (٢٠٤٦) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،

عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَجُوعُ أَهْلُ بَيْتِ عِنْدَهُمُ التَّمْرُ».

[5337] 153 - (...) It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘O ‘Aishah, a house in which there are no dates, its people will go hungry. O ‘Aishah, a house in which there are no dates, its people will go hungry.’” He said it two or three times.

[٥٣٣٧] ١٥٣ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدِ بْنِ طَحْلَاءٍ عَنْ أَبِي الرَّجَالِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ، يَا عَائِشَةُ! بَيْتٌ لَا تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ - أَوْ جَاعَ أَهْلُهُ - « فَالَهَا مَرَّتَيْنِ، أَوْ ثَلَاثًا.

## Chapter 27. The Virtue Of The Dates Of Al-Madīnah

(المعجم ٢٧) - (باب فضل تمر

المدينة) (التحفة ١٠)

[5338] 154 - (2047) It was narrated from ‘Āmir bin Sa’d bin Abī Waqqâs, from his father, that the Messenger of Allāh ﷺ said: “Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes.”

[٥٣٣٨] ١٥٤ - (٢٠٤٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ سَبْعَ تَمْرَاتٍ، مِمَّا بَيْنَ لَابَتَيْهَا، حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ سُومٌ حَتَّى يُمْسِيَ».

[5339] 155 - (...) ‘Āmir bin Sa’d bin Abī Waqqâs said: “I heard Sa’d say: ‘I heard the Messenger of Allāh ﷺ say: “Whoever eats seven ‘Ajwah dates in the morning, he will not be harmed by any poison or witchcraft that day.”

[٥٣٣٩] ١٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَاشِمِ بْنِ هَاشِمٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ



تَصْبَحَ بِسَبْعِ تَمْرَاتٍ، عَجْوَةً، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمْ وَلَا سِحْرًا.

[5340] (...) A similar report (as no. 5339) was narrated from Hāshim bin Hāshim with this chain from the Prophet ﷺ.

[٥٣٤٠] (...) وَحَدَّثَنَا أَبُو أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرِ شُجَاعُ بْنُ الْوَلِيدِ، كِلَاهُمَا عَنْ هَاشِمِ بْنِ هَاشِمٍ، بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، وَلَا يَقُولَانِ: سَمِعْتُ النَّبِيَّ ﷺ.

[5341] 156 - (2048) It was narrated from ‘Aishah that the Messenger of Allāh ﷺ said: “In the ‘Ajwah dates of Al-‘Āliyah (villages to the east of Al-Madīnah) there is healing,” or “they are an antidote first thing in the morning.”

[٥٣٤١] ١٥٦ - (٢٠٤٨) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنْ شَرِيكَ وَهُوَ ابْنُ أَبِي نَمِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَتِيقٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي عَجْوَةِ الْعَالِيَةِ شِفَاءً، أَوْ إِنَّهَا تُرِيِّقُ، أَوْ لَ الْبُكْرَةَ».

**Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them**

(المعجم ٢٨) - (بَابُ فَضْلِ الْكَمَاءِ،

ومداواة العين بها) (التحفة ١١)

[5342] 157 - (2049) It was narrated that Sa‘eed bin Zaid bin ‘Amr bin Nufail said: “I heard the Prophet ﷺ say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”

[٥٣٤٢] ١٥٧ - (٢٠٤٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَعُمَرُ بْنُ عُيَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ

نُفَيْلٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمَاءُ مِنَ الْمَنَّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5343] 158 - (...) Sa'eed bin Zaid said: "I heard the Messenger of Allâh ﷺ say: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٣] ١٥٨- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمَاءُ مِنَ الْمَنَّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5344] (...) It was narrated from Sa'eed bin Zaid, from the Prophet ﷺ.

Shu'bah (a narrator) said: "When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) *Hadith* of 'Abdul-Malik (no. 5342)."

[٥٣٤٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: وَأَخْبَرَنِي الْحَكَمُ بْنُ عَتِيْبَةَ عَنِ الْحَسَنِ الْعُرَيْبِيِّ، عَنْ عَمْرَو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ. قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ.

[5345] 159 - (...) It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, which Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[٥٣٤٥] ١٥٩- (...) حَدَّثَنَا سَعِيدُ ابْنُ عَمْرٍو الْأَشْعَثِيُّ: أَخْبَرَنَا عَبْنُرٌ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ، عَنْ عَمْرَو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرٍو بْنِ نُفَيْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنَّ، الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَىٰ بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5346] 160 - (...) It was narrated from 'Amr bin Huraith, from Sa'eed bin Zaid, that the Prophet ﷺ said: "Truffles are a kind of manna that Allâh sent down to Mûsâ, ؑ, and their juice is a healing for the eyes."

[٥٣٤٦] ١٦٠ - (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنِ الْحَسَنِ الْعُرَيْبِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكُمَاةُ مِنَ الْمَنَّ الَّذِي أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5347] 161 - (...) Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna that Allâh sent down to the Children of Israel, and their juice is a healing for the eyes.'"

[٥٣٤٧] ١٦١ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا شَفِيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرُو بْنَ حُرَيْثٍ: قَالَ سَمِعْتُ سَعِيدَ ابْنِ زَيْدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكُمَاةُ مِنَ الْمَنَّ الَّذِي أَنْزَلَ اللَّهُ، عَزَّ وَجَلَّ، عَلَى بَنِي إِسْرَائِيلَ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

[5348] 162 - (...) It was narrated that Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Truffles are a kind of manna, and their juice is a healing for the eyes.'"

[٥٣٤٨] ١٦٢ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شَيْبٍ قَالَ: سَمِعْتُهُ مِنْ شَهْرِ بْنِ حَوْشِبٍ، فَسَأَلْتُهُ، فَقَالَ: سَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ فَلَقِيتُ عَبْدَ الْمَلِكِ، فَحَدَّثَنِي عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكُمَاةُ مِنَ الْمَنَّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

### Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

[5349] 163 - (2050) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet ﷺ in Marr Az-Zahrân and we were picking the fruit of the arak tree. The Prophet ﷺ said: ‘You should choose the black ones.’ We said: ‘O Messenger of Allâh, it is as if you once tended sheep.’ He said: ‘Yes. Was there any Prophet who did not tend sheep?’ or words to that effect.”

### Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

[5350] 164 - (2051) It was narrated from ‘Aishah that the Prophet ﷺ said: “What an excellent condiment is vinegar.”

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 5350).

(المعجم ٢٩) - (بَابُ فَضِيلَةِ الْأَسْوَدِ)  
من الكباث (التحفة ١٢)

[٥٣٤٩] ١٦٣ - (٢٠٥٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِمَرِّ الظُّهْرَانِ، وَنَحْنُ نَجْنِي الْكَبَاثَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِالْأَسْوَدِ مِنْهُ» قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّكَ رَعَيْتَ الْغَنَمَ. قَالَ «نَعَمْ، وَهَلْ مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَاهَا؟» أَوْ نَحْوَ هَذَا مِنَ الْقَوْلِ.

(المعجم ٣٠) - (بَابُ فَضِيلَةِ الْخَلِّ،  
والتأدم به) (التحفة ١٣)

[٥٣٥٠] ١٦٤ - (٢٠٥١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «نِعْمَ الْأُدْمُ، أَوْ الْإِدَامُ، الْخَلُّ».

[٥٣٥١] ١٦٥ - (...) وَحَدَّثَنَا مُوسَى بْنُ قُرَيْشٍ بْنِ نَافِعِ التَّمِيمِيِّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحِ الْوَحَاطِيِّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «نِعْمَ الْأُدْمُ» وَلَمْ يَشُكَّ.

[5352] 166 - (2052) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ asked his family for condiments and they said: “We do not have anything but vinegar.” He called for it and he started eating it, saying: “What an excellent condiment vinegar is, what an excellent condiment vinegar is.”

[٥٣٥٢] ١٦٦ - (٢٠٥٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ سَأَلَ أَهْلَهُ الْأُدْمَ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَا بِهِ، فَجَعَلَ يَأْكُلُ بِهِ وَيَقُولُ: «نِعْمَ الْأُدْمُ الْخَلُّ، نِعْمَ الْأُدْمُ الْخَلُّ».

[5353] 167 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Vinegar is an excellent condiment.’”

[٥٣٥٣] ١٦٧ - (...) حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ: حَدَّثَنِي طَلْحَةُ بْنُ نَافِعٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي ذَاتَ يَوْمٍ، إِلَى مَنزِلِهِ، فَأَخْرَجَ إِلَيْهِ فَلَقًا مِنْ خُبْزٍ، فَقَالَ: «مَا مِنْ أُدْمٍ؟» فَقَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «فَإِنَّ الْخَلَّ نِعْمَ الْأُدْمُ».

Jâbir said: “I have not stopped liking vinegar since I heard that from the Prophet of Allâh ﷺ.” Ṭalḥah said: “I have not stopped liking vinegar since I heard that from Jâbir.”

قَالَ جَابِرٌ: فَمَا زِلْتُ أَحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ نَبِيِّ اللَّهِ ﷺ، وَقَالَ طَلْحَةُ: مَا زِلْتُ أَحِبُّ الْخَلَّ مُنْذُ سَمِعْتُهَا مِنْ جَابِرٍ.

[5354] 168 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ took him by the hand and (led him) to his house... a *Hadith* like that of Ibn ‘Ulayyah (no. 5353), up to the words; “What an excellent condiment vinegar is” and he did not mention what came after that.

[٥٣٥٤] ١٦٨ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ عَنْ طَلْحَةَ بْنِ نَافِعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ إِلَى مَنزِلِهِ، بِمِثْلِ حَدِيثِ

ابنِ عَلِيَّةَ، إِلَى قَوْلِهِ: «فَنِعَمَ الْأُدْمَ الْخَلُّ»  
وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[5355] 169 - (...) Jâbir bin 'Abdullâh said: "I was sitting in a house and the Messenger of Allâh ﷺ passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: 'Is there anything for breakfast?' They said: 'Yes.' Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allâh ﷺ took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: 'Is there any condiment?' They said: 'No, except a little vinegar.' He said: 'Bring it, what an excellent condiment it is.'"

**Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods**

[5356] 170 - (2053) It was narrated that Abû Ayyûb Al-

[٥٣٥٥] ١٦٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا حَجَّاجُ بْنُ أَبِي زَيْنَبٍ: حَدَّثَنِي أَبُو سُفْيَانَ طَلْحَةُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ قَالَ: كُنْتُ جَالِسًا فِي دَارٍ، فَمَرَّ بِي رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيَّ، فَقُمْتُ إِلَيْهِ، فَأَخَذَ بِيَدِي، فَأَنْطَلَقْنَا حَتَّى أَتَى بَعْضَ حُجْرٍ نِسَائِهِ، فَدَخَلَ، ثُمَّ أَذِنَ لِي، فَدَخَلْتُ الْحِجَابَ عَلَيْهَا، فَقَالَ: «هَلْ مِنْ غَدَاءٍ؟» فَقَالُوا: نَعَمْ، فَأَتَيْتُ بِثَلَاثَةِ أَقْرِصَةٍ، فَوَضَعْنَ عَلَى بَيْتِي، فَأَخَذَ رَسُولُ اللَّهِ ﷺ قُرْصًا فَوَضَعَهُ بَيْنَ يَدَيْهِ، وَأَخَذَ قُرْصًا آخَرَ فَوَضَعَهُ بَيْنَ يَدَيَّ، ثُمَّ أَخَذَ الثَّلَاثَ فَكَسَرَهُ بَائِتَيْنِ، فَجَعَلَ نِصْفَهُ بَيْنَ يَدَيْهِ وَنِصْفَهُ بَيْنَ يَدَيَّ، ثُمَّ قَالَ: «هَلْ مِنْ أُدْمٍ؟» قَالُوا: لَا، إِلَّا شَيْءٌ مِنْ خَلٍّ، قَالَ: «هَاتُوهُ، فَنِعَمَ الْأُدْمَ هُوَ».

(المعجم ٣١) - (بَابُ إِبَاحَةِ أَكْلِ الثَّوْمِ، وَأَنَّهُ يَنْبَغِي لِمَنْ أَرَادَ خُطَابَ الْكِبَارِ تَرْكَهُ، وَكَذَا مَا فِي مَعْنَاهُ)  
(التحفة ١٤)

[٥٣٥٦] ١٧٠- (٢٠٥٣) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ

Anṣârî said: “When food was brought to the Messenger of Allâh ﷺ, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: ‘Is it *Harâm*?’ He said: ‘No, but I dislike it because of its smell.’”

He said: “And I dislike that which he disliked.”

لَابِنِ الْمُتَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَى بِطَعَامٍ، أَكَلَ مِنْهُ وَبَعَثَ بِفَضْلِهِ إِلَيَّ، وَإِنَّهُ بَعَثَ إِلَيَّ يَوْمًا بِفَضْلِهِ لَمْ يَأْكُلْ مِنْهَا، لِأَنَّ فِيهَا ثُومًا، فَسَأَلْتُهُ: أَحْرَامٌ هُوَ؟ قَالَ: «لَا، وَلَكِنِّي أَكْرَهُهُ مِنْ أَجْلِ رِيحِهِ».

قَالَ: فَإِنِّي أَكْرَهُ مَا كَرِهْتَ.

[5357] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadith* similar to no. 5357).

[٥٣٥٧] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، فِي هَذَا الْإِسْنَادِ.

[5358] 171 - (...) It was narrated from Abû Ayyûb that the Prophet ﷺ came and stayed in his house. The Prophet ﷺ stayed on the lower floor and Abû Ayyûb was on the top floor. Abû Ayyûb got up one night and said: “We are walking above the head of the Messenger of Allâh ﷺ.” So they moved aside and spend the night in a corner. Then he spoke to the Prophet ﷺ (about that) and the Prophet ﷺ said: “The lower floor is more comfortable.” He said: “I will not live on a roof beneath which you are.” So the Prophet ﷺ moved to the upper floor and Abû

[٥٣٥٨] ١٧١ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ سَعِيدِ بْنِ صَخْرٍ - وَاللَّفْظُ مِنْهُمَا قَرِيبٌ - قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا ثَابِتٌ - فِي رِوَايَةِ حَجَّاجِ بْنِ يَزِيدَ: [أَبُو] زَيْدِ الْأَحْوَلِ -: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ ابْنِ الْحَارِثِ عَنْ أَفْلَحَ، مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ؛ أَنَّ النَّبِيَّ ﷺ نَزَلَ عَلَيْهِ؛ فَتَزَلَ النَّبِيُّ ﷺ فِي السُّفْلِ وَأَبُو أَيُّوبَ فِي الْعُلُوِّ، فَانْتَبَهَ أَبُو أَيُّوبَ لَيْلَةً، فَقَالَ: نَمَسِي فَوْقَ رَأْسِ رَسُولِ اللَّهِ ﷺ

Ayyûb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: “He did not eat any of it.” He got worried and went up to him, and said: “Is it *Harâm*?” The Prophet ﷺ said: “No, but I do not like it.” He said: “I dislike what you dislike.” He said: “And the Revelation used to come to the Prophet ﷺ.”

فَتَنَحَّوْا، فَبَاتُوا فِي جَانِبِ، ثُمَّ قَالَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «السُّفْلُ أَرْفَقُ» فَقَالَ: لَا أَعْلُو سَقِيفَةَ أَنْتَ تَحْتَهَا، فَتَحَوَّلَ النَّبِيُّ ﷺ فِي الْعُلُوِّ وَأَبُو أَيُّوبَ فِي السُّفْلِ، فَكَانَ يَضَعُ لِلنَّبِيِّ ﷺ طَعَامًا، فَإِذَا جِيءَ بِهِ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِهِ، فَيَتَّبِعُ مَوْضِعَ أَصَابِعِهِ، فَصَنَعَ لَهُ طَعَامًا فِيهِ ثَوْمٌ، فَلَمَّا رُدَّ إِلَيْهِ سَأَلَ عَنْ مَوْضِعِ أَصَابِعِ النَّبِيِّ ﷺ، فَقِيلَ لَهُ: لَمْ يَأْكُلْ، فَفَزِعَ وَصَعِدَ إِلَيْهِ، فَقَالَ: أَحْرَامٌ هُوَ؟ قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنِّي أَكْرَهُهُ» قَالَ: فَإِنِّي أَكْرَهُ مَا تَكْرَهُ، أَوْ مَا كَرِهْتَ. قَالَ: وَكَانَ النَّبِيُّ ﷺ يُؤْتِي بِاللُّوْحِيِّ.

### Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One's Guest

(المعجم ٣٢) - (بابُ إكرام الضيف  
وفضل إثاره) (التحفة ١٥)

[5359] 172 - (2054) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh ﷺ and said: ‘I am starving.’ He sent word to one of his wives and she said: ‘By the One Who has sent you with the truth, I do not have anything but water.’ Then he sent word to another of his wives, and she said something similar, until all of them had said that: ‘No, by the One Who has sent you with the truth, I do not have anything but

أَحَدْتَنِي [٥٣٥٩] ١٧٢ - (٢٠٥٤) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ فَضِيلِ بْنِ غَزْوَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَيَّ بَعْضَ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَيَّ أُخْرَى، فَقَالَتْ: مِثْلَ ذَلِكَ، حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ:



water.’ He said: ‘Who will host this man tonight, and Allâh will have mercy on him?’ An *Anṣârî* man stood up and said: ‘I will, O Messenger of Allâh.’ He took him to his house and said to his wife: ‘Do you have anything?’ She said: ‘No, only the food for my children.’ He said: ‘Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.’ They sat and the guest ate, and the following morning he went to the Prophet ﷺ, who said: ‘Allâh is pleased with what you two did for your guest last night.’”

[5360] 173 - (...) It was narrated from Abû Hurairah that an *Anṣârî* man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: “Put the children to sleep and extinguish the lamp, then serve what you have to the guest.” He said: “And this Verse was revealed: ‘...And give them (emigrants) preference over themselves even though they were in need of that.’”<sup>[1]</sup>

[5361] (...) It was narrated that

لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: «مَنْ يُضِيفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: أَنَا، يَا رَسُولَ اللهِ! فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ، فَقَالَ لِامْرَأَتِهِ: هَلْ عِنْدِكَ شَيْءٌ؟ قَالَتْ: لَا، إِلَّا قُوتٌ صِيبَانِي، قَالَ: فَعَلَّلِيهِمْ بِشَيْءٍ، فَإِذَا دَخَلَ ضَيَّنَّا فَأَطْفِئِي السَّرَاجَ وَأَرِيهِ أَنَا نَأْكُلُ، فَإِذَا أَهْوَى لِيَأْكُلْ فَقُومِي إِلَى السَّرَاجِ حَتَّى تُطْفِئِيهِ، قَالَ: فَفَعَدُوا وَأَكَلَ الصَّيْفُ، فَلَمَّا أَصْبَحَ عَدَا عَلَى النَّبِيِّ ﷺ، فَقَالَ: «قَدْ عَجِبَ اللهُ مِنْ صَنِيعِكُمْ بِضَيْفِكُمْ اللَّيْلَةَ».

[٥٣٦٠] ١٧٣- (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ عَنْ فَضِيلِ بْنِ عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بَاتَ بِهِ صَيْفٌ، فَلَمْ يَكُنْ عِنْدَهُ إِلَّا قُوْتُهُ وَقُوتُ صِيبَانِهِ، فَقَالَ لِامْرَأَتِهِ: تَوَمِّي الصَّيْبَةَ وَأَطْفِئِي السَّرَاجَ وَقَرِّي لِلصَّيْفِ مَا عِنْدَكَ، قَالَ فَتَرَلَّتْ هَذِهِ الْآيَةُ: ﴿وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ [الحشر الآية: ٩].

[٥٣٦١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:

[1] *Al-Hashr* 59:9.

Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: 'Won't some man host him, and Allâh will have mercy on him?' An *Anṣârî* man who was called Abû Ṭalḥah stood up and took him to his house..." and he quoted a *Hadîth* like that of Jarîr (no. 5359), and he mentioned the revelation of the Verse as Waki' mentioned it (no. 5360).

[5362] 174 - (2055) It was narrated that Al-Miqdâd said: "I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allâh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: 'Milk them and we will share the milk.' We used to milk them and each one of us would drink his share, and we would set aside the Prophet's share for him. He would come at night and would say *Salâm* in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the *Masjid* and pray, then he would come to his drink and drink it. One night the *Shaitân* came to me when I had drunk my share

حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ لِيُضَيِّفَهُ، فَلَمْ يَكُنْ عِنْدَهُ مَا يُضَيِّفُهُ، فَقَالَ: «أَلَا رَجُلٌ يُضَيِّفُ هَذَا، رَحِمَهُ اللَّهُ» فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ، فَأَنْطَلَقَ بِهِ إِلَى رَحْلِهِ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ جَرِيرٍ، وَذَكَرَ فِيهِ نُزُولَ الْآيَةِ كَمَا ذَكَرَهُ وَكَيْعٌ.

[٥٣٦٢] ١٧٤ - (٢٠٥٥) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّادٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمُقَدَّادِ، قَالَ: أَقْبَلْتُ أَنَا وَصَاحِبَانِ لِي، وَقَدْ ذَهَبَتْ أَسْمَاعُنَا وَأَبْصَارُنَا مِنَ الْجَهْدِ، فَجَعَلْنَا نَعْرِضُ أَنْفُسَنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلَيْسَ أَحَدٌ مِنْهُمْ يَقْبَلُنَا، فَأَتَيْنَا النَّبِيَّ ﷺ فَأَنْطَلَقَ بِنَا إِلَى أَهْلِهِ، فَإِذَا ثَلَاثَةٌ أَعْنُرُ، فَقَالَ النَّبِيُّ ﷺ: «اِحْتَلَبُوا هَذَا اللَّبَنَ بَيْنَنَا» قَالَ: فَكُنَّا نَحْتَلِبُ فَيَسْرَبُ كُلُّ إِنْسَانٍ مِنْهَا نَصِيْبَهُ، وَتَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيْبَهُ قَالَ: فَيَجِيءُ مِنَ اللَّيْلِ فَيَسْلَمُ تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيَسْمَعُ الْيَقْظَانَ، قَالَ ثُمَّ يَأْتِي الْمَسْجِدَ فَيُصَلِّي، ثُمَّ يَأْتِي شَرَابَهُ

and said: 'Muḥammad has gone to the *Anṣār* and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).' So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the *Shaiṭân* made me regret it and he said: 'Woe to you, what have you done? Have you drunk the drink of Muḥammad ﷺ? He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.' I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophet ﷺ came and said *Salâm* as he usually did, then he went to the *Masjid* and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: 'Now he is praying against me and I am doomed.' But he said: 'O Allâh, feed those who have fed me and give drink to those who have given me to drink.' I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so

فَيَشْرَبُ، فَأَتَانِي الشَّيْطَانُ ذَاتَ لَيْلَةٍ، وَقَدْ شَرِبْتُ نَصِيْبِي فَقَالَ: مُحَمَّدٌ يَأْتِي الْأَنْصَارَ فَيُتْحَفُونَهُ، وَيُصِيبُ عِنْدَهُمْ، مَا بِهِ حَاجَةٌ إِلَى هَذِهِ الْجُرْعَةِ، فَأَتَيْتُهَا فَشَرِبْتُهَا، فَلَمَّا أَنْ وَعَلْتُ فِي بَطْنِي، وَعَلِمْتُ أَنَّهُ لَيْسَ إِلَيْهَا سَبِيلٌ، - قَالَ - : نَدَمَنِي الشَّيْطَانُ فَقَالَ: وَيْحَكَ مَا صَنَعْتَ؟ أَشْرَبْتَ شَرَابَ مُحَمَّدٍ ﷺ؟ فَيَجِيءُ فَلَا يَجِدُهُ فَيَدْعُو عَلَيْكَ فَتَهْلِكُ، فَتَذْهَبُ دُنْيَاكَ وَأَخْرَجْتُكَ، وَعَلَيَّ سَمْلَةٌ، إِذَا وَضَعْتُهَا عَلَى قَدَمِي خَرَجَ رَأْسِي، وَإِذَا وَضَعْتُهَا عَلَى رَأْسِي خَرَجَ قَدَمَايَ، وَجَعَلَ لَا يَجِيئُنِي النَّوْمُ، وَأَمَّا صَاحِبَايَ فَنَامَا وَلَمْ يَصْنَعَا مَا صَنَعْتُ، قَالَ فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ كَمَا كَانَ يُسَلِّمُ، ثُمَّ أَتَى الْمَسْجِدَ فَصَلَّى، ثُمَّ أَتَى شَرَابَهُ فَكَشَفَ عَنْهُ فَلَمْ يَجِدْ فِيهِ شَيْئًا، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، فَقُلْتُ: الْآنَ يَدْعُو عَلَيَّ فَأَهْلِكُ فَقَالَ: «اللَّهُمَّ! أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي» قَالَ: فَعَمَدْتُ إِلَى السَّمْلَةِ فَشَدَدْتُهَا عَلَيَّ، وَأَخَذْتُ الشَّفْرَةَ فَأَنْطَلَقْتُ إِلَى الْأَعْزُرِ أَيُّهَا أَسْمَنُ فَأَذْبَحُهَا لِرَسُولِ اللَّهِ ﷺ، فَإِذَا هِيَ حَافِلٌ، وَإِذَا هُنَّ حُقْلٌ كُلُّهُنَّ، فَعَمَدْتُ إِلَى إِنَاءٍ لِأَلِ مُحَمَّدٍ ﷺ مَا كَانُوا يَطْمَعُونَ

that I could slaughter it for the Messenger of Allâh ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muḥammad ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allâh ﷺ. He said: 'Did you have your drinks tonight?' I said: 'O Messenger of Allâh, drink.' He drank and handed it back to me. I said: 'O Messenger of Allâh, drink.' He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: 'Have you been up to no good, O Miqdâd?' I said: 'O Messenger of Allâh, what happened is such-and-such and I did such-and-such.' The Prophet ﷺ said: 'This is nothing but a mercy from Allâh, Glorified and Exalted is He. Why didn't you tell me so that we could have woken our two companions and they could have had some?' I said: 'By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.'"

[5363] (...) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar *Hadîth* as no. 5362).

أَنْ يَحْتَلِبُوا فِيهِ، قَالَ فَحَلَبْتُ فِيهِ حَتَّى  
عَلَتْهُ رِعْوَةٌ، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ  
فَقَالَ: «أَشْرَبْتُمْ شَرَابَكُمْ اللَّيْلَةَ؟» قَالَ:  
قُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ، فَشَرِبَ ثُمَّ  
نَاوَلَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! اشْرَبْ،  
فَشَرِبَ ثُمَّ نَاوَلَنِي، فَلَمَّا عَرَفْتُ أَنَّ  
النَّبِيَّ ﷺ قَدْ رَوِيَ، وَأَصَبْتُ دَعْوَتَهُ،  
ضَحَكْتُ حَتَّى أُلْقَيْتُ إِلَى الْأَرْضِ، قَالَ:  
فَقَالَ النَّبِيُّ ﷺ: «إِحْدَى سَوَاتِكَ يَا  
مِقْدَادُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ! كَانَ مِنْ  
أَمْرِي كَذَا وَكَذَا، وَفَعَلْتُ كَذَا، فَقَالَ  
النَّبِيُّ ﷺ: «مَا هَذِهِ إِلَّا رَحْمَةٌ مِنَ اللَّهِ عَزَّ  
وَجَلَّ، أَفَلَا كُنْتَ آذَنْتَنِي، فَنُوقِظَ صَاحِبَيْنَا  
فِيصِيَانِ مِنْهَا» قَالَ: قُلْتُ: وَالَّذِي بَعَثَكَ  
بِالْحَقِّ مَا أَبَالِي إِذَا أَصَبْتُهَا وَأَصَبْتُهَا  
مَعَكَ، مَنْ أَصَابَهَا مِنَ النَّاسِ.

[٥٣٦٣] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: حَدَّثَنَا  
سُلَيْمَانُ بْنُ الْمُغِيرَةَ، بِهَذَا الْإِسْنَادِ.

[5364] 175 - (2056) It was narrated that 'Abdur-Rahmân bin Abî Bakr said: "We were one hundred and thirty men with the Prophet ﷺ, and the Prophet ﷺ said: 'Does any one among you have any food?' One man had a *Ŝâ'* of foodstuff or the like, so he made some dough. Then a man, a tall *Mushrik* (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet ﷺ said: 'Will you sell one or give it as a gift?' He said: 'No, I will sell it.' So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ﷺ ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh ﷺ. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel."

[5365] 176 - (2057) 'Abdur-Rahmân bin Abî Bakr narrated that the people of *Aş-Suffah* were

[٥٣٦٤] ١٧٥ - (٢٠٥٦) حَدَّثَنَا عُبَيْدُ

اللهُ بْنُ مُعَاذِ الْعَنْبَرِيِّ وَحَامِدُ بْنُ عُمَرَ  
الْبُكْرَاوِيِّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى،  
جَمِيعًا عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ - وَاللَّفْظُ  
لِابْنِ مُعَاذٍ، : حَدَّثَنَا الْمُعْتَمِرُ - : حَدَّثَنَا  
أَبِي عَنْ أَبِي عُثْمَانَ - حَدَّثَ أَيْضًا - عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: كُنَّا مَعَ  
النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ:  
«هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ  
صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعَجِنَ، ثُمَّ  
جَاءَ رَجُلٌ، مُشْرِكٌ مُشْعَانٌ طَوِيلٌ، بَغَمٍ  
يَسُوفُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبِيعْ أَمْ عَطَيْتَهُ  
- أَوْ قَالَ - أَمْ هِبَةٌ؟» قَالَ: لَا، بَلْ بَيْعٌ،  
فَاسْتَرَى مِنْهُ شَاةً، فَصَنَعَتْ، وَأَمَرَ رَسُولُ  
اللهِ ﷺ بِسَوَادِ الْبُطْنِ أَنْ يُشَوَّى، قَالَ:  
وَأَيْمُ اللهِ! مَا مِنَ الثَّلَاثِينَ وَمِائَةٍ إِلَّا حَزَّ لَهُ  
رَسُولُ اللهِ ﷺ حُرَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ  
كَانَ شَاهِدًا، أَعْطَاهُ، وَإِنْ كَانَ غَائِبًا،  
حَبَأَ لَهُ.

قَالَ: وَجَعَلَ قَصْعَتَيْنِ، فَأَكَلْنَا مِنْهُمَا  
أَجْمَعُونَ، وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ،  
فَحَمَلْتُهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ.

[٥٣٦٥] ١٧٦ - (٢٠٥٧) حَدَّثَنَا عُبَيْدُ

اللهُ بْنُ مُعَاذِ الْعَنْبَرِيِّ وَحَامِدُ بْنُ عُمَرَ

poor people, and on one occasion the Messenger of Allâh ﷺ said: “Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him,” or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three” and he (the narrator) said: “That was me and my father and my mother” - and I do not know if he said: - “and my wife and a servant whom we shared with the household of Abû Bakr.” “Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until ‘*Ishâ*’ prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: “What kept you away from your guests?” Or she said: “Your guest.” He said: “Have you not given them dinner?” She said: “They refused (to eat) until you came.” They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: “O ignorant fellow!” And he reprimanded me and berated me. He said: “Eat, but you may not enjoy it ” And he said: “By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before.”

الْبَكْرَاوِي وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى  
الْقَيْسِيُّ، كُلُّهُمْ عَنِ الْمُعْتَمِرِ - وَاللَّفْظُ  
لِابْنِ مُعَاذٍ -: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ  
قَالَ: قَالَ أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ؛ أَنَّهُ  
حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ  
أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فُقَرَاءَ، وَإِنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ  
طَعَامٌ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ  
عِنْدَهُ طَعَامٌ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ،  
بِسَادِسٍ»، أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ  
بِثَلَاثَةٍ، وَأَنْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشْرَةٍ، وَأَبُو  
بَكْرٍ بِثَلَاثَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي -  
وَلَا أَذْرِي هَلْ قَالَ: - وَامْرَأَتِي وَخَادِمٌ  
بَيْنَ بَيْنِنَا وَبَيْتِ أَبِي بَكْرٍ قَالَ: وَإِنَّ أَبَا  
بَكْرٍ تَعَسَى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى  
صَلَّيْتُ الْعِشَاءَ، ثُمَّ رَجَعْتُ فَلَبِثَ حَتَّى نَعَسَ  
رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ  
اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا  
حَبَسَكَ عَنِ أَضْيَافِكَ، أَوْ قَالَتْ:  
ضَيْفِكَ؟ قَالَ: أَوْ مَا عَشَّيْتِهِمْ؟ قَالَتْ:  
أَبُوا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ  
فَعَلُّوهُمْ، قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ،  
وَقَالَ: يَا عُنْتَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ:  
كُلُوا، لَا هَيْبَتَا، وَقَالَ: وَاللَّهِ! لَا أَطْعَمُهُ

Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: "O sister of Banû Firâs, what is this?" She said: "No, O apple of my eye, now it is three times more than it was before." Abû Bakr ate some of it and said: "That was from the *Shaitân*" - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning." He said: "There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it."

[5366] 177 - (...) It was narrated that 'Abdur-Rahmân bin Abî Bakr said: "Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: 'O 'Abdur-Rahmân, serve food to the guests.' When evening came, we brought food to them but they refused to eat and said: 'Not until the head of the household comes and eats with us.' I said to them:

أَبَدًا، قَالَ: وَإِيمُ اللَّهِ! مَا كُنَّا نَأْخُذُ مِنْ لُفْعَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ حَتَّى شَبِعْنَا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرُ، قَالَ لِامْرَأَتِهِ: يَا أُخْتُ بَنِي فِرَاسٍ! مَا هَذَا؟ قَالَتْ: لَا، وَقُرَّةَ عَيْنِي! لَهَا الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ، قَالَ: فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُفْعَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَصْبَحَتْ عِنْدَهُ، قَالَ وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ عَقْدٌ فَمَضَى الْأَجَلَ، فَفَرَقْنَا اثْنَا عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمَ مَعَ كُلِّ رَجُلٍ، قَالَ: إِلَّا أَنَّهُ بَعَثَ مَعَهُمْ فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

[٥٣٦٦] ١٧٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ الْعَطَّارُ عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: نَزَلَ عَلَيْنَا أَضْيَافٌ لَنَا، قَالَ: وَكَانَ أَبِي يَتَحَدَّثُ إِلَيَّ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، قَالَ: فَاَنْطَلَقَ وَقَالَ: يَا عَبْدَ الرَّحْمَنِ! اْفْرُغْ مِنْ أَضْيَافِكَ. قَالَ: فَلَمَّا أَمْسَيْتُ جِئْنَا بِقَرَاهُمُ، قَالَ:

'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Rahmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Rahmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.' He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the *Shaiâtân*. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet ﷺ and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'

فَأَبَوْا، فَقَالُوا: حَتَّى يَجِيءَ أَبُو مَنْزِلِنَا فَيَطْعَمَ مَعَنَا، قَالَ: فَقُلْتُ لَهُمْ: إِنَّهُ رَجُلٌ حَدِيدٌ، وَإِنَّكُمْ إِنْ لَمْ تَفْعَلُوا خِفْتُ أَنْ يُصَيِّبَنِي مِنْهُ أَدَى، قَالَ: فَأَبَوْا، فَلَمَّا جَاءَ لَمْ يَبْدَأْ بِشَيْءٍ أَوْلَ مِنْهُمْ، فَقَالَ: أَفَرَعْتُمْ مِنْ أَضْيَافِكُمْ؟ قَالَ: قَالُوا: لَا، وَاللَّهِ! مَا فَرَعْنَا، قَالَ: أَلَمْ أَمُرْ عَبْدَ الرَّحْمَنِ؟ قَالَ: وَتَنَحَّيْتُ عَنْهُ، فَقَالَ: يَا عَبْدَ الرَّحْمَنِ! قَالَ: فَتَنَحَّيْتُ عَنْهُ، قَالَ: فَقَالَ: يَا غُثْرُ! أَقْسَمْتُ عَلَيْكَ! إِنْ كُنْتَ تَسْمَعُ صَوْتِي إِلَّا جِئْتُ، قَالَ: فَجِئْتُ قَالَ: فَقُلْتُ: وَاللَّهِ! مَا لِي ذَنْبٌ، هُوَ لَاءِ أَضْيَافِكَ فَسَلِّطْهُمْ، فَذَاتَيْتُهُمْ بِقِرَاهِمُ فَأَبَوْا أَنْ يَطْعَمُوا حَتَّى تَجِيءَ، قَالَ: قَالُوا: مَا لَكُمْ؟ أَلَا تَقْبَلُوا عَنَّا قِرَاحُمْ؟ قَالَ: فَقَالَ أَبُو بَكْرٍ: فَوَاللَّهِ! لَا أَطْعَمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا: فَوَاللَّهِ! لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قَالَ: فَقَالَ مَا رَأَيْتُ كَالشَّرِّ كَاللَّيْلَةِ قَطُّ، وَيَلِكُمْ! مَا لَكُمْ؟ أَلَا تَقْبَلُوا عَنَّا قِرَاحُمْ؟ قَالَ: ثُمَّ قَالَ: أَمَّا الْأَوْلَى فَمِنْ الشَّيْطَانِ، هَلُمُّوا قِرَاحُمْ، قَالَ: فَجِيءَ بِالطَّعَامِ فَسَمِيَ فَأَكَلُوا وَأَكَلُوا، قَالَ: فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! بَرُّوا وَحَشِشْتُ، قَالَ: فَأَخْبِرُهُ فَقَالَ: «بَلْ أَنْتَ أَبْرُهُمْ وَأَخْيَرُهُمْ».

قَالَ: وَلَمْ تُبَلِّغْنِي كَفَّارَةً.



He said: "And I did not hear of any expiation."

### Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: "The Messenger of Allâh ﷺ said: 'The food of two is sufficient for three, and the food of three is sufficient for four.'"

[5368] 179 - (2059) Jâbir bin 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.'"

[5369] (...) A *Hadîth* like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.

(المعجم ٣٣) - (بَابُ فَضِيلَةِ الْمَوَاسَاةِ فِي الطَّعَامِ الْقَلِيلِ، وَأَنَّ طَعَامَ الْاِثْنَيْنِ يَكْفِي الثَّلَاثَةَ، وَنَحْوَ ذَلِكَ) (التحفة ١٦)

[٥٣٦٧] ١٧٨ - (٢٠٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْاِثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ».

[٥٣٦٨] ١٧٩ - (٢٠٥٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «طَعَامُ الْوَاحِدِ يَكْفِي الْاِثْنَيْنِ، وَطَعَامُ الْاِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ، وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ».

وَفِي رِوَايَةِ إِسْحَاقَ: قَالَ رَسُولُ اللَّهِ ﷺ، لَمْ يَذْكَرْ: سَمِعْتُ.

[٥٣٦٩] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ

سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ.

[5370] 180 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: "The food of one is sufficient for two, and the food of two is sufficient for four."

[٥٣٧٠] ١٨٠- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبرَاهِيمَ - قَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْوَاحِدِ يَكْفِي الْأَثْنَيْنِ، وَطَعَامُ الْأَثْنَيْنِ يَكْفِي الْأَرْبَعَةَ».

[5371] 181 - (...) It was narrated from Jâbir that the Prophet ﷺ said: "The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight."

[٥٣٧١] ١٨١- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَابِرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «طَعَامُ الرَّجُلِ يَكْفِي الرَّجُلَيْنِ، وَطَعَامُ رَجُلَيْنِ يَكْفِي أَرْبَعَةَ، وَطَعَامُ أَرْبَعَةٍ يَكْفِي ثَمَانِيَةَ».

### Chapter 34. The Believer Eats In One Intestine And The *Kâfir* (Disbeliever) Eats In Seven Intestines

(المعجم ٣٤) - (بَابُ الْمُؤْمِنِ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ) (التحفة ١٧)

[5372] 182 - (2060) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The *Kâfir* (disbeliever) eats in seven intestines and the believer eats in one intestine."

[٥٣٧٢] ١٨٢- (٢٠٦٠) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَافِرُ

يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ».

[5373] (...) A similar report (as no. 5372) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[٥٣٧٣] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عُمَيْرُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي يُوْبَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5374] 183 - (...) Nâfi‘ said: “Ibn ‘Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: ‘Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: “The disbeliever eats in seven intestines.”

[٥٣٧٤] ١٨٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادِ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدِ ابْنِ زَيْدٍ؛ أَنَّهُ سَمِعَ نَافِعًا قَالَ: رَأَى ابْنُ عُمَرَ مِسْكِينًا، فَجَعَلَ يَضَعُ بَيْنَ يَدَيْهِ، وَيَضَعُ بَيْنَ يَدَيْهِ، قَالَ: فَجَعَلَ يَأْكُلُ أَكْلًا كَثِيرًا، قَالَ: فَقَالَ: لَا يُدْخَلَنَّ هَذَا عَلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْكَافِرَ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[5375] 184 - (2061) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

[٥٣٧٥] ١٨٤- (٢٠٦١) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُهَيْبَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ وَابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[5376] (...) A similar report (as no. 5375) was narrated from Jâbir, but he did not mention Ibn 'Umar.

[5377] 185 - (2062) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The believer eats in one intestine and the disbeliever eats in seven intestines."

[5378] (...) A similar *Hadîth* was narrated from Abû Hurairah, from the Prophet ﷺ.

[5379] 186 - (2063) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ hosted a guest who was a disbeliever. The Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allâh ﷺ ordered that a sheep be milked for him and he drank it, then he ordered that another be milked

[٥٣٧٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ: ابْنُ عُمَرَ.

[٥٣٧٧] ١٨٥ - (٢٠٦٢) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ».

[٥٣٧٨] (...) حَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ]: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[٥٣٧٩] ١٨٦ - (٢٠٦٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا إِسْحَاقُ ابْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ عَنْ سَهْمِيلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَافَهُ صَنِيفٌ، وَهُوَ كَافِرٌ، فَأَمَرَ لَهُ [رَسُولُ اللَّهِ ﷺ] بِشَاةٍ فَحَلَيْتُ، فَشَرِبْتُ حِلَابَهَا، ثُمَّ أُخْرِي فَشَرِبْتُ، ثُمَّ أُخْرِي فَشَرِبْتُ، حَتَّى شَرِبْتُ حِلَابَ سَبْعِ شِيَاءٍ، ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ، فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَشَرِبْتُ حِلَابَهَا، ثُمَّ

but he did not finish it. The Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

### Chapter 35. Do Not Criticize Food

[5380] 187 - (2064) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat, it and if he disliked it he would leave it.”

[5381] (...) Sulaimân Al-A'mash narrated a similar report (as no. 5380) with this chain of narrators.

[5382] (...) A similar report was narrated from Sufyân, from Al-A'mash, with this chain of narrators.

[5383] 188 - (...) It was narrated that Abû Hurairah said: “I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent.”

أَمَرَ بِأُخْرَى فَلَمْ يَسْتَمِّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ يَشْرَبُ فِي مِعَى وَاحِدٍ، وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءَ».

(المعجم ٣٥) - (بَابُ لَا يَعْيبُ

الطعام) (التحفة ١٨)

[٥٣٨٠] ١٨٧ - (٢٠٦٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ الْأَخْرَانُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، كَانَ إِذَا اشْتَهَى شَيْئًا أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

[٥٣٨١] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٣٨٢] (...) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ وَعَبْدُ الْمَلِكِ ابْنُ عَمْرٍو وَعُمَرُ بْنُ سَعْدٍ أَبُو دَاوُدَ الْحَفَرِيُّ، كُلُّهُمْ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٥٣٨٣] ١٨٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعَمْرُو النَّاقِدُ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا

الأعمش عن أبي يحيى مولى آل جعدة،  
عن أبي هريرة قال: ما رأيت رسول  
الله ﷺ غاب طعاماً قط، كان إذا اشتهاه  
أكله، وإن لم يشتهه سكت.

[5384] (...) A similar report (as  
no. 5383) was narrated from Abû  
Hurairah, from the Prophet ﷺ.

[٥٣٨٤] وَحَدَّثَنَا أَبُو كُرَيْبٍ وَمُحَمَّدُ  
ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ  
الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي  
هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

## 37. The Book Of Clothing And Adornment

### Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

[5385] 1 - (2065) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "The one who drinks from a vessel of silver is gulping the fire of Hell into his belly."

[5386] (...) A *Hadīth* like that of Mālik bin Anas (no. 5385) was narrated from Nāfi', with this chain of narrators, and in the *Hadīth* of 'Alī bin Mus-hir from 'Ubaidullāh it adds: "The one who eats or drinks from a vessel of silver or gold." It does not mention eating and gold in the *Hadīth* of any of them, except the *Hadīth* of Ibn Mus-hir.

٦ - (المعجم ٣٧) - كتاب اللباس

والزينة (التحفة ...)

(المعجم ١) - (بَابُ تَحْرِيمِ اسْتِعْمَالِ

أَوْانِي الذَّهَبِ وَالْفِضَّةِ فِي الشَّرْبِ

وغيره، على الرجال والنساء)

(التحفة ١٩)

[٥٣٨٥] ١ - (٢٠٦٥) حَدَّثَنَا يَحْيَى بْنُ

يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنْ

زَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ

الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ، عَنْ أُمِّ سَلَمَةَ

زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

«الَّذِي يَشْرَبُ فِي آيَةِ الْفِضَّةِ، إِنَّمَا يُجْرَجُ

فِي بَطْنِهِ نَارَ جَهَنَّمَ».

[٥٣٨٦] (... ) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ

ابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنِيهِ

عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ

يَعْنِي ابْنَ عَلِيَّةَ عَنْ أَبِي يُونُسَ؛ وَحَدَّثَنَا ابْنُ

نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنَا

[مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ

سَعِيدٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ

وَالْوَلِيدُ بْنُ شُجَاعٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ

مُسَهَّرٍ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ

أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا الْفُضَيْلُ بْنُ

سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، بِمِثْلِ حَدِيثِ مَالِكِ ابْنِ أَنَسٍ، بِإِسْنَادِهِ عَنْ نَافِعٍ وَزَادَ فِي حَدِيثِ عَلِيِّ بْنِ مُسْهَرٍ عَنْ عُيَيْدِ اللَّهِ: «أَنَّ الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الْفِضَّةِ وَالذَّهَبِ» وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ ذِكْرُ الْأَكْلِ وَالذَّهَبِ، إِلَّا فِي حَدِيثِ ابْنِ مُسْهَرٍ.

[5387] 2 - (...) It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.’”

[٥٣٨٧] ٢- (...) وَحَدَّثَنِي زَيْدُ بْنُ يَزِيدَ أَبُو مَعْنٍ الرَّقَّاشِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ عُثْمَانَ يَعْنِي ابْنَ مَرَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ خَالَتِهِ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ».

**Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide**

(المعجم ٢) - (بَابُ تَحْرِيمِ اسْتِعْمَالِ إِنَاءِ الذَّهَبِ وَالْفِضَّةِ عَلَى الرِّجَالِ وَالنِّسَاءِ، وَخَاتَمِ الذَّهَبِ وَالْحَرِيرِ عَلَى الرِّجَالِ، وَإِبَاحَتِهِ لِلنِّسَاءِ. وَإِبَاحَةُ الْعَلَمِ وَنَحْوِهِ لِلرِّجَالِ، مَا لَمْ يَزِدْ عَلَى أَرْبَعِ أَصَابِعِ) (التحفة ٢٠)

[5388] 3 - (2066) Mu'âwiyah bin Suwaid bin Muqarrin said: “I

[٥٣٨٨] ٣- (٢٠٦٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ



entered upon Al-Barâ' bin 'Azib and I heard him say: 'The Messenger of Allâh ﷺ enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: *Yarhamuk Allâh*; (may Allâh have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of *Salâm*. And he forbade us from wearing rings of gold, to drink from silver vessels, to use *Mayâthir*,<sup>[1]</sup> to wear *Qasî*,<sup>[2]</sup> to wear silk, *Istabraq* and *Dîbâj*."<sup>[3]</sup>

[5389] (...) A similar report (as no. 5388) was narrated from Ash'ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: "To give a description of a lost item."

[5390] (...) A *Hadîth* like that of Zuhair (no. 5388) was narrated from Ash'ath bin Abî Ash-Sha'thâ' with this chain of narrators, but he

أَشَعَتْ بِنِ أَبِي الشَّعْتَاءِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَشَعْتُ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُوَيْدِ بْنِ مِقْرَانَ قَالَ: دَخَلْتُ عَلَى الْبَرَاءِ بْنِ عَازِبٍ فَسَمِعْتُهُ يَقُولُ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ، أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، أَوْ الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ، وَنَهَانَا عَنْ خَوَاتِيمٍ، أَوْ عَنْ تَحْتَمِ بِالذَّهَبِ، وَعَنْ شُرْبِ بِالْفِضَّةِ، وَعَنْ الْمَيْثَرِ، وَعَنْ الْقَسِيِّ، وَعَنْ لُبْسِ الْحَرِيرِ وَالْإِسْتَبْرَقِ وَالذَّبْيَاجِ.

[٥٣٨٩] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَشَعْتَ بْنِ سُلَيْمٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، إِلَّا قَوْلَهُ: وَإِبْرَارِ الْقَسَمِ أَوْ الْمُقْسِمِ، فَإِنَّهُ لَمْ يَذْكُرْ هَذَا الْحَرْفَ فِي الْحَدِيثِ، وَجَعَلَ مَكَانَهُ: وَإِنْشَادِ الضَّالِّ.

[٥٣٩٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا

[1] A type of camel saddle cloth or cushion made of silk.

[2] *Qasî*: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

[3] Two types of silk one of which is often called brocade and is thicker than the other.

said to help fulfill the oath of another, and he was not uncertain. And he added in this *Hadith*: “Drinking from vessels of silver, for whoever drinks from them in this world will not drink from them in the Hereafter.”

[5391] (...) It was narrated from Ash‘ath bin Abî Ash-Sha‘thâ’ with this chain of narrators, but he did not mention the additional material mentioned by Jarîr and Ibn Mus-hir (no. 5391).

[5392] (...) It was narrated from Ash‘ath bin Sulaim with their chain of narrators, except the words spreading the greeting of *Salâm*, instead of which he said: “Returning the greeting of *Salâm*.” And he said: “He (ﷺ) forbade us to wear gold rings.”

[5393] (...) It was narrated from Ash‘ath bin Abî Ash-Sha‘thâ’ with their chain narrators, and he

عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ،  
كِلَاهُمَا عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي  
الشَّعْثَاءِ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ  
زُهَيْرٍ، وَقَالَ: إِبْرَارِ الْمُقْسِمِ، مِنْ غَيْرِ  
شَكٍّ، وَزَادَ فِي الْحَدِيثِ: وَعَنِ الشَّرْبِ  
فِي الْفِضَّةِ، فَإِنَّهُ مَنْ شَرِبَ فِيهَا فِي  
الدُّنْيَا، لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ.

[٥٣٩١] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو إِسْحَقَ  
الشَّيْبَانِيُّ وَابْنُ أَبِي سُلَيْمٍ عَنْ أَشْعَثَ  
ابْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَلَمْ يَذْكَرْ  
زِيَادَةَ جَرِيرٍ وَابْنَ مُسْهِرٍ.

[٥٣٩٢] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ  
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا  
عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ  
الْعَقَدِيُّ؛ وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ:  
حَدَّثَنِي بِهِزٌ، قَالُوا جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ  
أَشْعَثَ بْنِ سُلَيْمٍ، بِإِسْنَادِهِمْ وَمَعْنَى حَدِيثِهِمْ،  
إِلَّا قَوْلَهُ: وَإِفْسَاءِ السَّلَامِ، فَإِنَّهُ قَالَ بَدَلَهَا:  
وَرَدَّ السَّلَامِ، وَقَالَ: نَهَانَا عَنْ خَاتَمِ  
الذَّهَبِ أَوْ حَلَقَةِ الذَّهَبِ.

[٥٣٩٣] (...) حَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَعَمْرُو بْنُ

said: “Spreading the greeting of *Salām*” and “gold rings.”

[5394] 4 - (2067) ‘Abdullāh bin ‘Ukaim said: “We were with Hudhaifah in Al-Madā’in when Hudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: ‘I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allāh ﷺ said: “Do not drink from vessels of gold and silver, and do not wear *Dibāj* and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection.”

[5395] (...) It was narrated that Abū Farwah Al-Juhanī said: “I heard ‘Abdullāh bin ‘Ukaim say: ‘We were with Hudhaifah in Al-Madā’in...’” and he mentioned something similar (to no. 5394) but he did not mention in his *Hadīth* “...the Day of Resurrection.”

[5396] (...) It was narrated from Hudhaifah, that Abū Farwah said: “I heard Ibn ‘Ukaim say, - and I thought that Ibn Abī Laila heard it from Ibn ‘Ukaim: ‘We

مُحَمَّدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، بِإِسْنَادِهِمْ، وَقَالَ: وَإِفْشَاءِ السَّلَامِ وَخَاتَمِ الذَّهَبِ، مِنْ غَيْرِ شَكٍّ.

[٥٣٩٤] ٤ - (٢٠٦٧) حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو بْنِ سَهْلٍ بْنِ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: سَمِعْتُهُ يَذْكُرُهُ عَنْ أَبِي فَرَوَةَ؛ [أَنَّهُ] سَمِعَ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ قَالَ: كُنَّا مَعَ حُدَيْفَةَ بِالْمَدَائِنِ، فَاسْتَسْقَى حُدَيْفَةَ، فَجَاءَهُ دُهُقَانٌ بِشَرَابٍ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَرَمَاهُ بِهِ، وَقَالَ: إِنِّي أُخْبِرُكُمْ أَنِّي قَدْ أَمَرْتُهُ أَنْ لَا يَسْقِيَنِي فِيهِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّبَاجَ وَالْحَرِيرَ، فَإِنَّهُ لَهُمْ فِي الدُّنْيَا، وَهُوَ لَكُمْ فِي الْآخِرَةِ، يَوْمَ الْقِيَامَةِ».

[٥٣٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي فَرَوَةَ الْجُهَنِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ يَقُولُ: كُنَّا عِنْدَ حُدَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فِي الْحَدِيثِ: «يَوْمَ الْقِيَامَةِ».

[٥٣٩٦] (...) وَحَدَّثَنِي عَبْدُ الْجَبَّارِ ابْنُ الْعَلَاءِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ أَوْلَا عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي

were with Hudhaifah in Al-Madâ'in," and he mentioned something similar (to no. 5394), but he did not say "the Day of Resurrection."

[5397] (...) It was narrated from Al-Hakam that he heard 'Abdur-Rahmân, meaning Ibn Abî Laila, say: "I saw Hudhaifah ask for a drink in Al-Madâ'in, and someone brought it to him in a vessel of silver." And he mentioned a *Hadith* like that of Ibn 'Ukaim from Hudhaifah.

[5398] (...) A *Hadith* like that of Mu'âdh was narrated from Shu'bah, with the same chain narrators, but none of them mentioned the words: "I saw Hudhaifah," except Mu'âdh only. Rather they said: "Hudhaifah asked for a drink."

[5399] (...) A *Hadith* like that of those whom we have mentioned (Mu'âdh, Abî Laila, Ibn Ukaim) was narrated from Hudhaifah, from the Prophet ﷺ.

لَيْلَى، عَنْ حُدَيْفَةَ، ثُمَّ حَدَّثَنَا يَرِيدُ؛ سَمِعَهُ مِنْ ابْنِ أَبِي لَيْلَى عَنْ حُدَيْفَةَ، ثُمَّ حَدَّثَنَا أَبُو فَرَوَةَ قَالَ: سَمِعْتُ ابْنَ عُكَيْمٍ، فَظَنَنْتُ أَنَّ ابْنَ أَبِي لَيْلَى إِنَّمَا سَمِعَهُ مِنْ ابْنِ عُكَيْمٍ، قَالَ: كُنَّا مَعَ حُدَيْفَةَ بِالْمَدَائِنِ، فَذَكَرَ نَحْوَهُ، وَلَمْ يَقُلْ «يَوْمَ الْقِيَامَةِ».

[٥٣٩٧] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ؛ أَنَّهُ سَمِعَ عَبْدِ الرَّحْمَنِ يَعْنِي ابْنَ أَبِي لَيْلَى قَالَ: شَهِدْتُ حُدَيْفَةَ اسْتَسْقَى بِالْمَدَائِنِ، فَأَتَاهُ إِنْسَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ، فَذَكَرَ بِمَعْنَى حَدِيثِ ابْنِ عُكَيْمٍ عَنْ حُدَيْفَةَ.

[٥٣٩٨] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَشْرِ: حَدَّثَنَا بِهِزٌ، كُلُّهُمُ عَنْ شُعْبَةَ، بِمِثْلِ حَدِيثِ مُعَاذٍ وَإِسْنَادِهِ، وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ فِي الْحَدِيثِ: شَهِدْتُ حُدَيْفَةَ، غَيْرُ مُعَاذٍ وَحَدَهُ، إِنَّمَا قَالُوا: إِنَّ حُدَيْفَةَ اسْتَسْقَى.

[٥٣٩٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي

عَدِيٍّ عَنِ ابْنِ عَوْنٍ، كِلَاهُمَا عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ مَنْ ذَكَرْنَا.

[5400] 5 - (...) ‘Abdur-Rahmân bin Abî Laila said: “Hudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: ‘I heard the Messenger of Allâh ﷺ say: “Do not wear silk or *Dibâj*, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world.”

٥- (٥٤٠٠) (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَيْفٌ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ: اسْتَسْقَى حُذَيْفَةُ، فَسَقَاهُ مَجُوسِيٌّ فِي إِنَاءٍ مِنْ فِضَّةٍ، فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَابَجَ، وَلَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا».

### Chapter... The Prohibition Of Wearing Silk Etc., For Men

(المعجم... ) - (باب: تحريم لبس الحرير وغير ذلك للرجال)

(التحفة ٢٦ - اللباس: ١)

[5401] 6 - (2068) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khaṭṭâb saw a striped silk *Hullah*<sup>[1]</sup> being sold at the door of the *Masjid*, and he said: “O Messenger of Allâh, why don’t you buy this and wear it for the people on Fridays, and for the

٦- (٥٤٠١) (٢٠٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سَبْرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ! لَوْ

[1] *Hullah*: An upper cloth (*Ridâ*) and lower cloth (*Izâr*) made of the same fabric.

delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." Then some *Hullahs* like it were brought to the Messenger of Allâh ﷺ and he gave one of them to 'Umar. 'Umar said: "O Messenger of Allâh, are you giving me this to wear when you said what you said about the *Hullah* of 'Utârid?" The Messenger of Allâh ﷺ said: "I did not give it to you to wear it." So 'Umar gave it to an idolater brother of his in Makkah.

[5402] (...) A *Hadîth* like that of Mâlik (no. 5401) was narrated from Ibn 'Umar, from the Messenger of Allâh ﷺ.

[5403] 7 - (...) It was narrated that Ibn 'Umar said: "Umar saw 'Utârid At-Tamîmî standing in the market selling a *Hullah* of striped silk. He was a man who used to meet with kings and get gifts from them. 'Umar said: 'O Messenger of Allâh, I have seen 'Utârid standing in the market selling a *Hullah* of striped silk.

اَشْتَرَيْتَ هَذِهِ فَلَيْسَتْهَا [لِلنَّاسِ] يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلْقَ لَهُ فِي الْآخِرَةِ» ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! كَسَوْنِيهَا، وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا، بِمَكَّةَ.

[٥٤٠٢] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّبِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى ابْنَ عُقَبَةَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِ مَالِكٍ.

[٥٤٠٣] ٧ - (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِمٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: رَأَى عُمَرُ عَطَارِدًا التَّمِيمِيَّ يُقِيمُ بِالسُّوقِ حُلَّةً سِيْرَاءَ، وَكَانَ رَجُلًا يَعْشَى الْمُلُوكَ وَيُصِيبُ مِنْهُمْ، فَقَالَ عُمَرُ: يَا رَسُولَ

Why don't you buy it and wear it when the delegations of the Arabs come to you?" I think he said: "And wear it on Fridays." The Messenger of Allâh ﷺ said to him: 'Silk is only worn in this world by one who will have no share in the Hereafter.' Some time after that, some *Hullahs* of striped silk were brought to the Messenger of Allâh ﷺ and he sent one *Hullah* to 'Umar and one to Usâmah bin Zaid, and he gave a *Hullah* to 'Alî bin Abî Tâlib. He said: 'Tear it and make head covers for your womenfolk.' Then 'Umar came, carrying his *Hullah*, and said: 'O Messenger of Allâh, have you sent this to me, when you said what you said previously about the *Hullah* of 'Uṭārid?' He said: 'I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.' As for Usâmah, he put on his *Hullah* and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: 'O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?' He said: 'I did not send it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.'

[5404] 8 - (...) 'Abdullâh bin 'Umar said: "Umar bin Al-

الله! إني رأيت عطارداً يقيم في السوق حلة سیراء، فلو اشتريتها فلبستها لوفود العرب إذا قدموا عليك وأطنته قال: ولبستها يوم الجمعة، فقال له رسول الله ﷺ: «إنما يلبس الحرير في الدنيا من لا خلاق له في الآخرة» فلما كان بعد ذلك أتني رسول الله ﷺ بحللي سیراء، فبعث إلي عمر بحلتي، وبعث إلي أسامة بن زيد بحلتي، وأعطى علي بن أبي طالب حلة، وقال: «شققها خمرًا بين نسائك» قال: فجاء عمر بحلته يحملها، فقال: يا رسول الله! بعثت إلي بهذه، وقد قلت بالأمس في حلة عطاردي ما قلت؟، فقال: «إني لم أبعث بها إليك لتلبسها، ولكني بعثت بها إليك لتصيب بها» وأما أسامة فراح في حلته، فنظر إليه رسول الله ﷺ نظراً، عرف أن رسول الله ﷺ قد أنكر ما صنع، فقال: يا رسول الله! ما تنظر إلي؟ فانت بعثت إلي بها، فقال: «إني لم أبعث إليك لتلبسها، ولكني بعثت بها [إليك] لتشققها خمرًا بين نسائك».

أبو ٨ - (...) وحديثي أبو

Khaṭṭāb found a *Hullah* of *Istabraq* being offered for sale in the market, so he took it and brought it to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, buy this and adorn yourself with it for ‘Eīd and for the delegations.’ The Messenger of Allāh ﷺ said: ‘This is only a garment for the one who has no share in the Hereafter.’ As much time passed as Allāh willed, then the Messenger of Allāh ﷺ sent to ‘Umar a garment made of *Dibāj*. ‘Umar brought it to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, you said: “This is only a garment for the one who has no share in the Hereafter,” then you sent this to me?’ The Messenger of Allāh ﷺ said to him: ‘Sell it and meet your needs with it.’”

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihāb, with this chain of narrators.

[5406] 9 - (...) It was narrated from Ibn ‘Umar that ‘Umar saw a man from the family of ‘Uṭārid wearing a cloak of *Dibāj* or silk, and he said to the Messenger of

الطَّاهِرِ وَحَرَمَلَهُ بِنُ يَحْيَى - وَاللَّفْظُ لِحَرَمَلَةَ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً مِنْ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! ابْتِغِ هَذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوُفْدِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَاقَ لَهُ» قَالَ: فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أُرْسِلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُجَّةٍ دِيبَاجٍ، فَأَقْبَلَ بِهَا عُمَرُ حَتَّى أَتَى بِهَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! قُلْتَ: «إِنَّمَا هَذِهِ لِبَاسٌ مَنْ لَا خَلَاقَ لَهُ»، أَوْ قُلْتَ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ» ثُمَّ أُرْسِلَتْ إِلَيَّ بِهَذِهِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَبِيعَهَا وَنُصِيبُ بِهَا حَاجَتَكَ».

[٥٤٠٥] (...) وَحَدَّثَنَا هَرُونَ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٤٠٦] ٩ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ حَفْصٍ عَنْ سَالِمٍ،



Allâh ﷺ: ‘Why don’t you buy it?’ He said: ‘This is only worn by one who has no share in the Hereafter.’ Then the Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me. I said: ‘Have you sent it to me when I heard you say what you said about it?’ He said: ‘I only sent it to you so that you profit from it.’”

[5407] (...) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that ‘Umar bin Al-Khattâb saw a man from the family of ‘Utârid wearing... a *Hadîth* like that of Yaḥya bin Sa‘eed (no. 5406), except that he said: “I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it.”

[5408] (...) Yaḥya bin Abî Ishâq said: “Sâlim bin ‘Abdullâh asked me about *Istabraq*. I said: ‘It is the coarse type of *Dibâj*.’ He said: ‘But I heard ‘Abdullâh bin ‘Umar say: “Umar saw a man wearing a *Hullah* of *Istabraq*, and he brought it to the Messenger of Allâh ﷺ...” and he mentioned a similar *Hadîth* (as no. 5407), except that he said: “I only sent it to you so that you could get money by selling it.”

عَنْ ابْنِ عُمَرَ؛ أَنَّ عُمَرَ رَأَى عَلَى رَجُلٍ مِنْ آلِ عَطَارِدِ قَبَاءَ مِنْ دِيبَاجٍ أَوْ حَرِيرٍ، فَقَالَ لِرَسُولِ اللَّهِ ﷺ: لَوْ اشْتَرَيْتَهُ فَقَالَ: «إِنَّمَا يَلْبَسُ هَذَا مَنْ لَا خَلَاقَ لَهُ» فَأُهْدِيَ إِلَيَّ رَسُولِ اللَّهِ ﷺ حُلَّةً سِيرَاءً، فَأَرْسَلْتُ بِهَا إِلَيْي، قَالَ: قُلْتُ: أَرْسَلْتَ بِهَا إِلَيْي، وَقَدْ سَمِعْتُكَ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَمْتَعَ بِهَا».

[٥٤٠٧] (...) وَحَدَّثَنَا ابْنُ نُؤْمَيْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو بَكْرِ بْنُ حَفْصٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ؛ أَنَّ عُمَرَ [ابْنَ الْخَطَّابِ] رَأَى عَلَى رَجُلٍ مِنْ آلِ عَطَارِدِ، بِمِثْلِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ، غَيْرَ أَنَّهُ قَالَ: «إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَتَفَعَّعَ بِهَا، وَلَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا».

[٥٤٠٨] (...) حَدَّثَنِي [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: قَالَ لِي سَالِمُ بْنُ عَبْدِ اللَّهِ فِي الْإِسْتَبْرَاقِ؟ قَالَ: قُلْتُ: مَا عَظُمَ مِنَ الدِّيَبَاجِ وَخَسَنَ مِنْهُ، فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرَ عَلَى رَجُلٍ حُلَّةً مِنَ الْإِسْتَبْرَاقِ، فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ

فَذَكَرَ نَحْوَ حَدِيثِهِمْ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ:  
«إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتُصِيبَ بِهَا مَا لَا».

[٥٤٠٩] ١٠ - (٢٠٦٩) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ  
عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ مَوْلَى أَسْمَاءَ  
بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدٍ عَطَاءٍ،  
قَالَ: أُرْسَلْتَنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ  
عُمَرَ، فَقَالَتْ: بَلَّغْنِي أَنَّكَ تُحَرِّمُ أَشْيَاءَ  
ثَلَاثًا: الْعَلَمَ فِي الثَّوْبِ، وَمِثْرَةَ  
الْأَرْجُوانِ، وَصَوْمَ رَجَبٍ كُلِّهِ، فَقَالَ لِي  
عَبْدُ اللَّهِ: أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ،  
فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ، وَأَمَّا مَا ذَكَرْتَ  
مِنَ الْعَلَمِ فِي الثَّوْبِ، فَإِنِّي سَمِعْتُ عُمَرَ  
ابْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ رَسُولَ  
اللَّهِ ﷺ يَقُولُ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا  
خَلَاقَ لَهُ» فَخَفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ،  
وَأَمَّا مِثْرَةُ الْأَرْجُوانِ، فَهَذِهِ مِثْرَةُ عَبْدِ  
اللَّهِ، فَإِذَا هِيَ أَرْجُوانٌ.

فَرَجَعْتُ إِلَى أَسْمَاءَ فَخَبَّرْتُهَا فَقَالَتْ:  
هَذِهِ جُبَّةٌ رَسُولِ اللَّهِ ﷺ، فَأَخْرَجَتْ إِلَيَّ  
جُبَّةً طَيِّلَسَةً كَسْرَوَائِيَّةً، لَهَا لِنْتُهٌ دِيبَاجٌ،  
وَفَرَجِيهَا مَكْفُوفِينَ بِالْذَّبِيَّاجِ، فَقَالَتْ:  
هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ،

[5409] 10 - (2069) It was narrated that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr, who was the maternal uncle of the son of ‘Âtâ’, said: “Asmâ’ sent me to ‘Abdullâh bin ‘Umar, and saying: ‘I have heard that you regard three things as *Harâm*: Borders on garments, *Mitharat Al-Arjuwân*,<sup>[1]</sup> and fasting the whole (month) of Rajab.’ ‘Abdullâh said to me: ‘As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard ‘Umar bin Al-Khaṭṭâb say: “I heard the Messenger of Allâh ﷺ say: ‘Silk is only worn by one who has no share in the Hereafter,’” and I was afraid that borders were included in that. As for *Mitharat Al-Arjuwân*, this is the *Mitharah* of ‘Abdullâh, and it is *Arjuwân*.’

I went back to Asmâ’ and told her, and she said: ‘This is the *Jubbah* (a type of cloak) of the Messenger of Allâh ﷺ,’ and she brought out to me a *Ṭayâlisah* cloak which had pockets lined with *Dibâj* and its sleeves were edged with *Dibâj*. She said: ‘This was in ‘Aishah’s possession until she died, and when she died, I took it. The Prophet ﷺ used to

[1] Saddle cloths made of bright red cloth

wear it, and now we wash it for the sick and seek healing thereby.”

[5410] 11 - (...) It was narrated that Khalifah bin Ka'b, Abū Dhubyān, said: “Do not dress your women in silk, for I heard ‘Umar bin Al-Khattāb say: ‘The Messenger of Allāh ﷺ said: “Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter.”

[5411] 12 - (...) It was narrated that Abū ‘Uthmān said: “Umar wrote to us when we were in Azerbaijān, (saying): ‘O ‘Utba bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of *Shirk* and garments of silk, for the Messenger of Allāh ﷺ forbade garments of silk and said except this much, and the Messenger of Allāh ﷺ held up his forefinger and middle finger, holding them together.” Zuhair said: “Āṣim said: ‘It is in the book,” and Zuhair held up his two fingers.

فَلَمَّا قُبِضَتْ قَبَضْتُهَا، وَكَانَ النَّبِيُّ ﷺ يَلْبُسُهَا، فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى لِنَسْتَشْفِي بِهَا.

[٥٤١٠] ١١ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ خَلِيفَةَ بْنِ كَعْبٍ، أَبِي دُبْيَانَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ يَخْطُبُ يَقُولُ: أَلَا لَا تَلْبَسُوا نِسَاءَكُمْ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلْبَسُوا الْحَرِيرَ، فَإِنَّهُ مَنْ لَبَسَهُ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[٥٤١١] ١٢ - (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ بِأَذْرَبِجَانَ: يَا عُبَيْدُ بْنُ فَرْقَدٍ! إِنَّهُ لَيْسَ مِنْ كَدِّكَ وَلَا مِنْ كَدِّ أَبِيكَ وَلَا مِنْ كَدِّ أُمَّكَ، فَأَشْبِعِ الْمُسْلِمِينَ فِي رِحَالِهِمْ، مِمَّا تَشْبِعُ مِنْهُ فِي رَحْلِكَ، وَإِيَّاكُمْ وَالتَّعْتَمَ، وَزِيَّ أَهْلِ الشَّرِكِ، وَكَبُوسِ الْحَرِيرِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كَبُوسِ الْحَرِيرِ، قَالَ إِلَّا هَكَذَا، وَرَفَعَ لَنَا رَسُولُ اللَّهِ ﷺ إِصْبَعَيْهِ الْوُسْطَى وَالسَّبَابَةَ وَضَمَّهُمَا، قَالَ زُهَيْرٌ: قَالَ عَاصِمٌ: هُوَ فِي الْكِتَابِ [قَالَ]: وَرَفَعَ زُهَيْرٌ إِصْبَعَيْهِ.

[5412] 13 - (...) A similar report (as no. 5412) was narrated from ‘Aṣim with this chain of narrators, from the Prophet ﷺ, concerning silk.

[٥٤١٢] ١٣- (...) وَحَدَّثَنِي زُهَيْرُ  
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ  
الْحَمِيدِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَنْصُ  
ابْنُ غِيَاثٍ، كِلَاهُمَا عَنْ عَاصِمٍ بِهَذَا  
الْإِسْنَادِ، عَنِ النَّبِيِّ ﷺ فِي الْحَرِيرِ،  
بِمِثْلِهِ.

[5413] (...) It was narrated that Abû ‘Uthmân said: “We were with ‘Utba bin Farqad when the letter of ‘Umar came to us, saying that the Messenger of Allâh ﷺ said: ‘No one wears silk but one who will have no share of it in the Hereafter, except this much.’” Abû ‘Uthmân gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Tayâlisah until I was shown the Tayâlisah.

[٥٤١٣] (...) وَحَدَّثَنَا ابْنُ أَبِي شَيْبَةَ  
[وَهُوَ عُثْمَانُ] وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ  
الْحَنْظَلِيُّ، كِلَاهُمَا عَنْ جَرِيرٍ - وَاللَّفْظُ  
لِإِسْحَاقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ  
التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: كُنَّا مَعَ  
عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَنَا كِتَابُ عُمَرَ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ  
إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا  
هُكَذَا» قَالَ أَبُو عُثْمَانَ: بِإِضْبَاعِهِ اللَّتَيْنِ  
تَلْيَانِ الْإِبَاهِمِ، فَرُئِيَهُمَا أَرْزَارَ الطَّيَالِسَةِ،  
حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

[5414] (...) Abû ‘Uthmân said: “We were with ‘Utba bin Farqad” - a *Hadîth* like that of Jarîr (no. 5413).

[٥٤١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ: حَدَّثَنَا  
أَبُو عُثْمَانَ. قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ،  
بِمِثْلِ حَدِيثِ جَرِيرٍ.

[5415] 14 - (...) It was narrated that Qatâdah said: “I heard Abû ‘Uthmân An-Nahdî say: ‘The letter of ‘Umar came to us when we were in Azerbaijan with

[٥٤١٥] ١٤- (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ  
الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

‘Utbah bin Farqad, or in Ash-Shâm, (saying): ‘The Messenger of Allâh ﷺ forbade silk except so much’” - two fingers.

Abû ‘Uthmân said: “We had no doubt that he meant silk borders.”

حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا عُمَانَ التَّهْدِيَّ قَالَ: جَاءَنَا كِتَابُ عُمَرَ وَنَحْنُ بِأَدْرِيَجَانَ مَعَ عُبَيْةِ بْنِ فَرْقِدٍ، أَوْ بِالشَّامِ: أَمَا بَعْدُ، إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ إِلَّا هَكَذَا، إِضْبَعَيْنِ.

قَالَ أَبُو عُمَانَ: فَمَا عَتَمْنَا أَنَّهُ يَعْنِي الْأَعْلَامَ.

[5416] (...) A similar report (as no. 5415) was narrated from Qatâdah with this chain of narrators, but he did not mention the words of Abû ‘Uthmân.

[٥٤١٦] (...) وَحَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ وَهُوَ ابْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَذْكُرْ قَوْلَ أَبِي عُمَانَ.

[5417] 15 - (...) It was narrated from Suwaid bin Ghafalah that ‘Umar bin Al-Khaṭṭâb gave a speech in Al-Jâbiyah and said: “The Prophet of Allâh ﷺ forbade wearing silk, except a space the width of two fingers, or three, or four.”

[٥٤١٧] ١٥ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ وَأَبُو عَسَانَ الْمُسَمَعِيُّ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: نَهَى نَبِيُّ اللَّهِ ﷺ عَنِ لُبْسِ الْحَرِيرِ، إِلَّا مَوْضِعَ إِضْبَعَيْنِ، أَوْ ثَلَاثٍ، أَوْ أَرْبَعٍ.

[5418] (...) A similar report (as

[٥٤١٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

no. 5417) was narrated from Sa'eed, from Qatâdah, with this chain of narrators.

[5419] 16 - (2070) Jâbir bin 'Abdullâh said: "One day the Prophet ﷺ wore a *Qabâ'* (a type of cloak) of *Dibâj* silk that had been given to him, but soon he took it off and sent it to 'Umar bin Al-Khattâb. It was said to him: 'How quickly you took it off, O Messenger of Allâh.' He said: 'Jibrîl told me not to wear it.' 'Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?' He said: 'I did not give it to you for you to wear it, rather I gave it to you for you to sell it.' So he sold it for two thousand Dirham."

[5420] 17 - (2071) It was narrated that 'Alî said: "The Messenger of Allâh ﷺ was given a *Hullah* of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: "I did not send

عَبْدُ اللَّهِ الرَّزِّيُّ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٤١٩] ١٦ - (٢٠٧٠) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَيَحْيَى بْنُ حَبِيبٍ وَحَجَّاجُ بْنُ الشَّاعِرِ - وَاللَّفْظُ لِابْنِ حَبِيبٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَيْسَ النَّبِيُّ ﷺ يَوْمًا قَبَاءَ مِنْ دِيْبَاجٍ أَهْدَيْ لَهٗ، ثُمَّ أَوْشَكَ أَنْ يَنْزِعَهُ، فَأَرْسَلَ بِهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقِيلَ [لَهٗ]: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ! فَقَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ» عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَجَاءَهُ عُمَرُ يَبْكِي، فَقَالَ: يَا رَسُولَ اللَّهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، فَمَا لِي؟ فَقَالَ: «إِنِّي لَمْ أُعْطِكُهُ لِتَلْبَسَهُ، إِنَّمَا أُعْطَيْتُكَ تَبِيعُهُ» فَبَاعَهُ بِالْفَنِيِّ دِرْهَمٍ.

[٥٤٢٠] ١٧ - (٢٠٧١) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ عَنْ

it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.”

عَلِيِّ، فَقَالَ: أَهْدَيْتَ لِرَسُولِ اللَّهِ ﷺ حُلَّةً سَيِّرَاءَ، فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، إِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَشَقِّقَهَا حُمْرًا بَيْنَ النِّسَاءِ».

[5421] (...) It was narrated from Abû ‘Awn with this chain of narrators. In the *Hadîth* of Mu‘âdh it says: “He told me to divide it among my womenfolk.” In the *Hadîth* of Muḥammad bin Ja‘far it says: “So I divided it among my womenfolk,” but he did not mention: “He told me to.”

[٥٤٢١] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، بِهَذَا الْإِسْنَادِ، فِي حَدِيثِ مُعَاذٍ: فَأَمَرَنِي فَأَطْرَقْتُهَا بَيْنَ نِسَائِي، وَفِي حَدِيثِ مُحَمَّدِ بْنِ جَعْفَرٍ: فَأَطْرَقْتُهَا بَيْنَ نِسَائِي، وَلَمْ يَذْكُرْ: فَأَمَرَنِي.

[5422] 18 - (...) It was narrated from ‘Alî that Ukaidir of Dûmah gave the Prophet ﷺ a silken garment, and he gave it to ‘Alî and said: “Cut it up to make head covers for the Fâṭimahs (i.e., for your family).”

Abû Bakr and Abû Kuraib said: “Among the womenfolk.”

[٥٤٢٢] ١٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالَ أَبُو كُرَيْبٍ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - وَكَيْعٌ عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ التَّفَيْيِّ، عَنْ أَبِي صَالِحٍ الْحَنْفِيِّ، عَنْ عَلِيِّ؛ أَنَّ أُكَيْدِرَ دَوْمَةَ أَهْدَى إِلَيَّ النَّبِيَّ ﷺ ثَوْبَ حَرِيرٍ، فَأَعْطَاهُ عَلِيًّا، فَقَالَ: «شَقِّقْهُ حُمْرًا بَيْنَ الْفَوَاطِمِ».

وَقَالَ أَبُو بَكْرٍ وَأَبُو كُرَيْبٍ: بَيْنَ النِّسْوَةِ.

[5423] 19 - (...) It was narrated that ‘Alî bin Abî Ṭâlib said: “The Messenger of Allâh ﷺ gave me a

[٥٤٢٣] ١٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرٌ عَنْ شُعْبَةَ،

*Hullah* of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk.”

عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَسَانِي رَسُولُ اللَّهِ ﷺ حُلَّةَ سِيرَاءٍ، فَخَرَجْتُ فِيهَا، فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، قَالَ فَشَقَقْتُهَا بَيْنَ نِسَائِي.

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent ‘Umar a *Hullah* of *Sundus* silk, and ‘Umar said: ‘Have you sent it to me when you said what you said about it?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.’”

[٥٤٢٤] ٢٠ - (٢٠٧٢) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصَمِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى عُمَرَ بِجُبَّةِ سُندُسٍ، فَقَالَ عُمَرُ: بَعَثْتَ بِهَا إِلَيَّ وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ؟ قَالَ: «إِنِّي لَمْ أَبْعَثْ بِهَا إِلَيْكَ لِتَلْبَسَهَا، وَإِنَّمَا بَعَثْتُ بِهَا إِلَيْكَ لِتَسْتَفْعَ بِمَنْهَا».

[5425] 21 - (2073) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Whoever wears silk in this world will not wear it in the Hereafter.’”

[٥٤٢٥] ٢١ - (٢٠٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الْآخِرَةِ».

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.”

[٥٤٢٦] ٢٢ - (٢٠٧٤) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ الدَّمَشْقِيُّ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ: حَدَّثَنِي أَبُو



أَمَامَةً؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا، لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

[5427] 23 - (2075) It was narrated from ‘Uqbah bin ‘Āmir that he said: “A silk *Farrûkh* (a type of cloak) was given to the Messenger of Allāh ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: ‘This is not befitting for the pious.’”

[٥٤٢٧] ٢٣ - (٢٠٧٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّهُ قَالَ: أَهْدَى لِرَسُولِ اللَّهِ ﷺ فَرُوجَ حَرِيرٍ، فَلَبَسَهُ ثُمَّ صَلَّى فِيهِ، ثُمَّ انْصَرَفَ فَتَزَعَهُ نَزْعًا شَدِيدًا، كَأَلْكَارِهِ لَهُ، ثُمَّ قَالَ: «لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ».

[5428] (...) Yazîd bin Abî Ḥabîb narrated it with this chain of narrators.

[٥٤٢٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الضَّحَّاكُ يَعْنِي أَبَا عَاصِمٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، بِهَذَا الْإِسْنَادِ.

### Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

(المعجم ٣) - (بَابُ إِبَاحَةِ لِبْسِ الْحَرِيرِ لِلرَّجُلِ، إِذَا كَانَ بِهِ حِكَّةٌ أَوْ نَحْوَهَا) (التحفة ٢)

[5429] 24 - (2076) Anas bin Mālik narrated that the Messenger of Allāh ﷺ granted a concession to ‘Abdur-Raḥmān bin ‘Awf and Az-Zubair bin Al-‘Awwām, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.

[٥٤٢٩] ٢٤ - (٢٠٧٦) وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ أَنبَأَهُمْ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ فِي الْقُمُصِ الْحَرِيرِ، فِي السَّفَرِ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا، أَوْ وَجَعٍ كَانَ بِهِمَا.

[5430] (...) Sa'eed narrated it with this chain of narrators (a similar *Hadith* as no. 5429), but he did not mention (the words) "during a journey."

[٥٤٣٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا سَعِيدٌ، بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: فِي السَّفَرِ.

[5431] 25 - (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ granted a concession, or a concession was granted, to Az-Zubair bin Al-'Awwām and 'Abdur-Rahmān bin 'Awf, allowing them to wear silk, because of a skin condition that they had."

[٥٤٣١] ٢٥- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ، أَوْ رُخِّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ، لِحِكَّةٍ كَانَتْ بِهِمَا.

[5432] (...) Shu'bah narrated a similar report (as no. 5431) with this chain of narrators.

[٥٤٣٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5433] 26 - (...) Anas narrated that 'Abdur-Rahmān bin 'Awf and Az-Zubair bin Al-'Awwām complained to the Prophet ﷺ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

[٥٤٣٣] ٢٦- (...) وَحَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ؛ أَنَّ أَنَسًا أَخْبَرَهُ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَالزُّبَيْرَ ابْنَ الْعَوَّامِ شَكُوا إِلَى النَّبِيِّ ﷺ الْقُمَّلَ، فَرَخَّصَ لَهُمَا فِي قُمَّصِ الْحَرِيرِ، فِي غَزَاةٍ لَهُمَا.

#### Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

(المعجم ٤) - (بَابُ النَّهْيِ عَنِ لُبْسِ الرَّجْلِ الثَّوْبِ الْمَعْصُفَرِ) (التحفة ٣)

[5434] 27 - (2077) 'Abdullāh bin 'Amr bin Al-'Āṣ narrated that the Messenger of Allāh ﷺ saw 'Alī wearing two garments that

[٥٤٣٤] ٢٧- (٢٠٧٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى: حَدَّثَنِي مُحَمَّدُ بْنُ

had been dyed with safflower and he said: “These are garments of the disbelievers; do not wear them.”

إِبْرَاهِيمَ بْنِ الْحَارِثِ؛ أَنَّ ابْنَ مَعْدَانَ أَخْبَرَهُ؛ أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ أَخْبَرَهُ قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ عَلِيَّ ثَوْبَيْنِ مُعْضَفَرَيْنِ، فَقَالَ: «إِنَّ هَذِهِ مِنْ ثِيَابِ الْكُفَّارِ، فَلَا تَلْبَسْهَا».

[5435] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators, and they said: From Khâlid bin Ma'dân.

[٥٤٣٥] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، بِهَذَا الْإِسْنَادِ وَقَالَ: عَنْ خَالِدِ بْنِ مَعْدَانَ.

[5436] 28 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: ‘Did your mother tell you to do this?’ I said: ‘Should I wash them?’ He said: ‘No, burn them.’”

[٥٤٣٦] ٢٨- (...) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ الْمُؤَصِّلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ: رَأَى النَّبِيُّ ﷺ عَلِيَّ ثَوْبَيْنِ مُعْضَفَرَيْنِ فَقَالَ: «[أ]أَمْكَ أَمَرْتِكَ بِهَذَا؟» قُلْتُ: «أَغْسِلُهُمَا؟» قَالَ: «بَلْ أَحْرِقُهُمَا».

[5437] 29 - (2078) It was narrated from ‘Alî bin Abî Tâlib that the Messenger of Allâh ﷺ forbade wearing *Qasî* and garments dyed with safflower, and wearing gold rings, and reciting Qur’ân while bowing.

[٥٤٣٧] ٢٩- (٢٠٧٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلِيَّ مَالِكٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْقَسِيِّ

وَالْمُعْضَفِرِ، وَعَنْ تَخْتَمِ الذَّهَبِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ.

[5438] 30 - (...) ‘Alī bin Abī Ṭālib said: “The Prophet ﷺ forbade reciting (the Qur’ān) whilst bowing, wearing gold and wearing garments dyed with safflower.”

[٥٤٣٨] ٣٠- (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ؛ أَنَّ أَبَاهُ حَدَّثَهُ؛ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ نُبَسِ الذَّهَبِ وَالْمُعْضَفِرِ.

[5439] 31 - (...) It was narrated that ‘Alī bin Abī Ṭālib said: “The Messenger of Allāh ﷺ forbade me to wear gold rings, to wear *Qasī*, to recite Qur’ān while bowing and prostrating, and to wear garments dyed with safflower.”

[٥٤٣٩] ٣١- (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ التَّحْتَمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْقَسِيِّ، وَعَنْ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ، وَعَنْ لِبَاسِ الْمُعْضَفِرِ.

## Chapter 5. The Virtue Of Wearing The *Hibarah*<sup>[1]</sup>

(المعجم ٥) - (بَابُ فَضْلِ لِبَاسِ

الشَّيْبِ الحَبْرَةِ) (التحفة ٤)

[5440] 32 - (2079) Qatādah said: We said to Anas bin Mālik: “Which garments were most liked by the Messenger of Allāh ﷺ, or which did the Messenger of Allāh

[٥٤٤٠] ٣٢- (٢٠٧٩) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْنَا لِأَنَسِ بْنِ مَالِكٍ: أَيُّ اللِّبَاسِ

[1] The *Hibarah* was a garment of linen or cotton that was adorned with a pattern or stripes.

ﷺ like best?" He said: "The *Hibarah*."

[5441] 33 - (...) It was narrated that Anas said: "The garment most liked by the Messenger of Allâh ﷺ was the *Hibarah*."

### Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

[5442] 34 - (2080) It was narrated that Abû Al-Burdah said: "I entered upon 'Āishah and she brought out to us a coarse *Izâr* of the type that is made in Yemen, and a cloak of the type that is called *Mulabbadah* and she swore by Allâh that the Messenger of Allâh ﷺ had died wearing these two garments."

[5443] 35 - (...) It was narrated that Abû Burdah said: "Āishah brought out to us an *Izâr* and a *Mulabbad* cloak, and said: In these the Messenger of Allâh ﷺ died."

Ibn Hâtim said in his *Hadîth*: "A coarse *Izâr*."

كَانَ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ﷺ، أَوْ  
أَعْجَبَ إِلَيَّ رَسُولِ اللَّهِ ﷺ؟ قَالَ:  
الْحَبْرَةُ.

[٥٤٤١] ٣٣- (...) وَحَدَّثَنَا مُحَمَّدُ

ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي  
أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ  
الثِّيَابِ إِلَيَّ رَسُولِ اللَّهِ ﷺ الْحَبْرَةُ.

(المعجم ٦) - (بَابُ التَّوَضُّعِ فِي

اللباس، والاقتصار على الغليظ منه

واليسير، في اللباس والفرش

وغيرهما، وجواز لبس الثوب الشعر،

وما فيه أعلام) (التحفة ٥)

[٥٤٤٢] ٣٤- (٢٠٨٠) حَدَّثَنَا شَيْبَانُ

ابْنُ فَرُوحٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ:  
حَدَّثَنَا حُمَيْدٌ عَنْ أَبِي بُرْدَةَ قَالَ: دَخَلْتُ عَلَى  
عَائِشَةَ فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ  
بِالْيَمَنِ، وَكِسَاءً مِنَ التِّي يُسْمَوْنَهَا الْمَلْبَدَةَ،  
قَالَ: فَأَقْسَمَتْ بِاللَّهِ!؛ إِنَّ رَسُولَ اللَّهِ ﷺ  
قُبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ.

[٥٤٤٣] ٣٥- (...) حَدَّثَنَا عَلِيُّ بْنُ

حُجْرٍ السَّعْدِيُّ وَمُحَمَّدُ بْنُ حَاتِمٍ  
وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنِ ابْنِ  
عُلَيَّةَ - قَالَ ابْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ  
- عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ

أَبِي بُرْدَةَ قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ إِزَارًا  
وَكِسَاءً مُلْبَدًا، فَقَالَتْ: فِي هَذَا قُبُضَ  
رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ حَاتِمٍ فِي حَدِيثِهِ: إِزَارًا  
عَلِيظًا.

[5444] (...) A similar report (as no. 5443) was narrated from Ayyûb with this chain of narrators, and he said: "A coarse *Izâr*."

[٥٤٤٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ  
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ أَيُّوبَ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ:  
إِزَارًا غَلِيظًا.

[5445] 36 - (2081) It was narrated that 'Aishah said: "The Prophet ﷺ went out one morning, wearing a striped garment made of black hair."

[٥٤٤٥] ٣٦- (٢٠٨١) وَحَدَّثَنِي  
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَاءَ بْنِ  
أَبِي زَائِدَةَ عَنْ أَبِيهِ؛ وَحَدَّثَنِي إِبرَاهِيمُ بْنُ  
مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ  
أَبِيهِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى  
ابْنُ زَكَرِيَاءَ: أَخْبَرَنِي أَبِي عَنْ مُضْعَبِ بْنِ  
شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ  
قَالَتْ: خَرَجَ النَّبِيُّ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ  
مِرْطٌ مَرْحَلٌ مِنْ شَعْرِ أَسْوَدَ.

[5446] 37 - (2082) It was narrated that 'Aishah said: "The pillow of the Messenger of Allâh ﷺ, on which he reclined, was made of leather and stuffed with palm fibres."

[٥٤٤٦] ٣٧- (٢٠٨٢) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ  
سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
عَنْ عَائِشَةَ قَالَتْ: كَانَ وَسَادَةُ رَسُولِ  
اللَّهِ ﷺ، الَّتِي يَتَكِيءُ عَلَيْهَا، مِنْ أَدَمِ  
حَشْوُهُ لَيْفٌ.

[5447] 38 - (...) It was narrated that 'Āishah said: "The mattress of the Messenger of Allāh ﷺ, on which he slept, was of leather stuffed with palm fibres."

[5448] (...) It was narrated from Hishām bin 'Urwah with this chain of narrators (a *Hadīth* similar to no. 5447).

### Chapter 7. The Permissibility Of Using Blankets

[5449] 39 - (2083) It was narrated that Jābir said: "The Messenger of Allāh ﷺ said to me, when I got married: 'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.'"

[5450] 40 - (...) It was narrated that Jābir bin 'Abdullāh said: "When I got married, the Messenger of Allāh ﷺ said to me:

[٥٤٤٧] ٣٨- (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ، الَّذِي يَنَامُ عَلَيْهِ، أَدَمًا حَشْوُهُ لَيْفٌ.

[٥٤٤٨] (...) - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامِ [ابْنِ عُرْوَةَ]، بِهَذَا الْإِسْنَادِ، وَقَالَا: ضَجَاعُ رَسُولِ اللَّهِ ﷺ، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ: يَنَامُ عَلَيْهِ.

(المعجم ٧) - (بَابُ جَوَازِ اتِّخَاذِ

الأنماط) (التحفة ٦)

[٥٤٤٩] ٣٩- (٢٠٨٣) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ ابْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ عَمْرُو وَقُتَيْبَةُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - سُفْيَانُ عَنِ ابْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، لَمَّا تَزَوَّجْتُ: «أَتَّخَذْتَ أَنْمَاطًا؟» قُلْتُ: وَأَنْتَى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَّا إِنَّهَا سَتَكُونُ».

[٥٤٥٠] ٤٠- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرِ

‘Have you acquired any blankets?’  
I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

Jâbir said: “My wife had a blanket, and I said: ‘Keep it away from me.’ But she said: ‘The Messenger of Allâh ﷺ said: “It will come.””

[5451] (...) Sufyân narrated it with this chain of narrators (a similar *Hadîth* as no. 5450) and added: “And I let her (keep it).”

### Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

[5452] 41 - (2084) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said to him: “A bed for the man, a bed for his wife, a third for the guest, and the fourth is for the *Shaitân*.”

### Chapter 9. The Prohibition Of Letting One’s Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

[5453] 42 - (2085) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said:

ابْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا تَزَوَّجْتُ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَّخَذْتَ أَنْمَاطًا؟» قُلْتُ: وَأَنْتَى لَنَا أَنْمَاطٌ؟ قَالَ: «أَمَا إِنَّهَا سَتَكُونُ».  
قَالَ جَابِرٌ: وَعِنْدَ امْرَأَتِي نَمَطٌ، فَأَنَا أَقُولُ: نَحِيهِ عَنِّي، وَتَقُولُ: قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ».

[٥٤٥١] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، بِهَذَا الْإِسْنَادِ، وَزَادَ: فَأَدْعُهَا.

(المعجم ٨) - (بَابُ كِرَاهَةِ مَا زَادَ عَلَى الْحَاجَةِ مِنَ الْفِرَاشِ وَاللِّبَاسِ)

(التحفة ٧)

[٥٤٥٢] ٤١ - (٢٠٨٤) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَبُو هَانِيءٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لَامْرَأَتِهِ، وَالثَّلَاثُ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

(المعجم ٩) - (بَابُ تَحْرِيمِ جَرِّ الثَّوْبِ خِيَلًا، وَبَيَانِ حَدِّ مَا يَجُوزُ إِرخَاؤَهُ إِلَيْهِ، وَمَا يَسْتَحَبُّ) (التحفة ٨)

[٥٤٥٣] ٤٢ - (٢٠٨٥) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ



“Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride.”

[5454] (...) A *Hadîth* like that of Mâlik (no. 5453) was narrated from Ibn ‘Umar from the Prophet ﷺ, and he added: “On the Day of Resurrection.”

عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ، كُلُّهُمْ يُخْبِرُهُ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلَاءً».

[٥٤٥٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، كُلُّهُمْ عَنْ عُيَيْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ، كِلَاهُمَا عَنْ أَيُّوبَ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا هَرُونَ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أُسَامَةُ، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ، وَزَادَ فِيهِ: «يَوْمَ الْقِيَامَةِ».

[5455] 43 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”

[٥٤٥٥] ٤٣- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ وَسَالِمِ بْنِ عَبْدِ اللَّهِ وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجْرُ ثِيَابَهُ مِنَ الْخِيَلَاءِ، لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5456] (...) A *Hadith* like theirs (no. 5455) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[٥٤٥٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ مُحَارِبِ ابْنِ دِينَارٍ وَجَبَلَةَ بْنِ سُوَيْمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِهِمْ.

[5457] 44 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allāh ﷺ said: “Whoever lets his garment drag out of pride, Allāh will not look at him on the Day of Resurrection.”

[٥٤٥٧] ٤٤- (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ سَالِمًا عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ قُوْبَهُ مِنَ الْخِيَلَاءِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5458] (...) Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say...” a similar report (as no. 5457).

[٥٤٥٨] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ: حَدَّثَنَا حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمًا قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مِثْلَهُ، غَيْرَ أَنَّهُ قَالَ: ثِيَابَهُ.

[5459] 45 - (...) It was narrated from Ibn ‘Umar that he saw a man letting his *Izār* drag, and he said: “Where are you from?” He told him which tribe he belonged to and he was from Banû Laith, and Ibn ‘Umar recognized him. He said: “I heard with my own two ears the Messenger of Allāh ﷺ say: ‘Whoever lets his garment drag with no intention but pride, Allāh will not look at him on the Day of Resurrection.’”

[٥٤٥٩] ٤٥- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُسْلِمَ ابْنَ يَتَاقٍ يُحَدِّثُ عَنِ ابْنِ عُمَرَ؛ أَنَّهُ رَأَى رَجُلًا يَجْرُ إِزَارَهُ، فَقَالَ: مِمَّنْ أَنْتَ؟ فَانْتَسَبَ لَهُ، فَإِذَا رَجُلٌ مِنْ بَنِي لَيْثٍ، فَعَرَفَهُ ابْنُ عُمَرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ، يَقُولُ: «مَنْ جَرَّ

إِزَارَهُ، لَا يُرِيدُ بِذَلِكَ إِلَّا الْمَخِيلَةَ، فَإِنَّ اللَّهَ لَا يَنْظُرُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5460] (...) A similar report (as no. 5459) was narrated from Ibn ‘Umar from the Prophet ﷺ, but in the *Hadīth* of Abū Yūnus it says: “From Muslim Abul-Hasan,” and in both their reports it says: ‘Whoever lets his *Izâr* drag,’ and they did not say: ‘His garment.’”

[٥٤٦٠] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْنِي ابْنَ أَبِي سَلِيمَانَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنِي إِبْرَاهِيمُ يَعْنِي ابْنَ نَافِعٍ، كُلُّهُمْ عَنْ مُسْلِمِ بْنِ يَتَّاقٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي يُونُسَ: عَنْ مُسْلِمِ أَبِي الْحَسَنِ، وَفِي رِوَايَتِهِمْ جَمِيعًا «مَنْ جَرَّ إِزَارَهُ» وَلَمْ يَقُولُوا: «تَوْبَهُ».

[5461] 46 - (...) Muḥammad bin ‘Abbād bin Ja‘far said: “I told Muslim bin Yasār, the freed slave of Nâfi‘ bin ‘Abdul-Ĥâriṭh, to ask Ibn ‘Umar, while I was sitting between them, did you hear anything from the Messenger of Allāh ﷺ about the one who lets his *Izâr* drag out of pride? He said: I heard him say: ‘Allāh will not look at him on the Day of Resurrection.’”

[٥٤٦١] ٤٦ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَابْنُ أَبِي خَلْفٍ، وَالْفَاطِمَةُ مَتَقَارِبَةً قَالُوا: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادِ بْنِ جَعْفَرٍ يَقُولُ: أَمَرْتُ مُسْلِمَ بْنَ يَسَارٍ، مَوْلَى نَافِعِ بْنِ عَبْدِ الْحَارِثِ أَنْ يَسْأَلَ ابْنَ عُمَرَ، [قَالَ] وَأَنَا جَالِسٌ بَيْنَهُمَا: أَسَمِعْتَ مِنَ النَّبِيِّ ﷺ، فِي الَّذِي يَجْرُ إِزَارَهُ مِنَ الْخِيَلَاءِ، شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: «لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

[5462] 47 - (2086) It was narrated that Ibn ‘Umar said: “I passed by the Messenger of Allāh ﷺ and my *Izâr* was trailing. He said: ‘O ‘Abdullāh, lift up your *Izâr*.’ So I lifted it up, then he said: ‘More.’ So I lifted it some more, and then more and more. One of the people said: ‘Up to where?’ He (ﷺ) said: ‘Halfway up the calf.’”

[5463] 48 - (2087) Ibn Ziyād said, I saw Abû Hurairah - when he was the governor of Bahrain - when he saw a man letting his *Izâr* drag and saying: “The *Amîr* has come, the *Amîr* has come,” he started striking the ground with his feet and say: “The Messenger of Allāh ﷺ said: ‘Allāh will not look at the one who lets his *Izâr* drag out of pride.’”

[5464] (...) It was narrated from *Shu‘bah* with this chain of narrators (a *Hadîth* similar to no. 5463). In the *Hadîth* of Ibn Ja‘far it says: “Marwān used to appoint Abû Hurairah to govern in his absence.” And in the *Hadîth* of Ibn Al-Muthanna it says: “Abû Hurairah used to be appointed in charge of Al-Madīnah.”

[٥٤٦٢] ٤٧ - (٢٠٨٦) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَاقِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَفِي إِزَارِي اسْتِرْحَاءً، فَقَالَ: «يَا عَبْدَ اللَّهِ! ارْفَعْ إِزَارَكَ» فَرَفَعْتُهُ، ثُمَّ قَالَ: «زِدْ» فَرَدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ، فَقَالَ بَعْضُ الْقَوْمِ: [إِلَى] أَيْنَ؟ فَقَالَ: أَنْصَافِ السَّاقَيْنِ.

[٥٤٦٣] ٤٨ - (٢٠٨٧) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ وَهُوَ ابْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، وَرَأَى رَجُلًا يَجْرُ إِزَارَهُ، فَجَعَلَ يَضْرِبُ الْأَرْضَ بِرِجْلِهِ، وَهُوَ أَمِيرٌ عَلَى الْبَحْرَيْنِ، وَهُوَ يَقُولُ: جَاءَ الْأَمِيرُ، جَاءَ الْأَمِيرُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجْرُ إِزَارَهُ بَطْرًا».

[٥٤٦٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ: كَانَ مَرْوَانُ يَسْتَخْلِفُ أَبَا هُرَيْرَةَ، وَفِي حَدِيثِ ابْنِ الْمُثَنَّى: كَانَ أَبُو هُرَيْرَةَ يُسْتَخْلَفُ عَلَى الْمَدِينَةِ.

### Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: "While a man was walking, admiring his long hair and his fine *Ridâ'*, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection."

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was strutting proudly in his two *Ridâ's*, admiring himself, Allâh caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection."

(المعجم ١٠) - (بَابُ تَحْرِيمِ التَّبَخُّرِ  
فِي الْمَشْيِ، مَعَ إِعْجَابِهِ بِشِبَاهِهِ)  
(التحفة ٩)

[٥٤٦٥] ٤٩ - (٢٠٨٨) حَدَّثَنَا عَبْدُ  
الرَّحْمَنِ بْنُ سَلَامٍ الْجَمَحِيُّ: حَدَّثَنَا  
الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ  
زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:  
«بَيْنَمَا رَجُلٌ يَمْشِي، قَدْ أَعْجَبَتْهُ جُمَّتُهُ  
وَبُرْدَاهُ، إِذْ خُسِفَ بِهِ الْأَرْضُ، فَهُوَ  
يَتَجَلَّجَلُ فِي الْأَرْضِ حَتَّى تَقُومَ السَّاعَةُ».

[٥٤٦٦] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ  
مَعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ  
عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ؛ وَحَدَّثَنَا [مُحَمَّدُ] بْنُ  
الْمُسَيَّبِيِّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالُوا  
جَمِيعًا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ،  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ  
هَذَا.

[٥٤٦٧] ٥٠ - (...) حَدَّثَنَا قُتَيْبَةُ  
[ابْنُ سَعِيدٍ]: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي  
الْحِزَامِيَّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«بَيْنَمَا رَجُلٌ يَتَّبَخَّرُ، يَمْشِي فِي بُرْدِيهِ، قَدْ  
أَعْجَبَتْهُ نَفْسُهُ، فَخُسِفَ اللَّهُ بِهِ الْأَرْضَ،  
فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ».

[5468] (...) Ma'mar 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 *Aḥadîth*, including the following: "The Messenger of Allâh ﷺ said: 'While a man was strutting proudly in two *Ridâ's*," then he mentioned something similar (to *Ḥadîth* no. 5467).

[5469] (...) It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'A man from among those who came before you was strutting proudly in a *Hullah*,'" then he (the sub narrator) mentioned a *Ḥadîth* similar to theirs.

### Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

[5470] 51 - (2089) It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

[5471] (...) Shu'bah narrated it with this chain narrators.

[٥٤٦٨] (...) وَحَدَّثَنَا 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: «بَيْنَمَا رَجُلٌ يَتَبَخَّرُ فِي بُرْدَيْنِ»، ثُمَّ ذَكَرَ بِمِثْلِهِ.

[٥٤٦٩] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ رَجُلًا مِمَّنْ كَانَ قَبْلَكُمْ يَتَبَخَّرُ فِي حُلَّةٍ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِهِمْ.

(المعجم ١١) - (بابُ تحريمِ خاتمِ الذهبِ على الرجالِ، ونسخِ ما كان من إباحته في أولِ الإسلامِ) (التحفة ١٠)

[٥٤٧٠] [٥١- (٢٠٨٩)] حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ ابْنِ نَهَيْكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ.

[٥٤٧١] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، وَفِي

حَدِيثُ ابْنِ الْمُثَنَّى قَالَ: سَمِعْتُ النَّصْرَ ابْنَ أَنَسٍ .

[5472] 52 - (2090) [٥٤٧٢] ٥٢ - (٢٠٩٠) حَدَّثَنَا مُحَمَّدٌ

It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ saw a gold ring on a man’s hand. He took it off and threw it aside, and said: “Would one of you go and pick up a live ember of fire and hold it in his hand?” After the Messenger of Allâh ﷺ had left, it was said to the man: “Take your ring and benefit from it (by selling it).” He said: “No, by Allâh, I will never pick it up when the Messenger of Allâh ﷺ has thrown it aside.”

ابْنُ سَهْلِ التَّمِيمِيِّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: أَخْبَرَنِي إِبرَاهِيمُ ابْنُ عُقْبَةَ عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمُدُ أَحَدَكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ» فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ ﷺ: خُذْ خَاتِمَكَ انْتَفِعْ بِهِ، قَالَ: لَا، وَاللَّهِ! لَا أَخُذُهُ أَبَدًا، وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ ﷺ.

[5473] 53 - (2091) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ had a ring made of gold, and he used to put its *Faṣṣ* (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the *Minbar* and took it off, and said: “I used to wear this ring and put its *Faṣṣ* next to my palm.” Then he threw it away and said: “By Allâh, I will never wear it again.” And the people threw away their rings too.

[٥٤٧٣] ٥٣ - (٢٠٩١) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى التَّمِيمِيُّ وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ، وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا لَيْثٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ اضْطَمَعَ خَاتِمًا مِنْ ذَهَبٍ، فَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ إِذَا لَبَسَهُ، فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَتَزَعَهُ، فَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هَذَا الْخَاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ» فَرَمَى بِهِ، ثُمَّ قَالَ: «وَاللَّهِ! لَا أَلْبَسُهُ أَبَدًا» فَتَبَدَّ النَّاسُ خَوَاتِمَهُمْ، وَلَفِظَ الْحَدِيثُ لِيَحْيَى .

[5474] (...) This *Hadith* was narrated from Ibn ‘Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the *Hadith* of ‘Uqbah bin Khâlid it adds: “He wore it on his right hand.”

[5475] (...) A *Hadith* like that of Al-Laith (no. 5473) was narrated from Ibn ‘Umar from the Prophet ﷺ, concerning gold rings.

**Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words ‘Muhammad Rasûl Allâh’ (Muhammad the Messenger of Allâh), And The Caliphs Wore It After He Died**

[5476] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ acquired

[٥٤٧٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، كُلُّهُمْ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، فِي خَاتَمِ الذَّهَبِ، وَزَادَ فِي حَدِيثِ عُقْبَةَ بْنِ خَالِدٍ: وَجَعَلَهُ فِي يَدِهِ الْيُمْنَى.

[٥٤٧٥] (...) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْأَسَدِيُّ: حَدَّثَنَا أَنَسُ بْنُ يَعْنِي ابْنَ عِيَّاضٍ عَنْ مُوسَى بْنِ عُقْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ؛ وَحَدَّثَنَا هَرُونَ الْأَيْلِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، كِلَاهُمَا عَنْ أُسَامَةَ، جَمَاعَتُهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، فِي خَاتَمِ الذَّهَبِ، نَحْوَ حَدِيثِ اللَّيْثِ.

(المعجم ١٢) - (باب لبس النبي صلى الله عليه وسلم خاتماً من ورق نقشه محمد رسول الله، ولبس الخلفاء له من بعده) (التحفة ١١)

[٥٤٧٦] ٥٤ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ



a ring of silver which was on his hand, then it was on the hand of Abû Bakr, then it was on the hand of ‘Umar, then it was on the hand of ‘Uthmân until it fell from (his hand) into the well of Arîs, and its inscription said *Muḥammad Rasûl Allâh.*”

Ibn Numair said: “Until it fell into a well,” and he did not say, “from (his hand).”

عُبَيْدُ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ وَرَقٍ فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ مِنْهُ فِي بئرِ أَرِيْسٍ، نَفْسُهُ - مُحَمَّدٌ رَسُولُ اللَّهِ -

قَالَ ابْنُ نُمَيْرٍ: حَتَّى وَقَعَ فِي بئرٍ، لَمْ يَقُلْ: مِنْهُ.

[5477] 55 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved ‘*Muḥammad Rasûl Allâh.*’ And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘aiqib into the well of Arîs.”

[٥٤٧٧] ٥٥ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعُمَرُو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِأَبِي بَكْرِ - قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ النَّبِيُّ ﷺ خَاتِمًا مِنْ ذَهَبٍ، ثُمَّ أَلْقَاهُ، ثُمَّ اتَّخَذَ خَاتِمًا مِنْ وَرَقٍ، وَنَفَسَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - وَقَالَ: «لَا يَنْقُشُ أَحَدٌ عَلَى نَفْسِ خَاتِمِي هَذَا» وَكَانَ إِذَا لَبَسَهُ جَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِبٍ، فِي بئرِ أَرِيْسٍ.

[5478] (2092) It was narrated from Anas bin Mâlik that the Prophet ﷺ acquired a ring of silver, on which was engraved ‘*Muḥammad Rasûl Allâh.*’, and he

[٥٤٧٨] (٢٠٩٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَخَلْفُ بْنُ هِشَامٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، كُلُّهُمْ عَنْ حَمَّادٍ، - قَالَ يَحْيَى:

said to the people: “I have acquired a ring of silver and engraved on it ‘*Muhammad Rasûl Allâh*,’ and no one should have an engraving like this.”

أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ - عَنْ عَبْدِ الْعَزِيزِ  
ابْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ  
النَّبِيَّ ﷺ اتَّخَذَ خَاتِمًا مِنْ فِضَّةٍ، وَنَقَشَ  
فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - وَقَالَ لِلنَّاسِ:  
«إِنِّي اتَّخَذْتُ خَاتِمًا مِنْ فِضَّةٍ، وَنَقَشْتُ  
فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ - فَلَا يُنْقَشُ أَحَدٌ  
عَلَيَّ نَقْشَهُ».

[5479] (...) This was narrated from Anas, from the Prophet ﷺ, but he did not mention in the *Hadîth*: ‘*Muhammad Rasûl Allâh*.’

[٥٤٧٩] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ  
حَنْبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ  
حَرْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ  
عُلَيْيَةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ  
أَنَسِ عَنِ النَّبِيِّ ﷺ، بِهَذَا، وَلَمْ يَذْكُرْ فِي  
الْحَدِيثِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

### Chapter 13. The Prophet ﷺ Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

(المعجم ١٣) - (بَابُ فِي اتِّخَاذِ

النَّبِيِّ ﷺ خَاتِمًا، لَمَّا أَرَادَ أَنْ يَكْتُبَ

إِلَى الْعَجَمِ (التحفة ١٢)

[5480] 56 - (...) It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ wanted to send a letter to the Byzantines, they (the people) said: ‘They do not read any letter unless it is sealed.’ So the Messenger of Allâh ﷺ acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allâh ﷺ, and its inscription said: ‘*Muhammad Rasûl Allâh*.’

[٥٤٨٠] ٥٦- (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، قَالَ ابْنُ الْمُثَنَّى:  
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ  
قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ  
مَالِكٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ  
يَكْتُبَ إِلَى الرُّومِ، قَالَ: قَالُوا: إِنَّهُمْ لَا  
يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، قَالَ: فَاتَّخَذَ  
رَسُولُ اللَّهِ ﷺ خَاتِمًا مِنْ فِضَّةٍ، كَأَنِّي

أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِ رَسُولِ اللَّهِ ﷺ،  
نَقْشُهُ - مُحَمَّدٌ رَسُولُ اللَّهِ -

[5481] 57 - (...) It was narrated from Anas that the Prophet of Allâh ﷺ wanted to send a letter to the non-Arabs, and it was said to him: “The non-Arabs do not read any letter unless it has a seal on it.” So he had a ring of silver made.

He said: “It is as if I can see its brightness on his hand.”

[5482] 58 - (...) It was narrated from Anas that the Prophet ﷺ wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: “They do not accept any letter without a seal.” So the Messenger of Allâh ﷺ had a ring made of silver, on which was engraved: ‘*Muhammad Rasûl Allâh*’.

[٥٤٨١] ٥٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ أَرَادَ أَنْ يَكْتُبَ إِلَى الْعَجَمِ، فَقِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتِمٌ، فَاصْطَنَعَ خَاتِمًا مِنْ فِضَّةٍ.  
قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

[٥٤٨٢] ٥٨ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ أَخِيهِ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ أَرَادَ أَنْ يَكْتُبَ إِلَى كِسْرَى وَقَيْصَرَ وَالتَّجَاشِيَّ، فَقِيلَ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتِمٍ، فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتِمًا حَلْقَةً فِضَّةً، وَنَقَشَ فِيهِ - مُحَمَّدٌ رَسُولُ اللَّهِ -

## Chapter 14. Discarding Rings

[5483] 59 - (2093) It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, and the people made rings of silver and wore them, then the Prophet ﷺ discarded his ring and the people discarded their rings.

(المعجم ١٤) - (بَابُ فِي طَرَحِ

الْحَوَاتِمِ) (التحفة ١٣)

[٥٤٨٣] ٥٩ - (٢٠٩٣) حَدَّثَنِي أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ: أَخْبَرَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّهُ أَبْصَرَ فِي يَدِ رَسُولِ اللَّهِ ﷺ خَاتِمًا مِنْ وَرَقٍ، يَوْمًا وَاحِدًا، قَالَ فَصَنَعَ النَّاسُ الْحَوَاتِمَ مِنْ

وَرِقٍ فَلَيْسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ  
فَطَرَحَ النَّاسُ خَوَاتِمَهُمْ.

[5484] 60 - (...) Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allâh ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

[٥٤٨٤] ٦٠- (...) حَدَّثَنِي مُحَمَّدُ  
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رَوْحُ:  
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ؛ أَنَّ ابْنَ  
شِهَابٍ أَخْبَرَهُ؛ أَنَّ أَنَسَ ابْنَ مَالِكٍ  
أَخْبَرَهُ؛ أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللَّهِ ﷺ  
خَاتِمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا، ثُمَّ إِنَّ  
النَّاسَ اضْطَرَبُوا الْخَوَاتِمَ مِنْ وَرِقٍ،  
فَلَيْسُوهَا، فَطَرَحَ النَّبِيُّ ﷺ خَاتِمَهُ، فَطَرَحَ  
النَّاسُ خَوَاتِمَهُمْ.

[5485] (...) A similar report (as no. 5484) was narrated from Ibn Juraj, with this chain of narrators.

[٥٤٨٥] (...) وَحَدَّثَنَا عُقْبَةُ بْنُ  
مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ  
جُرَيْجٍ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

## Chapter 15. Silver Ring With An Abyssinian Stone

[5486] 61 - (2094) Anas bin Mâlik said: “The ring of the Messenger of Allâh ﷺ was made of silver, and its stone was Abyssinian.”

(المعجم ١٥) - (بَابُ فِي خَاتَمِ الْوَرِقِ  
فَصْه حَبَشِي) (التحفة ١٤)

[٥٤٨٦] ٦١- (٢٠٩٤) حَدَّثَنَا يَحْيَى  
ابْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ  
الْمِصْرِيُّ أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ  
شِهَابٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ  
خَاتِمُ رَسُولِ اللَّهِ ﷺ مِنْ وَرِقٍ، وَكَانَ  
فَصُّهُ حَبَشِيًّا.

[5487] 62 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ wore a

[٥٤٨٧] ٦٢- (...) وَحَدَّثَنَا عُثْمَانُ  
ابْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَا:

silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى وَهُوَ الْأَنْصَارِيُّ ثُمَّ الزُّرْقِيُّ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَيْسَ خَاتَمَ فَضَّةٍ فِي يَمِينِهِ، فِيهِ فَصٌّ حَبَشِيٌّ، كَانَ يَجْعَلُ فَضَّهُ مِمَّا يَلِي كَفَّهُ.

[5488] (...) A *Hadith* like that of *Talhah* bin Yahya (no. 5487) was narrated from Yûnus bin Yazîd with this chain of narrators.

[٥٤٨٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يُونُسَ بْنِ يَزِيدَ، بِهَذَا الْإِسْنَادِ، مِثْلَ حَدِيثِ طَلْحَةَ ابْنِ يَحْيَى.

## Chapter 16. Wearing Rings On The Little Finger

(المعجم ١٦) - (بَابُ فِي لِبْسِ الْخَاتَمِ فِي الْخَنْصَرِ مِنَ الْيَدِ) (التحفة ١٥)

[5489] 63 - (2095) It was narrated that Anas said: The ring of the Prophet ﷺ was on this - and he pointed to the little finger on his left hand.

[٥٤٨٩] ٦٣ - (٢٠٩٥) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هَذِهِ، وَأَشَارَ إِلَى الْخَنْصَرِ مِنْ يَدِهِ الْيُسْرَى.

## Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

(المعجم ١٧) - (بَابُ النَّهْيِ عَنِ التَّخْتُمِ فِي الْوَسْطَى وَالَّتِي تَلِيهَا) (التحفة ١٦)

[5490] 64 - (2078) It was narrated that 'Alî said: "He" - meaning the Prophet ﷺ - "forbade

[٥٤٩٠] ٦٤ - (٢٠٧٨) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ،

me to wear my ring on this or the one that is next to it” - ‘Āṣim (one of the narrators) did not know which of the two it was - “and he forbade me to wear *Qasî*, and to sit on *Miyâthir*.

He<sup>[1]</sup> said: “As for *Qasî*, it is a striped garment that is brought from Egypt and Ash-Shâm. As for *Miyâthir*, that is something that women used to make for their husbands’ mounts, like *Al-Arjûn*<sup>[2]</sup> velvet (cushions).”

جَمِيعًا عَنِ ابْنِ إِدْرِيسَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - : حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ : سَمِعْتُ عَاصِمَ بْنَ كَلْبٍ عَنْ أَبِي بُرْدَةَ ، عَنْ عَلِيٍّ قَالَ : نَهَانِي ، يَعْنِي النَّبِيَّ ﷺ ، أَنْ أَجْعَلَ حَاتِمِي فِي هَذِهِ ، أَوْ الَّتِي تَلِيهَا - لَمْ يَدِرْ عَاصِمٌ فِي أَيِّ الثَّوْبَيْنِ - وَنَهَانِي عَنْ لُبْسِ الْقَسِيِّ ، وَعَنْ جُلُوسِي عَلَى الْمِيَاثِرِ .

قَالَ : فَأَمَّا الْقَسِيُّ فَيَثَابٌ مُضَلَعَةٌ يُؤْتَى بِهَا مِنْ مِصْرَ وَالشَّامِ فِيهَا شِبْهُ كَذَا ، وَأَمَّا الْمِيَاثِرُ فَشَيْءٌ كَانَتْ تَجْعَلُهُ النِّسَاءُ لِيُعَوْلِيَهُنَّ عَلَى الرَّحْلِ ، كَالْقَطَائِفِ الْأَرْجُوانِ .

[5491] (...) It was narrated that a son of Abû Mûsâ said: “I heard ‘Alî say...” and he narrated a similar *Hadîth* (as no. 5490) from the Prophet ﷺ.

[٥٤٩١] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ : حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كَلْبٍ ، عَنِ ابْنِ إِدْرِيسَ لِمُوسَى قَالَ : سَمِعْتُ عَلِيًّا ، فَذَكَرَ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ ، بِنَحْوِهِ .

[5492] (...) Abû Burdah said: “I heard ‘Alî bin Abî Tâlib say: ‘He’ - meaning the Prophet ﷺ - ‘forbade’ - or ‘he forbade me...’” and he mentioned something similar (to *Hadîth* no. 5490).

[٥٤٩٢] (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كَلْبٍ قَالَ : سَمِعْتُ أَبَا بُرْدَةَ قَالَ : سَمِعْتُ عَلِيَّ بْنَ

[1] According to a version *Al-Bukhârî* mentioned without a chain (before no. 5838) this is ‘Alî giving the definition.

[2] They say it is “dyed red.”

أَبِي طَالِبٍ قَالَ: نَهَى، أَوْ نَهَانِي، يَعْنِي النَّبِيَّ ﷺ، فَذَكَرَ نَحْوَهُ.

[5493] 65 - (...) It was narrated that Ibn Abî Burdah said: “Alî said: ‘The Messenger of Allâh ﷺ forbade me to wear a ring on this finger’ or this one - and he pointed to the middle finger “and the one that is next to it.”

[٥٤٩٣] ٦٥ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ عَاصِمِ بْنِ كَلْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَخَتَّمُ فِي إِصْبَعِي هَذِهِ أَوْ هَذِهِ، قَالَ: فَأَوْمَأَ إِلَى الْوُسْطَى وَالَّتِي تَلِيهَا.

### Chapter 18. It Is Recommended To Wear Sandals Etc.

(المعجم ١٨) - (بَابُ اسْتِحْبَابِ لِبْسِ النِّعَالِ وَمَا فِي مَعْنَاهَا) (التحفة ١٧)

[5494] 66 - (2096) It was narrated that Jâbir said: “I heard the Prophet ﷺ say, during a campaign that we fought: ‘Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.’”

[٥٤٩٤] ٦٦ - (٢٠٩٦) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ [يَقُولُ] فِي غَزْوَةٍ غَزَوْنَاهَا: «اسْتَكْبِرُوا مِنَ النَّعَالِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا اتَّعَلَ».

### Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ لِبْسِ النِّعَالِ فِي الْيَمَنِى أَوْلَى، وَالْخَلْعِ مِنَ الْبِئْسَرَى أَوْلَى، وَكَرَاهَةِ الْمَشْيِ فِي نَعْلٍ وَاحِدَةٍ) (التحفة ١٨)

[5495] 67 - (2097) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When one of you puts his shoes on, let him start on the right, and

[٥٤٩٥] ٦٧ - (٢٠٩٧) حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجُمَحِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ عَنْ مُحَمَّدٍ يَعْنِي ابْنَ

when he takes them off, let him start on the left, and let him wear them both or take them both off.”

[5496] 68 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of you should walk in one shoe. Let him wear them both, or take them both off.”

[5497] 69 - (2098) It was narrated that Abû Razîn said: “Abû Hurairah came out to us and put his hand on his forehead and said: ‘Do you not say to one another that I am telling lies about the Messenger of Allâh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allâh ﷺ say: “If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it.”’

[5498] (...) Something similar (to *Hadith* no. 5497) was narrated from Abû Hurairah, from the Prophet ﷺ.

زِيَادٍ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اتَّعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا خَلَعَ فَلْيَبْدَأْ بِالشَّمَالِ، وَلْيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيُخْلَعْهُمَا جَمِيعًا».

[٥٤٩٦] ٦٨ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيُخْلَعْهُمَا جَمِيعًا».

[٥٤٩٧] ٦٩ - (٢٠٩٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ قَالَ: خَرَجَ إِلَيْنَا أَبُو هُرَيْرَةَ فَضَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ فَقَالَ: «لَا إِنَّكُمْ تَحَدِّثُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللَّهِ ﷺ لَتَهْتَدُوا وَأَضِلُّ، أَلَا وَإِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شَيْءٌ أَحَدِكُمْ، فَلَا يَمْشِي فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

[٥٤٩٨] (...) وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ [السَّعْدِيُّ]: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى.



**Chapter 20. The Prohibition Of *Ishitimâl Aş-Şammâ'* (Wrapping Oneself Up Entirely In One's Garment With No Room For The Arms To Emerge),<sup>[1]</sup> And *Al-Ihtibâ'* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The *'Aurah*, And The Ruling On Lying On One's Back With One Leg On Top Of The Other**

[5499] 70 - (2099) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade eating with the left hand, walking in one shoe, *Ishitimâl Aş-Şammâ'*, and *Al-Ihtibâ'* in a single garment, exposing one's private parts.

[5500] 71 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said" - or "I heard the Messenger of Allâh ﷺ say - : 'If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Ihtibâ'* in a single garment, and let him not do *Itihâf Aş-Şammâ'*."

(المعجم ٢٠) - (بابُ النهي عن اشتمال الصماء، والاحتباء في ثوب واحد كاشفاً بعض عورته وحكم الاستلقاء على ظهره رافعاً إحدى رجليه على الأخرى) (التحفة ١٩، ٢٠)

[٥٤٩٩] ٧٠ - (٢٠٩٩) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ، وَأَنْ يَسْتَمِلَ الصَّمَاءَ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ، كَاشِفًا عَنْ فَرْجِهِ.

[٥٥٠٠] ٧١ - (...) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - أَوْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ - : «إِذَا انْقَطَعَ شِئْءٌ أَحَدِكُمْ - أَوْ مِنْ انْقَطَعَ شِئْءٌ نَعْلِهِ - فَلَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَ شِئْءَهُ، وَلَا يَمْشِي فِي

[1] Some of the linguist define it differently.

حُفٍّ وَاحِدَةً، وَلَا يَأْكُلُ بِشِمَالِهِ، وَلَا يَحْتَبِي  
بِالثَّوْبِ الْوَاحِدِ، وَلَا يَلْتَحِفُ الصَّمَاءَ.»

[5501] 72 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ishtimâl Aş-Şammâ'* and *Al-Ihtibâ'* in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one's back.

[٥٥٠١] ٧٢- (...) حَدَّثَنَا قُتَيْبَةُ:  
حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمَحٍ: أَخْبَرَنَا  
اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ نَهَى عَنِ اسْتِمَالِ الصَّمَاءِ،  
وَالْإِحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ، وَأَنْ يَرْفَعَ  
الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى، وَهُوَ  
مُسْتَلْقٍ عَلَى ظَهْرِهِ.

[5502] 73 - (...) Jâbir bin 'Abdullâh narrated that the Prophet ﷺ said: "Do not walk in one shoe, do not do *Ihtibâ'* in a single *Izâr*, do not eat with your left hand, do not do *Ishtimâl Aş-Şammâ'* and do not put one leg on top of the other when you are lying on your back."

[٥٥٠٢] ٧٣- (...) وَحَدَّثَنَا إِسْحَقُ  
ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ حَاتِمٍ - قَالَ  
إِسْحَقُ: أَخْبَرَنَا، وَقَالَ ابْنُ حَاتِمٍ: حَدَّثَنَا  
- مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ:  
أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ  
عَبْدِ اللَّهِ يُحَدِّثُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا  
تَمْشِ فِي نَعْلٍ وَاحِدَةٍ، وَلَا تَحْتَبِ فِي  
إِزَارٍ وَاحِدٍ، وَلَا تَأْكُلُ بِشِمَالِكَ، وَلَا  
تُسْتَمِلُ الصَّمَاءَ، وَلَا تَضَعُ إِحْدَى رِجْلَيْكَ  
عَلَى الْأُخْرَى، إِذَا اسْتَلَقْتَ.»

[5503] 74 - (...) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "No one of you should lie on his back then place one leg on top of the other."

[٥٥٠٣] ٧٤- (...) وَحَدَّثَنِي  
إِسْحَقُ بْنُ مَنْصُورٍ: حَدَّثَنَا رَوْحُ بْنُ  
عَبَادَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ يَعْنِي ابْنَ  
الْأَخْنَسِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَسْتَلِقُ

أَحَدُكُمْ ثُمَّ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى  
الْأُخْرَى».

### Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

(المعجم ٢٢) - (بَابُ فِي إِبَاحَةِ  
الاسْتَلْقَاءِ، وَوَضْعِ إِحْدَى الرَّجْلَيْنِ  
عَلَى الْأُخْرَى) (التحفة ٢١)

[5504] 75 - (2100) It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the Masjid, putting one leg on top of the other.

[٥٥٠٤] ٧٥ - (٢١٠٠) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ  
شَهَابٍ، عَنْ عَبْدِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ؛ أَنَّهُ  
رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ،  
وَاصِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى .

[5505] 76 - (...) A similar report (as no. 5504) was narrated from Az-Zuhri, with this chain of narrators.

[٥٥٠٥] ٧٦ - (...) حَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَزُهَيْرُ  
ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ كُلُّهُمْ عَنِ ابْنِ  
عُيَيْنَةَ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالََا:  
أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالََا:  
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ  
الرُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ .

### Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

(المعجم ٢٣) - (بَابُ نَهْيِ الرَّجُلِ عَنِ  
التزعفر) (التحفة ٢٢)

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet ﷺ forbade (dyeing with) saffron. Hammâd said: “Meaning for men.”

[٥٥٠٦] ٧٧ - (٢١٠١) حَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى وَأَبُو الرَّبِيعِ وَقُتَيْبَةُ بْنُ سَعِيدٍ - قَالَ يَحْيَى:  
أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا  
حَمَّادٌ - عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ

ابن مالك؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَعُّفِ، قَالَ  
فُتَيْبَةُ: قَالَ حَمَّادٌ: يَعْنِي لِلرِّجَالِ.

[5507] (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ forbade men (from dyeing with) saffron.”

[٥٥٠٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدِ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَرَعَّفَ الرَّجُلُ.

#### Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is *Harâm*

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ خَضَابِ الشَّيْبِ بِصَفْرَةٍ وَحُمْرَةٍ، وَتَحْرِيمِهِ بِالسَّوَادِ) (التحفة ٢٣)

[5508] 78 - (2102) It was narrated that Jâbir said: “Abû Quhâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He (ﷺ) ordered him, or his womenfolk were ordered, saying: ‘Change this with something.’”

[٥٥٠٨] ٧٨ - (٢١٠٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: أَتَيْتُ بِأَبِي فُحَّافَةَ، وَجَاءَ، عَامَ الْفَتْحِ أَوْ يَوْمَ الْفَتْحِ، وَرَأْسُهُ وَلِحْيَتُهُ مِثْلُ الثَّغَامِ أَوْ الثَّغَامَةِ، فَأَمَرَ، أَوْ فَأَمَرَ بِهِ إِلَى نِسَائِهِ، قَالَ: «غَيِّرُوا هَذَا بِشَيْءٍ».

[5509] 79 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Abû Quhâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allâh ﷺ said: ‘Change this with something, but avoid black.’”

[٥٥٠٩] ٧٩ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ بِأَبِي فُحَّافَةَ يَوْمَ فَتْحِ مَكَّةَ، وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا،

فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا بِشَيْءٍ،  
وَاجْتَنِبُوا السَّوَادَ».

### Chapter 25. Differing From The Jews With Regard To Dyeing

[5510] 80 - (2103) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Jews and the Christians do not dye (their hair), so be different from them.”

(المعجم ٢٥) - (بَابُ فِي مَخَالَفَةِ

الْيَهُودِ فِي الصَّبْغِ) (التحفة ٢٤)

[٥٥١٠] ٨٠ - (٢١٠٣) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو  
التَّائِقُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِيَحْيَى  
قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ:  
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ  
أَبِي سَلَمَةَ وَسَلِيمَانَ بْنِ يَسَارٍ، عَنْ أَبِي  
هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْيَهُودَ  
وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالَفُوهُمْ».

### Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

[5511] 81 - (2104) It was narrated that ‘Aishah said: “Jibrîl, ﷺ, promised to come to the Messenger of Allâh ﷺ at a certain hour, and that time came but he did not arrive. He (the Messenger ﷺ) had a stick in his hand which he threw down and said: ‘Allâh does not break His promise, and neither do His Messengers.’ Then

(المعجم ٢٦) - (بَابُ تَحْرِيمِ تَصْوِيرِ  
صُورَةِ الْحَيَوَانَ، وَتَحْرِيمِ اتِّخَاذِ مَا فِيهِ  
صُورٍ غَيْرِ مَمْتَهَنَةٍ بِالْفَرَسِ وَنَحْوِهِ، وَأَنَّ  
الْمَلَائِكَةَ عَلَيْهِمُ السَّلَامُ لَا يَدْخُلُونَ بَيْتًا  
فِيهِ صُورَةٌ أَوْ كَلْبٌ) (التحفة ٢٥)

[٥٥١١] ٨١ - (٢١٠٤) حَدَّثَنِي سُؤَيْدُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي  
حَازِمٍ عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: وَاعَدَ  
رَسُولُ اللَّهِ ﷺ جِبْرِيلَ عَلَيْهِ السَّلَامُ، فِي  
سَاعَةٍ يَأْتِيهِ فِيهَا، فَجَاءَتْ تِلْكَ السَّاعَةُ

he turned and saw a puppy beneath a bed. He said: 'O 'Āishah, when did this dog get in here?' She said: 'By Allāh, I do not know.' He ordered that it be taken out, and Jibrīl ﷺ, came. The Messenger of Allāh ﷺ said: 'You made an appointment with me and I waited for you but you did not come.' He said: 'I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.'"

[5512] (...) It was narrated from Abū Ḥāzim with this chain of narrators (a *Hadīth* similar to no. 5511) that Jibrīl, ﷺ, promised to come to the Messenger of Allāh ﷺ... and he (the sub narrator) mentioned the *Hadīth*, but it was not as long as the *Hadīth* of Ibn Abī Ḥāzim.

[5513] 82 - (2105) It was narrated that 'Abdullāh bin 'Abbās said: "Maimūnah told me that the Messenger of Allāh ﷺ got up one morning looking subdued and Maimūnah said: 'O Messenger of Allāh, I see a change in your mood today.' The Messenger of Allāh ﷺ said: 'Jibrīl promised me that he would meet me last night, but he did not meet me. But, by Allāh, he would not break his promise to

وَلَمْ يَأْتِهِ، وَفِي يَدِهِ عَصَا فَأَلْقَاهَا مِنْ يَدِهِ، وَقَالَ: «مَا يُخْلِفُ اللَّهُ وَعْدَهُ، وَلَا رُسُلُهُ» ثُمَّ التَفَتَ فَإِذَا جَرُّوْ كَلْبٍ تَحْتَ سَرِيرِ، فَقَالَ: «يَا عَائِشَةُ! مَتَى دَخَلَ هَذَا الْكَلْبُ هَهُنَا؟» فَقَالَتْ: وَاللَّهِ! مَا دَرَيْتُ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَ جِبْرِيلُ، عَلَيْهِ السَّلَامُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَعَدْتَنِي فَجَلَسْتُ لَكَ فَلَمْ تَأْتِ» فَقَالَ: مَنْعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ.

[٥٥١٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا الْمُخْرُومِيُّ: حَدَّثَنَا وَهْبٌ عَنْ أَبِي حَازِمٍ، بِهَذَا الْإِسْنَادِ؛ أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ وَعَدَّ رَسُولَ اللَّهِ ﷺ أَنْ يَأْتِيَهُ، فَذَكَرَ الْحَدِيثَ، وَلَمْ يُطَوِّلْهُ كَتَطْوِيلِ ابْنِ أَبِي حَازِمٍ.

[٥٥١٣] ٨٢ - (٢١٠٥) حَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ السَّبَّاقِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَخْبَرْتَنِي مَيْمُونَةُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا، فَقَالَتْ مَيْمُونَةُ: يَا رَسُولَ اللَّهِ! لَقَدْ اسْتَكْرَهْتَ هَيْتَكَ مُنْذُ الْيَوْمِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي

me.’ The Messenger of Allāh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrīl ﷺ, met him, and he said to him: ‘You promised that you would meet me yesterday.’ He said: ‘Yes, but we do not enter any house in which there is a dog or an image.’ The next morning, the Messenger of Allāh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens.”

[5514] 83 - (2106) It was narrated from Ibn ‘Abbās, from Abū Ṭalḥah, that the Prophet ﷺ said: “The angels do not enter a house in which there is a dog or an image.”

[5515] 84 - (...) Ibn ‘Abbās said: “I heard Abū Ṭalḥah say: ‘I heard the Messenger of Allāh ﷺ say: “The angels do not enter a house in which there is a dog or an image.”’

اللَّيْلَةَ، فَلَمْ يَلْقَنِي، أَمْ وَاللَّهِ! مَا أَخْلَفَنِي»  
قَالَ: فَظَلَّ رَسُولُ اللَّهِ ﷺ يَوْمَهُ ذَلِكَ عَلَى  
ذَلِكَ، ثُمَّ وَقَعَ فِي نَفْسِهِ جَزْؤُ كُلِّبٍ تَحْتَ  
فُسْطَاطٍ لَنَا، فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ  
مَاءً فَفَضَّحَ مَكَانَهُ، فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ  
عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: «قَدْ كُنْتَ وَعَدْتَنِي  
أَنْ تَلْقَانِي الْبَارِحَةَ» قَالَ: «أَجَلٌ، وَلَكِنَّا لَا  
نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ، فَأَصْبَحَ  
رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، فَأَمَرَ بِقَتْلِ  
الْكِلَابِ، حَتَّى إِنَّهُ يَأْمُرُ بِقَتْلِ كُلِّبِ الْحَائِطِ  
الصَّغِيرِ، وَيَتْرُكُ كُلِّبَ الْحَائِطِ الْكَبِيرِ.

[٥٥١٤] ٨٣ - (٢١٠٦) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو  
التَّائِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ يَحْيَى  
وَإِسْحَاقُ: أَخْبَرَنَا وَقَالَ الْآخَرَانِ: حَدَّثَنَا  
- سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ  
اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا  
فِيهِ كَلْبٌ وَلَا صُورَةٌ».

[٥٥١٥] ٨٤ - (...) حَدَّثَنِي أَبُو  
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا  
ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ  
شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ

عُتِبَتْ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ  
أَبَا طَلْحَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ  
وَلَا صُورَةٌ».

[5516] (...) A *Hadīth* like that of Yûnus (no. 5515) was narrated from Az-Zuhrî with this chain of narrators.

[٥٥١٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا عَبْدُ  
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا  
الْإِسْنَادِ، مِثْلَ حَدِيثِ يُونُسَ، وَذَكَرَهُ  
الْأَخْبَارَ فِي الْإِسْنَادِ.

[5517] 85 - (...) It was narrated that Abû Ṭalḥah, the Companion of the Messenger of Allāh ﷺ, said: “The Messenger of Allāh ﷺ said: ‘The angels do not enter a house in which there is an image.’”

[٥٥١٧] ٨٥- (...) وَحَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ بُكَيْرٍ، عَنْ  
بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ  
أَبِي طَلْحَةَ صَاحِبِ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ  
قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ  
الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ».

Busr said: “Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to ‘Ubaidullâh Al-Khawlanî, who was raised by Maimûnah, the wife of the Prophet ﷺ: ‘Did Zaid not tell us about images yesterday?’ ‘Ubaidullâh said: ‘Did you not hear him when he said: “Except patterns on cloth?”’

قَالَ بُسْرٌ: ثُمَّ اسْتَكْبَى زَيْدٌ [بَعْدًا]،  
فَعَدَّنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، قَالَ  
فَقُلْتُ لَعَبِيدِ اللَّهِ الْخَوْلَانِيِّ رَبِيبِ مَيْمُونَةَ،  
زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورِ  
يَوْمَ الْأَوَّلِ؟ فَقَالَ عَبِيدُ اللَّهِ: أَلَمْ تَسْمَعَهُ حِينَ  
قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ؟.

[5518] 86 - (...) Abû Ṭalḥah narrated that the Messenger of Allāh ﷺ said: “The angels do not enter a house in which there is an image.”

[٥٥١٨] ٨٦- (...) حَدَّثَنِي أَبُو  
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي  
عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بُكَيْرَ بْنَ الْأَسَجِّ



Busr said: “Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to ‘Ubaidullâh Al-Khawlânî: ‘Did he not narrate to us about images?’” He said: (Yes, but) “He (i.e., Zaid) said: ‘Except patterns on cloth; did you not hear him?’ I said: ‘No.’ He said: ‘But he did mention that.’”

حَدَّثَهُ؛ أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ؛ أَنَّ زَيْدَ ابْنَ خَالِدِ الْجُهَنِيِّ حَدَّثَهُ، وَمَعَ بُسْرِ عُبَيْدِ اللَّهِ الْخَوْلَانِيِّ؛ أَنَّ أَبَا طَلْحَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ».

قَالَ بُسْرٌ: فَفَرَضَ زَيْدُ بْنُ خَالِدٍ، فَعُدَّنَاهُ، فَإِذَا نَحْنُ فِي بَيْتِهِ بَسْتَرٍ فِيهِ تَصَاوِيرٌ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ: أَلَمْ يُحَدِّثْنَا فِي التَّصَاوِيرِ؟ قَالَ: إِنَّهُ قَالَ: إِلَّا رَقْمًا فِي ثَوْبٍ، أَلَمْ تَسْمَعُهُ؟ قُلْتُ: لَا، قَالَ: بَلَى، قَدْ ذَكَرَ ذَلِكَ.

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhní, from Abû Ṭalḥah Al-Anṣârî who said: “I heard the Messenger of Allâh ﷺ say: ‘The angels do not enter a house in which there is a dog or images.’”

[٥٥١٩] ٨٧- (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، أَبِي الْحُبَابِ، مَوْلَى بَنِي النَّجَّارِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ».

[5520] (2107) I (Zaid) came to ‘Aishah and said: “This man told me that the Prophet ﷺ said: ‘The angels do not enter a house in which there is a dog or images.’ Did you hear the Messenger of Allâh ﷺ say that?” She said: “No, but I will tell you

[٥٥٢٠] (٢١٠٧) قَالَ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: إِنَّ هَذَا يُخْبِرُنِي أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَمَاثِيلٌ» فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ ذَكَرَ ذَلِكَ؟ فَقَالَتْ: لَا، وَلَكِنْ سَأَحَدُكُمْ مَا

what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: 'Allâh has not commanded us to clothe stones and clay.'" She said: "We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that."

[5521] 88 - (...) It was narrated that 'Āishah said: "We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allâh ﷺ said: 'Change this, for every time I come in I see it, and it reminds me of worldly adornments.' We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it."

[5522] 89 - (...) Ibn Abî 'Adiyy and 'Abdul-A'lâ narrated it with this chain of narrators (a *Hadīth* similar to no. 5221). Ibn Al-Muthanna said: "And he" - meaning 'Abdul-A'lâ - "added: 'The Messenger of Allâh ﷺ did not tell us to cut it.'"

[5523] 90 - (...) It was narrated that 'Āishah said: "The Messenger of Allâh ﷺ came from a journey,

رَأَيْتُهُ فَعَلَّ، رَأَيْتُهُ خَرَجَ فِي عَزَاتِهِ، فَأَخَذْتُ نَمَطًا فَسَرَّتُهُ عَلَى الْبَابِ، فَلَمَّا قَدِمَ فَرَأَى النَّمَطَ، عَرَفْتُ الْكُرَاهِيَةَ فِي وَجْهِهِ، فَجَذَبَهُ حَتَّى هَتَكَهُ أَوْ قَطَعَهُ، وَقَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا أَنْ نَكْسُو الْحِجَارَةَ وَالطِّينَ» قَالَتْ: فَقَطَعْنَا مِنْهُ وَسَادَتَيْنِ وَحَشَوْتُهُمَا لَيْفًا، فَلَمْ يَعْيبْ ذَلِكَ عَلَيَّ.

[٥٥٢١] ٨٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ دَاوُدَ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمَثَالُ طَائِرٍ، وَكَانَ الدَّاخِلُ إِذَا دَخَلَ اسْتَقْبَلَهُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «حَوْلِي هَذَا، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَتْ لَنَا قَطِيفَةٌ كُنَّا نَقُولُ عَلَمَهَا حَرِيرٌ، فَكُنَّا نَلْبَسُهَا.

[٥٥٢٢] ٨٩- (...) حَدَّثَنِي مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَعَبْدُ الْأَعْلَى، بِهَذَا الْإِسْنَادِ، قَالَ ابْنُ الْمُثَنَّى: وَزَادَ فِيهِ - يُرِيدُ عَبْدَ الْأَعْلَى - فَلَمْ يَأْمُرْنَا رَسُولُ اللَّهِ ﷺ بِقَطْعِهِ.

[٥٥٢٣] ٩٠- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا

and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down.”

[5524] (...) Wakî‘ narrated it with this chain of narrators (a *Hadîth* similar to no. 5523), and in the *Hadîth* of ‘Abdah it does not say: He came from a journey.

[5525] 91 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: ‘Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allâh.’”

[5526] (...) It was narrated from Al-Qâsim bin Muḥammad that ‘Aishah told him that the Messenger of Allâh ﷺ entered upon her... a *Hadîth* like that of Ibrâhîm bin Sa’d (no. 5525), except that he said: “Then he went to the curtain and tore it down with his own hand.”

[5527] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no.

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ عَلَى بَابِي دُرُونًا فِيهِ الْخَيْلُ ذَوَاتُ الْأَجْنِحَةِ، فَأَمَرَنِي فَتَزَعْتُهُ.

[٥٥٢٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ، بِهَذَا الْإِسْنَادِ، وَلَيْسَ فِي حَدِيثِ عَبْدِةَ: قَدِمَ مِنْ سَفَرٍ.

[٥٥٢٥] ٩١- (...) حَدَّثَنَا مَنْصُورٌ ابْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا مُتَسَرِّةٌ بِقِرَامٍ فِيهِ صُورَةٌ، فَتَلَوْنَ وَجْهَهُ، ثُمَّ تَنَاوَلَ السِّتْرَ فَهَتَكَهُ، ثُمَّ قَالَ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ، الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ».

[٥٥٢٦] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ، غَيْرَ أَنَّهُ قَالَ: ثُمَّ أَهْوَى إِلَى الْقِرَامِ فَهَتَكَهُ بِيَدِهِ.

[٥٥٢٧] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُزَيْمُ بْنُ

5525). In their *Hadīth* it says: “The people who will be most severely punished.” It does not say: “Among the people”.

[5528] 92 - (...) ‘Aishah said: “The Messenger of Allāh ﷺ entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: ‘O ‘Aishah, the people who will be most severely punished by Allāh on the Day of Resurrection will be those who imitate the creation of Allāh.’”

‘Aishah said: “We cut it up and made one or two pillows from it.”

[5529] 93 - (...) It was narrated from ‘Aishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet ﷺ used to offer prayers facing it, and he said: “Take it away from me.” She said: “So I tore it up and made it into cushions.”

حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا» لَمْ يَذْكُرَا: «مِنْ».

[٥٥٢٨] ٩٢ - (...) وَحَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لَزُهَيْرٍ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَتْهَا هَتَكَهُ وَتَلَوْنَ وَجْهَهُ وَقَالَ: «يَا عَائِشَةُ! أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، الَّذِينَ يُضَاهِيُونَ بِخَلْقِ اللَّهِ تَعَالَى».

قَالَتْ عَائِشَةُ: فَقَطَعْتَاهُ فَجَعَلْنَا مِنْهُ وَسَادَةً أَوْ وَسَادَتَيْنِ.

[٥٥٢٩] ٩٣ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْثَرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ قَالَ سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ؛ أَنَّهُ كَانَ لَهَا ثَوْبٌ فِيهِ تَصَاوِيرٌ، مَمْدُودٌ إِلَى سَهْوَةٍ وَكَانَ النَّبِيُّ ﷺ يُصَلِّي إِلَيْهِ، فَقَالَ: «أَخْرِيهِ عَنِّي»، قَالَتْ: فَأَخْرَيْتُهُ فَجَعَلْتُهُ وَسَادَةً.

[5530] (...) It was narrated from Shu'bah with this chain of narrators (a Hadīth similar to no. 5529).

[٥٥٣٠] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعُثْبَةُ بْنُ مُكْرَمٍ عَنْ سَعِيدِ بْنِ عَامِرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ، جَمِيعًا عَنْ شُعْبَةَ، بِهَذَا الْإِسْنَادِ.

[5531] 94 - (...) It was narrated that 'Aishah said: "The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it."

[٥٥٣١] ٩٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيَّ وَقَدْ سَتَرْتُ نَمَطًا فِيهِ تَصَاوِيرٌ، فَحَاحَاهُ، فَاتَّخَذْتُ مِنْهُ وِسَادَتَيْنِ.

[5532] 95 - (...) It was narrated from Bukair, that 'Abdur-Rahmān bin Al-Qāsim narrated from his father, from 'Aishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allāh ﷺ came in and took it down. She said: "I cut it up and made two pillows." A man in the gathering that day who was called Rabī'ah bin 'Aṭā', the freed slave of Banū Zuhrah, said: "Did you hear Abū Muḥammad say that 'Aishah said: 'The Messenger of Allāh ﷺ used to recline on them?' Ibn Al-Qāsim said: 'No, but I heard him,' meaning Al-Qāsim bin Muḥammad."

[٥٥٣٢] ٩٥ - (...) [و]حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ بَكْرًا حَدَّثَهُ؛ أَنَّ عَبْدَ الرَّحْمَنِ بْنِ الْقَاسِمِ حَدَّثَهُ؛ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرٌ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ فَتَزَعَعَهُ، قَالَتْ: فَقَطَعْتُهُ وِسَادَتَيْنِ، فَقَالَ رَجُلٌ فِي الْمَجْلِسِ حِينِيذٍ، يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ، مَوْلَى بَنِي زُهْرَةَ: أَفَمَا سَمِعْتَ أَبَا مُحَمَّدٍ يَذْكُرُ أَنَّ عَائِشَةَ قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا؟ قَالَ ابْنُ الْقَاسِمِ: لَا، قَالَ: لَكِنِّي قَدْ سَمِعْتُهُ. يُرِيدُ الْقَاسِمَ بْنَ مُحَمَّدٍ.

[5533] 96 - (...) It was narrated from 'Āishah that she bought a cushion on which there were images. When the Messenger of Allāh ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: "O Messenger of Allāh, I ask Allāh and His Messenger for forgiveness, what have I done wrong?" The Messenger of Allāh ﷺ said: "What is this pillow?" She said: "I bought it for you to sit on and recline on." The Messenger of Allāh ﷺ said: "The makers of these images will be punished and it will be said to them: 'Bring to life that which you have created.'" Then he said: "The house in which there are images is not entered by the Angels."

[5534] (...) This *Hadīth* was narrated from 'Āishah. Some of them (sub narrators) narrated a more complete *Hadīth* than others. In the *Hadīth* of Ibn Akhil-Mājishūn it adds: "She said: 'I took it and made it into two cushions, and he used to recline on them in the house.'"

[٥٥٣٣] ٩٦ - (...) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ  
نَافِعٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ  
عَائِشَةَ: أَنَّهَا اشْتَرَتْ نُمْرَقَةً فِيهَا تَصَاوِيرٌ،  
فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ  
فَلَمْ يَدْخُلْ، فَعَرَفْتُ، أَوْ فَعَرَفْتُ، فِي  
وَجْهِهِ الْكِرَاهِيَةَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ!  
أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَمَاذَا  
أَذْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ  
هَذِهِ النُّمْرَقَةِ؟» قَالَتْ: اشْتَرَيْتُهَا لَكَ،  
تَقْعُدُ عَلَيْهَا وَتَوَسَّدُهَا، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «إِنَّ أَصْحَابَ هَذِهِ الصُّورِ  
يُعَذَّبُونَ، وَيُقَالُ لَهُمْ: أَحْبَبُوا مَا خَلَقْتُمْ»  
ثُمَّ قَالَ: «إِنَّ النَّبِيَّ الَّذِي فِيهِ الصُّورُ لَا  
تَدْخُلُهُ الْمَلَائِكَةُ».

[٥٥٣٤] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ  
رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا إِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا التَّقْفِيُّ حَدَّثَنَا  
أَيُّوبُ؛ وَحَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ  
الصَّمَدِ: حَدَّثَنَا أَبِي عَنْ جَدِّي، عَنْ  
أَيُّوبَ؛ وَحَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ:  
حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي أُسَامَةُ بْنُ  
زَيْدٍ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا  
أَبُو سَلَمَةَ الْخَزَاعِيُّ: أَخْبَرَنَا عَبْدَ الْعَزِيزِ

ابن أخي الماجشون عن عبيد الله بن عمر، كلهم عن نافع، عن القاسم، عن عائشة بهذا الحديث، وبعضهم أتم حديثاً له من بعض، وزاد في حديث ابن أخي الماجشون؛ قالت: فأخذته فجعلته مرفقتين، فكان يرتقو بهما في البيت.

[5535] 97 - (2108) It was narrated from Nâfi' that Ibn 'Umar told him that the Messenger of Allâh ﷺ said: "Those who make images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'"

[٥٥٣٥] ٩٧ - (٢١٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، جَمِيعًا عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ؛ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِينَ يَصْنَعُونَ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

[5536] (...) It was narrated from Ibn 'Umar from the Prophet ﷺ... a *Hadîth* like that of 'Ubaidullâh, from Nâfi', from Ibn 'Umar (no. 5535), from the Prophet ﷺ.

[٥٥٣٦] (...) حَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنَا إِسْمَاعِيلُ، يَعْنِي ابْنَ عُثَيْبَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا الثَّقَفِيُّ، كُلُّهُمْ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

[5537] 98 - (2109) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The

[٥٥٣٧] ٩٨ - (٢١٠٩) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ

people who will be most severely punished on the Day of Resurrection will be *Al-Muṣawwirîn* (the image-makers).”

[5538] (...) It was narrated from Abû Mu'âwiyah: “Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers.”

The *Hadîth* of Sufyân is like the *Hadîth* of Waki' (no. 5537).

[5539] (...) It was narrated that Muslim bin Ṣubaiḥ said: “I was with Masrûq in a house in which there were images of Mariam, and Masrûq said: ‘Are these images of Chosroes?’ I said: ‘No, these are images of Mariam.’ Masrûq said: ‘I heard ‘Abdullâh bin Mas'ûd say: ‘The Messenger of Allâh ﷺ said: ‘The people who will be most severely punished on the Day of Resurrection will be the image-makers.’”

الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» وَلَمْ يَذْكُرِ الْأَشْجُ: «إِنَّ».

[٥٥٣٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، كُلُّهُمْ عَنْ أَبِي مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي رِوَايَةِ يَحْيَى وَأَبِي كُرَيْبٍ عَنْ أَبِي مُعَاوِيَةَ: «إِنَّ مِنْ أَشَدَّ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ عَذَابًا، الْمُصَوِّرُونَ».

وَحَدِيثُ سُفْيَانَ كَحَدِيثِ وَكَيْعٍ.

[٥٥٣٩] (...) وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مُصَوِّرٌ عَنْ مُسْلِمِ بْنِ صَبِيحٍ قَالَ: كُنْتُ مَعَ مَسْرُوقٍ فِي بَيْتٍ فِيهِ تَمَاثِيلُ مَرْيَمَ فَقَالَ مَسْرُوقٌ: هَذَا تَمَاثِيلُ كِسْرَى؟ فَقُلْتُ: لَا، هَذَا تَمَاثِيلُ مَرْيَمَ، فَقَالَ مَسْرُوقٌ: أَمَا إِنِّي سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ».



[5540] 99 - (2110) It was narrated that Sa'eed bin Abul-Hasan said: "A man came to Ibn 'Abbâs and said: 'I am a man who makes these images; advise me about that.' He said to him: 'Come close to me.' So he came closer to him. He said: 'Come closer to me.' So he came closer to him, until he put his hand on his head and said: 'I will tell you what I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: "Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell."

He said: 'If you must do that, then make (images of) trees and inanimate things.'" Naşr bin 'Alî approved of it.<sup>[1]</sup>

[٥٥٤٠] [٩٩- (٢١١٠)] قَالَ [مُسْلِمٌ]: قَرَأْتُ عَلَيَّ نَصْرَ بْنِ عَلِيٍّ الْجَهْضَمِيِّ عَنِ عَبْدِ الْأَعْلَى بْنِ عَبْدِ الْأَعْلَى: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّورَ، فَأَفْتِنِي فِيهَا، فَقَالَ لَهُ: اذْنُ مِنِّي، فَذَنَا مِنْهُ، ثُمَّ قَالَ: اذْنُ مِنِّي، فَذَنَا حَتَّى وَضَعَ يَدَهُ عَلَى رَأْسِهِ، وَقَالَ: أُتْبِتُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يَجْعَلُ لَهُ، بِكُلِّ صُورَةٍ صَوَّرَهَا، نَفْسًا فَتَعَذِّبُهُ فِي جَهَنَّمَ».

وَقَالَ: إِنْ كُنْتَ لَا بُدَّ فَاعْلَا، فَاصْنَعِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. فَأَقْرَبِهِ نَصْرُ بْنُ عَلِيٍّ.

[5541] 100 - (...) It was narrated that An-Nađr bin Anas bin Mâlik said: "I was sitting with Ibn 'Abbâs and he was giving advice but he did not say: 'The Messenger of Allâh ﷺ said,' until a man asked him: 'I am a man who makes these images.' Ibn 'Abbâs said: 'Come closer,' so the man came closer. Ibn 'Abbâs said: 'I heard the Messenger of

[٥٥٤١] [١٠٠- (...)] [و] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُشْهَرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنِ النَّصْرِ بْنِ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ، فَجَعَلَ يُفْتِي وَلَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، حَتَّى سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ

[1] That is because at the beginning of the chain of narration, Imâm Muslim said: "I read the following before Naşr bin 'Abli Al-Jahdamî." And his approval of it, means that he approved of it, and that it be narrated upon his authority.

Allâh ﷻ say: "Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that."

[5542] (...) It was narrated from An-Nadr bin Anas that a man came to Ibn 'Abbâs, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[5543] 101 - (2111) It was narrated that Abû Zur'ah said: "I entered the house of Marwân along with Abû Hurairah and saw images therein. He said: 'I heard the Messenger of Allâh ﷻ say: "Allâh, Exalted and Glorified is He, said: 'Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.'"

[5544] (...) It was narrated that Abû Zur'ah said: "Abû Hurairah and I entered a house that was being built in Al-Madînah for Sa'eed or for Marwân, and he saw an image maker making

الصُّورَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: اذْنُهُ، فَذَنَا الرَّجُلُ، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُفِّفَ أَنْ يُنْفَخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ، وَلَيْسَ بِنَافِعٍ».

[٥٥٤٢] (...) حَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ؛ أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَذَكَرَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

[٥٥٤٣] ١٠١ - (٢١١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو كُرَيْبٍ، وَاللَّفَاطَهُمْ مُتَقَارِبَةٌ قَالُوا: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ مَعَ أَبِي هُرَيْرَةَ فِي دَارِ مَرْوَانَ فَرَأَيْتُ فِيهَا تَصَاوِيرَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ خَلْقًا كَخَلْقِي؟ فَلْيَخْلُقُوا ذَرَّةً، أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً».

[٥٥٤٤] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ: دَخَلْتُ أَنَا وَأَبُو هُرَيْرَةَ دَارًا تُبْنَى بِالْمَدِينَةِ، لِسَعِيدٍ أَوْ لِمَرْوَانَ، قَالَ:

images in the house. He said: "The Messenger of Allâh ﷺ said..." a similar report (as no. 5543), but he did not say: "or let them create a grain of barley."

[5545] 102 - (2112) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The angels do not enter a house in which there are statues or images."

### Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels do not accompany any group with whom there is a dog or a bell."

[5547] (...) It was narrated from Suhail with this chain (a *Hadith* similar to no. 5546).

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Bells are the musical instruments of the *Shaitân*."

فَرَأَى مُصَوِّرًا يُصَوِّرُ فِي الدَّارِ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ، وَكَمْ يَذْكُرُ: «أَوْ لِيَخْلُقُوا شَعِيرَةً».

[٥٥٤٥] ١٠٢ - (٢١١٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ تَمَاثِيلٌ أَوْ تَصَاوِيرٌ».

(المعجم ٢٧) - (بَابُ كِرَاهَةِ الْكَلْبِ وَالْجَرَسِ فِي السَّفَرِ) (التحفة ٢٦)

[٥٥٤٦] ١٠٣ - (٢١١٣) حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنِ الْجَحْدَرِيُّ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ مَفْضَلٍ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رِفْقَةً فِيهَا كَلْبٌ وَلَا جَرَسٌ».

[٥٥٤٧] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ، كِلَاهُمَا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ.

[٥٥٤٨] ١٠٤ - (٢١١٤) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجَرَسُ مَرَامِيرُ الشَّيْطَانِ».

### Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

[5549] 105 - (2115) It was narrated from ‘Abbâd bin Tamîm that Abû Bashîr Al-Ansârî told him that he was with the Messenger of Allâh ﷺ on one of his journeys, and the Messenger of Allâh ﷺ sent an envoy - ‘Abdullâh bin Abî Bakr said: “I think he said: ‘When the people were at their places of rest - (saying): “No camel is to be left among any group of people with a garland of sinew” or “a garland, but it is to be cut off.”

Mâlik said: “I think that this prohibition was for those who do it for protection against the evil eye.”

### Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

[5550] 106 - (2116) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade striking on the face or branding on the face.”

[5551] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade...” a similar report (as no. 5550).

(المعجم ٢٨) - (بَابُ كِرَاهَةِ قِلَادَةِ

الوتر في رقبة البعير) (التحفة ٢٧)

[٥٥٤٩] ١٠٥ - (٢١١٥) حَدَّثَنَا

يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ؛ أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ؛ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَشْفَارِهِ، قَالَ فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا - قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ حَسِبْتُ؛ أَنَّهُ قَالَ: وَالنَّاسُ فِي مَيْتِهِمْ - «لَا تُبْقِنَنَّ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتْرِ - أَوْ قِلَادَةً - إِلَّا قُطِعَتْ».

قَالَ مَالِكٌ: أُرَى ذَلِكَ مِنَ الْعَيْنِ.

(المعجم ٢٩) - (بَابُ النَّهْيِ عَنْ

ضَرْبِ الْحَيَوَانَ فِي وَجْهِهِ، وَوَسْمِهِ

فِيهِ) (التحفة ٢٨)

[٥٥٥٠] ١٠٦ - (٢١١٦) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

[٥٥٥١] (...) حَدَّثَنَا هَرُونَ بْنُ عَبْدِ

اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ،

كَأَلَهُمَا عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5552] 107 - (2117) It was narrated from Jâbir that a donkey that had been branded on the face passed by the Prophet ﷺ and he said: “May Allâh curse the one who branded him.”

[٥٥٥٢] ١٠٧ - (٢١١٧) وَحَدَّثَنِي سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ حِمَارًا قَدْ وُسِمَ فِي وَجْهِهِ فَقَالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ».

[5553] 108 - (2118) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ saw a donkey that had been branded on the face and he denounced that and said: “By Allâh, I will not brand it except on the part that is farthest from the face.” So he branded it on the rump, and he was the first one to brand on the rump.

[٥٥٥٣] ١٠٨ - (٢١١٨) حَدَّثَنَا أَحْمَدُ ابْنُ عِيسَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا أَبَا عَبْدِ اللَّهِ مَوْلَى أُمِّ سَلْمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَرَأَى رَسُولُ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ فَأَنْكَرَ ذَلِكَ قَالَ: فَوَاللَّهِ! لَا أَسْمُهُ إِلَّا فِي أَفْصَى شَيْءٍ مِنَ الْوَجْهِ، فَأَمَرَ بِحِمَارٍ لَهُ فَكَوَّيْتُ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَّى الْجَاعِرَتَيْنِ.

### Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah

[5554] 109 - (2119) It was narrated that Anas said: “When Umm Sulaim gave birth, she said to me: ‘O Anas, look at this boy; he should not be given anything until you take him to the Prophet

(المعجم ٣٠) - (بَابُ جَوَازِ وَسْمِ الْحَيَوَانَاتِ غَيْرِ الْإِنْسَانِ فِي غَيْرِ الْوَجْهِ، وَنَدْبُهُ فِي نَعْمِ الزَّكَاةِ وَالْجِزْيَةِ) (التحفة ٢٩)

[٥٥٥٤] ١٠٩ - (٢١١٩) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، أَنَّ أَنَسَ قَالَ: لَمَّا وَلَدَتْ أُمُّ سُلَيْمٍ قَالَتْ

ﷺ in the morning so that he may perform *Tahnik* for him.’ So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a *Jawni* cloak and branding the camels that had been brought to him from the spoils of war.”

[5555] 110 - (...) Anas bin Mâlik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform *Tahnik* for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu'bah said: “As far as I know, he said: ‘On their ears.’”

[5556] 111 - (...) It was narrated from Shu'bah: “Hishâm bin Zaid said: ‘I heard Anas say: “We entered upon the Messenger of Allâh ﷺ in a camel-pen and he was branding sheep.” He said: “I think he said: ‘On their ears.’”

[5557] (...) A similar report (as no. 5556) was narrated from Shu'bah with this chain of narrators.

[5558] 112 - (...) It was narrated that Anas bin Mâlik said: “I saw a branding iron in the hand of

لي: يَا أَنَسُ! انظُرْ هَذَا الْعُلَامَ، فَلَا يُصَيِّنُ شَيْئًا حَتَّى تَعُدُّوْا بِهِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ فَعَدَوْتُ فَإِذَا هُوَ فِي الْحَائِطِ، وَعَلَيْهِ حَمِيصَةٌ جَوِيَّةٌ، وَهُوَ يَسْمُ الظَّهْرَ الَّذِي قَدِمَ عَلَيْهِ فِي الْفَتْحِ.

[٥٥٥٥] ١١٠- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يُحَدِّثُ: أَنَّ أُمَّهُ حِينَ وَلَدَتْ انْطَلَقُوا بِالصَّبِيِّ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ، قَالَ: فَإِذَا النَّبِيُّ ﷺ فِي مَرْبَدٍ يَسْمُ عَنَّمَا، قَالَ شُعْبَةُ: وَأَكْثَرُ عَلَمِي أَنَّهُ قَالَ: فِي آذَانِهَا.

[٥٥٥٦] ١١١- (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ مَرْبَدًا وَهُوَ يَسْمُ عَنَّمَا، قَالَ: أَحْسِبُهُ قَالَ: فِي آذَانِهَا.

[٥٥٥٧] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٥٥٨] ١١٢- (...) حَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ

the Messenger of Allâh ﷺ, when he was branding the *Ṣadaqah* (*Zakât*) camels.”

### Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

[5559] 113 - (2120) It was narrated from ‘Umar bin Nâfi’ narrated from his father, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade *Qaza*. He (‘Umar) said: “I said to Nâfi’; ‘What is *Qaza*?’ He said: ‘Shaving part of a boy’s head and leaving part.”

[5560] (...) ‘Ubaidullâh narrated it with this chain of narrators (a *Hadîth* similar to no. 5559), and the explanation in the *Hadîth* of Abû Usâmah was attributed to ‘Ubaidullâh.

[5561] (...) A similar report (as no. 5559) was narrated from ‘Umar bin Nâfi’ with the chain of narrators of ‘Ubaidullâh, and they gave the explanation in the *Hadîth*.

الأوراعي، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ فِي يَدِ رَسُولِ اللَّهِ ﷺ الْمَيْسَمَ، وَهُوَ يَسْمُ إِبِلَ الصَّدَقَةِ.

(المعجم ٣١) - (بَابُ كَرَاهَةِ الْقَرْعِ)

(التحفة ٣٠)

[٥٥٥٩] ١١٣ - (٢١٢٠) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْقَرْعِ، قَالَ: قُلْتُ لِنَافِعٍ: وَمَا الْقَرْعُ؟ قَالَ: يُحَلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ بَعْضٌ.

[٥٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، وَجَعَلَ التَّفْسِيرَ، فِي حَدِيثِ أَبِي أُسَامَةَ، مِنْ قَوْلِ عُبَيْدِ اللَّهِ.

[٥٥٦١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْغَطَفَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ نَافِعٍ؛ وَحَدَّثَنِي أُمِيَّةُ بْنُ سِطَّامٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ عُمَرَ بْنِ نَافِعٍ بِإِسْنَادِ عُبَيْدِ اللَّهِ، مِثْلَهُ، وَالْحَقُّ التَّفْسِيرَ فِي الْحَدِيثِ.

[5562] (...) This was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٥٦٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَحَجَّاجُ بْنُ الشَّاعِرِ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، وَحَدَّثَنَا أَبُو جَعْفَرٍ الدَّارِمِيُّ: حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الرَّحْمَنِ السَّرَّاجِ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

### Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

(المعجم ٣٢) - (بَابُ النَّهْيِ عَنِ الْجُلُوسِ فِي الطَّرِيقَاتِ، وَإِعْطَاءِ الطَّرِيقِ حَقَّهُ) (التحفة ٣١)

[5563] 114 - (2121) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Beware of sitting in the streets." They said: "O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there." The Messenger of Allâh ﷺ said: "If you must sit there, then give the street its rights." They said: "What are its rights?" He said; "Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil."

[٥٥٦٣] ١١٤ - (٢١٢١) حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا، نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبِيئْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [انظر: ٥٦٤٨]

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.

[٥٥٦٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ



الْمَدَنِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا  
ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ يَعْنِي ابْنَ  
سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَذَا  
الْإِسْنَادِ، مِثْلَهُ.

### Chapter 33. The Prohibition Of Adding Hair Extensions, Having Them Added, Tattooing, Being Tattooed, *An-Nâmiṣah*, *Al-Mutanâmiṣah*,<sup>[1]</sup> Separating Teeth, And Changing The Creation Of *Allâh*

(المعجم ٣٣) - (بَابُ تَحْرِيمِ فِعْلِ  
الْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ، وَالْوَاشِمَةِ  
وَالْمُسْتَوْشِمَةِ، وَالنَّامِصَةِ وَالْمَتَمِصَّةِ،  
وَالْمُتَفَلِّجَاتِ، وَالْمَغِيرَاتِ خَلَقَ اللهُ  
تَعَالَى) (التحفة ٣٢)

[5565] 115 - (2122) It was narrated that Asmâ' bint Abî Bakr said: "A woman came to the Prophet ﷺ and said: 'O Messenger of Allâh, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?' He said: 'Allâh has cursed the one who adds hair extensions and the one who has them added.'"

حَدَّثَنَا [٥٥٦٥] ١١٥ - (٢١٢٢) حَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ،  
عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: جَاءَتِ  
امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ  
اللهِ! إِنَّ لِي ابْنَةً عَرِيْسًا، أَصَابَتْهَا حَصْبَةٌ  
فَتَمَرَّقَ شَعْرُهَا، أَفَأَصِلُهَا؟ فَقَالَ: «لَعَنَ اللهُ  
الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

[5566] (...) A *Hadîth* like that of Abû Mu'âwiyah (no. 5565) was narrated from Hishâm bin 'Urwah with this chain of narrators.

[٥٥٦٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:  
حَدَّثَنَا أَبِي وَعَبْدُهُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ:  
أَخْبَرَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شُعْبَةُ،

[1] *An-Nâmiṣah* is the woman *Nâmiṣ*, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. *Al-Mutanâmiṣah* is the woman who has it done by another.

كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ،  
نَحْوَ حَدِيثِ أَبِي مُعَاوِيَةَ، غَيْرَ أَنَّ وَكَيْعًا  
وَشُعْبَةَ فِي حَدِيثِهِمَا: فَتَمَرَّطَ شَعْرَهَا.

[5567] 116 - (...) It was narrated from Asmâ' bint Abî Bakr that a woman came to the Prophet ﷺ and said: "I married my daughter, but her hair has fallen out, and her husband loves her and wants her to look good. Can I add hair extensions to her hair, O Messenger of Allâh?" But he forbade her to do so.

[٥٥٦٧] ١١٦- (...) وَحَدَّثَنِي  
أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: أَخْبَرَنَا  
حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مَنْصُورٌ  
عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّ  
امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي  
رَزَوْتُ ابْنَتِي، فَتَمَرَّقَ شَعْرُ رَأْسِهَا،  
وَرَزَوْتُهَا يَسْتَحْسِنُهَا، أَفَأَصِلُ شَعْرَهَا؟ يَا  
رَسُولَ اللَّهِ! فَنَهَاهَا.

[5568] 117 - (2123) It was narrated from 'Āishah that an *Anṣārī* girl got married, and she got sick and her hair fell out. They wanted to give her hair extensions and they asked the Messenger of Allâh ﷺ about that, and he cursed the one who adds hair extensions and the one who has that done.

[٥٥٦٨] ١١٧- (٢١٢٣) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَإِبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا  
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا  
يَحْيَى بْنُ أَبِي بَكْرٍ عَنْ شُعْبَةَ، عَنْ عَمْرِو  
ابْنِ مُرَّةٍ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ مُسْلِمٍ  
يُحَدِّثُ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ:  
أَنَّ جَارِيَةَ مِنَ الْأَنْصَارِ تَزَوَّجَتْ، وَأَنَّهَا  
مَرِيضَتْ فَتَمَرَّقَ شَعْرَهَا، فَأَرَادُوا أَنْ  
يَصِلُوا، فَسَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟  
فَلَعَنَ الْوَالِصَةَ وَالْمُسْتَوْصِلَةَ.

[5569] 118 - (...) It was narrated from 'Āishah that an *Anṣārī* woman married her daughter off,

[٥٥٦٩] ١١٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ إِبْرَاهِيمَ بْنِ

then she got sick and her hair fell out. She came to the Prophet ﷺ and said: “Her husband wants her to add hair extensions, can I do that for her?” The Messenger of Allâh ﷺ said: “Those who add hair extensions are cursed.”

[5570] (...) It was narrated from Ibrâhîm bin Nâfi‘ with this chain of narrators, and he said: “Those who add hair extensions are cursed.”

[5571] 119 - (2124) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[5572] (...) A similar report (as no. 5571) was narrated from ‘Abdullâh from the Prophet ﷺ.

[5573] 120 - (2125) It was narrated that ‘Abdullâh said: “May Allâh curse the one who does tattoos and the one who has a tattoo done, the *Nâmiṣah* and

نَافِعٍ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ بْنُ يَتَاقَ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ؛ أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَةَ لَهَا، فَاشْتَكَّتْ فَتَسَاقَطَ شَعْرُهَا، فَأَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا، أَفَأَصِلُ شَعْرَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لُعِنَ الْوَاصِلَاتُ».

[٥٥٧٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ بِهَذَا الْإِسْنَادِ، وَقَالَ: «لُعِنَ الْمُوَاصِلَاتُ».

[٥٥٧١] ١١٩ - (٢١٢٤) حَدَّثَنِي مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

[٥٥٧٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا بِشْرُ بْنُ الْمُفْضَلِ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٥٥٧٣] ١٢٠ - (٢١٢٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِإِسْحَاقَ -: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ

the *Mutanâmişah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh.” News of that reached a woman of Banû Asad who was called Umm Ya’qûb, who used to read the Qur’ân. She came to him and said: “What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the *Nâmişah* and the *Mutanâmişah*, and those have their teeth separated for the purpose of beautification, changing the creation of Allâh?” ‘Abdullâh said: “Why should I not curse those whom the Messenger of Allâh ﷺ cursed, when it is in the Book of Allâh?” The woman said: “I have read the *Muşhaf* (the Noble Qur’ân) from cover to cover and I did not find it.” He said: “If you had read it you would have found it.” Allâh says: ‘And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).’<sup>[1]</sup> The woman said: “I think that I would see something of that on your wife now.” He said: “Go and look.” So she entered upon the wife of ‘Abdullâh and did not see anything. She came to him and said: “I did not see anything.” He said: “If that were the case, we would not live with her.”

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَالنَّامِصَاتِ وَالْمُتَمَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُعْجِرَاتِ خَلَقَ اللَّهُ، قَالَ: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ، يُقَالُ لَهَا: أُمُّ يَعْقُوبَ، وَكَانَتْ تَقْرَأُ الْقُرْآنَ، فَأَتَتْهُ فَقَالَتْ: مَا حَدِيثُ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُعْجِرَاتِ خَلَقَ اللَّهُ، فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ؟ وَهُوَ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَتِ الْمَرْأَةُ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُصْحَفِ فَمَا وَجَدْتُهُ، فَقَالَ: لَيْتَنِي كُنْتُ قَرَأْتِهِ لَقَدْ وَجَدْتِهِ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا آتَانِكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر الآية: ٧].  
فَقَالَتِ الْمَرْأَةُ: فَإِنِّي أَرَى شَيْئًا مِنْ هَذَا عَلَيَّ امْرَأَتِكَ الْآنَ، قَالَ: أَذْهَبِي فَانظُرِي، قَالَ: فَدَخَلْتُ عَلَيَّ امْرَأَةً عَبْدِ اللَّهِ فَلَمْ تَرَ شَيْئًا، فَجَاءَتْ إِلَيَّ فَقَالَتْ: مَا رَأَيْتُ شَيْئًا، فَقَالَ: أَمَا لَوْ كَانَ ذَلِكَ، لَمْ نُجَامِعْهَا.

[1] *Al-Hashr* 59:7.

[5574] (...) A *Hadīth* like that of Jarīr (no. 5573) was narrated from Maṣūf with this chain of narrators.

[٥٥٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مَفْضَلٌ وَهُوَ ابْنُ مُهْلِلٍ، كِلَاهُمَا عَنْ مَنْصُورٍ فِي هَذَا الْإِسْنَادِ، بِمَعْنَى حَدِيثِ جَرِيرٍ، غَيْرَ أَنَّ فِي حَدِيثِ سُفْيَانَ: الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ، وَفِي حَدِيثِ مَفْضَلٍ: الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ.

[5575] (...) This *Hadīth* was narrated from Maṣūf with this chain of narrators (a narration similar to no. 5573) from the Prophet ﷺ, without the story of Umm Ya‘qūb.

[٥٥٧٥] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ بِهَذَا الْإِسْنَادِ، الْحَدِيثُ عَنِ النَّبِيِّ ﷺ، مُجَرَّدًا عَنْ سَائِرِ الْقِصَّةِ، مِنْ ذِكْرِ أُمِّ يَعْقُوبَ.

[5576] (...) A *Hadīth* similar to theirs (no. 5573) was narrated from ‘Abdullāh, from the Prophet ﷺ.

[٥٥٧٦] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرٌ يَعْنِي ابْنَ حَازِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[5577] 121 - (2126) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh say: “The Prophet ﷺ forbade women to attach anything to their head.”

[٥٥٧٧] [١٢١- (٢١٢٦)] وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَجَعَ النَّبِيُّ ﷺ أَنْ تَصِلَ الْمَرْأَةُ بِرَأْسِهَا شَيْئًا.

[5578] 122 - (2127) It was narrated from Humaid bin 'Abdur-Rahmân bin 'Awf that he heard Mu'âwiyah bin Abî Sufyân, during the season of *Hajj*, say when he was on the *Minbar*, and he held up a hair piece that he took from his guard's hand: "O people of Al-Madînah, where are your scholars? I heard the Messenger of Allâh ﷺ forbid such as this, and he said: 'The Children of Israel were doomed when their women adopted such things.'"

[5579] (...) A *Hadîth* like that of Mâlik (no. 5578) was narrated from Az-Zuhrî, except that in the *Hadîth* of Ma'mar it says: "The Children of Israel were punished."

[5580] 123 - (...) Sa'eed bin Al-Musayyab said: Mu'âwiyah came to Al-Madînah and addressed us. He brought out a bunch of hair and said: "I did not think that anyone did this but the Jews. The Messenger of Allâh ﷺ heard of this and he called it falsehood."

[٥٥٧٨] ١٢٢ - (٢١٢٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، عَامَ حَجِّ، وَهُوَ عَلَى الْمَنْبَرِ، وَتَنَاولَ قِصَّةً مِنْ شَعْرٍ كَانَتْ فِي يَدِ حَرَسِيِّ، يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ، وَيَقُولُ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ».

[٥٥٧٩] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ، بِمِثْلِ حَدِيثِ مَالِكٍ، غَيْرَ أَنَّ فِي حَدِيثِ مَعْمَرٍ: «إِنَّمَا عَذَّبَ بَنُو إِسْرَائِيلَ».

[٥٥٨٠] ١٢٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَحَطَبَنَا وَأَخْرَجَ كُبَّةً مِنْ شَعْرٍ فَقَالَ: مَا كُنْتُ أَرَى

أَنَّ أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ، إِنَّ رَسُولَ اللَّهِ ﷺ بَلَّغَهُ فَسَمَّاهُ الرُّورَ .

[5581] 124 - (...) It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said one day: "You have introduced an evil adornment, and the Messenger of Allâh ﷺ forbade falsehood." A man brought a stick on the end of which was a cloth, and Mu'âwiyah said: Verily this is falsehood. Qatâdah said: "He was referring to women using the cloth to increase the volume of their hair."

[٥٥٨١] ١٢٤ - (...) حَدَّثَنِي أَبُو عَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: أَخْبَرَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ مُعَاوِيَةَ قَالَ ذَاتَ يَوْمٍ: إِنَّكُمْ قَدْ أَحَدْتُمْ زِيَّ سَوْءٍ، وَإِنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الرُّورِ، قَالَ: وَجَاءَ رَجُلٌ بَعْضًا عَلَى رَأْسِهَا خِرْقَةٌ، قَالَ مُعَاوِيَةُ: أَلَا وَهَذَا الرُّورُ. قَالَ قَتَادَةُ: يَعْنِي مَا تَكْتَرُّ بِهِ النِّسَاءُ أَشْعَارَهُنَّ مِنَ الْخِرْقِ .

### Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

(المعجم ٣٤) - (بَابُ النِّسَاءِ)

الكاسيات العاريات المائلات

(المميلات) (التحفة ٣٣)

[5582] 125 - (2128) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, *Mumilat Mâ'ilât*, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,

[٥٥٨٢] ١٢٥ - (٢١٢٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنْ أَهْلِ النَّارِ لَمْ أَرَهُمَا، قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ، مُمِيلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا» [انظر: ٧١٩٤].

and its fragrance may be detected from such and such a distance.”

### Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from ‘Āishah that a woman said: “O Messenger of Allāh, what if I say that my husband has given me something that he did not give me?” The Messenger of Allāh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5584] 127 - (2130) It was narrated from Asmâ’ that a woman came to the Prophet ﷺ and said: “I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?” The Messenger of Allāh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5585] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 5584).

(المعجم ٣٥) - (بَابُ النَّهْيِ عَنِ

التزوير في اللباس وغيره، والشبع

بما لم يُعط) (التحفة ٣٤)

[٥٥٨٣] ١٢٦ - (٢١٢٩) حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكَيْعٌ وَعَبْدَةُ عَنْ هِشَامِ [ابْنِ عُرْوَةَ]، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! أَقُولُ: إِنَّ زَوْجِي أَعْطَانِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَسَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ».

[٥٥٨٤] ١٢٧ - (٢١٣٠) حَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا هِشَامٌ عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ لِي ضَرَّةً، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَتَسَبَّعَ مِنْ مَالِ زَوْجِي مَا لَمْ يُعْطِنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُتَسَبِّعُ بِمَا لَمْ يُعْطَ، كَلَابِسِ ثَوْبَيْ زُورٍ».

[٥٥٨٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.



### 38. The Book Of *Al-Ādāb* (Manners And Etiquette)

٧ - (المعجم ٣٨) - كتاب الآداب  
(التحفة ٢٧)

#### Chapter 1. The Prohibition Of Taking The *Kunyah* Abul- Qàsım, And The Names Which Are Recommended

(المعجم ١) - (بابُ النهي عن التكني  
بأبي القاسم، وبيان ما يستحب من  
الأسماء) (التحفة ١)

[5586] 1 - (2131) It was narrated that Anas said: "A man called out to another man in Al-Baqī: 'O Abul-Qàsım!' The Messenger of Allāh ﷺ turned to him. (But) he said: 'O Messenger of Allāh, I did not mean you; I was calling so-and-so.' The Messenger of Allāh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*.'"

[٥٥٨٦] ١ - (٢١٣١) حَدَّثَنِي أَبُو  
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي عُمَرَ -  
قَالَ أَبُو كُرَيْبٍ أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي  
عُمَرَ: حَدَّثَنَا - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا  
مَرْوَانُ يَعْنِيانِ الْفَزَارِيَّ، عَنْ حُمَيْدٍ، عَنْ  
أَنْسِ قَالَ: نَادَى رَجُلٌ رَجُلًا بِالْبَيْعِ: يَا  
أَبَا الْقَاسِمِ! فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ،  
فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَعْنِكَ، إِنَّمَا  
دَعَوْتُ فُلَانًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«تَسَمَّوْا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي».

[5587] 2 - (2132) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'The most beloved of your names to Allāh are 'Abdullāh and 'Abdur-Rahmān.'"

[٥٥٨٧] ٢ - (٢١٣٢) حَدَّثَنِي إِبْرَاهِيمُ  
ابْنُ زَيْدٍ [وَهُوَ] الْمُلقَّبُ بِسَبْلَانَ: أَخْبَرَنَا  
عَبَادُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَأَخِيهِ  
عَبْدِ اللَّهِ: سَمِعَهُ مِنْهُمَا سَنَةَ أَرْبَعٍ وَأَرْبَعِينَ  
وَمِائَةٍ: يُحَدِّثَانِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّ  
أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».

[5588] 3 - (2133) It was

[٥٥٨٨] ٣ - (٢١٣٣) حَدَّثَنَا عُثْمَانُ بْنُ

narrated from Sâlim bin Abû Ja'd that Jâbir bin 'Abdullâh said: "A boy was born to a man among us, and he called him Muḥammad. His people said to him: 'We will not let you call him by the name of the Messenger of Allâh ﷺ.' He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: 'O Messenger of Allâh, a boy had been born to me and I named him Muḥammad, but my people said to me: "We will not let you call him by the name of the Messenger of Allâh ﷺ." The Messenger of Allâh ﷺ said: 'You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[5589] 4 - (...) It was narrated that Jâbir bin 'Abdullâh said: "A boy was born to a man among us and he called him Muḥammad. We said: 'We will not allow you to call him by the name of the Messenger of Allâh ﷺ until you consult him.' So he went to him and said: 'A boy has been born to me and I called him after the Messenger of Allâh, but my people refused to call me after him (i.e., Abû Muḥammad) until I ask permission from the Prophet ﷺ.' He (ﷺ) said: 'You may call yourselves by my name but not my *Kunyah*, for I have only been sent as a *Qâsim* (distributor), I distribute (Allâh's blessings) among you.'"

[5590] (...) It was narrated from

أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، - قَالَ عُثْمَانُ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَوَلَدَ لِرَجُلٍ مِّنَّا غُلَامًا، فَسَمَاهُ مُحَمَّدًا، فَقَالَ لَهُ قَوْمُهُ: لَا نَدْعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ، فَاذْطَلَقَ بِأَبْنِهِ حَامِلَهُ عَلَى ظَهْرِهِ، فَأَتَانِي بِهِ النَّبِيُّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَوَلَدَ لِي غُلَامًا، فَسَمَيْتُهُ مُحَمَّدًا، فَقَالَ لِي قَوْمِي: لَا نَدْعُكَ تُسَمِّي بِاسْمِ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي وَلَا تَكْتُبُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ، أَقْسِمُ بَيْنَكُمْ».

[٥٥٨٩] ٤ - (...) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبَّاسٌ عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَوَلَدَ لِرَجُلٍ مِّنَّا غُلَامًا، فَسَمَاهُ مُحَمَّدًا، فَقُلْنَا: لَا نَكْنِيكَ بِرَسُولِ اللَّهِ ﷺ، حَتَّى تَسْتَأْمِرَهُ، [قَالَ] فَأَتَاهُ، فَقَالَ: إِنَّهُ وَوَلَدَ لِي غُلَامًا فَسَمَيْتُهُ بِرَسُولِ اللَّهِ، وَإِنَّ قَوْمِي أَبُو أَنْ يَكْتُوبِي بِهِ، حَتَّى تَسْتَأْذِنَ النَّبِيَّ ﷺ، فَقَالَ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكْتُبُوا بِكُنْيَتِي، فَإِنَّمَا بُعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[٥٥٩٠] (...) وَوَحَدَّثَنَا رِفَاعَةُ بْنُ

Ḥuşain with this chain (a *Hadīth* similar to no. 5589), but he did not mention (the phrase): “For I have been sent as a *Qâsim* (distributor), I distribute (Allâh’s blessings) among you.”

[5591] 5 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my *Kunyah*, for I am Abul-Qâsim, I distribute (Allâh’s blessings) among you.’”

[5592] - (...) It was narrated from Al-A‘*mash* with this chain of narrators, and he said: “I have only been appointed as a *Qâsim* (distributor), I distribute among you.”

[5593] 6 - (...) It was narrated from Jâbir bin ‘Abdullâh that a boy was born to an *Anşârî* man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: “The *Anşâr* have done well; you may call yourselves by my name and you do not call yourselves by my *Kunyah*.”

[5594] 7 - (...) It was narrated from Jâbir bin ‘Abdullâh from the Prophet ﷺ... a *Hadīth* like that of Zakariyyâ. In the *Hadīth* of An-Naḍr it is narrated that *Shu‘bah* said: “And Ḥuşain and

الْهَيْثِمِ الْوَاسِطِيِّ: حَدَّثَنَا خَالِدٌ يَعْنِي الطَّحَانَ، عَنْ حُصَيْنٍ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ: «فَإِنَّمَا بَعِثْتُ قَاسِمًا، أَقْسِمُ بَيْنَكُمْ».

[٥٥٩١] ٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكْتَبُوا بِكُنْيَتِي، فَإِنِّي أَنَا أَبُو الْقَاسِمِ، أَقْسِمُ بَيْنَكُمْ». وَفِي رِوَايَةِ أَبِي بَكْرٍ «وَلَا تَكْتَبُوا».

[٥٥٩٢] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَقَالَ: «إِنَّمَا جُعِلْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ».

[٥٥٩٣] ٦- (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ سَمِعْتُ قَتَادَةَ عَنِ سَالِمِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ وُلِدَ لَهُ غُلَامٌ، فَأَرَادَ أَنْ يُسَمِّيَهُ مُحَمَّدًا، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: «أَحْسَنْتَ الْأَنْصَارَ، تَسَمَّوْا بِاسْمِي وَلَا تَكْتَبُوا بِكُنْيَتِي».

[٥٥٩٤] ٧- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ: حَدَّثَنَا

Sulaimân added - Ḥuṣain said: ‘The Messenger of Allāh ﷺ said: “I have only been sent as a *Qâsim* (distributor), I distribute (Allāh’s blessings) among you.” And Sulaimân said: “I am only a *Qâsim* (distributor), I distribute (Allāh’s blessings) among you.”

مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ حُصَيْنٍ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، كُلُّهُم عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ [بْنِ عَبْدِ اللَّهِ]، عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالَا: أَخْبَرَنَا النَّضْرُ بْنُ سَمِيلٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ وَمَنْصُورٍ وَسُلَيْمَانَ وَحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالُوا: سَمِعْنَا سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثٍ مَنْ ذَكَرْنَا حَدِيثَهُمْ مِنْ قَبْلُ، وَفِي حَدِيثِ النَّضْرِ عَنْ شُعْبَةَ قَالَ: وَرَأَدَ فِيهِ حُصَيْنٌ وَسُلَيْمَانُ - قَالَ حُصَيْنٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بُعِثْتُ قَاسِمًا أَقْسِمُ بَيْنَكُمْ»، وَقَالَ سُلَيْمَانُ: «فَإِنَّمَا أَنَا قَاسِمٌ أَقْسِمُ بَيْنَكُمْ».

[5595] (...) Jâbir bin ‘Abdullâh said: “A boy was born to a man among us, and he called him Al-Qâsim. We said: ‘We will not call you Abul-Qâsim, and we will not give you that pleasure.’ He went to the Prophet ﷺ and told him about that, and he said: ‘Call your son ‘Abdur-Rahmân.’”

[٥٥٩٥] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، جَمِيعًا عَنْ سُفْيَانَ - قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ-: حَدَّثَنَا ابْنُ الْمُثَنَّى؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: وَوُلِدَ لِرَجُلٍ مِّنَّا غُلَامٌ، فَسَمَّاهُ الْقَاسِمَ، فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُعَمِّكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[5596] (...) A *Hadîth* like that

[٥٥٩٦] (...) وَحَدَّثَنِي أُمِيَّةُ بْنُ بَسْطَامٍ:

of Ibn ‘Uyaynah was narrated from Jābir, except that he did not mention (the phrase) ‘we will not give you that pleasure.’

حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عُليَّةَ، كِلَاهُمَا عَنْ رُوْحِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، بِمِثْلِ حَدِيثِ ابْنِ عُيَيْنَةَ، غَيْرَ أَنَّهُ لَمْ يَذْكُرْ: وَلَا نُنْعِمُكَ عَيْنًا.

[5597] 8 - (2134) Abū Hurairah said: Abul-Qāsim ﷺ said: “You may call yourselves by my name but do not call yourselves by my *Kunyah*.”

[٥٥٩٧] ٨ - (٢١٣٤) وَحَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي» قَالَ عَمْرُو: عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَقُلْ: سَمِعْتُ.

[5598] 9 - (2135) It was narrated that Al-Mughīrah bin Shu‘bah said: “When I came to Najrān, they asked me: ‘You recite (the Verse) ‘O sister of Hārūn,<sup>[1]</sup> but Mūsā came such-and-such a number of years before ‘Eisā.’ So when I returned I asked Allāh’s Messenger about that, and he said: ‘They used to name their children after the Prophets and the righteous who came before them.’”

[٥٥٩٨] ٩ - (٢١٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِ وَ مُحَمَّدُ بْنُ الْمُثَنَّى الْعَتَرِيُّ - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالُوا: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي، فَقَالُوا: إِنَّكُمْ تَقْرَأُونَ: ﴿يَتَّخَذَتْ هَرُونَ﴾، [مریم: ٢٨] وَمُوسَى قَبْلَ عَيْسَى بِكَذَا وَكَذَا، فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ سَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: «إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

[1] *Mariam* 19:28.

**Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nāfi' (Beneficial) Etc.**

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: "The Messenger of Allāh ﷺ forbade us from giving our slaves four names: Aflah (successful), Rabâḥ (profit), Yasâr (wealth) and Nāfi' (beneficial)."

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: "The Messenger of Allāh ﷺ said: 'Do not call your boys Rabâḥ, Yasâr, Aflah or Nāfi'.'"

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: "The Messenger of Allāh ﷺ said: 'The most beloved of words to Allāh are four: *Subḥān-Allāh* (Glory be to Allāh), *Al-ḥamdu-Lillāh* (praise be to Allāh), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and *Allāhu-Akbar* (Allāh is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâḥ, Najîḥ or Aflah, for you will say: 'Is he there,' and if he is not you will say: 'No.'"

(المعجم ٢) - (بَابُ كِرَاهَةِ التَّسْمِيَةِ  
بِالْأَسْمَاءِ الْقَبِيحَةِ، وَبِنَافِعٍ وَنَحْوِهِ)  
(التحفة ٢)

[٥٥٩٩] ١٠ - (٢١٣٦) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى  
وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُعْتَمِرُ  
ابْنُ سُلَيْمَانَ عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ،  
وَقَالَ يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ:  
سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ  
جُنْدَبٍ - قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا  
بِأَرْبَعَةِ أَسْمَاءٍ: أَفْلَحَ، وَرَبَاحَ، وَيَسَارَ، وَنَافِعٍ.

[٥٦٠٠] ١١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ [ابْنِ  
الرَّبِيعِ]، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمِّ غُلَامَكَ  
رَبَاحًا، وَلَا يَسَارًا، وَلَا أَفْلَحَ، وَلَا نَافِعًا».

[٥٦٠١] ١٢ - (٢١٣٧) حَدَّثَنَا أَحْمَدُ بْنُ  
عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورٌ  
عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عَمِيْلَةَ، عَنْ  
سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعٌ: سُبْحَانَ اللَّهِ،  
وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، لَا  
يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ، وَلَا تُسَمِّينَ غُلَامَكَ  
يَسَارًا، وَلَا رَبَاحًا، وَلَا نَجِيحًا، وَلَا أَفْلَحَ،  
فَإِنَّكَ تَقُولُ: أَتَمَّ هُوَ؟ فَلَا يَكُونُ، فَيَقُولُ: لَا».

إِنَّمَا هُنَّ أَرْبَعٌ، فَلَا تَزِيدُنَّ عَلَيَّ.

“They are only four, and do not ask me any more.”

[5602] (...) It was narrated from Maṣūf with the chain of Zuhair. As for the *Hadīth* of Jarīr and Rawḥ, it is like the *Hadīth* of Zuhair. As for the *Hadīth* of *Shu‘bah*, it only mentions the naming of boys, it does not mention the four words.

[٥٦٠٢] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ وَحَدَّثَنِي أُمِّيَةُ بْنُ بِسْطَامٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ وَهُوَ ابْنُ الْقَاسِمِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، كُلُّهُمْ عَنْ مَنْصُورٍ، بِإِسْنَادِ زُهَيْرٍ، فَأَمَّا حَدِيثُ جَرِيرٍ وَرَوْحٍ، فَكَمِثِلِ حَدِيثِ زُهَيْرٍ بِقِصَّتِهِ، وَأَمَّا حَدِيثُ شُعْبَةَ فَلَيْسَ فِيهِ إِلَّا ذِكْرُ تَسْمِيَةِ الْغُلَامِ، وَلَمْ يَذْكُرِ الْكَلَامَ الْأَرْبَعَ.

[5603] 13 - (2138) Abū Az-Zubair narrated that Jābir bin ‘Abdullāh said: “The Prophet ﷺ wanted to forbid using the names Ya‘lā (elevated), Barakah (blessing), Aflah (successful), Yasār (wealth), Nāfi‘ (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allāh ﷺ passed away without having forbidden that. Then ‘Umar wanted to forbid that but then he did not.”

[٥٦٠٣] ١٣ - (٢١٣٨) حَدَّثَنِي مُحَمَّدُ ابْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَادَ النَّبِيُّ ﷺ أَنْ يَنْهَى عَنْ أَنْ يُسَمَّى بِيَعْلَى، وَبِبَرَكَةَ، وَبِأَفْلَحَ، وَبِيسَارٍ، وَبِنَافِعَ، وَبِتَجْوِ ذَلِكَ، ثُمَّ رَأَيْتُهُ سَكَتَ بَعْدَ عَنِهَا، فَلَمْ يَقُلْ شَيْئًا، ثُمَّ قُضِيَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْهَ عَنْ ذَلِكَ، ثُمَّ أَرَادَ عُمَرُ أَنْ يَنْهَى عَنْ ذَلِكَ، ثُمَّ تَرَكَهُ.

**Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like**

[5604] 14 - (2139) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ changed

(المعجم ٣) - (باب استحباب تغيير الاسم القبيح إلى حسن، وتغيير اسم برة إلى زينب وجويرية ونحوهما) (التحفة ٣)  
[٥٦٠٤] ١٤ - (٢١٣٩) حَدَّثَنَا أَحْمَدُ ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى

the name of ‘Āṣiyah (meaning disobedient) and said: “You are Jamīlah (meaning beautiful).”

وَعَبِيدُ اللَّهِ بْنِ سَعِيدٍ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا:  
حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي  
نَافِعٌ عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ  
اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةٌ».

قَالَ أَحْمَدُ - مَكَانَ أَخْبَرَنِي - : عَنْ .

[5605] 15 - (...) It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Āṣiyah, and the Messenger of Allāh ﷺ renamed her Jamīlah.

[٥٦٠٥] ١٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا  
حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ  
ابْنِ عُمَرَ؛ أَنَّ ابْنَةَ لِعُمَرَ كَانَتْ يُقَالُ لَهَا  
عَاصِيَةُ، فَسَمَّاَهَا رَسُولُ اللَّهِ ﷺ جَمِيلَةَ.

[5606] 16 - (2140) It was narrated that Ibn ‘Abbās said: “Juwairiyah’s name was Barrah (meaning pious) and the Messenger of Allāh ﷺ changed her name to Juwairiyah. He did not like it to be said that he had left the company of a pious woman.”

[٥٦٠٦] ١٦ - (٢١٤٠) حَدَّثَنَا عُمَرُو

النَّاقِدُ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرِو - قَالَا:  
حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى  
آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:  
كَانَتْ جُوَيْرِيَةُ اسْمَهَا بَرَّةٌ، فَحَوَّلَ رَسُولُ  
اللَّهِ ﷺ اسْمَهَا جُوَيْرِيَةَ، وَكَانَ يَكْرَهُ أَنْ يُقَالَ:  
خَرَجَ مِنْ عِنْدِ بَرَّةَ - وَفِي حَدِيثِ ابْنِ أَبِي عُمَرَ  
عَنْ كُرَيْبٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ .

[5607] 17 - (2141) It was narrated from Abū Hurairah that Zainab’s name was Barrah, and it was said: “She is praising herself.” So the Messenger of Allāh ﷺ named her Zainab.

[٥٦٠٧] ١٧ - (٢١٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ  
قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ  
عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَبَا رَافِعٍ  
يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ  
أَبِي مَيْمُونَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ



زَيْنَبَ كَانَ اسْمُهَا بَرَّةً، فَقِيلَ: تُرَكِّي نَفْسَهَا، فَسَمَّاها رَسُولُ اللَّهِ ﷺ زَيْنَبَ - وَلَفْظُ الْحَدِيثِ لَهُؤُلَاءِ دُونَ ابْنِ بَشَّارٍ - وَقَالَ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[5608] 18 - (2142) Zainab bint Umm Salamah said: "My name was Barrah, but the Messenger of Allāh ﷺ named me Zainab."

She said: "Zainab bint Jahsh joined his (ﷺ) household and her name was Barrah, but he renamed her Zainab."

[٥٦٠٨] ١٨ - (٢١٤٢) حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: قَالَ: حَدَّثَنَا الْوَلِيدُ ابْنُ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ: حَدَّثَنِي زَيْنَبُ بِنْتُ أُمِّ سَلَمَةَ قَالَتْ: كَانَ اسْمِي بَرَّةً، فَسَمَانِي رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

قَالَتْ: وَدَخَلْتَ عَلَيْهِ زَيْنَبُ بِنْتُ جَحْشٍ، وَاسْمُهَا بَرَّةٌ، فَسَمَّاها زَيْنَبَ.

[5609] 19 - (...) It was narrated that Muḥammad bin ‘Amr bin ‘Atā’ said: "I called my daughter Barrah, but Zainab bint Abî Salamah told me that the Messenger of Allāh ﷺ had forbidden this name. (She said) 'I was given this name, but the Messenger of Allāh ﷺ said: "Do not praise yourselves, for Allāh knows best who among you is pious." They said: "What should we call her?" He said: "Call her Zainab."

[٥٦٠٩] ١٩ - (...) حَدَّثَنَا عَمْرٍو النَّاقِدُ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ عَطَاءٍ قَالَ: سَمَيْتُ ابْنَتِي بَرَّةً، فَقَالَتْ لِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْأَسْمِ، وَسَمَيْتُ بَرَّةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ» فَقَالُوا: بِمَ نَسَمَيْهَا؟ قَالَ «سَمُوها زَيْنَبَ».

#### Chapter 4. The Prohibition Of The Names *Malik Al-Amlāk* Or *Malik Al-Mulūk* (King Of Kings)

[5610] 20 - (2134) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The vilest of names before Allāh is that of a

(المعجم ٤) - (بَابُ تَحْرِيمِ التَّسْمِي بِمَلِكِ الْأَمْلَاقِ، أَوْ بِمَلِكِ الْمُلُوكِ) (التحفة ٤)

[٥٦١٠] ٢٠ - (٢١٤٣) حَدَّثَنَا سَعِيدُ ابْنِ عَمْرٍو الْأَشْعَثِيُّ وَأَحْمَدُ بْنُ حَبَلٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَ

man who is called *Malik Al-Amlāk*.” Ibn Abī Shaibah added in his report: “There is no King but Allāh, Glorified and Exalted is He.”

Al-Ashja‘ī said: Sufyān said: “It is like *Shahin-shah* (a Persian title signifying “king of kings”).”

الأشعبي: أخبرنا، وقال الآخرون: حدثنا - سفيان بن عيينة عن أبي الزناد، عن الأعرج، عن أبي هريرة عن النبي ﷺ قال: «إن أخنع اسم عند الله رجل يسمى ملك الأملاك» - زاد ابن أبي شيبة في روايته «لا مالك إلا الله [عز وجل]».

قال الأشعبي: قال سفيان: مثل شاهان شاه. وقال أحمد بن حنبل: سألت أبا عمرو عن أخنع؟ فقال: أوضع.

[5611] 21 - (...) Ma‘mar narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ” - and he narrated a number of *Ahadith*, including the following: “The Messenger of Allāh ﷺ said: ‘The most hated of men before Allāh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called *Malik Al-Amlāk*, for there is no King but Allāh.’”

[٥٦١١] ٢١- (...) حدثنا محمد بن رافع: حدثنا عبد الرزاق: أخبرنا معمر عن همام بن منبه قال: هذا ما حدثنا أبو هريرة عن رسول الله ﷺ، فذكر أحاديث، منها: وقال رسول الله ﷺ: «أعظم رجل على الله يوم القيامة، وأخبثه وأعظمه عليه، رجل كان يُسمى ملك الأملاك، لا ملك إلا الله».

**Chapter 5. It Is Recommended To Perform *Tahnīk* For The Newborn When He Is Born And To Take Him To A pious Man To Perform *Tahnīk* For Him ; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullāh, Ibrāhīm, And The Names Of All Other Prophets, Peace Be Upon Them**

(المعجم ٥) - (باب استحباب تحنيك المولود عند ولادته وحمله إلى صالح يحنكه، وجواز تسميته يوم ولادته، واستحباب التسمية بعد الله وإبراهيم وسائر أسماء الأنبياء عليهم السلام)

(التحفة ٥)

[5612] 22 - (2144) It was

[٥٦١٢] ٢٢- (٢١٤٤) حدثنا عبد

narrated that Anas bin Mālik said: "I took 'Abdullāh bin Abī Ṭalḥah Al-Anṣārī to the Messenger of Allāh ﷺ when he was born, and the Messenger of Allāh ﷺ was wearing a cloak and daubing pitch on a camel of his. He said: 'Do you have any dates with you?' I said: 'Yes.' I gave him some dates and he put them in his mouth and softened them, then he opened the baby's mouth and put some in his mouth, and the baby started to smack his lips. The Messenger of Allāh ﷺ said: 'How the *Anṣār* love dates,' and he named him 'Abdullāh.'

[5613] 23 - (...) It was narrated that Anas bin Mālik said: "A son of Abū Ṭalḥah fell sick; Abū Ṭalḥah went out and the boy died. When Abū Ṭalḥah returned he said: 'What happened to my son?' Umm Sulaim said: 'He is quieter than he was.' She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: 'Bury the boy.' The next morning Abū Ṭalḥah went to the Messenger of Allāh ﷺ and told him what had happened. He said: 'Did you spend the night together?' He said: 'Yes.' He said: 'O Allāh, bless them.' She gave birth to a boy and Abū Ṭalḥah said to me: 'Take him to the Prophet ﷺ,' [So he took him to the Prophet ﷺ.] And she sent some dates with him. The Prophet ﷺ took him and said: 'Is there anything with him?' They said: 'Yes, some dates.' The

الأغلى بن حماد: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ وُلِدَ، وَرَسُولُ اللَّهِ ﷺ فِي عِبَاءَةٍ يَهْنَأُ بِبَعِيرٍ لَهُ، فَقَالَ: «هَلْ مَعَكَ تَمْرٌ؟» فَقُلْتُ: نَعَمْ، فَتَاوَلْتُهُ تَمْرَاتٍ، فَأَلْقَاهُنَّ فِي فِيهِ، فَلَاكِهَنَّ ثُمَّ فَعَرَ فَا الصَّبِيَّ فَمَجَّهَ فِي فِيهِ، فَجَعَلَ الصَّبِيَّ يَتَلَمَّظُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «حُبُّ الْأَنْصَارِ التَّمْرَ» وَسَمَّاهُ عَبْدَ اللَّهِ. [انظر: 6322]

[5613] 23 - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ ابْنُ لِأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو طَلْحَةَ، فَقُبِضَ الصَّبِيُّ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ قَالَ: مَا فَعَلَ ابْنِي؟ قَالَتْ أُمُّ سَلِيمٍ: هُوَ أَسْكَنُ مِمَّا كَانَ، فَقَرَّبْتُ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ أَصَابَ مِنْهَا، فَلَمَّا فَرَّغَ قَالَتْ: وَارُوا الصَّبِيَّ، فَلَمَّا أَصْبَحَ أَبُو طَلْحَةَ أَتَى رَسُولَ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَعْرَسْتُمْ اللَّيْلَةَ؟» قَالَ: نَعَمْ. قَالَ: «اللَّهُمَّ! بَارِكْ لَهُمَا» فَوَلَدَتْ غُلَامًا، فَقَالَ لِي أَبُو طَلْحَةَ: اخْمَلْهُ حَتَّى تَأْتِيَنِي بِهِ النَّبِيُّ ﷺ، [فَأَتَى بِهِ النَّبِيُّ ﷺ]، وَبَعَثَتْ مَعَهُ بِتَمْرَاتٍ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ: «أَمَعَهُ شَيْءٌ؟» قَالُوا: نَعَمْ.

Prophet ﷺ took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (*Tahnîk*) and named him 'Abdullâh.'

[5614] (...) This story was narrated from Anas, like the *Hadîth* of Yazîd (no. 5613).

[5615] 24 - (2145) It was narrated that Abû Mûsâ said: "A son was born to me and I took him to the Prophet ﷺ. He named him Ibrâhîm and rubbed his palate with some dates (*Tahnîk*)."

[5616] 25 - (2146) 'Urwah bin Az-Zubair and Fâtimah bint Al-Mundhir said: "Asmâ' bint Abî Bakr set out when she migrated, and she was pregnant with 'Abdullâh bin Az-Zubair. She came to Qubâ' and gave birth to 'Abdullâh bin Az-Zubair. When she had given birth, she went to the Messenger of Allâh ﷺ so that he could perform *Tahnîk* for him. The Messenger of Allâh ﷺ took him from her and put him in his lap, then he called for a date." 'Āishah said: "We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh

تَمَرَاتٍ، فَأَخَذَهَا النَّبِيُّ ﷺ فَمَضَعَهَا، ثُمَّ أَحَذَهَا مِنْ فِيهِ، فَجَعَلَهَا فِي فِي الصَّبِيِّ، ثُمَّ حَنَّكَهُ، وَسَمَّاهُ عَبْدَ اللَّهِ.

[٥٦١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ بِهَذِهِ الْقِصَّةِ، نَحْوَ حَدِيثِ يَزِيدَ.

[٥٦١٥] ٢٤ - (٢١٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ قَالُوا: حَدَّثَنَا أَبُو أَسَمَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: وَوَلَدَ لِي عَلَّامٌ، فَأَنْتَيْتُ بِهِ النَّبِيَّ ﷺ، فَسَمَّاهُ إِبْرَاهِيمَ، وَحَنَّكَهُ بِتَمْرَةٍ.

[٥٦١٦] ٢٥ - (٢١٤٦) حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا شُعَيْبُ بْنُ يَحْيَى ابْنُ إِسْحَاقَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَفَاطِمَةُ بِنْتُ الْمُنْذِرِ ابْنِ الزُّبَيْرِ أَنَّهُمَا قَالَا: خَرَجَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، حِينَ هَاجَرَتْ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، فَقَدِمَتْ قُبَاءً، فَتَفَسَّتْ بِعَبْدِ اللَّهِ بِقُبَاءٍ، ثُمَّ خَرَجَتْ حِينَ تَفَسَّتْ إِلَى رَسُولِ اللَّهِ ﷺ لِيُحَنَّكَهُ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ مِنْهَا فَوَضَعَهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ، قَالَ: قَالَتْ عَائِشَةُ: فَمَكَّنْتُنَا سَاعَةً نَلْتَمِسُهَا قَبْلَ أَنْ نَجِدَهَا، فَمَضَعَهَا، ثُمَّ

ﷺ.” Then Asmâ’ said: “Then he patted him and prayed for him and named him ‘Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh ﷺ, as Az-Zubair told him to do that. The Messenger of Allâh ﷺ smiled when he saw him coming to him and accepted his oath of allegiance from him.”

[5617] 26 - (...) It was narrated from Asmâ’ that she became pregnant with ‘Abdullâh bin Az-Zubair in Makkah. She said: “I set out when I was in the late stages of pregnancy, and headed for Al-Madīnah. I stopped in Qubâ’ and gave birth to him in Qubâ’. Then I came to the Messenger of Allâh ﷺ, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh ﷺ. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam.”

[5618] (...) It was narrated from Asmâ’ bint Abî Bakr Aş-Şiddîq that she migrated to join the Messenger of Allâh ﷺ when she was pregnant with ‘Abdullâh bin Az-Zubair - and he mentioned a *Hadīth* like that of Abû Usâmah (no. 5615).

بَصَقَهَا فِي فِيهِ، فَإِنَّ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ لَرِيْقِ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَتْ أَسْمَاءُ: ثُمَّ مَسَحَهُ وَصَلَّى عَلَيْهِ وَسَمَاهُ عَبْدَ اللَّهِ، ثُمَّ جَاءَ، وَهُوَ ابْنُ سَبْعِ سِنِينَ أَوْ ثَمَانٍ، لِيُبَايِعَ رَسُولَ اللَّهِ ﷺ، وَأَمَرَهُ بِذَلِكَ الرَّبِيعُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ مُقْبِلًا إِلَيْهِ، ثُمَّ بَايَعَهُ.

[٥٦١٧] ٢٦ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ؛ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الرَّبِيعِ، بِمَكَّةَ، قَالَتْ: فَخَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ، فَتَزَلْتُ بِقُبَاءَ، فَوَلَدْتُهُ بِقُبَاءَ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا ثُمَّ تَفَلَّ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيْقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَتَكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

[٥٦١٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرِ الصَّدِيقِ: أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ ﷺ، وَهِيَ حُبْلَى بِعَبْدِ اللَّهِ بْنِ الرَّبِيعِ - فَذَكَرَ نَحْوَ حَدِيثِ أَبِي أُسَامَةَ.

[5619] 27 - (2147) It was narrated from ‘Āishah that infants would be brought to the Messenger of Allāh ﷺ, and he would bless them and perform *Tahnik* for them.

[٥٦١٩] ٢٧ - (٢١٤٧) حَدَّثَنَا أَبُو بَكْرٍ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ نُمَيْرٍ:  
حَدَّثَنَا هِشَامٌ [يَعْنِي ابْنَ عُرْوَةَ]؛ عَنْ أَبِيهِ،  
عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى  
بِالصَّبِيَّانِ، فَيَبْرِكُ عَلَيْهِمْ، وَيُحَنِّكُهُمْ.

[5620] 28 - (2148) It was narrated that ‘Āishah said: “We brought ‘Abdullāh bin Az-Zubair to the Messenger of Allāh ﷺ so that he could perform *Tahnik* for him. He asked us for a date and we had a hard time finding one.”

[٥٦٢٠] ٢٨ - (٢١٤٨) حَدَّثَنَا أَبُو بَكْرٍ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ  
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جِئْنَا  
بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِلَى النَّبِيِّ ﷺ يُحَنِّكُهُ،  
فَطَلَبْنَا تَمْرَةً، فَعَزَّ عَلَيْنَا طَلِبَهَا.

[5621] 29 - (2149) It was narrated that Sahl bin Sa’d said: “Al-Mundhir bin Abî Usaid was brought to the Messenger of Allāh ﷺ when he was born. The Prophet ﷺ put him on his thigh and Abû Usaid was sitting there. The Prophet ﷺ was occupied with some matter so Abû Usaid ordered that his son be lifted from the Prophet’s thigh and they took him away. When the Messenger of Allāh ﷺ finished what he was doing, he said: ‘Where is the child?’ Abû Usaid said: ‘They took him away, O Messenger of Allāh.’ He said: ‘What is his name?’ He said: ‘So-and-so, O Messenger of Allāh.’ He said: ‘No; rather his name is Al-Mundhir.’ So he named him Al-Mundhir that day.”

[٥٦٢١] ٢٩ - (٢١٤٩) حَدَّثَنِي مُحَمَّدُ  
ابْنُ سَهْلٍ التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ قَالَ:  
حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ابْنُ  
مُطَرِّفِ أَبُو عَسَانَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ  
سَهْلِ بْنِ سَعْدٍ قَالَ: أَتَيْتُ بِالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ  
إِلَى رَسُولِ اللَّهِ ﷺ، حِينَ وُلِدَ، فَوَضَعَهُ  
النَّبِيُّ ﷺ عَلَى فَخِذِهِ، وَأَبُو أُسَيْدٍ جَالِسٌ،  
فَلَهِيَ النَّبِيُّ ﷺ بَشِيءَ بَيْنَ يَدَيْهِ، فَأَمَرَ أَبُو  
أُسَيْدٍ بِابْنِهِ فَأَحْتَمَلَ مِنْ عَلِيٍّ فَخِذَ رَسُولِ  
اللَّهِ ﷺ، فَأَقْلَبُوهُ، فَاسْتَفَاقَ رَسُولُ اللَّهِ ﷺ،  
فَقَالَ: «أَيْنَ الصَّبِيِّ؟» فَقَالَ أَبُو أُسَيْدٍ:  
«أَقْلَبْنَاهُ، يَا رَسُولَ اللَّهِ! قَالَ: «مَا اسْمُهُ؟»  
قَالَ: فَلَانٌ. [يَا رَسُولَ اللَّهِ! قَالَ: «لَا،  
وَلَكِنْ اسْمُهُ الْمُنْذِرُ» فَسَمَّاهُ، يَوْمَئِذٍ الْمُنْذِرَ.

**Chapter... It Is Permissible To Give A *Kunyah* To One Who Has No Child, Or To A Minor**

[5622] 30 - (2150) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was the best of people in attitude. I had a brother who was called Abû 'Umair." - He (the narrator) said: "I think he said: 'He was a weanling.'" - "When the Messenger of Allâh ﷺ came and saw him, he said: 'Abû 'Umair, what happened to the *Nughair* (nightingale)?' He used to play with it."

**Chapter 6. It Is Permissible To Say: 'O My Son' To Someone Other Than One's Son, And It Is Recommended To Speak Kindly**

[5623] 31 - (2151) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to me: 'O my son.'"

[5624] 32 - (2152) It was narrated that Al-Mughîrah bin Shu'bah said: "No one asked the Messenger of Allâh ﷺ about the

(المعجم ... ) - (بَابُ جَوَازِ تَكْنِيَةِ  
مَنْ لَمْ يُولَدْ لَهُ . وَكُنْيَةِ الصَّغِيرِ  
(التحفة ... )

[٥٦٢٢] ٣٠ - (٢١٥٠) حَدَّثَنَا أَبُو  
الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ حَدَّثَنَا أَبُو التَّيَّاحِ: حَدَّثَنَا  
أَنْسُ بْنُ مَالِكٍ، وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ -  
وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ  
أَبِي التَّيَّاحِ ، عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ:  
كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا،  
وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ، قَالَ:  
أَحْسِبُهُ قَالَ: كَانَ فَطِيمًا، قَالَ: فَكَانَ إِذَا  
جَاءَ رَسُولُ اللَّهِ ﷺ فَرَأَاهُ قَالَ: «أَبَا عُمَيْرِ!  
مَا فَعَلَ النُّعَيْرُ؟» قَالَ: وَكَانَ يَلْعَبُ بِهِ.

(المعجم ٦) - (بَابُ جَوَازِ قَوْلِهِ لِغَيْرِ  
ابْنِهِ: يَا بَنِيَّ، وَاسْتِحْبَابِهِ لِلْمَلَاظِفَةِ)  
(التحفة ٦)

[٥٦٢٣] ٣١ - (٢١٥١) حَدَّثَنَا مُحَمَّدُ  
ابْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا أَبُو عَوَّانَةَ عَنْ  
أَبِي عَثْمَانَ، عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ:  
قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بَنِيَّ».

[٥٦٢٤] ٣٢ - (٢١٥٢) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ -  
وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ: حَدَّثَنَا يَزِيدُ

*Dajjāl* more than I did. He said to me: ‘O my son, why are you so worried about him? He will never harm you.’ I said: ‘They say that he has with him rivers of water and mountains of bread.’ He said: ‘He is more insignificant before Allāh than that.’”

ابْنُ هُرُونَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ،  
عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُغِيرَةِ بْنِ  
شُعْبَةَ قَالَ: مَا سَأَلَ رَسُولَ اللَّهِ ﷺ أَحَدًا  
عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنْهُ، فَقَالَ  
لِي: «أَيُّ بَنِي! وَمَا يُنْصَبُكَ مِنْهُ؟ إِنَّهُ لَنْ  
يُضُرَّكَ» قَالَ: قُلْتُ: إِنَّهُمْ يَزْعُمُونَ أَنَّ  
مَعَهُ أَنْهَارَ الْمَاءِ وَجِبَالَ الْخُبْرِ، قَالَ: «هُوَ  
أَهْوَنُ عَلَيَّ اللَّهُ مِنْ ذَلِكَ».

[5625] (...) It was narrated from Ismā‘il with this chain of narrators (a *Hadīth* similar to no. 5624), but it does not mention in the *Hadīth* of any of them the words of the Prophet ﷺ to Al-Mughīrah: “O my son,” except the *Hadīth* of Yazīd (no. 5624).

[٥٦٢٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكَيْعٌ وَحَدَّثَنِي  
سُرَيْجُ بْنُ يُونُسَ: حَدَّثَنَا هُشَيْمٌ، وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، وَحَدَّثَنِي  
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ  
عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَلَيْسَ فِي  
حَدِيثِ أَحَدٍ مِنْهُمْ قَوْلُ النَّبِيِّ ﷺ لِلْمُغِيرَةِ  
«أَيُّ بَنِي!» إِلَّا فِي حَدِيثِ يَزِيدَ وَحْدَهُ.

## Chapter 7. Seeking Permission To Enter A House

(المعجم ٧) - (باب الاستئذان)

(التحفة ٧)

[5626] 33 - (2153) Abū Sa‘eed Al-Khudrī said: “I was sitting in Al-Madīnah, in a gathering of the *Anṣār*, when Abū Mūsā came to us, in a panic, or trembling with fear. We said: ‘What is the matter with you?’ He said: “Umar sent for me to come to him, and I came to his door and said *Salām* three times,

[٥٦٢٦] ٣٣ - (٢١٥٣) وَحَدَّثَنِي عَمْرُو  
ابْنُ مُحَمَّدِ بْنِ بَكْرِ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ  
عُيَيْنَةَ: حَدَّثَنَا وَاللَّهِ! يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ  
ابْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ  
يَقُولُ: كُنْتُ جَالِسًا بِالْمَدِينَةِ فِي مَجْلِسِ  
الْأَنْصَارِ، فَأَتَانَا أَبُو مُوسَى فَرَعَا أَوْ



but he did not answer me, so I went back.' He said: 'What kept you from coming to us?' I said: 'I did come, and I said *Salām* three times at your door, but you did not answer me, so I went back, because the Messenger of Allāh ﷺ said: "If one of you asks permission to enter three times and permission is not given to him, let him go back.'" 'Umar said: 'Bring proof (of the Prophet ﷺ saying that), otherwise I will take you to task.'

Ubayy bin Ka'b said: 'No one should go with him but the youngest of the people.'" Abū Sa'eed said: "I said: 'I am the youngest of the people.' He said: 'Go with him.'"

[5627] (...) It was narrated from Yazīd bin *Khuṣaifah* with this chain of narrators (a *Hadīth* similar to no. 5626). Ibn Abī 'Umar added in his *Hadīth*: "Abū Sa'eed said: 'So I went with him to 'Umar and I bore witness.'"

[5628] 34 - (...) Abū Sa'eed Al-*Khudrī* said: "We were in a gathering with Ubayy bin Ka'b, when Abū Mūsā Al-*Ash'arī* came, looking angry. He stood there and said: 'I adjure you by Allāh, did anyone among you hear the Messenger of Allāh ﷺ say: "Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back"?' Ubayy said: 'Why is that?' He said: 'I asked permission to enter upon 'Umar bin Al-*Khaṭṭāb* three times

مَدْعُورًا، فُلْنَا: مَا سَأْنُكَ؟ قَالَ: إِنَّ عُمَرَ أَرْسَلَ إِلَيَّ أَنْ آتِيَهُ، فَأَتَيْتُ بَابَهُ فَسَلَّمْتُ ثَلَاثًا فَلَمْ يَرُدَّ عَلَيَّ، فَرَجَعْتُ فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنَا؟ فُكُلْتُ: إِنِّي أَتَيْتُكَ، فَسَلَّمْتُ عَلَيَّ بِبَابِكَ ثَلَاثًا، فَلَمْ تَرُدُّوا عَلَيَّ، فَرَجَعْتُ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ، فَلْيَرْجِعْ». فَقَالَ عُمَرُ: أِقِمْ عَلَيْهِ الْيَبْتَةَ، وَإِلَّا أَوْجَعْتُكَ.

فَقَالَ أَبِي بْنُ كَعْبٍ: لَا يَقُومُ مَعَهُ إِلَّا أَصْغَرُ الْقَوْمِ، قَالَ أَبُو سَعِيدٍ: قُلْتُ: أَنَا أَصْغَرُ الْقَوْمِ، قَالَ: فَادْهَبْ بِهِ.

[٥٦٢٧] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ بِهِذَا الْإِسْنَادِ، وَزَادَ ابْنُ أَبِي عُمَرَ فِي حَدِيثِهِ: قَالَ أَبُو سَعِيدٍ: فَمَقُمْتُ مَعَهُ، فَدَهَبْتُ إِلَى عُمَرَ، فَشَهِدْتُ.

[٥٦٢٨] ٣٤ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الْأَشَّجِّ، أَنَّ بُسْرَ بْنَ سَعِيدٍ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: كُنَّا فِي مَجْلِسٍ عِنْدَ أَبِي بِنِ كَعْبٍ، فَأَتَى أَبُو مُوسَى الْأَشْعَرِيُّ مُغْضَبًا حَتَّى وَقَفَ، فَقَالَ: أَسْتَدْعِيكُمْ اللَّهُ! هَلْ سَمِعَ أَحَدٌ مِنْكُمْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ. وَإِلَّا

yesterday, but permission was not given to me, so I went back.' Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said *Salām* three times, then I went away. He said: "We heard you but we were busy with something at that time. Why didn't you keep asking for permission until permission was given to you?" He said: "I asked permission as I heard the Messenger of Allāh ﷺ (say we should ask permission)." He said: "By Allāh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that."

"Ubayy bin Ka'b said: 'By Allāh, no one will go with you but the youngest of us. Get up, O Abū Sa'eed!' So I got up and went to 'Umar, and I said: 'I heard the Messenger of Allāh ﷺ say that.'"

[5629] 35 - (...) It was narrated from Abū Sa'eed that Abū Mūsā went to 'Umar's door and asked for permission to enter. 'Umar said: "One." He asked permission a second time and 'Umar said: "Two." He asked permission a third time, and 'Umar said: "Three." Then he went away. 'Umar sent someone after him to bring him back. He ('Umar) said: "If this is something that you learned from the Messenger of Allāh ﷺ, all well and good, otherwise I will make an example of you." Abū Sa'eed said: "He came to us and said: 'Do you not know that the Messenger of

فَارْجِعْ». قَالَ أَبِي: وَمَا ذَاكَ؟ قَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ أَمْسٍ ثَلَاثَ مَرَّاتٍ، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، ثُمَّ جِئْتُهُ الْيَوْمَ فَدَخَلْتُ عَلَيْهِ، فَأَخْبَرْتُهُ أَنِّي جِئْتُ أَمْسٍ فَسَلَّمْتُ ثَلَاثًا، ثُمَّ انْصَرَفْتُ، قَالَ: قَدْ سَمِعْنَاكَ وَنَحْنُ حَيِّتِدُ عَلَى شُغْلٍ، فَلَوْ مَا اسْتَأْذَنْتَ حَتَّى يُؤْذَنَ لَكَ؟ قَالَ: اسْتَأْذَنْتُ، كَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: فَوَاللَّهِ! لَا أُوجِعَنَّ ظَهْرَكَ وَبَطْنَكَ، أَوْ لَتَأْتِيَنَّ بِمَنْ يَشْهَدُ لَكَ عَلَى هَذَا.

فَقَالَ أَبِي بِنُ كَعْبٍ: فَوَاللَّهِ! لَا يَقُومُ مَعَكَ إِلَّا أَحَدُنَا سِنًا، فُمْ، يَا أَبَا سَعِيدٍ! فَقُمْتُ حَتَّى أَتَيْتُ عُمَرَ، فَقُلْتُ: قَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا.

[٥٦٢٩] ٣٥- (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا بِشْرُ بْنُ يَعْنِي ابْنُ مِفْضَلٍ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَبَا مُوسَى أَتَى بَابَ عُمَرَ، فَاسْتَأْذَنَ، فَقَالَ عُمَرُ: وَاحِدَةٌ، ثُمَّ اسْتَأْذَنَ الثَّانِيَةَ، فَقَالَ عُمَرُ: ثِنْتَانِ، ثُمَّ اسْتَأْذَنَ الثَّلَاثَةَ، فَقَالَ عُمَرُ: ثَلَاثٌ، ثُمَّ انْصَرَفَ فَاتَّبَعَهُ فَرَدَّهُ، فَقَالَ: إِنْ كَانَ هَذَا شَيْئًا حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ فَهَا، وَإِلَّا، فَلَا جَعَلَنَّاكَ عِظَةً، قَالَ أَبُو سَعِيدٍ: فَأَتَانَا فَقَالَ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الِاسْتِذْنَانُ

Allāh ﷻ said: “Permission is to be sought three times?” They started laughing and I said: ‘Your Muslim brother comes to you upset and you laugh? Let’s go, and I will be your partner in this trouble.’ He said: ‘This is Abū Sa’eed.”

[5630] (...) A *Hadīth* like that of Bishr bin Mufaḍḍal (no. 5629) was narrated from Abū Sa’eed Al-Khudrī, from Abū Maslamah.

ثَلَاثٌ؟» قَالَ: فَجَعَلُوا يَضْحَكُونَ، قَالَ: فَقُلْتُ: أَتَاكُمْ أَحْوَكُكُمْ الْمُسْلِمُ قَدْ أُفْرِغَ، وَتَضْحَكُونَ؟ انْطَلِقْ فَأَنَا شَرِيكَكَ فِي هَذِهِ الْعُقُوبَةِ، فَأَتَاهُ فَقَالَ: هَذَا أَبُو سَعِيدٍ.

[٥٦٣٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، وَحَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا شُعْبَةُ عَنِ الْجُرَيْرِيِّ وَسَعِيدِ ابْنِ يَزِيدَ، كِلَاهُمَا عَنْ أَبِي نَضْرَةَ قَالَا: سَمِعْنَاهُ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، بِمَعْنَى حَدِيثِ بَشْرِ بْنِ مُفَضَّلٍ عَنْ أَبِي مَسْلَمَةَ.

[5631] 36 - (...) It was narrated from ‘Ubaid bin ‘Umair that Abū Mūsā asked permission to enter upon ‘Umar three times, and it was as if he found him busy, so he went back. ‘Umar said: “Didn’t we hear the voice of ‘Abdullāh bin Qais? Let him in.” He was called and he said: “What made you do what you did?” He said: “That was enjoined upon us.” He said: “Either you bring us proof for that or I will do such-and-such.” He went to a gathering of the *Anṣār* and they said: “No one will bear witness to that except the youngest of us.” Abū Sa’eed stood up and said: “This was enjoined upon us.” ‘Umar said: “I missed out on this command of the Messenger of

[٥٦٣١] ٣٦- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ ثَلَاثًا، فَكَأَنَّهُ وَجَدَهُ مُشْغُولًا، فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ نَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ، إِذْذُنُوا لَهُ، فَدَعِيَ لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، قَالَ: إِنَّا كُنَّا نُؤْمَرُ بِهِذَا، قَالَ: لَتَقِيمَنَّ عَلَى هَذَا بَيْتَهُ أَوْ لِأَفْعَلَنَّ، فَخَرَجَ فَاَنْطَلَقَ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَسْهَدُ لَكَ عَلَى هَذَا إِلَّا أَضْعَرْنَا، فَقَامَ أَبُو سَعِيدٍ فَقَالَ: كُنَّا نُؤْمَرُ بِهِذَا، فَقَالَ

Allāh ﷺ because of my business in the marketplace.”

[5632] (...) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the *Hadīth* of An-Naḍr it does not mention (the phrase): “I missed out on this command of the Messenger of Allāh ﷺ because of my business in the marketplace”

[5633] 37 - (2154) It was narrated that Abū Mūsā Al-Ash‘arī said: “Abū Mūsā came to ‘Umar bin Al-Khaṭṭāb and said: ‘*As-Salāmu ‘alaikum*, this is ‘Abdullāh bin Qais,’ but permission was not given to him to enter. He said: ‘*As-Salāmu ‘alaikum*, this is Abū Mūsā; *As-Salāmu ‘alaikum*, this is Al-Ash‘arī.’ Then he left. He (‘Umar) said: ‘Bring him back,’ so they brought him back. He said: ‘O Abū Mūsā, why did you go back? We were busy with something.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “Permission is to be sought three times, then if permission is given to you (go in), otherwise go back.”’ He said: ‘Bring proof of this, or I will do such-and-such. So Abū Mūsā went away.’

“Umar said: ‘If there is any proof, you will find it by the *Minbar* this evening. If there is no proof, you will not find it.’ When evening came, he found it. He said: ‘O Abū Mūsā,

عُمَرُ: خَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي عَنْهُ الصَّفَقُ بِالْأَسْوَاقِ.

[٥٦٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ؛ وَحَدَّثَنَا حُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا النَّضْرُ يَعْنِي ابْنَ شُمَّلٍ، قَالَ جَمِيعًا: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، وَلَمْ يَذْكَرْ فِي حَدِيثِ النَّضْرِ: أَلْهَانِي عَنْهُ الصَّفَقُ بِالْأَسْوَاقِ.

[٥٦٣٣] ٣٧ - (٢١٥٤) حَدَّثَنَا حُسَيْنُ ابْنُ حُرَيْثٍ أَبُو عَمَّارٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: أَخْبَرَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: جَاءَ أَبُو مُوسَى إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا عَبْدُ اللَّهِ بْنُ قَيْسٍ، فَلَمْ يَأْذَنْ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، هَذَا أَبُو مُوسَى، السَّلَامُ عَلَيْكُمْ، هَذَا الْأَشْعَرِيُّ، ثُمَّ انْصَرَفَ، فَقَالَ: رُدُّوا عَلَيَّ، رُدُّوا عَلَيَّ، فَجَاءَ فَقَالَ: يَا أَبَا مُوسَى! مَا رَدَّكَ؟ كُنَّا فِي شُغْلٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَسْتِثْنَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ، وَإِلَّا فَارْجِعْ»، قَالَ: لَتَأْتِيَنِي عَلَيَّ هَذَا بَيْتِي، وَإِلَّا فَعَلْتُ وَفَعَلْتُ، فَذَهَبَ أَبُو مُوسَى.

قَالَ عُمَرُ: إِنْ وَجَدَ بَيْتَهُ تَجِدُوهُ عِنْدَ الْمِنْبَرِ عَشِيَّةً، وَإِنْ لَمْ يَجِدْ بَيْتَهُ فَلَمْ تَجِدُوهُ، فَلَمَّا أَنْ جَاءَ بِالْعَشِيِّ وَجَدَهُ، قَالَ: يَا أَبَا مُوسَى! مَا

what do you say? Did you find it?' He said: 'Yes, Ubayy bin Ka'b.' He said: 'He is of good character.' He said: 'O Abū Aṭ-Ṭufail, what does this one say?' He said: 'I heard the Messenger of Allāh ﷺ say that, O son of Al-Khaṭṭāb, so do not punish the Companions of the Messenger of Allāh ﷺ.' He said: 'Subhān Allāh, I heard something and I wanted to be sure of it.'"

[5634] (...) It was narrated from Ṭalḥah bin Yahya with this chain of narrators, except that he said: "He said: 'O Abul-Mundhir, did you hear this from the Messenger of Allāh ﷺ?' He said: 'Yes, so do not be a torment to the Companions of the Messenger of Allāh ﷺ, O son of Al-Khaṭṭāb.'" And he did not mention the word of 'Umar; "Subhān Allāh," etc.

### Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say 'Me' When Asked 'Who Is It?'

[5635] 38 - (2155) It was narrated that Jābir bin 'Abdullāh said: "I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: 'Who is this?' I said: 'Me.'" He (ﷺ) came out saying: 'Me? Me?'"

[5636] 39 - (...) It was narrated

تَقُولُ؟ أَقَدَ وَجَدْتِ؟ قَالَ: نَعَمْ، أُبَيِّ بْنِ كَعْبٍ، قَالَ: عَدَلٌ، قَالَ: يَا أَبَا الطُّفَيْلِ! مَا يَقُولُ هَذَا؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ يَا ابْنَ الْخَطَّابِ! فَلَا تَكُونَنَّ عَذَابًا عَلَيَّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. قَالَ: سُبْحَانَ اللَّهِ! إِنَّمَا سَمِعْتُ شَيْئًا، فَأَحْبَبْتُ أَنْ أَتَبَيَّنَّ.

[٥٦٣٤] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنْ طَلْحَةَ بْنِ يَحْيَى بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ: يَا أَبَا الْمُنْذِرِ! أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: نَعَمْ، فَلَا تَكُنْ، يَا ابْنَ الْخَطَّابِ! عَذَابًا عَلَيَّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ مِنْ قَوْلِ عُمَرَ: سُبْحَانَ اللَّهِ، وَمَا بَعْدَهُ.

(المعجم ٨) - (بَابُ كِرَاهَةِ قَوْلِ

المستأذن أنا، إذا قيل من هذا)

(التحفة ٨)

[٥٦٣٥] ٣٨- (٢١٥٥) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُتَكِدِرِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَعَوْتُ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ هَذَا؟» قُلْتُ: أَنَا، قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: «أَنَا، أَنَا».

[٥٦٣٦] ٣٩- (...) حَدَّثَنَا يَحْيَى بْنُ

that Jābir bin ‘Abdullāh said: “I asked permission to enter upon the Prophet ﷺ and he said: ‘Who is this?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me? Me?’”

يَحْيَىٰ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ يَحْيَىٰ: أَخْبَرَنَا، وَقَالَ أَبُو بَكْرٍ: حَدَّثَنَا - وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: اسْتَأْذَنْتُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «أَنَا، أَنَا!».

[5637] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadīth* similar to no. 5636). In their *Hadīth* it says: “As if he disliked that.”

[٥٦٣٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ وَأَبُو عَامِرٍ الْعَقَدِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي وَهْبُ بْنُ جَرِيرٍ؛ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ: حَدَّثَنَا بِهِزٌ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمْ: كَأَنَّهُ كَرِهَ ذَلِكَ.

### Chapter 9. The Prohibition Of Looking Into A House

(المعجم ٩) - (بَابُ تَحْرِيمِ النَّظَرِ فِي بَيْتٍ غَيْرِهِ) (التحفة ٩)

[5638] 40 - (2156) Sahl bin Sa’d As-Sā’idī narrated that a man looked through a crack in the door of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ had a comb with which he was scratching his head. When the Messenger of Allāh ﷺ saw him he said: “If I had known that you were looking at me I would have poked you in the eye with it.” And the Messenger of Allāh ﷺ said: “Seeking permission is enjoined because of looking.”

[٥٦٣٨] ٤٠ - (٢١٥٦) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رُمْحٍ قَالَا: أَخْبَرَنَا اللَّيْثُ - وَاللَّفْظُ لِيَحْيَى -؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنِ ابْنِ شِهَابٍ، أَنَّ سَهْلَ بْنَ سَعْدِ السَّاعِدِيِّ أَخْبَرَهُ: أَنَّ رَجُلًا أَطَّلَعَ فِي جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِزْرَى يَحْكُ بِهَا رَأْسَهُ، فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَعْلَمْتُ أَنَّكَ تَنْظُرُنِي لَطَعْتُ بِهَا فِي عَيْنِكَ» وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

[5639] 41 - (...) Sahl bin Sa’d

[٥٦٣٩] ٤١ - (...) وَحَدَّثَنِي حَرْمَلَةُ

As-Sâ'idî Al-Anṣārî narrated that a man looked through a crack in the door of the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ had a comb with which he was combing his hair. The Messenger of Allāh ﷺ said to him: "If I had known that you were looking at me I would have poked you in the eye with it. Allāh has only enjoined seeking permission because of looking."

[5640] (...) A *Hadīth* like that of Al-Laith and Yūnus (no. 5638) was narrated from Sahl bin Sa'd, from the Prophet ﷺ.

[5641] 42 - (2157) It was narrated from Anas bin Mālik that a man looked into one of the apartments of the Prophet ﷺ, and he (ﷺ) got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allāh ﷺ trying to stab him.

[5642] 43 - (2158) It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever looks

ابنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ سَهْلَ بْنَ سَعْدِ الْأَنْصَارِيِّ أَخْبَرَهُ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ جُحْرِ فِي بَابِ رَسُولِ اللَّهِ ﷺ، وَمَعَ رَسُولِ اللَّهِ ﷺ مِدْرَى يُرْجَلُ بِرَأْسِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ، طَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جَعَلَ اللَّهُ الْإِذْنَ مِنْ أَجْلِ الْبَصَرِ».

[٥٦٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عَمَرَ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ اللَّيْثِ وَيُونُسَ.

[٥٦٤١] ٤٢ - (٢١٥٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: وَأَبُو كَامِلٍ فَضَيْلُ بْنُ حُسَيْنٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لِيَحْيَى وَأَبِي كَامِلٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلًا اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ بِمِشْقَصٍ أَوْ مَشَاقِصَ، فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ، يَخْتَلُهُ لِيَطْعَنَهُ.

[٥٦٤٢] ٤٣ - (٢١٥٨) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ

into a house without the people's permission, it is permissible for them to put out his eyes."

[5643] 44 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man were to look in at you without your permission, and you threw a pebble at him and put out his eye, there would be no blame on you."

#### Chapter 10. An Accidental Glimpse

[5644] 45 - (2159) It was narrated that Jarîr bin 'Abdullâh said: "I asked the Messenger of Allâh ﷺ about an accidental glimpse and he ordered me to avert my gaze."

[5645] (...) A similar report (as no. 5644) was narrated from Yûnus with this chain of narrators.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَقَدْ حَلَّ لَهُمْ أَنْ يَفْقَرُوا عَيْنَهُ».

[٥٦٤٣] ٤٤ - (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَدَفْتُهُ بِحَصَاةٍ، فَفَقَأَتْ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ».

(المعجم ١٠) - (بابُ نظرِ الفجاءة)

(التحفة ١٠)

[٥٦٤٤] ٤٥ - (٢١٥٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُثَيْبَةَ، كِلَاهُمَا عَنْ يُونُسَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُثَيْمٌ: أَخْبَرَنَا يُونُسُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرَةِ الْفُجَاءَةِ، فَأَمَرَنِي أَنْ أَصْرِفَ بَصْرِي.

[٥٦٤٥] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى، - وَقَالَ إِسْحَاقُ: أَخْبَرَنَا وَكَيْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ - كِلَاهُمَا عَنْ يُونُسَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.